

# Śaiva understandings of the yoginī-related sacred placed and pīṭhas, in relation to the Buddhist tantras.

## Transcript

Robert Mayer

So welcome everyone. This is the third talk in the fourth series of our Padma Sambhava Udiyana in Tibet seminar. This is the penultimate talk. There'll be only one more that's Trinity term. We have Adam Krug on Wednesday, the 17th of June. And you can find details on our website, just Google Padmasambhava Udiyana and Tibet Seminar. All our talks are published as video podcasts, available from our own web pages at the Wolfson College Tibetan and Himalayan Studies Cluster, also from the Central University of Oxford Podcasts page, and from Apple Podcasts, and from a few other places as well. So please try not to interrupt during the recording. However, the discussion periods after the talk are not podcasted and are open to the entire audience, so please don't hesitate to ask questions and join in the discussion then. So today it's our really great pleasure and privilege to welcome one of the most interesting and groundbreaking scholars in Tantric studies, Dr. Olga Serbaeva, who's joining us from Switzerland. Olga Serbaeva completed her PhD on Yoginis in Shaiva Puranas and Tantras at the University of Lausanne, followed by a habilitation thesis at Zurich on the Vidyapita Tantras. She's published and lectured widely in Russian, German, English, and French, and is a well-known expert in the voluminous and important Jayadrata Yamala compendium, a key source for the non-dual Shaivism of Kashmir. Her research interests include Shaiva tantric texts, yoginis, conceptualization of the feminine and Indian traditions, and the transcreations of Indian concepts related to altered states of consciousness in contemporary Europe. Since 2012, she's working as databases engine designer and developer at various Swiss universities, including Zurich, Lausanne, and Basel, and creates applications and performs data analysis for research projects in the humanities. So, Olga, many thanks for offering us this over to you.

Olga Serbaeva

Thank you very much, Robert. It's my great pleasure to be here. And I would like to just scratch the surface of such a big question as Odiana. So I invite you to fly with me over the map of India and land in Odiana for a brief moment. And let's see what is there. Now I would like to just modify a little bit my face so that I don't see it and it doesn't cover the slides. And let's go. Okay. So the title of my presentation today is Udayana in Shaiva and Buddhist texts some list parallels and oddities. Let's start with introduction. So first of

all the sources we shall go through some 12 Shaiva and Shakta texts and five Buddhist texts. Those in light blue definitely mention Udayana. This will be Nishvasatattva Samhita of the 5th century, of which I used the transcript by Dominique Goodall, Svachanda Bhairava Tantra, 7th century, which, according to some scholars, mentions Udayana. Nishe Samchara Tantra, Ekapalika text, how Alexis Anderson characterized it, probably dating to sixth to seventh century, we don't know. It's definitely extremely ancient, probably preceding the major tantras such as Brahmamayamala and Siddhayogeshwari Mata. Brahmamayamala edited by Shaman Hatley and some other people. And Siddhayogeshwari Mata is known from the PhD of Judy Torjok, University of Oxford. Then we shall mention Malini Vijayotra Tantra in the work of Somadevasudeva, Tantrasadbava Tantra, not edited completely, but transcribed by Mark Dyshkovsky and partially edited by Alexis Anderson, in passing Urmika Larnova. And then we shall stand for some longer period with Kupjika Mata Tantra, fly over the Jayadratayamova, which does not mention Udiyana, unfortunately. Visit briefly Tantra Loka and mention some other secondary Kubjika-related texts such as Shat Sahasra Samhita. On the Buddhist side, we shall mention Hivajra Tantra, Abhidhanotara Tantra, Samvarodhaya Tantra. These two, Abhidhanotara and Samvarotara, are perfectly parallel for geographical places. We shall discover some oddities from the Karnava Tantra, and if there is time, briefly mention what happens with the lives of 84 Siddhas. So there are precise references, some literature. I would like to say that this presentation would not be possible without the works of Alexis Anderson and the manuscripts he shared with me, such as Nisha Samchara Tantra. and some other manuscripts and his topography of 2004. So let's go towards my methods. Because the corpus is about one and a half million lines, so first of all, I collected the e-texts. Then I compiled the preliminary list of geographical terms. Then I ran a fuzzy search to extract all lines containing at least one of those hits. The next procedure was to analyze all lines and compile lists with spelling variants, collide the same spelling, collide the names having same position in the list. For example, we have list of 40 places and one One name is different in two texts so probably it's the same Then of course it was I tried to project it on the map and some places collided by the position on the map Finally I rerun the code with the final list on the whole corpus to obtain maximum of hits I made some presuppositions So I presume that shorter lists are more ancient For example that of three pitas is older than that of four peters, and maybe four are older than eight, et cetera, et cetera. And to calculate the similarity score between the texts, I use the same method that may be used to calculate the closeness between the manuscript that is phylogenetic. So some words and computational methods. To locate my references, I used fuzzy search. There is a code that will be shared on GitHub at some point. And here is an example of how does it search. So here we have an extract of Svachanda Bhairava Tantra. These are the entries from the main list that I would like to locate in the real Sanskrit text. And here is success mark that it really finds those places. However, it's a spelled or misspelled with preset of 85% fit. So I allow 15% of spelling differences here. Okay. And then our texts,

they are related to each other. So I ran the phylogenetic method, it was clustering on the whole collection of Sanskrit texts, both Shaiva and Buddhists, and I would like to show you some important clusters. So let's go first of all here. To close this text, as for geographical places, up Hidanotra and Samvarodhya Tantra. In the same cluster is Hivajra Tantra. The next cluster is pure Shaiva text. So we have Nishvasa Tattvasamhita, Svachanda Bhairava Tantra, Malivini Vijayotara. And in the same cluster, just on another branch, closely related Tantra Sadbhava Tantra, Jayadra Tayamava Tantra Loka. Here we have some smaller texts. And interestingly, Dakarnava Tantra, appears to be in the Shaiva cluster. It's very close to Nisha Samchara Tantra and Kubchikamata Tantra. These other texts, they are kind of very small. They don't have a lot of geographical references, so they're kind of very difficult to cluster. You can see here a scatter plot. And here again, this Dakar Nova Tantra appears to be very close to Kubjika texts however this projection is done on the whole collection of geographical places I could find in all of those texts and we shall see also how it works with 24 pitas later okay so this is for the methods what are the resulting materials so I finished up with the database And I located all in all 317 geographical places. And there are definitely more. There are rivers, continents, coded singular places, which I could not pick up. 164 of those can somewhat be mapped. And 81 of those 317 appear in topography file compiled by Alexis Anderson. So I took the names how Alexis spelled them. Besides singular mentions of geographical places, there are also stable lists copied from text to text. And there are at least seven such lists. Before we go to the list, to this list, I would like to show you a map containing all of those places. So this is the whole collection of 317 places with 154 mapped, about half of them. And here, for example, if we click on Mahendra, we can see a whole collection of spelling variants attested in various texts and some notes on provenance if it's confirmed, not confirmed, etc. Now let me come back to the old one. Okay. okay sorry for this so um as I said we finished with seven overlapping lists some of them do not mention Odiana but I find it's important to see how uh this geographical representation has was developing throughout our timing from 5th to 11th century so We shall leave aside the rivers and the continents, because this kind of not related to Diana directly. We shall start with the most ancient list, which is that of 40 Shiva places. Two scholars worked on the problems related to this list, Alexis Anderson and his topography of 2004, and Peter Bishop and his PhD of 2006. What you see here below is the list of Nishvasa Tattva Samhita of about 5th century, mentioning 40 Shaiva places. So what these places are? Actually, in Nishvasa, these are places to die and to be reborn in the world of Shiva, because these are kind of Shaiva sacred places, and proximity to Shiva after death is guaranteed. So this is a presentation of the 5th century. However, the same list in Svachanda Bhairvatantra couple of centuries later becomes actually the list of places where one can get seeds very fast. Okay. Now, if we see how these are mapped, we still have four, at least eight unmapped places and 44 places are mapped in total. These are not related, these three. to the 40 Shaiva places, we see that this list of Shaiva 40 places more or less

situated in the central part of India, however, it avoids this Deccan plateau yet. Okay, if we see where this list of Shaiva places occurs, it occurs from 5th to 11th century throughout the text. Nishvasas, Vachandabhairava, Brahmayam, Lamalini Vijayotra, the same list is copied with different meanings throughout the texts. It does not occur in the Buddhist texts. Udhyana, as you might have noticed, does not appear in this text. However, it is an important set of sacred places. The next list is the list of 60 HIV places. Here we're in the context of 6th to 7th century of Common Era. Again, Alexis Anderson and Peter Bishop worked on the problematics related to this text. And this is a kind of Conjoined a list from Skanda Purana and Devi Purana based on the work of Peter Bishop. And there is also not geographical list, but the list of Rudra from Barbara Mayamala, probably repeating the list of 68 Shaiva places. 25 places from the 68, those in bold, are the same as in the oldest Shaiva texts of 40 places. And in green, are the tantric places from the later texts, especially from the from the lists of 24 that appear in Buddhist tantras and in Shaiva ones. So if we compare now how it's represented on the map, so here we have Shaiva places of 40 based on Nishwas, and here we have 68 Shaiva places. We see that actually geography spreads. We see Kashmir appearing here, maybe Devikota, but not sure, and Lanka. So from central India, we include now places to the north and to the south and to the central India with India and Amarakantaka this is quite problematic place which can be placed in at least three different geographical locations so we don't really know again Udiyana does not occur here except that this Amarakantaka is sometimes called Omkara And Omkara is one of the names of Udyana, as we shall see it later. Now we are getting to the core, the list of 24 places. So by this, it's meant a list. of three sets of eight places of particular types, such as Kshetras, Upakshetras, Sandoha sorry, Upakshetras, there is stiple, Upasandoha, Melaka, Upamelaka, etc., etc. And some texts specifically say that there are 24 elements and some just list it. All Buddhist lists of 24 include Udhyana, Shaiva do not. Let's let us see where it occurs. So those in red have structured list of 24 places as those in green only have subsets of 6 8 or 3 places let us see some in details so probably One of the most ancient list of these 24 places presented as such would be Nisha Samchara, this Kapalika text with reference to Matrika and to Chamunda, specifically which in Chapter 3 and in Chapter 14 proposes 2 lists containing Kshetras here in green, Upakshetras in blue, and Sandohas, all as kind of sacred meeting places. Interestingly, this list, it does not include Ujjyana, and it is not coherent within the same text. So if in chapter 3, for example, we have a particular set of Upakshetra in Sandohas, in chapter 14, the list of Upakshetra and Sandohas is reversed. So it's kind of just the name of the set. We have already a separate list of pitas appearing. And here, these places are called pitas. And this text separates them from kshetras. So these are kshetras, et cetera, et cetera. And these are pitas. Pitas have kind of much higher status in this text. In chapter 13, we have three pitas, which are considered to be secret, guhya pita. and this include Kamarupa, Udhyana, and Purna Giri. This reference to Udhyana in chapter 13 of Nisha Samchara is probably the most ancient that we have so far that it's

mentioned in clear text. We also have in this Nisha Samchara 30 places related to yoginis listed in chapter 12. However, these do not include Udhyana yet in any form whatsoever. the next point of interest would be the list of 24 places in Tantrasadbhava 19 this text is can be dated by about 8th century so it's post Brahmam and definitely post Malini Vijayotara post Siddhayogeshwari Mata so probably around 8th And in chapter 15, it clearly says that kshetras are the same as pitas. It does not make the difference anymore and lists the following pitas. However, in chapter 19, it distinguishes yet kshetras, pakshetra in Sardoha. Note here is a list of pitas and exactly the same list of kshetras. Here are some notes on collation between the names. So in Buddhist texts, especially in Hivajra Tantras, there are 2 names starting with karma. and Tantra Sat Bhava interprets a word karma as geographical place as Kashmir. It's quite interesting. Might be that there is some connection here. Okay. Our next text is Kupjika Mata Tantra. Kupjika Mata is for 24 places. It agrees with Tantra Sadbhava Tantra. However, it randomly supplements it with the places from the old list of Shaiva 40 places, like Bhima, Hastinapura, Kalandra, Kurukshetra, et cetera. These are really belong to Shaiva lists of 40 places. OK. In Jahidratayamala we have two lists of 24 places. They are presented as lists of 24, but there is no specification which are kshetras, which are pakshetras, or if are all pitas, nothing at all. However, chapter 4, chapter 32, so this is a part of Madhava Kula. says that inside the subtle body of practitioner actually there are these 32 places and it really kind of proposes kind of internal journey of course Kundalini related that brings the practitioner to the final destination another list of 24 places in Jadratayamala belongs to the Mahalakshmi cycle it's again Satka 4 chapter 84 so these verses And these two lists are completely different. So we only have five correspondences which are in orange here. What is in bold here fits the older text of Tantrasattva tantra. So we see actually that as a list of 24 places that is kind of represented as given and stable in the Buddhist tradition is very, very vague in Shaiva tradition. in Tantraloka we have two sets of 24 places in chapter 15 we have interestingly the following list we have nine Pittas udhyana is not mentioned here and then list of 24 with Kshetras, Upakshetras and Sandohas and Abhinavagupta specifically cites Nisha Samshara Tantra chapter 3 that mentioned to Dhyana before. Then in chapter 29 of Tantraloka, Abhinavagupta cites Jayadratayamala 4, chapter 32, so this Madhavakula. And the discrepancies of Madhavakula you can see here, so what is not on bold kind of spelled differently. I also try to preserve the spelling of Abhinavagupta, so Clearly, there is this desire to hide the well-known names. For example, Rajagriha, Abhinavagupta called it Naripasadmani, etc, etc. Probably it's coming from Jayadratayamala because Jayadratayamala unquotes Mayapuri as Shaktinagar. This is very clear. So they really enjoy to kind of inject the codes they use for mantras and forbidjas into these geographical places. which, of course, definitely complicates our possibilities to find them. Now, we saw how fluid it is on the Shaiva side. Is it better on the Buddhist side? The good thing is, yes, we have perfect correspondence between Abhidhanotara Tantra and Samvarodhaya. So we have

exactly the same list of 24 places. including Odiyana, and not only Odiyana, but also Odradesha. So one would be Odiyana, let's say, north of Kashmir. And this is generally interpreted as Orissa. However, the spelling of the names of these two names is so similar-- we shall see it later-- that it's very difficult to decide if we are talking about Odiyana in the north or Orissa. If we compare this Chakrasamvara-oriented 24 places with Hivajra Tantra, which is probably a little bit earlier, we see that there are only 17 hits. And here, this Karmarapataka, which kind of might be Kashmir in Tantrasadbhava interpretation. Hivajra Tantra, all like Chakrasamvara cycle, includes Udhyaana. And a real discovery here was Dakar Nova Tantra chapter 15, which was analyzed by Tsunohiko Sugiki from Tokyo. This list includes 24 places, includes Udayana. It has only seven hits, those in bold, that corresponds to the other places in Buddhist tradition. All the rest is Shaiva. Now let's get to mathematics. So if we compare only the list of 24 places, Dakarnova Tantra stands particularly close to Tantra Sadbhava 19. The rest is more or less logical. So we have a closer relation between Jayadratayamla and Kubjika Mata here, a very clear Pidanut Ransom Varodya cluster. Also in the same cluster is Hivajra Tantra. However, the Karnava is clearly within the Shaiva texts. Here we have parallel between Tantra Loka 29 and Jayadrata Yamava, Chatka for chapter 32, etc. And this is our Nisha Samchara Tantra standing aside but still very close to Tantra Loka and Jayadrata. So if I try to conclude on the question of the list of 24 places, a stable list of 24 places does not exist in the Shakta texts. At best, we have maybe 20 correspondences from 24. There is a partial overlap between the list of the 68 Shawa places and the 24 places. And those nine places constitute kind of stable part of the 24, but many of those also belong to the Shaiva list of 40 places. So we have kind of tradition from old Shaiva to the tantric, to the tantric tradition, transmission of these geographical places. Absurd majority of the Buddhist list of 24 places include Ujjayana. Shaiva text included into secret pittas, three in number in Nisha Samchara, but not into 24. Uddhyana is precisely a pitta, not a kshetra, in this Nisha Samchara. It is very hard to say who Shaiva or Buddhist borrowed from each other the 24 places. Lists of 24 are fluid on Buddhist side as well as on the Shaiva one, and we have a common list of 70 places between Chakrasamvara cycle and Hivajra Tantra, including Udhayana, and we have even less matches with the Karnava. The Karnava Tantra of 50 is much closer to the Shaiva lists of 24 than to the Buddhist texts, and its source stays very close to Tantrasalbhava 19. Two or more lists of 24 belonging to the same text generally do not perfectly fit each other, and we have five examples in five texts. And Tantra Loka like as if tries to reconcile the discrepancies between Nisha Samchara and Jayadratayamla. For the most ancient references to Dhyana, we need to explore partial lists, those in Nisha Samchara and Brahmayamo, Tantrasadbhava, and some other sources. and that by addressing precise textual references. But before we are getting to there, I would like to bring you to some other direct mentions of Udayana in the Shaiva texts. In Chapter 16 of the Tantra Sadbhava Tantra, we are in around 8th century, probably Kashmir, There is a list of 67 yoginis and the places where they are supposed to reside, and we have a

yogini Dindima who is precisely assigned to Dhyana. You have here the whole list. If we compare this list to the previous lists, here we have the list of 40 Shaiva places, central India, Here we have the spread of Shakta tradition far to the north, to Darada and to Dhyana, probably to the northernmost places, to Burma with Charmaranga, to Lanka, and, of course, much more places around the central India, so towards Deccan Plateau. And this made me actually research on-- do I really interpret the places correctly? Because there are also tribal yoginis, and there are lists of those tribal yoginis. And when we say Magadha, it's probably not a city, but it's Magar, a tribe which was kind of invited to participate in a tantric practice. I bring here maybe just one example. so this tribal there's a list of tribal yoginis like when we have a list of tribes listed they appear from very ancient times so we have some partial lists in Nisha Samchara and Brahmayamala And like really, really long lists, including multiple tribes in Tantra Sadbhava, Kubjikamata, Jadaratayamla, Tantra Loka, Shatsahasra Samhita, in the Buddhist site, in the Karnava Tantra, and some references in the lives of 84 Siddhas. I show you just one single list from Tantrasadwava 6 verses 69 to 73. So when you read through Bangla, Barbara, Dravida, Gonduka, Gorjuna, et cetera, et cetera, Karnata, definitely Kirantaka. So these are all names of the ancient tribes and some of them can even still be found on the modern map of India. So I just took it from the internet, but there are definitely correspondences, especially with Magadha, which is actually Magar. So this is this is a part of the project which is still still requires more work. And the tribal yoginis do not mention, of course, do not include Ujnana in any form. So, having gone through all these lists, we can maybe conclude that Odiyana does not belong to fringe regions of India. It does not have a particular link to tribal women, at least in Shaiva text in clear form. It appears to be a well-established, respected center, mainstream since at least the time of Yama was in the early Trika. By early Trika I mean something around Tantrasatbhava because we don't have much references in Siddhayogeshvari Mata is very short and Malini Vijayotra also does not list it even on the contrary the Pittas are widely accepted and their lists get stabilized while tribal regions including this tribal yoginis constitute fluid borders both in relation to the names and geography okay Having said this, let's now go explore what is really to be found in the Shaiva texts about Udayana. So first of all, sorry to disappoint you, but it's impossible to ascertain that I found all occurrences of Udayana. Here are the names, the variant names of Udayana. And some of them can be, of course, recognizable. We have Udayana. Odra, which is, of course, when it's written, Odra desha is definitely orisa. Odhyana can be spelled Oda, Oda, Oda, Odhyana, et cetera. But there are also coded references to Dhyana. And this is decoded based on the position. So we have Pranova Pita. Of course, Om would be Pranova and something starting with Om Pita would be Odhyana. So same Omkara Pita, this can be mixed with Amarakantaka, which Omkara is one of the names, but this is just a theory. We don't have any references. O Lamba, special name of Udayana in Shatsakhatra Samhita from Kubjika tradition. O Kara, so that is, which is understood to be referred by the sound of O. I preserve the spelling as

in manuscript, sorry. And it can be just letter O, which has tendency to disappear or to get modified in sandhis. Definitely does not simplify the tasks. OK, let us come back to the sources. So in light blue, there are the texts which either mention Udhyaana or considered by other people to mention Udhyaana, such as Svachanda Bhairavatantra. There is no clear Odiana mentioned in Jaadratayamala, although there are references, one actually to Karavira, but we don't know where Karavira actually is situated in this context. And Alexis Anderson still attributes Odiana to Kashmir, maybe the last three shatkas, because of indirect references. OK. So our first references, the most ancient one, could it be true, let's discuss it together, would be mention of Udayana in the 7th century Svachanda Bhairava Tantra. So the precise reference belongs to chapter 2 verses 177 to 180 and it runs as follows. So the area was filled with cremation ground containing headless corpses, terrifying with impaled bodies and those hanging from noses. These cremation grounds were filled with blazing funeral pyres and were made extremely frightening by the howling of jackals. And then we have a list of smashanadhipati, so the leaders of cremation grounds, and these are Agnika, Kalai, Kapada, Trikurantaka, Nijihva, Karalin, and Bhimavaktra. So you see, in the text itself there is not even close mention of Udayana. However, Alexis Anderson noted, and this is from where I get this reference, that Kshemaraja actually reads Udayana into these references just because these eight leaders of cremation grounds are mentioned. So if we translate the references of Kshemaraja, this is from the commentary to Svachanda Bhairavat Tantra, to precisely this verse, This residence of the glorious sites of Kamarupa, Ujjaini, Kashmira, Kanchi, Karavira. Note here, Karavira is not a cremation ground in Udiyana, but it's an independent place, probably rather towards Kolagiri. Devikot, Odiyana, and Hiranyapura are established for the purpose of worshipping these basic sacred seeds, pita and so forth, according to the sacred tradition. And after we have some cremation ground details. So Kshema Raja reads Udayana into Svachanda Bhairava Tantra of 7th century, just because we have the mentions of eight leaders of cremation ground. Next references is this mysterious Kapalika Nisha Samchara Tantra, which was edited by Alexis Anderson. I translate here. Now, therefore, I shall fully explain the most excellent sacred seed, Guhyapitta, Odia One, is born from the triad of seeds, and the families are like threefold, Kamarupa, Odiana, and similarly Punnagiri, seated upon the seed of Womb, Yonim Asanam Asinam, O lovely-faced one, is the deity of the seed. Abiding there, one should wash up that seed, as well as the secondary seeds Upapitta. And note how this fact that the deity of Upapitta sits on this source, feminine source, yoni, feminine genital organ, How similar it is to the opening of Guha Samaja. Thus, I have heard once, the Buddha abided inside the womb of Vajra queen, the essence of body, speech, and mind of all tathagatas. So this is translation taking from internet, so it's as it is. And here, Vajra, Yoshit, Bhageshu, et cetera. So what is actually the meaning of Udayana in this context? What we can read from the chapter 13, and this is our probably the most ancient direct reference to Odiana. So these pitas are the places of control prana flow. And this are incorporated

into the rising of Kundalini. And this precise places, they are higher than the human body, so they are beyond the head limit of human body, so there's-- Actually, this has the level of Bindu and Nada, how Abhinavagupta interprets those. Moreover, in the further reference in the same chapter, these places form a kind of network of interrelated paths which are to be either visited or invoked or kind of visited in Sukshma itself in particular order. So let's go to network. So this is a tentative reconstruction. If you read Sanskrit, it is very difficult to interpret what is the relation between those places. So I try to map it here. And from what I read, kind of Udayana appears to be the central place because it has kind of multiple subplaces attached to it. But it's very difficult. Arbuda is a subset of Purnagiri, Upapita, a beautiful light. Virecha, whatever it means, is situated in Udiyana. And that same place, that is Virecha, is considered Sandoha, a beautiful one. The subset of Udiyana is in Nepala. So again, so Udiyana has two Upapitas, one being Purnagiri, the other Nepal. Kamarupa has Sarvagya, and this is considered a sandoha, a meeting place. Gokarna is of Odiyana, Sopara is of Purnagiri, Jalandhara is of Odiyana, and Sopara belongs to Kamarupa. So very difficult to work it out, thus I call it a very tentative reconstruction. No further explanation is given concerning Udayana in this text. However, a good part of text is missing, and we only have one manuscript surviving in Nepal. The next text that we're going to discuss would be the Brahmaya Mala Tantra. This is chapter 1, verses 81 to 82, edition of Shaman Hatley published already. And here we have a fascinating thing. So Bhairava explains to the goddess that there will be a revelation of particular versions of Brahmayama related to people or gods who are yet to incarnate. And one of them is to come in Udiyana. All great goddess. In Udiyana, there is also Shakara Bhairava. There will be a Brahmana belonging to the Taittiriya school named Apastamba. 14 disciples of Padma Bhairava are thus declared. So it's fascinating things that we kind of have this terma-like feeling you will get incarnated in Udyata and you will transmit the text of, let's say, 5,000 verses, et cetera, because I also get kind of what kind of versions are going to transmit in this chapter. However, this appears to be the only clear mention, and there is no clear mention of Udhayana in the Big Mandala enveloping the whole pantheon of Brahmayamala as given in the chapter three of this text. Next two references belong to Tantra Sadbhava Tantra. So we have a full transcript by Mark Dichkowski and chapter 16 edited by Sanderson. So here we should notice Kulluta, Kullu Valley, and Udyana link, which kind of logical. First of all, in chapter 13, we have a list of 64 yoginis. And these yoginis have names of geographical places. So we have Kulluti and Audri. And these are all yoginis belonging to the lineage of Maheshwari. So all yoginis are separated according to the Matrikas. And this-- so those of Maheshwaris, they bestow teaching upon practitioner according to that will. And further in the text, we find that Agnya of Maheshwar. So Agnya, kind of spiritual order. So Odri here probably does not refer to Orisa, but it's kind of very often occurring spelling of Ujjayana. In chapter 15, we have Kullu, Kulutayam, and Odiano standing side by side. The supreme Kullu, Odiano, Rodi, Pulivalabha, indeed, these are located in one's own body. And then we have a

reference to the mantric code because, of course, all the geographical places like names of yoginis are used to uncode parts of the whole and thus can be used to hide the mantric syllables. So here we have references to half syllables, which is empowering virya of mantras. Final references belong to Tatra Sabhava 16, we saw it already. Verse 100, Jalandhari Vishalakshi Udayani Chadindima. In Jalandhar I stationed Yogini Vishalakshi, one with the eyes wide open, and in Udayana is a Yogini Dindima. So this is a part of the list of 77 Yoginis that we saw already. These are the only references to Dhyana in Tatra Sabhava that I could find so far. However, there is a much richer text. Kubjikamata Tantra edited by Gudrian and Shoterman Chapter 2 so we are in the context we are goddess explain explain the meaning of the name Udiyana so then the goddess having been propitiated by them so her disciples with through various means methods, kujeshwari, serene and profound spoke these words. Then we have a corrupted path with Odita. Something happened and through this, place is called Odiyanaka. In the future, this city shall become a sanctuary of 80 million virtues. It arises from the circle of sky gores, Khachari chakra. through the grace of the infallible command Agya. Alexis Anderson, in his review of the edition of the Kubjikamata Tantra, tried to amend this corruption, and his supposition is to read it as Uditoyana Udisha teneda mudyanakam. This is called Udiyana because the Siddha Udisha ascended here into the sky. Just given as such as only references. This might be kind of difficult to accept. However, we have further references to the Sida Odisha. and this are fascinating because here in the same chapter 2 we have like like as if a reference that the goddess appoints a third tone who is to reveal the tradition further in the future by giving this order, by giving her mysterious Agya. In the previous lineage, even God himself was a disciple. Having appointed the illustrious Odra, in the text we have this Odra, Maheshana, is a great lord, she then issued a command. Depart for the land of Bharata. From this moment on, obtain grace there. Reside once more the sacred seat of Uddha, Uddhapithya, and bring forth manifold creation. Okay, if I go through the chapters of Kupjikamata Tantra, by order we shall also find Uddhayana incorporated into mantric code. So here we have Udayana which is linked to the encoding of Hamsa so and uh we have a kind of hint that this is actually like Shalit, Kasha etc oh this is less interesting for us uh one of the fascinating references is uh Udayana incorporated as a stage of awakening in Kula so we have like four stages in Kula Rupa, a transcendent, Rupa, manifest form, Pada, kind of word level, kind of something that can be spelled already if I interpret it creatively. And finally, kind of solidified for manifested body, Pinda. And this Pinda is actually Udyana, which is spelled here as Odra. You might have doubt if it's really Odiyana or Odra, but our next reference actually clarifies it. This reference from Kubja Kamata 15 proposes two sequences. So one is straight going, Odiyana Jalan Darapur Nagiri and reversing order, and by reversing order, and of course, when you move from body to transcendent state, you finish with Odiyana in a different place. And this sequence is fully declared in relation to emanation and resorption. So basically in tantric tradition, in order to... advance high up you would

have to reverse the order of creation. So we have Srishti order, normal order by which the universe is being created and to obtain liberation you have to reverse it into some hara order. So you go back towards the zero point. Okay in 21 we have a huge chapter on mandala arrangement and here again very close Kuluta and Udayana so it's just a list of places some of them are continents or islands some of them are special places and they're all included into the mandala In the same chapter first on we have a mantra code where Udyana stands between letter Cha and Ja so I have to check exactly which letter it encodes but so one of those Ja is very likely Jalandra and Cha would be Udyana a note that mantri code changes so before it was Ksha now it's Cha et cetera et cetera so it's very fluid here in chapter 22 we have a mantra for the most sacred places that is the four pittas here not three like in Nisha Samchara but four so we have Kamakhya, Purnagiri, Udhayana and Jalandhara chapter 24 is one of my favorite because this chapter places Udayana as a center of the mandala not only the center it's a basis it's from where the whole mandala of Kubja Kamata manifests so we have here four perfected masters Siddhas and one is in the center together with the goddess and what is beyond the center to the south is a sid known as Jala Jala, and likewise Purna Pitta is to the north, then in front is Khamarupa, accompanied by the goddess and the perfected masters. Then we have assignment of Siddhas to these Pittas, and we have Adharisha, so the lord of the bases, the supporting lord, if you want, who is assigned precisely to Omkara, which is Udayana here. We have also some other masters, Siddhas, and list of yoginis, but this is very difficult to distribute how exactly they are to be separated between the pittas. Some elements, of course, are already visible in Tantra Sadvava Tantra. However, in Kupjika Mata Tantra, this relation between goddess in Udiyana and Kundalini and the top states of awakening becomes extremely apparent. So we are still in the same chapter 24 and here we have a hymn to the goddess who is sitting in the center of mandala that is in Udayana and she is addressed with the following words hymn is very long so I just read three lines salutations to you great illusion whose form is subtle who are both transcendent and immanent you are the solitary one the pure self known as primordial sound Nada adorned with a garland of drops Bindu Malini born from the bodiless immovable and the supporter of the universe or eternal great Kundalini you reside within the vital breath Hamsa so Hamsa ingoing outgoing breath Abiding in the midst of moon, sun, and the fire, you pervade the void, being both beyond and right here. Your form is a syllable OM, and you sustain the half of the half of the letter H. Hakarat, Haradharini. So this is likely references of to Hara's, to Shiva, so into his Athanarishvara form, so half of the letter H. Half of Hara. Subtle as hair tip split a hundred times, you are infinite, imperishable, and immutable, et cetera, et cetera. Interestingly, some Krama references that I found in the same review to Kubchikamata Tantra written by Alexis Anderson. We have a citation of the old Kashmiri Mahanaya Prakasha with a different interpretation of what Udhayana means. So there it's written. in old Kashmiri Udiyana Sachi Ulasane that is called Udiyana because Shakti is effulgent there and commentary reads the name Udiyana is appropriately applied

because the Shakti of the resident of this Pitta is seen to be very that is permanently innocent so this relation of Kundalini and Dudyana appears to be very strong in Kubja Kamata tradition and of course in Krama. But I leave Krama aside for today. Now, while preparing for this presentation, by pure chance I found absolutely fascinating text called Ambamata Samhita. But before this, sorry, I forgot that there is also a colophon of the Kubjika Mata Tantra, and this colophon reads and allows us to know that the Tantra was written in Udayana, or it originates from there. Thus ends the venerable Tantra of 3,500 verses, consisting of 25 chapters originated from the sacred site of Udayana. It is the essence of the essence within the 24,000 verse collection, Montana Bhairava, of the tradition of the venerable Kubjika. Okay. One other text related to Kubjika tradition is called Amba Mata Samhita or Amba Samhita sometimes. And it's kind of absolutely fascinating in the sense that it mixes Kubjika tradition and the grammar. So remember a chapter two of Kubjika where we had Kubjika that ordered Odha Maheshwara to be reborn in Udyana and he achieved Siddhi there flew away. Here we have Mangala and Siddhanatha. Then in this terrible age of strife, so this is from introduction to Montana Bhairava where Mark Dichkowski edited and translated this passage. This is his translation. Then in the terrible age of strife, she's of three goddess Mangala descended into the northern cave Uttaragahvara in the district Vishaya of Udiyana. Siddhanatha also descended there into his spiritual lineage Santati having thus flown up Odiya in the body he obtained lordship and so is famous in all respect by the name of the venerable Odisha so the lord of Udiyana the place there is Oshadi Prasta so a place of medicinal herbs etc etc so it's it's like as if In earlier Tantra, Kubjikas and Odha Maheshwar to be incarnated in Udiyana, he incarnates. And now we have this kind of fruit of this incarnation and terma is being revealed. New tradition, Krama came and was Mangala and Siddhanath. Fascinating text. There is one single manuscript of it in Nepal dated to the late seventh, middle, sorry, sorry, it's about first half of the seventeenth century. So, another text of the Kubjika tradition, Shatzah Hazra Samhita, I only brought here some references from the chapter one already edited by Anthony Shoterman, where Udiana is spelled as Olamba and O Kara, so just sound O. The last references of the Shaiva side shall be Tantraloka, chapter 15, verses 83-36. And here, Abhinavagupta cites the same Nisha Samchara, chapter 13, which was the most ancient reference to Dhyana. And if we try to translate, it runs as follows. For this has been expounded by the Supreme Lord. in the sacred Nisha Samchara. His will is a foundational seat, Adhara Pitta. So definitely he reads in here what already existed in the Kumjika tradition, upon which everything animate and inanimate abides. The foremost seat is Kamarupa, which is a source of the dual aspect of Bindu and Nada. The seat of Nada is Purnagiri, situated on the right side. On the left is Udiyana, the city of Bindu. This constitutes the three primary seats. So we clearly see that it's very creative interpretation. And Abhinavagupta tries to put forward this Kamarupa. Because in the Shaiva tradition, there are some masters that came from there. And it's very respected at that period. On that is maybe the best source would be this book on

drama by Navjivan Rastogi. On the Buddhist side, I only have a few notes. So from the Karnavatanttra 50, edited by Tunuhi Kosugiki, and I take his translation corresponding to Diana verse. In Udhyaana, there is a goddess called Guhya, secret, who is powerful and of terrible form. Kshetrapala is called Mahana, the great sound, who is also powerful and of terrible form. That's a repetition for both of those deities. In Nabhidanottara Tantra, there are 16 lists of 24 places, and they have both Udhyaana and Odra. Odra, they are different from Odiana, understood as Orissa. And the nine references I could definitely distinguish where is what, but the rest is kind of, one has to read and work out the order of occurrences to be sure that we're not mixing Odiana and Orissa, especially that they are both there. And here in this text, Odiana is associated with direction of the West, white color, right year, and two deities Kankala, Mailuan, and Trabhavati, the goddess. And it is a stable item on the list of 24 special places. So, having mentioned all these references, let us slowly move towards conclusion. Udyana has multiple name variants. It is hard to map to the most ancient occurrences. It becomes important in the period of religious shift from Shaivism to Shaktism, understood here as Yogini cult and association of the goddess with Kundalini. This ship is mapped as an incorporation of sacred places of the goddess Pitas and the wild tribal corners of India. So it's the same process, first probably Pitas and then the tribal corners. Udiyana seems to be incorporated into tantras. When the list of Shakta Pitas, so that of 51, etc., etc., is only being formed, it's kind of parallel process. I could not find the precise correspondences except Phobian, Suru, Diana, Kamarupa, Jalandhara, and Purnagiri. Probably the most ancient references in the Shaiva text belong to the Nisha Samchara, where it is one of the three and not of the four, as later texts have it, secret pittas. Udhyaana is one of the most stable elements in the list of 24 sacred places found in Buddhist texts, while on the Shaiva side it appears in the shorter lists of three, four, and eight items. Uddhyaana is a place where the goddess teaches. Kupjika bestows her agnya, Mangala transmit krama to the siddhis, and some texts clearly identify those two. It is like as if a direct stemming from the yogini cult, with experiential transmission of a knowledge from a female guru understood as kind of wild goddess. Moreover, already in Brahmayama Uddhyaana, has a link with the future incarnation for the purpose of liberation. So when did Udayana appear? Definitely later than the 5th, but earlier than the 8th. So we are in the dark period of the 6th to 7th century AD when the earliest Yamalas and the Trika texts and some Bhairava Tantras belong. Let us come back to timeline. So we have this possible Udiana occurrences from um between 6th and 7th and until post 11th century interestingly Jai Ratayamala does not have those references uh we're coming to the final slide so if I summarize the context of Udiana occurrences that we found in Chaiva texts so we have geography in the context of eight places this is Kshemaraja in reading of Udiyana into Svachanda Bhairva Tantra. We have network of places in Nisha Samchara. We have Yogini associated to Udiyana in Tantra Sadbhava and Kubjika Mata Tantra. We have local goddess assigned to Udiyana again in Kubjika Mata and Shat Sahasra Samhita. I did not mention all the references, but just to give you an overview,

we have clearly subtle body, references of Udayana, especially Udayana is beyond physical body, over the head, around Vadaśhanta. This is Nisha Samchara and also suggested by Tantraloka interpretation. However, most important, most interesting, what relates this Udayana Shaiva occurrences with Padmasambhava's story is this Brahmamayamala references that Udayana is a place of promised future revelation and clear references in Kubjika Mata Tantra and in Kubjika Kanon Tantra in general that it's again related to revelation when goddess orders somebody to be incarnated there to bring forth the tradition of a particular kind of at a particular given moment of time So among the other references, we have code. This is Tantra Sadbhava and Kupjikamata Tantra. One line is missing. And in Kupjikamata Tantra, Udiyana is definitely the center of the mandala. This is probably the only text among all the listed, so fathered places, Udiyana is the center of the mandala. And now, when we went through all these references, how does it seem to you? Is it OK that Kshemaraja reads in this Udhayana already in the seventh century, or should we possibly consider it later? Is it appropriate or inappropriate? Can we take these references of this interpretation of Mashana Dhipaka as a reference to Udhayana as a kind of help that we can take from a practitioner who is close in time to them original sources the sources that we don't have anymore I leave this question open and thank you very much for your attention