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PRATIMĀ-MĀNA-LAKṢAṆAM

EDITED WITH AN INTRODUCTION, SANSKRIT AND TIBETAN TEXTS AND ENGLISH TRANSLATION

BY

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TO

PANDIT

VIDHU SEKHAR SASTRI

OF

VIDYA-BHAVANA

SANTINIKETAN

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FOREWORD

For one who has had the good fortune to co-operate with the Poet Rabindra Nath Tagore, the Founder-President of Visvabharati, it is no small satisfaction to see how this splendid institution is growing, and Santiniketan is generally becoming an important centre of learning in India. During my stay at Santiniketan in 1922/23, I could watch with pleasure one batch of Sanskrit Mss. after another coming into the library. At present this collection of Mss in the Visvabharati Library is one of the treasures of the institution, and it includes a good number of rare manuscripts.

I am happy to be able to introduce to Sanskrit scholars the *editio princeps* of a text which is based on a unique manuscript belonging to the Visvabharati Collection, moreover of a text belonging to the Śilpaśāstra literature, of which so little has become known hitherto. In fact, until a few years ago we hardly knew anything of the Indian Śilpaśāstra. In my *Geschichte der Indischen Litteratur*, Vol, III, p. 533 f., I could only refer to it in a short paragraph, relying on an article in Goldstucker's 'Literary Remains', some reports of Mss., and the Vāstūvidyā, which had been published in 1913 by Gaṇapati Śāstrī.

Thanks to the labours of the late Mm. Gaṇapati Śāstrī and other Indian scholars we now possess editions of several works on Śilpaśāstra, and recently Professor *Phanindra Nath Bose* has published an interesting book on the Principles of Indian Śilpaśāstra, to which is appended the text of the Mayaśāstra, which has been known (or rather hardly known) only from an edition in Telegu characters, printed in 1916.

Professor Bose who was among the ablest research students in my class at Santiniketan, is also the learned editor of this new Śilpaśāstra text, the *Pratimā-māna-lakṣaṇa*. The Ms. on which the edition is based, was presented to the Visvabharati Library by the Nepal Durbar. The book is included in the Tibetan Tanjur, and the editor has also added the Tibetan version of the text, and used it for the restoration of the Sanskrit readings, where the Ms. is faulty. I hope, Professor Bose will continue his work in this line, and also give us editions of the other Śilpaśāstra texts which the Visvabharati Library possesses manuscripts.

M. WINTERNITZ

Prague (Czechoslovakia)
Mar. 31st, 1927.

PREFACE

This critical edition of *Pratimā-māna-lakṣaṇaṃ* was prepared in the Visvabharati, Santiniketan, with which I was associated for a period extending from 1921 to 1927. I found the Ms. of *Pratimā-māna-lakṣaṇaṃ* in the rich collection of Sanskrit Mss. of the Visvabharati Library. I used the Tibetan version of the same from the Visvabharati Tanjur collection.

The discovery of this wellknown work is very important to the history of Indian Śilpa literature. I had referred to this work in my *Principles of Indian Śilpaśāstra*, in which quotations from this work appeared for the first time.

Dr. Winternitz was kind enough to write a Foreword to this book, for which I am grateful to him. My thanks are also due to him for his constant encouragement in carrying on my work in the Śilpaśāstra, "a branch of Indian literature that has been neglected too long." I am rather sorry that the publication of this work was delayed for more than two years, owing to many unforeseen circumstances.

I take this opportunity of expressing my thanks to my learned friend Pandit Vidhusekhar Sastri of Visvabharati, who helped me with his valuable suggestions and advice, and also to my Publishers Moti Lal Banarsi Das for undertaking the publication of this book.

Nalanda College
Bihar Sharif (Patna)
24th July 1929

PHANINDRA NATH BOSE

INTRODUCTION

The wide-spread prevalence of image-making in different parts of India even at the present day, leads us naturally to suspect the existence of numerous *Silpa-Śāstras* regarding this branch of art in ancient times. The artists and sculptors of Orissa and of South India still follow some texts (though corrupt in many cases) which lay down the measurements of images from the Indian point of view. Until these manuals are collected and ably edited, we cannot expect to have the complete Indian *Silpa* literature. The books like *Mayamata*, *Silparatna*, *Vāstuvidyā*, *Manusyālayachandrikā*, which have recently been discovered, donot treat of the art of image-making. A few chapters on *Pratimā-laksana* or the theory of images are found in books like *Sukraniti*, *Brhat-samhitā*, *Matsyapurānam* and *Agnipurānam*. These are, however, only fragments; and the original book of *Pratimā-laksana* has not yet been discovered, though its existence was never questioned. It was, therefore, thought that the original Sanskrit version must have been lost to us and we have to turn to the Tibetan translation for its restoration in Sanskrit. When in 1913, the German scholar Laufer brought out the Tibetan version of *Citra-lakṣana* with its German translation, it was pointed out that the *Pratimā-laksana* like *Citra-laksana* survives only in Tibetan translation. Not only (i) *Pratimā-laksana*, but two other books like (ii) Daṣa-tāla-nyagrodh-parimandala-buddha-pratimā-lakṣaṇa-nāma and (iii) Sambuddha-bhāsita-buddha-pratimā-lakṣaṇa-nāma are also thought to be preserved only in Tibetan.

When, therefore, we heard from Dr. Sylvain Levi that a copy of *Pratimā-laksana* Ms. in Sanskrit exists in Nepal Durbar Library, we cherished a hope of being able to secure

its copy. It was through the efforts of Dr. Rabindra Nath Tagore that the Nepal Durbar presented a few valuable Mss. to the Visvabharati Library. To our joy and surprise, we found among them all the three *Silpa* Mss. which were so long thought to have been lost to us. Of these Mss. we give preference to *Pratimā-laksana*, which we edit now with its Tibetan version. The remaining *Silpa* Mss. would also be edited in due course.

OUR SOURCES.

In preparing this edition of *Pratimā-māna-laksanam*, we are handicapped by the lack of Mss.. For the Sanskrit text, we have to depend solely on the Nepal Ms.. We could not have undertaken the task, but for its Tibetan translation, which is available to us in the Visvabharati Library. We prepare our Sanskrit text after comparing both the Sanskrit and Tibetan versions. Side by side, we give the Tibetan text, for which we compared the xylographs of the Visvabharati Library and of Asiatic Society of Bengal. We have indicated the different readings by "S"—Sanskrit Ms. of Nepal, and "T"—Tibetan xylograph. The Tibetan version has been very helpful to us in checking the readings of the Sanskrit Ms. Thus, in Śloka 2, we had in the Ms. **देवमज्जालक्षणं**, in Tibetan we have *lha* meaning **देवमर्चा**°, so with the help of the Tibetan text, we can correct the Sanskrit text. In Śloka 31, we had **गोलकयंत्रम्**, in Tibetan we have *sor. mo. drug* meaning six angulas or three *golakas*. So we can correct the Sanskrit text to **गोलकत्रयम्**। In Śloka 36, we had **माललक्षणम्**, in Tibetan we have *tshad. kyi. matshan* which means **मानलक्षणम्**। Accordingly, we can correct the Sanskrit text. Another significant example of how the Tibetan version is helpful to us in checking and restoring the Sanskrit text, is to be found in the following line of our Sanskrit Ms. **तदालम्बप्रमाणेन गृहिनी ह्रासयेत्सताकम् ॥ ३२ ॥** We cannot explain the last *pāda* of this line, unless we turn to the

Tibetan text, which reads: *kos. kohi. khui. dan. sñan. khui. gi.* The Tibetan version means चिबुकस्य मूलं च कर्णस्य मूलं। Accordingly we restore the Sanskrit text thus: चिबुकाकर्ण-मूलयोः।

In many other cases, we find differences in the Sanskrit and Tibetan texts suggesting various readings, which are of interesting study. Thus in नारीणामिष्यते मुखे (s. 10), in place of नारीणाम्, Tibetan version reads *lha. mo*, meaning देवतानाम्। Again, in बिम्बरेखा च कारयेत् (s. 19), for बिम्बरेखा, Tibetan text reads *sna. tshogs* meaning नानाविध°। To take one more example: for बुधः in द्विमुखं कारयेत् बुधः (s. 37), Tibetan suggests the reading द्विजः। It is needless to multiply instances, which we have noted in our notes.

On a comparison of both the texts, we find that the Tibetan text omits the following:—

(1) sloka 11 ed	(2) sloka 14 ab	(3) sloka 43
(4) sloka 44 ab	(5) sloka 64 cd	(6) sloka 84
(7) sloka 85 ab	(8) sloka 118 ed	(9) slokas 119-129
(10) sloka 130 ab	(11) sloka 133	(12) slokas 143-144

It is strange that there is a big gap from slokas 119 to 129. We donot know why these ślokas are omitted by the Tibetan translator.

It is interesting to note that in a few other cases, the Sanskrit text seems to have lost a few lines, which are preserved in Tibetan. Thus in the Tibetan version (s. 7) there comes an extra line: *de. nas. dbyibs. kyi. mtshan. ñid-ni-rnam. pa.bzi. śes. gsuṅs. pa. la*, which may be restored as आकृति र्लक्षणं तस्मात् चतुर्विधं उदाहृतम्। In view of the fact that in the next lines four kinds of shapes of the face are spoken of, the line as found in Tibetan seems to have been in the original text. Again, after sloka 86 ab, the Tibetan text

adds: आत्रेयतिलके इति नवतालल्क्षणम्, which also must have existed in the original.

At the end of the sanskrit version, there is given a table of the measurements of the images according to various *tālas*, namely:—

(1) *Navatāla* or 108 angulis or 868 *yavas*
(2) *Astatāla* or 96 angulis or 768 *yavas*
(3) *Sattāla* or 72 angulis or 576 *yavas*
(4) *Daṣatāla* or 120 angulis or 960 *yavas*
(5) *Saptatāla* or 84 angulis or 576 *yavas*
(6) *Catustāla* or 48 angulis or 384 *yavas*.

It should be noted here that these measurements donot occur at all in the Tibetan version.

ORIGINAL NAME OF THE WORK.

After reading both the Sanskrit and Tibeten versions critically, a question naturally arises in our mind: What is the original name of this *Silpa* work? Was it originally known as *Pratimā-māna-laksana-nāma* or by some other name? The Tibetan version begins saying explicitly: *ryya. gar. skad. du. pra-ti-mha. nam. la. ksa. ni. nha. ma.* meaning that in the Indian language (the book is called) *Pratimā-māna-laksana-nāma.* Our Sanskrit version, however, does not begin with any name of the book, but only with a salutation to Lord Buddha. The Sanskrit version, then, proceeds to significant slokas (s. 1-2), which say that whatever theories regarding the measurements of images have been propounded by the sages of old in the *Ātreya-tilaka* and other Buddhist *sāstras* collecting them all together in proper order and bowing down to the omniscent God, the *laksana* of images is being stated.

It seems that the writer of our *Silpā-Sāstra* compiled his work from several Buddhist *sāstras*, among which was *Ātreya-tilaka.* The Tibetan translation sometimes finishes the measurements of a *tāla* by saying आत्रेयतिलके इति नवतालल्क्षणम्

Thus, though the Tibetan version calls the work *Pratimā-māna-laksana-nāma*, yet at the end of some chapters it calls the work *Ātreya-tilaka*. At the end of the work, the Tibetan translator, however, again calls his work—*Pratimā-laksanam* by Ātreya. The Sanskrit Ms. unfortunately is not consistent in naming the work. At one place the Sanskrit text says—**इति देवीलक्षणे अष्टतालः ।** In another place it has **आत्रेयलक्षणे षट्तालस्य लक्षणम् ।** In four other places, it, however, mentions like the Tibetan text—*Ātreya-tilaka*. The Sanskrit Ms. ends by saying—**आत्रेयतिलके जीर्णोद्धारः समाप्तः ।** In śloka 88, we have mention of *Ātreya-laksanam*: **कीर्त्तितं च यथान्यायमेतदात्रेयलक्षणम् ।**

Thus, it seems that from the Tibetan version, we get two names for our *Silpa* work:—

(i) *Pratimā-mānā-laksanam* by the sage Ātreya, and

(ii) *Ātreya-tilaka*.

The Sanskrit version, however, suggests three different names:—

(i) *Devi-laksanam*

(ii) *Ātreya-laksanam*, and

(iii) *Ātreya-tilaka*.

The sanskrit version does not at all mention the name—*Pratima-māna-laksanam*. We can, therefore, dismiss it as being not the name of the original book. Two other names *Devi-laksanam* and *Ātreya-laksanam* as suggested by the Sanskrit version, may also be likewise dismissed. The only other possible name, which is left to us, is—*Ātreya-tilaka*, which is mentioned both by the Sanskrit and Tibetan versions. As the name of the book in Sanskrit Mss. comes towards the end of chapters, we are led to suspect that the name of the original work was *Ātreya-tilaka*, which the Tibetan translator was constrained to keep at the end of each chapter following the sanskrit version, though he gave the book another name.

If we are to call the present work *Ātreya-tilaka*, how can we explain the fact that the work was compiled from *Ātreya-tilaka* and other works ? Thus we are led to the supposition that there were two works known as *Ātreya-tilaka*, one of which was perhaps bigger than the other. *Ātreya-tilaka*, No. I was the bigger and older recension than *Ātreya-tilaka* No. II. It is possible that our present compiler used the bigger edition of *Ātreya-tilaka* in compiling his own work and named his compilation after his original source. Such cases of naming a work after the original are not rare in the history of Sanskrit Literature. It, therefore, seems that there was a bigger recension of *Ātreya-tilaka*, and the present one is the smaller recension of *Ātreya-tilaka*, or rather it is an *Ātreya-tilaka-saṃkṣepaḥ*. This is the only explanation that we can offer, otherwise we cannot explain how the work may be called *Ātreya-tilaka* at the end of most chapters (both in Sanskrit and Tibetan versions) and how in the opening verses it could be stated that the work is compiled from *Ātreya-tilaka*.

How is it then that the Tibetan version mentions the name *Pratimā-māna-laksanam* ? The Tibetan translator found that no name of this *Silpa* work had been given in the beginning of the Sanskrit version. He, however, found in the opening verse, the following line: **उक्तं यत् पूर्वमुनिभिः प्रतिमामानलक्षणम्** and he picked up **प्रतिमामानलक्षणम्** as the name of the work,

In the *Agnipuranam*, we here of an *Ātreya-tantra*, which is said to be a *Silpa* work. We cannot say whether there is any connection between *Ātreya-tantra* and this *Ātreya-tilaka*.

AUTHOR OF THE WORK

Who was the author of this *Silpa* work ? At the end of the Tibetan translation we find it stated that the work was written by the great sage Ātreya, after whom the work has been sometimes called *Ātreya-tilaka*, though here in the tibetan

version he professes to be the writer of *Pratimā-māna-laksa-nam*. Ātreya is said to be the son of the sage Atri. There are three sages known as Ātreya, namely, Datta, Soma and Durbāsāh. We donot know to whom of these three sages the present work is to be ascribed. Ātreya is known more as the writer of law and medical books.

It is interesting to note that though Ātreya is said to be an orthodox Hindu sage, the present work contains a tinge of Buddhism. The book, as has already been pointed out, begins with a salutation not to Śiva or Visnu, but to Lord Buddha. Again the opening verse explioitly says that the pressnt work is compiled from Buddhistic Śāstras. Leaving apart the consideration of the inclusion of this work in the Buddhist Encyclopædia of Tibet, the above facts show the Buddhistic character of the work. We cannot say that the first few lines are later additions, because we find them existing in the Tibetan translation. They, therefore, must have been in the original Sanskrit at the time of their Tibetan translation.

How can a Buddhist work be composed by a Hindu sage? It may be that the present work was composed under Buddhistic influence and it was simply ascribed to Ātreya to give it the appearance of high authority. It simply passes by the name of Ātreya and perhaps was not composed by him.

DATE OF COMPOSITION.

What is the date of the composition of this book? It is difficult to answer this question. Neither the Sanskrit text nor the Tibetan version mentions any date which might prove helpful to us. We have, however, some indirect evidence to determine the age of the book. We know that the Tibetan literature grew up only after the introduction of Buddhism in Tibet in the seventh century A. D. The next four centuries (seventh to eleventh centuries) saw the rise of Tibetan literature mainly through the translation of Indian books. We can, therefore; say that the present *Silpa* work was trans-

lated into Tibetan somewhere between the seventh and eleventh centuries. We cannot place the date of the translation earlier than the seventh century nor later than the eleventh century. If we assume that the Tibetan translation was done in the seventh century A. D, we have to suppose that the Sanskrit version was in existence at that time and must have been composed sometime before the seventh century: it may be in the sixth or fifth century A. D..

In comparing our text with other Sanskrit books, we find a few parallel passages: For instance, our text has **द्वादशांगुलि तालं।**

Sukraniti has: **तदङ्गुलैः द्वादशभि र्भवेत् तालस्थ दीर्घता।** (IV, 82).

Again, our text reads: **एकतालं मुखं कुर्यात्।**

Sukraniti reads: **मुखं तालमिति स्मृतम्।**

We have in our text: **अशास्त्रेण मुखं कृत्वा यजमानो विनश्यति।**

Mayavästu has: **प्रतिमा निम्नवदना यदि शिल्पी विनश्यति।**

In translating, the Tibetan translator has sometimes to keep the Sanskrit terms, as for instance,

कला—Ka.lam	**कुमुदोत्पल**—Ku.mu.da.autpa.la
तिल—tila	**गोलक**—go.la.kam
पद्म—padma	**चार्चिका**—tsa.ra.ci.kaḥa
लिंग—le.ṅga	**बिम्ब**—bim.ba
रेखा—re-khḥās	

In the sanskrit text, there are a few peculiar uses, for example, **कन्यसी** (in s. 131), which is a Vedic use for **कनीयसी।** The Vedic use is—*yas* instead of—*iyas* in the comparative use. In S. 117, we have **विजानतु**, which has been used perhaps for **विजानातु।** In S. 91, we have **विंशत्**, which is rather peculiar, we use **विंशति** and not **विंशत्।** In S. 71, we had **विन्द्यात्** but we have changed it to **विद्यात्** following the Tibetan reading *rig.bya.*

S.86-96 ab —Measurements of images according to अष्टताल
S.96 cd -104—Measurements of images according to सप्ततालं
S.105-111ab—Measurements of images according to षट्ताल
S.111cd-118ab-Measurements of images according to दशताल
S.118cd-124—Measurements of images according to सप्ततालं
S.125-130—Measurements of images according to चतुस्ताल
S.131-143—A discourse on जीर्णोद्धार ।

A few words should be said on the method followed in editing the Skt text. It should be borne in mind that like all *Silpa* Mss., our Ms. is also full of corruptions and clerical mistakes. There are many grammatical mistakes and metrical faults. We have taken the liberty to correct grammatical and metrical faults, otherwise it would be impossible to make any meaning out of the text We are, however, careful in preserving the original readings in the notes. In many cases we have corrected the Skt. text with the help of the Tibetan version. Thus the Tibetan version has helped us much in checking the readings of our Skt. Ms. We have given the Tibetan and Skt. versions side by side to help the readers in comparing them.

In conclusion, I should like to express my thanks to Pandit Vidhusekhar Sastri, for his kind encouragement and valuable help, and also to my friend Sj. V. Gokhale, B. A. for his help.

My thanks are also due to Messrs. Moti Lal Banarsi Das for undertaking its publication.

ĀDI KUTIR
SANTINIKETAN
VISVABHARATI
15-5-26.

PHANINDRA NATH BOSE.

प्रतिमा-मान-लक्षणम् ॥

नमो बुद्धाय[1] ॥

आत्रेयतिलके बौद्धे[2]शास्त्रेऽन्यत्र[3] पुरातने ।
उक्तं यत्पूर्वमुनिभिः[4] प्रतिमामानलक्षणम् ॥१॥
तत्संहृत्यैवमेकत्र पिण्डीकृत्य यथाक्रमम् ।
नत्वा सर्वज्ञमिदं देवमर्चालक्षणमुच्यते[5] ॥२॥

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(1) T. has सर्वज्ञाय (thams. cad. mkhyin-pa. la)

(2) T. has हेतु (*rgyu*) (3) T, omits अन्यत्र

(4) T. has उक्तं यन्मुनिभिः पूर्वं (thub. pa. rnams. kyis. sdon. gsuns. gaṅ)

(5) S. °मर्चा° ; T. *lha. sku.* देवतार्चा

---

* t. hams. cad. mkhyin. pa. la.

a. tehi. ri-la. saṅs. rgyas. pa̲hi. sdon. gyi. rgyu. daṅ. bstan. bcos. su. sku. gzugs. tshad. kyi. mtshan. ñid. rnams. kyis .sdon. gsuns. gaṅ. (1)

Go. rim. ji. bshin. ltan. cig. du
de h̲dir. yaṅ. dag. bsdu. paḥi. phyir
thams. cad. makhyin. la. phyag. ḥtshal. nas
lha. skuḥi. matshan. ñid. brZod. par. bya. (2).

(*) T. begir s with:—

Rgya. gar. skad. du. pra. ti. mḥa. mam. la. kśa. ṇi. nḥa. ma.
Bod. skad. du. sku. gzugs. kyi tshad. kyi. tshan. ñid. cas. bya. ba.

(S. 1-2). Salutation to Buddha.

Whatever theories regarding the measurement of *Pratimā* (image) have been propounded by the sages of old in the *Atreya-tilaka* and other old Buddhistic *sāstras*, collecting them all together in proper order and bowing down to the omniscient God, the *laksaṇa* (theory) of images is being stated.

द्वादशाङ्गुलितालं च वितस्तिर्मुखमेव च ।
ज्ञेयमेकार्थनामैतद्वयङ्गुलं गोलकं कला ॥३॥
पल्लवानां चतुर्भागो मापनांगुलिका स्मृता ।
ततोऽङ्गुल्यष्टभागेन यवं विद्याद्विचक्षणः ॥४॥
अर्चानामङ्गप्रत्यङ्गमापनार्थमिति स्मृतम् ।
अनेनैवं विधानेन मापयेत्प्रतिमां बुधः ॥५॥

---

(1) S. °मेवार्थनामे° , T. has *don gcig miñ*=एकार्थनाम

(2) T. has *lag paḥi. padma* =हस्तपद्म ।

(3) S. विंद्यात्

(4) T. has *de bzin du* =एवं

Sor. mo. bcu. gñis. lag. mthil.† dan
gadoṅ. daṅ. mtho. yaṅ. de. bshin. du
don. gcig. miṅ. du. haṅ. hdi. Śes. bya
ka. laṃ. sor. gñis. go. la. kaṃ (3).
Lag. paḥi. padmḥi. bazi. cha. la
sor. moḥi. tshad. du. Śes. par. bya
de. nas. sor. mo. brgyad. cha. yis
nas. su. mkhas. pas. rig. par. bya (4).
Sku. yi. yan. lag. ñid. lag. gi
chag. tshad. don. shes. gsuṅs. pas. na
rnam. pa. hdi. yis. de. bzin. du
mkhas. pas. chag. tshad. gzal. bar. bya (5).

(†) T. ḥthil, we suggest *mthil.*

(s. 3) It should be understood that twelve *angulis* (fingers) make one *Tāla* or one *vitasti* or one *mukha* (face), and that two angulas make one *goloka* or *kalā.*

(s. 4) One-fourth part of the palm is known as the measuring *anguli,* and the expert should know *yava* to be the eighth part of an *anguli.*

(s. 5). This is to be remembered in measuring the different limbs of images. The learned should measure the image in accordance with this rule.

यत्किंचित् कायकायामं विभज्य नवभागतः ।
एकतालं मुखं कुर्याद्विस्तारं च तथैव च ॥६॥
वकाराकृति चूताभं मुखं खगाण्डभं तिलाकृति ।
सार्द्धांगुलविहीनं यत्तद्वकाराकृतिमिष्यते ॥७॥

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(1) S. द्रापका° T. has *lus*=काय
(2) S. वकारात्ति
(3) T. *a. hbras*=अफल, which seems to have been used for *a. mra* =चूत, आम्र ।
(4) Not in T. It seems to have been brought into the body from the margin. We cannot explain it otherwise, compare आननं (s. 8) which seems to explain that the previous śloka refers to मुखं । It breaks the metre.
(5) T. has *tila. hbras*=तिलफल like the form of *tila* (not flower, but) fruit. see also ś 9.
(6) T. has *sormo gcig* =एकांगुलि । Before this, there is one extra line in T. which may be translated as आकृतिलक्षणं तस्मात् चतुर्विधं उदाहृतम् ।
(7) नत । omitted in T.
(8) T. has *matsam*=लक्षणम् ।

---

gaṅ. źig. cuṅ. zad. lus. srid. kyĭ
cha. dgu. yi. ni. cha. gcig. dan
mtho. gaṅ. gdon. du. byss. nas. ni
de. bzin. du. rgyar. yaṅr. te (6).
ba. yig. rnam. pa. a. ḥbras. daṅ
mkhaḥ. hgrohi. sgo. ṅa. tila. ḥbras. bźin
* de. nas. dbyibs. kyi. mtshan. ñid. ni
* rnam. pa. bźi. śes. gsuṅs. pa. la
sor. mo. gcig. gis. dman. pa. ni
ba. yig. rnam. paḥi. mtshan. yin. te. (7).

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* Not in S.

(s. 6) Dividing the length of the whole body into nine parts, the face should be made one *tāla* (long), the breadth being as much.

(s. 7). The face should be of the form of "*va*" or of a mango, or of a bird's egg or of a *tila*. If it is less by one and a half *angula*, it is the desired form of *va*.

द्व्यङ्गुलेन विहीनेन चूताभमाननं भवेत् ।
सार्द्धद्व्यङ्गुलहीनं तु खगाण्डाकारमुच्यते ॥८॥
वर्जयेत्र्यङ्गुलं यो यन्मध्ये तत्तिलाकृति ।
चतुर्णामपि वक्त्राणां कपोलेषु विवर्जयेत् ॥९॥
केवलं तिलसस्थानं नारीणामिष्यते मुखे ।
अशास्त्रेण मुखं कृत्वा यजमानो विनश्यति ॥१०॥

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(1) T. सार्द्ध एका°

(2) S. °लयन्त्रतामध्ये यं तिला°

A/c to T. त्र्यंगुलं वार्जितं यत्तु, उक्तं तिलफलाकृति ।

We suggest this: वर्जयेत् त्र्यंगुलं यत्र नामधेयं तिलाकृति ।

(3) Omitted in T.

(4) for केवलं T. has *ñes. pa*=निश्चितम् ।

(5) T. *lha. mo*=देवीनाम्

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gaṅ. źig. sor. mo. gñis dman. pa
a. ḥbras. lta. źes. byaḥi. gdoṅ
gaṅ. žig. phyed. bcad. sor. gcig. dman
mkhaḥ. ḥgroḥi. sgo. ñ. ḥdra. bar. brjod (8)
gaṅ. źig. sor. mo. gsum. sbaṅs pa
tila. gyi. ḥbras. bu. ḥdra. bar. brjod
gdon. ni. baźi. po. rnams. la. yaṅ
rnam. par. sbaṅ. bya. ṅgram. pa. la (9)
tila. ḥbras. dbyibs. kyis. ṅes. pa. ni
lha. mo. rnams. kyi. bźin. la. ḥdod
bstan. bcos. ni. mthun. bźin. byas. na
sbyin. bdag. rnam. par. ñmas. par. ḥgyur (10)

(s. 8) If it is less by two angulas, it becomes of the form of a "mango", and if it is less by two and a half angulas, it is said to be the form of an "egg".

(s. 9) That in which three angulas are left out, becomes, of the form of a *tila*. In the case of these four kinds of faces, the forehead should be left out of consideration.

(s. 10). Only *tila* is desirable in the case of female faces. If the face is made against the injunctions of the *śāstras*, the householder meets with ruin.

सशास्त्रेण मुखं कृत्वा वर्द्धते सहबान्धवैः ।
एवं[1] शास्त्रागमं कृत्वा अर्च्चां[2] तां कारयेद् बुधः ॥११॥
द्विगोलं शीर्षभाग[3]ं च छत्राकारं प्रयोजयेत्[4] ।
अङ्गुलार्धं द्विगोलं च ललाटं परिकीर्तितम् ॥१२॥

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(1) S. एव, this line does not occur in T.

(2) S. अर्च्चानां, we read अर्च्चां तां ।

(3) T. has शिरोवेष्ट, उष्णीष (gtsug. dor)

(4) T. has कुर्यात् (bya)

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bstan. bcos. mthun. par. bźin. mdzad. na
phan. tshogas. dan. ldan. gñen. dan. bcas (11)

[ś 11 cd. is omitted in T.]

gtsug. dor. la. la. sor. bźi. ste
gdugs. kyi. rnam. par. ḥdra. bar. bya
sor. mo. phyed. daṅ. sor. mo. bźi
dpral. pa. ru. ni. yons. su. graṣs (12)

(s. 11). Making the face in accordance with the *śāstras* one flourishes with his relatives. The wise should, therefore, make the images after acquiring a knowledge of the *śāstras*.

(s. 12). The head should be made two *golas* (four angulas) and of the form of an umbrella. The forehead is known to be two *golas* and half an angula.

तिर्यक्[1] (भूत)ललाटस्य नियतं पञ्चगोलकम् ।
द्विकलो द्वियवश्चैव नासिकायाममुच्यते ॥१३॥
[2]द्वियवश्चाग्रविस्तारो निष्कासं सार्द्धमङ्गुलम् ।
द्वयङ्गुलं पार्श्वयोरुद्ध्वं[3] नासावंश[4] यवत्रयम् ॥१४॥

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(1) S. त्रियंज

s. 13 ab. according to T. would be:

ललाटार्धस्य नियतं कर्त्तव्यं पञ्चगोलकम् ॥

But it seems to contradict the previous line where ललाट is said to be of 4½ *angulis.*

s. 13 cd. according to T. would be:

द्वयंगुलं नयनं तद्वद् नासोर्द्धे सार्धमंगुलम् ॥

It differs from sanskrit where नासिका is 4 *angulas* and two *yavas.*

(2) This line is omitted in T.

(3) S. नाशावय

(4) According to T. पार्श्वे उद्ध्वं च

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dpral. paḥi. phyed. kyi. ñes. par. ni
sor. mo. bcu. daṅ. ldan. par. bya
sor. gñis. mig. bar. de. bźin. du.
sna. goṅ. phyed. bcas. sor. mo. dan (13)

[s. 14 ab is omitted in T.]

sor. gñis. logs. dan. steṅ. du. ste
snaḥi. rgyud. la. nas. gsum. mo (14)

(s. 13). (The length) across the forehead is determined to be five *golas.* The length of the nose is said to be two *kalas* and two *yavas.*

(s. 14). The extent at the top of the nose should be two *yavas,* and *nıskās* should be one and a half angula. The height of sides should be two angulas and the stem of the nose three *yavas.*

अर्द्धाङ्गुलि समे वृत्ते वंशमूले यवद्वयम् ।
श्रोत्रसो त्रियवे स्यातां शंखाकृति सुशोभना ॥१५॥
इति मानसमायुक्ता जिह्वापिण्डी प्रशस्यते ।
तिलपुष्पसमाकाश शुकश्येनमुखोपमा ॥ १६ ॥

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(1) T. अंगुलं; s. 15 a, according to T. is: नासावृत्तमंगुल स्यात्।

(2) We suggest श्रवसी for श्रोत्रसी

(3) We suggest शंखाकृती सुशोभने

s. 15 cd. according to T. is: त्रियवं कर्णरन्ध्रं स्यात् । शंखाकृति सुशोभनम् ।

T. has one more *pāda*: मणियुक्तं बुधैः कार्यम् ।

(4) for पिण्डी T. has आगरे *(khym. du)*

for s. 16 ab T. reads इति मानं सम्यक्ज्ञानेन जिह्वागारे प्रशस्यते ।

(5) T. reads जातिकुसुम

(6) For समाकाश, we suggest समानासा ।

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sna. rdog. zlum. po. sor. mo. ste
rgyud. kyi. rtsab. nas. gñis. so
rna. ba. sñan. gyi. bu. ga. ni
nas. gsum. yin. te. śin. tu. mdzes
duṅ. bžin. du. ni. ḥkhyil. ba. ste

* mkhas. pa. yis. ni. tshad. ldan. bya. (15)
ḥdi. tshad. yaṅ. dag. rig. pa. yis
lceḥi. khyim. du. rab. gsuṅs. pa
tila. gyi. me. tog. sna. ma. daṅ
ne. ts. okhra. yi. gdon. pa. bźin. (16)

(s. 15). Equal circles (of the nose) should be half an anguli each and the root of the stem two *yavas*. (The holes) of the ears should be three *yavas* and beautiful like the form of a conch.

(s. 16). The mouth, accompanied with these measurements, is thus praised. It is comparable with *tila* flower, *samākās*, and the mouths of the parrot and the hawk.

अङ्गुलं द्वियवं तस्या अधोभागं प्रचक्षते ।
षड्यवमोष्ठकं कुर्यादुत्तरोष्ठश्चतुर्यवम् ॥१७॥
त्रिभागाङ्गुलिका कार्या ओष्ठकस्योपरि स्थिता ।
अधरमोष्ठकं तुल्यं विस्तारेणाङ्गुलद्वयम् ॥१८॥
निष्काशं षड्यवं मध्ये बिम्बरेखा च कारयेत् ।
सृक्कनीचाङ्गुलार्द्धेन किञ्चित् निम्नां तु कारयेत् ॥१९॥

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(1) S. प्रचक्रते
(2) S. भोजकं, which here has no sense. T. reads अधरं or अधरोष्ठम् । We suggest षड्यवमोष्ठकं ।
(3) S. भोजक°
(4) S. अधरं भोजकं, according to T. मुखस्य अधरं तुल्यं ।
(5) T. reads नानारेखा *(sna. tshogs.ri. ka).*
(6) T. has पृथक् संधि *(gyes. mtshams)*
(7) for सृक्क T. has litterally मुखकोण (źal. gyi. gru)
(8) S. °चांगुलो°

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sor. gcig. daṅ. ni. nas. gñis. te
de. yi. ḥog. gi. cha. ru. gsuṅs
ma. mchu. la. ni. nas. drug. ste
ya. mchu. la. ni. nas. bžir. bya. (17)
bar. sgros. steṅ. du. gnas. ni
sor. mo. yi. ni. sum. char. bya
žal. gyi. ma. mchu. mtshuṅs pa. la
rgya. ru. sor. mo. gñis. su. bya. (18)
gyes. mtshams. nas. drug. dbus. su. ni
sna. tshogs. ri. ka. bri. bar. bya
źal. gyi. gru. yaṅ. sor. mo. phyed
cuṅ. zad. tsam. źig. dmaḥ. bar. bya. (19)

(s. 17). Its lower portion is known to be one angula and two *yavas*. The upper lip should be six *yavas* and the lower lip four *yavas*.

(s. 18). The portion above the upper lip is to be made three-fourth of an angula and equal to the upper lip thus making up two angulas in extent.

(s. 19). In the parting region *bimba*-lines should be drawn, and half an angula below the corners of the mouth, it should be made a little deep.

द्वयङ्गुलं चिबुकं तिर्य्यगायाम्येन यवा दश ।
अर्द्धाङ्गुलं भ्रुवो मध्यं दीर्घं पञ्चाङ्गुलं भवेत् ॥२०॥
यवार्द्धमाना भ्रूरेखा चायाकृतिरखण्डिता ।
द्वयङ्गुलं द्वियवं नेत्रमायतं तत्त्रिभागतः ॥२१॥
लोचनस्य त्रयो भागं तथा तारं प्रकीर्तितम् ।
तस्य भागत्रयं कुर्यादसितं संप्रकीर्तितम् ॥२२॥

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(1) S. चा य।°

(2) तार and असित—the places of these two words are apparently interchanged in T. The skt. text seems to be tampered with and part of it lost.

(3) T. omits this line and brings in another *pāda*.

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kos. kohi. źeṅ. du. sor. gñis. te
srid. kyi. tshad. du. nas. bcu. ḥo
sor. phyed. smin. maḥi. dbus. su. ste
sor. mo. lṅ.* ni. riṅ. du. bya. (20).

nas. phyed. smin. maḥi. re. khḥḥi. tshad
ma. ñis. gžu. yi. dbyibs. ḥdraḥo
sor. gñis. nas. gñis spyan. la. ste
rgya. yis. sum. cha. spyan. gyi. ni (21).

sum. cha. nag. por. yaṅ. dag. gsuṅs
de. yi. sum. cha. spyin. ḥbras. yin
nas. phyed. rdzi. maḥi. tshad. du. gnas. (22)

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* T. has *lta*, we suggest lṅ पंच

(s. 20). The chin should be two angulas broad and ten *yavas* long, the distance between the eye brows should be half an angula and the length five angulas.

(s. 21). The line of the eye-brow should be half a *yava* unbroken and of the from of *cāyā* (?). The eye should be two angulas and two *yavas* and the three-fourth of it (eye-brow).

(s. 22). The pupil should be known as forming the third part of the eye. Its one-third part should be made black—this is well-known.

कुमुदोत्पलपत्राभे पद्मपत्रस्य सोदरे।
अपाङ्गे द्वे काले ज्ञेये नेत्रमध्यश्च द्वयङ्गुलम् ॥२३॥
कर्णौ द्वयङ्गुलविस्तारौ दीर्घन्तु चतुरङ्गुलम्।
पृष्ठतः कर्णनिष्काशं द्वयंगुलं परिकीर्तितम् ॥२४॥

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(1) S. °पत्राभं

(2) S. °पत्रेण

(3) S. सोदरम्

(4) Indistinct in T.

(5) According to T. the literal translation is कर्णपृष्ठनिष्काशात्।
T. has ḥbyuñ. sa=उद्भवस्थान=निष्काश।
S. reading पृष्ठतः कर्णनिष्काशं cannot be construed here.

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ku. mu. da. autpa. la. ḥdab ḥdra. daṅ.
padmaḥi. ḥdab. ḥdra. lta. bu. ḥdra
mig. mthar. sor. bžir. śes.. par.. bya
* myos. ḥdab. la. ni. sor. mo. gcig (23)
sñan. gyi. žen. du. sor. mo gñis
srid. du. sor. mo. bžˇi. yin. no.
sñan. gyi. rgyab. kyi. ḥbyuṅ. sa. nas
sor. mo. gñis. su. yoṅs. su. grags. (24).

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* Not clear.

(s. 23). The corners of the eyes should be like the leaves of lily *(kumuda)* and lotus (*padma*) and should be known to be two *kalas* and the inner portion of the eye should be two angulas.

(s. 24). The ears should be two *angulas* broad and four angulas long. The out-coming back portion of the ear should be known as two angulas.

त्रुटिका द्वयंगुलं सम्पत्तदर्द्धाककुदा भवेत् ।
अंगुलस्य चतुर्थांशः कर्णपाल्यस्तु विस्तरे ॥२५॥
त्रियवाः कर्णयो र्गुह्यं यथाशोभा च पालिका ।
कर्त्तरी मूलसंस्थानं कर्णनालम्प्रकीर्तितम् ॥ २६ ॥

(1) T. of 25 ab is not clear, our xylograph is not legible.

(2) S. **ककुनां**, for which we suggest **ककुदा** meaning projection or elevation.

(3) T. has **चतुरंश**

(4) S. **कर्णवृत्ति**, for which we suggest **कर्णपाल्याः**

(5) S. **पार्शिका**, for which we suggest **पालिका** । T. has. *mu. khyud*=circumference=**पालिका** । T. adds after **पालिका**, *nan*=**मध्ये** ।

(6) According to T. 26 cd, may be put thus:—

कर्णस्य पालिकामूलात् कर्त्र्याकृति प्रकीर्तितम् ।

(7) T. has **द्वि०**

* ḥduṅ. ḥkhyud. yaṅ. dag. sor. mo. phyed

* re. red. steṅ. gi. rguṅ. por. bya
sor. mo. yi. ni. bźi. cha. yis
sñan. śal. gyi. ni. źeṅ. yin. no. (25)
sñan. gyi. gsaṅ. gnas. nas. gñis. te
ji. ltar. mdzes. pa. mu. khynd. naṅ
sñan. gyi. mu. khyud. rtsa. ba. nas
gri. gug. dbyibs. su. rab. tu. grags. (26)

* Not clear.

(s. 25). The *trutikā* is two angulas, the elevation should be half of it, and the circle of the ear should be one-fourth of an angula in breadth.

(s. 26). The inner portions of the ears should be three *yavas* and the circumference should be as becoming. The root of the ear should be like a small sword; the ear canal should be known as such.

कर्णयोरुभयो र्मध्ये मस्तकोऽष्टादशांगुलः ।
चतुर्दशांगुलं पृष्ठं ललाटस्य न संशयः ॥ २७ ॥
भ्रूरेखा नेत्रयोमध्ये गोलकं परिकीर्तितम् ।
अष्टांगुलं भवेन्मध्यं चिबुककर्णमूलयोः ॥ २८ ॥
तथा चिबुललाढं च कर्तव्यं नेत्रयोः समम् ।
सृक्कणी तारके चापि समसूत्रेण मापयेत् ॥ २९ ॥

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(1) T. has *sor. gnis. bcu. gcig*=एकादशकलम् ।

T. has an extra *pāda*, which may be translated thus:

उर्ध्वं तालद्वयं वापि ।

Probably, it has been taken from a marginal note in Ms. before the Tibetan translator.

(2) S. चिबुका

(3) S. तारकायश्च

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sñan. gñis. dag. gi. dbus. kyi. ni.
dbu. la. sor. mo. bco brgyad. du
* yaṅ. na. mtho. do. ñid. du. gsuùs
dbral. paḥi. rgyab. kyi. phyogs. la. ni
sor. gñis. bcu. gcig. the. tshom. med. (27).
smin. mtshams. spyan. dbus. dag. la. ni
sor. mo. gñis. su. yoṅs.su. grags
sñan. gyi. rtsa. daṅ. kos. koḥi. bar
sor. mo. rnams. ni. brgyad. du. ḥgyur (28)
de. bźin. kos. ko. dpral. ba. daṅ.
spyan. dag. kyaṅ. ni. mtshuṅs. par. bya
źal. gyi. gru sùgs. mig. ḥbras. daṅ
thig. ni. mñam. pos. gźal. bar. bya (29)

(s. 27). The head between the two ears should be eighteen angulas, and the surface of the forehead is undoubtedly fourteen angulas.

(s. 28). Between the eyes the line of eye-brow should be one golaka, and the distance between the chin and root of the ears should be eight angulas.

(s. 29) The chin and forehead should be made parallel to the eyes and the corners of mouth and pupils should be measured in the same line.

भ्रुरेखा कर्णशीर्षञ्च समसूत्रेण तोडयेत् ।
गुटिका नेत्रमध्ये च तथैव समतोडनम् ॥ ३० ॥
द्विगोलं मुखनिष्काशं ग्रीवायामस्तथैव च ।
स्कन्धमूलाच्छ्रुते मूलं यावत्स्यात् गोलकत्रयम् ॥ ३१ ॥

(1) T. has कर्णमूलं
(2) We take it in the sense of मापयेत् । T. has मापयेत् ।
(3) T. has कर्णाग्र (4) S. °मध्यं
(5) We take it in the sense of सममापनम् ।
(6) T. has कण्ठोर्ध्वम्
(7) S. °यान°
(8) S. गालकयत्रम् ।

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smin. maḥi. re. khḥ. sñan. rtsaḥi. thig
thig. gis. mñan. du. thad. par. bya
snan. gyi. mdun. khyud. spyan. dbus. kyaṅ
de. bźin. du. ni. mñan. par. gźal. (30)

lkog. maḥi. steṅ. ni. sor. mo. bźi
mgul. paḥi. srid. kyaṅ. de. bźin. no
phrag. rtsa. daṅ. ni. yaṅ. sñan. rtsaḥi. bar
ij. or. m. srid. sodrug. yin. no. (31)

(s. 30). The line of the eye-brow and the upper portion of the ear should be measured in the same line; the forepart of the ear and the centre of the eye should also be measured likewise.

(s. 31). The extent of the mouth should be two *golas* and the length of the neck as much. From the root of the shoulder up to the root of the ear, it should be three *golakas*.

चिबुकाधो यथाशोभं कर्तव्यं मांसवर्त्तनम् ।
तदालम्बप्रमाणेन चिबुकाकर्णमूलयोः ॥ ३२ ॥
मौलिकोऽथ जटाबन्धः कुञ्चितो वा शिरोरुहः ।
किरीटं शिखं चैव मुकुटं खण्डमेव च ॥ ३३ ॥

(1) अधः is not in T.

(2) T. suggests वृत्तकम् (źlum. ha)

(3) S. gives a totally different reading: गृहिनी ह्रासयेत्सता-कम् । which has no connection here. We reconstruct the *pāda* from Tibetan. In T. this ś. has 3 *pādas*.

(4) Before this. T. has an extra *pāda*.

(5) T. reads केशवेणिका (*skra. yi. lḥas. ma*)

(6) S. किरीटि

(7) T. has शिखाबन्धः (*thor. tsugs*), It seems खण्ड* has been used instead of शिखण्ड°.

kos. koḥi. śa. ni. zlum. pa. ste
ji. ltar. mdzes par. byas. nas. ni
de. yi. tshad. du. ḥphyaṅ. baḥi
* kos. koḥi. khuṅ. daṅ. sñan. khun. gi
* dbus. kyi. khuṅ. ni. thuṅ. žiṅ dmaḥ (32)
cod. paṅ. dan. ni. ral. pa. bciṅs
ḥkhyil. ba. skra. yi. lhas. ma. daṅ
gtsug. phud. daṅ. ni. rtse. mo. gsum
dbu. rgyan. daṅ. ni. thor. tshugs. bciṅs (33)

* Not in S.

(s. 32). Below the chin, the rounded flesh should be made as becoming, and it should fit in with the chin and the roots of the ears.

(s. 33). The hair on the head should be matted or curled, or there should be a tira (*kirīta*) or a diadem (*triśikha*) or a crown (*mukuta*) or a *khanda* (?).

तेषामष्टांगुलं दीर्घं कर्तव्यं नाधिकं ततः ।
मुखाकारं प्रवक्ष्यामि शुभं वा यदि वाऽशुभम् ॥ ३४ ॥
किञ्चित्प्रहासितं कुर्यान्मधुरं लक्षणान्वितम् ।
कषायं कटुकं क्रुद्धमाम्लंतिक्तं तथैव च ॥ ३५ ॥
चैक्रं वदनसंस्थानं दूरतः परिवर्जयेत् ।
अतः परं प्रवक्ष्यामि देहानां मानलक्षणम् ॥ ३६ ॥

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(1) Tibetan translator takes S. 34-35 together.
(2) In T. किञ्चित् goes with the preceeding śloka.
(3) T. has प्रहसादिव
(4) S. °मधुरां, it is omitted in T.
(5) S. लवणा°
(6) omitted in T.
(7) For this *pāda* T. has वदनसंस्थानं योग्यं कृत्वा ।
(8) S. वेदन°
(9) S. माल°

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de. rnams. sor. mo. brgyad. du. riṅ
de. bas. lahag. par. mi. byaho
dge. daṅ. mi. dge. ḥchar. ḥgyur. paḥi
źal. gyi. rnam. pa cuṅ, zad. ni. (34).
mdzum. źin. mñen. pa. byas. nas. ni
mtshan. ñid. daṅ. ni. ldaṅ. par. bya
bska daṅ. tsha. ba. daṅ. ni. khro
de. bźin. du. ni. sgyur. daṅ. kha. (35)
gdoṅ. gi. dbyibs. ni. rigs. byas. nas
riṅ. du. yoṅs. su. spaṅ bar. bya
de. nas. gźan. yaṅ. bśad. bya. ba
lus. kyi. tshad. kyi. mtshan. ñid. ni. (36)

(s. 34). They should not be made bigger then eight angulas in length. Now, I shall speak of the form of the mouth—about its auspiciousness or inauspiciousness.

(s. 35-36). It should be made slightly smiling, pleasant and possessed of all good signs. One should absolutely avoid the construction of the mouth which is passionate, impetuous, wrathful, sour or bitter or circular. Now I shall speak of the measurements of the limbs.

हिक्कातो नाभिपर्यंतं द्विमुखं कारयेत् बुधैः ।
नाभितो वृषणमूलं तिर्यक् पार्श्वेहि ते तथा ॥ २७ ॥
हिक्काचूचुकयो र्मध्ये चूचुकान्तरमेव च ।
ग्रीवापार्श्वात् भुजशीर्षन्तालमेकं प्रकीर्तितम् ॥२८॥

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(1) T. ग्रीवासान्धि *(mgrin. paḥi. mtshams)*

(2) T. suggests द्विज: *(gñis. skyes)*

(3) S. चोत्तया

(1) Before this, T. has an extra *pāda*.

---

mgrin. paḥi. mtshams. nas. lte. baḥi. bar
gñis. skyes. gdoṅ. pa. gñis. su. bya
lte. ba. ḥdoms. kyi. sba. ba. daṅ
rtsa. nas. ḥphred. la. logs. dag. daṅ (37)

* ḥphoṅs. rtsos. dag. daṅ. de. bẓin. du
mgrin. mtshams. nu. maḥi. dbus. dag. daṅ
nu. maḥi. mthar. yaṅ. de. bẓin. du
mgrin. logs. dbuṅ. paḥi. rtse. mo. rnams
mtho. reḥi. tshad. du. rab. tu. gsuṅs (38)

---

* Not in S.

(s. 37). From the end of the neck up to the navel, the wise should make it two mouth's length, and from the navel up to the bottom of the scrotum, the cross length should be likewise.

(s. 38). From the end of the neck up to the nipple, the distance between the nipples and that between the side of the neck and the top of the arm are known to be one *tāla* (each).

नाभिचूचुकयोर्मध्यभागश्चतुर्दशांगुलम् ।
समसूत्रं च कर्तव्यं हिक्का चांसाग्रमेव च ॥ ३९ ॥
अंसयो र्मध्ये विस्तारः त्रितालः समुदाहृतः ।
अक्षं षडंगुलं कुर्यात्तथा वक्षः स्तनान्तरम् ॥ ४० ॥

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(1) S. मध्ये

(2) S. °श्च तु दशा°. as the T. has चतुर्दशा°, we accept T. reading, though it has a little metrical fault.

(3) T. has दातव्यं (*gdab. par. bya*)

(4) T. has वक्षोध: (*braṅ. gi. ź̀ol*)

(5) S. त्रितल: For the first *pāda* of s. 40, T. gives a different reading: देहस्य मध्यविस्तार: suggesting different parts of the same measurement.

(6) T. has *rgyab. la* meaning पृष्ठे or पश्चात् , should we read पश्चात् according to T. ?

(7) S. कक्ष: , T. has वक्ष: (*braṅ*). we take the T. reading.

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lte. baḥi. nu. maḥi. bar. cha. ni
sor. mo. rnams. ni. bcu. bẓ̀i. ste
thig. ni. mñam. du. gdab. par. bya
de. bźin. mgrin. mtshams. braṅ. gi. ź̀ol. (39)
lus. kyi. rked. paḥi. rgya. la. ni
mtho. ni. gsum. gyi. tshad. du. gsuṅs
rgyab. la. sor. mo. drug. dag. bya
de. bźin. braṅ gi. nu. maḥi. mthar. (40)

(s. 39). The part between the navel and the nipple is fourteen angulas. The end of the neck and the top of the shoulders should be made in the same level.

(s. 40). The extent between the two shoulders should be three *tālas*. *Aksha* should be six angulas and the breast also should be likewise.

एकगोलप्रमाणं च चूचुकापार्श्वमंडलम् ।
द्विवयं चूचुकं वृत्तं त्रियवं नाभिमण्डलम् ॥ ४१ ॥
निम्ननाभिश्च कर्तव्या दक्षिणावर्तलाञ्छना ।
त्र्यंगुलौ वृषणौ स्यातां मेढ्रं तु चतुरंगुलम् ॥ ४२ ॥
हिचावष्टांगुलावूर्द्धं पीनवृत्तौ सुशोभनौ ।
भुजायामं प्रशंसन्ति तज्ज्ञामुखचतुष्टयम् ॥ ४३ ॥

(1) T. has चूचुकाग्रं (nu. maḥi. rtse. mo)

(2) S. निम्न°

(3) T. adds *mdzes* meaning "fine" (सुशोमना)

(4) T. reads द्व्यंगुलं *(sor. gnis)*

(5) This *pāda* and next line are omitted in T.

(6) S. °चूर्द्धं

(7) This line and next *pāda* and last pāda of §44. are omitted in T.

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nu maḥi. dkyil. ḥkhor. logs. su. ni
sor. mo. gñis. kyi. tshad. kyis. so
nu. maḥi. rtse. mo. nas. gñis. zlum
nas. gsum. lte. baḥi. dkyil. ḥkhor. la (41)

lte. baḥi. zbas. ni. mdzes. byas. la
gyas. su. ḥkhyil. bas. mtshan. paḥi
sor. gñis. gsan. paḥi gnas. la. ste
* sor. gñis. bcu. ni. lag. ṅar. la. (42)

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* Not in S.

[Ś. 43. Omitted in T.]

(s. 41). The side region of the nipple should measure one *gola*, the round nipple should be two *yavas* and the circle of navel three *yavas*.

(s. 42). The navel should be made deep and have the marks of its whirlpool; the serotum should be three angulas and penis four angulas.

(s. 43). *Hicha* should be eight angulas, fat, rounded and beautiful. The length of the arm is extolled by the learned to be four faces length.

वाहूचाष्टकलौ स्यातां प्रवाहू नवगोलकौ ।
त्रिगोलं करंदीर्घं तु तावती मध्यमांगुलिः ॥ ४४ ॥
कुर्यात् द्विगोलमंगुष्ठं तत्तुल्या च कनीयसी ।
मध्यमाया नखार्द्धेन हीना चानामिकांगुलिः ॥ ४५ ॥
हीना नखेन विज्ञेया मध्यमस्य प्रदेशिनो ।
अंगुष्टस्य तु विस्तारं कल्पयेत् यवा नव ॥ ४६ ॥

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(1) S. °दोघ्नन्तं
(2) S. भावती
(3) T. has मध्यमायायामात् *(gun. moḥi. srad. las)*
(4) S. नखो*
(5) We suggest for it मध्यमाया
(6) T. has भवन्ति
(7) S. यवा नव

[Ś. 44 a b omitted in T.]

sor. gñis. gsum. ni. lag. paḥi. srid
de. yi. srid. du. guṅ. moḥo. (44)

mtho. bon. la. ni. sor. bzi. bya
de. dan. mtshuns. ha. mtheḥu. chun
guṅ. moḥi. srid. las. sen. phyed. kyis
dman. paḥi. sor. mo. min. med. do. (45)

guṅ. moḥi. srid. las. sen. *gan. dman
mdzub. mo. ru. ni. śes. har. bya
mthe. bo. chen. yi. rgya. ru. ni
źen. la. nas. rdog. dgu. yin. te. (46)

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* We suggest daṅ.

(s. 44). The upper arm should be eight *kalas* and the fore-arm nine *golakas*. The length of the hand should be three *golas*, and the middle finger should be so much.

(s. 45). The thumb should be made two *golas*, the little finger also should be equal to it, the ring finger is half a nail less than the middle finger.

(s. 46). The index finger should be known as one nail less than the middle finger. The breadth of the thumb should be made nine *yavas*

सार्द्धमष्टयवं तिर्य्यङ्[1] मध्यमायाश्च योजयेत् ।
उभौ चाष्टयवौ[2] कृत्वा सप्त यवा कनीयँसी[3] ॥ ४७ ॥
कनिष्ठा मूलतो बन्धो[4] मणेः पञ्चाँगुलो[5] मतः[6] ।
तत्प्रमाणेन् जानीयात् तिर्यक् करँतलस्य[7] तु ॥ ४८ ॥

(1) T. has मान *(tshad)*
(2) S. °यवं
(3) T. has ज्ञात्वा *(rig)*
(4) has अनामिका (mtheḥu·chun)-After कनायसी T. has *ses* meaning जानीयात् ।
(5) S. बन्ध°
(6) S. °गुलं
(7) S. मत्म
(8) S. °तलस्यास्तु

phyed. daṅ. bcas. paḥi. nas. brgyad. gyis
guṅ. moḥi. tshad. ni. mdzes. par. bya
gñis. po. nas. rdog. brgyad. du. rig
mtheḥu. chuṅ. ni. nas. bdung. śes. (47)
mthe. ba. chuṅ. rtsa. nas. mkhrig. ma. la
sor. mo. rnams. ni. lna. ru. ḥdod
lag. mthil. dbus. kyi. źen. la. yaṅ
de. yi. tshad. kyi. śes. har. bya. (48)

(s. 47). The breadth of the middle finger should be made eight and a half yavas, that of both should be eight yavas and that of the little finger seven yavas.

(s. 48). From the root of the little finger up to the wrist should be known as five angulas ; the same measurement should be applied for the breadth of the palm.

अंगुष्ठमूलतो बन्धमणे यावत् द्विगोलकम् ।
अंगुष्ठमूलांत्तर्जिन्या मूलं सार्द्धकलं भवेत् ॥ ४९ ॥

अंगुल्यस्तास्त्रिपर्वाः स्युर्द्विपर्वोअंगुष्ठको भवेत् ।
अंगुष्ठस्यांगुलीनां च समपर्वो विधीयते ॥ ५० ॥

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(1) S. °मूली°

(2) T. has द्वयगुलं *(sor. mo. gnis).*

(3) S. कलेत् , T. has. भवेत् *(hgyur)*

(4) S. °यर्धा

(5) S. द्विपचो

(6) T. has कथ्यते *(brjod.)*

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mthe. boḥi. tshigs. nas. mkhrig. maḥi. bar
ji. srid. sor. mo. bźi. yin. no
mthe. boḥi. rtsa. nas. mdzub. moḥi bar
ji. srid. sor. mo. gñis. su ḥgyur. (49)

sor. mo. rnams. ni. tshigs. pa. gsum
mthe. bo. la. ni. tshigs. gñis. ḥgyur
sor. mo. so. so. rnams. kyi. ni
tshigs. pa. rnams. ni. mñam. du. brjod. (50)

(s. 49). From the root of the palm up to the wrist should be two *golakas*, and from the root of the thumb up to the root of the index finger should be measured one and a half *kala*.

(s. 50). *The anguli* (finger) should have three parts and the thumb should have two parts. The parts of the thumb are prescribed to be equal to the parts of other fingers.

सुवृत्ताग्रसूक्ष्माश्च सुसन्धीश्चैव प्रयोजयेत् ।
स्वागुलार्धमखँ तिर्यक् पर्वार्द्धं दीर्घमेव च ॥५१॥
मूलेऽर्द्धचंद्रसंयुक्तं करजं कारयेत्सुधः ।
पाणिं पञ्चागुलं कुर्यात्तत्पार्श्वमगुलद्वयम् ॥५२॥
पूर्णं करतलं कुर्यात् शुभलेखोपशोभितम् ।
हस्तरेखां प्रवक्ष्यामि देवानां शुभलक्षणाम् ॥५३॥

(1) S. सुवर्त्तिता

(2) T. has सुखं सन्धिश्च योजयेत् *(tshigs. ha. rnams. ni bde. bar. sbyar)* for the first *pāda*, T, reads वृत्ताग्रा सूक्ष्म दीर्घाश्च

(3) It is omitted in T.

(4) T. has नखमूलं (sen-moḥi. rtsa. ba)

(5) S. पूर्णं

(6) T. has °रेखा° *(re. khas)*

rtse. mo. zlum. zin. phra. bar. rin
tshigs. pa. rnams. ni. bde. bar. sbyar
so. la. sor. phped. rtse. mo ste
ḥphred. la. tshigs. phyed. de. bzin. du. (51)

sen. moḥi. rtsa. ba zla. phyed. kyi
rnam. pa. can. du. mkhas. pas, bya
phyag. ni. sor. mo. lṅa par. bya
logs. dai. sor. mo gñis. yin. no. (52)

phyag. gi. mthil. ni. gaṅ. bar. bya
dge. baḥi. re. khḥas. ñi. bar. mdzes
phyag. gi. re. khḥa. ḥchad. ḥgyur. ba
lha. rnams. kyi ni. dge. baḥi. mtshad. (53)

(s. 51). The tips should be round and pointed and the joints well defined. The breadth of the nail should be half of its angula, and the length should be half the *parva* (parts).

(s. 52). The wise should make a nail like a half moon at the tip. The *pāṇi* should be five angulas and its side two angulas.

(s. 53). The whole of the palm should be adorned with auspicious lines. I shall now speak of the lines on the hands of god which are marks of auspiciousness.

शंखं पद्मं ध्वजं वज्रं चक्रं स्वास्तिककुण्डलौ ।
कलशं शशिनं छत्रं श्रीवत्साङ्कुशमेव च ॥५४॥
त्रिशूलं यवमालाश्च कुर्वीत वसुधां तथा ।
नाभिगुह्यकयोर्मध्येनोरुमूलं समं करेत् ॥५५॥
द्विवितस्त्यरुदीर्घत्वं जंघा दैर्घ्यं मुखद्वयम् ।
जानुनी द्विकले स्यातां गुल्फावेककलौ स्मृतौ ॥५६॥

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(1) T. has राजाचिह्नम् *(rgyal. mtshan)*

(2) T. has शक्ति *(sa. kti)*

(3) S. त्सांशुक° 1 After अंकुश T. repeats छत्र *(gdugs)*

(4) S. °नोतु°

(5) S. कलेत् : According to T. कुर्यात् *(bya)*, cf. s. 49.

(6) S. दोर्घं

(7) S. द्विकलौ

---

duṅ. daṅ. padma. rgyal. mtshan. daṅ
ḥkhor. la. rdo. rdze. sakti daṅ
ḥkhyil. ba. bum. pa. zla. ba. gdugs
de. bźin. dpal. beḥu. lchags. kyu. gdugs. (54)
rtse. gsum. nas. kyi. phreṅ. ba. daṅ
nor. ḥdzin. gyi. ni. de ñid. bya
lte. baḥi. gsaṅ. baḥi. dbus. dag. ni
brla. yi. rtsa. ba. mtshuṅs. par. bya. (55)
brla. ni. mtho. dor. riṅ. ba. ñid
rje. ṅar. riṅs. su gdon. gñis. bya
pus. mo. la. ni. sor. gñis gñis
loṅ. bu. sor. gñis. gcig. du. śes. (56)

(s. 54,55). The conch, lotus, flag, thunderbolt, wheel, *swastika*, bracelet, pitcher, moon, umbrella, *śrīvatsa*, hook, trident, barley-garland and *Vasudhā*.

The root of the thigh should be measured parallel to the centre of the navel and penis.

(s. 56). The thigh should be two *vitasti* long and the fore part of the leg should be two face's long; the knees should be two *kalas* and the ankle should be known as one *kala* each.

द्विकलौ पार्ष्णिकौ ज्ञेयौ पक्वबिम्बफलाकृतौ ।
अंघ्रेः सप्तागुलं तिर्यगयामेन दशांगुलम् ॥५७॥
चतुर्भागेन पादस्यांगुष्ठायामो विधीयते ।
तत्समा सूचिका हीना मध्यमा द्वियवैर्न तु ॥ ५८ ॥

(1) T. omits पक्व । T. has बिम्बफलाकृतवि

(2) S. अंघ्रे

(3) In T. read *phred. du* for *phreṅ. du* as in our xylographe.

(4) S. °यामं

(5) T. has शिखर apparently used for the second toe.

(6) T. has यवार्धेन *(nas. phyid. kyis)*

rtiṅ. pa. sor. gñis. gñis. su śes
bim. baḥi. ḥbras. bu. smin. pa. bzin
źabo. kyi. phyed. du. sor. mo. bdun
srid. kyi. tshad. du. sor. mo. bcu. (57)

źabo. kyi. bźi. char. gyur. pa. yis
mthe. ba. chen. gyi. ni. srid. du. brjod
de. daṅ. rtse. mo. mtshuṅs. par. śes
guṅ. mo. nas. phyed. kyis. dman. ba. (58)

(s. 57). The heel should be known to be two *Kalas* and of the form of a ripe *bimba* fruit; the breadth of the foot is seven angulas and length ten angulas.

(s. 58). The length of the big toe is prescribed as equal to the one-fourth part of the foot, *sucikā* (second toe ?) should be equal to it, and the middle toe is less by two *yavas*.

अनामिका नखार्द्धेन होनपर्वा कनीयसी ।
अंगुष्ठस्य तु विस्तार एकादशयवाः स्मृतः ॥ ५९ ॥
सूच्यगुंष्ठाकयोरग्रे चान्तरं त्रियवं भवेत् ।
सूची नवयवा तिर्यक् सार्द्धाष्टियवमध्यमा ॥ ६० ॥

---

(1) S. हीना°

(2) T. has दशयवा:

(3) T. has ज्ञातव्य *(ses. par. bya)*

---

miṅ. med. sen. mo. phyed. kyis. so
mtheb. chuṅ. tshigs. pas. dman. paho
mthe. bo. che. yi. źen. du. ni
nas. ni. bcu. ru śes. par. bya. (59)

mtheb. chen. sor. moḥi. rtse. mo. yi
bar. la. nas. ni. gsum. du. ḥgyur
rtse. moḥi. źen. la nas. dgu. ste
phyed. bcas. nas. brgyad. guṅ. mohi. (60)

(s. 59). The fourth toe should be less by one nail and the little toe should be one *parva*; the breadth of the big toe should be known as eleven *yavas*.

(s. 60). The distance between the big toe and the *suci* at the top is three *yavas*, the *suci* is nine *yavas* broad and the middle toe is eight and a half *yavas* broad.

अनामाष्ठयवा तिर्यक् कीर्त्यते मानलक्षणे ।
बालचूतकसंस्थानमंगुष्ठे परिकीर्तितम् ॥ ६१ ॥
कूर्मपृष्ठसमाकारं पारस्योपरि कारयेत् ।
जलौकपदसंस्थाना अंगुल्य परिकीर्तिता ॥ ६२ ॥

---

(1) After this line T. has an extra *pāda*, which is missing in S. and which may be translated as **यवा: सप्तकणिष्ठिका ।**

(2) S. **बात°** । According to T. it reads **बालचूतकसंस्थाना कर्त्तव्यांगुष्ठिका सदा ।**

(3) S. °**गुष्ठल्ये:**

(4) S. **कीर्त्तिता:**

(5) T. has **जलजपद्मसंस्थाना** *(chu. skyes. padma. ḥadra)*

(6) T. has **पादांगुलिनां आकारा:** *(zabs. kyi. sor. mo)*

---

miṅ. med. źen. du. nas, brgyad. daṅ
* mtheb. chuṅ. nas. ni. bdun. rnams. so
tshad. kyi. mtshan. ñid. du. ni. gsuṅs
a. ḥbras. gźon. nuḥi. dbyibs. ḥdra bar
mthe. bo. che. ni. rtag. tu. bya.. (61)

---

* Not in S.

źabs. kyi. bol. goṅ. rus. sbal. gyi
rgyab. kyi. rnam. ha. mtshuṅs. par. bya
źabs. kyi. sor. moḥi. dbyibs. rnams. ni
chu. skyes. padma. ḥdra. har. grags. (62)

(s. 61). The breadth of the fourth toe should be known as eight *yavas* in the rules of measurements. The big toe should be known to be of the form of a raw mango.

(s. 62). The upper part of the foot should be made like the bark of the tortoise and the toes should be known like the leg of a leech (?).

पादो समतलौ कार्यौ शुक्त्याकारा नखा स्मृताः ।
अतः परं प्रवक्ष्यामि परिणाहस्य लक्षणम् ॥ ६३ ॥
[2]षट्त्रिंशदंगुलं ज्ञेयं शिरसः परिमण्डलम् ।
[3]ग्रीवाष्टांगुलि विस्तारा त्रिगुणं परिमण्डलम् ॥ ६४ ॥

(1) T. has नखमध्यं च शुक्तिवत् ।

(2) T. has द्वात्रिंशत्

(3) This line is omitted in T. Here T. seems to have some thing like a commentary: T. omits the last line of this śloka and introduces this commentary from some other source:—

अंगुल्य स्त्रिपंचदश शिरसः परिमण्डलम् । इत्यपि सम्भवति ।

źabs. kyi. mgril. dag. mṅan. par. bya
sen. moḥi. dbus. ni. ña. phyis. bźin
de. nas. gźan. yaṅ bʿad. par. bya
yoṅ. su. zlum. paḥi mtshan. ñid. ni. (63)

sor. mo. sum. cu. rtsa. gnis. kyis
dbu. ni. yoṅs. su. zlum. har. śes
* sor. mo. bco. lña. sum. ḥgyur. gyis
* dbn. ni. yoṅs. su. zlum. por. bya
* źes. pa. ḥaṅ. ḥbyuṅ. ṅo (64)

* Not in S.

(s. 63). The feet should be put on the same level, the nails should be known to be of the form of shells. Now, I shall speak of the characteristics of circumferences.

(s. 64). The circumference of the head should be known to be thirty-six *angulas*; the neck, which is eight angulas broad, should have a circumference thrice as much.

कक्षयो[1] मध्यविस्तारो विंशत्यंगुलिरत्र तु ।
ऊनविंशे[2]कलं कुर्यात्परिणाहेन बुद्धिमान् ॥ ६५ ॥
भुजयोर्मूलमध्याग्रं अष्टषट्चतुरंगुलम् ।
स्वविस्तारप्रमाणेन मण्डलं त्रिगुणं भवेत् ॥६६॥
कुक्षे[3]श्चैव मध्यविस्तारो ज्ञेयः पञ्चदशांगुलः ।
षोडशांगुलि रस्याधः कटिरष्टादशांगुलिः ॥ ६७ ॥

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(1) S. वक्ष° T. has कक्षपुटयो:
(2) S. विंशति°
(3) S. कुक्षे°
(4) T. has स्व *(ran)*

---

mchan. ḥog. dag. gi. dbus. kyi. rgyab
ḥdir. ni. sor. mo. ñi. śu. ste
sor. gñis. bcu. dgu. rnams. kyis. ni
blo. ldan. rnams. kyis. zlum. por. bya. (65)

lag. paḥi. rtsa. ba. bar. daṅ. rtse
sor. mo. brgyad. drug. bźi. yin. te
raṅ. gi. rgya. yi. tshad. kyi. ni
sum. ḥgyur. gyis. ni. zlum. par. bya. (66)

lto. ba. rgya. yi tshad. kyi. ni
sor. mo. bco. lṅar. śes. bar. bya
ḥog. tu. sor. mo. bcu. drug. ste
sor. mo. bco. brgyad. rked. pa. la. (67)

(s. 65). The extent between the arm-pits should be twenty angulas, the wise should make the circumference here nineteen *kalas.*

(s. 66). The top, centre and root of the upper arm should be four, six and eight angulas respectively (in breadth) and the circumference should be thrice its own breadth.

(s. 67). The breadth of the belly should be known as fifteen angulas, lower down it should be sixteen angulas and the waist eighteen angulas.

षड्गोलमूरुमूले च जंघा मध्ये षडंगुलिः ।
जंघान्ते द्विकलं चिन्त्याद्विस्तारेत्वेन पण्डितः ॥६८॥
एतेषामेव सर्वेषां मण्डलं त्रिगुणं भवेत् ।
तथांगुलीनां सर्वेषां वृत्तत्वं यत्र विद्यते ॥ ६९ ॥

---

(1) Not in T.
(2) For this *pāda* T. reads: सार्द्धं विस्तारं तु प्रयोजनम् ।
(phyed. bcas. rgya. ru. rab. tu. sbyr)
(3) T. has अपि (kyaṅ) and adds तथा
(4) Not in T.
(5) T. has ज्ञायते,
(rig. par. bya)

---

sor. gñis. drug. ni. brla. yi. rtsar
byin. paḥi. dbus. su. sor. mo drug
byin. paḥi. mthaḥ. mar. sor. gñis. gñis
phyed. bcas. rgya. ru. rab. tu. sbyr. (68)

de. rnams. kun. kyaṅ. de. bźin. du
zlum. po. sum. ḥgyur. ñid. du. bya
de. bźin. sor. mo. kun. kyaṅ. ni
zlum. pa. bźin. du. rig. par. bya. (69)

(s. 68) At the root, the thigh should be six *golas*, the shank should be six angulis at the centre, at the end of the shank the learned should know it to be two *kalas* in breadth.

(s. 69) With regard to all these, the circumference should be thrice as much, and the same applies to all angulis and to all other case of circumference.

पृष्ठतः शीर्षनिष्कासं[1] कलमेकं प्रकीर्तितम् ।
पृष्ठं वंशं समं कुर्यात् स्फिचौ[3] तुल्यावलंबिते ॥ ७० ॥
उरु च पिण्डिकापार्ष्णिः कुर्यात्तुल्यावलम्बितौ[4] ।
पृष्ठस्य लक्षणं विद्यादेत त्संक्षेपतो द्विजैः[5] ॥ ७१ ॥
मुक्ताहारादि[7] रसनाकटकेयूरकुण्डलम् ।
वस्त्रसाटकविन्यासं शरीरस्थं च कारयेत्[10] ॥ ७२ ॥

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(1) T. has *phyogs. lhag. pa* which may be taken to mean निष्कासं ।
(2) In T. read *grags*.
(3) S. हिचौ, its tibetan translation is not clear.
(4) S. °लम्बि च । T. adds अंगुलि *(sor)* before तुल्य ।
(5) S. विन्द्यात्, T. has विद्यात् *(rig. bya)*.
(6) T. has शासनं, शिष्यते *(bastan)*
(7) After मुक्ता T adds सुवर्ण (*gaser*)
(8) S. कढकैपुर°. we take कठ=कठक ।
(9) For साठक T. has वेश
(10) T. has अलंकरयेत् (अलंकुर्यात्, *barggan. bar. bya*)

---

dbu. yi. rgyab. phyogs. lhag. pa. ni
sor. gñis. phyi. ru. phyed. par. grag (s)
rgyab. kyi. rgyud. ni. mñam. par. bya
ḥphoṅs. ces. mñam. har. ḥphyaṅ. ba la. (70)
ḥbrla. daṅ. rgyiṅ. ba. byin. pa. yaṅ
sor. mñam. bar. ni. ḥphyaṅ. bar bya
rgyab. kyi. mtshan. ñid. rig. bya. ba
de. ni. bsḍus. paḥi. don. gyis. bstan. (71)
mu. teg. gser. gyi. do. śal. sogs
rna. rgyan. dpuṅ. rgyan. lag. gdub. daṅ
gos. daṅ. na. bzaḥ. bkod. pa. yis
sku. yi. gnas. ta. brgyad. bar. bya. (72).

(s. 70) The protrusion of the head from the back should be known as one *kala*, the back should be made like a bamboo and the end of the neck should be on same plane.

(s. 71) The thigh, shank and the heel should be in the same plane; the *Dvija* should know this characteristic of the back part in short.

(s. 72) On the body pearl-garland and others, girdle, bracelets, ear-rings and dressing with clothes should be made.

अथार्च्चानां[1] गुणो दोषो चोच्यतेऽधिकहीनतः[2] ।
दीर्घविस्तारसंयुक्तं दद्यात्स्थानं तु सुस्थिरम् ॥ ७३ ॥
शिरश्छत्रसमं[3] कार्यं धनधान्यसमृद्धिदम् ।
सुभ्रूलेखं[4] ललाटं च ददाति[5] शश्वती श्रियम् ॥ ७४ ॥

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(1) T. has अचीदेवतामानस्य

(2) omitted in T.

(3) T. has समाकारं (dbyibs. lta. bys)

(4) S. °लेखा , T. has भ्रूरुपेन (dbyibs)

(5) S. ददतः , S. reads शाश्वती ददतः श्रियम् ।

---

sku. gzugs. lha. dan. tshad. pa. yi
yon. tan. skyon. rnams. brjod. bya. ste
rin. zin. yans. dan. ldan. gyur. na
gnas. rnams. legs. bar. brtan. bster. (73)

dbu. ni. gdugs. kyi. dbyibs. lta. bus
nor. bu. hbru. ni. legs. hphel. ster
dpral. ba. smin. mahi. dbyibs. legs. pas
rtag. du. dpal. ni. ster. bar. hgyur. (74)

(s. 73) Now, the excellences and blemishes of idols are spoken of with regard to their smallness or bigness. The seat should be well fixed and of sufficient length and breadth.

(s. 74) The head, made like an umbrella, brings prosperity of wealth and corn. The beautiful line of the eye-brow and forehead give eternal prosperity.

सुकृतिः[1] सा भवेदर्च्चा जायते[2] ससुखा[3] प्रजाः ।
कम्बुग्रीवा भवेदर्च्चा सर्वसिद्धिकरी सदा ॥ ७५ ॥
शरीरसिंहसंस्थानं सुभिक्षं[4] बलवर्धनम् ।
भुजौ करिकराकारौ सर्वकामार्थसाधकौ ॥ ७६ ॥

---

(1) S. सुकृता, T. has सुप्रकाराः (bde. sgros)

(2) T. has जयन्ति (rgyal. par. ḥgyur). Tibetan Translator has confounded जायते for जयन्ति

(3) S. समुखा ।

(4) T. has सुवर्ष *(lo. legs)* T. translates here figuratively and not literrally as is always the case.

---

bde. sgros. ni. tsoḥi. ḥdra. ba yis
skye. dgu. bde. bcas. rgyal. bar. ḥgyur
sku. ni. mgrin. pa. duṅ. ḥdra. na
dṅos. grub. thams. cad. rtag. tu. byed. (75)
sku. ni. seṅ. geḥi. dbyibs. ḥdra. pas
lo. legs. daṅ. ni. stobs. ḥphel. ḥgyur
phyag. ni. glaṅ. chen. lag. ḥdra. pas
ḥdod. paḥi. don. kun. sgrub. par. byed. (76)

(s. 75) It the idol is wellmodelled, the subjects become happy and an idol with a conch-like neck is the bringer of all fulfillment.

(s.-76) The body in the lion posture increases strength and superfluity. The arms made like the trunk of an elephant are the fulfillers of all desires.

शस्यसम्पत्करं नित्यं सुदरं[1] च सुभिक्षकृत् ।
रम्भोरुश्छाँगगोवृद्धिग्रीमवृद्धिः सुपिण्डिका[2] ॥ ७७ ॥
सुपादा च भवेदर्च्चा शीलविद्याप्रसाधिका[3] ।
इत्यर्च्चानां प्रशंसोक्ता हीनदोषमथाह च ॥ ७८ ॥

(1) S. सुदरं
(2) T. here also has सुवर्ष (cf. s. 76)
(3) T. has महोरु (barl. pi. che)
(4) S. °छन°
(5) T. adds आकार (*dbyibs*)
(6) S. प्रसाधक
(7) T. reads this *pāda* differently, it may be translated as follows:
दोषात् देशधनक्षयः ।

phyal. legs. ḥbru. rnams. phun. tshogs. śiṅ
rtag. du. lo. legs. rnams. su. byed
brla. yi. che. ni. legs. par. ḥphel
byin. paḥi dbyibs. legs. groṅ. rnams. ḥphel. (77)
sku. yi. źabs. ni. legs. gyur. pas
tshul. khrims. rig. pa. rab. tu. ḥgrub
de. rnams. sku. yi. sdags. brjod. nas
dman. pas. yul. phyogs. nor. rnams. ḥjoms. (78)

(s. 77) (An idol) with a beautiful belly brings wealth of corps and superfluity. One with thighs like the plantain tree increases money and cattle, and one with becoming shanks makes villages prosperous.

(s. 78) An idol with beautiful feet brings perfection of character and learning. Thus are spoken of the excellences of an idol, now the defects and blemishes will be stated.

दुर्भिक्षो राष्ट्रभङ्गः स्यात् हीना विस्तारदैर्घ्ययोः[1] ।
देहहीना भवेत्[2]कुब्जा नासाहीना च रोगिक[3]ः ॥ ७९ ॥
वामदृष्टिः पशोर्नाशमूर्द्धदृष्टि र्धनक्षयः ।
अल्पाक्षीं मण्डलाक्षीं च केकराक्षीं तथैवच ॥ ८० ॥
हीनदृष्टिं[4]मधोदृष्टिं दूरत[5]ः परिवर्जयेत् ।
निम्नकुक्षि भवेदर्च्चा शस्यनाशः सदा भवेत् ॥ ८१ ॥

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(1) S. दीर्घयोः

(2) S. °त्कुक्षो, T. eas. कुब्ज *(rgur. po)*

(3) T. has क्रोधन: *(khro. ba)*

(4) In Ms. all these are in nominative, but we take them in accusitive.

(5) S दुरस्त

źeṅ. daṅ. srid. du. dman. ı a. yis
mu. ge. daṅ. ni. yul. ḥjoms. ḥgyur
lus. dman. gyur. pas. rgur. po. daṅ
śaṅs. dman. pas. ni. khro. ba. daṅ. (79)

gyon. mig. phyug. rnams. zad. byed. ciṅ
steṅ. mig. nor. ni. ni. mdzad. par. byed
mig. chuṅ. mig. ni. zlum. po. daṅ
de. bźin. du. ni. mig. yor. daṅ. (80)

mig. dman. pa. daṅ. ḥog. mig. rnams
riṅ. du. rnam. par. spaṅ. bar. bya
sku. yi. phyal. ni. dman. gyur. na
ḥbru rnams. rtag. tu. ñams. par. byed. (81)

(s. 79) If it is deficient in length or breadth, there would be famine and national breakage. If the idol is limbless, he becomes hunch-backed and if it is noseless, he becomes a diseased.

(s. 80-81) If the sight of the image is turned towards the left, cattle are destroyed, if upwards, there would be loss of wealth. One should avoid an idol with eyes small or round or contracted or defective or cast down. If the idol is made with a deep belly, it will always destroy corps.

ऊरुहीना भवेदर्च्चा गर्भो पतति शाश्वतः ।
त्रयो ह्रस्वा महादोषाः नासिकानेत्रमङ्गुलिः[1] ॥ ८२ ॥
त्रयो दीर्घा महादोषाः[2] जंघा ग्रीवा चिबुस्तथा ।
त्रयः सूक्ष्मा महादोषाः शिरः कर्णश्च नासिका ॥ ८३ ॥
त्रयः[3] स्थूला महादोषाः सन्धिकुक्षिनखस्तदा ।
त्रयो निम्ना महादोषाः हस्तौ पादौ च लोचने ॥ ८४ ॥
त्रयो ह्रस्वा महादोषाः ग्रीवाऽस्यं[4]भुजे[5] एव च ।
इति दोषगुण[6] ज्ञात्वा कर्तव्याच्ची विपाँश्चिता[7] ॥ ८५ ॥

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(1) T. adds *phyag* (हस्त) ।
(2) S. °घोषो
(3) Slokas 84 and 85 ab are omitted in T.
(4) S. °सो
(5) S. °रेवच
(6) We have only *yon* for गुण in T.
(7) Omitted in T. which has विस्फोरयितव्य (*rnam. par. spro. bar. bya*)

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sku. yi. brla. ni. dman. gyur. na
mṅal. gnas. brtan. pa. ltuṅ. bar. ḥgyur
śaṅs. daṅ. spyag. daṅ phyag sor. gsum
thuṅ. ba. rnams. ni. ñes. pa. che. (82)
mgrin. pa. kos. ko. rje. ṅar. gsum
riṅ. ba. rnams. ni. ñes. pa. che
dbu. daṅ. sñan. daṅ. śaṅs. daṅ. gsum
phra. ba. rnams. ni. ñes. pa. che. (83)

[ś. 84 not in T.]

[ś 85 ab not in T.]

de. phyir. skyon. yon. śes. byas. nas
sku. gzugs. rnam. par. spro. bar. bya. (85)

(s. 82-85) If the idol is defectiwe in thighs, there would be permanent abortiou. That is a great defect, if the nose, eye and finger-these three are short, or if the shank, neck, chin are long, or if the head, ear and nose are small, or if the joint, belly and nails are big, or if the hands, feet and eyes are deep, or if the neek, mouth and arms are short. Thd wise after knowing these exallences and defects should make the idol.

(इति नवतालः)

आयामो[1] नवतालस्य परिणाहश्च द्वौ समौ[2] ।
किंचि[3]द्वक्त्रे ध्रुवं चैव अष्टार्द्धं देवमानुषाः ॥ ८६ ॥
मनुष्ये[4]ऽष्टतालं[5] च जनन्यां चार्धसप्तमम्[6] ।
मुखं षट्सप्ततालानां परिणाहसमुच्छ्रयो ॥ ८७ ॥

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(1) S. नवतालस्य लक्षणायामपरिणाहे च द्वौ समौ ।
According to T. it is: आयामे नवतालस्य परिणाहः समं भवेत् ।

(2) After this S. adds संप्रकीर्तित । T. adds after this आत्रेयतिलके इति नवतालक्षणम् , which is omitted in S.

(3) According to T. it is: किंच वक्त्रस्य साद्धीष्टो देवानां मानुषस्य च ।

(4) S. मनुष्यं

(5) T. has अष्ट सप्त वा (*bargyad. daṅ. badun*)

(6) S. परिणाहे समुच्छ्रयम् ।

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srid. du. mtho. dguḥi. tshad. kyi ni
yoṅs. su. zlum. po. mñam. du. bya
* ae. ti. thig. le. źes. pa. las. mtho. dgu. paḥi. mtshan. ñid. do.
yaṅ. na. źal. la. phyed. bcas. brgyad
lha. rnams. daṅ. ni. mi. rnams. kyi. (86)

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* Not in S.

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mi. rnams. la. ni. mtho. brgyad. daṅ
mi. mo. brgyad. daṅ. bdun. yaṅ. yin
dge. ba. drug. bdun. mtho. yis. ni
yoṅs. su. zlum. daṅ. spaṅs. su. mtho. (87)

(s. 86) In the marks of *navatāla*, the length and circumference are both equal. In the case of the mouth of gods and men, it should be eight and a half (?)

(s. 87) In the case of men, it should be eight *tālas*, in the case of women, seven and a half. The mouth in the sixth and seventh *tālas* should be high in circumference.

कीर्त्तितं[1] च यथान्यायमेदात्रेयलक्षणम् ।
दीर्घं चाष्टसुखं कुर्यात्[3] देवीनां लक्षणं बुधः ॥ ८८ ॥
मुखं च षट्कलं कुर्यात्[4] देहं चैकादशकलम्[5] ।
[6]तिर्यक् ग्रीवा स्तनश्चैव [7]अङ्गं चूचुमुखान्तरम् ॥ ८९ ॥

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(1) S. कीर्त्तिताब

(2) S. °निर्मिमिति

(3) S. कृत्वा, T. has कार्य (*bya*)

(4) S. कृत्वा

(5) According to T. we have एकादशांगुलं (*sor. mo. bacu. gacig*)

(6) S. त्रिय°

(7) S. अङ्गै, it is omitted in T. Tibetan reading is not satisfactory.

The metre of ś89 ab, is faulty; we suygest this reading:
देहमेकादशकलं मुखं कुर्यात् च षट्कलम् ।

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de. rnams. mtshan. ñid. rtags. rnams. ni
ji. skad. gsuṅs. bźin. dgod. par. bya
lha. mo. rnams. kyi.. mtshan. ñid. kyi
srid. du. gdoṅ. brgyad. mkhas. pas. bya. (38)

gdoṅ. la. sor. drug. gñis. su. bya
lus. la. sor. mo. bcu. gcig. gis (?) (gñis)
ḥphred. la. mgrin. nas. nu. ma. daṅ
de. bźin. gñis. bo. nu. rtseḥi. bar. (89)

(s. 88) Thus the Ātreyalakṣaṇa is properly propounded. The wise should (specify) the marks of goddesses by making them eight faces in length (?).

(s. 89-90) The face should be made six *kalas*, the middle body eleven *kalas*, the breadth of the neck, the breasts, distances between the nipples—all these in the case of goddesses should be made after the mouth. The middle part should be made eight angulas and the hips are known to be five *kalas*.

सर्वं तत् मुखमर्द्धं च देवीनांच विधीयते ।
मध्यं चाष्टांगुलं कृत्वा श्रोणी पञ्चकला स्मृता ॥ ९० ॥
कटिर्विंशांगुला कुर्यात् ऊरु चैकादशौ कलौ ।
जानुनी त्र्यंगुलौ चैव पिण्डिकाँ विंशदंगुलाँ ॥ ९१ ॥
गुल्फकं द्वयंगुलं कुर्यादेवीनां लक्षणे शुभम् ।
कृत्वा त्रिंशांगुलं चैव शिरसि परिमण्डलम् ॥ ९२ ॥

(1) T. has मुखान्तरम् ।
(2) T. has देहाकारं
(3) According to T. we have पंचांगुलं श्रोणीमध्यं ज्ञातव्यंच दशांगुलम् ।
(4) अङ्कुलाचैव
(5) S. पिण्डी वा:
(6) विंशत् is rather peculiar, we have विंशति । T. has अष्टादशागुलंम् ।
(7) S. गुल्फ
(8) S. °दैवीनां
(9) It is also peculiar use. T. has त्रयास्त्रिंश°

thams. cad. gdoṅ. gi. naṅ. nas. ni
lus. ni. rnam. par. brjod. par. bya
chu. soḥi dbus. ni. sor. lṅa. daṅ
sor. mo. bcu. ru. śes.. par. bya. (90)
rked. ha. sor. mo. ñi. śur. bya
brla. ni. sor. gñis. bcu. gcig. daṅ
pus. mo. sor. gsum. de. bźin. du
rje. ṅar. sor. mo. bco. brgyad. do. (91)
loṅ. bu. la. ni. sor. gñis. bya
lha. mo. rnams. kyi. mtshan. ñid. dge
sor. mo. sum. cu. rtsa. gsum. gyi
dbu. ni. yoṅs. su. zlum. por. bya. (92)

(s. 91) The waist should be made twenty angulas, the thighs eleven *kalas*, the knees three angulas and the shank twenty angulas.

(s. 92) The ankle should be made two angulas, being an auspicious mark of goddesses; the circumference of the head should be made thirty angulas.

पञ्चाङ्गुलं भुजामूलं त्रिगुणं मण्डलं भवेत् ।
त्र्यङ्गुलो मणिबन्धश्च मण्डलं स्यात् तथैव च ॥ ९३ ॥
उरुमध्यं कला षड्भि स्त्रिगुणं परिमण्डलम् ।
मध्ये पञ्चाङ्गुलं जंघामण्डलं त्रिगुणं भवेत् ॥ ९४ ॥
सर्वत्र त्रिगुणं कार्यमङ्गुलीनां तथैव च ।
अपाङ्गलोचनश्चैव स्तनौ तु कटिरेव च ॥ ९५ ॥

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(1) S. भुजौ°

(2) S. मण्डलानान्तथैव च । T. has तथा कुर्यात् च मण्डलम् ।

(3) S. °मध्ये

(4) S. जंघो°

(5) Omitted in T.

(6) S. स्ततो । T. has स्तनौ *(nu. ma)*

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phyag. gi. rtsa. ba. sor. lṅa. yis
sum. ḥgyur. gyi. ni. zlum. por. bya
sor. mo. gsum. gyis. mkhrig. maḥi. mtshams
de. bźin. du. ni. zlum. por. bya. (93)

brla. yi. dbus. su. sor. gñis. drug
sum. ḥgyur. gyis. ni. zlum. por. ḥgyur
byin. paḥi. dbus. su sor. mo. lṅa
sum. ḥgyur. gyis. ni. zlum. por. ḥgyur. (94)

thams. cad. du. ni. sum. ḥgyur. te
sor. mo. rnams. kyaṅ. de. bźin. no
mig. gi. mthaḥ. daṅ. mig. daṅ. ni
nu. ma. de. bźin. rked. pa. rnams (95)

(s. 93) The root of the arm should be five angulas and its circumference thrice as much; the wrist should be three angulas and its circumference should be made similarly.

(s. 94) The centre of the thighs should be six *kalas* and its circumference thrice; the centre of the shank five angulas and its circumference thrice as much.

(s. 95-96) In the case of the fingers and all other parts,

ईषत्[1]त्वेनाधिकं कुर्याद्येन[2] दृष्टिसुखं भवेत् ।
इति[3] देवीलक्षणे अष्टतालः ।

अथातः संप्रवक्ष्यामि बालानां मानलक्षणम्[4] ॥ ९६ ॥
षड्गुणं बालरूपाणां[5] सैनाप[6]त्यं च लक्षणम् ।
विनायकानां यक्षाणां प्रतिमालक्षणं शुभम्[7] ॥ ९७ ॥

---

(1) S. इषित्मानाधिकं
(2) T. has जन *(skye. ba)*
(3) T. has आत्रेयातिलके अष्टताललक्षणम् ।
(4) मान° is omitted in T.
(5) S. °रुपीनां
(6) S. सेना°
(7) T. has षड्गुणं
(8) T. has मानं *(tshad)*

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cuṅ. zad. chad. ni. lhag. tu. bya
skye. bo. blta. na. sdug. par. ḥgyur
ae. tre. yaḥi. thig. le. las. mtho. brgyad. kyi. mtshan. ñid. do.
de. nas. gźan. yan. bśad. bya. ba
byis. pa. rnams. kyi. mtshan. ñid. ni. (96)
yon. tan. drug. gis. byis. gzugs. daṅ
dmag. dpon. yaṅ. ni. yon. tan. drug
logs. ḥdren. gnod. sbyin. rnams. kyi. ni.
gzugs. brñan. tshad. kyi. mtshan. ñid. ni. (97)

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it is similarly three-fold; the corners of the eye, the breasts and the waist should be made a little larger so as to be agreeable to sight.

Thus ends *astatāla* in Devilakṣaṅam.

Now, I shall sheak of the measuing marks of children.

(s. 97) The marks of the idols of children, of generals, of the *Vināyakas*, of *yakṣas* are six-fold and auspicious.

गोलकं मूर्ध्नि विज्ञेयं[1] मुखं षड्गोलकस्य तु ।
ग्रीवा[2] द्वयङ्गुला कुर्वीत देहे विंशाङ्गुलो भवेत् ॥ ९८ ॥
अर्द्धगोलकला नाभ्यां[3] खनितं त्र्यंगुलं तथा ।
ऊँरू[4] सप्तकलं कुर्यात् गोलकं जानुनी तथा ॥ ९९ ॥
पिण्डिकां[5] षट्कलं[6] कुर्यात् गुल्फमेकांगुलं स्मृतम् ।
पार्ष्णिकं[7] त्र्यंगुलं चैव यथावदनुपूर्वशः ॥ १०० ॥

(1) S. विज्ञेया
(2) For the sake of metre, we would suggest कुर्वीत द्वयङ्गुला ग्रीवा ।
(3) T. suggests गभीरं *(zabs)*
(4) S. ऊरु सप्तकला
(5) S. पिण्डकं
(6) T. has षट् अंगुलं *(sor. mo. drug)*
(7) S. पार्ष्णिक ।

mgo. yi. steṅ. du. sor. gñis. śes
gdoṅ. ni. sor. gñis. drug. tu. ḥgyur
mgrin. pa. la. ni. sor. gñis. bya
lus. la. sor. mo. ñi. śur. ḥgyur. (98)
sor. gsum. cha. yi. lto. ba. daṅ.
zabs. suhaṅ. de. bźin. sor. mo. gsum
brla. ni. sor. gñis. bdun. du. bya
pus. mo. de. bźin. sor. gñis. so. (99)
rje. ṅar. sor. mo. drug. tu. bya.
loṅ. bu. sor. mo. gcig. tu. śes
rteṅ. pa. la. ni. sor. mo. gsum.
ji. ltar. sṅon. maḥi. rim. pa. yis. (100)

(s. 98) The head is known to be one *golaka* (high) and the face six *golakas*, the neek two angulas and the body twenty angulas.

(s. 99) The navel should be half a *gola* and one *kalā*, and three angulas deep; the thigh should be seven *kalās* the knees one *golaka*.

(s. 100) The shank should be made six *kalas* and and the ankle one angula, the heel three angulas just as before.

पादौ पञ्चकलादीर्घौ अंगुष्ठं गोलकं ततः ।
सूच्यंगुष्टसमा कार्या हीनाद्वियवमध्यमा ॥ १०१ ॥
नखहीनस्त्वनामा स्यात् पर्वहीना कनीयसी ।
अष्टांगुलेन हिक्कातः बाहुश्चैव नवांगुलः ॥ १०२ ॥

(1) S. °कलं दीर्घं

(2) S. कुर्यात्

(3) T. has हीना यवेन मध्यमा

(4) S. °हीन°, T. has अनामा नखहीनः स्यात् ।

(5) S. °अनामं च

(6) S. हिकासो

(7) T. has बाहुभागः *(dphuṅ. cha)*

rkaṅ. paḥi. srid. du. sor. gñis. liṅa
mthe. boṅ. la. ni. sor. gñis. te.
mthe. boṅ. rtse. mo. mñam. par. bya
nas. kyis. dman. pa. guṅ. mo. ste. (101)
sen. mos. dman. pa. miṅ. med. do.
mthe. chuṅ. nas. kyis. dman. paḥo
sor. mo. brgyad. kyis. mgrin. mtshams. nas
dpuṅ. cha. de. bźin. sor. mo. dgu. (102)

(s. 101) The feet should be five *kalās* long and the big toe one *golaka;* the second toe should be made equal to the big toe and the middle toe less by two *yavas.*

(s. 102) The fourth toe should be one nail less and the little toe one *parva* less. The end of the neck should by eight angulas, and the arm nine angulas.

प्रबाहुः पञ्चगोलश्च करदैर्ध्यं द्विगोलकम् ।
मध्यांगुलं द्विगोलं च नखहीना प्रदेशिनो ॥ १०३ ॥
मध्यमार्द्धनखहीनां कारयेदनामिकाम् ।
अनामिकापर्वहीना दैर्घेऽङ्गुष्ठ कनीयसी ॥ १०४ ॥

(1) S. °दीर्घं
(2) S. मध्यमा°
(3) S. द्वौ गोलं
(4) S. °हीनं, T. has अंगुलहीना *(sor. mos. dpman)*
(5) S. मध्यम्पर्वनखहीनं, According to T. मध्यमायाः नखार्द्धेन हीनां कुर्यात् अनामिका ।
(6) S. कारयेताद्धनातिका
(7) S. दीर्घाङ्गुष्ठ कनीयसा

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lag. ṅar. sor. gñis. lṅa. yin. te.
lag. paḥi. srid. du. sor. gñis. gñis
guṅ. mo. la. ni. sor. gñis. gñis
sor. mos. dman. pa. mdzub. mo. ste. (103)
miṅ. med. guṅ. mo. sen. phyed. kyi
cha. yis. dman. bar. bya ba. ste
miṅ. med. las. ni. nas. kyi. dman
mtheb. chen. mtheb. chuṅ. srid. duḥo. (104)

(s. 103) The forearm should be five *golas*, the length of the hand two *golakas*, the middle finger two *golas* and the index finger one nail less.

(s. 104) The ring finger should be made half a nail less than the middle one and the thumb and little finger should be one *parva* less than the ring finger.

[इति सप्ततालः]

अथातः संप्रवक्ष्यामि षट्तालस्य लक्षणम् ।
द्विकलार्द्धं भवेन्मूर्ध्नि त्रिगुणं परिमण्डलम् ॥ १०५ ॥
षट्कलं मुखमध्यं च कर्णनासाग्रमेव च ।
त्रिकलं ग्रीवामध्ये च कुक्षौ तु षोडशांगुलम् ॥ १०६ ॥

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(1) Omitted in S. T. has आत्रेयतिलके सप्ततालललक्षणम् ।

(2) S. विस्तारेण कलानि च, perhaps taken from margin. We supply षट्तालस्य लक्षणम् from T.

(3) T. has एकाङ्गुलं *(sor. gcig)*

(4) T. has नासा instead of कर्ण ।

(5) S. °करं

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* ae. tre. yaḥi. thig. źes. pa. las. mtho. bdun. gyi. mtshan. ñid. ni
de. nas. gźan. yaṅ. bśad bya. ba
mtho. drug. pa. yi. mtshan. ñid. ni
sor. gcig. mgo. boḥi. steṅ. du. ste
yon. tan. sum. ḥgyur. zlum. por. bya. (105)
sor. gñis. drug. ni. gdoṅ. dbus. la
rna. ba. sna. rtse. de. bźin. du
sor. gñis. gsum. ni. mgrin. dbus. la
lto. dbus. sor. mo. bcu. drug. go. (106).

---

* Not in S.

(s. 105) Now, I shall speak of the marks of the sixth *tāla*. The head should be two angulas and the circumference thrice as much.

(s. 106) The face should be six *kalas*, the distance between the tops of the ear and nose as much, the breadth of the neck three *kalas* and the belly sixteen angulas.

मध्ये कायस्य षड्गोलं कटिश्च सप्तगोलकम् ।
ऊरूमध्यं चतुर्गोलं जानुद्विकलषड्यवम् ॥ १०७ ॥
मध्यंपंचांगुलं ज्ञेयं गुल्फं त्र्यंगुलमेव च ।
द्विकलार्द्धांगुलौ पादौ विस्तरेण प्रकीर्तितौ ॥ १०८ ॥
नवयवोऽङ्गुष्ठ श्चैव अन्तरं त्रियवं स्मृतम् ।
यवाष्टां सूचिकां कुर्यात् यवसप्तां च मध्यमाम् ॥ १०९ ॥

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(1) Not in T.
(2) S. षड्गोलं कायस्य
(3) S. °गोला
(4) S. °षदयच
(5) S. मध्यमं, in T. we have जंघामध्यं *(byin. phi dabus)*
(6) S. प्रकीर्तितम् ।
(7) S. °ङ्गुष्ठकं
(8) S. °सप्तं
(9) S मध्यमम् ।

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lus. la. sor. gñis. drug. tu. ḥgyur
rked. pa. sos. gñis. bdun. yin. no.
brla. dbus. sor. gñis. bźi. yin. te
pus. mo. sor. bźi. nas. drug. go. (107).
byin. paḥi. dbus. la. sor. mo. lṅa
loṅa. bu. de. bźin. sor. mo. gsum
sor. mo. lṅa. yi. rkaṅ. pa. yi
źen. gi. tshad. du. yoṅs. su grags. (108).
nas. dgu. yi. ni. mtheb. chen. te
de. bźin. bar. ni. nas. gsum. mo
nas. brgyad. kyis. ni. rtse. mo. bya
nas. bdun. gyi. ni. guṅ. mo. bya. (109)

(s. 107). The middle part of the body should be six *golakas*, the waist seven *golakas*, the thigh in the centre four *golakas* and the knee two *kalas* and six *yavas*.

(s. 108). The shank should be five angulas, the ankle three, angulas, the feet should be known to be two and a half *kalās* in breadth.

(s. 109). The thumb should be nine *yavas*, the distant to be known to be three *yavas*, the second toe eight *yavas*, the middle toe seven *yavas*.

षड्यवाऽनामिका प्रायः यवापञ्चकनीयसी ।
एवं कारयते विद्वान् पादांगुलं सुशोभनम् ॥ ११० ॥
त्र्यंगुलं[2] च तथा पार्ष्णि र्विस्तरेण प्रकीर्तितः[3] ।
आत्रेयलक्षणे षट्तालस्य लक्षणम् ।
अतःपरं प्रवक्ष्यामि दशतालस्य लक्षणम् ॥ १११ ॥

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(1) S. त्यस्य । The reading appears to be अन्यस्य, which has no meaning here, we suggest प्रायः after T. *(rtog)*

(2) S. त्र्यङ्गुलं, not in T. According to T. S. 111 ab, is: तदंगुलिवत् पार्ष्णिविस्तारः यथोक्तवत् कर्त्तव्यः ।

(3) After this line, S. has अष्ठ चाङ्गुष्ठको चैव यवसप्तंच मध्यमा । This line is not in T. and seems to have been in the margin.

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nas. rtog. drug. gis. min. med. la
mtheb. chuṅ. la. ni. nas. rtog. lṅa
de. bźin. du. ni. mkhas. pa. yis
rkaṅ. paḥi. sor. mo. mdzes. pa. daṅ. (110)
sor. mo. de. bźin. rtiṅ. paḥi. rgya
ji. skad. gsuṅs. bźin. du. bya
ae. tre. yaḥi. thig la. źes pa. las. mtho. drug. gi.
mtshan. ñid. do.
de. nas. gźan. yaṅ. bśad. bya. ba
mtho. bcu. pa. yi. mtshan. ñid. ni. (111).

(s. 110). The Fourth toe should be six *yavas* and the little toe five *yavas*. Thus the learned makes the toes beautiful.

(s. 111). The breadth of the heel is known to be three angulas. Here ends *sattāla* in *Atreyalakṣaṇam*. Now, I shall speak of the marks of the tenth *tāla*.

ब्रह्मणः[1] चर्चिकादेवीऋषीणां ब्रह्मरक्षसां[2] ।
दिव्यानां[3] चैव बुद्धानां कारयेत्[4] प्रतिमाः शुभाः[5] ॥११२॥
एतेषां कारयेत् विद्वानन्येषां नैव[6] कारयेत् ।
द्विगोलकं भवेत् शीर्षं मुखं षड्गोलमेव च ॥ ११३ ॥

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(1) S. ब्रह्म

(2) S. °राक्षसा

(3) T. has केषांचित् देवानां

(4) T. adds बुद्धिमान् *(blo. daṅ. ldan)*

(5) S. शुभम्, not in T.

(6) Not in T., which has it in affirmative, meaning that this as well as others should be done.

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tshaṅs. pa. lha. mo. tsa. ra. ci. kaḥa
draṅ. sroṅ. bram. ze. srin. po. rnams.
gaṅ źig. lha. daṅ. saṅs. rgyas. rnams
blo. daṅ. ldan. pas. sku. gzugs. bya. (112)
mkhas. pas. brtsam. bya. ḥdi. rnams. kyi
gźan. rnams. kyi. yaṅ. de. bźin. bya
gtsug. tor. la. ni. sor. bźi. ḥgyur
bźin. la. de. bźin. sor. gñis. drug. (113)

(s. 112). The auspicious images of Brahman, *Carcikā* goddess, of sages, of Brahma-Rākṣasas, of divine beings and Buddhas should be made.

(s. 113). The wise should make images of these and of none else. The head should be two *golakas* and the face six *golakas*.

ग्रीवा द्विगोलकं कुर्यात् देहं षड्विंशमंगुलम् ।
नितम्बो द्विकलं विद्यात्[2] कटिः[3] पञ्चकलं भवेत् ॥ ११४ ॥
षड्विंशांगुलिका उरु जानू पञ्चांगुले स्मृते ।
षड्विंशांगुलिके जंघे गुल्फे त्र्यंगुलके स्मृते ॥ ११५ ॥
अधोभागः प्रकर्तव्यः पञ्चांगुलसुसम्मितः ।
बाहुभागः प्रकर्तव्य अष्टगोलकमेव च ॥ ११६ ॥

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(1) T. has षट्त्रिंश *(sum. cu. drug).*

(2) S. विद्धि

(3) This pāda is omitted in T.

(4) T. has षट् त्रिंश

(5) T. has त्र्यंगुलं

(6) S. °भागा

(7) S. प्रकर्तव्या

(8) S. °सम्मिता

(9) T. has नव°

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mgrin. pa. sor. mo. bźi. ru. bya
lus. la. sor. mo. sum. cu. drug
de. bźin. dpyi. la. sor. mo. bźi.
[ś. 114 d not in T.) (114).
brla. la. sor. mo. sum. cu. drug
pus. mo. sor. mo. lṅa. ru. śes
rje. ṅar. sor. mo. sum. cu. drug
loṅ. bu. sor. mo. gñis. su. śes. (115).
sor. mo. lṅa. yis. śin. tu. mdzes
ḥog. gi. cha. la. rab. tu. bya
sor. gñis. dgu. yi. de. bźin. du
dpuṅ. paḥi. cha. la. rab. tu. bya (116).

(s. 114). The neck should be two *golakas*, the body twenty-six angulas; the hip should be known to be two *kalas* and the waist five *kalas*.

(s. 115). The thigh should be twenty-six angulas, the knee five angulas, the shank twenty-six angulas and the ankles are said to be three angulas.

(s. 116). The lower part should be made five angulas and well arranged, and the arm eight *golakas*.

दशगोलको विज्ञेयः[1] प्रबाहुको विपश्चिता ।
करपल्लवभागं च षट्कलं तु विजानतु[3] ॥ ११७ ॥
एतेषां चैव मानानां कर्तव्यं शास्त्रचिन्तकैः[4] ।
आत्रेयतिलके दशतालल्क्षणम् ।
अथातः[5] संप्रवक्ष्यामि सप्ततालस्य लक्षणम् ॥ ११८ ॥

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(1) S. विज्ञेया । T. adds

ग्रीवामध्यमुलोवक्त्रं शिखा चैव भवेत्तथा ।
त्रिगोलको भवेत् बाहुरष्टांगुलः प्रबाहुकः ॥

(2) T. has सप्तांगुलं

(3) It is perhaps for विजानातु ।

(4) Cf. S. 118 b.

(5) Not in T.

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† mgrin. mtshams. braṅ. źal. rtse. de. bźin

† sor. gñis. bcu. ru. śes. par. bya

† dhuṅ. pa. la. ni. sor. gñis. gsum

† de. bźin. lag. ṅar. sor. mo. brgyad
lag. paḥi. yal. ga. bsgaṅ. sgaṅ. bźi
sor. mo. bdun. du. śes. par. bya. (117)

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† Not in S.

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ji. ltar. mdzes. par. bya. ba. ni.
śa. yi. ḥkhril. bag. rnams. su. śes
ae. tre. yaḥi. thig. le. źes. pa. las. mtho. bcuḥi. mtshan.
ñid. do.
[ś. 118 cd. not in T.] (118)

(s. 117). The wise should know the fore-arm to be ten *golakas* and the hand sprout should be known to be six *kalas*.

(s. 118). All these measurements should be used by the thinkers of *śastra*.

Thus ends *daśatāla* in Ātreya-tilaka.

Now, I shall speak of the marks of the seventh *tāla*.

शिरस्त्र्यंगुलकं ज्ञेयं[2] मुखं षट्कलमेव च ।
ग्रीवा त्र्यंगुलिका ज्ञेया कम्बुग्रीवां च कारयेत् ॥ ११९
ऊनविंशांगुलं देह[3]मानं वृत्तसुशोभितम् ।
एकांगुलं नितम्बं च गोलकं कटिदेश[4]कम् ॥ १२० ॥
ऊनविंशांगुला ऊरू जानू त्र्यंगुलमेव च ।
ऊनविंशांगु[5]ला जंघा गुल्फमेकांगुलं मतम् ॥ १२१ ॥
त्र्यंगुलं च अधोभागं प्रतिमासप्त[6]तालके ।
अष्टांगुलं प्रकर्तव्यं हिक्कां चांस[7]ाग्रमेव च ॥ १२२ ॥

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(1) S. शिरो, § 119 is omitted in T.
(2) S. विज्ञेया
(3) S. देव° । §. 120-121 are omitted in T.
(4) S. °दशतम्
(5) S. °ङ्गुलं
(6) S. जंघं
(7) S. °तालकम् ।
(8) S. चांस्य°

[§. 119. ommitted in T.]
[§. 120 not in T.]
[§. 121 not in T.]
[§. 122 not in T.]

(s. 119). The head should be known to be three angulas, the face six *kalas* and the neck, which should be made like a conch, three angulas.

(s. 120). The measurement of the body, round and beautiful, should be nineteen angulas. The hip should one anguli, the waist one golaka.

(s. 121). The thigh should be nineteen angulas, the knee three angulas, the shank nineteen angulas and the ankle is considered to be one angula.

(s. 122). The lower portion should be two angulas in an idol of *sapta-tāla*. The end of the neck and the shoulders should be eight angulas.

बाह्वांगुलय विज्ञेया एकताला[1]ः प्रकीर्तिताः[3] ।
प्रबाहुः सप्तगोलैश्च[4] कर्तव्यो[5] मुनिसत्तमैः ॥ १२३ ॥
करपल्लवभागैश्च[6] अष्टांगुलः प्रकीर्तितः[7] ।
मनुष्यस्य[8] प्रमाणं तु कर्तव्यं शास्त्रचिन्तकैः[9] ॥ १२४ ॥
आत्रेयतिलके सप्ततालल्लक्षणम् ।
अथातः संप्रवक्ष्यामि चतुस्तालस्य लक्षणम् ।
एकांगुलं शिरं कुर्यात्मुखं द्वादशमंगुलम् ॥ १२५ ॥

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(1) S. °अंगुलि
(2) S. °तालं
(3) S. °कीर्तितम्
(4) S. °गोलंच
(5) S. °कर्तव्यं
(6) S. °भागंच, cf. ś. 117.
(7) S. प्रकीर्तितम्
(8) S. मानुषस्य
(9) S. °चित्तकैः, cf. ś. 118.

[ś. 123 not in T.]
[ś. 124 not in T.]
[ś. 125 not in T.]

(s. 123). The upper arm is known to be one *tāla*. The forearm should be made seven *golas* by the best sages.

(s. 124). The hand sprout is known to be eight angulas. The measurement of a man should be accordingly made by the thinkers of *śāstras*.

Thus ends *saptatāla* in Ātreya-*tilaka*.

(s. 125). Now, I shall speak of the marks of the fourth *tāla*. The head should be made one angula and the face twelve angulas.

ग्रीत्रामेकांगुलां विद्धि देहं द्वादशमंगुलम् ।
अर्द्धांगुलनितम्बं च काटिमेकांगुलां मेताम् ॥ १२६ ॥
नवांगुलो भवेदूरुर्जानु एकांगुलं स्मृतम् ।
जंघा नवांगुला ज्ञेया गुल्फमर्द्धांगुलं भवेत् ॥ १२७ ॥
अधोभागः प्रकर्तव्य एकांगुलः प्रकीर्तितः ।
चतुष्कलां च विज्ञेया हिक्का चांसाग्रमेव च ॥ १२८ ॥

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(1) S. °वांगुलं
(2) S. मतम् ।
(3) S. नवांगुलं
(4) S. °भागाः, cf. ś. 116 a.
(5) S. °कर्तव्या
(6) S. °कीर्तिताः
(7) S. °कलं
(8) cf. ś. 122 d.

[ś. 126 not in T.]
[ś. 127 not in T.]
[ś. 128 not in T.]

(ś. 126). The neck should be known to be one angula, the body twelve angulas, the hip is considered to be half an angula and the waist one angula.

(ś. 127). The thigh should be nine angulas, the knee is known to be one angula, the shank is to be known as nine angulas and the ankle should be half an angula.

(ś. 128). The lower part should be made one angula as is well known. The end of the neck and the shoulders are to be known as four *kalās*.

बाहुस्त्रिगोलकश्चैव[1] प्रबाहुराङ्गुलाष्टकः ।
सप्तांगुल[2]स्मृतो ज्ञेय[3]ो उच्छ्रि[4]तः करपल्लवः ॥ १२९ ॥
यथाशोभेन विज्ञेयाः कर्तव्या मांसवर्त्त[6]नाः ।
वामनस्य प्रमाणं तु कथितं मुनिसत्त[7]मैः ॥ १३० ॥
[8]आत्रेयतिलके चतुस्तालस्य लक्षणम् ।
महाप्रतिमाविन्यासं प्रवक्ष्याम्यधुना शृणु ।
दशपञ्चाधिकै र्हस्तैः प्रतिमाकन्य[9]सी स्मृता ॥ १३१ ॥

(1) S. °गोलकं
(2) S. °ष्टमंगुलम्
(3) S. °स्मृतं
(4) S. ज्ञेयं
(5) S. उच्छ्रितं
(6) S. °वर्त्तनम् । ś. 130 ab omitted in T.
(7) S. °सत्तमः ।
(8) Omitted in T.
(9) It is a Vedic use for कनीयसी । Vedic use is—*yas* instead of *īyas* in the comparative degree.

[ś. 129 not in T.]
[ś. 130 ab not in T.]
yaṅ. dag. thub. pa. rnams. kyis. ni
thuṅ. nuḥi. tshad. du. gsuṅs. pa. ni. (130).
sku. gzugs. chen. poḥi. bkod. pa. ste
rab. tu. śad. by ı. da. ni. ñon
khru. ni. beo. lṅa. lhag. pa. yaṅ
sku. gzugs. chuṅ. nur. śes. par. bya. (131).

(s. 129). The upper arm should be three *golakas* and the forearm eight angulas. The high hand-sprout is known to be seven angulas.

(s. 130). These should be known in their proper beauty and made round with flesh. These measurements of a dwarf are spoken of by the best of sages.

(s. 131). Thus ends *catustāla* in *Ātreyatilaka*.

Now, I shall speak of the arrangement of the big images, listen. The smallest image is known to be fifteen hands (in length).

द्विगुणा मध्यमा ज्ञेया ज्येष्ठा तु त्रिगुणा स्मृता[1][2]।
अतःपरं[3] न कुर्वीत यदीच्छे च्छ्रेयमात्मनः ॥ १३२ ॥
दग्धा[4] जीर्णा च भग्ना च स्फुटिता चापि देवता।
स्थिता वा स्थाप्यमाना वा सदा दोषकरा भवेत् ॥ १३३ ॥[5]
दग्धामर्चां[6] अनावृष्टिं जीर्णामर्चां धनक्षयम्।
भग्नामर्चां कुलेनाशं स्फुटितां युद्धमादिशेत् ॥ १३४ ॥

(1) S. त्रिणा
(2) S. स्मृताः
(3) T. has परेन
(4) S. यदि°
(5) This śloka (133) is omitted in T.
(6) Not in T.
(7) T. has *brad. par*=scratched
(8) S. युद्धि, T. adds पक्षानां *(phyogs. rnams)*

bar. ma. ñes. ḥgyur. dag. tu. śes
chen. po. rnams. ni. sum. ḥgyur. ro
gal. te. bdag. ñid. dge. ḥdod. na
de. las. gźan. pas. mi. bya. ste. (132).
[ś. 133 not in T.]
sku. ni. tshar. ni. ster. ba. daṅ
yaṅ. na. nor. rnams. brad. par. byed
sku. ni. chag. pas. rigs. ñams. śin
gas. pas. phyogs. rnams. ḥkhrug. par. byed. (134)

(s. 132). The middle-sized image should be twice, and the biggest one thrice as much. If one desires his own welfare one greater than this should not be made.

(s. 133). The image of a goddess, established or being established, if it be burnt, worn out, broken or split up will always be faulty.

(s. 134). A burnt idol brings dearth of rain, a worn out one decrease of wealth. A broken image forebodes destruction in the family and the split up one war.

अर्च्चा वा यदि वा लिङ्गं देवी मातृगणास्तथा ।
शीघ्रमुद्यापयेदेतान्[1] विधिर्दृष्टेन[2] कर्मणा ॥ १३५ ॥
पुष्पार्घं च तथा धूपं नैवेद्यं बलिमेव च ।
दत्त्वा वाससी[3] चैव होमकर्मसमान्वितम्[4] ॥ १३६ ॥
विघ्नशान्त्युदकं[5] चैव वेदमंत्रेण[6] कारयेत् ।
बालरज्जुस्तथा मौञ्जी दुकूलं[8] चौमकं तथा ॥ १३७ ॥

---

(1) S. °देव, T. has एतान् (*de. rnams*)

(2) S. विद्धि°

(3) S. वाससां, T. has वास आदि

(4) S. °मन्वितः ।

(5) T. has स्वस्तिशिवनदीषु

(6) T. has देव°

(7) T. has अर्च्चा

(8) S. दुकूल

---

sku. ḥam. gal. te. le. ṅga. dag
lha. mo. ma. mohi. tshogs. de. bźin
choghi. las. ni. blta. byas. nas
myur. du. rnams. gśegs par. bya (135).
me. tog. mchod. yon. de. bźiṇ. du
spos. daṅ. źal. zas. gtor. ma. daṅ
gos. la. sogs. pa. dpul. bya. źin
de. bźin. sbyin. sreg. las. byas. nas. (136).
dge. daṅ. źi. baḥi. chu. bo. la
lha. yi. snags. ni. bzlas. byas. nas
sku. daṅ. thag. pa. muñź. daṅ
zar. ma. du. khu. la. de. bźin. (137).

(s. 135). Whether it be an idol or a *linga* or *mātṛgaṇa* goddesses, they should be given farewell according to the usual ceremonial rites.

(s. 136—138). Having given flower offering, incense, food offerings, oblations and clothes etc, accompanied with sacrificial rites, the ceremony of propitiatory water accompanied with Vedic *mantras* should be gone through. A rope should be prepared according to the prescribed rules either of hair

विधिरेव समुद्दिष्टो रज्जुश्चात्र विधीयते ।
वृषस्य ककुदे बध्वा आकर्षेत् जीर्णदेवताः ॥ १३८ ॥
शैलामयी भवेदर्च्चा तीर्थे बहूदकेषु च ।
नदीसंगमसंस्थाने तस्मिंश्चैव तु निक्षिपेत् ॥ १३९ ॥
सौवर्णीं राजतीं चैव ताम्रीं पैत्तलीमपि ।
द्रावयेदाग्निना सर्वां यदीच्छेयमात्मनि ॥ १४० ॥

---

(1) एष would be a better reading.
(2) T. has उपरि *(steṅ. du).*
(3) T. has आवहेत् *(spyn. draṅs. la).*
(4) S. शैलमयी, T. has वस्त्रमयी *(gos. kyi. raṅ. bźin)*
(5) S. सौवर्ण
(6) S. रजतं
(7) S. ताम्रं
(8) S. चैत्यमयीमपि, T. has *ra. gan. raṅ. bźin*=पित्तलमयी ।
(9) T. has अग्नौ प्रहरेत् *(me. la. gźu bar. bya).*
(10) S. सर्वे

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cho. ga. bźin. du. blṭas. nas. ni
thag. pa. yis. ni. bciṅs. bar. gsuṅs
khyu. mchog. steṅ. du. bciṅs. nas. ni
lha. rnmas. rñiṅ. pa. spyin. draṅs. la. (138).
gos. kyi. raṅ. bźin. sku. gzugs. ni
chu. ba. chen. poḥi. ḥgram. dag. daṅ
de. bźin. gtsaṅ. po. ḥdus rnams.§ la
de. ru. de. bźin. ḥphaṅ. par. bya. (139).
gser. daṅ. dṅul. daṅ. de. bźin. du
zaṅs. daṅ. ra. gan. raṅ. bźin. yaṅ
gal. te. bdag ñid. dpal. ḥdod na
kun. kyaṅ. me. la. gźu. bar. bya. (140).

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§ For *rnams*, we suggest *gnas*.

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or *munja* grass or silk or linen. Having tied the worn out image on the hump of a bull it should be carried.

(s. 139). If the image is of stone, (it should be carried) to deep waters in a holy place or to a confluence of rivers and be thrown therein.

(s. 140). If one's welfare is desired, an image of gold or silver or copper or brass, should be melted in fire.

दारुमयी भवेदर्च्चा नववस्त्रेण वेष्ठयेत् ।
घृतेन मधुना स्निग्धां[2] दीप्तामग्नौ[3] प्रदापयेत् ॥ १४१ ॥
पाषाणी[4] च भवेदर्च्चा यदि स्यादपि[5] मृन्मयी ।
भुवं[6] खात्वा शिरोमात्रं न्यसेत्[7]तस्यां[8] प्रपूरयेत् ॥ २४२ ॥

(1) T. has *sbaṅ. gis, sbaṅ* meaning malt from which beer has been brewed (S. Das-Dict). It seems impossible that such an impure thing should be used for such a sacred purpose. It is not clear to us. It is, however, evident that this thing rather helps burning.
(2) S. स्निग्धम्
(3) S. दीप्तम्, T. has दीप्ताग्निना प्रदाहयेत् ।
(4) S. पार्थिवी
(5) S. स्यान्मृण्मयीमपि
(6) S. भू खनित्वा, T. has पर्वतपार्श्वभूमिं पुरुषमात्रं खनित्वा प्रतिमां (तत्र) गूढं प्रपूरयेत् ।
(7) We suggest न्यस्येत्
(8) S. तस्मिन् ।

siṅ. gi raṅ. bźin. las. byaṅ. sku
de. bźin. gos. kyis. yoṅs. dril. nas
snum. daṅ. spaṅ. gis. brlan. byas. la
sgron. me. yis. ni. spar. bar. bya. (141).
sa. rdoḥi. raṅ. bźin. las. byuṅ. sku
ri. boḥi. phyod. gyur gaṅ źig. tu
sa. ni. mi. gaṅ. tsam. bkos. nas
sku. gzugs. sbas. te. dgaṅ. bar. bya. (142).

(s. 141). If the image is made of wood, it should be clothed with a new cloth. Having besmeared it with *ghee* and honey, it should be given into the burning fire.

(s. 142). If the image is of stone or of clay, having dug the ground upto the head, it should be put there and filled over.

After s. 142, we have two more ślokas in S. . They seem to have no connection with the preceeding slokas and are not in Tibetan also. They seem to be later additions. We, therefore, donot put them in the body of the text. They are:—

अर्च्चां वा यदि वा लिंगं पुनः शीघ्रं तु स्थापयेत् ।
सर्वलक्षणसंपन्नं विधिदृष्टेन स्थापयेत् ॥ क ॥
द्विजस्य बालवृद्धानां मानुषाणां शुभाय च ।
राजा जयमवाप्नोति शस्यवृद्धिकरो भवेत् ॥ ख ॥

जीर्णोद्धरणमर्च्चानां कृतं येन महात्मना ।
युगकोटिसहस्राणि देवलोके महीयते ॥ २४३ ॥
आत्रेयतिलके जीर्णोद्धारः समाप्तः ॥

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(1) S. °द्धारपम् । T. has *gśegs*=गमनं (honorofic), we take it in the sense of उद्धरणम् meaning to raise and carry T. reads:

जीर्णोद्धरणं कर्म करणीयं महात्मभिः ।
कर्त्तव्या वर्जने शक्तिः देवलोके महीयते ॥

---

sku. gzugs. rñid. pa. gśegs. bya. bya
bdag. ñid. chen. po. rnams. kyis. bya
nus. ni. bya. ba. spod. rnams. su
lha. yi. ḥjig. rten. rnams. kyis. mchod. (143).

---

aeta. yaḥi. thig. le. źes. pa. las. rñid. pa. gśegs. su.
gsol. paho.
* draṅ. srod. chen. po. ae. teḥi. bus. mdzad. paḥi.
sku. gzugs. kyi. mtsham. ñid. rdzogs. so.
mkhan. po. dha. rma. dhara.
sgra. bsgyur. grags. pa. rgyal. mtshan. gyis.
sku. gzugs. chag. tshad. mtshan. ñid. kyis (? ces)
sgra. don. legs. par. bsgyur. ba. yin.

---

* The above is not in Skt. text. It may be rendered thus:

महामुनि आत्रेयकृतं प्रतिमालक्षणं समाप्तम् ।
उपाध्यायधर्मधरेण परिवर्त्तककीर्त्तिध्वजेन प्रतिमामानलक्षणं
शब्दार्थतः सुपरिवर्त्तितम् ॥

(s. 143). The raising and carrying of the old images should be done by the great man, who is glorifiied in the world of gods for thousand crores of *yugas*.

Thus ends the *jīrṇodhāraḥ* chapter in *Ātreyatilaka*.

आत्रेयतिलके जीर्णोद्धारः समाप्तः ॥

This table of measurements occurs only in S. and is omitted in T.:—

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