

DOMINIC GOODALL et MARION RASTELLI (dir.)

TĀNTRIKĀBHIDHĀNAKOŚA III

ÖSTERREICHISCHE AKADEMIE DER WISSENSCHAFTEN
PHILOSOPHISCHE-HISTORISCHE KLASSE
SITZUNGSBERICHTE, 839. BAND

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PHILOSOPHISCHE-HISTORISCHE KLASSE
SITZUNGSBERICHTE, 839. BAND

Tāntrikābhidhānakośa

III

Τ-PH

Dictionnaire des termes techniques de la littérature
hindoue tantrique

A Dictionary of Technical Terms from Hindu Tantric Literature
Wörterbuch zur Terminologie hinduistischer Tantren

fondé sous la direction de
Hélène Brunner, Gerhard Oberhammer et André Padoux

Direction éditoriale du troisième volume:
DOMINIC GOODALL et MARION RASTELLI

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PREFACE

A reader striking open this third volume of our dictionary may receive the impression that we have moved away somewhat from the style, the methods, the scope and even, arguably, the aims of the first. And indeed although we have striven to follow the lines laid down by the pioneers of this lexicographical project, resistless time has rolled on and wrought all manner of changes that, cumulatively, might create such an impression.

First, the team of the most active contributors has continued to change, and the latest arrivals – DIWAKAR ACHARYA, SHAMAN HATLEY, CSABA KISS, ISABELLE RATIÉ, SOMDEV VASUDEVA, and CLAUDIA WEBER – have different interests and reading experiences. They bring with them knowledge of the philosophical literature of Kashmir (ISABELLE RATIÉ), of the more esoteric and transgressive Śaiva traditions (SHAMAN HATLEY, CSABA KISS, SOMDEV VASUDEVA), of the Śrīvidyā (CLAUDIA WEBER), and of a range of Śaiva, Saura and Vaiṣṇava literature recently uncovered in old Nepalese manuscripts (DIWAKAR ACHARYA).

Second, the range and quantity of texts available to us today have continued to expand: the field of tantric studies is at the moment a relatively active one, and new editions have been appearing at a steady rhythm in the last decade, particularly of Śaiva literature. Just since the appearance of our second volume, for instance, we now have to hand new printed editions of the Ajitamahātantra, of the one-hundred-verse recension of the Kālottara, of the Tattvātrayanirṇayavivṛti of Rāmakanṭha, of the Dīptāgama, of the Pañcāvaraṇastava of Aghoraśiva, of the Parākhyatantra, of a huge section of the Manthānabhairava, of the Mahotsavavidhi attributed to Aghoraśiva, and of part of the Sūkṣmāgama. Given this wealth of freshly available material, there are some works that we have either not been able to refer to at all or that we have cited only in certain recently added articles.

But it is also the easy availability of digital photographs of manuscripts spread across the globe that has given us access to

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more primary sources. This is thanks especially to such initiatives as those of the Muktabodha Indological Research Institute, who have digitised and put on line images of all the transcripts of the French Institute of Pondicherry (IFP), with a catalogue prepared by the EFEO and IFP; the San Marga Trust, Chennai, who have this year (2011) finished photographing all the palm-leaf manuscripts of the IFP and of the EFEO Centre in Pondicherry; and the Nepal-German Manuscripts Preservation Project and its successor, the Nepalese German Manuscript Cataloguing Project, which have opened up the manuscript treasures of Nepal. This means that, for the Śaivasiddhānta for example, we can now read much of the literature that was known at one of its highpoints – the twelfth century in the Tamil-speaking South – to the prolific commentator Aghoraśiva and his disciples; but we can also read some of the works that members of his South Indian school never cite and that may have been lost to them, such as the Niśvāsatattvasaṃhitā and the Tattvatrayanirṇayavivṛti of the tenth-century Kashmirian theologian Rāmakaṇṭha.

Furthermore, there has been a revolution in terms of ease of access to primary material entailed by the growth of a library of machine-searchable electronic versions of both published and of hitherto unpublished works. We have made use particularly of the e-texts available through GRETIL (the Göttingen Register of Electronic Texts in Indic Languages) maintained by REINHOLD GRÜNENDAHL, of the Digital Library of the Muktabodha Indological Research Institute, of the smaller collections posted on sites such as that of the Institut Français de Pondichéry and the Tantric Studies website, and of electronic texts not posted on such sites but made available to us (or to individuals among us) by individual scholars. For such contributions, we should like to thank in particular Dr. ANIL KUMAR ACHARYA, NIRAJAN KAFLE, Dr. NINA MIRNIG, Dr. DEVI PRASAD MISHRA, Dr. NIBEDITA ROUT, Prof. ALEXIS SANDERSON, Dr. S.A.S. SARMA, Dr. R. SATHYANARAYANAN, Dr. OLGA SERBAEVA SARAOGI, MICHAEL SLOUBER, and Professor JUN TAKASHIMA. Another individual who deserves special mention for his help in the preparation of this volume is CHRISTIAN FERSTL, not for furnishing electronic texts, but for painstakingly combing through the finished book in order to check cross-references and to eradicate inconsistencies, oddities and errors of various kinds. We are grateful for his careful work.

Especially useful are the electronic transcriptions of hitherto unpublished works, reading which would otherwise require many hours of patient decipherment. For such transcriptions, we have tended to include in our abbreviations an initial in parentheses of those responsible for the onerous but extremely useful work of reading and entering them. Thus, for instance, when we refer to MARK DYZCKOWSKI's electronic text of the unpublished Tantra-sadbhāvatantra – which is not simply the transcription of one manuscript, but a collation of several – we use the siglum TSB(D). Similarly, for another vast work of historical importance, the Picumatabrahmayāmala, typed in by SHAMAN HATLEY and revised by CSABA KISS, we use the siglum PBY(H). This practice serves not only to acknowledge our debt to those who have passed patient hours poring over manuscripts and typing, but also to distinguish the versions we have used, since for some works there are several transcriptions or partial transcriptions that circulate informally, often with differing chapter- and verse-numerations. (Many of these electronic texts, although unprinted, are available online, and for those that are not, we have been working to make them available soon, for instance through the recent ANR-DFG-funded Franco-German project “Early Tantra”, so that our sources may become available to those who consult the dictionary.)

Third, these new resources, and the new forms in which they are available to us, have also changed our working methods. Whereas the initiators of this project worked with notes and card-indices that they had compiled over a life-time of reading, we are faced with dozens, hundreds, or sometimes even thousands of usages of a given tantric expression at the touch of a search-button. Many instances are therefore inevitably unfamiliar to us, but we must at least attempt to take what is relevant into account. Searching through an electronic library with “grep” thus has considerable and obvious advantages, but carries with it an obligation to take into account more passages than we would otherwise encounter. Furthermore “grepping” is especially helpful for revealing the contours of evolutions in usage for certain expressions. We can see at a glance, for instance, that some usages appear almost exclusively in pre-tenth-century Śaiva works – for example *pavitra* in the sense of *brahmamantra* –, or that they are shared only by Pāñcarātra scriptures and Śaiva post-twelfth-century Temple Āgamas – the terms *diśāhoma* and *nityotsava*, for instance – or again that

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they are used across the whole tantric spectrum and beyond, but with differing senses or nuances. The term *prāyaścitta*, for example, is an extremely common one in all periods and most genres in our purview, but we can quickly see that in Śaiva works up to the twelfth-century emphasis is placed upon rites of expiation for an individual's religious and social transgressions (inter-caste contact during meals, sexual acts, etc.), while post-twelfth-century Temple Āgamas emphasise reparatory rites for problems in large-scale public rituals. The changing meaning of the expression *dakṣiṇāmūrti* might also be cited as an example: familiar now as the label for an iconographic type, it was once only used to express the position of the locus of divinity with respect to the position adopted by a tantric practitioner.

It is thus no less than a methodological revolution which could not have been avoided that has led to the considerable difference in style between volumes 1 and 3. The stated aim at the outset was to furnish a basic dictionary of tantric terminology that would make reference only to published literature and whose definitions would be largely devoid of speculation about dating and about terminological evolution. (The only concession to such historicising of tantric terms was the effort made to rank texts roughly in what might be supposed to have been their chronological order whenever the texts are named together in lists of references.) In this third volume, many of the articles are now arguably a little more like the entries of an encyclopaedia than of a dictionary: not only do they often include more text-references, they also contain allusions to questions of chronology and to changes of usage over time and across genres. This shift may be regretted by some, who wanted this project to result in a quick-reference guide to tantric terminology, and who may therefore reproach us for not having exercised our editorial responsibilities; it may be welcomed by others, who will be happy to find more exploratory discussions and even divagations. A shift of this kind, if not of this degree, was in any case, it now seems to us, inevitable.

It is to be hoped that our knowledge of the history of tantric literature will continue to grow, and it is to be expected that changes in the way we work will continue to surprise us, and so we shall have to continue to adapt. It is therefore no shame to acknowledge that this five-volume *kośa* will no sooner be finished than it will almost certainly be seen to be in need of revision by an-

other generation of scholarship. Already today colleagues tell us how fruitful it would be to expand the project to include also Buddhist tantric literature, more and more of which is also coming to light and whose terminology overlaps with that of the Śaiva and Vaiṣṇava sources examined in this dictionary. But this will obviously have to be left to others.

By way of conclusion, since we have, in defending our lengthiness, been stressing the degree to which this volume departs from its predecessors, we should like to emphasise that we have nonetheless been following the principles and structure laid down by HÉLÈNE BRUNNER†, GERHARD OBERHAMMER and ANDRÉ PADOUX, who conceived this dictionary and to whom we acknowledge our profound indebtedness. We only rarely depart from the list of words that they drew up—working at a time when much tantric literature was still quite unmapped—as requiring definition, and the individual articles are structured as before. We wish also to reiterate our gratitude to each of them individually: to GERHARD OBERHAMMER for having first assured for the project the considerable support of the Austrian Academy of Sciences (whose tradition of hospitality in a stimulating environment has been maintained by ERNST STEINKELLNER and now HELMUT KRASSER); to HÉLÈNE BRUNNER†, few of whose definitions are present in this volume, but whose monumental four-volume study of the Somaśambhupaddhati laid the foundations for the study of Śaiva ritual terminology; and to ANDRÉ PADOUX, who has often announced his intention to withdraw from active duty, but who has nonetheless continued to contribute and who has tirelessly followed the development of the volume, dispensing encouragement and advice, ever ready to open the doors of his study for unscheduled discussions with dictionary-contributors who pass through Paris.

The editors,
June 2011, Paris and Vienna.

LISTE ALPHABÉTIQUES DES AUTEURS D'ARTICLES
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S.H.	SHAMAN HATLEY
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*Contributeur invité pour un article (*nīlāmbarāḥ*)
Guest Contributor (article on *nīlāmbarāḥ*)
Gastautor (Artikel *nīlāmbarāḥ*)*

Cs.D. CSABA DEZSŐ

COMPLÉMENT D'ABRÉVIATIONS UTILISÉES
SUPPLEMENTARY ABBREVIATIONS
ZUSÄTZLICHE ABKÜRZUNGEN

Signes conventionnels et abréviations usuelles
Symbols and General Abbreviations
Symbole und allgemeine Abkürzungen

conj.	conjecture.
em.	emendation.
<i>fl.</i>	<i>floruit.</i>
GOML	Government Oriental Manuscripts Library.
no.	numéro ; number.
ORI	Oriental Research Institute.

Collections et périodiques
Series and Periodicals
Serien und Periodica

<i>JIPh</i>	<i>Journal of Indian Philosophy.</i>
<i>PDNRL</i>	<i>Publications of the De Nobili Research Library.</i>
<i>WZKS</i>	<i>Wiener Zeitschrift für die Kunde Südasiens.</i>
<i>ZDMG</i>	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft.</i>

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SUPPLEMENTARY BIBLIOGRAPHY
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Textes, commentaires et traductions
Texts, Commentaries and Translations
Texte, Kommentare und Übersetzungen

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APS Ajadapramāṭṛsiddhi (△) : v. SiT.
Amara-
kośa Amarakośa, Amarasiṁha : The Nāmalingānuśāsana (Amarakosha) of Amarasimha. With the Commentary (Amarakoshodghātana) of Kshīrasvāmin. Ed. with critical Notes, (...) etc. by KRISHNAJI GOVIND OKA. Poona 1913.
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- ĀtmPP Ātmārthapūjāpaddhati, Vedajñāna (△) : T. 282, T. 323, T. 795, T. 1056.
- ĀP₁ Āgamaprāmāṇya, Yāmunācārya (⊗) : Āgamaprāmāṇya of Yāmunācārya. Ed. by M. NARASIMHA-CHARY. (*GOS* 160). Baroda 1976.
- ĪPK₁ Īśvarapratyabhijñākārikā, Utpaladeva (△) : The Īśvarapratyabhijñākārikā of Utpaladeva with the Author's Vṛtti. Critical edition and annotated translation [by] RAFFAELE TORELLA. Delhi 2002 (corrected edition; first edition: Roma 1994).
- ĪPKVṛtti Īśvarapratyabhijñākārikāvṛtti, Utpaladeva (△) : v. īPK₁.
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- KirV_t : Kirāṇavṛtti, Bhaṭṭa Rāmakaṇṭha II (△) : T. 290.
- KuP : Kulapañcāśikā (△) : NAK, ms. 1-1076 (= NGMPP A 40/13). (transcript kindly provided by SOMADEVA VASUDEVA)
- Kum : Kumārasambhava, Kalidāsa : The Kumārasambhava of Kālidāsa with The Commentary (the Sanjīvinī) of Mallināth (1-7 Sargas) and of Sītarāma (8-17 Sargas). Ed. With various readings by WĀSUDEV LAXMAN ŚĀSTRĪ PANŚIKAR. Bombay ¹¹1930.
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- KJN₁ Kaulajñānanirṇaya (△) : NAK, ms. 3-362 (= NGMPP A 48/13).
- KSū Kaulasūtrāṇi, Śitikāṇṭha (△) : Bhandarkar Oriental Research Institute, Pune, ms. 445 of 1875-76.
- KSP Kriyāsaṃgrahapaddhati, Bāladhārin (△) : Kaiser Library 63 (= NGMPP C 5/3).
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- TiUd Timirodghāṭana (△) : NAK, ms. 5-690 (= NGMPP A 35/3). (provisional electronic text kindly provided by SOMDEV VASUDEVA)
- TTNW Tattvātrayanirṇayavivṛti (△) : v. GOODALL/KATAOKA/ACHARYA/YOKOCHI 2008.
- TRĀ Tattvaratnāvalī (ou Atyantanirmalatattvaratnāvalī), Vimalācārya (△) : NAK, ms. 7/7 (= NGMPP B 26/16).
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- TSam_F Tattvasaṃgraha, Sadyojyoti (△) : PIERRE-SYLVAIN FILLIOZAT : Le Tattvasaṃgraha. “Compendium des Essences” de Sadyojyoti. *BEFEO* 77 (1988) 97-163.
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- TSBS(V) Tantrasadbhāvasāra (△) : Gilgit MSS. 3221, 3222, 3340, 3341. (electronic text and edition of fragments kindly provided by SOMDEV VASUDEVA)
- DakṣMūr St Dakṣināmūrtistotra, attribué à Śaṅkarācārya : The Dakṣināmūrti-Stotra of Sri Sankaracharya with Commentaries by Sureśvarāchārya, Svayamprakāśa

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- DĀC** Devatāvāhanacūrṇikādi (△) : T. 648.
- DīpĀ** Dīptāgama (△) : Dīptāgama. Édition critique, éd. MARIE-LUCE BARAZER-BILLORET, BRUNO DAGENS, VINCENT LEFÈVRE, avec la collaboration de S. SAMBANDHA ŚIVĀCĀRYA et la participation de CHRISTÈLE BAROIS. 3 vols. (*Collection Indologie* 81.1, 81.2, 81.3). Pondichéry 2004, 2007, 2009.
- DevāP** Devāmr̥tapañcarātra (⊗) : v. ACHARYA forthcoming.
- Devyā-**
mata Devyāmata, aussi connu sous le nom de Niśvāsā-
khyamahātantra (△) : NAK, ms. 1-279 (= NGMPP
A 41/15), NAK, ms. 5-446 (= NGMPP A 41/13).
- DDŚ(D)** Devīdvyardhaśatikā (△) : NAK, ms. 1-242 (= NGMPP A 161/12), NAK, ms. 5-5184 (= NGMPP A 161/14). (electronic edition kindly provided by MARK DYCKOWSKI)
- DPŚ(D)** Devīpañcaśatikā (△) : NAK, ms. 5-5183 (= NGMPP A 150/6), NAK, ms. 1-252 (= NGMPP A 182/6). (electronic edition kindly provided by MARK DYCKOWSKI)
- Dhātu-**
pāṭha Dhātupāṭha, attribué à Pāṇini : Dans : Pāṇini's Grammatik. Hg., übersetzt, erläutert und mit verschiedenen Indices versehen von OTTO BÖHTLINGK. Delhi 1998 (first indian edition), pp. 61*-94*.
- DhvĀL** Dhvanyālokalocana : Ānandavardhana's Dhvanyāloka with the Locana and Balapriyā commentaries by Abhinavagupta and Rāmaśāraka. Ed. by PATṬĀBHĪ-
RĀMA ŠĀSTRĪ. Benares 1940.
- NĀT** Nityāhnikatilaka (△) : NAK, ms. 3-384 (= NGMPP A 41/11).

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- NiKau Nityākaula (△) : NAK, ms. 2-226 (= NGMPP B 26/21). (electronic text kindly provided by ALEXIS SANDERSON)
- NG Nityagrantha, attribué à Rāmānuja (⊗) : Dans : Sri Bhagavad Ramanuja Granthamala. Ed. P.B. ANNAGARACHARYA. Kancheepuram 1956, pp. 181-188.
- NBiU Nādabindūpaniṣad : v. YU, pp. 214-226.
- NBh Nyāyasūtrabhāṣya, Vātsyāyana : v. NS.
- NyST Nyāyasiddhāñjanatīkā, Raṅgarāmānuja (⊗) : Veṅkaṭanāthaviracitam Nyāyasiddhāñjanam. Raṅgarāmānujasvāmiviracitasaralaviśadavyākhyayā Kṛṣṇatātāyāryaviracitayā Ratnapetikākhyayā vyākhyayā ca sametam. (*Ubhayavedāntagranthamālā*). n.p. 1976.
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- NS Nyāyasūtra, Gautama : Gautamīyanyāyadarśana with Bhāṣya of Vātsyāyana. Ed. by ANANTALAL THAKUR. (*Nyāyacaturgranthikā* 1). New Delhi 1997.
- PampāM Pampāmāhātmya, ch. 11-13 (△) : Dans : VASUNDHARA FILLOZAT : Kālāmukha and Pāśupata Temples in Dharwar. Chennai 2001, p. 119-126, 139-152.
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- ParT Parākhyatantra (△) : The Parākhyatantra. A Scripture of the Śaiva Siddhānta. A Critical Edition and

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- PāVi Pātravidhi, attribué à Gargya (△) : v. ACHARYA 2011.
- PĀSt Pañcāvaraṇastava, Aghoraśiva (△) : The Pañcāvaraṇastava of Aghoraśivācārya: A Twelfth-Century South Indian Prescription for the Visualisation of Sadāśiva and His Retinue. An Annotated Critical Edition by DOMINIC GOODALL, NIBEDITA ROUT, R. SATHYANARAYANAN, S.A.S. SARMA, T. GANESAN, S. SAMBANDHASIVACHARYA. (*Collection Indologie* 102). Pondichéry 2005.
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- [Paus] [Pauṣkara-]Pārameśvaratantra [△] : Cambridge Ms. Add. 1049.
- PāT PāT
- PKS Paraśurāmakalpasūtra (△) : Paraśurāmakalpasūtra with Rāmeśvara's Commentary. Ed. by A. MAHADEVA SASTRI. Revised and Enlarged by SAKARLAL YAJNESWAR SASTRI DAVE. (GOS 22). Baroda ⁴1999.
- PCS_H(S) Prāyaścittasamuccaya, Hṛdayaśiva (△) : Cambridge University Library Ms. Add. 2833. (transcription kindly provided by R. SATHYANARAYANAN)
- PTos Prāṇatoṣīṇī, Rāmatoṣaṇa (△) : Prāṇatoṣīṇī Rāmatoṣaṇabhaṭṭācāryeṇa tantraśāstrāt saṃkalayya viracitā. Ed. by JĪVĀNANDAVIDYĀSĀGARA BHĀṬṬĀCĀRYA. Calcutta 1898.
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- PDMT Prāsādadīpikāmantratippani (△) : NAK, ms. 1-1075 (= NGMPP B 26/24).

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- PPS Purātanaprabandhasaṅgraha : Purātanaprabandhasaṅgraha. Ed. by JINAVIJAYA MUNI. (*Singhi Jaina Series* 2). Calcutta 1936.
- PBU Pāśupatabrahmopaniṣad (△) : v. YU, pp. 227-248.
- PBY(H) Picumata/Brahmayāmala (△) : NAK, ms. 3-370 (= NGMPP A 42/6). (transcript kindly provided by SHAMAN HATLEY, with corrections by CSABA KISS)
- PBYS(H) Brahmayāmalasāra (△) : NGMPP E 1527/6. (transcript kindly provided by SHAMAN HATLEY)
- PM Prayogamañjarī, Ravi (△) : Prayogamañjarī. Ed. by SI. KE. RĀMAN NAMPIYĀR with KE. ACYUTAPPO-TUVĀT. Tripunithura 1953-54.
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- PrāVi_G Prāyaścittavidhi, Gārgya (△) : DIWAKAR ACHARYA : The Prāyaścittavidhi: Manual on Atonement of the Lakulīśa Pāśupatas. (forthcoming)
- PLSS Pratiṣṭhālakṣaṇasārasamuccaya, Vairocana : Nepālārājakīya pustakālayasthahastalikhitaprācīnapustakānām anyatamah Pratiṣṭhālakṣaṇasārasamuccayah tasyāyam ekādaśādhyāyaparyantah prathamo bhāgah BUDDHISĀGARAŚARMANO 'dhyakṣatāyām DĀMODARAŚARMANĀ sampāditah sampādakena BĀBUKRSNAŚARMANĀ ca samśodhitah. (*Purātattvaprakāśanamālā* 37). Kathmandu 1966.
Rāṣṭriyābhilekhālayasthahastalikhitapustakānām anyatamah vairocanīyah Pratiṣṭhālakṣaṇasārasamuccayah tasyāyam dvādaśādhyāyato dvātriṁśādhyāyaparyantah dvitīyo bhāgah BUDDHISĀGARAŚARMANO 'dhyakṣatāyām DĀMODARAŚARMANĀ sampāditah BĀBUKRSNAŚARMANĀ samśodhitah. (*Purātattvaprakāśanamālā* 42). Kathmandu 1968.

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- PV Pramāṇavārttika, Dharmakīrti : Pramāṇavārttika-Kārikā (Sanskrit and Tibetan) ed. by YŪSHO MIYASAKA. *Acta Indologica* 2 (1972) 1-206.
- PHrV Pratyabhijñāhṛdayavṛtti, Kṣemarāja (△) : v. PHr.
- BṛKŚIS Bṛhatkathāślokasamgraha, Budhasvāmin : The Emperor of the Sorcerers by Budhasvāmin. Ed. and translated by JAMES MALLINSON. 2 vols. (*The Clay Sanskrit Library*). New York 2005.
- BṛTS Bṛhattantrasāra, Kṛṣṇānanda Āgamavāgīśa (△) : Bṛhattantrasāra of Kṛṣṇānanda Āgamavāgīśa. Ed. by RASIKAMOHANA CĀTTOPĀDHYĀYA. Calcutta 1896.
- BṛNT Bṛhannīlatantra (△) : Bṛhannīlatantra. Ed. by MADHUSUDAN KAUL. Delhi 1984.
- BStR Bṛhatstotraratnākaraḥ : Bṛhatstotraratnākaraḥ. sam-pādakaḥ ŚIVARĀMAŚARMĀ VĀSIṢṬAH. (*Chaukhambā-Stotra-Granthamālā* 29). Vārāṇasī 1960.
- BharS Bharadvājasamhitā (⊗) : T. 421.
- BhĀ Bhairavānanda : Bhairavānanda of Māṇika. Ed. with a Nepali translation by GYANMANI NEPAL. Kathmandu 2000.
- BhārS Bhāradvājasamhitā (⊗) : Nāradapañcarātra-(Bhāradvājasamhitā) Sarayūprasādamiśrakṛtaṭīkāsahitā. se-yam KHEMARĀJA ŚRĪKṛṣṇADĀSAśreṣṭhinā ... prakāśitā. Bombay 1962.
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- MahP_T Mahānayaprakāśa (△) : The Mahānayaprakāśa. Ed. by K. SĀMBAŚIVA ŚĀSTRĪ. (*Trivandrum Sanskrit Series* 130). Trivandrum 1937.
- MārkS Mārkaṇḍeyasaṁhitā (⊗) : Mārkaṇḍeyasaṁhitā. Published by Tirumala Tirupati Devasthanams. Tirupati 1984.
- MālM₁ Mālatīmādhava, Bhavabhūti : A Critical Edition of the Mālatīmādhava by MICHAEL COULSON. Revised by RODERICK SINCLAIR. Delhi 1989.
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- MrgV Mṛgendravṛtti, Bhaṭṭa Nārāyaṇakanṭha (△) : v. Mrg.
- MeruT Merutantra (△) : Merutantram Śrīśivaśivāsaṁvādo-panibaddham. RAGUNĀTHAŚĀSTRIDvārā samśodhya-
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harthamanjari with the Commentary Parimala of
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66). Trivandrum 1919.
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Yājñavalkya. With the commentary Mitākṣarā of Vi-
jnāneśvara, Notes, Variant readings, etc. Ed. with
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cally ed. by ALBRECHT WEZLER and SHUJUN MOTEGI.
(*Alt- und Neu-Indische Studien* 44). Stuttgart 1998.
- YŚV Yogaśāstravivaraṇa : Pātañjala-Yogasūtra-Bhāṣya
Vivaraṇam of Śaṅkara-Bhagavatpāda. Crit. ed. with
Introduction by POLAKAM SRI RAMA SASTRI and S.R.
KRISHNAMURTHI SASTRI. Madras 1952.
- YS Yogasūtra, Patañjali : v. YBh.
- YS₁ Yogasūtra, Patañjali : Vācaspatimiśraviracitaṭīkāsaṁ-
valitavyāsabhāṣyasametāni Pātañjalayogasūtrāṇi. ta-
thā Bhojadevaviracitarājamārtanḍābhidhavṛttisametā-
ni Pātañjaliyogasūtrāṇi. etat pustakam KĀŚINĀTHA
ŚĀSTRĪ ity etaiḥ samśodhitam. tac ca HARI NĀRĀ-
YĀNA ĀPĀTE ity anena (...) prakāśitam. (ĀSS 47).
Poona 1904.

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- RT Ratnaṭīkā (△) : v. GK.
- RYT₁ Rudrayāmalatantra (△) : Electronic edition of SU-DHAKAR MALAVIYA (published on the website of the Muktabodha Indological Research Institute, <http://www.muktabodha.org>, 2011-09-20).
- LiṅgaPur Liṅgapurāṇa (△) : Liṅgapurāṇam JĪVĀNANDA VI-DYĀSĀGARA bhaṭṭācāryyeṇa saṃskṛtam prakāśitañ ca. Calcutta 1885.
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- Vīr Vīrāttahāseśvaradhvajārohanadevatāvāhanacūrṇikā (△) : T. 1110.
- VC Vikramacarita : Vikrama's Adventures or The Thirty-two Tales of the Throne. Ed. (...) and translated into English with an Introduction by FRANKLIN EDGERTON. 2 vols. (*Harvard Oriental Series* 26-27). Cambridge 1926, repr. Delhi 1993.
- VR Varivasyārahasya, Bhāskararāya (△) : Varivasyā-Rahasya and its commentary Prakāśa by Śrī Bhāskararāya Makhin. Ed. with English translation by S. SUBRAHMANYA SASTRI. (*ALS* 28). Madras 1934, ⁴1976, ^R2000.
- VVSt Vyomavyāpistava, Rāmakanṭha (△) : Vyomavyāpi-stava of Rāmakanṭha with the commentary (*laghu-ṭīkā*) of Vedajñāna. Provisional edition by NIBEDITA