

Appendix B: Translations

Conventions

For the translations, the following conventions have been adopted: Text that has been supplied to assist in understanding the translation but not literally expressed in the Sanskrit is placed in square brackets. Supplementary explanations, as well as Sanskrit words (in italics) that reflect the translation just preceding, are placed in round brackets. Passages that constitute a tentative translation are printed in italics; if a tentative translation represents Sanskrit text that is marked with crux marks (†), these are repeated.

1. *Svāyambhuvasūtrasaṃgraha* 22.9–20.¹

9. A wise *ācārya*, being pure,² should perform the cremation rite for a deceased twice-born in accordance with the rules outside the house.³

10. Having reached a pure place, and having smeared it with cow dung, he should worship Śiva there [on a sacrificial platform (*sthaṇḍila*)], [and] then [produce] a Śiva fire (*śivāgni*) south [of the *sthaṇḍila*].

11. Having brought the corpse – after having rubbed it with mud, ash and cow dung, and cleaned it with plenty of water – he should have it placed down [on the ground] to the south of that fire.

¹ Verses 1–8 contain the procedure for yogic suicide. A critical edition of verses 1–2 can also be found in Vasudeva 2004, p. 441, fn. 214.

² The phrase *ācārya ... śuciḥ*, “the *ācārya* being pure”, indicates that the *ācārya* has undergone the rites of purification such as bathing that are compulsory before any tantric rite.

³ It is not clear to me what the significance of this instruction at this point is, since a cremation takes place outside a house in any case. Perhaps this is rather intended to indicate that the corpse is taken outside the house for the preparatory rites in advance of the funerary procession, for which the corpse is prepared with garlands and pieces of cloth, a common feature in brahmanical sources.

12. Next, he should sprinkle [the corpse], dust it with ash, and visualize the syllable *om* in its heart. Then he should transform [himself] into Śiva with all his parts (*sakalīkṛtya*)⁴ and worship [the deity]. He should then perform a series of oblations.

13. He should meditate upon Śiva *through the path of the padas*,⁵ and then offer that [corpse] to him, [with the words:] “O Lord, please accept this great oblation of the corpse.”⁶

14. Having said this and having dismissed Lord Śiva, who had been staying in both [the *sthaṇḍila* and the fire pit], he should light the funeral pyre by means of faggots of an approved wood [for such purposes].

15. Having bathed and offered water [to the deceased], he should bath again and mutter the *śivamantra*, beginning with the *sadyojāta* and ending with the *netramantra* in order to purify himself from the impurity caused by the ritual of processing the corpse (*śāvakarmaviśuddhaye*).

⁴ The *sakalīkaraṇa* is a component of regular Śiva worship, whereby the worshipper transforms himself into Śiva by emplacing mantras onto his body, since only in his identity as Śiva may he worship Śiva; see Brunner 1963, p. 130 (fn. 3) and pp. 132–133, as well as Davis 1991. However, while one would expect that the Śaiva officiant must first perform the *sakalīkaraṇa* before proceeding to the worship, note that it is also possible that the meaning intended here is that the officiant transforms the deceased into Śiva, and that the ritual preparation of the *ācārya*, including the *sakalīkaraṇa*, is already implied in verse 9 by *śuciḥ*.

⁵ The *padādhvan* is one of the models according to which the universe is divided and through which the candidate’s soul is purified in the *dīkṣā* ritual (see *s.v. padhādhvan* in TAK 3, where it is clarified that in the SvāSS the *padādhva* signifies the path in which the levels of the universe are correlated to “the words of the *vyomavyāpin*, a garland-like *mūla-mantra* [...] reckoned [in older texts] to contain eighty-one words, or [in some later literature] ninety-four.”). In the present context it is not clear why Śiva should be meditated upon according to the *padādhvan*, given that one would expect such statements in the context of initiation and not in the simple cremation procedure taught here. However, it may be that before the concept of the initiatory cremation was established, this was a meditative element of the ritual used to establish a ritual link to the initiation procedure, so the deceased person’s spiritual status would be that of an initiate.

⁶ An extended version of this formula becomes standard in the ritual manuals. Cf. SP 10.33, JR AP 64a–65b, and KKD (e.g. T370, p. 183); *om tvam agne dakṣiṇaḥ kālaḥ kālena-ivopapādītām, grhāna mantrasampūtām śāvyaṃ enām mahāhutim*. In all of the sources the formula is to be pronounced before pouring a full oblation. This is not made explicit here, but seems to be implied as part of the whole series of oblations to be performed (*homam samācaret*).

16.⁷ The disciples and those who are [considered to be] relatives of the guru †[*solely*] *through their connection with him as a guru*†⁸ should abandon all ritual activities such as the recitation [of mantras] for three days, with the exception of the obligatory ones (*nityād anyat*).

17–18.⁹ Others following the Śaiva path (*śivamārgasthāḥ*) [i.e. initiates other] than [those initiates who are direct students of the guru], whether they are householders or ascetics, should allow one day to pass for the [period of] impurity caused by the death [of the guru]. [Initiated] householders, [when] they are [in the context of] the mundane path (*lokamārgasthāḥ*), should not transgress the mundane (*laukikam*) [order]. Therefore, [though] initiated they should maintain [brahmanical] practice (*ācāram*) for the sake of mundane convention.¹⁰

19. [An initiate] should not do that which blocks something taught in Śiva’s scriptures, such as [brahmanical regulations regarding accepting] food [from a person that has been affected] by impurity [through birth or death] [or] †*water considered forbidden [in the brahmanical context]*†.¹¹

⁷ For a discussion of this section in SvāSS 22.15–19, see chapter 2.

⁸ Note that this translation is based on a conjecture. Another possibility would be to accept the Mysore edition’s reading *śiṣyaikagurusambandhād*, with a double *sandhi* between *śiṣyāḥ* and *ekagurusambandhād*, “only because of their connection [to him] as a guru”, thus rendering *eka-* at the beginning of the compound to mean “only”. This is admittedly an awkward interpretation of the compound. In both cases, the idea is that all these people are connected through a teaching line, just as relatives are through a patriline. Hence, the direct disciples are considered to be sons, and others beyond that, who share the same guru some generations back, are also considered to be family and are affected by his death, in the same way that a wider circle of family members – the *sapiṇḍas* and *samānodakas* – are affected in the familial context.

⁹ For a detailed discussion of this passage, see chapter 2, section 3.1. and 3.2.

¹⁰ The exact meaning of *lokasasamvṛteḥ* is problematic, also for later redactors, and rests on the interpretation of the verbal root behind *samvṛti*. I follow here the translation of the term offered by Sanderson (forthcoming a, p. 13, fn. 22), namely as originating from the verbal root *samman-*, “to agree”, being a Sanskrit reflex of Middle-Indic, as in Pali *sammuti* “agreement”, and *lokasammuti* “mundane convention”.

¹¹ The translation and interpretation of this verse is not certain and problematic in the current context. The main point of the passage seems to be that the initiate should not do anything that contradicts the Śaiva scriptures, perhaps with the background that brahmanical impurity regulations, which would, for instance, forbid accepting food from persons affected by impurity, do not apply in the case of a Śaiva initiate, who is spiritually elevated and not affected by such impurities (see chapter 4, section 4.2. and 4.3.). However, the verse immediately preceding this injunction pronounces that the householder must not transgress mundane practice in his identity as a *lokamārgastha*; presumably we would therefore have to understand that the initiate follows the rules that come into effect at times of impurity out of

20. Thus I have in short taught the funeral rite. Now, [you] who are of devout conduct, listen to the set of deities [to be worshipped] mentally (*mānasam*).

convention according to the brahmanical tradition. On the other hand, the present verse seems to exclude parts of precisely this mundane practice applying to the initiate – such as certain dietary regulations alluded to here – classifying it as annulling (*bādhakam*) the injunctions laid out in the scriptures. Does this, then, perhaps refer to a similar regulation found in the SP? There, the initiate is not believed to be affected by death pollution and therefore does not need to observe the mundane procedures that would normally come into effect; nonetheless he distances himself from those affected according to conventional practice, as for instance only eating food prepared separately from food of those under the ban of impurity (see chapter 4, section 4.3.).

2.1. *Sarvajñānottara* 12

1. Is there liberation for someone who †has reached the end in due course of time† (i.e. died) and did not attain supreme initiation even though he was energetically devoted to the guru?
2. Is all the effort he has made for liberation in vain? Does there exist any rite whatsoever that would bring about liberation for him?
3. O Skanda of good conduct, for a person who was devoted to the guru, [spiritually] calm, and followed the conduct of the good,¹ there is a supreme initiation ritual taught, despite the fact that he has died.
4. † ... the detailed and the brief [exposition] of the ritual†.² [The guru], with his mind unwavering, focused and concentrated, should perform [the rite].
5. Having pronounced the *bīja*, he should install all the *tattvas* and the deities together with oleander flowers [and] buds³ onto a puppet made out of *darbha* grass.
6. He should bathe [the puppet] with Śiva water [mixed with] the five products of the cow [while uttering] the *astrabījamantra*, put it down on

¹ The reading *satyācārah* in the Pondicherry transcripts does make some sense, namely “one who practices truthfulness”, but is unusual. On the other hand, *sadācāra* is a common expression. Cf. JR AP 4ab.

² There is a *pāda* missing here and so it is difficult to interpret the remaining *pāda* of the half-verse. One possibility is that this refers to the two expositions of the two varieties of the *mytadīkṣā* that follow, namely one in which the initiation is performed modelled on the regular *dīkṣā* taught in SJU 10 through the levels of the cosmos as they are laid out in the *adhvaprakaraṇa* (SJU 9), and one in which the initiation of the soul is performed in accordance with the *pañcatattvadīkṣā* taught in SJU 11, in which the cosmos is installed within the five gross elements (*pañcatattva*). The second of these expositions, the *pañcatattvadīkṣā*, is shorter, which may be indicated by the expression *-saṃkṣepa-*, “brief”. Note that also in the chapter teaching the *pañcatattvadīkṣā* proper for a living candidate, the chapter opens by stating that it is being taught in a brief exposition. See SJU 11.1ab: *ataḥ saṃkṣepato vakṣye dīkṣāvīdhiviniścayam*.

³ Note that the term for bud, *kalikā*, is normally feminine. The phrase *kalikaiḥ karavīrakaiḥ* is also attested in the *Mṛgendrapaddhatiikā*. It is translated here as buds and oleander flowers, but could also be understood in the sense of *kalikaiḥ kāravīrakaiḥ*, i.e. oleander flower buds.

the southern side and place the name of the [deceased] on the heart [of the puppet].⁴

7. Alternatively, O Skanda, the officiant should make that [puppet] with the five products of the cow [or] cow dung⁵ and install [the name] there, †*in the place of Vyoma*†.⁶

8.⁷ He should install the three *śaktis* and then [install] *dharma* and *adharmā* on them,⁸ O Skanda. In the same manner [as in the initiation ritual?] he

⁴ There is no information about how he places the name into the heart of the puppet. It is possible that this is a similar procedure to that found in the KKD in the section dealing with the rite to be performed in the case of unfortunate deaths (*durmarāṇaprāyaścittavidhi*), included by Brunner (1979, Appendix II): *darbhah puttalikām kṛtvā taddehe pratikāyikām | pattre saṃlikhya tatsamjñām gale badhvā vibhūṣya ca*. Note that this part of the text is also found at the end of the chapter on cremation rituals in the JR. In these passages a puppet made of *darbha* grass represents the deceased person and is cremated. In the procedures related to the preparation of the puppet, the name of the deceased is somehow written down (perhaps on a leaf?) and attached to a thread that is tied around the neck (i.e. the quoted verse). However, Brunner notes that Nirmalamāṇi interprets *samjñā* to signify not the name of the deceased but the name of the cause of the unfortunate death. I have no access to Nirmalamāṇi's full commentary at the moment. It may be that in SJU 13.17cd, a similar procedure is referred to, only that here the ceremony is performed on the actual corpse during the initiatory cremation: *svasaṃjñām hṛdi saṃsthāpya tanmadhye pudgalam nyaset*.

⁵ I have supplied the sense of *vā*, "or", to the verse, hence giving two alternative substances with which to make the puppet. The same substances are mentioned in lists of substances used to fashion puppets in parallel procedures found in the *Netratantra*, TĀ, and BK, as discussed by Sanderson 2005, p. 265, fn. 87.

⁶ It is not clear to me what the term *vyomasamsthāne* refers to here. Maybe this alternative way of making the puppet is connected to the alternative of performing the initiation of the soul through the five gross elements (*pañcatattva*) introduced in verse 26. May *vyomasamsthāne* therefore refer to the place on the puppet where the gross element void (*vyoma*, *ākāśa*, *śūnya*) is visualized? According to verse 36, this would be the place above the eyebrows and the ears, i.e. the top of the head. However, if the present verse teaches these substances as a general alternative, *vyomasamsthāne* could possibly also refer to the place into which *vyomeśvara* is installed in the first kind of initiation of the soul presented in this chapter. In this case this would correspond to the genital area in verse 17.

⁷ Note that the *Mṛgendrapaddhatiṅkā*, which quotes this passage, envisages a different procedure for the visualizations and emplacements of cosmic entities onto the puppet at this point. In contrast to the passage SJU 12.8–10b, it is taught that the guru should meditate on the deceased person's form and visualize his three tubes (understand *ṇāḍīḥ* for *nāḍyaḥ*, with a feminine/masculine confusion) and place the *śuddhavidyā* in his heart-lotus; *Mṛgendrapaddhatiṅkā* (T1021, p. 231): *dhyātvā tasya tathā rūpaṃ nāḍyas tisro vicintayet | hṛtpadmakarnikāmadhye śuddhavidyām niyojayet ||*.

⁸ The translation is based on a diagnostic conjecture. In the chapter on the initiation procedure, the SJU prescribes that the three *śaktis* (*śaktitrayam*), identified as *jyeṣṭhā*, *vāmā*, and *raudrī*, are installed at the beginning of the initiation ritual in *dharma* and *adharmā*,

should do the touching (*ālabhanam*) [of the puppet with mantras].⁹ [Then] he should draw [the soul] out (*saṃhr̥tya*) from that (corpse [i.e. even if not present?])¹⁰ and perform the oblations.

9. Then he should install all the *tattvas*, starting from the head down to the soles of the feet, [and together] with the *tattvas* [he should install] the deities [respectively] in due order.

10. He should install the *bindutattva* on the head and there install *bindu*, and its power, having visualised it in the place that is *niṣkala* (*Śiva*) and facing all directions.¹¹

namely, in the following order: *jyeṣṭhā* is installed in *dharma*, *vāma* in *adharmā*, and *raudrī* in both; see the chapter on initiation (*Dīkṣaprakaraṇa*), SJU 10.15c–16 (following Dominic Goodall’s chapter numbering in his e-text): *dharme tu saṃsthitā* (conj.; *saṃstī* P₃₃₄; *yamstī* P₇₆₀) *jyeṣṭhā vāmādharme tathocyate* (P₇₆₀; *tatocyate* P₃₃₄) || *ubhayoḥ saṃsthitā raudrī tatrastho homayed ubhau* | **tritavabhedītā* (P₃₃₄; *tritavavedītā* P₇₆₀) *varnāḥ* (corr. Kiss; *varṇā* P₃₃₄P₇₆₀) *śaktitrayam ihocyate*. As the present verse stands, the procedure would here be reversed, with the three *śaktis* being first installed, followed by the installation of *dharma* and *adharmā* into them, a reversal which may be due to the funerary context; see p. 132. Alternatively, one might consider emending the verse parallel to 12.34cd: *śaktitrayam nyaset tāvad dharmādharmau ca ṣaṇmukha*, which denotes the same point of the procedure in the *mṛtakādīkṣā*, but using a different cosmic visualization for the purification (from verse 26 onwards).

⁹ The translation is based on the reading of P₇₆₀. The term *ālabhana* may refer to touching the object/body with a *mantra* for purification or activation as part of the process of *nyāsa* (see s.v. *ālabhana* in TAK 1). In SP 3 such a process of “touching” (*ālabh-*) is also part of the preparatory rituals of the disciple before he is led into the initiation tent during the *samayadīkṣā* (*Samayadīkṣāprakaraṇa* 102–104).

¹⁰ I am not sure about the precise procedure to be envisaged here. Is the soul extracted from its substrate, regardless of whether this is a corpse that is present or corpse of a missing person (and hence the imprecise *tasmāt*)?

¹¹ It is not clear to me yet what the intended procedure is, also in light of the rather obscure passage concerning the *bindutattva* in the *adhvaparakaraṇa* that sets out the different levels of the cosmos. In particular it is not clear whether *bindu* and *śakti* are being treated as two separate entities or whether the *bindu* possesses or is the supreme *śakti*. The suggested translation assumes the latter (which, however, would require an emendation in 9.189c): In 9.183cd–9.185ad we learn that the *bindu* is situated in the *bindutattva*: *atordhvaṃ baṇḍavaṃ tattvaṃ vimalaṃ sarvatomukhaṃ* || *paraṃ tattvānām anantaṃ jyotirūpiṇam* | *tatra bindu sṭhitam skanda śuddhasphaṭṭikanirmalaḥ* || *kadambagolakākāraṃ sphurat-kiraṇamālinam*. It seems to be taught in 9.188 that the *bindu* is segmented into, surprisingly, 16 vowels (?) and that there is an endless variety of it in the *śāstras*: *svaraiḥ ṣoḍaśabhir bhinnair bhinnātmā bindur ucyate* | *tato ’syānantato bhedaḥ* (conj.; *bheda* P₃₃₄P₇₆₀) *sarvaśāstreṣu ṣaṇmukha* ||. Next we are told that there is nothing in the mantras and the alphabet that is without a *bindu*, followed by a description of the supreme *śakti* that expands in all *tattvas* and is the cause for the existence of the whole universe and its beings: 9.189–191b:

11. Below the head and above the uvula he should install the deity Sadāśiva. There, within this [*tattva*], he should install the circle of *śaktis* joined [with Śiva].¹²

12. On the tongue in the middle of the mouth he should install *vidyā*. [Next] he [should install] the eight *vidyeśvaras* on the neck and on the joints of the arms.

13. He should install *māyā* on the left side and *kāla* on the right. *Kalā* he should install on the chest [and] the dark red [Rudra associated with *kalā*] in the heart.¹³

mantrēṣu mātṛkāyāṃ ca na vinā bindunā kvacit | niṣkalasthā (conj.; *niṣkalastā* P₃₃₄P₇₆₀) *parā śaktir acintyā sarvatomukhī || susūkṣmā nirmalā nityānantā nirvāṇadāyinī | yā vijṛmbhati tattveṣu sarvatattveṣu caiva hi || tayā bhūtaṃ jagat sarvaṃ ekayānekarūpayā*. It seems that the above verse is talking about this supreme *śakti*, in whatever relation it stands to the *bindu*. I have made the tentative conjecture from *niṣkalastā* to *niṣkalasthā* in light of 9.187a *niṣkalah kevalo bindur*. If the *bindu* is *niṣkala* and *śakti* is visualized in *niṣkala*, then this may be suggesting that the *śakti* in the verse above is connected to *bindu*. Alternatively, one might understand the supreme *śakti* to be a separate level from *bindu*, since it is used in the nominative, leaving no grammatical connection to the instrumental singular of *bindu* in the previous *pāda*. There is also no indication where this supreme *śakti* would be in terms of the hierarchy of the cosmos that is being laid out in this chapter, since no word designating place such as *ūrdhvaṃ* “above” or *tatra* “there” is used here, although this seems to be the case for the other levels that are introduced. Reflecting an interpretation in which *bindu* and *śakti* are two separate and not intrinsically connected entities, verse 10cd could also be translated as “And [he should] visualize *śakti*, facing in all directions, in the place that is *niṣkala*.”

¹² This may refer to the circle of *śaktis* that is installed on the divine throne, the *yogapīṭha*, which is installed in *sadāśivatattva* according to SJU 9.177: *sadāśivaṃ paraṃ tattvaṃ śuddhasphaṭikanirmalam | yogapīṭhaṃ* (conj.; *yogapīṭhaṃ* P₃₃₄P₇₆₀) *paraṃ śuddhaṃ tasmīn vidyāmahātmanaḥ*. However, this is only the case if the emendation from *yogapīṭhaṃ* to *yogapīṭha* in this verse is correct. The fact that in the next verses the term is qualified by adjectives that describe components of a *yogapīṭha* – having the *dharma*, etc. (i.e. the four corners *dharma*, *jñāna*, *vairāgya*, and *aiśvarya* the divine throne is made of) and being adorned with a lotus, the *śaktis* and *vidyeśvaras* – probably indicates that what is meant here is indeed such a throne.

¹³ It is a little problematic that the text includes *nīlahiṭam* at this point. This Rudra is described as dark red and associated with *kalā* (which is described in the preceding verses) in 9.122c–123b: *tatra rudro vibhur vyāpī sarvajño jñānabhāsakaḥ || nīlahiṭavarṇo 'sau śītendusadrśaḥ kvacit |*. Hence there would be no problem in placing this Rudra in the heart. However, the preceding *vidyā*, *māyā*, *kāla*, and *kalā* are all in the list of five coverings (*kañcuka*) deluding the soul, but the last one, namely *niyati*, which one would expect here is not included.

14. There he should install the lower *vidyā* (i.e. *aśuddhavidyā*). There too [he should install] *puruṣa* and also passion (*rāga*),¹⁴ which excites him and is characterized by not awakening knowledge.¹⁵

15. He should visualise *avyakta* (i.e. *prakṛti*) on the stomach, and then install the five subtle elements, namely sound, touch, form, taste, and smell, on the navel.

16. On the spine he should install *guṇa*, and there too the three *puruṣas*.¹⁶ Between the navel and the penis [he should place] *buddhi*, and on the joints he should [install] *ahaṃkṛti*.

17. †In the genital area† he should place the deity Vyomeśvara in the middle of *vyoma*;¹⁷ and there too he should place *vāyu* (wind) covered [by the *bhuvanas* called] *guhyādgūhyāṣṭaka*.¹⁸

18. In the place of the gall-bladder †...†¹⁹ he should install fire, O Skanda. Below that down to the kneecaps [he should install] the *tattva* belonging to Varuṇa [, namely, water].²⁰

¹⁴ This corresponds to SJU(G) 9.103c–104b, where *puruṣa* is situated where *rāga* is: *ta-trāste bhagavan rāgo japākusumasannibhaḥ || rañjakah sarvasattvānām aprameyasudur-jayaḥ* and 9.106cd: *tatraiva puruṣo jñeyas taddharmaḡuṇarañjitaḥ*.

¹⁵ This translation reads *-aprabodha-* in the compound. It would otherwise mean that *rāga* is associated with the awakening of knowledge. Note that the *Mrgendrapaddhatiṭikā*, which quotes this passage, reads *vidyāprabodhalakṣaṇām*, which could be understood to qualify *aparāṃ vidyām* in *pāda* a, even though admittedly it is separated from it by an entire clause. This is a possibility, nevertheless; it would describe the inferior *vidyā* as prohibiting the production of true knowledge.

¹⁶ It is not clear to me what the phrase *puruṣatrayam* signifies here. Since the *puruṣatraya* is installed in the same locus as the *guṇa*, it is likely to be closely associated to this level of the cosmos visualized here. A likely correspondence for the triad of *puruṣas* would therefore be the three *guṇas sattva, rajas, and tāmas*. Note that in *Parākhyantra* 5.150, a *trideha* is situated in *guṇa*, which could be understood as synonymous with *puruṣatraya*. The three *puruṣas* could therefore be the three presiding deities over this *tattva*, and may more specifically correspond to the triad Brahmā, Viṣṇu, and Maheśvara, since these three deities seem to be associated with the three *guṇas* in the cosmology of the SJU (9.44). I thank Alexis Sanderson for having pointed out the latter observation to me. Additionally, the triad of *śaktis* could be correlated with the triad of *puruṣas*.

¹⁷ The precise order of visualization is puzzling. Is it to be understood that the order of installation is Vyoma, Vyomeśvara, followed by Vāyu? Also, the term *yonyām*, if indeed this is the reading, is puzzling. May it refer to the genital area (*yonyām*), without any female connotation?

¹⁸ Cf. SJU(G) 9.70: *tatrāstre bhagavān vāyuḥ kṛṣṇavarṇāñjanopamaḥ | subhagaḥ kāmārūpī ca guhyādgūhyāṣṭakāvṛtaḥ*.

19. Within the same [space]²¹ down to the ankles he should install the [seven brahmanical] worlds. Before (i.e. above) those worlds he should install the deities Brahmā, Viṣṇu, and Maheśvara [together with their worlds].

20. In the ankles, on the top of the feet [and] slightly below, O Skanda, he should visualize the seven *patālas*; the hells [he should install] on the soles of the feet.

21. On the big toe [he should install] the deity [Kālāgnirudra,] the deity who presides over the [fire of the end of the] Aeon. Having installed [all the *tattvas*] according to the rules, he should worship [them] in due order.

22. After having visualized (*saṃcintya*) and installed all [the *tattvas*] starting from the head,²² the officiant should [extract them] starting from the feet and place them all into the fire and purify them.

23. Having prepared the *yāga* as is fitting, he [should install] the wombs [into which the initiate will be projected] in [each of the] *tattva*[s] respectively. Having prepared that, he should extract the [bound] soul (*paśum*) as before and place it [in the wombs within the fire].

¹⁹ Presumably the first *pāda* is describing the location of the *pittasthāna*, “the place of the *pitta* (bile)”; for this we would expect something along the lines of the stomach area, where the main *pittasthāna* is supposed to be located (cf. *Carakasamhitā* 1.20.8: ...*svedo raso lasikā rudhitram āmāśayaś ca pittasthānāni tatrāpy āmāśayo viśeṣeṇa pittasthānam*...). However, the corrupted reading seems to suggest *yonyābhyantarataḥ*, “inside the *yonī* (i.e. the [female!] genital area)”, which does not fit and is problematic, but which is also suggested by the parallel passage in the *Mṛgendrapaddhatiṭīkā* (which reads *yonyābhyantarataḥ*).

²⁰ Varuṇa presides over water. Cf. SJU(G) 9.62ab *eṣām ūrdhvaṃ bhaved āpo daśadhāvṛtya saṃsthitāḥ*; and 9.63ab *tatrāste bhagavān devo varuṇo 'mṛtasambhavaḥ*.

²¹ Presumably *tasyaivābhyantare* does not denote the same place that was just described in the verse above, which was defined rather as the space between the gall bladder and the knee caps, whereas the current place reaches down to the ankles. The precise location intended in *pāda* a is thus obscure. Note that the *Mṛgendrapaddhatiṭīkā*, which quotes this passage, inserts an extra verse before 19: *tatpādamaṇḍalād dhasāt yāvat pādatalāntikam | vinyaset + + + + tasya rudraśataṃ bahiḥ ||*. The verse is corrupt, but may be enjoining the installation of a hundred Rudras in the space around the feet.

²² The emendation assumes that *sahitān* is a masculine plural accusative, even though *tattvāni* would be neuter. Also one would expect an ablative to go with *ārabhya*, rather than the locative, unless *mūrdhni* can be considered to be an *aiśa* frozen form.

24. He should perform all the [*saṃskāra*] rites as before,²³ starting [with that of] placing the [seed] into the womb. Having done that in all *tattvas*,²⁴ he should thus unite [the soul] with Śiva.
25. The officiant, having poured [a full oblation], should after that [offer] the doll [into the fire] together with milk, clarified butter, and sour milk, [all placed] on the *sruc* ladle.
26. Alternatively, he should thus install the five *tattvas* [of the gross elements] that are the ether, wind, fire, water, and earth in accordance with the distinction between gross and subtle elements.²⁵
27. O Skanda, he should install all the *tattvas* as being within those [five *tattvas* of the gross elements] and [as] pervaded by the *kalās śānti*, *śūnyā* and so forth in the appropriate order.
28. Ether that is of the nature of *bindu* and supreme is pervaded by the *kalā śūnya*. *Sadāśivatattva* is pervaded by *śānti* in the form of wind.
29. [The levels] below that down to *avyakta* [are pervaded] by *vidyā* in the form of *tejas* (light, fire). [The levels that are situated from *avyakta* down to water are pervaded by *pratiṣṭhā* [in the form of water].

²³ Here the text is referring back to the *saṃskāras* that are visualized and given offerings in the chapter on initiation, starting with SJU(G) 10.39.

²⁴ The conjecture *kṛtvā* in 24c is slightly awkward since we already have the same absolute in the preceding *pāda*, but the alternative reading *tatvā* of P₃₃₄ would be meaningless in this context.

²⁵ This seems to be an alternative procedure for performing the *mṛtadīkṣā*, in which the initiation of the soul is performed through the levels of the cosmos laid out in the initiation ritual presented in the chapter enjoining the *pañcatattvadīkṣā* (“initiation [performed according to the universe divided into] five *tattvas*”) (= chapter 11 according to Goodall’s numbering), where the cosmos is installed within five *tattvas* that pervade everything. SJU(G) 11.2–3: *saṃhṛtya sarvatattvāni pañcadhā parivartayet | devatāś ca tato bhūyas teṣu mantrān yathākramam || pṛthivy āpas tathā tejo vāyur ākāśam eva ca | etāni pañca tattvāni sarveṣāṃ vyāpakāni tu.*

Incidentally, the text specifies that this kind of alternative *dīkṣā* is taught for the benefit of all four *varṇas*; thus, SJU 11.1: *tataḥ saṃkṣepato vaksye dīkṣāvidhiviniścayam | cāturvarṇyahitārthāya paramēṣena bhāṣitam.* May it be that the *dīkṣā* in chapter 10 is only performed for the three twice-born classes, and thus accordingly such a distinction is also envisaged in the case of the *mṛtakadīkṣā* here, with the intention that the latter is performed for deceased initiated persons from lower *varṇas*?

30. After that, [he should install] the *brahmāṇḍa*, having the colour of molten gold, including both what is outside it and what is within it, and pervaded by *nivṛtti*²⁶ and the *śatarudras*.

31. That which is pervaded by *śūnyā* is called “the void” (i.e. *ākāśa*). Wind is covered by [the *kalā*] pertaining to wind, light is covered by [the *kalā*] pertaining to light.

32. Water is pervaded by [the *kalā*] pertaining to Varuṇa, earth is covered by [the *kalā*] pertaining to earth. [Each *kalā*] is named after that by which it is pervaded internally.

33. This is how there is external pervasion. Hear how it is within the body. This series [of *tattvas*] has now been established in the bound soul for the purpose of purification.

34. Having visualized the form as before, he should in the same way meditate on the *nāḍīs* and install the three *śaktis* (i.e. *vāma*, *jyeṣṭhā*, *raudrī*) and *dharma* and *adharmā*, O Skanda.

35. In the heart [he should install] the *pudgala* (i.e. the bound soul) joined with the [five] subtle elements, the three *guṇas*, and *manas*, *buddhi*,²⁷ and *ahaṃkāra*, and together with *avyakta*.

36. Above the space between the eyebrows and the ears he should install the [*kalā*] *śūnyā* in the void. [In the space] below that and above the heart he should install the [*kalā*] *śānti* in the air.

37. He should install the [*kalā*] *vidyā* [in the place reaching] from²⁸ the heart down to the penis in the element fire. [Into the space] from below the penis down to the knees he should install the [*kalā*] *pratiṣṭhā* in the element water.

²⁶ The form *nivṛttayā* is an irregular instrumental of *nivṛtti*.

²⁷ The letter “r” in the expression *manobuddhi-r-ahaṃkāraiḥ* is a euphonic “glide” consonant (cf. Goodall 1998, p. lxviii) which breaks the hiatus, according to Goodall a regular feature in *aiśa* Sanskrit. However, the verse ends up hypermetrical.

²⁸ The use of *yāva* for *yāvāt* for the sake of the metre is commonly encountered in this register of Sanskrit. See, e.g., *Svacchanda* 4.234d: *hr̥padmād yāva śaktiṭāḥ*; 11.72d: *dehāntaṃ yāva caryayā*.

38. Below that down to the soles of the feet he [should install] the *tattva* pertaining to earth, and there he should [also] install *nivṛtti*. Having meditated [on all that] he should worship [the levels] as before.

39. He should prepare [the mantras for the procedures such as the purification of the five *kalās*, namely] the supreme seed that is the Lord of *vidyās* [i.e. the root mantra] and [next] the *kalā śūnyā* (*śūnyākalām*) [followed by the appropriate verb (*śodhayāmi* etc.) + *namaḥ*] and the *śivāṅga*[*bīja*]s such as the *kavacamantra*, and then, in the [appropriate] order, *śānti* and the remaining four *kalās*²⁹ [, each followed by the appropriate verb, etc.].

40. The *tattvas*³⁰ starting with ether and ending with earth are held to be joined with the two *bījas* of earth and water, and with those consisting of light,³¹ wind, and ether.

41. The best of gurus should recognize that the five short vowels at the beginning³² excluding the neuter vowels³³ (i.e. a, i, u, e, o) are the *tanmātras*, beginning with *gandha* (smell).

42. †...†.³⁴ *Manas* is taught to be the *akṣara* “ma” and *tamas* “ta”.

43. *Rajas* is known as the letter “r”, *sattvam* as “s”, and *prakṛti* as “pa”, O Skanda. Having installed [all these] he should purify [them].

²⁹ Hence the remaining *kalās* are *śānti*, *vidyā*, *pratiṣṭhā*, and *nivṛtti* and the *śivāṅgas*, the *kavaca*, *śikhā*, *śiras*, and *hrdaya*.

³⁰ *Tattva* is here used in the masculine rather than neuter, which is another common feature of *aiśa* Sanskrit. See Goodall 1998, lxvii.

³¹ *Tejasa* is used here as an extended stem rather than the instrumental singular, since otherwise we would expect a dual instrumental ending for the compound. Thematicized a-stems are not unusual in Āgamic literature.

³² The expression *hrasvādau* is to be understood with a double *sandhi* for *hrasvā ādau*.

³³ This means that the five short vowels in question are a, i, u, e, and o. Excluded here are short ṛ and ḷ, which are part of the group of the neuter or *napuṃsaka* vowels, which are summarized as ṛ, ṝ, ḷ, and ḹ in the Ni GuhS 12.43cd (*kakārādīḥ smṛtā yoni ṛṝḹ napuṃsaka*). I thank Csaba Kiss for clarifying this point to me and providing me with this reference.

³⁴ This line is very corrupt and I cannot see a satisfactory way to improve it. Alexis Sanderson has kindly suggested to me the following attempt in emending the text, which is, however, hypermetrical: *ahaṃkāro asaṃjñas tu am buddhiś ca betisaṃjñikā*. The structure behind this *pāda* would then match the following verses, in which the use of acronyms for the various terms is introduced.

44. He should purify the *tattvas* beginning with earth with [the *bījas* of]³⁵ *nivr̥tti*, etc.³⁶ The five subtle elements starting with smell [he should purify] with [the group of mantras] starting with *sadyojāta*.

45. He should make offerings to *ahaṃkāra* [, *manas*, and *buddhi*] one by one with the three *tattvas*. The three *guṇas* the guru (lit. “the one knowing the ritual”) should [purify by] pouring an oblation together with the syllable *oṃ*.

46. Understanding the reality of each *tattva* in succession (*tattve tattve tu tattvajñāḥ*), he should purify the five subtle elements, the three *guṇas*, [and] in the same way, *avyakta*, *manas*, *buddhi*, and *ahaṃkāra*.

47.–48. For each one of them he should make a hundred oblations with pure butter, or alternatively with sesame seeds mixed with ghee, rice grains mixed with ghee, *bilva* fruit (*śrīphala*), leaves of the *bilva* tree, or with beautiful flowers that are appropriate for sacrifice. Next he should offer a full oblation with the same substances I have just mentioned.

49. As before, he should purify the stream by purifying the *tattvas*, and having conjoined the *tattvas* [one by one] [with the soul of the initiand] in the correct order, he should thus abandon [them on behalf of the soul] and lead [the soul] to Śiva.

50. Thus the *dīkṣā* for the dead has been taught, O Skanda, or also for someone who is still alive. [This kind of *dīkṣā*] is free of such things as post-initiatory obligations. [Through this ritual the soul in question] is easily freed from bondage.

51. The preparation †[of the *tattvas* (?)] on the path [can be done] individually† in the order of emission or absorption. For both [kinds of *mṛtadīkṣā* presented in this chapter], the initiation ritual is performed with [the preparation of the path] in the order of absorption.

³⁵ Probably being referred to here are the different *bījas* that are taught in verse 39 to be used with the five *kalās*.

³⁶ There is an irregular *aiśa* elision of the final *visarga* for metrical reasons in *nivr̥tṭyādibhi*.

52. For a dead person all the rituals are completed in a single day. *But for a living person, O Skanda, this procedure remains †...†³⁷ for the purpose of achieving [liberation?].*

³⁷ I do not know what *sthitam* refers to here. Grammatically it looks as if it refers to *siddhyartham*, but I cannot render this in any way that makes sense.

2.2. *Sarvajñānottara* 13

1. After this I shall teach how a person (lit. “an embodied [soul]”, *dehī*) is purified if he has transgressed post-initiatory discipline, even though he has died, O Skanda.

2. The guru should clean [the corpse] with water [mixed with] mud that has been empowered with the weapon mantra (*astrajapta*), smear [it] with purified *āmalaka* fruit (i.e. the fruit of an emblic myrobalan tree), and bathe [it] with Śiva water.

3. Having performed the ash-bath in the reverse direction (i.e. from the feet to head) he should clothe [the corpse]. [Then] he should adorn it with flowers and scents and lay it down with its feet to the north (*udakpādam*).

4. Having covered [the corpse] with red scents (i.e. red scented powder), red flowers, [pieces of] cloth, and the sacred thread, he should have him lifted (*utkṣipet*)³⁸ by [bearers] who are reciting the weapon mantra and wear a [piece of] cloth.

5. Having led [those carrying the corpse] in the northeast direction (i.e. the direction of Śaṅkara), he should put him down on a pure ground. There he should prepare a Śiva field (*śivaḥṣetram*) sloping to the southwest.

6. The pit (*nimnam*) should be four *hastas* long and two *hastas* wide³⁹ and pegged on the outside in the mid-direction⁴⁰ with excellent wedges empowered by the weapon mantra.

7.–8. He should wrap them with a red thread in the reverse direction [while reciting] the armour mantra.⁴¹ In the middle of that he should draw a circle

³⁸ Note that there is no causative here, but the sense of the sentence seems to require it being understood as such.

³⁹ According to Monier-Williams, one *hasta* is 24 *aṅgulas* or 18 inches, which corresponds to the length from the elbow to the tip of the middle finger. According to this, the pit should measure 72 inches in length and 32 inches in width. On these measurements, see also p. 138.

⁴⁰ The term *vidikṣu* denotes the mid-directions, i.e. northeast, southeast, southwest, and northwest.

with yellow powder. Above that he should draw a triangle with [another] triangle in its centre (*tryaśramadhyasamāyuktam*) with red powder or [powder] made out of all grains.⁴²

9. There he should prepare the fire according to the rules previously taught, [and] strew *darbha* grass in the reverse direction [while muttering] the weapon mantra †...†.⁴³

10. Then he should sprinkle around and on top of it (the corpse) using the ritual ladle. At the end of the series of oblations, he should place the *sruca* and *sruva* ladles on top of the corpse.

11. He should purify [the corpse] as taught before, having sprinkled [it] with clarified butter in the reverse direction (i.e. from the feet to the head). In the same way [as taught before], O Skanda, he should extract [the soul] and perform the expiation (*niṣkṛtim*).⁴⁴

12. And (*tathā*) having gratified the fire, he should then offer a full oblation. [Next] he should install the mantra throne in the reverse direction starting with *aiśvarya*.⁴⁵

⁴¹ The function of this procedure is probably to seal the area off from evil forces. The *kavacamantra* (i.e. the armour mantra) is used for protection and enclosure (see Brunner-Lachaux 1963, p.xxxvi), and hence used together with the thread, possibly fulfils this function. There several parallels to this: The *Dīkṣādarśa* (as cited in Brunner's [1979] annotations, p. 581, [6a]) cites the *Kālotara: ūrdhvamūlān adhograsthān astralabdhān sakṛt sakṛt || pañcarāṅgitasūtreṇa kavacena ca veṣṭayet* |. Also JR AP 46 seems to describe a similar procedure.

⁴² In comparison, the manuals JR (AP 43cd–44) and KKD (as cited in Brunner 1979, p.593, [19a]) instruct drawing a square with yellow powder and within that, a triangle with red powder. For example, KKD (Brunner 1979, p.593, [19a]): *citāyām madhye pītarajasā caturaśram tanmadhye raktarajasā tryaśram ālikhya, tayor upari indram agniṃ ca sampūjya*. The triangle is linked to Agni in both texts; the square is linked to Brahmā in the former, Indra in the latter; note that the SJU does not make these correlations explicit.

⁴³ Here the word *devatāḥ* seems to be a corruption; I cannot see the intended sense.

⁴⁴ This last *pāda* seems to look forward in the text and announce what is going to be described. Otherwise it doesn't make sense, since the actual rite of initiation and expiation is only found in the following. Did the order of the verses get mixed up?

⁴⁵ Hence he should install the throne in the following order: *aiśvarya, vairāgya, jñāna*, and *dharma* (see also SJU(G) 4.51ab: *dhārmaṃ jñānaṃ ca vairāgyam aiśvaryaṃ ca ca- tuṣṭayam*).

13. He should install the mantras starting with *sadyojāta* on his own body, O Skanda, [and then] perform a series of oblations as before for both Śiva and the Śiva throne.

14. The guru should make offerings with scented powders, flowers, threads, and things such as water for the washing of the feet offered to a guest according to the rules and the [financial] capacity (*yathāśaktyā*) [of the sponsor].⁴⁶

15.⁴⁷ Then he should pile up the pyre there with sandal and *agaru* woods. †...†,⁴⁸ O Skanda.

16. He should sprinkle the deceased again [while reciting] the *astrabīja-mantra*, O Skanda, and put down [the corpse] that is covered with a cloth and soaked with clarified butter on the centre of the pile.

17. Then the officiant should meditate on the central channel in the body of [the deceased] and establish the name (*saṃjñām*) in the [deceased person's] heart, and in the middle of that, emplace the bound soul.⁴⁹

18. Then the knower of mantras, having installed the *tattvas* [in the corpse] starting at the feet, should cut and remove [them] one by one and [then] join the soul with Śiva.⁵⁰

⁴⁶ The worship is performed according to the financial abilities (*yathāśaktyā*) of the person sponsoring the rite (*vajamāna*), rather than that of the officiating priest. Note that this is one of the indicators that the envisaged social context is that of the householder who possesses material wealth.

⁴⁷ There is an extra line preceding this verse in the Pondicherry transcripts that is not found in the Nepalese manuscript: "Then he should meditate upon the *nāḍīs*, which are beautiful and of heavenly form."

⁴⁸ The *pādas* 15cd do not make sense and seem to be corrupt. The topic appears to concern covering the corpse with cloth and *kuśa* grass.

⁴⁹ The translation of this *pāda* is not certain. This interpretation follows the procedure described in SJU 12.6., which contains almost the same phrasing; however there, as part of the *mṛtadīkṣā*, the ritual action of placing the name is performed on a puppet being used instead of the body of the deceased. This procedure for identifying a puppet makes better sense than here, where the substrate is a corpse. Alternatively, the verse may refer to the procedure of the guru entering the deceased person's central channel in order to extract his soul for purification, along the lines of "[the guru] enters [the deceased person's] heart (i.e. places his, the guru's, consciousness in the heart)"; however, this rendering of the Sanskrit is somewhat awkward.

19. Then he should light the fire all around [the pyre] in the reverse direction. The knower of mantras should concentrate on the fire fixation (*āgneyī dhāraṇā*) [using] the weapon mantra.
20. Next he should carry around [the jar to] pour an uninterrupted stream of water that has been empowered by the *aghoramantra* and *astramantra* [while reciting] the *astrabījamantra* [and] place the water jar (*jaladhāram*)⁵¹ down [on the floor].
21. Then the guru should go to a body of water, bathe, and being pure (i.e. having purified himself) perform the water offerings [for the deceased]. Having completed an oblation (*yāgam*) as already taught, he should offer it and seek pardon from the deity.
22. In this way, if [there were any] transgression of such things as post-initiatory rules, whether knowingly or unknowingly, the soul is released after the funeral rite has been performed.

⁵⁰ This verse is a short reference to the entire procedure of purifying each cosmic level (*tattva*) during the *dīkṣā* ritual.

⁵¹ This translation is based on the conjecture *jaladhāram* for *jaladhārām*, interpreting *jaladhārām* as referring to the water jar, literally “the [thing] containing water”, to avoid the repetition of *dhārām* in *pāda* a, and to give better sense to the ritual action; presumably the officiant is to put down the jar after carrying it around the pyre. However, note that *jaladhāra* or *jaladhārā* usually refers to the stream of water. Alternatively, the verse could be translated simply as “Next he should take around [the vase to] pour an uninterrupted stream of water that has been empowered by the *aghora*- and weapon mantra [while reciting] the *astrabījamantra*.”

3.1. *Kiraṇa* 60

Garuḍa said:

1. O God, you have alluded to the funeral rite but you haven't explained it to me at length. Tell me, for whom it is to be done, and how it is to be done.⁵²

The Lord said:

2. An initiate who has died is first taken [out] through the southern door. One should choose four bearers with the sacred thread placed (*krta-*) over the opposite (*vāma*) [i.e. the right] shoulder.⁵³

3. And then he, [already having made himself] pure (*śuciḥ*),⁵⁴ having [had] that [corpse] lifted,⁵⁵ should lead it to a level ground for the pyre; and having purified that place he should pile up a level pyre with firewood.

4. On the northern side of that [place for the pyre] he should make either a raised platform (*sthaṇḍilam*) or a lotus diagram (*padmam*). He should then perform the worship as before and begin the fire sacrifice (*vahnīkāryam*).

5. Having done that, and having had the corpse brought (*ānīya*) [onto the pyre?] he should purify it with things such as cow dung. Once it has been purified (*śodhitam*) he should smear it with ash in accordance with the aforesaid procedure.

⁵² Note that the repetition of *katham* in the verse is puzzling.

⁵³ I read *vāma* here in the sense of *viparītam*, “opposite” rather than “left”, since the context of death rites usually requires that the sacred thread be worn in the opposite (i.e. inauspicious) direction from its usual position over the left shoulder (i.e. the auspicious direction). It would therefore be unusual in the light of common practice if the corpse bearer were to wear the sacred thread over the left shoulder, i.e. the regular way.

⁵⁴ The term *śuciḥ*, literally, “the pure one”, indicates that the officiant has performed all the required purificatory rites before the ritual.

⁵⁵ I translate *utkṣipya* here in a causative sense. Even though the officiant is the agent here, we are to understand that he has the corpse bearers lift and carry the corpse, as also indicated in the preceding verse.

6. First (*āditaḥ*), he should put a loincloth [on top of the corpse] and provide everything [else] (*sarvaṃ*) (i.e. other attributes)⁵⁶ for the [deceased], who should be south [of the *sthaṇḍilā*] (*dakṣiṇāsāgatasya*) [and] facing north (*āsyadakṣiṇāmūrtigasya*, lit. in the position of facing the southern face of Śiva with his head).⁵⁷

7. He should sprinkle [the corpse] with Śiva water, and having visualized Kevala [Śiva] (i.e. the transcendent manifestation of Śiva, *niṣkala śiva*) in the heart of that [deceased person], he should meditate on him in the centre [of the heart] in the form of a pure and subtle point [of light].

8. After that (*paścāt*), having made him complete (i.e. having transformed him into Sakalaśiva) in the manner explained earlier, he should install the first series of consonants (*vargam*) of the alphabet (*mātarām*)⁵⁸ in the fire.

9.–10. Having prepared [the first series of consonants (*vargam*)], he should worship [this series] with scented powders and so forth. [Then] he should take hold [of the soul] *through the nādānta*,⁵⁹ and join that [soul with the

⁵⁶ The scripture is vague on this point. This is probably intentional. Details such as what kinds of things are bestowed to the dead are likely to differ according to location; a loose formulation such as this one allows for various practices to be subsumed under one authoritative text. It is probably for similar reasons that explicit details regarding the socio-religious context of the rites are often lacking.

⁵⁷ Note that this translation is based on the conjecture by Sanderson *dakṣiṇāsāgatasya* *āsyadakṣiṇāmūrtigasya*, which tries to make sense of corrupt *pāda* c, but remains a conjecture and yields the rather strange compound *āsyadakṣiṇāmūrtigasya*. For lack of being able to offer a better solution, I have for now adopted this reading. The position of the corpse with the head in the south and feet in the north, thus effectively “facing” the north, fits the kind of instructions one encounters for the position of the corpse at this point in the other sources. For *dakṣiṇāmūrtiga-* denoting “facing north”, see Bakker 2001.

⁵⁸ I take *mātarām* here as an *aīśa* form of *mātṛṇām* for the sake of metre, and understand the plural (“the mothers”) to refer to the letters of the alphabet, though in normal usage *mātṛkā* refers to the whole alphabet.

⁵⁹ It is not clear what procedure is envisaged in *pāda* 9c: *graho nādāntato bhavet*. The context requires the guru to grasp the soul at this point. The term *nādāntato*, “the end of the subtle sound” (or “limit of resonance”, as translated by Vasudeva 2004, p. 267) refers to the transcendent part of the universe in its sonic and non-sonic representation and is experienced at the top of the cranium (see *s.v.* *nādānta* in TAK 3). While the language of cosmic sound suits the context of the letters of the alphabet being used as cosmic units for purifying the soul, using *nādānta* in the procedure to grasp the soul is unclear to me. Further, this translation assumes that the suffix *-tas* is understood to convey an instrumental meaning. Does the term *nādānta* refer here to the technical definition “limit of resonance”, as has been translated and discussed by Vasudeva 2004 (for example on page 267)? This might then allude to a procedure in which the mantra is raised through the body.

varga] with that heart mantra (*taddhṛdā*), offer ten oblations⁶⁰ with the *śivamantra*, cut the bonds with the sword mantra, and pour a full oblation again. He should then lift [the soul] up again with the heart mantra, return [it] to the heart [of the corpse] (*punar hṛtsthaṃ kṛtvā*), and install the next *varga* [in the fire] [for purification].

11. Thus the eight *vargas* are to be purified, †or else†⁶¹ in the reverse direction. He should purify [each level] with five oblations [into the fire] [with the procedure] as [taught] before in due order.⁶²

12. Having accomplished the dissolution of [the soul] [by fusing it] with Śiva, he should strew *kuśa* grass [on top of the pyre?] [while reciting] the weapon mantra. He should put the corpse with its face to the north on top of the pyre with the *īśānamantra*.

13. On top [of the corpse] he should place sandalwood, *agaru* wood, camphor, sesame seeds, and milk. Then he should light the pyre by means of approved woods.⁶³

14. Having lit that [pyre] he should move around (i.e. carry) the vessel that was prepared with the weapon mantra from the direction of the east to each of the various directions (*tattadantam*), and then (*punaḥ*) he should throw [it down] from his shoulder.

15. Having lit [the pyre] there is no obstacle [anymore] for him (i.e. the deceased person's soul?). [The officiant] should stay [there] until [the

⁶⁰ The expression “ten oblations”, *āhutayo daśa*, is found here in the nominative rather than the accusative governed by *datvā*; this may be due to the *āgamic* register of Sanskrit and I have thus preserved this reading here.

⁶¹ I am not sure what alternative might be offered here. As far as I am aware, every source enjoining the initiation of a deceased person's soul during the cremation rite prescribes the inversion of the order in which the existence levels are to be purified, i.e. starting with the highest and ending with the lowest. It would indeed be unusual if the Kir were to additionally allow the option of performing the purification in the order of a proper initiation.

⁶² More than five oblations are part of the purification procedure outlined in verses 9–10, so it is unclear to me what procedure *pañcāhutiprayogena* is referring to here. It may be an additional purificatory rite.

⁶³ Kir 60.14cd is parallel to SvāSS 22.13cd and JR AP 109ab.

corpse] is reduced to ashes.⁶⁴ Then he should go [to the water side for] a bath in the water, and perform the rites of water offerings to the [deceased].

16. He should offer three handfuls [of water] that had been mixed with *dūrva* grass and rice grains.⁶⁵ The *ācārya* should afterwards undertake the penance *as before*.⁶⁶

17. In this context (*iha*) it is prescribed that the purification from the impurity that has come about through contact with the corpse (*śāvaśuddhiḥ*) [is accomplished] by reciting the *aghoramantra* a hundred times. When this has been done, he should always perform a ritual meal according to the rules (i.e. the *śrāddha*).⁶⁷

18. Thus I have taught you the funeral ritual through the oblations to the syllabary. O Garuḍa, he should also purify the syllabary in the [ritual of] removing [a convert's previous] religious affiliation (*liṅgoddhāre*).

19. He who worships the syllabary will certainly attain success.

⁶⁴ I am uncertain about how to interpret *pādas* a and b; this interpretation is based on the conjecture *dīpya* for *dīpya* in N, with G and Ed₁ reading *diva*. However, note that the preceding verse 14 already has *prajvālyā*, making *dīpya* in verse 15 redundant.

⁶⁵ *trayaḥ* is understood here as an *aīśa* use of the nominative plural in place of the accusative plural *trīn*.

⁶⁶ I am uncertain which ritual is being referred to. This possibly has to do with standard expiatory rites performed following rituals to counteract accidental omissions, but may also be referring to a more substantial purificatory rite, such as that prescribed in the next verse, in which the guru removes the impurity he had contracted through contact with the corpse. The term *pūrvavat* suggests that this refers to a kind of *prāyaścitta* commonly performed at this point.

⁶⁷ In these last two *pādas* the scripture refers to the subsequent *śrāddha* rituals that will be taught in chapter 61. This preview of a topic at the end of the chapter is a characteristic feature of the Kir.

3.2. *Kiraṇa* 61

Garuḍa said:

1. [You] have earlier (i.e. in 60.17d) referred to the ritual meal (*vidhinā bhojanam*) [but] not explained it to me. Tell me, O Śiva, at what time, how, and for what purpose [is it to be performed?].

The Lord said:

2. That [*śrāddha*] which is performed for the first time on the eleventh day [after the death] and then in every month [once and in some months twice]⁶⁸ up to the end of a year [after the death] should be known as *ekoddiṣṭa*. During the year after that year there should be [another *śrāddha*] again [i.e. the *sapiṇḍīkaraṇa*?].⁶⁹

3.–4. After a year there should be a *śrāddha* lavishly (*viśeṣataḥ*) [performed] in the dark lunar fortnight dedicated to *śrāddha* rituals (*śrāddhapakṣe*).⁷⁰ He [should perform] the *śrāddha* in the month of Āśvina, in the dark fortnight thereof, when the sun is in the zodiac Virgo,⁷¹ on one of

⁶⁸ Note that it is ambiguous whether the scripture really means to enjoin an *ekoddiṣṭaśrāddha* once a month only, or whether it refers here to the common sixteen (or fifteen) *ekoddiṣṭaśrāddhas* to be performed throughout the year. This collection is also referred to as “the monthly” *śrāddhas*, namely *anumāsika*. See chapter 5.

⁶⁹ This sentence is a tentative translation of verse 2d, *varṣād varṣaṃ bhavet punaḥ*. Logically, between the *ekoddiṣṭaśrāddhas* and the regular *śrāddhas*, which are taught in the next verse, a *sapiṇḍīkaraṇa* should take place to transform the recently deceased into an ancestral deity (see chapter 5). The tentative translation is an attempt to infer this meaning in *pāda* 2d.

⁷⁰ See chapter 5. This refers to the *pārvanaśrāddha*, the regular *śrāddha* in which the three ancestors are worshipped during a certain dark fortnight according to the lunar calendar (*pārvan*), called the *śrāddhapakṣa* or also *pitṛpakṣa*. The phrase *viśeṣataḥ*, “lavishly”, refers to the fact that the *pārvanaśrāddha* is far more elaborate than the *ekoddiṣṭaśrāddha*, which is essentially a reduced version of the former.

⁷¹ The month of Āśvina (according to the *pūrṇimānta* calendar in August/September and according to the *amānta* calendar during September/October) – based on a conjecture – is fitting, since it is during this period that the sun is in the zodiac Virgo. However, the southern witnesses seem to give two options for the time of *śrāddha*, which would be unusual. Hence in addition to the month, they prescribe *kumbhe ca kṛṣṇapakṣe*, i.e. during the zodiac Aquarius, which would be the month Phālguna. According to the *pūrṇimānta* calendar this

the fifteen days (*pañcadaśāhnikam*)⁷², [namely] either the eight, fourteenth, fourth, seventh, ninth [lunar day (*tithi*)], or *when the moon is in the [nakṣatra] called Maghā (maghāśaśi)*.

5. It is the general rule (*sāmānyam*) [applying to all three forms of *śrāddha*] that he should choose two *sādhakas* and three *ācāryas* for the purpose of [invoking into them] the gods and ancestors [respectively].⁷³ I shall now give the details (*viśeṣo 'trābhidhīyate*).

6. It is established that the three *ācāryas* are Īśa, Sadāśiva and Śānta [respectively], and the *sādhakas* are Rudra and Ananta.

7. By gratifying [the ancestors] (*tais trptaiḥ*)⁷⁴ everything [i.e. all levels] up to Śiva will be gratified, O Garuḍa. [This is] the *śivaśrāddha* [which is to be performed] for initiates, and for *rudrāmśas* (i.e. lay devotees of Śiva)⁷⁵ there is the *rudraśrāddha*.⁷⁶

8. There, [in the *rudraśrāddha*], amongst the [five invitees] (*tatra*), the two *gaṇas* Caṇḍa and Mahākāla are present in the two [*sādhakas*]; [and] Rudra, Skanda and Gaṇeśa are present in the other three.

9. He should arrange the *rudraśrāddha* with ascetics and Brahmins. Those men who perform [the *rudraśrāddha*] with devotion will go to the world of Rudra.

10. The mundane (*laukikam*) [*śrāddha*] is individualized (*-vikalpitam viśeṣataḥ*) by [invoking into the recipients] Brahmā, Viṣṇu, Rudra, Sūrya

is in January/February, and according to the *amānta* calendar in February/March. However, performing *śrāddha* at this second time would not follow common practice.

⁷² I read the compound *pañcadaśāhnikam* as a *bahuvrīhi* that qualifies *śrāddham*, hence “the *śrāddha*, of which the day is [one of the] fifteen”.

⁷³ Though the expression *pitṛdevārtham*, strictly speaking, correlates the *pitṛs* to the *sādhakas* and the *devas* to the *ācāryas*, I have chosen to translate the phrase the other way around, mirroring the common practice we see in all other sources, with the group of three representing ancestral deities invoked into the *ācārya* and the other two deities into the *sādhakas*. Note that also the next verse confirms this interpretation.

⁷⁴ The expression *tais trptais* is translated here in accordance with the loose usage of this kind of construction as a kind of instrumental absolute.

⁷⁵ On the term *rudrāmśa* in the Kir denoting lay devotees of Śiva, see Sanderson 2003, pp. 354–355, fn. 16.

⁷⁶ I have interpreted *tadātmakam* to denote the *rudraśrāddha*, namely “[the *śrāddha*] which is that [, namely Rudra]”.

and Yama, appointing as before the three [i.e. Brahmā, Viṣṇu, and Rudra for the deceased ancestors] and the two[, i.e. Sūrya and Yama for the position of the Viśvedevas].⁷⁷

11.–12b. First, I shall teach the *śivaśrāddha*, which is pure and born from the *śivamantra*. *In the absence of sādhakas and putrakas [i.e. ācāryas?] he may choose [as invitees] and [ritually] prepare [as receptacles] Brahmin devoted to Rudra (i.e. lay devotees of Śiva)*⁷⁸ or, alternatively, non-Brahmins, provided these are devoted and initiated.⁷⁹

12cd. If five [invitees] are not available (*pañcābhāve*), he may appoint two.

13. The same arrangement [of five] is to be achieved by installing [the two] on the two shoulders of one invitee and [the three ancestors] on the shoulders and head [of the other invitee].

14.–15. Having arranged the three, he should do the installation as before in due order. There should be two circular *maṇḍalas* in the eastern [part of the ritual area] situated south and north [respectively]. He should also make a

⁷⁷ Hence, we are to understand that Brahmā, Viṣṇu and Rudra are invoked in the three invitees representing the ancestors, and Sūrya and Yama for the two representing the Viśvedevas.

⁷⁸ Note that the ŚDh also recommends Śaiva Brahmin lay devotees as suitable invitees for *śrāddhas*. See Mirnig forthcoming b.

⁷⁹ The Sanskrit text as it stands is problematic and this is only a tentative translation. The context is a list of optional invitees if no *sādhakas* or *ācāryas* are available. First, it is surprising that *putrakas* are mentioned here instead of *ācāryas*. This might be understood, as I have added in my translation, that *putraka* stands for *ācārya*, with the reasoning that only *putrakas* can become *ācāryas*. Further, if the order of preference is to be accepted as it is, it is noteworthy that this passage enjoins that non-initiated Brahmin lay devotees are preferred to initiated non-Brahmins. The translation is a very tentative one, and accepts some irregular features in the grammar that are probably due to the *āgamic* linguistic register of the Sanskrit employed. Presuming that the passage is governed by *kalpayet*, the series of people in the nominative plural followed by *gr̥hya* is puzzling. If some form of the verb *gr̥h-* is indeed the original reading, then it may have been given as a gerundive with the nouns, as in “the lay devotees [...] are to be chosen”. In this case, the expression would have to be emended to *gr̥hyāḥ* (but then the problem remains that it cannot be governed by *kalpayet*). It is also possible to understand this as an irregular absolutive for *gr̥h̥tvā*, which we have already seen. If this is the case, the nouns it governs should be understood in an accusative sense despite their nominative endings. This is not unusual for *āgamic* Sanskrit and thus I see the latter as the more likely reading.

square measuring one *hasta* [on each side].⁸⁰ They should be purified with cow dung and he should scatter sesame seeds, *darbha* grass, and barley grains onto them. In the southern [of the two *maṇḍalas*] he should wash the food [of those invited].

16.–17. In the second [*maṇḍala* (i.e. the square?)] he should do the purificatory rites such as sipping; this rite is to be performed with the *vāmadevamantra*. [Then,] having positioned⁸¹ those [invitees] who have been purified, he should [install] first the two facing east with the *vāmadevamantra*,⁸² and then install the three facing north. Having prepared *kuśa* grass (*kuśakṛptiḥ syāt*) with the *sayojātamantra*, the invocation [of the *śrāddha* deities] should take place repeatedly (*punar*), [that is to say, for each deity].

18. He should do the summoning with the names of each. [Having formally requested the invitees for permission to start the summoning], they (i.e. the invitees), being concentrated and with devotion, should [give the permission with] the declaration “You may invoke.”⁸³

19. The rite is taught [to be performed with the sacred thread] on the right [shoulder (i.e. the inauspicious direction)] for the three [ancestors], and over the left [shoulder (i.e. the auspicious direction)] for the two.⁸⁴

⁸⁰ Compared to other accounts, the procedure seems confused here. The JR and KKD, as well as the brahmanical sources that include such a procedure, have either two squares and circles, or one each. In the southern witnesses, there are two circles and only one square.

⁸¹ I understand the expression *sthāpya* to be *aiśa* for *sthāpayitvā*.

⁸² The expression *guhya* for the *vāmadevamantra* is found frequently. This derives from the fact that the five *brahmantras* are held to be the constituent parts of Śiva’s body consisting of mantras; here the *vāmadevamantra* is held to be his genital organ (*guhya*), *īśāna* his head, *tatpuruṣa* his face, *aghora* his heart, and *sadyojāta* his whole body. See, e.g., *Mataṅgapārameśvara*, Vidyāpāda 4.14.–15a: *tanuḥ tasyopacāreṇa pañcamantramayī śivā | īśānamūrdhā puṁvaktro hy aghoraḥṛdayaḥ prabhuh || ucyate vāmaguhyoktyā sadyomūrtiś ca śāsane |*.

⁸³ This passage does not clarify the procedure being alluded to. Assuming that the scripture aims to give an injunction analogous to the brahmanical account, one might follow, for example, Vijñāneśvara’s clarification of this in his *Mitākṣarā* on *Yājñavalkyasmṛti*, Ācāradhyāya 1.229, which enjoins that first the officiant is to request the invitees for permission with the words *āvāhayiṣya* (“May I invoke?”), followed by the invitees’ confirmation with the words *āvāhaya* (“You may invoke”), after which he continues to summon the deities. See chapter 5, pp. 178ff., for these procedures in the original context.

⁸⁴ This is the arrangement as expressed in the text preserved in manuscript N. However, manuscript G is corrupt, and Ed_h has changed the order so that the sacred thread is in the inauspicious direction for the two, and the auspicious direction for the three. Perhaps the redactor of Ed_h was conscious of the doctrinal inconsistency that is implied in worshipping

First (*pūrvam*), having brought some barley, he should scatter it around for the two.

20. For the three he should scatter sesame seeds [instead of barley grains] for the purpose of protection with the *vāmadevamantra* (i.e. the northern mantra). He should prepare a jar with flowers, water and unhusked rice grains with the *vāmadevamantra*.

21. He should give the guests water, each in turn (*sakṛt sakṛt*), with the purpose of [ensuring their] presence. He should give that [water] to the three using the *tśānamantra* and to the two using the *aghoramantra*.

22.–23. Having knelt on the ground, he should worship, one by one, each part of their body (*tadaṅgam ekaikam*) from the feet up to the head,⁸⁵ for the two as well as the three, with barley grains and sesame seeds, respectively, and the *aghoramantra* and the *sadyojātamantra* [, respectively]. [He should offer] scented powders and flowers with the *vāmadevamantra* and incense and lamps with the *tatpuruṣamantra*.⁸⁶

24. He should say “May it be sufficient” (*pūrnām bhavatu*). Then, [having given them water to] purify their hands (*hastaprasāadhanam*),⁸⁷ he should bring oily food (*snigdghānam*) in a vessel for each of them (*sakṛt sakṛt*).

25. Then he should perform the rite called the *agnaukaraṇa* with the *tatpuruṣamantra*.

†Having done [that]†,⁸⁸ the [invitee(s)] should then (*punaḥ*) eat in silence according to what they wish to eat.⁸⁹

the superior ancestors in the inauspicious manner and the inferior in the auspicious (see, p. 47). However, I have preserved the reading of N, since this arrangement reflects the procedure as found in all the other sources and also follows the principle in the brahmanical original.

⁸⁵ This preserves the *mūrdhnataḥ* of manuscript N; this seems to be an irregular form, taking *mūrdhna* instead of *mūrdhan* as the stem.

⁸⁶ The expression *vaktṛṇā* is an irregular instrumental singular of *vaktṛ-* “the speaker”, understood as a synonymous and metrical substitute for *vaktreṇa*; the *vaktṛamantra*, being the mantra of the mouth of Śiva’s mantra body, denotes the *tatpuruṣamantra*. However, Alexis Sanderson has drawn my attention to the fact that this kind of instrumental singular in *-tṛṇā* of a stem in *-tṛ* is not well attested in Śaiva sources, although it is found sporadically in both prose and verse in Buddhist Sanskrit (cf. Edgerton 1953, §13.38). I thank him for this reference.

⁸⁷ Cf. YājS 1.232b: *karasaucārtham ambu ca*.

26. On the plates [should be] *pāyasa* (i.e. rice and milk curd) along with ghee, honey and molasses, or a well prepared dish of rice, or meat consisting of [varieties such as] hare.⁹⁰

27. Standing facing north, [the officiant] should recite the fifth mantra.⁹¹ Afterwards (*paścāt*), when he sees that they have eaten, he should address them again, saying “Are you satisfied?”

28abc. [And] they should then reply once by saying “We are satisfied”, after which he should give them⁹² water once [each].

28d.–30b. Facing south he should place [*darbha* grass] into the *maṇḍala* with the *sadyojātamantra*, and offer [a mixture of] water and sesame seeds with the *vāmadevamantra*. Then he should prepare three *piṇḍa* balls made out of all the food [that was prepared], and offer the three-food *piṇḍas* in due order with the *tatpuruṣamantra* †...† [on top of the *darbha* grass in the *maṇḍala*].

30. Having offered scented powder with the *vāmadevamantra*, he should offer the guests water with that same mantra.⁹³

⁸⁸ I am unsure what action this refers to. N is damaged at this point, and contains an extra line just before, according to which the *agnaukarāṇa* is performed. The southern witnesses include this instruction immediately after the food is brought, so *kṛtvāiva* may refer to that. However, a different subject for *aśnīyāt* would then be needed. Perhaps one can interpret *aśnīyāt* as a causative, in the sense of “he should feed [them]”.

⁸⁹ The *Mitākṣarā* on YājS, 1.240a comments on the words *annam iṣṭam* “preferred food” in this context, specifying that the kind of food to be prepared should be according to the preference of the invitee, the deceased person or the person sponsoring the rite (*yajamāna*).

⁹⁰ This prescription of hare meat is strange. However, there is a passage in YājS 3.259–261 giving a long list of various types of meat that can be used, including hare.

⁹¹ The fifth mantra refers to the fifth *brahmantra*, which is the *sadyojātamantra*.

⁹² The word *grāhya* then would be an irregular absolutive for *grāhayivā* from *grh-*, i.e. “having had them taken”, i.e. having given them. This procedure involves the officiant giving them water to rinse their mouths after eating (cf. *Vijñāneśvara* on YājS 1.241d: *tadantaram brāhmaṇahasteṣu gaṇḍūśārtham sakṛt sakṛd apo dadyāt*).

⁹³ Note that in SP 10.33, at this point in the ritual the officiant is to pour a stream of water around the site. This is missing here. I raise this point because this translation is based on the reading of Ed_D; N and G have the corrupt reading *tenaivāsyā*. Perhaps a procedure similar to the SP was originally indicated with this reading. Another possibility is that the water for the guests is poured around the site.

31. The wife, having been purified (*śuddhā*), should receive [and eat] the middle *pinda* for the purpose of [begetting] a son. Then she will have a son, who will be intelligent and, together with his wife, a devotee of Rudra (i.e. a lay devotee).

32. Alternatively, he should give it to cows [or] throw it into the fire or water. He should give the water for purification through sipping etc. (*ācamanam*) first to the group of three, and then to the group of two.

33. He should purify [himself], †*get up* (?), *perform the saṃkalpa* (the pronouncing of the intention of the rite)†, pay obeisance, ask them for pardon, and with devotion, give present[s] [to the invitees] according to his financial capacity, and finally dismiss [them].

34.–35. Such is the supreme Śaiva *śrāddha* (i.e. the *śivaśrāddha*) that bestows union with Śiva. [The mantras of] the *rudraśrāddha*⁹⁴ are characterized by the names [of the deities] proper to it; and [they] begin with *om* and end with *namaḥ*. And when the *laukikaśrāddha* has been performed using their own names for the deities, the [*yajamāna*] sees †...†.⁹⁵

36. The best of the twice-born who performs the *śrāddha*, taught in the Vedas and arranged (i.e. outlined) in the *smṛti* literature (i.e. *smārta*) [and that is] ordained for Brahmins who are learned in the Vedas (*viprāṇam*), attains the world of Brahmā.

37. That *śrāddha* which is in reference only to one [person] (*ekoddiṣṭam*) is taught here to be performed without the invocation [of *śrāddha* deities] and as starting with the [series] of *śrāddhas* [called the] *navāśrāddhas*. This has been taught [here] in brief.

⁹⁴ This is a tentative translation of 34cd; strictly speaking the expression *rudraśrāddham* is in apposition to the following accusative; however, these seem to describe the mantras used in the *rudraśrāddha*.

⁹⁵ Here *pāda* 35d is corrupt. The readings of both N and G do not make sense as they stand; in comparison, the Grantha edition (Ed_D) changes the reading completely to *na paitram ṛnam aśnute*, “[such a person] does not accumulate any debt to the fathers anymore”. This refers to the brahmanical principle of fulfilling one’s debt towards one’s ancestors by performing *śrāddha* rituals (see chapter 5); in comparison, the *śivaśrāddha* and *rudraśrāddha* bestow an elevated spiritual status of the *yajamāna*, namely ultimate liberation in the case of the *śivaśrāddha* and ascending to Rudra’s heaven in the case of the *rudraśrāddha*.

38. What effect can men have on Śiva, the highest soul? [*Hence,*] *the great benefit [that results from performing the śrāddha] is [merely] in reference to [the fact that] the rite goes to perfection.*⁹⁶

39.–40. Therefore, O Garuḍa, one should perform this rite even when [the corpse] cannot be found. For how does anyone become free of debt as long as the *śrāddha* is not performed?⁹⁷ †...†⁹⁸ Thus, [also] the cremation is performed even if [the person has died] abroad. Here the same applies (*tadvad atra tu*).

41. He should perform the *śrāddha* because (*yena*) the *dīkṣā* (initiation ritual) ends with it.⁹⁹
[Thus] the *śivaśrāddha* that consists of the five *brahmanmantras* has been taught in brief.

⁹⁶ The second line in this verse is puzzling. I have provided a tentative interpretation, in which the benefit of the rite is conceived purely in terms of its completion. However, this seems indeed a weak point.

⁹⁷ The southern witnesses add another line here: “The entire rite [is performed] for sons etc. even if [the person has died] abroad, for the purpose of remembering [them].”

⁹⁸ I am currently unable to make good sense of 40ab. The purpose of the verses Kir 61.38–41 is to offer theoretical explanations of how the performance of *śrāddha* is beneficial, even though each of them contains different rationales. In verse 38 it is the mere fact that the rite has come to perfection which procures great fruit. In 39 its performance is binding as the only way to relieve oneself of the debt towards one’s ancestors. As for *pādas* 40ab, they constitute the final line in the southern witnesses; according to the text preserved there, this passage appears to refer to the fact that *śrāddha* can also procure a particular desired benefit (*iṣṭam phalam* EdP).

⁹⁹ This final verse is omitted in the southern witnesses and only preserved in N. The verse, however, contains an important statement regarding the rationalisation of the Śaiva *śrāddha* ritual, namely, that it completes the process that was initiated with the *dīkṣā* ritual. See chapter 5.

4.1. *Jñānaratnāvalī* Antyeṣṭiprakaṛaṇa

1ab. Next I shall explain the funeral rite in brief.

1c.–2. In the case of a *yogin*, who has died through yogic suicide, [and of whom therefore all] impurities have been incinerated: [The officiant] should burn his corpse, which is pure [and] consists of mantras, with Śiva fire. For him, neither the offerings of *piṇḍas* nor the offerings of water are to be performed.

3ab. However (*kiṃ tu*), [his] disciples should perform worship to Śiva every day (*sadā*), in order to pay their debt [to the teacher].¹⁰⁰

3cd. [Now] I shall teach, because of a connection [of subject-matter], how that [funeral rite] is [to be performed] for all others.

4.–5. [The officiant] should also burn the corpse with Śiva fire of those established in reality as a result of *dīkṣā*, who have observed their post-initiatory discipline at all times,¹⁰¹ who have been devoted to the teaching of the Siddhānta, and who have died a timely death [with the difference that] for such a person the ritual post-mortem offerings of *piṇḍas* and water (*piṇḍakriyā* and *udakakriyā*) are prescribed.¹⁰²

¹⁰⁰ The statement that the disciples of the guru are to perform worship of Śiva every day in order to pay off their debt to him seems to be made in reference to the brahmanical tradition of the three debts discussed in chapter 5. This *pūjā* in reference to the deceased guru may be a kind of commemorative Śiva worship done by disciples in the *maṭha*.

¹⁰¹ The expression *sadācārvatām* could also be translated as “those who piously (*sad-* [lit. well]) [follow their] post-initiatory discipline”.

¹⁰² Note that this is in opposition to the practice taught just previously for a deceased *yogin*, for whom such post-mortem offerings are not performed. Even though this is not explicitly addressed here, this distinction presumably refers to the fact that the *yogin* is an ascetic practitioner and the regular initiate subject in verses 4–5 is a householder initiate. In the case of the latter and his householder setting, these post-mortem offerings would be considered conventional. Not performing them would be considered an unnecessary offence to the orthodox order, see, e.g., pp. 171ff.

In the case of those who have deviated from the post-initiatory discipline and certain others, the purification of the path [of the levels of the universe] is [also] prescribed.

And [Śiva] has taught:¹⁰³

6–8b. The funerary ritual has been ordained, O Skanda, to remove the sin of anyone who transgresses the rules to be observed during the period after initiation, [one who] is guilty of a major sin against Śiva and the gurus, those who have not lost their doubts [concerning their liberation at death through initiation and the Śaiva doctrine], and for any others who have some impurity. [*If an ordinary and not a tantric cremation were performed in such a case*], [*the individual's*] own consciousness (*svasaṃjñā*) reaches the state of cosmic dissolution (*layam*) [*rather than ultimate liberation*] due to [*his*] transgressions of such matters as [*his*] post-initiatory discipline.¹⁰⁴

And further it is said:¹⁰⁵

8c–9. For the funeral rite should be performed at the time of death (*antataḥ*) for those who have not lost their doubt [concerning their liberation through initiation], for those who are particularly impure, for those who have converted to another religion, and likewise for people who have violated their post-initiatory discipline. For otherwise [such a person] would not obtain the highest state.

10. The purification of the path should be performed for *sādhakas*, *ācāryas*, and *putrakas*, but not for a *samayin*. Alternatively [it may be performed] for [a *samayin*] who was [particularly] desirous of obtaining liberation [but died before he could receive further initiation].

11. Either an *ācārya*, *sādhaka*, *putraka* or *samayin* should bathe the deceased, whether he was an ascetic or a householder, and adorn him.

¹⁰³ The following passage, marked here as a quotation from a scripture by the words “Śiva said”, is parallel to SārK 26.6cd–8, which may be its source. The passage is also quoted by Trilocana in his commentary on the SP (cited in Brunner-Lachaux 1977, p. 571, [1b]), and by Nirmalamāṇi in his commentary on the KKD (quoted in Brunner-Lachaux 1977, p. 571, [1c]), although he leaves out the problematic last two *pādas*; see next fn.

¹⁰⁴ *Pādas* 8ab, parallel to SārK 26.8cd, are problematic and this is a tentative translation. For a commentary on this translation, see p. 62, fn. 67.

¹⁰⁵ This passage is parallel to BK, NGMPP B24/57, f. 214r1–214r2.

12.–13b. Further, [the officiant] should bind the toes of the corpse together with a white thread. He should lift [the corpse] onto a bier built out of moist bamboo canes, which is [like] a ladder leading to heaven,¹⁰⁶ and which is richly adorned with red cloth, and decorated with banners and garlands of flowers.

13c.–14. He should have [the corpse] taken [to the cremation ground] by many [corpse bearers], with their heads covered with a cloth, who are of the same caste as the [deceased] and not of any other, and who also are initiates, [in a procession] accompanied by various flags, and the sounds from [instruments such as] conch shells, drums, and *tūryas*.¹⁰⁷

15.–16b. And having had [the corpse] carried half way [to the cremation ground], he should scatter *bali* offerings in all directions. Then [he should proceed and finally] have [the corpse] put down, with its head in the south, on a piece of pure ground sloping to the southwest, [either] on a bank of a sacred river, [or] by a lake at a sacred place.

16c.–17. He should make a pavilion measuring either nine (i.e. 9x9) or seven (i.e. 7x7) *hastas*,¹⁰⁸ which is surrounded by a cloth, and with a door facing south that is furnished with an arched doorway. [This pavilion] is called an *avasānaka[maṇḍapa]* (“the death [pavilion]”). In some other sources it is called a *kr̥tānta[maṇḍapa]* (“[the pavilion] to bring about the end”).

18. In the [pavilion he should make] a fire pit, one *hasta* square, with a single raised “girdle”¹⁰⁹ [around the top of it]. With the earth of the pit he should make a platform in the northwest that is six *aṅgulas*¹¹⁰ high.

¹⁰⁶ See p. 135 for the ladder-type construction of the bier and the interpretation of its description as “steps leading to heaven”.

¹⁰⁷ According to Monier-Williams, *tūrya* is defined only as “some musical instrument”, and a *tūryagaṇḍa* as “a sort of tabor”.

¹⁰⁸ On these measurements, see p. 138.

¹⁰⁹ The *mekhalā* is the raised ridge around the fire pit.

¹¹⁰ The term *ṛtu*, “season”, is a so-called *bhūtasamkhyā*, i.e. a number expressed through a word (see Sircar 1996, pp. 228–233); it denotes the number six since there are six seasons in India. For the measurements of the *aṅgula* unit, see p. 138.

19. To the southeast of the fire pit, [he should dig out] a pit for the pyre that is four *hastas* long, eight¹¹¹ *aṅgulas* deep, and two *hastas* wide.
20. According to some sources he should make the pit for the pyre south of the *kuṇḍa*. Having prepared these three things [the fire pit, the platform, and the pit for the pyre], he should smear them with cow dung.
- 21.–22. Then the guru should, in a concentrated state, take the ritually purifying bath, sip water, and venerate the junctions of the day. Next [the guru], †wearing the upper garment the other way around†¹¹² and having taken the weapon water jar,¹¹³ should circumambulate [the prepared site] in a counter-clockwise direction and [go] in silence to the edge of the *sthaṇḍila*; facing north he should sit down on a pure seat¹¹⁴ and perform the ritual purification of his body (the *bhūtaśuddhi*).
23. The wise person, after having done the installation of the mantras in the reverse order, should perform internal worship. He should [then] purify the substances [that will be used in the ritual] with water from the weapon water jar that has been empowered by seven repetitions of the weapon mantra.
24. Next he should sprinkle and worship himself [as Śiva], perform the purification of the mantras (i.e. the *mantraśuddhi*),¹¹⁵ and sprinkle water from the weapon water jar and the five products of the cow¹¹⁶ around the ground.

¹¹¹ The term *maṅgala* is a *bhūtasamkhyā* (see previous fn.) for the number 8.

¹¹² The expression *atha savyottarāsaṅgo* is puzzling. Does it allude to a practice in which the guru wears the upper garment in a reversed manner on this occasion? Or was the verse originally closer to the parallel in SP 10.7: *atha snātaḥ kṛtanyāso gṛhūāstrālukoguruh?* In this case the procedure missing in the JR at this point would be the installation of the mantras on the guru himself.

¹¹³ This implies that the guru has already installed some jars at this point, procedures that have not yet been mentioned.

¹¹⁴ A pure seat here denotes an area that has been ritually purified by mantras, sprinkling and perhaps putting down some *kuśa* grass.

¹¹⁵ On *mantraśuddhi*, see Brunner-Lachaux 1963, p.144, particularly footnotes 2 and 3.

¹¹⁶ The *pañcagavya* consists of a mixture of the five products of the cow, namely milk, coagulated or sour milk, butter, and liquid and solid excreta.

25. Having consecrated [the *sthaṇḍila*] with the [series of] transformative rites ending with the *catuspaṭha*,¹¹⁷ he should also scatter around the *vikira*, gather it together, and heap it up to the northeast of the funeral pyre.

26. [Next] he should worship the *pāśupata* weapon mantra in the *vardhanī* jar, whose spout must be facing south, and worship the weapons of the *lokapālas* in jars that [are situated] in the [eight] directions starting with Īśa (i.e. the northeast).

27.–28. He should protect the site all around (*kr̥tvā sthānasya parirakṣaṇam*) with a stream of water from the weapon [jar] [poured around the site] and, after putting the jar down, he should there worship the weapon mantra on a mobile seat. [And] having requested (*vijñāpya*) [each] weapon-lord with the words “O venerable one, protect this site up to the end of the ritual!”¹¹⁸ he should [then] approach the outer edge of the *sthaṇḍila*.

29. Having protected the *sthaṇḍila* by strewing *kuśa* grass, ash, and sesame seeds over it, he should worship the door guardians and others with the weapon mantra and the heart mantra as before.

30.–33b. He should place (*samarpayet*) [the *śakti*] called *ādhārā* on a lotus that has been made with sesame seeds and rice and is brilliant with lines of coloured powders, or alternatively in a vase with seven [kinds of] grains that is richly decorated. [Then he should install] the lotus [throne] of Ananta, [that is] its [four] legs starting with *aiśvarya*¹¹⁹ and its cross struts starting with *anaiśvarya* (i.e. in the reverse order), variously coloured as before, the two coverings, above and below, and the lotus; on the pericarp of the lotus [he should install] *manonmanī*, and on the filaments the [circle of *śaktis*] starting with *sarvabhūtaḍamanī* and ending with *vāmā*; [then he

¹¹⁷ The term *catuspaṭhāntasamkārāḥ*, “with the rites ending with the cross-way” may refer to the same procedure seen during the *agnikārya* in the SP, where *darbha* grass is put down in the *kuṇḍa* in the form of a cross (see Brunner-Lachaux 1963, pp. 236–237).

¹¹⁸ This formula is pronounced in every direction while this mobile seat is carried around.

¹¹⁹ The four lordly powers of Ananta are *aiśvarya*, *vairāgya*, *jñāna*, and *dharma*.

should install] the throne with the circuits of *śakti*, fire, the moon and the sun.¹²⁰

33c.–34. Then he should invoke the two divine bodies (*mūrtidvayam*) and install the *kalās* one by one starting with *nivṛtti* [hence *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti*, *śāntyāṭīta*] starting from the feet [of the deity]. Then he should invoke Śiva as before, and having completed [him by visualizing all his parts] starting with his weapons,¹²¹ he should make him [rise to] the highest [level] by means of the root mantra.

35.–36. Now he, with devotion, should present [Śiva] [the offerings] beginning with the water for his feet, having first transformed them into nectar,¹²² and together with the acts of welcome. Then he should worship Śiva's *bhogāṅgas*,¹²³ starting with the weapon and ending with the heard mantra (i.e. back to front), and [install them] each in their respective places as before, with offerings of incense, lamps, and cooked food. Then he should do the recitation of the mantra and [when it is complete,] offer it [to Śiva].

37. Now, having prepared the fire pit, he should take the fire [, which he has brought with him] around it in the reverse direction, put [the embers in

¹²⁰ These verses describe the installation of the divine throne, which is part of regular Śiva worship. A detailed account of the building of the throne can be found in Goodall et al 2005, in particular pp. 20–23. For the worship during the cremation rite, the order of installation is inverted at each level: for example, the four corners that are usually installed in the order *dharma*, *jñāna*, *vairāgya*, and *aiśvarya* are installed in the reverse order starting with *aiśvarya*. The “vertical” order, however, remains the same; hence, the officiant starts building the throne from the bottom and not from the top.

¹²¹ Again, the order of visualization is inverted, since the weapons of Śiva are usually to be visualized at the end, but are here taken up first. See also Trilocana's commentary on SP 10.7b: *sāṅgaṃ sampūjya śaṅkaram*, specifying that the parts of Śiva are to be visualized starting with the weapons: *śivam āvāhyāstrādibhis sakalīkrtya bhogāṅgāni prapūjayet* (passage quoted in Brunner-Lachaux 1977, p. 593, [17a]).

¹²² Offerings are not suitable to be accepted and consumed by Śiva in an unprocessed state. They must first be transformed into *amṛta*, nectar, which is fit to be consumed by him. See, e.g., Davis 1991, p. 141 and p. 143.

¹²³ The *bhogāṅgas* are the limbs (*aṅga*) of Śiva when they are arranged around him. See Brunner-Lachaux 1963, p. 208, fn. 1, and Goodall 2005, p. 97 and pp. 154–155.

the fire pit], generate the ritual fire (*agni*) and carry out the purification of the path and the rest.¹²⁴

38ab. Then he should worship Śiva, gratify him [with offerings of ghee into the fire], and offer a full oblation [into the fire] according to the rules.¹²⁵

38c.–39. The site is called the *vetāla* and is furnished with bamboo canes¹²⁶ and strings, and divided into 25 *koṣṭhakas* †...†.¹²⁷ There the teacher should visualize the *vāstu*[*puruṣa*] (“the man of the site”) in accordance with his form, and worship it.

40.–41. He should fill the five central *koṣṭhakas* with yellow powder, and each of the four partitions in the southwest, southeast, northwest, and

¹²⁴ Verse 37 here refers to the collection of rites that make up the *agnikārya*, during which a fire is ritually transformed into Śiva fire (*śivāgni*). See, for example, SP 2 (Brunner-Lachaux 1968, pp. 230–277).

¹²⁵ The *pūrṇāhuti*, “the full oblation” is the final oblation within a series of oblations. According to SP 4.52c–57, the officiant uses both ladles for this oblation, as opposed to the single ladle as used for ordinary oblations. He is to stand up and place the *sruca* and *sruva* on top of each other, place a flower on the tip, press the end of the sacrificial ladle against his navel, and fixing his gaze on the tip of the ladles visualize the *kāraṇa* deities leaving one by one, then steadily place the end of the ladles on his left side, and reciting the *mūlamantra* followed by the term *vauṣaṭ*, pour the oblation into the fire.

¹²⁶ It is not specified here how these ropes and bamboo canes are arranged. Brunner-Lachaux, in her annotation to the SP, which also refers to such a construction, albeit only obliquely, has provided an extract from Anantaśambhu’s commentary on the *Siddhāntasarāvalī* (Brunner-Lachaux 1977, p. 585, 12a). It specifies an arrangement of robes and bamboo canes that are used to tie the *vāstupuruṣa* to the ground (see also Pl. XVII). Brunner-Lachaux, further provides a passage from the *Siddhāntaśekhara* that elucidates the myth of the demon born from a drop of Śiva’s sweat during the battle with the titan Andhaka. The demon, after some austerities to gain Śiva’s favour, was granted the boon to swallow the three worlds. The gods fled to Śiva for refuge, who created the Rudra Atibala to overcome the demon and tie him to the ground; from then on he served as a place for the gods to live.

¹²⁷ Cf. SP 10.11ab. There, the ritual area is described as divided into twenty-five compartments and also as divided into five parts: *pañcabhāgīkṛte kṣetre pañcaviṃśatikoṣṭhake*. Perhaps something similar is intended here. In the KKD the area is divided into nine parts (hence, five times five), which are arranged in the following way, allegedly according to the *Vātula*. In the middle of the northwest quarter, the altar (measuring one by one *hasta*) should be installed; in the south-eastern quarter, the corpse; in the middle compartment, the fire pit; in the northeast quarter, the *vardhanī* jar; and in the northwest quarter, the *pañcagavya*. See KKD T 370, p. 164: *vāyukoṣṭhe tu tanmadhye vedīm caivaikahastakam | agnikoṣṭhe nyaset pretam madhyakoṣṭhe ḡnikuṇḍakam | aiśānyām vardhanīm sthāpya nairṛtyām pañcagavyakam. iti vātule*.

northeast with white, red, black and white powders, respectively, and the four [remaining *koṣṭhakas*] starting in the east respectively with yellow, black, white, and red [powder].

42. In them he should worship the elements, starting with the earth, together with their guardians as follows:

In the middle:

Om hām veneration to the element earth. Om hām veneration to Brahmā.

In the southwest:

Om hām veneration to the element water. Om hām veneration to Viṣṇu.

In the southeast:

Om hām veneration to the element fire. Om hām veneration to Rudra.

In the northwest:

Om hām veneration to the element wind. Om hām veneration to Īśvara.

In the northeast:

Om hām veneration to the element ether. Om hām veneration to Sadāśiva.

In the east:

Om hām veneration to Indra.

In the south:

Om hām veneration to Yama.

In the west:

Om hām veneration to Varuṇa.

In the north:

Om hām veneration to Kubera.

42cd. On those [places] he should put down *bali* offering[s] made out of boiled rice and lentils, [these] anointed with ghee, in due order.

43.–44. He should present [the guardian deities] with water and so forth, and again †...†, there [in the pit] that has been prepared in the same manner as the *kuṇḍa*, he should trace out a square with yellow powder and worship Brahmā [therein]. In the centre of that [square], he should trace out a triangle with red powder, in which he should worship Kālāgni.

Om hām obeisance to Brahmā.

Om hām obeisance to Kālāgnirudra.

45.–46. [Then,] having [empowered] four dry wedges by reciting the weapon mantra seven times, he should place them [in the ground] bottom up, tip down in the directions of Agni (southeast), Īśāna (northeast), Anila (northwest), and Rakṣas (southwest), in the counter-clockwise direction. Then he should wind a red thread around [them].¹²⁸ [Next,] he should fill the pit with sandalwood and other varieties of wood that are fit for sacrifices.

47. He should cover [the pit] with a cloth, whose fringe (i.e. the unfinished end) should be in the south, and worship it with the weapon mantra.

Om hām haḥ veneration to the funeral pyre.

He should perform the rite of protection [with the] weapon mantra by [strewing] ash, *darbha* grass, and sesame seeds in the reverse direction (i.e. from left to right).

48. In the fire, he should worship and please the deities of the site of the funeral pyre. Next he should wash the corpse with mud, cow dung, and water, then smear it [with ashes], and take it [to the funeral pyre].

49. He should dress [the deceased] with the sacred thread, etc. without regard to his previous caste.¹²⁹ [Then] he should put him down on the “seat of om̐” to the south of the fire pit with the head facing north.

50. When the corpse has been transformed into mantras by the prescribed procedure beginning with the *dhāraṇās*, he should draw in the soul with the *saṃhāramudrā*, uttering the great net mantra.

Om hām hau hām hām hūm veneration to the soul of such and such.¹³⁰

51.–52. Having placed [the soul] in the heart-lotus, he should install the *vidyādeha* (i.e. the mantra-body), followed by the *śivatattva* and *śakti*. Then he should gratify the *nāḍīs* (i.e. the bodily channels) in the fire. Then he

¹²⁸ Perhaps the term *apasavyena*, “in the counter clock-wise direction”, is to be read again here, signifying that the red thread is to be wrapped around the pegs in that direction.

¹²⁹ The initiate is given the honorary status of a twice-born, regardless of the caste into which he was born.

¹³⁰ The expression *amuka* is a place holder for whichever individual’s name is to be added into the mantra.

should install the *kalās*, starting with *śāntyatīta*, which contain within themselves all the other [five] paths,¹³¹ [in the fire] in the order of emission, and on his head he should worship Śiva as before.¹³²

53. He should make a hundred [oblations] ending with a full oblation [while muttering the] root mantra together with its auxiliaries. Then he should install the *ādhāraśakti* in the fire pit, and worship and gratify it [there].

54.–55. [Next] he should take the *kalās* one by one starting with *nivṛtti*, by means of [those ritual procedures] starting with the tapping,¹³³ and worship and gratify them in the fire according to the procedure taught for the *dīkṣā* ritual. And there in the fire, he requests [the permission of] the *kāraṇas*¹³⁴ [one by one depending on the *kalā*], *śakti*, who is pervading the whole universe, and Śiva, who is the exciter of *māyā*, simultaneously in all paths (*sarvavartmani*).

56.–59. Then the guru, having tapped the soul introduces [it] into all incarnations (*yonīṣu*) [at all levels] in the form of the disciple,¹³⁵ starting with *nivṛtti* in the manner taught for the *dīkṣā* ritual; and he should perform all at

¹³¹ It is not clear to me what *sarvādhvagarbhitāḥ* refers to here. I have translated it as if *sarvādhva-* refers to all six *adhvans*, that is to say, paths or orders in which the impure and pure universe are purified during the initiation ritual; these are the *mantrādhvan*, *padādhvan*, *varṇādhvan*, *bhuvanādhvan*, *tattādhvan*, and the *kalādhvan*, the last being the one referred to in this verse (for this list, see s.v. *adhvan* in TAK 1). Hence, *sarvādhvagarbhitāḥ* might be describing the *kalās* as containing the entire universe, including the different paths.

¹³² Note that the order is slightly different in SP 10.24–25: *vidyādeham taddehe mastake vadane hṛdi | nābhāv adhaśarīre ca śāntyatītādītaḥ kalāḥ || vidyātattvaṃ ca vinyasya śakticakraṃ tathā śivam | caitanyasannidhānāya mūlena juhuyāc chatam*. Here, also the *vidyādeha* is placed first, but it is followed by the installation of the five *kalās*, followed by the *vidyātattva*, the circle of *śaktis* and finally Śiva.

¹³³ The procedure referred to in this verse by the term *tāḍanādibhiḥ*, “those starting with the tapping”, are the series of rites employed to activate a *kalā* in order to purify it by destroying all the *karmas* that pertain to it in reference to an individual soul. The entire series is outlined in a table in Brunner-Lachaux 1977, plate I, and also referred to on p. 261, fn. 226.

¹³⁴ Cf. SP 3.93: *brahmaṃstavādhikāre 'smin mumukṣuṃ dīkṣayāmy aham | bhāvyaṃ tvayānukūlena vidhiṃ vijñāpayed iti*. Hence, he requests their permission to undergo initiation “under” their authority.

¹³⁵ I am not certain about the meaning of the expression *śiṣyākṛtiṣu*, “in the form of the disciple”. May this refer to the fact that these are the incarnations bound to the individual disciple?

once the conception, birth, bestowing the capacity to experience, dissolution, the purification of the streams, the purification of the reality levels (*tattva*), expiation, the suppression of the power of impurity,¹³⁶ the putting an end to all future *karma*, [also] *including the present left over [karma] (vartamānaṃ ca saṃyojya bhuktaśeṣaṃ)*,¹³⁷ the cutting of the thread with the *śivāstramantra*, the burning [of it], and the imparting of the complete prize (*śulka*) for all the *kāraṇadevatās* beginning with Brahmā as before.

60. Having done [all that], the guru himself should extract the consciousness as before and unite it with Śiva in the *dvādaśānta*¹³⁸ through the *viṣuvat*¹³⁹ method.

61. Some gurus hold that [*the officiant*] [*should perform*] *the union after having placed [the soul] in Śiva beyond the [place of the] śikhā*.¹⁴⁰ In this case, one should act in accordance with one's own teacher.

62. Having lifted the corpse onto the pyre, [placing it] stretched out on its back with his head in the south and covered with a piece of cloth turned inside out, he should cover it with suitable fuel.

63. The guru should install the deity [Śiva, whose presence was earlier invoked in the] *sthaṇḍila* [now] in the fire. He should then, facing north, light the funeral pyre at its southern end with fire from the fire pit.

64. He should pour a full oblation on to the face [of the corpse] starting from the top of the head, [uttering] the following mantra:

Om, O Agni, you are the southern one, you are Time, accept this great oblation of the corpse which is the product of time¹⁴¹ alone and has been purified by mantras.

¹³⁶Cf. SP *Nirvāṇādīkṣāvīdhi* 106: *malaśaktitirodhāne pāśānāṃ ca viyojane | svāhāntā-yudhamentreṇa pañca pañcāhutīr yajet |*.

¹³⁷This is probably a reference to any remaining *prārabdha karman* (on *prārabdha karman*, see p. 24).

¹³⁸The *dvādaśānta* is the space located twelve finger breadths above the head.

¹³⁹*Viṣuvat* (or *viṣuva*) is a technical term from Śaiva yoga; see p. 153 for a description.

¹⁴⁰This is a tentative translation. It is not clear how the Sanskrit should be interpreted here nor how the procedure is different than the preceding one; there Śiva is united in the *dvādaśānta*, which is also situated "beyond the *śikhā*". Might the difference be that the guru is first to place (*vinasya*) the soul in Śiva before explicitly uniting them?

[Having recited] this, he should throw the *sruc* and *sruva* ladles [of the deceased], facing downward, into the blazing fire.

This is the meaning of this [mantra]: O venerable Agni, you are the southern one [because you are] the southern face of Lord Sadāśiva (that is to say Aghora). [You are] Time (*kāla*), [that is to say] you are the Lord Kalāgni-rudra. Accept this great sacrifice, which is of the following kind: it is accomplished only by the time of the fruitions of the actions that had to be experienced. It is purified by mantras, [that is to say] purified by placing the mantras on it internally and externally after the *dīkṣā* ritual and purified by the mantras of the funeral ritual that has just now (*samprati*) been performed (*vihita-*). This is the meaning.¹⁴²

66.–67. The teacher should now dismiss the Śiva who is in the fire. He should now place the weapon jar (*vardhanī*) on his left shoulder, [and walk around the pyre] in the counter-clockwise direction, releasing a stream of water behind him while uttering the weapon mantra, and then throw down (*nikṣipet*) [the weapon jar] in the northeast. Then he should go to a place close to water together with the relatives without looking back [at the funeral pyre].

68. There he should wait until the skull has burst. Then he should take a ritually purifying bath with the sacred thread over the left shoulder, and then [purify himself by] sipping water wearing the sacred thread over the right shoulder.

69. He should spread out good *darbha* grass with its tips to the south, *and (some with) the face (tips) to the west*, on the riverbank. Then he should offer three handfuls of [water] offerings for the deceased, together with sesame seeds, *darbha* grass, and rice.

Om̐ hām̐, O such and such of pure soul, become Īśa, svadhā.

¹⁴¹ The translation “product of time” for *kālenaivopapādītām* (literally “accomplished through time alone”) is based on the commentary following these verses.

¹⁴² This commentary is similar to Trilocana’s commentary on the same mantra in the SP. See Brunner-Lachaux 1977, p. 605, [33a].

Oṃ hām, O such and such of pure soul, become Sadāśiva, svadhā.
 Oṃ hām, O such and such of pure soul, become Śānta, svadhā.¹⁴³

70. He should again bathe, sip water, and venerate the junction just as before.

The corpse bearers should recite the *aghoramantra* two hundred times, and the guru a hundred times.

71. [The guru] should go to his own hermitage and worship the deity as lavishly as he can afford. He should throw the bones into sacred water either on that very day or on the third day [after the cremation].

72. [Alternatively] he, after performing the collection of the bones, should [put them] in a jar which is filled with milk and set it up on a [sacred] mountain, on sacred ground, or into sacred water at a sacred site (*tīrtha*).

73. Then he should bathe, sip water, and touch ghee and fire. Next he should place the mantras on his body (*kṛtanyāso*), bathe again, and crush white mustard seeds.

74ab. Thus I have taught the funeral rite in the case of one who has died in the proximity of the guru.

74c.–75b. [If] someone has died out of reach [of the guru] or else in situations such as a battle,¹⁴⁴ [the officiant] should make an image [made out of materials such] as *darbha* grass [and] perform everything else just as before.¹⁴⁵

75cd. The funeral rite should never be performed for one who has abandoned his discipline.

And it has been said:

¹⁴³ These mantras seem to anticipate the states that the deceased is going to take on during the *śrāddha* rites. See chapter 5.

¹⁴⁴ The idea is that if someone has died in battle or other situations involving violence, the corpse would be too mutilated to be considered fit for an ordinary cremation.

¹⁴⁵ The expression *pūrvavat* indicates that the only difference is that he makes a substitute substrate.

76.¹⁴⁶ Next I shall explain (*athocyate*) how (*yathā*) out of compassion (*anukampayā*) the guru may initiate [a *samayin*] who has died in the vicinity or out of reach, in case [the deceased was] qualified [to receive full initiation].¹⁴⁷

77.–78. The guru should make an image, made either out of *kuśa* grass, flour, or cow dung, of the unfortunate *samayin* who [has died] abroad lacking the higher [liberating] *dīkṣā*, [but] desirous of liberation, [and] soak it in the five products of the cow, [and then] prepare [the deceased person's] characteristic mark (*liṅga*) on it.¹⁴⁸

79.–80b. Having drawn in [the soul], which was established *in the constituents of the mantra body*,¹⁴⁹ with the great net method together with the powers of mantras and *mudrās*, he should thus place it [in the corpse], and having purified the bonds as before, he should unite [the soul with Śiva] in the pure domain.

80c.–81b. Then he should burn the image of him together with some milk, clarified butter, and honey, with Śiva fire. [Next] he should perform a *śivaśrāddha* (*tadātmakam*)¹⁵⁰ for the sake of him.

81c.–82b. This is the procedure for a dead relative who has died nearby, and who [...] the *śivadharma*, [and therefore lived] in accordance with the mundane (i.e. brahmanical) religion.

¹⁴⁶ This is probably the beginning of the quotation from the NaiKri. See p. 103.

¹⁴⁷ This appears to be one of the instances in which there is an overlap of instructions. Earlier, in verse 10, it is stated that *samayins* who were intent to undertake liberation before they died could receive the full initiatory initiation rather than the special procedure about to be taught.

¹⁴⁸ Cf. SJ 12.6–7. In a similar procedure for a posthumous initiation on a puppet, at this point, before the purificatory procedure starts, the name of the initiate is to be placed on the puppet. The procedure indicated in the present verse could be referring to the same.

¹⁴⁹ It is unclear to me how to translate *mantradehakaḷāsamsthā*. Is this a summary of the whole procedure described above in verse 50?

¹⁵⁰ The interpretation here of the expression *tadātmaka* is analogous to the phrase *rudrāṃśānāṃ tadātmakam* in Kir 61.7, which I have translated as “and for *rudrāṃśas* (lay devotees of Śiva) there is the *rudraśrāddha* (*tadātmakam*)”, taking *tadātmakam* to stand for *rudrātmakam*. If *tadātmakam* has a similar function here, the appropriate mode of *śrāddha* would be the *śivaśrāddha*, since the purpose of the rite at this point is to liberate the deceased person's soul by uniting it with Śiva. The deceased is thus clearly considered an initiate.

82cd. [The procedure] should be performed outside the house, [and] just as the *sadyonirvānadīkṣā*.¹⁵¹

83ab. There is no difference in the (procedure of the) funeral rite;¹⁵² †one who knows it should say “no”†.

And [in the case of] those who have died through yogic suicide or are [deceased] *samayins*¹⁵³ the funeral ritual is understood to be merely the burning [of the corpse] with Śiva fire.¹⁵⁴

83cd. *Because (yataḥ) that [funeral rite] is the all-consuming forest fire [removing the] obstacles for such people as putrakas.*¹⁵⁵

84. Here (*atra*) [according to our doctrine,] death¹⁵⁶ [takes place] through the cessation of experiences of the experiencer in this world (*kṣītau*) [and is] the final separation (*atyantaṃ vīyogo*) from [all that needs] to be experienced together with the means of experiencing.¹⁵⁷

¹⁵¹ It is not clear what the significance of this instruction is. While this passage has a parallel in the NaiKri (see chapter 3), the relevant part, which may have shed some light on the instruction in question, is unfortunately lost.

¹⁵² Again, this instruction is unclear. The possible intention is that the rites for a fellow initiate should not be different than for the *sapiṇḍa*.

¹⁵³ The syntax of the phrase *utkrāntinā ca samayasthānām ca vipannānām* is awkward here.

¹⁵⁴ This passage was probably not written by Jñānaśiva. In fact, it seems out of place and the text makes more sense if it is omitted; moreover, the procedure for a deceased *yogin* is treated several verses later. Nonetheless, all witnesses include this passage.

¹⁵⁵ This is a tentative translation. As they stand, these two *pādas* lack a main clause. Perhaps the passage should be read with the prose text just before it, in which case it may simply be explaining why cremation is performed at all. However, in the context, this statement seems to allude to the purificatory function of the initiatory cremation rather than simple cremation. Strictly speaking, simple cremation is performed for those who do not need a purificatory final rite because of their elevated spiritual status. Further, this statement also only applies to *putrakas*, ostensibly {maybe?} since they have received the *nirvānadīkṣā*. If this passage is read as continuing the preceding prose, we would have to consider the emendation *samayasthānām*, “for *samayins*” therein.

¹⁵⁶ Literally, the expression *bhogāyatanapāto* means “the fall from the place where experiences take place (i.e. the body)”, that is to say, death.

¹⁵⁷ Here, the expression *bhogasādhanaiḥ* presumably refers to the sense organs.

85. In this doctrine (*atra*) [dying] is of two kinds: there is voluntary [death] and involuntary [death]. [Dying] voluntarily again is either [of] a forbidden or a permitted [kind]. There is no other kind than this.

86. The forbidden [voluntary death] is of three kinds: *sāttvika*, *rājasa* and *tāmasa*.¹⁵⁸ The *sāttvika* [kind of death] is dying in water, fire, or on a mountain [by throwing oneself from a cliff].

87. A *rājasa* death is said to be that of one [who dies] holding his weapons in battle, while being in the service of a friend, when [defending an attack by] cattle raiders, and while protecting something being stolen.

88. If one kills oneself in situations of wrongdoings out of anger *towards someone who is unable to counteract* (*pratikartum aśaktasya*) [*the situation*], †*or in situations of distress*†,¹⁵⁹ then this is a *tāmasa* [suicide] [and] completely condemned.

89.–90b. [The voluntary death] of a knower of reality who kills himself by [the method of] *utkrānti*,¹⁶⁰ after †*having understood*† the means of experience by means of his [own power of] mind (*buddhyā*) is permitted. In this case, the [funeral] rite should be performed without the purification of the path.

90c.–91b. Someone from a higher caste should not follow¹⁶¹ [a funeral procession to the cremation ground of a deceased person] of a lower caste,

¹⁵⁸ These three categories of death relate to the traditional list of three qualities that are present in everything in the cosmos, i.e. the three *guṇas*, a concept originally derived from the Sāṃkhya system. These qualities are: (1) *sattva* (the quality of purity); (2) *rajas* (the quality of passion); (3) and *tamas* (the quality of darkness).

¹⁵⁹ The category *upadrava* (the situation of distress) has been added by a redactor.

¹⁶⁰ The expression *utkrānti* denotes yogic suicide, literally the “[death] by raising [one’s spirit out of the body through meditation]”. See pp. 57ff. for *utkrānti* in the SvāSS.

¹⁶¹ The verbal root *anugam-* means “to follow”, and I have translated it here in this sense as referring to those participating in the funeral procession. Another possibility would be to take *anugantavyah* and *anugamya* as referring to the action of the corpse bearers; there is secondary literature suggesting that similar passages with forms of *anugam-* are to be understood in this way (see, for example Kane 1986, p. 214). I hesitate to accept this in this case since other verbal roots are used in this text to specifically refer to carrying a corpse, such as *nirhr-*, *vah-*, and *nī-* in the causative. The same distinction can be found in *Manu*. For instance, *anugam-* is used for the instructions regarding the participants in the funeral procession in *Manu* 5.103: *anugamyecchayā pretam jñātim ajñātim eva vā | snātvā sacailaḥ*

unless the latter is an ascetic. If someone does accompany [the corpse of such a person], he should bathe in water and recite the mantra of the deity of his own caste¹⁶² one hundred times.

91c.–92b. Whoever carries a dead Śaiva initiate Brahmin, regardless if [the deceased] is an ascetic or not, will be spared untimely death.

92c.–93b If someone carries a dead Śaiva *yogin* who has no assistant or protector [to carry out the funeral rites for him] and has [the cremation ritual] performed for him, he will be freed from all ills.

93c.–94b. If [an ascetic] observing the *śivavrata* [is acting as an officiant,] there is neither death nor birth [impurity] because his former life stage does not count anymore, since his causes of *samsāra* have [already] been destroyed.

94c.–96b. But in the case of a householder [there is impurity, though it] lasts only for an instant and is removed just by bathing, even though he maintains his former life-stage [after initiation] [since] his seed of *samsāra* was destroyed by *dīkṣā*, provided, [however], he is knowledgeable and also observes the required rites. Otherwise there would be a neglect of [the householder's] obligatory [duties] and that would not be acceptable for a ritualist.

96c.–97b. The property of a deceased disciple goes to the guru. But in the absence of the guru, it should go to another disciple, and in the absence [of a co-disciple] it should go to his own [initiatory] lineage.

97c.–98b. If through the passage of time there is no [initiatory] lineage [of the deceased person present any longer] in this world (*iha*), then that [prop-

sprṣṭvāgniṃ ghr̥tam prāśya viśudhyati. In contrast, in *Manu* 5.101, i.e. two verses earlier, the passage clearly refers to the carrying of the corpse and uses the verb *nirhr̥tya* 5.101: *asapiṇḍam dvijaṃ pretam vipro nirhr̥tya bandhuvat | viśudhyati trirātreṇa mātur āptāṃś ca bāndhavān*.

¹⁶² For the *jātīśa*, “the deity of each *jāti*”, see, for example SP *Prāyāścittavidhi* 89: *puruṣāghoravāmajā jātīśā brāhmaṇādiṣu | sādharmaṇo 'py aghoras tu īśaḥ sādharmaṇaḥ paraḥ*. According to this passage, the mantras are the *tatpuruṣamantra* for the Brahmins, the *aghoramantra* for the *kṣatriyas*, the *vāmanamantra* for the *vaiśyas*, the *sadyojātamantra* for the *śūdras*, and the *aghoramantra* for all of them.

erty], which should not be taken by anyone else, should go to [someone in] his initiatory clan (*gocara*).

98c.–99b. Alternatively his property can be offered to Śiva, offered up into the Śiva fire, or donated to a Śiva temple for repairs of whatever is broken or split.

99cdef. And those who are concerned with maintaining good order (*sthiti-cintakaiḥ*) should not transgress that order *which had been agreed upon* (*anumanyam?*), [since] otherwise that property becomes unfit [for use]. In [one of] those ways (*tathā*) [the officiant] should dispose of everything.

Further in some scripture [it has been taught]: Having prepared the Śiva jar, the *astravardhanī*, and the *sthaṇḍila*, he should have the corpse lifted up [onto the pyre] as before.

100. Now he should worship Śiva by mentally pouring a full oblation only for the Śiva invoked in the fire pit, [and] only dismiss Śiva from the *sthaṇḍila* and the fire.¹⁶³

He should [now] burn the funeral pyre with the Śiva fire only. [To this effect] it has been said:

101.¹⁶⁴ He should cause [the funeral rite] to be performed by an *ācārya* for all four [groups], by a *sādhaka* for the three groups, by a *putraka* only for the two groups, and by a *samayin* only for people of his own rank.

102. But if there are no [*ācāryas*, *sādhakas*, or *putrakas*,] he may have it performed by a *samayin* for all groups.

Having arrived at the bank of the river, the officiant should smear [the place] with cow dung.

¹⁶³ The point of this verse is difficult to understand as it stands. Some insights might be derived from Nirmalamani's commentary on the KKD (quoted in Brunner-Lachaux 1977, p. 601, 31a, 31b), where he insists on there being a difference between Śiva present in a fire and a Śiva fire, a *śivāgni*; even when Śiva is dismissed from the fire once he had been installed, the fire remains a *śivāgni* and is not the same as an ordinary fire.

¹⁶⁴ Here begins the section that is parallel to BK NGMPP B24/57, ff. 214r1–215r1, (see pp. 108ff.), which was originally redacted from the SvāSS's chapter 22 (see pp. 53ff.).

103. Having worshipped the [Śiva] jar and weapon jar according to the rules, he should worship Śiva on a *sthaṇḍila* which measures one *hasta* as before.

104.–105c. He should then perform a series of oblations in the same way [as has been performed for the Śiva in the *sthaṇḍila*]. Having pleased the mantra deities, he should activate them. He should rub [the corpse] with earth, ash, and cow dung and purify it with the Śiva weapon mantra, and then carry it and place it to the south of the fire.

105cd. He should sprinkle and smear [the corpse with ashes] and next direct his thoughts to the *om*-syllable in the heart of the [deceased].

106. Having completed [the mantra body of Śiva] (*sakalīkrtya*) and having worshipped him, he should then perform a series of oblations [into the fire]. He should meditate upon Śiva as identical with that [corpse] and then offer the [corpse] to the deity, saying:

107.–108. “O Lord, accept this great offering consisting of this corpse.”¹⁶⁵ Having said this and having dismissed the God Śiva, who had stayed in both [the *sthaṇḍila* and the fire pit], he should light the pyre from the fire with a faggot of an approved wood. After this he should release an uninterrupted stream of water from the weapon jar.

109.–110b. “May the *śiva*[*tattva*] (i.e. the reality level of the supreme Śiva), whose form is the unbroken circle, be yours now.”¹⁶⁶ Then he should bathe and make a water offering [to the deceased], bathe again, and after having repeated the auxiliary mantras beginning with *sadyojāta* and ending with the *netramantra* in order to purify [himself from the] death impurity,¹⁶⁷ he should recite the *śivamantra*.

¹⁶⁵ Note that this is a shorter version of the mantra used in the preceding account in JR AP 64c–65b and SP 10.33.

¹⁶⁶ I have not found this formulation in the other sources, including chapter 22 of the SvāSS, which seems otherwise to be the source for this passage.

¹⁶⁷ The term *śavaśodhana* means only “the purification of the corpse”. But what we really want here is *śāvaśodhana*: “the purification from [the impurity that] pertains to the corpse”. However, this is not a possible reading in light of the metre.

110c.–111b. Disciples or those who are the kin of the guru through their [spiritual] connection with the guru should perform the procedures such as *japa* and *homa* for each other.

111c.–112. One's own disciple is considered a son, and a *putraka* a brother, provided he is at all times devoted to his discipline, [since only then] is he considered a [proper] *putraka*. A *putraka* is a brother to the *sādhaka*,¹⁶⁸ and a *samayin* is like a grandson [to the guru].

113. The *ācārya* is [considered] the father of all ritualists. For all those [initiates,] the period caused by the impurity relating to the corpse is one day.

114. A householder must not transgress the mundane religion even in his thoughts, [and therefore] [the duration] of [his] impurity is in accordance with the practice of the mundane religion, [i.e.] that determined by his caste.

115. Truly speaking there is, [however], no impurity for initiated people. Here ends my brief treatment of their funerary rites.

¹⁶⁹116.–117b. Now [the following is to be done for those] who have died out of carelessness, [at the hands] of a thief, through a snake[-bite], fire, and by elephants or tigers, [drowned] in the torrent of a river, or in battle, and for those who have died through lifting [their soul] up [through the central channel (i.e. yogic suicide)],¹⁷⁰ and for others who have killed themselves.

117cd. [The officiant] should burn the corpse in complete silence with Śiva fire.

118. Then he should mutter a hundred thousand *aghoramantras*, and offer a *rudrabali* as follows (*yathā*). On the cremation ground (*raudrabhūmai*)¹⁷¹ he should worship and gratify the *rudras* and *kṣetrapālas*, [saying]:

¹⁶⁸ Note that within the hierarchy of the initiatory levels, the *sādhaka* is clearly considered subordinate to the *ācārya* and is here even equated in status to the *putraka*.

¹⁶⁹ This passage, JR AP 117–125, has a parallel in the KKD (see chapter 3).

¹⁷⁰ Including yogic suicide in a list of inauspicious deaths is strange.

¹⁷¹ The term *raudrabhūmi*, literally meaning “the ground pertaining to Rudra”.

119.–121b. “You, who are the Rudras, whose actions are terrible, who abide in terrible places, you who are the guardians of sites and other *piśācas*, and those [creatures] such as *dānavas* – all [of you please] accept this *bali* offering with a very pleased disposition. Liberate [that soul] that has become a *piśāca* as a result of [his] horrible death.” Having requested thus, he should throw forward a lavish *bali* offering [and recite the following:]

Om, hām veneration to Rudra, those pertaining to Rudra, the guardians of the field, *piśācas*, *rākṣas*, *dānavas*, *bhūtas*, *grahas*, *kuṣmāṇḍas* and others, [all who are] desirous of *bali* offerings, *svāhā*.

This is the mantra procedure for their worship, for presenting *bali* to them, and the like.

121c.–122. Having bathed, sipped water for purification and having returned [home], he should feed eight *mahāvratas* ascetics, or ascetics such as *pāśūpatas*. Having pleased them with offerings of clothes and a ritual fee (*dakṣiṇā*), he should let them go.

123. He should now make a small puppet out of *darbha* grass that looks like the body of the deceased, perform the rest of the rites as before, and unite [the soul of the deceased with Śiva] in the pure domain.

124. Thus (I), Śrīśivajñānaśambhu, have explained the funeral rite[s] for [the various cases] of death in all sorts of circumstances, following the procedures of various *siddhāntas* only.

4.2. *Jñānaratnāvalī Śrāddhaprakaraṇa*

1ab. Next I shall teach the *śrāddha* ritual, which removes the debt to the gurus and so forth.

And it has been said:

1c.–2. The initiate should pay [his] debt to the deities by fully performing rites of worship, oblations and the like; to the sages too [he pays his debt by] being of unwavering conduct at all times (*askhalitācāro*); and to [his] gurus and the like he should [pay the debt] by [performing] the *śrāddha*.

3.–4b. Having abandoned this rite, how does a disciple become free of debt? *Śrāddha* is defined as those goods that wise disciples offer with faith [in the efficacy of this ritual] to fitting recipients (*satsu pātreṣu*), specifying the guru [as the beneficiary].

4c. For ascetics [he should perform the *śrāddha*] on the third day after the cremation.

5.–6. For householders this rite [is performed] after the day on which the period of impurity has ended (*visūtakadinād ūrdhvaṃ*); and up to the *sapiṇḍīkaraṇa* the rites are taught to be Vaidika [i.e. according to the brahmanical convention] for the purpose of worldly interaction (*loka-samvyavahārārtham*). After this [point] (*tataḥ param*), the *śivaśrāddha* is to be performed for *putrakas* and the like who adhere to the Śaiva teaching (*śivadharmasthitātmanām*).

7. In that case (*tatra*) it is obligatory on an auspicious day (*sampadi*), and on the day of the death (*mṛtāhani*) within the *pitṛpakṣa* (dark fortnight dedicated to *śrāddha*), every month on the new moon, or every year [on the day of the death?].

8–9b. And on the death-day during the *śrāddhapakṣa* [the *śrāddha* should be performed by] suitable disciples as well as sons. [It should also be performed] out of compassion for disciples who have adhered to the post-

initiatory rules and observances; *ācāryas* or [others who are considered a spiritual] brother [should perform it] for “brothers” (i.e. co-disciples) out of affection.¹⁷²

9c.–10b. On the day before [the *śrāddha* is to take place], [the *yajamāna*] should reverentially invite ascetics [of any of the four classes] starting with *ācāryas*, disciples, and approved initiated householders.

10c.–12. On the next day (*anyasmin divase*), having properly performed the two [morning and midday] obligatory rites, and after a meal of various foodstuffs has been cooked on the Śiva fire, he should worship his chosen *liṅga* in a pure, concealed place smeared [with *pañcagavya*] †...†, [with] abundant [offerings] such as incense and lamps; he should offer abundant food and perform the series of oblations into the fire (*homam*) according to the rules.

13.–14. [Then] he should formally request permission from Śiva [to perform the rite] †...†.

In the eastern part of the ritual area (*prāṅgane prācyām*), he should prepare two square *maṇḍalas* each measuring one *hasta* [square], in the south and north, respectively, being separated by a distance of one *hasta* (*karāntaram*). He should sprinkle the *maṇḍala*[s] only with the common guest water (*sāmānyārghyodakenaiva*), [pronouncing] the weapon mantra.

15. Facing east, he should worship those [deities] who are on [the] throne with the heart mantra, each with his own name (*svasvanāmnā*) in the correct order, together with offerings of white flowers together with barley grains, *darbha* grass, and unhusked rice grains.

16. With the heart mantra, he should offer the two [that represent Kālāgnirudra and Ananta] a handful of water for washing the feet, together with

¹⁷² This passage seems to enjoin that *śivaśrāddhas* are also performed in the context of the spiritual lineage in the initiatory community; here it appears important that the *śivaśrāddha* is not only performed for a guru, but also for an initiate at the same level (like brothers) and also for disciples, that is, initiates of a lower level. While from the context of the previous passages it is understood that the *śivaśrāddha* for one’s guru or elder is performed as a ritual duty that must be fulfilled (i.e. the debt to the gurus/ancestors), here it is specified that the *śivaśrāddhas* for co-disciples on the same or an inferior level are to be performed out of affection and compassion.

flowers and unhusked rice grains. He should have them both take up their position in the south and north, after having first given them water to rinse their mouth (*ācamana*).

Just as follows:

Om hām̐ guest water for the feet for Kālāgnirudra svāhā
Om hām̐ guest water for the feet for Ananta, who is Viṣṇu svāhā

In the west in a round *maṇḍala* [he should offer] for the three [representing the *pitṛ* deities] a handful of water for washing the feet together with sesame seeds[, with the mantras]:

Om hām̐ guest water for [my] father [who is] Īśa svadhā
Om hām̐ guest water for [my] father's father [who is] Sadāśiva svadhā
Om hām̐ guest water for [my] father's father's father [who is] Śānta svadhā

17. He should offer [them] the *ācamana* just as before and have them also come inside [the house]. For them [he should perform] the rites with the sacred thread over the right shoulder (i.e. the inauspicious direction) (*apasavyam*). Having sipped water himself he should take his place.

18. On the right side of the God (i.e. facing north)¹⁷³ the guru should first install the two [i.e. Rudra and Ananta] facing east, and then on the seat[s] install the three [ancestor deities] facing north.

19. [He should address the invitees, saying:] “Today, on day X¹⁷⁴ (*amuke dine*), the *śrāddha* will be performed in you, O sirs.”

He should [now] carry out the rites starting with the [preparation of] thrones, the invitation of the deities, etc., using the heart mantra together with the appropriate name [of the deity].

¹⁷³ This position on the right side of the God indicates that the officiant is facing the *dakṣiṇāmūrti*, the southern face. See Bakker 2001.

¹⁷⁴ “X” denotes any given day that is to be inserted here accordingly. In Sanskrit this expression is conveyed by the term *amuka*, which is also used to refer to “such and such a name” that is to be inserted; hence, in conjunction with a name, I will not use “X” but the letter “N-” to denote the name to be supplied.

20. He should worship the two with unhusked rice grains starting from the feet and ending with the head, and then the three with scented powder, flowers, and sesame seeds starting from the head (*śirasah prabhṛti*).

21.–22b. He should worship [them] with incense, lamps, and things such as the *pavitra*, with clothes, and with ornaments.

Then, with their permission, he, wearing his sacred thread on the right shoulder (*apasavyavān*), should make a *maṇḍala* to the south of the gods, with *kuśa* grass with its tips to the west and filled with sesame seeds.

22c.–23. He should choose (*uddhṛtya*, lit. “extract”) the best of all the food, together with honey, clarified butter, and sesame seeds, make three *piṇḍa* balls the shape of hen’s eggs, and place them there starting in the east in order to bring about the presence of the ancestors.

24. He should worship Īśa, Sadāśiva, and Śānta in those [*piṇḍas*], offering in abundance (*vistaraiḥ*) such things as incense, lamps, and food, and make a hundred oblations into the fire to each.

25. In the fire he should worship [all the deities] starting with Kālāgnirudra, just as before. Having offered into the fire three mouthfuls of food he should go close to [the invitees].

26. He should separately offer each a vessel [with food] together with such things as barley grains, just as before. He should say the words “Is everything complete?” [Now,] he should take out [some food] to bring about the presence of the deities.

27. That gift [of food] to bring about their presence *should be empowered by reciting the weapon mantra seven times* [and offered to them] when he has heard [the invitees] reply [to his enquiry] with the words “Let it be complete.”

28. The wise one should put the water [first] in their left hand and then [collect it] in the vessel. He should say the words “You are the place of the ancestors”, first with the thread on the left shoulder [in the case of Kālāgnirudra and Ananta] and then with the thread on the right shoulder [in the case of Īśa, Sadāśiva, and Śānta] (*savyāsavyakrameṇa*).

29.–30. Next, having placed [the chalice on the ground] in the western area, he, having himself purified his feet and hands, should lavishly (*atyartham*) place food – beginning with all that remains of [the food that was selected as] the offering into fire (*hutaśeṣapurah̥saram*) consisting of *bhakṣya* (food which requires chewing), *bhojya*¹⁷⁵ (food that requires no chewing) and drinks – onto five [plates] and worship [it]. Having empowered the food with the *mṛtyuñjaya* mantra,¹⁷⁶ he should offer them †...†¹⁷⁷ with the heart mantra.

31. Having said “You may enjoy the nectar!” he should offer [the food]. He should feed without hesitation also other [uninvited] guests and Brahmins etc.¹⁷⁸

32. When they are satisfied, then he should ask them “Have you had sufficient [food]?” Next, he should approach [the area] close to the remainders and offer food together with water.

33. He should give the *ācamana* water to the three, and then to the two. Then he should dismiss the vessel.¹⁷⁹

When they have finished the sipping of water, he should offer betel nut together with the sacrificial fee for the ritual.

34. [The officiant], after having sipped water [himself], should install the mantras [on himself] (*kṛtanyāśah*), offer a full [oblation] into the Śiva fire,

¹⁷⁵ According to Monier-Williams, there are four kinds of food, namely *bhakṣya*, *bhojya*, *lehya* and *peya*. Of these, *bhakṣya* is food that requires chewing, *bhojya* that which does not.

¹⁷⁶ Cf. SP 11.26: *nyubjaṃ savyaṃ tadaṅguṣṭham amṛtāyānnasamgatam | vāmam mṛtyu-jitaṃ vāpi parito bhrāmayet paṭhan* ||. Here, the food is empowered with the *mṛtyuñjaya* mantra while making the invitee stir the food in the inauspicious direction with his left thumb, which is standard in brahmanical sources.

¹⁷⁷ The expression *apośanam* here is corrupt but present in all witnesses. One would expect that water would be offered at this point, so perhaps a compound with *apo-*, “water” was originally in the text.

¹⁷⁸ This injunction is standard across all the sources. Cf., e.g., SP 11.28, or, for brahmanical sources, Manu 3.243.

¹⁷⁹ It is confusing what is intended by the expression “he should dismiss the vessel”. Perhaps something similar to the procedure in the regular *pārvaṇaśrāddha* is intended here, in which the vessel is put upside down at the beginning of the worship of the ancestors and then is returned to its normal position (see chapter 5, and for an example from the Śaiva sources SP 11.34).

dismiss [the invitees], and having worshipped the Lord, he should offer the *śrāddha* [to Śiva] [in the following way:]

35. He should kneel on the ground with both knees and worship the fruit of the pious act of *śrāddha* [present] in his left hand, [visualizing it] as white, together with [actual] flowers, water, and unhusked rice grains.

36. He should say “O Lord, please accept this *śrāddha*, which has been done by me with your permission, and brings about union with you for my venerable ancestors.”

37. Then he should offer it into the left hand of Śiva. Having lifted up the guest water, he should ask pardon of the Lord of Gods and also of [the three ancestor deities] Īśa [, Sadāśiva, and Śānta].

38. He should take care (*ādarāt*) that his wife eats the middle *pinḍa* for the sake of male offspring. That woman will give birth to a fine son who will be devoted to Śiva and learned in the knowledge [of his scriptures].

39.–40. Or he should [dispose of] the *pinḍa* as he pleases [and] give [it] to a cow, a Brahmin, [or throw it into] the fire or water. Then the *yajamāna* (*kartā*) should purify the ground and eat the pure remainders such as [the leftover] food and drink together with people *from the* [same?] *gotra etc.* Thus I have taught in brief the *śrāddha* for those adhering to Śiva’s teaching (*śivadharmin*).

41. Next, for those [adhering to] the [brahmanical] religion of mundane society, the *śivaśrāddha* is enjoined after the *sapiṇḍīkaraṇa*, which is preceded by the *navaśrāddhas*.

42ab. *For those who wish [to obtain] the cosmic level of some deity of a [different] world (bhuvaneśapadārthānām), he should perform a śrāddha [using the respective] deity of that [world].*¹⁸⁰

¹⁸⁰ This is a tentative translation. Maybe this refers to a mode of *śrāddha* comparable to the *laukikaśrāddha* of the Kir for ordinary members of the brahmanical mainstream (see chapter 5, section 5). If this interpretation is correct, this would open up the range of potential clients substantially.

And it is said in the *Kālottara* for the *lokadharmin*:¹⁸¹

42cd. Next, the rite is performed for him either in his house or at the water side.

43.–44. Having prepared a fire hearth that faces north, he should add fire to it with the weapon mantra, put on a cooking pot with the weapon mantra, and add husked rice with water, together with honey, milk, and butter. When it has been cooked, he should lift it off (*uttārya*) [and place it] onto a *maṇḍala*.

[Next,] he should prepare a *maṇḍala* on a piece of ground that must be free of such things as hair and worms.

45.–46. He should prepare the vessel for the guest water and sprinkle that [*maṇḍala*] with water from it [while] reciting the weapon mantra. Having sat down on a pure throne (*bhadrāsanam*) which has been empowered by reciting the weapon mantra, he should then recite [the mantra] once and construct the throne. [Then] he should worship Parameśvara there with the heart mantra and his own name.

47. With guest water, flowers, and the rest he should first worship Śiva in the fire, in the same way (*tadvat*) [but] in an abbreviated form (*na vistarāt*), with the heart mantra [but] without the installation of the mantras.

48.–50ab. Having taken out the rice pudding (*carum*) from a silver or copper pot with the heart mantra, he should, facing north (*udaṅmukhaḥ*), make *piṇḍas* [out of it] mixed with sesame seeds [and] of the size of hen's eggs, and lay it out on a pure ground with the heart mantra; and he should worship him [i.e. the deceased] immediately afterwards (*tadantaram*) with [offerings of] flowers, guest water, incense, lamps, clothes, food offerings and the rest, with [a formula containing] the name of the recipient followed by *svadhā*.

Om hām for N-śarman¹⁸² of *gotra* X *svadhā* namaḥ

¹⁸¹ This passage up until JR ŚP 105 is parallel to the *śrāddha* chapter in the BK, NGMPP B 24/57, ff. 224r2–227v5.

¹⁸² Note that the name ending *-śarman* indicates that the person is being addressed here with his mundane name, rather than an initiation name, which would end in some synonym

50cd. Then [he should worship him] with sesame seed[s], honey, *kuśa* grass, and scented water.

51. With the heart mantra, he should fill his cupped hands, or a vessel made out of silver or of gold with a variety of food mixed with sour milk, milk, [and] clarified butter.

52. And he should then sprinkle that *piṇḍa* around and outside of it, [wearing the sacred thread] on the right shoulder; having duly (*yathānyāyam*) paid obeisance, he should dismiss [the invitee] with the words “May you pardon [me].”

53.–54. O Skanda, he should [pour] a full oblation with the *mudrā* and the mantra taught above, and having prepared a vessel filled with sesame seeds and water with the heart mantra, he should give it to the *ācārya*, together with clothes and gold. He should throw the *piṇḍa* into water, or alternatively if there is [no water] into the fire.

55. He should pour water [mixed with] sesame seeds on the ground with the heart mantra [followed by] the name [of the deceased] and *svadhā* [at the end]. He should [then] wash his hands and feet and do the sipping of water.

56. Having withdrawn [the deity] on the throne and dismissed the deity which is in the fire, he should clean the area, smear it [with cow dung], install the mantras [on his body] and go home.

57.–58. Having protected [himself] with the weapon mantra, he should eat pure and light [food]. The guru should eat facing east, the *sādhakas* facing north, the *putrakas* and *samayins* facing west. [Eating seated in] one line is always to be avoided amongst those of different castes, O Skanda.¹⁸³

of Śiva. This practice could be understood a meaning this procedure is envisaged for a *laukikadharmin* initiate, so the beneficiary receives a Saiva *śrāddha* but is addressed with his mundane name. Further, it is noticeable that by citing a name ending in *–śarman*, the author of the manual envisages a Brahmin as the recipient, since members of other castes would have other name endings, such as *–varman* for *kṣatriyas*.

¹⁸³ That caste distinctions are to be observed in the context of eating is common in the Siddhānta, and also apparent in injunctions for the rites of expiation (*prāyaścitta*), which

59. He should make a *maṇḍala* with white powder that protects the vessel for food for the [various castes], beginning with the Brahmins with [a border consisting of] respectively four, three or two [parallel] lines or a single line [corresponding to the caste status].¹⁸⁴

60. [The guru?] should remain on the aforesaid seat or, alternatively, one made of *kuśa* grass that is twelve *aṅgulas* long, or in the shape of a circle of twelve *aṅgulas* [in diameter?].

61. And at the end of the meal, he should utter the *aghoramantra* as often as he can (*yathāśaktyā japet*). At the end of the day, he should scatter white mustard seeds and prepare his bed.

62.–63. The entire rite should be performed zealously (*prayatnataḥ*) for ten days. Out of his desire to help the deceased, the wise [officiant] should perform [this ritual] for [the first] five days with [the five *aṅgamantras*, one after another,] from the heart to the eyes, and for the five days after that, with the [five] face mantras beginning with *sadyojāta*.

64. Having thus completed the [rites of the] ten days, when the eleventh day has arrived, then [he should perform] the *ekoddiṣṭaśrāddha* for that person adhering to the mundane practice.

Just as follows:

65.–66. When the daily duty has been completed (*saṃpanne tv āhnikē sati*) he should perform the [*ekoddiṣṭa*]*śrāddha*. [He should perform] one each month (*ekaikaṃ pratimāsikam*).¹⁸⁵ For that purpose he should request the guru or else the son of the guru, or in the absence of him a *sādhaka*, or *putraka*, or *samayin*, or else an ascetic devoted to Śiva.

67. After having washed his feet and having given him water to sip, he should lead him in, offer him a seat, [and] make him sit there facing north.

prescribe purificatory rites in case the initiate has eaten with or been touched by people from lower castes. Cf, for example, SP *Prāyaścittavidhi* 79–88.

¹⁸⁴ This means that the lower the caste, the fewer the outer lines of the *maṇḍala*.

¹⁸⁵ These two verses have a strange order, with the verb *kuryāt* governing both *śrāddhakarma* in verse 65 and *ekaikaṃ pratimāsikam* at the end of 66.

68.–69. In front of him he should worship the deity as before, together with the *brahma-* and the *aṅgamantras*. Then, he should worship the invited †...† *ācārya* by the aforesaid procedure using his name and *gotra*, [and offering him] such things as clothes, scented powders, flowers and a *pavitra*, according to his [financial] abilities.

70.–71. And he should give all the paraphernalia of the dead (*mṛtopa-karaṇam*) to [the *ācārya*]. With his permission he should begin the *piṇḍa* sacrifice (*piṇḍayāgam*) in the presence of Śiva. [The *piṇḍa* should be made out of] the best of foods (*sarvapākāgram*), with sesame seeds, *kuśa* grass, and soaked in honey. There he should worship Śiva with scented powders, flowers, and threads.

72. He should offer the food offering which is the *piṇḍa* with great care, [pronouncing] the *śivamantra*. [And] having offered (*arpya*)¹⁸⁶ the *piṇḍa*¹⁸⁷ with the prescribed rite, he should worship [Śiva] with devotion.

73. Having shown the *mudrā* and performed the *japa*, he should carry out the oblations into the fire (*vahnihomam*). He should present [foods such as] *bhakṣya* and *bhojya* to the guru with the heart mantra.

74. At the end of the meal he should pour water and sesame seeds onto the ground from the vessel for the guest water (*arghyapātra*) in front of the mantra throne while reciting the weapon mantra.

75. And having taken the cooked food that remains from the meal, together with water, he should scatter a *bali* offering outside [the ritual area] in order to gratify the *bhūtas*.

76. He should enquire with the words “Is it complete?” and offer water for the ritual purification through sipping to the guru. And having gathered up the leftovers, he should sprinkle the ground while reciting the weapon mantra.

¹⁸⁶ The term *arpya* being *aśa* for *arpayitvā* “having offered”.

¹⁸⁷ The procedure of offering the *piṇḍa* seems to be given twice in this verse.

77. The guru, after accepting his ritual fee, should please Śiva (*śivasamprīnanam*). [Then] he should pour a full [oblation] for the deity in the fire with the *śivamantra*.

78. Reciting the heart mantra (*hrdā*), he should withdraw the Lord of the mantras – [who should be visualized] as equal in radiance to ten million suns [and residing] on the pericarp of a lotus – from the centre of the throne, the *piṇḍa*, and the fire.

79.–80b. He should perform [this rite] with the same procedure in the subsequent months (*māsi māsi*),¹⁸⁸ O Skanda. When in this way the year is completed and the thirteenth month has arrived, he should perform the *pitṛśrāddha* for that [deceased person], in order to put an end to his being a ghost (*preta*).¹⁸⁹

80c.–81. Having first completed his regular daily obligatory rites from the bathing to the fire sacrifice, when cooked rice (*anne*) drenched with ghee and honey has been prepared (*siddhe*) in a consecrated fire, he should summon invited ritualist gurus with devotion.

82. Having washed their feet, he should bring them into the house. First he should seat two facing east on two seats.

83.–84ab. He should prepare the two as Kālāgnirudra and Viṣṇu Ananta [respectively] and first worship them, starting from the feet and up to the head, with unhusked rice grains and flowers, incense and the like, while kneeling on the ground (*jānubhyām avanau sthitah*).

84cd. [Then] he should position the [group of] three [invitees] here, facing north [and] [on seats] with the procedure of placing the mantras on the throne[s].

¹⁸⁸ It is not likely that this denotes months in the strict sense of twelve months, but more probably refers to the fifteen or sixteen *ekoddiṣṭaśrāddhas* to be performed throughout year.

¹⁸⁹ Note that the instructions jump from the *ekoddiṣṭaśrāddhas* straight to the *pitṛśrāddhas* without specifying that a *sapīṇḍīkaraṇa* needs to be performed in between. However, the passage does specify that after a year, the *pitṛśrāddha* is performed in order to end the individual's existence as a ghost, a transformation that is usually achieved through the *sapīṇḍīkaraṇa* (see chapter 5).

85.–86. In these [three invitees], he should arrange Īśa, Sadāśiva, [and] Śānta as the third (*tr̥tīyam*). There, [into the first invitee], he should summon Īśa with the heart mantra together with the name of the father. He should [then] arrange the grandfather as Sadāśiva with his own mantra (i.e. using the grandfather's name). [Then] he should arrange the great-grandfather as Śiva using the root mantra and [the great-grandfather's] own name.

87.–88. He should worship these one by one according to the rule with guest water, flowers, etc. Having formally requested their permission, he should then worship the Lord of mantras in the *līṅga*, [offering such things as] great baths [of the *līṅga* with milk and the like], scented powders, clothes, ornaments and garlands, incense, lamps, oblation food, boiled rice, and various foods and drinks.

89. Having pleased Maheśvara with obeisances, mantras, and hymns, he should make him present in the centre of the fire and gratify him there.

90.–91. With the sacred thread on the left shoulder [in the case of the two] and on the right [in the case of the three] (*savyāsavyopavītena*) *because of the auspicious and inauspicious [ritual language used respectively] for them*,¹⁹⁰ he should, with devotion, raise a vessel with guest water that has been empowered seven times with the weapon mantra, offer the guest water in order to ensure the presence of the ancestors, place the [vessel] [on the ground] upside down, and say “May it be complete” (*astu sampūrṇam*) and “You are the place of the ancestors” (*pitṛsthānam asi*).

92.–93. In order to bring about the presence of the ancestors, he should place three food offerings mixed with *vyañjana* food (i.e. spicy food), and

¹⁹⁰ The passage in italics is an attempt to give a meaningful interpretation to *teṣāṃ savyāpasavyataḥ*. As noted in chapter 5, some features during the *śrāddha* rituals – such as the position of the sacred thread or the choice of substances scattered during offerings – follow a different ritual language depending on whether the group of two or the group of three is addressed. In the original brahmanical context, the two representing the Viśvedevas are addressed in an auspicious ritual language (e.g. with the sacred thread worn in the regular manner), and the three representing the ancestors are addressed with an inauspicious ritual language (e.g. wearing the sacred thread in the opposite manner). As discussed above, this ritual codification is adopted in the Śaiva model, despite the inconsistency that strictly speaking the group of three, representing the superior Śiva manifestations, should be addressed in an auspicious manner.

steeped in honey, butter, and sesame seeds into a *maṇḍala*, furnished with *kuśa* grass [laid out] with the tips to the south, in the presence of Śiva, after having sprinkled three areas [within the *maṇḍala*?] with water from the weapon water jar, while reciting the heart mantra.

94.–95ab. Wearing the sacred thread over the right shoulder (*apasavyataḥ*) [and seated] on top of *darbha* grass, he should meditate on the deceased¹⁹¹ [and] visualize the ancestors in reverse order (*saṃhāarakramayogena*), each with their own mantra. [Pronouncing his own] name, *gotra*, etc. he should please Śiva as before.

Here this is the [full procedure intended with the] meaning of the word “etc.” (*ādi*) [in the compound]:

First he should pronounce the following formula: “[Today] in month X, on X day of the week, on lunar day X, when the moon is in conjunction with asterism X, I shall perform a *śrāddha* in you here on the banks of the Gaṅges, in the vicinity of [the temple of the Śiva called] N-*īśvara*, for N-*śarman* of *gotra* X.” He should then worship the ancestors and thereafter gratify Śiva present in the *liṅga* with [offerings of] guest water, flowers, and the rest.¹⁹² This is the meaning.

95cd. Having gratified the ancestors in the fire, he should please them with oblations of *caru* (i.e. oblations made out of rice pudding).

96. O son, he should then first give the food to those who were worshipped, and after this, ask one after the other, “Are you completely satisfied?”

97. Then he should give the ritual fee (*dakṣiṇā*) in the presence of Śiva with the heart mantra ending in *svadhā*.

Then he should pour a full oblation and dismiss Śiva in the fire.

¹⁹¹ It is strange that the officiant should meditate on the recently deceased as well as the three ancestors during the *pārvaṇaśrāddha*. This passage may be corrupt.

¹⁹² From this commentary we can infer three things. The person in question is a Brahmin, since his name is to end in *-śarman* (see fn. 182 above); the *śrāddha* is to take place in a temple, since a *liṅga* is worshipped; if we take *gaṅgātaṭe* literally, the author of this commentary was somewhere along the Gaṅges, although the expression could also be a way to refer to any pure site. Unfortunately, there is no way to tell when and by whom this insertion was made; all three present witnesses contain this passage.

98. He should feed the central *piṇḍa*, which was empowered by the recitation of the *mūlamantra*, to [his] wife in order to secure a son, even if she has given birth [only] to many girls.

99. She will give birth to a son who will be devoted to Śiva, who will increase wealth and well-being, be attached to knowledge and pious activity, [and] determined to be true to his word.

100. Next he should raise the vessel for the guest water prepared earlier with the heart mantra, and meditate on all the ancestors present there in the air with [their] own mantra[s].

101. [Next,] with that same water from the vessel for guest water, he should wipe his eyes pronouncing the *netramantra* and pour that water out on a pure place.

102. Thus this [tantric] *śrāddha*, which consists of mantras and which entails both gnosis and visualization, should be done by [initiates of all initiatory classes] starting with the *samayins* for [their] gurus so that [their] mantras may be accomplished.

103. And it is to be done by sons for their fathers and so forth. [And] the guru [should do it] for devoted disciples who have been faithful to the discipline out of compassion for [these] disciples.¹⁹³

104. Even though here [in the Śaiva tantric doctrine] *śrāddha* should be without use for those who have been initiated, nevertheless one engaged in performing rites (*kriyāsaktena*) should do it in order to secure his own good.

105. This *śrāddha*, since it is a form of initiation, bestows liberation in the manner stated. [Therefore] one who knows the rituals should do it for initiates in the religion of Śiva (*śāṅkare*). He should perform the *śrāddha* in the [right] place, at the [right] time, and with suitable receptacles [to represent the *śrāddha* deities].

¹⁹³ The syntax in this verse changes from past passive constructions governed by *śrāddham* to active construction governed by *guruḥ*.

End of quotation.

106. When the *śivaśrāddha* has been performed in this way, [the ancestors] reach the level of Śiva and so achieve [final] satisfaction, and by gratifying the devotees of Śiva [in this *śrāddha* ritual] one has gratified Śiva himself.

107. This *śrāddha* has been explained following the teaching of the Siddhāntas in the *Jñānaratnāvalī* composed by the venerable Jñānaśiva.¹⁹⁴

¹⁹⁴ Note that *pāda* ab is hypermetrical.

