

# The Hindu Version of the *Bhūtaḍāmaratantra* (HBT): A Critical Edition and a Translation of Chapter 1 of the Sanskrit Text<sup>1</sup>

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<b>1. Introduction</b> .....	305
<b>2. Manuscripts and Published Texts of the HBT</b> .....	305
<b>3. Editorial Abbreviations and Signs</b> .....	306
<b>4. Critical Edition and Translation</b> .....	306
<b>Primary Sources</b> .....	314
<b>Bibliography</b> .....	315

## 1. Introduction

In my Ph.D. thesis (2020), I studied the Buddhist *Bhūtaḍāmaratantra* (BBT) and the Hindu *Bhūtaḍāmaratantra* (HBT), proposed a relationship between them, and compared their contents.<sup>2</sup> In the same year, the Dharmachakra Translation Committee (hereafter DHTC) published in digital form the Sanskrit text of the BBT and an English translation, mainly on the basis of the Göttingen manuscript (hereafter Ms.G).<sup>3</sup> The DHTC also mentions the HBT, but indicates that they were unable to obtain any manuscripts of it.<sup>4</sup>

In this paper, I present a critical edition of the Sanskrit text of chapter 1 of the HBT with an English translation.

## 2. Manuscripts and Published Texts of the HBT

The exact date of compilation of the HBT is not clear, but there is a possibility that the HBT had

<sup>1</sup> The Dharmachakra Translation Committee considers the HBT to be a Śaivatantra.

<sup>2</sup> See Fujii [2020]. Also, see Fujii [2022] and Fujii [2023] on the method of visualizing the maṇḍalas and a comparison of *dīkṣā* and *maṇḍalapraveśa* in the *Bhūtaḍāmaratantra*.

<sup>3</sup> I was also using the same Ms.G for my research and compared the BBT with the HBT. I respect the DHTC's work and their contribution to this sacred text. However, I need to point out the existence of a Chinese translation of the BBT. The Chinese translation was translated from a Sanskrit manuscript in 994 A.D. by Fatian 法天. I would like to point out that the date of this translation makes it an old and important source when compared to the dating of the Sanskrit manuscripts of the BBT.

<sup>4</sup> DHTC [2021], i.31

been compiled by the 11th century<sup>5</sup>.

I have used the following Sanskrit manuscripts (Mss.):

**Mss.**

- N1 NGMCP Catalogue Reel No. B134-12, Inventory No. 11976, paper, undated.  
 N2 NGMCP Catalogue Reel No. B135-45, Inventory No. 11975, paper, undated.  
 N3 NGMCP Catalogue Reel No. A167-6, Inventory No. 11974, paper, Nepal samvat 802 (= A.D. 1682)  
 Bo *Descriptive Catalogue of the Government Collections of Manuscripts Deposited at the Bhandarkar Oriental Research Institute*, No. 295, paper, samvat 1909 (= A.D. 1852)  
 Ba *An Alphabetical List of Manuscripts in the Oriental Institute Baroda*, Serial No. 528 / Accession No. 9168, paper, undated.

These manuscripts can be roughly divided into three groups. N2, N3, and Bo are classified as Group I and N1 as Group II, based on missing sections and sentence order. I would like to classify Ba, which has characteristics of both Group I and Group II, as Group III. The Ba manuscript was used by Bhattacharyya in his article.<sup>6</sup> In Group I, N3 lacks all of chapter 1 and the first half of chapter 2, and this omission cannot be confirmed in other manuscripts.

The contents of N2, N3, Bo, and Ba are similar.<sup>7</sup> I classify N2 and N3 as Group I-i because there are omitted parts and passages that share the same contents.<sup>8</sup>

N1 has many particular readings and is classified as Group II. Bo and Ba make the same scribal errors and have similar passages.<sup>9</sup> However, since some of these are shared only by Ba and N1,<sup>10</sup> Bo is classified as Group I-ii and Ba as Group III.

<sup>5</sup> See Fujii [2020], pp. 59–66.

<sup>6</sup> Bhattacharyya [1933].

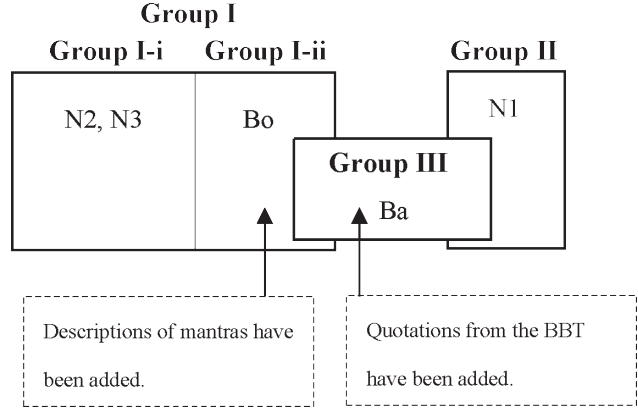
<sup>7</sup> For example, where N1 has a different sentence order, N2, N3, Bo, and Ba have the same order (N1 9v5–9v7, N2 5v7–5v9, N3 7r8–7v2, Bo 12v2–12v4, Ba 11v12–12v4). The sentences in N2 15v9–15v10, N3 25r3–25r5, Bo 37r2–37r3, and Ba 28v11–28v12 are not found in N1.

<sup>8</sup> For example, shared omissions are N2 4r8–4r9 and N3 4v5–4v7. Common readings are N2 *samākarapadam* (N2 5r5), N3 *samākarapadam* (N3 6r8) in N2 and N3, but N1 *mahākālapadam* (N1 8v3), Bo *mahākāranapadam* (Bo 11r1–11r2), Ba *mahākālapadam* (Ba 11r3).

<sup>9</sup> For example, where other manuscripts have *tarjanī*, Bo and Ba have *jarjanī* (Bo 12v1, Ba 11v12). In addition, the following passages are missing in N2 8v9, N3 11v7: N1 *prasīda devadeveśasamsārṇavatārahā* (N1 15r2), Bo *prasiddha devadeveśasamsārṇavatārahā* (Bo 19r6), Ba *prasīda devadeveśasamsārṇavatārahā* (Ba 17v8).

<sup>10</sup> In N1 and Ba, the sentence *viśādyā vikaṭamukhī tato damṣṭrākarālinī* (N1 8v6, Ba 11r7–11r8) is omitted in N2, N3, and Bo. Also, in the following passages, N1 and Ba match: N1 *krodhabījam atah param* (N1 16r2), Ba *krodhabījam atah param* (Ba 19r1–19r2). In other manuscripts, N2 *hūṃ hūṃ / bījagataḥ param* (N2 9v1), N3 *krodhabījam anantaram* (N3 12v8–13r1), Bo *hrām hraum bījam atah param* (Bo 21r2).

Many descriptions of mantras can be found in the margins of Bo, and many quotations from the BBT can be seen in Ba,<sup>11</sup> but it is not clear when these additions were made. The diagram illustrates the above classification.



As for the text, I basically adopt the wording of N3, which

is relatively old and whose date of writing can be determined. However, chapter 1 of the HBT, which is the subject of this paper, is missing in N3. Therefore, chapter 1 is based on N2, which belongs to Group I-i, which is the same as N3. Readings adopted from other manuscripts are indicated in the footnotes. In order to preserve the wording of the manuscripts, all letters and daṇḍas are noted. I have emended words according to the rules of Classical Sanskrit and have retained irregular forms only when the meter requires them, although there are some exceptions.

Most of the verses are written in *anuṣṭubh*. Most of them are *paṭhyā*, but I have noted when the prosody differs.

Several texts of the HBT have already been published. However, they are not critical editions and do not mention the manuscripts on which they rely. Also, there are no comparisons with other manuscripts, and no notes on the translations or texts. For these reasons, I do not cite these texts in this paper and note them only when they are used. The published texts are as follows:

#### Published texts

Caṭṭopādhyāya, R. M. 2011 (2nd ed.). *Bhūtaḍāmaratantra*. Navabhārata Pāvāliśārsa (1st ed. 1876) (Bengali script).

Khaṇḍelavāla, S. N. 2010. *Bhūtaḍāmaratantra; hindīvyākhyopetam*. Caukhambā Surabhārati Prakāśan.

Mishra, G. R. 2016. *Bhūta-ḍāmara tantra*. Varanasi: Chaukhamba Surbharati Prakashan.

Rāya, K. K. 2008. *Bhūtaḍāmaratantram*. Prācyā Prakāśan.

Tripathi, H. S. 2014. *Bhūtaḍāmaratantram*. Varanasi: Chowkhamba Krishnadas Academy.

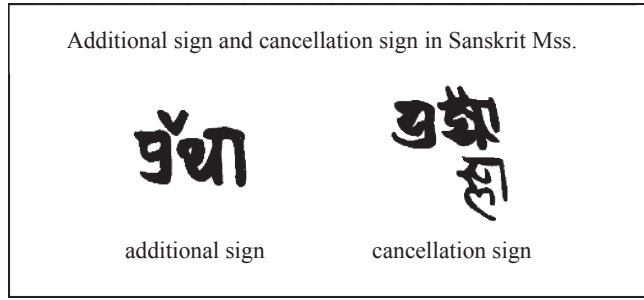
<sup>11</sup> For example, see note 120.

Uttama, A. K. 2002. *Bhūtaḍāmaramahātantram*. Bhāratīya Vidyā Samsthāna.

This chapter has no correspondences with the BBT. See Fujii [2020], pp. 68–70 for a location table comparing the chapters of the BBT and HBT.

### 3. Editorial Abbreviations and Signs

ac	ante correction
add.	added
em.	emendation
omit.	omitted
pc	post correction
r	recto
v	verso
++	illegible
/	daṇḍa
//	dvidaṇḍa



If a letter has been inserted in the margin of the manuscript, this has been noted. For example, if an additional sign (a downward-facing arrow) as shown above is written between *pra* and *thā* in *prathā* and *ma* is written in the margin, this is written as pra(add. ma)thā.

Also, for example, if there is a cancellation sign (double slash) as shown above and the corrected letters have been written in the margin, this is written as prajñā Xpc; pradyā Xac. Omitted sentences are indicated in superscript (<sup>X omit-</sup> ..... <sup>-X omit.</sup>).

### 4. Critical Edition and Translation

[N1 1v1] [N2 1v1] [Bo 1v1] [Ba 1v1]

// śrīmahāgaṇapataye namaḥ // // <sup>12</sup>

krodhādhipaṃ namaskṛtya vyomavaktraṃ surāntakam <sup>13</sup> //

abhedyabhedakam stau-[Bo 1v2]mi <sup>14</sup> bhūtaḍāmaranāmakam <sup>15</sup> // 1 // <sup>16</sup>

<sup>12</sup> om̐ namaḥ śrīgurave namaḥ // // N1; śrīgaṇeśāya namaḥ // Bo; śrīgaṇeśāya namaḥ // Ba.

<sup>13</sup> surāntakam ] em.; surāntakam N1; surā++ṃ N2; surāntakam Bo; surāntakam Ba.

<sup>14</sup> naumi N1.

<sup>15</sup> bhūtaḍāmaranāmakam ] em.; bhūtaḍāmaranāmakam N1; bhūtaḍāmaranāmakam N2; bhūtaḍāma-[Ba 1v2] ranāyakam Bo, Ba.

<sup>16</sup> // N1, Bo.

Salutation to Śrī Mahāgaṇapati.

Having saluted the lord of anger, who has the sky as his face and is the destroyer of gods,  
I praise the one named Bhūtaḍāmara, who penetrates the impenetrable.

trailo-[N1 1v2]kyādhipatiṃ<sup>17</sup> caiva<sup>18</sup> suralokanamaskṛtam<sup>19</sup> //  
unmattabhairavaṃ na-[Bo 1v3]tvā pṛcchaty<sup>20</sup> unmattabhairavī<sup>21</sup> // 2 //<sup>22</sup>

Having saluted Unmattabhairava, who is the lord of the three worlds and paid homage by the world  
of gods, Unmattabhairavī asks.

unmattabhairavy uvāca<sup>23</sup> //  
kathaṃ yakṣāpsaro-[N1 1v3]nāgāḥ<sup>24</sup> kinnarāḥ<sup>25</sup> pramathādayaḥ<sup>26</sup> //  
jambudvīpe<sup>27</sup> kalau siddhiṃ [N2 1v3] (28- yadīched vā<sup>28</sup>) varāṅganām<sup>29</sup> // 3 //<sup>30</sup>

Unmattabhairavī said:

In Jambudvīpa in the Kaliyuga, how do Yakṣas, Apsarases, Nāgas, Kinnaras, Pramathas, and so on  
[grant] accomplishment if [a practitioner] desires a beautiful woman?<sup>31</sup>

ye syuḥ pāparatā mithyāvādinaḥ [Bo 1v5] śīlavarjitā-[N1 1v4]ḥ //  
dāmbhikā<sup>32</sup> ye narās tebhyaḥ sāhāyyaṃ<sup>33</sup> (34) kurute svayaṃ<sup>34</sup> // 4 //<sup>35</sup>

He, himself, helps people who are engaged in sin, tell lies, are not moral, and are hypocrites.

<sup>17</sup> trailokyādhipatiś N2.

<sup>18</sup> cai++ N2; raudraṃ Bo, Ba.

<sup>19</sup> suralokanamaskṛtam ] em.; su-[N2 1v2]ralokanamaskṛtam N1, N2; surasiddhanamaskṛtam Bo, Ba.

<sup>20</sup> cāpṛcchaty Bo.

<sup>21</sup> unmattabhairavaṃ N2; uttabhairavī Bo; unmatābhairavi Ba.

<sup>22</sup> // // N1; // Bo.

<sup>23</sup> unmattabhairav++vāca N2.

<sup>24</sup> yakṣāpsarānāgāḥ Bo.

<sup>25</sup> kinnara N1.

<sup>26</sup> pra(add. ma)thādayaḥ N1; pratha-[Bo 1v4]mādayaḥ Bo, Ba.

<sup>27</sup> jambudvīpe ] em.; jambūdīvīpe N1; jambudvīpe N2; jambudvīpe Bo; jambūdīvīpe Ba.

<sup>28</sup> yadīched vā ] em.; yadīched vā N1, N2; yachamtyamśām Bo; yachate-[Ba 1v4]śām Ba.

<sup>29</sup> varāṅganām ] em.; varāṅganāḥ N1; varāṅganām N2; varāṅganāḥ Bo; varāṅgatā Ba.

<sup>30</sup> // N1, Bo.

<sup>31</sup> Because of the mention of the acquisition of women (*divyastrīkanyā*) in later chapters, *vā* here is taken as an expletive.

<sup>32</sup> dāmbhikā ] em.; dāmbhikā N1; dābhikā N2; sālasyā Bo, Ba.

<sup>33</sup> sahā-[Ba 1v5]jyayaṃ Ba.

<sup>34</sup> kurute svayaṃ ] em.; kuru satyati N1; ku++sva svanī N2; kuruta svayaṃ Bo; kurute svayaṃ Ba.

<sup>35</sup> // N1, Bo.

kenopāyena naśyanti<sup>36</sup> [Bo 1v6] kalau [N2 1v4] duṣṭāgharāśayaḥ<sup>37</sup> //  
 labhyante<sup>38</sup> siddhayaḥ sarvā<sup>39</sup> mo-[N1 1v5]kṣapaddhatayaḥ<sup>40</sup> śubhbāḥ<sup>41</sup> // 5 //<sup>42</sup>  
<sup>(43-</sup>siddhayo 'py<sup>-43)</sup> a-[Bo 1v7]ṇimādyās ca mahāpātakanāśanaḥ<sup>44</sup> //

By what means are the heaps of corrupted sin destroyed in the Kaliyuga?

[By what means] are all auspicious ways of liberation and accomplishments attained?

[By what means] are the accomplishments of Aṇiman (a supernatural power for becoming small) and so on<sup>45</sup> and the removal of the great sins [attained]?

anyānnāśanataḥ<sup>46</sup> pāpam<sup>47</sup> anyastrīgamanādikam<sup>48</sup> // 6 //<sup>49</sup>  
 [Bo 2a1] ka-[N1 1b6]tamaḥ naśyanti<sup>50</sup> deveśa harāya<sup>51</sup> nāraḥ tamah<sup>52</sup> //  
 candrasūryaprabho<sup>53</sup> bhūtvā sthito<sup>54</sup> rudrapure ciram<sup>55</sup> // 7 //<sup>56</sup>  
 [Ba 1v8] sura-[Bo 2r2]siddhanāgabdhūtayakṣaguhyakanāyi-[N1 1v7]kāḥ<sup>57</sup> //<sup>58</sup>  
 haṭhā-[N2 1v6]d<sup>59</sup> āgatya kāmārtā<sup>60</sup> varād<sup>61</sup> āliṅgayanti<sup>62</sup> tam<sup>63</sup> // 8 //<sup>64</sup>

<sup>36</sup> nasyanti N2; naśyanti Bo, Ba.

<sup>37</sup> duṣṭāgharāśaya N2; duṣṭaugharāśayaḥ Bo.

<sup>38</sup> labhyamte Bo, Ba.

<sup>39</sup> sarvā N1.

<sup>40</sup> mokṣapaddhaya N2; mokṣaḥ prabhṛ-[Ba 1v6]tayaḥ Ba.

<sup>41</sup> śubhbāḥ Bo.

<sup>42</sup> // N1, Bo.

<sup>43</sup> siddhayo 'py ] em.; siddhayo py N1, N2, Bo, Ba.

<sup>44</sup> mahāpātakanāśanaḥ N1; mahāpātakanāśayaḥ N2.

<sup>45</sup> In the *Amarapadavivṛti*, a commentary on the *Amarakośa*, *aṇiman* is listed as one of the eight supernatural powers (*aṣṭaiśvarya*), which are *aṇiman*, *mahiman*, *laghiman*, *gariman*, *prāpti*, *prākāmya*, *tīṣitā*, and *vaśitva* (Ramanathan [1971], p. 27). Other types of *aṣṭasiddhi* are found in the *Yogasūtra* commentaries (Hikita [1997], p. 472, n. 17).

<sup>46</sup> anyānnarasataḥ Bo; anṛtedyātaṇam Ba.

<sup>47</sup> pāpam Ba.

<sup>48</sup> anyastrīgamanādikam ] em.; anyastrīga-[Ba 1v7]manādikaḥ N1, Ba; anyastrīgaṇanādi-[N2 1v5]kaḥ N2; anyastrīgamānādijaḥ Bo.

<sup>49</sup> // N1, Ba.

<sup>50</sup> naśyanti ] em.; naśyati N1; nasyanti N2; naśyati Bo; naśyamti Ba.

<sup>51</sup> harāya ] em.; helayā N1, Bo; harayā N2; halayā Ba.

<sup>52</sup> ttamah Bo.

<sup>53</sup> candrasūryaprabho N1; caṇdrasūryaprabhur Bo; caṇdrasūryaprabho Ba.

<sup>54</sup> sthī(add. tam) N2; sthiti Bo

<sup>55</sup> ciram ] em.; ciram N1, N2, Bo, Ba.

<sup>56</sup> // N1; omit. Bo.

<sup>57</sup> surāsiddhanāgabdhūtayakṣaguhyakanāyikāḥ N2; surasiddhanāgabdhūtā yakṣaguhyakanāyikāḥ Bo; surasiddhanāgay akṣabhūtāguhyakanāyikā Ba.

<sup>58</sup> The prosody of this verse is uncertain. If this sentence were *surasiddhā nāgabdhūtā yakṣaguhyakanāyikāḥ*, it would be ra-vipulā.

<sup>59</sup> haṭād Ba.

<sup>60</sup> kāmārtam N1; kāmārtā Bo, Ba.

<sup>61</sup> dūrād N1; rasād Bo, Ba.

<sup>62</sup> āliṅgya Bo; āliṅgya Ba.

<sup>63</sup> tam ] em.; tam N1, N2; mamtriṇam Bo, Ba.

<sup>64</sup> // N1, N2; omit. Bo; // 9 // Ba.

Chief of gods! How do the sins of going to another's wife and [the sins] of eating other (non-regulated) food disappear for the removal of the darkness of hell?

[How,] having become one who shines like the moon and the sun, [can a practitioner] remain in Rudra's castle for a long time?

How do the mistresses of Gods (Sura), Siddhas, Nāgas, Bhūtas, Yakṣas, and Guhyakas afflicted by love, having come by force, embrace one (practitioner), following desire?

[Bo 2r3][Ba 1v9] brahmeśaśakrapramukhāḥ<sup>65</sup> katham syur mārītāḥ<sup>66</sup> prabho //<sup>67</sup>  
punaḥ kena prakāreṇa mṛtā<sup>68</sup> jīva-[N1 2r1]nti<sup>69</sup> ni-[Bo 2r4]rjarāḥ // 9 //<sup>70</sup>

Lord! How are [the Gods who are] headed by Brahman, Īśa and Śakra killed?

By what means do the dead come to life again and become young?

śrutveti<sup>71</sup> vallabhā-[N2 1v7]vākyam<sup>72</sup> unmattabhairavo 'sakṛt'<sup>73</sup> //<sup>74</sup>  
saṃtuṣṭo<sup>75</sup> bhairavīm prāha sarvaṃ<sup>76</sup> niyama-pūrvakam<sup>77</sup> // 10 //<sup>78</sup>

Having thus heard his wife's (Bhairavī's) speech repeatedly, Unmattabhairava, satisfied, told Bhairavī everything, following the rules.

unmattabhai-[N1 2r2][Ba 1v11]rava uvāca<sup>79</sup> //  
krodhādhipaṃ vyomavaktraṃ vajrapāṇim<sup>80</sup> surāntakam<sup>81</sup> //<sup>82</sup>

<sup>65</sup> brahmeśaśakrapramukhā N2.

<sup>66</sup> mmārītā N2; mārītā Ba.

<sup>67</sup> This verse is bha-vipulā.  
// 8 // N2.

<sup>68</sup> mṛta N2; mṛto Ba.

<sup>69</sup> jivāṃti N2; jīvaṃti Bo, Ba.

<sup>70</sup> // N1, N2; omit. Bo.

<sup>71</sup> śr-[Ba 1v10]tveti Ba.

<sup>72</sup> vallabhāvākya Ba.

<sup>73</sup> sakṛt Bo, Ba.

<sup>74</sup> // 9 // N2.

<sup>75</sup> saṃtuṣṭam Ba.

<sup>76</sup> sarvāṇi N1, N2.

<sup>77</sup> niyama-pūrvakam ] em.; nāmapūrvakam N1; mama pūrvakam N2; ni-[Bo 2r5]yama-pūrvakam Bo, Ba.  
Meaning of N2 is unclear. I have adopted the wording of Bo and Ba.

<sup>78</sup> // // N1, N2; // Bo.

<sup>79</sup> (add. u)vāca N1.

<sup>80</sup> vajrapāṇi N2.

<sup>81</sup> surāntakam ] em.; surāntakam N1; surāntakam N2, Bo, Ba.

<sup>82</sup> This verse is ra-vipulā.  
// 10 // N2.

[Bo 2r6][N2 1v8] vakṣye natvā tatas tatra<sup>83</sup> bhūpatiṃ bhūtaḍāmaram<sup>84</sup> [Ba 1v12] // 11 //<sup>85</sup>  
 sarvapāpakṣayakaram [N1 2r3] (Ba omit- duḥkhadāridryaghātanam<sup>86</sup> //<sup>87</sup>  
 sa-[Bo 2r7]rvarogakṣayakaram<sup>88</sup>-Ba omit.) sarvavighnavināśanam<sup>89</sup> // 12 //<sup>90</sup>  
 mahāprabhāvajananaṃ<sup>91</sup> damanaṃ duṣṭacetasaṃ<sup>92</sup> //<sup>93</sup>  
 mahā-[Ba 2r1]ca-[Bo 2v1]matkāra-[N1 2r4]karam sthityutpatilayātmakam<sup>94</sup> // 13 //<sup>95</sup>  
 jñānamātreṇa<sup>96</sup> deveśi bhuktimuktiphalaḥpradam<sup>97</sup> //<sup>98</sup>  
 tava sne-[Bo 2v2]hā-[Ba 2r2]n ma-[N2 1v10]hādevi<sup>99</sup> kathyate<sup>(100)</sup> 'kathyam adbhutam<sup>-100</sup>  
 // 14 //<sup>101</sup>

Unmattabhairava said:

Having saluted the lord of anger, Vajrapāṇi who has the sky as his face, who is the killer of gods,  
 then, here, I will tell of Bhūtaḍāmara; who is the lord of the earth; who causes the destruction of all  
 sins; who is the destroyer of sorrow and poverty;  
 who causes the destruction of all diseases; who causes the removal of all difficulties;  
 who creates great power; who subdues evil minds;  
 who causes great astonishment; who has the nature of preservation, production and destruction;  
 who gives enjoyment and liberation as a result just through knowledge [of him]. The mistress of  
 Gods!

<sup>83</sup> taṃtra N1; taṃtraṃ Bo; tatraṃ Ba.

<sup>84</sup> bhūtaḍāmaram ] em.; bhūtaḍāmaram N1, N2, Bo, Ba.

<sup>85</sup> // 11 // Ba.

<sup>86</sup> duḥkhadāridryaghātanam ] em.; duḥkhadāridryaghātanam N1; duḥkhadāridryaghātanam N2; duḥkhadāridraghātakaṃ Bo.

<sup>87</sup> This verse is na-vipulā.

// 11 // N2.

<sup>88</sup> sarvvarogakṣa(add. ya)karam N1.

<sup>89</sup> sarvavighnavināśanam ] em.; sarvavighnavināśanam N1; sarvavighnavināśanam N2, Ba; sarvavighnavināśanam Bo.

<sup>90</sup> This verse is na-vipulā.

// N1, N2, Bo, Ba.

<sup>91</sup> mahāpra-[N2 1v9]bhāvajana++ N2; mahāpra(add. jñā) vā jananaṃ Bo.

<sup>92</sup> duṣṭacetasaṃ ] em.; duṣṭacetasaḥ N1; duṣṭacetasā N2; duṣṭacetasaṃ Bo, Ba.

In view of the meaning, the wording of Bo and Ba has been adopted.

<sup>93</sup> This verse is na-vipulā.

// 12 // Ba.

<sup>94</sup> sthityutpatilayātmakam ] em.; sthityutpatilayātmakam N1, N2, Bo; sthityutpatilayātmakam Ba.

<sup>95</sup> This verse is bha-vipulā.

// N1, Bo, Ba; // 12 // N2.

<sup>96</sup> jñānimā(add. m a)pi N1.

<sup>97</sup> bhuktimuktiphalaḥpradam ] em.; bhuktimuktiphalaḥpradam N1, N2, Bo, Ba.

<sup>98</sup> // 13 // Ba.

<sup>99</sup> mahādevī Ba.

<sup>100</sup> 'kathyam adbhutam ] em.; kathyam adbhutam N1, Ba; 'kathyabhadbhutam N2; ca mahādbhutam Bo.

<sup>101</sup> // N1, Bo, Ba; // 13 // N2.



Mahādevi! The ineffable and marvellous is told because of love for you.

ya-[N1 2r5]t suraiḥ<sup>102</sup> durlabhaṃ<sup>103</sup> svarge<sup>104</sup> martye<sup>105</sup> martyair<sup>106</sup> mumukṣubhiḥ<sup>107</sup> //<sup>108</sup>  
nāga-[Bo 2v3]loke tathā nāgais<sup>109</sup> (110-) tac chṛṇuṣva<sup>-110</sup> mama priye // 15 //<sup>111</sup>

Listen to this, which is difficult to obtain for gods in heaven, mortals desirous of liberation in the world of mortals, and also Nāgas in Nāgaloka (the world of serpents)! My beloved!

yasya<sup>112</sup> [N2 1v11] jñānaṃ<sup>113</sup> vinā kvāpi nārīṇāṃ<sup>114</sup> ni-[N1 2r6]graho bhava-[Bo 2v4]t  
//<sup>115</sup>  
yakṣiṇyo<sup>116</sup> naiva<sup>117</sup> yacchanti<sup>118</sup> (119-) siddhim iṣṭāṃ<sup>-119</sup> śṛṇuṣva tat // 16 //<sup>120</sup>

Listen to [this], without knowledge of which there will never be the obtaining of women, and also

<sup>102</sup> suraiḥ N2; surai Ba.

<sup>103</sup> durlabhaṃ N1.

<sup>104</sup> svargo N1.

<sup>105</sup> martye Bo; martye Ba.

<sup>106</sup> martyair ] em.; matyair N1; marttyau N2; marttyai Bo; martyor Ba.

<sup>107</sup> mmumukṣubhiḥ N1; mumukṣyabhiḥ Bo.

<sup>108</sup> // 14 // Ba.

<sup>109</sup> nāgaiḥ N2; nā-[Ba 2r3]gai Ba.

<sup>110</sup> tac chruṇuṣva N2; tac chunuṣva Bo.

<sup>111</sup> // N1, Bo, Ba; // 14 // N2.

<sup>112</sup> yasye N2.

<sup>113</sup> nāmaṃ N1.

<sup>114</sup> nārīṇāṃ Bo.

<sup>115</sup> // 15 // Ba.

<sup>116</sup> ya(add. kṣiṇyo) N1; yakṣaṇyo Bo.

<sup>117</sup> varaṃ Bo.

<sup>118</sup> yacchanti ] em.; yachanti N1; yecchamti N2; yacham-[Ba 2r4]ti Bo, Ba.

<sup>119</sup> siddham iṣṭāṃ N2; kathayāmi Bo, Ba.

In view of the meaning, the wording of N1 has been adopted.

<sup>120</sup> // N1, Bo; // 15 // śrīnāta-[N2 2r1]m iṣṭāṃ śṛṇuṣva tat // 16 // iti bhūtaḍāmare mahātamtre prathamah patalaḥ // 17 // N2.

In Ba, a long passage follows this.

asyārthaḥ // atha bhūtaḍāmarāṃ vakṣye mamtriṇaṃ hitakāmyayā // ya-[Ba 2r5]sya vijñānamātreṇa mamtrasiddhiṃ upālabhet // 1 // unmattau vajrapāṇaye mahākrodhādhipataye // vyo-[Ba 2r6]mavyāpimahākāyam abhedyam bhedakaṃ tathā // pralayārkam avātyugraṃ prabhāmaṃḍaladuḥsaham // 2 // guṇaratnā-[Ba 2r7]karaṃ śuddham baddham bhūmau pratiṣṭhitam // namāmi sarvabhāvena bhūtaḍāmaranāyakaṃ // 3 // athāte bhūtaḍāma-[Ba 2r8]ramahātamttrarājasarvabhūtabhūtinīsādhanavividhastaraṃ pravakṣyāmi // ity āha bhagavān mahāvajra-[Ba 2r9]dharas trailokyādhipatiḥ // nadīsamgame smaṣāne ekavṛkṣe devatāyatane śrīvajradharagrahe sādhaḥ [Ba 2r10] tatkaṣṇād eva sidhyati // yadi na sidhyati bhūtinīsvakulagotraṃ tadā vinaśyati // atha maheśvaro ma-[Ba 2r11]jhādevasya bhagavataḥ // pādau śirasābhivaṃdyā bhagavānnamevocat // bhagavantaṃ mahākrodhādhipati-[Ba 2r12]r duṣṭabhūtaraudramāraṇaṃ mamtrapadaṃ bhāṣate sma // atha bhagavān maheśvarasya sādhuḥkaram adāt // sādhu [Ba 2v1] sādhu mahādeva sādha // atha bhagavān sarvabhūtamāraṇapadaṃ bhāṣate sma // //

The section from "athāte" to "bhāṣate sma" has been quoted from BBT (BBT Mss. G 1v1-1v3; T1 1v1-1v5; T2 1v1-1v5; A 1v1-2r1; Nbu1 1v1-1v5; Nbu2 1v1-1v5; Bab 1v1-1v5; I 1v1-1v4), but scribal errors are noticeable. I'm preparing the comparative texts of the BBT and HBT.

Yakṣiṇīs will never give the desired accomplishment!

iti bhūtaḍāmare mahātantre<sup>121</sup> pra-[Bo 2v5]thamaḥ [N2 1v12] paṭalaḥ<sup>122</sup> // // <sup>123</sup>

Thus [ends] the first chapter in the Bhūtaḍāmaramahātantra.

### Primary Sources

HBT (Hindu version of the *Bhūtaḍāmaratantra*)

- N1 NGMCP Catalogue Reel No. B134-12, Inventory No. 11976  
 N2 NGMCP Catalogue Reel No. B135-45, Inventory No. 11975  
 N3 NGMCP Catalogue Reel No. A167-6, Inventory No. 11974  
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 Ba *An Alphabetical List of Manuscripts in the Oriental Institute Baroda*, Serial No. 528 / Accession No. 9168

BBT (Buddhist version of the *Bhūtaḍāmaratantra*)

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- G Bandurski [1994] Xc 14/50  
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(Chinese translation)

Taisho No. 1129

<sup>121</sup> mahātantre ] em.; mahātamtrārāje N1, Bo; mahātamtre N2; ma-[Ba 2v2]hātamtrārāje unmattabhairavaunmattabh airavīsamvāde Ba.

<sup>122</sup> patalaḥ N1; paṭṭalaḥ N2.

<sup>123</sup> // N1; // 1 // Bo; // 1 // Ba.

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Key words *Bhūtaḍāmaratantra*, critical edition, English translation, Hinduism, Śaivism

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I am responsible for my mistakes found in this paper. However I appreciate the helpful advice and suggestions by Prof. Tsunehiko Sugiki.

## ヒンドゥー教版 *Bhūtaḍāmaratantra* 第1章 —校訂サンスクリットテキストと英訳—

藤 井 明

### 要旨

*Bhūtaḍāmaratantra* には、同名の文献が仏教とヒンドゥー教双方に確認出来る。筆者はこの仏教版 *Bhūtaḍāmaratantra* (以下 BBT) とヒンドゥー教版 *Bhūtaḍāmaratantra* (以下 HBT) の関係性と、内容の比較を博士学位論文で扱った(藤井[2020])。この論文が発表されたのと同じ年に Dharmachakra Translation Committee (以下 DHTC) によって、デジタル出版の形で BBT のテキストと英訳が発表された(DHTC[2020])。DHTC は HBT についても論中で触れているものの、「残念ながら写本にアクセスすることが出来なかった」と述べており、実際の HBT の記述については論じていない。BBT の詳細な理解の為には HBT の記述も併せて扱う必要があり、それは同時に BBT と HBT の比較にも繋がるものである。以上の状況を鑑みて、本稿では HBT のサンスクリット写本の校訂テキストと英訳を提示したい。

HBT を引用する文献とその成立時期に関しては既に藤井[2020]において論じており、11世紀までには編纂されていた可能性が指摘される。本稿で扱った HBT の写本は以下の5本である。

### Mss.

- N1 NGMCP Catalogue Reel No. B134-12, Inventory No. 11976, paper, undated.  
N2 NGMCP Catalogue Reel No. B135-45, Inventory No. 11975, paper, undated.  
N3 NGMCP Catalogue Reel No. A167-6, Inventory No. 11974, paper, Nepal samvat 802 (= A.D. 1682)  
Bo *Descriptive Catalogue of the Government Collections of Manuscripts Deposited at the Bhandarkar Oriental Research Institute*, No. 295, paper, samvat 1909 (= A.D. 1852)  
Ba *An Alphabetical List of Manuscripts in the Oriental Institute Baroda*, Serial No. 528 / Accession No. 9168, paper, undated.

これら写本は大まかに三つのグループに分類される。文章の欠落や順序から、N2、N3、

Bo 写本がグループ I に分類され、N1 がグループ II に分類される。グループ I とグループ II 双方の特徴を併せて備える Ba がグループ III に分類される。Ba 写本は、*Bhūtaḍāmaratantra* の先行研究である Bhattacharyya[1933] によって用いられた写本である。グループ I のうち、N3 は第 1 章の全ての章と第 2 章の前半を欠いており、これは N3 のみに見られる特徴である。

N2、N3、Bo、Ba の記述は類似しており、欠落箇所や文脈から N2 と N3 をグループ I-i とする。Bo と Ba のみに共有される誤写も存在し、また Ba と N1 のみに共有される記述も認められる。ここから、Bo をグループ I-ii として、グループ I-ii とグループ II 双方に跨るグループ III に Ba を配列した。

Bo 写本と Ba 写本には他に見られない特徴も認められる。Bo 写本の余白部分には多くのマントラが書き込まれている。これは、本文で暗号化されたマントラを解読した後のマントラであるが、誤りが多い。また、Ba 写本には BBT からの長い引用が認められる。これらの付加的な記述がなされた時期は明確ではない。

サンスクリットテキストに関しては、他写本に比べて比較的古い時代の N3 写本を底本として扱うが、本稿で扱う第 1 章は N3 写本に欠落している。その為、第 1 章は N3 写本と同じグループ I-i に分類される N2 写本を底本として扱い、他写本の記述を採用した場合には注記する。各写本の記述を詳細に残す為に、全ての文字とダンダを注記した。また、古典サンスクリット語の規則に従って修正し、例外はあるが韻律に合わせる場合にのみ写本の記述を残した。修正を加えた場合にはそれを注記する。ほとんどの偈頌は *anuṣṭubh* で書かれており、その内 *pathyā* が占める割合が多い。*na-vipulā* などの他の形であった場合にはそれを注記した。

本稿で扱う HBT の第 1 章は、Unmattabhairava と Unmattabhairavī の対話から始まる。Unmattabhairavī が Unmattabhairava に対して、カリユガの時代にジャンブドゥヴィーパでいかに成就が得られるのか、いかに罪が消滅するのか、いかに死者を蘇らせるのか、といった質問を行い、その質問への答えとして、Unmattabhairava が得難い *Bhūtaḍāmaratantra* を説くという構造である。