we apply the suitable limitation on the loose-parameters (on co-ordinates C,D), any required value of a ratio between the chosen sides of triangles would be achieved[12].

Conclusion

From our discussion we find that the precise construction of the hypothetical spherical prototype III of the *Śrīyantra* seal and the real plane II-type specimens, not to speak of their design, would involve a very high level of the mathematical knowledge. As we know, the medieval and ancient Indian mathematicians did not possess knowledge of higher mathematics, even at its golden period (7-12 century A.D.) of outstanding achievements. One of the possible ways to solve this paradox is to suppose the possibility of existence of unknown cultural-and-historical alternative of mathematical knowledge, e.g. the highly developed tradition of the special imagination.

The *Śrīyantra*, as shown here, is a very complicated and many-sided object, and for its deep study it is required to apply efforts by specialists from different fields of knowledge: mathematics, history, ethnography, psychology, philosophy, etc.

Notes and References

[1]A description of the *Śrīyantra* may be found in different tāntric texts: *Tantrarāja Tantra*. ed. J. Woodroffe, Madras, 1954; *Soundarya-lahari* ed. Anantakṛṣna Sāstrī, Madras, 1957; *Kāmakalā-vilāsa*. ed. J. Woodroffe, Madras, 1953; *Bhāvanopaniṣad*. tr. S. Mitra, Madras, 1976; *Gandharva Tantra*. ed. R. C. Kak and H. Shastri, Srinagar, 1934; *Nityaṣoda-sīkarṇava*. with com. Sivananda, Banaras, 1968; *Sākta Upanisads*. tr. A. G. Krishna Warrier, Madras, 1967; and others.

[2]J. Casparic. *Selected inscriptions from seventh to ninth century*. Bundung, 1956; p. 30, 34, 41.

[3]*Atharva Veda*, X, v. 31-4; tr. S. Shamasastry in: *The Origin of the Devanāgarī Alphabets*, Varanasi, 1973.

[4]More deep notion about the ritual significance of the *Śrīyantra* may be received from the excellent monograph by Madhu Khanna: *Yantra: The tāntric symbol of cosmic unity*. London, 1975.

[5]This classification does not include some portrayals with obvious errores, e.g. tops of triangles do not connect with horizontal lines.

[6]Nicolas J. Bolton, D. Nicol Macleod. The geometry of the *Śrīyantra*, *Religion*, London, v. 7, N 1, 1977.

[7]P. H. Pott. *Yoga and Yantra*. Nijhoff, 1966.

[8]Bolton and Macleod, *op. cit.*, and Pott, *op. cit.*

[9]The reproductions on convex surface, see in: Madhu Khanna, *op. cit.*

[10]Fig 8 is represented from the specimen of Philip Rawson, *Tantra. The Indian cult of ecstasy*. London, 1973.

[11]These three portrayals are in: Madhu Khanna, *op. cit.* and Nic Douglas. *Tantra yoga*. New Delhi, 1971.

[12]Similar attempts (in respect to golden proportion and number π) have been undertaken in: Bolton and Macleod, *op. cit.*, which is the only, we know, research of the *Srīyantra* as a mathematical object.

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