

Examples of the Subtle Yoga in the *Vajraḍākatantra* — Critical Editions of the *Vajraḍākatantra* Chapters 11 and 15

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Introduction

The *Vajraḍākamahātantra* (abbr. *Vajraḍāka*) is a scripture belonging to the Buddhist *Cakrasaṃvara* (or *-śaṃvara*) cycle, and can be considered to have been compiled in around the tenth century.¹ This paper intends to provide the first critical editions of Sanskrit texts of the eleventh and fifteenth chapters (*paṭala*) of the *Vajraḍāka* as well as a preliminary analysis of their contents.² Critical editions of their Tibetan translations are also provided here as a backup material.

The titles of the eleventh and fifteenth chapters are respectively "All illusions' manifestation (in the form of an inner fire, cakras, channels, and so on in the body)" (*sarvamāyāvīkurvita*) and "The appearance of the threefold body (in the form of cakras and so on), the appearance of the the continuous series of mantra (as letters visualized on the cakras and in channels), and the deception of untimely death (viz., a practice to avoid untimely death)" (*kāyatrayodayamantratantrodāyākālamṛtyuvañcana*). The main topic of these two chapters is the psychosomatic yoga, in which a practitioner visualizes an inner fire, cakras (*cakra*), channels (*nāḍī*), and mantras (or letters) in his body. In his *Vivṛti* ("commentary")³ on the *Vajraḍāka*, Bhavabhadra names this yoga "Subtle yoga" (*phra mo'i rnal 'byor*, whose Sanskrit can be supposed to be *sūkṣmayoga*) probably because the inner fire, cakras, and channels are elements that constitute one's subtle body (*sūkṣmaśarīra*), which is an invisible collective body of the mental and physical functions that frames the individuality of each practitioner's existence.

1. Manuscripts and Methodology Employed in This Edition

There are two Sanskrit manuscripts of the *Vajraḍāka* that are available. My edition of the eleventh and fifteenth chapters is based on these two manuscripts.

1 As for the date of compilation of the *Vajraḍāka*, see Sugiki (2007) 12-21, 104-107. Judging from the borrowing and lending relations of lines between Sanskrit scriptures, the *Vajraḍāka* could be supposed to come after the *Herukābhīdhānatāntra* (also named *Cakrasaṃvaratantra*) (around the 9th century), the rise of the Ārya school of the *Guhyasamāja* cycle (the 9th century), and the instruction of the Kaula system of holy sites (the 22nd chapter) of the *Kubjikāmatatantra* (around the 9th century), and be safely stated to come before the *Muktāvalī* of Ratnākaraśānti (the 11th centuries), and the *Ḍākārṇavatāntra* (belonging to the latest stage of the *Cakrasaṃvara* scriptural cycle).

2 Critical editions of some chapters of the Sanskrit *Vajraḍākatantra* have been published in Sugiki (2002) (chaps 1 and 42), Sugiki (2003) (chaps 7, 8, 14, 18, 22, 36, and 38), Sugiki (2008) (chaps 44 and 48), and Sugiki (2016: forthcoming) (chap 19).

3 The *rGyud kyi rgyal po chen po dpal rdo rje mkha' 'gro zhes bya ba'i rnam par bshad pa* (whose Sanskrit title given in the translation is *Śrīvajraḍākanāmamahātantrarājasya vivṛtti*) of Bha ba bha dra (Bhavabhadra), Tib: D, Tohoku no. 1415, 72b2.

- C: The Asiatic Society of Bengal, Kolkata (Calcutta), Śāstrī catalogue (*A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection under the Care of the Asiatic Society of Bengal*, Vol. 1, 1917, Calcutta) no 72, Accession no G3825 (Chapter 11: 33r6-34v3, Chapter 15: 38r6-39v3), palm leaf (126 leaves), undated, old Newar script of 14-15 centuries.
- T: The library of the University of Tokyo, Tokyo, Matsunami catalogue (*A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library*, 1965, Tokyo) no 343, 44b1-48b3 (Chapter 11: 30v4-31v7, Chapter 15: 35r5-36v7), palm leaf (108 leaves), dated NS 291 (1171 CE), old Newar script.

The text of their Tibetan translation (abbr. Tib) here edited is based on these two versions:

- D: A version in the sDe dge edition, Tohoku university catalogue no 370, Chapter 11: 33r1-34v6, Chapter 15: 38r1-39r5.
- P: A version in the Peking edition, Otani university catalogue no 18, Chapter 11: 261v2-263r1, Chapter 15: 266v7-268r5.

As an Indian commentary on the *Vajradāka*, I used Bhavabhadrā's *Vivṛti* (Only its Tibetan translation is available — Tib: sDe dge edition [Tohoku no. 1415] Chapter 11: 72v1-78v4, Chapter 15: 88v6-96v1).

One passage in the eleventh chapter and most passages in the fifteenth chapter of the Sanskrit *Vajradāka* closely resemble those found in several other works whose Sanskrit manuscripts or editions are available. Those works are the *Hevajatantra* (abbrev. *Hevajra*), Chapter 1 of Part I; the *Herukābhīdhānatantra* (also named *Cakrasaṃvara* or *Laghusaṃvara*: abbrev. *Herukābhīdhāna*), Chapter 35; the *Sādhananidhi* of Kambala (a commentary on the *Herukābhīdhāna*: abbrev. *Sādhananidhi*), Chapter 35; the *Samputodbhavantra* (abbrev. *Samputodbhava*), Sections 3 and 4 of Chapter 6; the *Śrīcakrasaṃvarasādhana* of Kṛṣṇācārya; and the *Vasantatilakā* of Kṛṣṇācārya, Chapter 10. In order to edit the Sanskrit text of the *Vajradāka*, I draw on Sanskrit manuscripts and editions of those works. (I have noted the parallel passages found in those works in the Notes (Sanskrit Parallels) section of the present paper.) The used Sanskrit manuscripts and editions of these works are as follows:

Hevajra: Skt ed., Snellgrove (1959) and Tripathi and Negi (2001).

Herukābhīdhāna: Skt ed., Gray (2012).

Sādhananidhi: Skt ms., NGMPP Reel no. B31/20. Skt ed., my unpublished edition.

Samputodbhava: Skt mss., L: Cowell and Eggeling (1876) catalogue no. 37 and To: Matsunami (1965) catalogue no. 428. Skt ed., my unpublished edition.

Śrīcakrasaṃvarasādhana: Skt ed., Sugiki (2000).

Vasantatilakā: Skt ed., Rinpoche and Dwivedi (1990).

All these works belong to the traditions of Buddhist Yoginītantra literature.

Some grammatical peculiarities are found in the eleventh and fifteenth chapters of the *Vajradāka*. They occur to accommodate the meter:

vidhīyate (11.3b) for some active form of the same verb; *mudrābhi* (11.13a) for *mudrābhiḥ*; *vyāghracarmāvṛtā kaṭiḥ* (11.20b) for *vyāghracarmāvṛtakatiḥ*; *-dhvanibhi nādataḥ* (15.9d) for *-dhvanibhir nādataḥ*; *kala-* (15.12b) for *kalā-*; *tantu* (15.13b) for *tantubhir*; *dvau* (15.14a) for

dvābhyāṃ; pāśa (15.16d) for *pāśena*; and *khaṭvāṅga* (15.33b) for *khaṭvāṅgaṃ*.

However, there are also verses in the edited chapters in which the metrical rule is not strictly followed. Overs or shorts of syllable, wrong application of a long or short syllable, or the omission or addition of a *pāda* often occur in verses in Buddhist Tantric scriptures.⁴ In the edition, I have indicated hypermetrical *pādas*, hypometrical *pādas*, and other unmetrical *pādas* (i.e., verses in which a heavy or light syllable is wrongly applied) by signs “e,” “o,” and “u,” respectively. I have shown the omission or addition of a *pāda* by “◇” (representing the place of *pāda* division). Although these irregularities make the analysis of meter difficult, all verses in the edited chapters can be considered to be *śloka*. Among those that are not unmetrical, most verses are *pathyā*, and *pādas* 11.3c, 11.19c, 11.19e, 15.14a, and 15.16c are *ra-vipulā*.

Signs used in the editions are as follows:

ac	ante correction
add.	added in
cf.	confer
conj.	conjecture
corr.	correction of orthographical variants
em.	emendation
m.c.	<i>metri causa</i>
n.e.	no equivalent in
om.	omitted in
pc	post correction
r	recto
v	verso
-m	hiatus-filling m
◇	marks <i>pāda</i> division (<i>pāda</i> ◇ is odd <i>pāda</i> , and ◇ <i>pāda</i> is even <i>pāda</i>)
<i>pāda</i> ^e	hypermetrical <i>pāda</i>
<i>pāda</i> ^o	hypometrical <i>pāda</i>
<i>pāda</i> ^u	other unmetrical <i>pāda</i>
..	an <i>akṣara</i> illegible due to blurring
.	part(s) of an <i>akṣara</i> illegible due to blurring
++	an <i>akṣara</i> illegible due to damage of leaf
+	part(s) of an <i>akṣara</i> illegible due to damage of leaf
'	<i>avagraha</i> (in Sanskrit)
< >	contain <i>akṣaras</i> added in manuscript
{ }	contain <i>akṣaras</i> cancelled by means of small stroke(s)
{ { } }	contain <i>akṣaras</i> cancelled by erasure
< >	contain emendational additions
˘	<i>virāma</i>
⊙	string-hole
˘	<i>kākapāda</i> added at the top of the line

4 With regard to the metrical irregularities found in the *Buddhakapālatantra* (a Buddhist Tantric scripture), see Luo (2010) xliii-xliv.

^	<i>kākapāda</i> added at the bottom of the line
/	<i>daṇḍa</i> or <i>shad</i>
//	<i>dvidanḍa</i> or <i>nyis shad</i>
‡	line-filling sign (broken <i>daṇḍa</i>)
*word(s)	Sanskrit word(s) reconstructed from Tibetan translation
† word(s) †	Sanskrit word(s) which do(es) not make sense to the editor

In footnotes the accepted readings are marked by a lemma sign ‘]’. This is followed by variant readings (including a Tibetan translation suggesting a variant Sanskrit reading), which are divided by semicolon ‘;’, and parallels in other work (if they can be found). For example, “prasiddhikarā-] T; prasiddhakarā C. cf. prasiddhikarā *Herukābhīdhāna* (35.2a)” in the Sanskrit edition of the *Vajradāka* (15.1c) means: “I have accepted T’s reading ‘prasiddhikarā’; I have not accepted C’s reading ‘prasiddhakarā’; and it is ‘prasiddhikarā’ in the parallel verse found in the *Herukābhīdhāna* (chapter 35, verse no. 2a).”

Punctuation as well as division into verses or paragraphs is editorial. I used *daṇḍas*, double *daṇḍas*, and commas as punctuation marks. I have not reported conventional *daṇḍas* except for those suggesting a different syntactical interpretation. I have consistently applied the classical rules of *sandhi* except for cases in which the rules are not followed to accommodate the meter. Orthographical variants that I have not reported are: gemination of consonants after *-r*, degemination of *t* before *-v*, nonoccurrence of *avagraha*, and nonapplication (or misapplication) of *sandhi*, except for those suggesting a possibility of different interpretation. However, when they appear in the apparatus, I have noted them. I have corrected all the words *ūrdha* to *ūrdhva* without report.

2. Contents of Chapters 11 and 15 of the *Vajradāka*

Let us overview the contents of chapters 11 and 15 of the *Vajradākatantra*. Since descriptions in these chapters are not detailed, we investigate comments and interpretations in the *Vivṛti* chapters 11 and 15, too.

2.1. Chapter 11

The eleventh chapter consists of two instructions: (I) the yoga of cakras and channels in the body of a practitioner, which is named "subtle yoga" in the *Vivṛti* and (II) practices of attraction (*ākaraṣaṇa*) based on the "subtle yoga." They can be summarized as follows:

(I) 11.1-17: The subtle yoga

11.1-2:

The text mentions the name and functions of an inner fire. The fire is named "Mahāmāyā" (“great illusion,” which is also a name of the consort of *Vajradāka*). It is also called "Mahāvidyottamā" (“the highest of the great Vidyās”). It is a Vidyā (“knowledge”) that brings the supreme perfection (*paramasiddhividyā*) (and the “supreme perfection” means the state of the Buddha according to the *Vivṛti* [72b3]). It produces all powers, or virtues, that Lord is complete with (*sarvaiśvāryakārikā*), and it subjugates all creatures (*sarvasattvadamanī*).

11.3-6:

The text explains characteristics of the emanation cakra (*nirmāṇacakra*) in the navel area as well as characteristics of the inner fire named Mahāmāyā that appears on the emanation cakra. The *Vivṛti*

says that the emanation cakra is of the shape of a lotus of sixty-four petals; the letter Aṃ (viz., the letter A with the *candra-bindu* above its head) is placed on a moon disk at the center of the lotus; the *bindu* of the letter Aṃ blazes in the form of a white fire; the eight groups of letters of the Sanskrit alphabet (viz., the A-group, Ka-group, Ca-group, Ṭa-group, Ta-group, Pa-group, Ya-group, and Śa-group) are respectively put on a moon disk on eight petals of the lotus that face the eight directions (viz., the four cardinal directions and four intermediate directions); and the lotus, its petals, and the letters are all looking upward (73v2-v5).

11.7-9ab:

The text explains characteristics of the dharma cakra (*dharmacakra*) in the heart. According to the *Vivṛti*, the dharma cakra is white; it is of the shape of a lotus of eight petals; the letter Hūṃ (looking downward) is placed on a moon disk at the center of the lotus; the letters Aṃ, Iṃ, Uṃ, and Eṃ (all looking downward) are put on four petals that face the four cardinal directions; and the letters Ya, Va, Ra, and La are placed on the other four petals that face the four intermediate directions (74r7-v1).

11.9cd-10:

The text explains characteristics of the enjoyment cakra (*sambhogacakra*) in the throat. According to the *Vivṛti*, the enjoyment cakra is red; it is of the shape of a lotus of sixteen petals (looking upward); the letter Oṃ (looking downward) is placed on a moon disk at the center of the lotus; the letters Āṃ, Īṃ, Ūṃ, and Aiṃ (all looking downward) are put on the petals that face the four cardinal directions; and the letters Ya, Ra, La, and Va are placed on the petals that face the four intermediate directions (74v2-v4).

11.11-13ab:

The text explains characteristics of the great bliss cakra (*mahāsukhacakra*) in the head. According to the *Vivṛti*, the great bliss cakra is of the shape of a lotus of thirty-two petals of various colors; sixteen of the thirty-two petals look upward and the other sixteen downward (that is, an upward petal and a downward petal are arranged alternately); the letter Haṃ (looking downward) is located on a moon disk at the center of the lotus; and the sixteen vowels with the *candra-bindu* above their heads (viz., Aṃ, Āṃ, Iṃ, Īṃ, Uṃ, Ūṃ, Ṛṃ, Ṝṃ, ḷṃ, Ḹṃ, Eṃ, Aiṃ, Oṃ, Auṃ, Aṃ, Aḥ) are put on the sixteen petals that look downward (75r2-r3).

11.13cd-17ab:

Further explanations are given to the yoga described above. For a practitioner who performs this yoga, there are no external practices of observance (*vrata*), rosary (*akṣasūtra*), mantra, keeping (*dhāraṇa*), or fire ritual (*homakarma*). This yoga consists in mandalas of mantra (*mantramaṇḍala*), their forms (*saṃsthāna*), and the dharma (*dharmā*). According to the *Vivṛti*, they indicate the four cakras (on which letters are arranged), their lotus forms, and the “keeping” (*’dzin pa = *dhāraṇa*) (which means going and coming of rays projected from letters inside the body), respectively (75r7-v1). If he performs the yoga for six months, he will be equal to Vajrasattva.

11.17cd:

It is informed that all above were taught by the Lord, who is the Vajra-holder (*vajrin*), Vajraḍāka, and the Supreme Bliss (*paraṃ sukham*).

(II) 11.18-37: Practices of attraction based on the body theory of the subtle yoga

11.18-21:

The text explains a practice of attracting a particular person. The *Vivṛti* interprets the instruction as follows — Having practiced preparatory meditations (such as making offering to masters, confession of sins, and so on) and having contemplated that everything is empty, a practitioner visualizes Mt.

Sumeru and meditates that he is manifested as the Goddess Mahāmāyā: She is manifested from a rope developed from the letter Maṃ (which is dark blue and whose rays are reddish) surrounded by the vowels and consonants on a moon disk, which was produced from the letter A on the origin of existences (*dharmodaya*, namely, the *bhaga*) placed at the center of a lotus of eight petals in a divine castle that was developed from the letter Bhrūṃ on the summit of Mt. Sumeru. Mahāmāyā is dark-blue, emits dark-blue fires, is of one face with three eyes and of four arms, makes her yellow hair stand on end, is adorned with all good ornaments, wears a tiger skin on her waist, holds a rope, a hook, a bow and an arrow, and stands in the shooting posture (*g'yon brkyang gis bzhugs pa*, **pratyālīḍhapada*). He visualizes eight goddesses standing in the same shooting posture on the eight petals of the lotus in a divine castle. Then he keeps meditating them with the mantra "oṃ aṃ maṃ hūṃ." Subsequently, he, who is Mahāmāyā, visualizes in his heart the letter for paying homage (*phyag 'tshal ba'i yi ge*, which, I guess, is the letter Aṃ because the text says *ādi-akṣara* [11.21b]), whose color is reddish sapphire. Then he meditates that the letter emits a ray whose color is reddish sapphire; the ray goes out of his body through his right nostril; the ray goes into the body of the targeted person (viz., the person whom he wants to attract) through his/her left nostril; the ray captures the target's consciousness (*rnam parshes pa*, **viññāna*, which is red and is of the size of a barley grain) in his/her heart; the ray holding the target's consciousness goes out of his/her body through the right nostril; the ray comes back into the practitioner's body through his left nostril; the ray proceeds to the practitioner's heart and makes the target's consciousness absorbed into the practitioner's consciousness; and the target's body is carried to his front with the wind of a wind disk. By this meditation, he can actually make the targeted person come to him. (76r5-77r2)

11.22-25:

The text explains a practice of attracting any ones (such as humans, Brahman, Viṣṇu, Rudra, and other superhuman beings) dwelling in the three worlds. In the *Vivṛti*, this practice is named "Attraction to the feet" (*rkang pas dgug pa*, **pādākarṣaṇa*) (77v1 and 77v2)⁵ and interprets the instruction as follows — Having meditated that he is Mahāmāyā, the practitioner visualizes the letter Āḥ (which is red) on a moon disk in his heart. By means of a ray projected from the letter Āḥ, he draws the consciousness of anyone in the actual three worlds (i.e., heaven, earth, and underground) into his body in the same way as the practice of attraction of a particular person explained earlier. (77r2-v1)

11.26-27ab:

The text gives an instruction of a practice of attracting a "lump" (*piṇḍākarṣaṇa*). In the *Vivṛti*, the instruction is interpreted as follows — Having meditated that he is Mahāmāyā, a practitioner contemplates that the targeted person rides on a fire disk, is urged and drawn by the wind of a wind disk, is locked by an earth disk, and is washed with water of a water disk. Subsequently, he visualizes a wind disk, a water disk, a fire disk, and an earth disk in the head, throat, heart, and abdomen of the target's body, respectively. Then he visualizes the letter Maṃ on each of the four body areas of the target and recites it. By this practice, he can actually attract the targeted person. (77v1-v5) (Probably the word "lump" means the target's body.)

11.27cd-30:

A practice of attracting semen (*śukrākarṣaṇa*) is explained. The *Vivṛti* interprets the instruction as follows — A practitioner meditates that he is Vajraḍāka residing at the center of a lotus of eight

5 This name "Attraction to the feet" appears to be derived from the term *pādākarṣaṇa* (which is a name of a deity born from the soles of the feet of Vajrapāṇi), whose function is to draw Maheśvara and his consort to the soles of the feet of Trailokyavijaya ("subjugator of the three worlds," the terrifying form of Vajrapāṇi) for subjugation under the feet. (The *Sarvathāgatātattvasaṃgrahasūtra*, Skt ed. (Horiuchi 1983), chapter 6, 720-723.)

petals. Vajraḍāka is manifested from the imperishable letter Hūṃ, is white, is of four faces, holds a vajra (*vajra*), a staff (*khaṭvāṅga*), a skull bowl (*kapāla*), and a cup (*caṣaka*, which indicates a skull bowl in the form of an oyster shell), and has a crescent moon on his head. He also meditates that four goddesses (viz., Pātānī, Māraṇī, Ākarṣaṇī, and Narteśvarī) reside on four petals of the lotus that face the four cardinal directions. Subsequently, he draws in meditation the targeted person by means of four disks of the four elements (viz., wind, fire, earth, and water) in the same way as in the practice of attraction of a lump described earlier. Then he contemplates that he produces a circle of Yoginīs, perforates the forehead of the target, draws the target's semen through the forehead, and puts the target's semen into the skull bowl in his hand. (77v5-78r3)

11.31-33ab:

The text explains a practice of attracting liquor (*madyākarṣaṇa*). The *Vivṛti* interprets the instruction as follows — A practitioner meditates that he is Lord (whose name is not given) born of the letter Vi placed at the center of a vajra. The Lord is yellow, is of four faces and four arms, wears a crown made of skulls on his head, holds a rope to which a vajra mark is attached (*vajrapāśa*) with one of the left hands that assumes the finger-threatening posture (*tarjanī*) and a skull bowl with the remaining left hand, has a blazing vajra and a hook in his right hands, and is of the face of a horse. Then he draws liquor to him. (It is not explained in detail how he draws liquor.) (78r3-r6)

11.33cd-36:

A practice of attracting blood (*raktākarṣaṇa*) is explained. In the *Vivṛti* it is interpreted as follows — A practitioner meditates that he is Vajraḍāka. Vajraḍāka is born of a Vajra-sword developed from the letter Raṃ surrounded by the vowels and consonants, is red, wears a garland made of skulls, is adorned with all good ornaments, is of four faces and four arms, and is of the face of a jackal, and holds a staff, a skull bowl, a Vajra, and a sword. He is surrounded by the four Yoginīs (viz., Pātānī and other three), who all have the face of a jackal, and by skull bowls. Subsequently, he visualizes the targeted person and perforates the chest of the target with the weapons that he holds. Then he, together with the Yoginīs, sucks the target's blood through the perforated area of the target's body until the target becomes dried up. (78r6-v3)

11.37:

It is informed that all above were taught by the Lord, who is the Vajra-holder, Vajrasattva, a Tathāgata, and Vajraḍāka (who is the fusion of all Dākinīs).

2.2. Chapter 15

The fifteenth chapter consists of two topics: (I) the yoga of cakras and channels in the body of a practitioner, i.e., the subtle yoga, and (II) a practice of deceiving untimely death (*akālamṛtyuvañcana*).

(I) 15.1-32: The subtle yoga. Characteristics of the four cakras described in the *Vivṛti* are the same as those in the eleventh chapter.

15.1-2ab:

The text gives a brief description of the function of mantras (letters) that are visualized on cakras and in channels.

15.2cd-3ab:

Characteristics of the emanation cakra in the navel area are explained.

15.3cd-4ab:

Characteristics of the dharma cakra in the heart are explained.

15.4cd-5ab:

Characteristics of the enjoyment cakra in the throat are explained.

15.5cd:

Characteristics of the great bliss cakra in the head are explained.

15.6-9ab:

The text explains characteristics of the left channel (which is generally named *lalanā*) and the right channel (generally named *rasanā*). The left and the right channels are respectively called "moon" and "sun." According to the *Vivṛti*, the left channel runs downward from the great bliss cakra in the head to the emanation cakra in the navel area; the right channel runs upward from the emanation cakra to the great bliss cakra; and the two channels are connected together in the great bliss cakra and in the emanation cakra (92r1-r2). In the two channels, there is a row of the twelve vowels of the Sanskrit alphabet (viz., A, Ā, I, Ī, U, Ū, E, AI, O, AU, Aṃ, Aḥ) facing upwards, which are sandwiched between two rows of the consonants of the Sanskrit alphabet facing downwards. This is the way the vowels and consonants are visualized in the two channels according to the passage in the *Vajraḍāka* as well as in the parallel passages found in the *Sādhananidhi* and *Samputodbhava*.⁶ However, the *Vivṛti* says that a row of the twelve vowels sandwiched between two rows of the consonants faces upwards in the right channel and faces downwards in the left channel (92r2-r4).

15.9cd-11:

The text explains characteristics of Vajraḍāka. According to the *Vivṛti*, this passage expounds the Luminous (*'od gsal ba*, **prabhāsvara*) (which is a form of the truth taught in esoteric Buddhism) in terms of the nature of Vajraḍāka (92v3-v4).

15.12-18:

The text deals with the yogic union of the "wisdom" (*prajñā*) and the "means" (*upāya*). The text contains several code words, and the *Vivṛti* gives three interpretations closely related together and one interpretation made from a completely different viewpoint. The first interpretation is that the text describes a meditation of inner rays, in which the letter Aṃ on the emanation cakra (representing Lordess) and the letter Haṃ on the great bliss cakra (representing Lord) are linked together by means of rays projected from these two letters (93v3-v6). The second interpretation is that the text describes a physical practice of sexual yoga between a male practitioner and his female partner (93v6-94r2). The third interpretation is that the text explains the Fourfold Bliss (viz., the *ānanda*, *paramānanda*, *viramānanda*, and *sahajānanda*) (94r3-v5). The fourth interpretation is that the text explains a practice of attracting a person by meditating any appropriate goddess (such as Pātānī and others), who holds a rope, a hook, a vajra, and a pestle (*muṣala*) in her hands and who takes the target's consciousness and carries it to the practitioner (95v5-v7).

15.19-24ab:

The text describes some aspects of practices centered on the body and the truth that is experienced through the practices.

15.24cd-25:

The text explains a meditation of mantra circulation. The *Vivṛti* interprets the instruction as follows — There are two kinds of practice: (I) good practices (such as pacifying), which bring benefits and (II) cruel practices, which give damage to enemies. A practitioner begins (probably in meditation) a sexual yoga with an appropriate goddess, and during the sex with her he meditates that a mantra bound in a circle circulates between his body and the goddess's body. In good practices, the mantra

⁶ See Notes (Sanskrit Parallels) of the present paper: 15.6cd-8: *Samputodbhava* and 15.7cd-8: *Sādhananidhi*.

goes out of the practitioner's body through his penis, comes into the goddess's body through her vagina, goes out of the goddess's body through her mouth, and comes back into the practitioner's body through his mouth. In cruel practices, the direction of the circulation of mantra is reversed (95v7-96r4).

15.26-32:

The text details the yoga of the inner fire named Mahāmāyā. A practitioner meditates as follows — The inner fire, Mahāmāyā, is ignited on the circle in the navel area (viz., the emanation cakra) with the wind of karma (*karmamāruta*). The fire is a hundred-thousandth of the point of a hair in size, and it looks like a mass of flashes of lightening. The fire blazes upward, enters the dharma cakra in the heart, and burns (letters put on) the dharma cakra. Then the fire passes the enjoyment cakra in the throat, and it goes out from the body both through the right nostril and through between the eyebrows. Subsequently, the fires spread and go into the bodies of Buddhas and Bodhisattvas in the ten directions through their left nostrils. The fires enter the cakras in the heads (viz., the great bliss cakra) of the Buddhas and Bodhisattvas, burn them, (take bodhicittas or amṛtas [immortal nectars] produced in the great bliss cakras in the heads of the Buddhas and Bodhisattvas,) and go out from their bodies. The fires (holding bodhicittas or amṛtas) come back into the body of the practitioner and enter the great bliss cakra in his head. Then the bodhicittas, or amṛtas, drip from the great bliss cakra to the dharma cakra and cause the experience of bliss of the burnt letters (which represent the Five Buddhas). Finally they drip into the emanation cakra and reside there. This is the whole process of the yoga described in the text. The *Vivṛti* comments that it is a form of the yoga of Caṇḍālī (96r4-r5). The *Samputodbhava* and Kṛṣṇācārya's *Vasantatilakā* have almost the same teachings.⁷ The fire is named "Nairātmā" in the former scripture and "Vārāhī" in the latter scripture.⁸

(II) 15.33: A practice of deceiving untimely death. According to the *Vivṛti*, a practitioner visualizes any appropriate goddess (such as Pātānī and so on) who holds a staff and a skull bowl filled with the fivefold immortal nectar. The practitioner asks the goddess for the nectar, receives and drinks it, and recites mantras such as "*kara kara*"⁹ and others taught in this tradition. By this practice, he is released from untimely death.

15.34: It is informed that all above were taught by the Lord, who is the Vajra-holder, Vajrasattva, a Tathāgata, Vajradāka (who is the fusion of all Ḍākinīs), and the Supreme Bliss.

3. A Critical Edition of the Sanskrit Texts of Chapters 11

athātaḥ sampravakṣyāmi /1/¹⁰ paramasiddhividyā mahāmāyā nāma mahāguhyeśvarī /11
sarvaiśvarya-kārikā sarvasattvadamanī priyā /12 eṣā mahāvidyottamā nāma paramadurlabhā /2/¹³
ādau dharmodayaṃ dhyātvā ◊ paścān nyāsaṃ vidhīyate /14

7 See Notes (Sanskrit Parallels) of the present paper: 15.26-32: *Samputodbhava*.

8 Contents of this yoga found in these scriptures have been analyzed more in detail in Sugiki (2007) 295-309.

9 The mantra *kara kara* is a part of the fundantal mantra (*mūlamantra*) of Heruka and is also a mantra of Khaṇḍakapālin, who is the first of the twenty-four male deities (vīra or “hero”), in the *Cakrasaṃvara* Buddhist tradition.

10 athātaḥ] *em.* (de nas Tib); athāta C; *om.* T.

11 This sentence, which I edited as a prose, may be an unmetrical *śloka*. It is a verse in Tib.

12 This sentence, which I edited as a prose, may be an unmetrical *śloka*. It is a verse in Tib. sarvaiśvarya-] T; sarveśvarya C. -damanī] *conj.*; damani CT. priyā] T; priyāḥ C; gnyen Tib and *Vivṛti* (72b6).

ādisvaram binduyuktaṃ ◊ padmasyopari saṃsthitam //3//¹⁵
 śvasanaṃ tu bhaved devi ◊ ucchvāsaṃ kurute sadā /¹⁶
 jvālāmālārṇavaṃ śobhaṃ ◊ visphurantaṃ samantataḥ //4//¹⁷
 bhāvayec candramadhye tu ◊ viśvagrānthimahodaye /¹⁸
 prāpnuyāt sarvagāmitvaṃ ◊ buddhatvam iha durlabham //5//¹⁹
 tad eva rahitaṃ nityam ◊ anakṣaram anāvilaṃ /²⁰
 bodhicittam iti khyātaṃ ◊ śāṅkhakundendunirmalam //6//²¹
 svahr̥ṇmadhyagataṃ padmam ◊ aṣṭapattraṃ suśobhanam /²²
 tasya madhyagataṃ bījaṃ ◊ sravat tuṣārasaṃnibham //7//²³
 nyased akṣaravinyāsaṃ ◊ hakāraṃ paramaṃ śivam /²⁴
 ṣaṣṭhasvarasamāyuktaṃ ◊ bindunā ūrdhvabhūṣitam //8//²⁵
 niśvāsaṃ kurute yogī ◊ bhāvābhāvavivarjitaṃ /²⁶
 kaṇṭhamadhye sthitaṃ padmaṃ ◊ raktavarṇasamaprabham //9//²⁷
 tasyendubindusamāyuktaṃ ◊ /²⁸
 trayodaśasvareṇādhyam ◊ plutam tat prakīrtitam^o //10//²⁹
 mastiṣkaṃ tu śiromadhye ◊ bindurūpo hy anāhataḥ /³⁰
 atasīpuṣpasamkāśaṃ ◊ lambamānam adhomukham //11//³¹
 sravad amṛtarūpeṇa ◊ vyavasthitaṃ aharniśam /³²
 ādau cakram dhyātvā viśiṣṭa^e-◊-svaravarṇaprayojitam //12//³³

- 13 This sentence, which I edited as a prose, may be an unmetrical *śloka*. It is a verse in Tib. mahāvidyottamā] *conj.*; mahāvidyottamo CT; rig pa dam pa mchog Tib. cf. rig pa chen po'i mchog *Vivṛti* (72b7). -durlabhā] *conj.*; durlabhaḥ C; durlabhaṃ T. The sentence (11.2), which I edited as a verse, may be prose. It is a verse in Tib.
- 14 dharmodayaṃ] T; dharmodayān C. dhyātvā] C (bsam Tib); jñātvā T. vidhīyate (*m.c.* for some active form of the same verb)] CT.
- 15 binduyuktaṃ] *conj.* (*m.c.*); biṃdunā yuktaṃ C; bindunā yuktaṃ T.
- 16 śvasanaṃ] *corr.* (dbugs Tib); svasanaṃ C; svaṠsanaṃ T. tu] T; *om.* C. bhaved] C; bhad T; ngo bo ste Tib. devi] CT; *n.e.* Tib. ucchvāsaṃ] *em.* ('byung ba Tib); uta svāsaṃ C; usvāsaṃ T.
- 17 jvālāmālārṇavaṃ] *em.*; dvālāmālārṇavaṃ C; jvālāmālina T; 'bar ba'i phreng bas Tib and *Vivṛti* (73b4). śobhaṃ] T; sobhaṃ C; mdzes pa'i mdog Tib and *Vivṛti* (73b4). visphurantaṃ] *em.* (rnam par 'phro Tib); visphuranta C; vispharantaṃ T. samantataḥ] C (phyogs kun tu Tib); iva sthitaṃ T.
- 18 candra-] T (zla ba Tib); cakra C.
- 19 iha] C; iva T; 'di ni Tib. For the last pāda, the *Vivṛti* gives 'di ni sangs rgyas ltar rnyed dka' (73b6).
- 20 tad eva rahitaṃ] C ('di nyid spangs pas Tib); *om.* T. nityam] *corr.* ('gyur med Tib); nityamm C; *om.* T. anakṣaram anāvilaṃ] C (yi ge med and rnyog pa med pa Tib); *om.* T.
- 21 iti] CpcT (zhes Tib); ati Cac.
- 22 -pattraṃ] C; patra T. suśobhanam] T; susobhanaṃ C.
- 23 madhya-] T; madhye C. sravat] *em.* ('dzag pa Tib); śravatya C; sravaṃ T. tuṣāra-] C (gangs Tib); tu sāra T.
- 24 ha-] T (ha Tib); haṃ C. paramaṃ] T; parama C.
- 25 ṣaṣṭhasvara-] *corr.* (dbyangs yig drug pa Tib); ṣaṣṭisvara C; ṣaṣṭaśvara T.
- 26 niśvāsaṃ] *corr.* (dbugs rdub Tib); nisvāsaṃ CT. bhāvābhāva-] C (dngos dang dngos med Tib); bhācābhāva T. -vivarjitaṃ] T; vivarjitaṃ C.
- 27 kaṇṭha-] CT; rang gi mgrin Tib and *Vivṛti* (74b2). -madhye] C; madhya T. padmaṃ] C; padma T.
- 28 -bindu-] T (thig le Tib); *om.* C. -samāyuktaṃ] T; samāyukta C.
- 29 -nādhyam] T; nādhyā C. plutam] CT; pu lu ta Tib.
- 30 mastiṣkaṃ] *em.* (klad pa Tib); mastikaṃ CT. cf. mastiṣkaṃ *Samputodbhava* (6.3.8c).
- 31 atasīpuṣpa-] *corr.*; aṠtasīpuṣpa C; atasīpuṣpa T; a ta sa yi me tog Tib. cf. a ta sā yi me tog *Vivṛti* (74b5-b6). -samkāśaṃ] C; samkāśa T. lambamānam adhomukham] C; lambamānam adhomukhā T.
- 32 sravad] *em.* ('bab pas Tib); śravaṃttam C; śravantaṃ T. cf. sravad *Samputodbhava* (6.3.11a). aharniśam] *corr.* (nyin dang mtshan du Tib); arhanisaṃ C; maharniśaḥ T.

svābhir mudrābhi saṃyuktā ◇ buddhabodhipradāyakāḥ /³⁴
na tasya vratam ākhyātam ◇ nākṣasūtramāntradhāraṇam^e //13//³⁵
homakarma yathoddiṣṭam ◇ nivartate parāparam /³⁶
mantramaṇḍalasaṃsthāna-◇-dharmātmā yoga iṣyate //14//³⁷
sevitavyā ime sevyā ◇ nirviṣīkṛtya yatnataḥ /³⁸
bhavabhogaparā divyā ◇ bhavabhāvaparātmakaḥ //15//³⁹
trividhena tu jñānena ◇ bhavadoṣair na lipyate /⁴⁰
evam abhyasate yogī ◇ nityam satatam eva ca //16//⁴¹
ṣaṃmāsābhyāsayogena ◇ vajrasattvasamo bhavet /⁴²
ity āha bhagavān vajrī ◇ vajraḍākaḥ paraṃ sukham //17//⁴³
bhāvayed bhagamadhye tu ◇ sampūrṇacandramaṇḍalam /
tasya madhyagataṃ bījaṃ ◇ nīlāruṇasamaprabham //18//⁴⁴
nīlajvālākulā divyā ◇ nīlapaṅkajasamṇibhā /⁴⁵
caturbhujā ekavaktrā ◇ trinetrā piṅgalordhvakeśajā^e //19//⁴⁶
sarvālaṃkārahūṣitā ◇ vyāghracarmāvṛtā kaṭiḥ /⁴⁷
pāśāṅkuśadharā divyā ◇ dhanurbāṇākarṣaṇā parā^e //20//⁴⁸
indranīlasamāyuktam ◇ ādi-akṣarabhāvanā /⁴⁹
yasya vidyāṃ prayuñjīta ◇ kṣipram ānayate kṣaṇāt //21//⁵⁰
raktavarṇam tato dhyātvā ◇ paścād dhyānam vidadhīta^u /⁵¹
kalādvitīyasamāyuktam ◇ bhāvayed bhuvanatrayam //22//⁵²

33 -varṇa- | C; varṇe T. -prayojitam | T; prayojitā C.

34 svābhir | *em.*; svābhi CT. mudrābhi (*m.c.* for mudrābhiḥ) | C ; mudrā T. -pradāyakāḥ | *conj.*; pradāyakā C; pradāyikā T.

35 nākṣasūtra- | T; nākṣasūtran C. -mantra- | T; na mantra C; sngags rnamdang Tib.

36 yathoddiṣṭam | *em.*; yaddiṣṭan C; yathodiṣṭam T; *n.e.* Tib. parāparam | CpcT; paraparam Cac; gcig nas gcig tu Tib. cf. gcig nas gcig tu (and its meaning rim gyis) and gzhan dang gzhan (and its meaning phyi rol) *Vivṛti* (75a5).

37 -saṃsthāna- | C (dbyibs Tib); sasthanam T. -dharmātmā | C; dharmā T; chos dag Tib. yoga | CT; sbyor ba rnam gsum zhes Tib.

38 nirviṣī- | C (dug med Tib); nirviṣī T. yatnataḥ | T (nan tan du Tib); yantataḥ C.

39 bhavabhāvaparā- | T (srid pas srid pa mehog gi Tib); bhavabhāvabhavā C.

40 -doṣair na | T; doṣena C.

41 evam | CT; sbyor ba 'di Tib. abhyasate | CTpc (goms byas na Tib); asate Tac. satatam | *corr.* (rgyun du Tib); ++tatam C; śatatam T.

42 -bhyāsayogena | CT; nges par Tib.

43 vajrī | CpcT; yogī Cac. -ḍākaḥ | CpcT; ḍāka Cac. paraṃ sukham | T; parasukham C.

44 madhya- | C; madhye T. -gataṃ | T; gatan C. nīlāruṇa- | *conj.* (sngo zhing cung zad dmar ba Tib); nī++++ṇa C; nīlābharāṇa T.

45 (First) nīla- | T; *om.* C; sngon po'i phreng Tib. divyā | CT; *n.e.* Tib.

46 caturbhujā eka- | *em.* (*m.c.*); caturbhujaika CT. piṅgalordhvakeśajā (meaning “with her brown hair standing on end”) | T. (mgo skyes kham pa gyen bsgreng zhing Tib); piṅgorddhajā tathā C. cf. mgo skyes kham pa gyen du 'greng *Vivṛti* (76b2).

47 vyāghracarmāvṛtā kaṭiḥ (*m.c.* for vyāghracarmāvṛtakatiḥ) | *em.* (rked pa stag gi pags pas dkris Tib); vyāghraca+++++kaṭiḥ C; vyāghracarmavṛtā kaṭi T.

48 divyā | CT; *n.e.* Tib. -karṣaṇā | C; karṣaṇa T.

49 -samāyuktam | CT; Ita bu Tib.

50 vidyāṃ | *em.*; vidyā CT. kṣipram (or kṣaṇāt) | CT; kun nas Tib. ānayate | C; ānayete T; 'grub Tib.

51 -varṇam | C; varṇa T; *n.e.* Tib. tato | CT; *n.e.* Tib. paścād | C (de nas Tib); paśnyād T. dhyānam vidadhīta | *em.*; dhyānam vidadhīt C; dhyānam vidīdhīta T; cho ga bzhin du bya Tib and *Vivṛti* (77a1). There is also a possibility that it is a corruption of vidhīyate, which is metrically better (although grammatically worse).

sādhyaṃ avabhāṣya yatnena^e ◇ punar atraiva praveśayet^e /⁵³
 sarve te ca samāyānti ◇ samastaṃ bhuvanatrayam //23//⁵⁴
 brahmā viṣṇus tathā rudra ◇ indrakāmādayo devāḥ /⁵⁵
 ākrṣṭās te sapatnikā ◇ akṣarānyonyacoditāḥ //24//⁵⁶
 †tasyaiva bhaga ti jñeyaṃ caryo nāṭakadāyikā† //25//⁵⁷

tadanantaraṃ

madhyamasyāntasaṃyuktam ◇ /
 bindunādasamākrāntaṃ ◇ kāyavākcittasaṃsthitam //26//
 bhāvayed bhāvabhāvena ◇ piṇḍākarṣaṇam uttamam /
 bhagamadhyagataṃ caiva ◇ cintayej jñānasāgaram //27//⁵⁸
 akṣarākṣaraniṣpannaṃ ◇ śuklavarnaṃ caturmukham /⁵⁹
 vajrakhaṭvāṅgadharaṃ vīraṃ ◇ candrārdhakṛtaśekharam //28//⁶⁰
 kapālacaṣakaṃ cāpi ◇ bhāvayec chvāsaniścalam /⁶¹
 anilānalasaṃyuktam ◇ //29//⁶²
 māhendraravāṅkrāntaṃ ◇ sphārayet spharaṇātmakam /⁶³
 sādhyaṃ ālambya yatnena ◇ śukrākṣaṇam uttamam //30//⁶⁴
 vikārajñānaniṣpannaṃ ◇ pītavarṇasamaṃprabham /⁶⁵
 caturbhujam caturvaktraṃ ◇ kapālālamkṛtamūrdhajaṃ^e //31//⁶⁶
 tarjanīvajrapāśaṃ ca ◇ kapālaṃ cāpi vāmataḥ /⁶⁷
 dakṣiṇe tu jvaladvajram ◇ aṅkuśaṃ ca tathā param //32//⁶⁸
 hayākāramukhaṃ kṛtvā ◇ madyākṣaṇam uttamam /
 rakārajñānaniṣpannaṃ ◇
 raktavarṇaṃ mahāghoraṃ ◇ //33//⁶⁹
 kapālamālādharmaṃ vīraṃ^e ◇ sarvālamkārahūṣitam /⁷⁰

52 -dvitīya-] C; dvitīyena T. bhāvayed] T (bsgom par byed Tib); bhāvayena C.

53 avabhāṣya] T (snang byas te Tib); avabhāṣya C. punar atraiva] T; puna tatraiva C; slar yang de nyid du Tib.

54 sarve te] CT; des and sgrub pa po yi Tib. ca samāyānti] T; samāyānti] C; dbang du 'gyur Tib.

55 brahmā] C; brahma T. viṣṇus] conj.; viṣṇu CT. devāḥ] conj.; deva C; devā T.

56 ākrṣṭās te] em.; ākrṣṭā C; akrṣṭās te T; 'gugs Tib. sapatnikā] em.; sapatnikāḥ C; sapatnikā T. -coditāḥ] C; coditā T.

57 bhaga ti] T; bhagavati C; bcom ldan Tib. cf. bcom ldan 'das and bcom ldan 'das ma *Vivṛti* (77a7 and 77b1). caryo] T; caryā C. -dāyikā] T; dāyikaṃ C; gtso bo Tib and *Vivṛti* (77b1).

58 caiva] T; vai C. cintayej] C; cittayej T.

59 -niṣpannaṃ] conj.; niṣpanna CT.

60 -śekharam] T (spyi gtsug Tib); sikharam C.

61 bhāvayec chvāsa-] corr.; bhāvayet svāsa C; bhāvayet svāsa T.

62 anilānala-] C (rlung dang me Tib); anilāna T. -saṃyuktam] conj. (yang dag ldan Tib and m.c.)] samāyuktam CT.

63 -ṅkrāntaṃ] conj. (mnan pa Tib and m.c.); ṅasamākrāntaṃ CT. sphārayet] T (spro Tib); om. C. -ṅātmakam] C; ṅātmakaḥ T.

64 uttamam] conj.; uttamaḥ CT.

65 vikāra-] T; cīkāra C; tsi yi Tib. cf. rtsi *Vivṛti* (78a3). -niṣpannaṃ] C; niṣpanna T.

66 -bhujam] C; bhujā T. (Second) catur-] T (bzhi pa Tib); ca tu C. kapālā-] CT; thod pa'i phreng bas Tib.

67 -pāśaṃ] T (zhags pa Tib); pāśaṅ C. vāmataḥ] C; kāmataḥ T; phyag g'yon na Tib.

68 dakṣiṇe] T; dakṣiṇena C. jvaladvajram] corr. (rdo rje 'bar ba Tib); jvaladvajram m C; jvālādvakuṃ T. param] T (mchog Tib); p+r+ C.

69 rakāra-] C; cakāra T; ra yi Tib. cf. ra'i *Vivṛti* (78a6). -niṣpannaṃ] conj.; niṣpanna CT. -varṇaṃ] T; varṇa C.

70 sarvā-] sarva C.

caturbhujam caturvaktram ◊ jambūkāsyavirājitam //34//⁷¹
 khaṭvāṅgam ca kapālam ca ◊ vajrakhaḍgam tathā param //⁷²
 sādhyam ālambya yatnena ◊ raktaśobhitavigraham //35//⁷³
 sphārayeḍ ḍākinīcakram ◊ cūṣayantyām vibhāvayet //⁷⁴
 sūkṣmavajraprabhāvena ◊ raktākaraṣaṇam uttamam //36//⁷⁵
 ity āha bhagavān vajrī ◊ vajrasattvas tathāgataḥ /
 sarvamāyāsamāyoga-◊-vajraḍākaḥ prasidhyati //37//

iti sarvamāyāvīkurvito nāma paṭala ekādaśamaḥ //⁷⁶

4. A Critical Edition of the Sanskrit Text of Chapter 15

atha karmavaram vakṣye ◊ sarvayogeṣu cottamam /
 ye prasiddhikarā mantrā ◊ bhedaṁ teṣāṁ yathodayam //1//⁷⁷
 varṇadūtyādi yan mantraṁ ◊ śaravegaparibhramam //⁷⁸
 nirmāṇacakramadhye tu ◊ vargāṣṭakasuveṣṭitam //2//⁷⁹
 utpatti sarvamantrāṇām ◊ anyāni yāni tāni ca //⁸⁰
 pañcasvarasamāyuktaṁ ◊ ya-ra-la-vair vibhūṣitam //3//⁸¹
 dharmacakreti vikhyāto ◊ dehinām ḥṛdi nandanah //⁸²
 catuḥkalāsamāyuktaṁ ◊ samantāt parivāritam //4//⁸³
 sambhogeti samākhyāto ◊ rasādhārasvarūpataḥ //⁸⁴
 mahāsukhamahācakre ◊ dvātriṁśadbodhimānasaḥ //5//⁸⁵
 candrasūryau tu vikhyātau ◊ pārśve tu vāmadakṣiṇau //⁸⁶
 vīrāṇām ḍākinīnām ca ◊ gatyāgatinibandhanau //6//⁸⁷

71 caturvaktram] T (zhal bzhi pa Tib); ca tu vaktram C. jambūkāsyā-] C (ce spyang gi ni gdong Tib); jambūkasyam T. -virājitam] T; rājitam C.

72 khaṭvāṅgam] T; khaṭvāṅga C. (First) ca] *conj.* (m.c.); caiva CT. -khaḍgam] C; khaḍga T.

73 sādhyam ālambya yatnena] C ('bad de bsgrub bya dmigs nas ni Tib); sādhyamānam prayatnena T. raktaśobhitavigraham] *conj.*; raktasroṇitavigraham C; ratnaśobhitavigrahaḥ T; khrag gis gang ba'i lus can sgom Tib.

74 cūṣayantyām] C ('jib pa nyid du Tib); bhūyamtyām T.

75 -prabhāvena] CT; phug nas su Tib and *Vivṛti* (78b1).

76 -paṭala ekā-] *corr.*; paṭalaḥ ekā T; paṭalaikā C. -daśamaḥ] C; daśaḥ T.

77 prasiddhikarā-] T; prasiddhakarā C. cf. prasiddhikarā *Herukābhīdhāna* (35.2a). bhedaṁ] C; bhedaḥ T. cf. bhedaṁ *Herukābhīdhāna* (35.2b).

78 yan] T; tat C; *n.e.* Tib. cf. yan *Herukābhīdhāna* (35.2c); *n.e.* *Vivṛti* (89a2). mantraṁ] C; mantra T. cf. mantraṁ *Herukābhīdhāna* (35.2c). śara-] T (mda' Tib); saca C. cf. śara *Herukābhīdhāna* (35.2d) and mda' *Vivṛti* (89a6).

79 vargāṣṭaka-] C; vargāṣṭa T. cf. vargāṣṭaka *Samputodbhava* (6.3.31b).

80 yāni] C (ci yang Tib); kāni T.

81 -svara-] C (sgra Tib); śvara T. -samāyuktaṁ] T; samāyukte C.

82 -cakreti] C ('khor lo zhes Tib); cakre T. cf. cakre tu *Samputodbhava* (6.3.32a). ḥṛdi] T; ḥṛdaya C.

83 catuḥ-] C; catur T. -samāyuktaṁ] CT; *n.e.* Tib. samantāt] C (kun nas Tib); samantrāt T. cf. kun nas *Vivṛti* (91b3) and samantāt *Samputodbhava* (6.3.33d).

84 sambhogeti] T; sarvabhogeti C; longs spyod 'khor lo zhes Tib. cf. longs spyod ces bya ba *Vivṛti* (91b2).

85 -mānasaḥ] CT; *n.e.* (or dang ldan) Tib. cf. *n.e.* (or dang ldan) *Vivṛti* (91b4).

86 -sūryau] T (nyi ma Tib); sūryau C. cf. sūryau *Sādhananidhi* (35.). pārśve] T (ngos gnyis su Tib); pārśve C. cf. pārśve *Sādhananidhi* (35.5, verse 2bc) and *Samputodbhava* (6.3.34d). vāmadakṣiṇau] CT; cf. vāmadakṣiṇe *Vasantatilakā* (10.10d). However, vāmadakṣiṇau *Sādhananidhi* (35.5, verse 2c) and *Samputodbhava* (6.3.34d).

pīṭhadvayasamārūḍhāv ◊ adha-ūrdhvasamāśritau /⁸⁸
vāmadakṣiṇapārśve tu ◊ svarāṇām dvādaśa tathā^u //7//⁸⁹
ūrdhvamukhāḥ samākhyātāḥ ◊ kakārādibhir āvṛtāḥ /⁹⁰
adhomukhais tu pārśve tu ◊ madhyīkṛtya niyojitāḥ //8//⁹¹
ity evaṃ kathitaṃ devi ◊ nāḍīnādasvarūpataḥ /⁹²
vajram abhedyajñānam ity uktam^e ◊ ḍākadhvanibhi nādataḥ //9//⁹³
sambhavaḥ sarvabuddhānām ◊ yatrotpattiḥ pragīyate /⁹⁴
suviśuddhamahājñānam ◊ sarvadevīsvarūpakam //10//⁹⁵
vajrasattvam iti khyātam ◊ param sukham udāhṛtam /
svayambhūrūpam etat tu ◊ sṛṣṭisaṃhārahākārahakam //11//⁹⁶
tatraiva⁹⁷
varṇadūtyādi yan mantraṃ ◊ yady evaṃ kalavarjitaṃ /⁹⁸
anityam tu sadā devi ◊ arūpaṃ tu bhagāntare //12//⁹⁹
bhrūmadhya indu padmasya ◊ ṣoḍāśais tantu veṣṭitaṃ /¹⁰⁰
prajñopāyasamāyogāt ◊ sampuṭety abhidhīyate //13//¹⁰¹

87 vīrāṇām | T; vīrāṇā C. ca | T; om. C. -nibandhanau | CT; nges par brjod Tib. cf. nges par brjod *Vivṛti* (91b6). nibandhanau *Samputodbhava* (6.3.38d).

88 pīṭhadvayasamārūḍhāv | *em.* (gnas gnyis la ni mnyam par zhon Tib); pīṭhadvayasamārūḍham CT. cf. dvāradvayasamārūḍham (L) and dvāradvayasamārūḍhāv (To) *Samputodbhava* (6.3.37c). dvāradvayasamārūḍhau *Vasantatilakā* (10.13c).

89 -dakṣiṇa- | C; dakṣiṇe T. svarāṇām | T; svarāṇā C. cf. svarāṇām *Sādhananidhi* (35.3, verse 1b), but svarā *Samputodbhava* (6.3.39d). dvādaśa | C (bcu gnyis Tib); dvāpas T. cf. bcu gnyis *Vivṛti* (92a2) and dvādaśa *Sādhananidhi* (35.3, verse 1b). tathā | CT; *n.e.* Tib. cf. sthitāḥ *Sādhananidhi* (35.3, verse 1b) and samsthitāḥ *Samputodbhava* (6.3.39d).

90 -mukhāḥ | *em.* (bltas Tib); mukhā C; sukhā T. cf. bltas *Vivṛti* (92a2) and mukhāḥ *Sādhananidhi* (35.3, verse 1c) and *Samputodbhava* (6.3.40a). samākhyātāḥ | C; samākhyāḥ T; bris Tib. cf. samākhyātāḥ *Sādhananidhi* (35.3, verse 1c) and *Samputodbhava* (6.3.40a).

91 -mukhais | T; -mukhās C; bltas pa Tib and *Vivṛti* (92a4). cf. mukhais *Samputodbhava* (6.3.40c) and vāmadakṣiṇapārśvadvaye svarā dvādaśa ūrdhvamukhāḥ sthitā adhomukhakārādīpaṅktidvayamadhyīkṛtāḥ *Sādhananidhi* (35.3) (saying that a row of the twelve vowels facing upwards are sandwiched between two rows of consonants that face downwards). However, it is likely to be mukhās according to the *Vivṛti* (saying that the row of vowels sandwiched between two rows of consonants faces upwards in the right channel and faces downwards in the left channel). (Second) tu | C; *om.* T. madhyīkṛtya | CT; dbus su des Tib. cf. dbus su de *Vivṛti* (92a7).

92 devi | CT; *n.e.* (or 'di dag) Tib.

93 abhedyā- | T (gnyis med Tib); edya C. cf. gnyis med *Vivṛti* (92b4). -jñānam | C (ye shes Tib); jñānan T. cf. *n.e.* *Hevajra* (I.1.4a). -dhvanibhi nādataḥ (*m.c.* for -dhvanibhir nādataḥ) | *em.*; dhvanirbhi nādataḥ C; dhvanibhi nādaḥ T; sgra yi rang bzhiin no Tib and *Vivṛti* (92b5).

94 -buddhānām | T; buddhānā C. -tpattiḥ | *conj.*; tpattiṃ C; tpatti T.

95 -jñānam | T; jñāna C. -svarūpakam | CT; rang bzhin gang Tib and *Vivṛti* (93a1). cf. svarūpakam (but surūpakam both in L and To) *Samputodbhava* (6.4.40b).

96 tu | *em.*; *om.* CT. cf. tu *Samputodbhava* (6.4.40e). -saṃhāra | C; saṃghāra T. -kārahakam | *em.*; kārahakam CT. cf. -kārahakam *Vajradāka* (15.19d).

97 tatraiva | CT; *n.e.* Tib.

98 -tyādi yan | *conj.*; -tyādi C; tyādi na T; la sogs Tib and *Vivṛti* (93a4). cf. varṇadūtyādi yan mantraṃ *Vajradāka* (15.2a). mantraṃ | T; mantra C. yady evaṃ | T; yady eva C; der and gang Tib and *Vivṛti* (93a5). kala- (*m.c.* for kalā-) | CT.

99 anityam tu sadā devi | T; anityam tu sadā devī C; de ni rtag tu gnas pa yin Tib.

100 indu | C (zla ba ru Tib); bindu T. cf. zla ba ru *Vivṛti* (93b1). ṣoḍāśais | T; ṣoḍasais C. tantu (*m.c.* for tantubhir) | CT.

āliṅganaṃ dvau karābhyāṃ ◊ vajraśṛṅkhalam ucyate /¹⁰²
punar api nirmuktimārgagaṇappravāheṇa /14/¹⁰³
paramānandayogena ◊ sampuṭaśṛṅkhalam matam /¹⁰⁴
vajreṇa bhedayet padmaṃ ◊ picchakaṃ madhukaraṃ matam^e //15//¹⁰⁵
bhrāmaṇaṃ cālanaṃ hy etat ◊ tatsukhopāyasarvavit /¹⁰⁶
suratānandasvabhāvāt ◊ pāśa padme praveśayet //16//¹⁰⁷
madanāṅkuśenaiva^o ◊ ākarṣayet sarvatathāgatān^e /¹⁰⁸
kṣobhitākṣobhyavajreṇa ◊ muṣalam tat pragīyate //17//¹⁰⁹
atha rāgādisamkleśa-◊-vāsanākhaṇḍanaṃ yataḥ /¹¹⁰
alam vistīrṇasaṃvṛttis tathā kṣodanaṃ sarvabhāvānām /18/¹¹¹ grasane vajreti, vajrās tathāgatāḥ,
yathoktaṃ syāt /¹¹²
tatra madhye sadā sūnyaṃ ◊ sṛṣṭisamhārakārakam //19//¹¹³
sadā tattvaṃ bhaved devi ◊ svayambhūm ekavyāpinam /¹¹⁴
sarvabuddhamayaṃ yasya ◊ nāmedaṃ parikīrtitam //20//¹¹⁵

- 101 sampuṭety abhidhīyate] *em.* (kha sbyor zhes byar brjod pa yin Tib); sampuṭīkṛtya vidhīyate C; sampuṭety avidhīyate T. cf. sampuṭam ity abhidhīyate *Sādhananidhi* (35.5, verse 4d).
- 102 āliṅganaṃ] T; āliṅgana C. dvau (*m.c.* for dvābhyāṃ)] C; dvai T. cf. dvau *Sādhananidhi* (35.5, verse 4a). karābhyāṃ] T (lag Tib); kārābhyāṃ C. cf. lag *Vivṛti* (93b4). cf. karābhyāṃ *Sādhananidhi* (35.5, verse 4a). -śṛṅkhalam] CT; lu gu rgyud bcings Tib and *Vivṛti* (93b4). cf. śṛṅkhalam *Sādhananidhi* (35.5, verse 4b).
- 103 This sentence, which I edited as a prose, may be an unmetrical *śloka*. It is a verse in Tib. nirmuktimārgagaṇappravāheṇa] *em.* (rnam par grol ba'i lam // 'bab pa'i tshogs Tib); nirmuktamārggeṇa pravāhe na C; āliṅganaṃ muktimārggeṇa pravāhe na T. cf. nirmuktimārgagaṇappravāheṇa *Sādhananidhi* (35.5).
- 104 -yogena] T; yoge C. cf. yogena *Sādhananidhi* (35.5). sampuṭaśṛṅkhalam] T; sampuṭīm śṛkhalam C; kha sbyar nyid dang ni // rdo rje lu gu rgyud Tib. cf. sampuṭam *Sādhananidhi* (35.5).
- 105 picchakaṃ madhukaraṃ] T (sgro chun sbrang rtsi byed par Tib); picchikaṃ madhurakaṃ C. cf. picchakaṃ madhukaraṃ *Sādhananidhi* (35.6, verse 5b).
- 106 bhrāmaṇaṃ] C; bhrāmana T. cf. bhrāmaṇaṃ *Sādhananidhi* (35.6, verse 5c). tatsukhopāyasarvavit] T (bde de'i thabs kyis kun rig pa'o Tib); sukhopaye sarvavidāḥ C.
- 107 -svabhāvāt] C (rang bzhin gyis Tib); subhāvāt T. cf. svabhāvena *Sādhananidhi* (35.6, verse 6a). pāśa (*m.c.* for pāśena)] C (zhags pa); pāsa T. cf. pāśa *Sādhananidhi* (35.6, verse 6b). padme] C (pa dmor Tib); padma T. cf. padme *Sādhananidhi* (35.6, verse 6b).
- 108 -naiva ākarṣayet] T; naivākarṣayet C. cf. naiva ākarṣayet *Sādhananidhi* (35.6, verse 6cd).
- 109 muṣalam] T; muśalan C. cf. muṣalam *Herukābhīdhāna* (35.5d) and *Sādhananidhi* (35.6, verse 7b). tat] T (de Tib); tu C.
- 110 atha rāgādisamkleśavāsanākhaṇḍanaṃ yataḥ] C; muṣalām garttajā yataḥ kṛtātmā saṃvṛtas tathā / tiryagatitvat tiraścīrā caramādeśaḥ syāt / alam vistīrṇasugalam tad ucyate T; / de nas chags sogs nyon mongs kyi // bag chags dum bu nyid du bya / Tib (which does not contain a word for yataḥ).
- 111 This sentence, which I edited as a prose, may be an unmetrical *śloka*. It is a verse in Tib. alam vistīrṇa-] C; ala vistīrṇa T; shin tu rgya cher dmigs pa yis Tib. cf. shin tu rgya cher dmigs pa'i *Vivṛti* (94b5). -saṃvṛttis] CT; kun rdzob Tib. cf. kun rdzob *Vivṛti* (94b5). -bhāvānām] T; bhāvānā C. This sentence (15.18ce), which I edited as a verse, may be prose. It is a verse in Tib.
- 112 This sentence, which I edited as a prose, may be an unmetrical *śloka*. It is a verse in Tib. vajreti] C (rdo rje zhes bya Tib); *om.* T. cf. rdo rjes *Vivṛti* (94b6) and melake *Sādhananidhi* (35.6 verse 7c). tathāgatāḥ] *corr.*; tathāgatā C; tathāgatām T. cf. tathāgatāḥ *Sādhananidhi* (35.6, verse 7d). yathoktaṃ] C (ji ltar bstan kyang Tib); evoktaṃ T. cf. ji ltar bstan 'gyur *Vivṛti* (94b7). This phrase “yothoktaṃ” appears to indicate the teaching “grasane melake vajrās tathāgatāḥ” found in the *Sādhananidhi* (35.6 verse 7c) (or others that resemble it in other sources). This sentence (15.19ac), which I edited as a verse, may be prose. It is a verse in Tib.
- 113 sadā-] C (rtag Tib); mahā T. sṛṣṭi-] *corr.* ('bying Tib); sṛṣṭi CT.
- 114 sadā tattvaṃ bhaved devi] T; satataṃ bhaved devi C; de ni de nyid ces bya ste Tib. -bhūm] T; bhur C.
- 115 -mayam ya<sy>] Cpc; mayam ya<v> Cac; samayasya T; sgyu ma for mayam and gang for yasya Tib. -medam] *conj.*; meyam CT.

rahasye parame ramye ◇ yo 'sau sarvātmani sthitaḥ /¹¹⁶
 sarvajñam kathitam etat ◇ sarvagāmi anāhatam //21//¹¹⁷
 padmanāsikāgre tu^o ◇ bhāvayet sacarācaram /¹¹⁸
 manojāpena saṃyuktam ◇ akṣaram bāhyavarjitam //22//¹¹⁹
 dhruvam nityam padaṃ sthānam ◇ śāsvataṃ dharmadhātukam /¹²⁰
 nityam sūkṣmam nirañjanam tu^e ◇ jñānakāyam nirāmayam //23//¹²¹
 sarvadharmasvabhāvajñam ◇ kevalam nirvṛtigocaram^e /¹²²
 anyonyaghaṭitā mantrāḥ ◇ prabhedena tu bheditāḥ //24//¹²³
 bijamālām tato dhyātvā ◇ hūmkārasūtrasūtritām /¹²⁴
 anirodhād bhavet sādhyam ◇ yugapāde na gacchati //25//¹²⁵
 asyaiva sahaḥ prajñā ◇ sthitā tadgatarūpiṇī /¹²⁶
 karmamārutanirdhūtā ◇ jvalantī nābhimaṇḍale //26//¹²⁷
 mahāmāyā iti khyātā ◇ sarvakarmaprasādhikā /¹²⁸
 vālāgrasātasahasrāṅgī^e ◇ vidyucchaṭāsamaprabhā //27//¹²⁹
 devatāyogakāle tu ◇ romakūpāgrasaṃdhiṣu /¹³⁰
 ◇ niścārantī diśo daśa
 ◇ sarvān tarjayantī surāsurān^e //28//¹³¹
 hr̥daye dharmacakram tu ◇ dagdhvā sambhogacakraḥ /¹³²
 nāsārandhreṇa niṣkrāmya ◇ dakṣiṇena samantataḥ //29//¹³³

116 yo 'sau | *corr.*; yo sau CT; gang Tib and *Vivṛti* (95a6).

117 sarvajñam | *conj.*; sarvajña CT. etat | *conj.* (di Tib); devi eṣa C; eṣa T. anāhatam | C (mi shigs pa Tib); anāhṛtam T.

118 -kāgre | C (rtse ru Tib); kāgram T. bhāvayet | C; bhāvaye T.

119 -jāpena | T; japena C. akṣaram bāhya- | T; akṣarāvākya C; phyi rol yi ge Tib.

120 śāsvataṃ | *conj.*; sāsvata C; sāsvataṃ T; bstan pa Tib.

121 nityam | *conj.* (rtag tu Tib); nitya CT. sūkṣmam | *corr.*; sūkṣmam C; sūkṣma T. nirañjanam | T (rdul dang bral Tib); nirañjan C. -kāyam | *conj.* (sku Tib); kārya C; kāya T. nirāmayam | C; nirāmayah T.

122 sarva- | C; satsva T; gsal ba Tib and *Vivṛti* (95b5). -jñam | *conj.*; jñānam C; jña T. kevalam | T; kevala C. nirvṛti- | T (mya ngan 'das pa Tib); nirvṛtti C.

123 prabhedena | Tpc (bye brag tu Tib); prabhena CTac. cf. praveśena *Herukābhīdhāna* (35.3b). bheditāḥ | C; bheditā T. cf. bheditāḥ *Herukābhīdhāna* (35.3b).

124 -mālām | *corr.*; mālān C; mālā T. cf. mālām *Herukābhīdhāna* (35.3c). hūmkārasūtrasūtritām | *conj.*; hūmkārasūtrasūtrikāḥ C; hūmkārasūtrasūtritāḥ T. cf. hūmkārantaḥpratiṣṭhitām *Herukābhīdhāna* (35.3d).

125 anirodhād bhavet sādhyam | CT (bsgrub bya 'gog par gyur na ni Tib). cf. nirodhāt tu bhavet sādhyah *Herukābhīdhāna* (35.4a). Regarding "a" of "anirodhād," the *Vivṛti* says "a zhes bya ba ni nye bar bsgyur ba yin gyi 'dir dgag pa ni ma yin no" (96a4). yugapāde na gacchati | *conj.* (gom pa gnyis kyis mi 'gro 'o Tib); yugapat padena gacchati C; yugavat padena gacchati T. cf. padam ekam na gacchati *Herukābhīdhāna* (35.4b); gom pa zung (for gom pa gnyis in Tib) and kun tu 'gro (for mi 'gro in Tib) *Vivṛti* (96a3).

126 -rūpiṇī | *em.*; rūpiṇī C; rūpi nī T.

127 jvalantī | T; jvalantīha C; 'di nas 'bar Tib. cf. jvalantī *Samputodbhava* (6.4.41d).

128 iti khyātā | C (zhes byar bshad Tib); i vikhyātā T. cf. (nairātmeye)ti vikhyātā *Samputodbhava* (6.4.42a).

129 vālā- | CpcT; vāla Cac. -śatasahasrāṅgī | T; satasahasrāṅṇā C; brgyar gyur pa yi cha Tib. cf. śatasahasrāṅgī *Samputodbhava* (6.4.42c). vidyucchaṭā- | T vidyucchatā C; skad cig glog Tib.

130 devatāyogakāle tu | *em.* (lha yi rnal 'byor dus su ni Tib); devatākalayogeṣu CT. cf. devatāyogakāle tu *Samputodbhava* (6.4.43a).

131 niścārantī | *conj.* (spros nas Tib); niścāranti C; niścā|Oranti T. cf. niścārantī *Samputodbhava* (but this is conjectural: Both L and T give a reading niścāranti) (6.4.43c). diśo daśa | *em.*; daśo diśah C; diśo daśah T. cf. diśo daśa *Samputodbhava* (6.4.43c). sarvān | *em.*; sarvā C; sarvās T. cf. sarvān *Samputodbhava* (6.4.43d).

132 dagdhvā | *em.* (bsregs te Tib); dagdhā CT. cf. dagdhvā *Samputodbhava* (6.4.44b). -cakrataḥ | *conj.*; cakragataḥ C; cakragātaḥ T; 'khor lor song Tib. cf. cakrataḥ *Samputodbhava* (6.4.44b).

ūrṇākośagatenāpi ◇ randhreṇa daśadikṣu vai /¹³⁴
 buddhānām bodhisattvānām ◇ nāsārandhreṇa vāmataḥ //30//
 praviśya śikhācakram^o ◇ samādahya viniṣkramet /¹³⁵
 pūrvoktenaiva randhreṇa ◇ śikhāyām praviśet punaḥ //31//¹³⁶
 dagdhānām caiva buddhānām ◇ ānandaṃ janayet tataḥ /¹³⁷
 nābhimaṇḍalam āgatya ◇ sthitā bhavati pūrvavat //32//¹³⁸
 kālamṛtyuvañcanaṃ devi ◇ aṅge khaṭvāṅga yojayet /¹³⁹
 kapālārghapātraṃ ca^o ◇ vaktre-m arghaṃ niyojayet //33//¹⁴⁰
 ity āha bhagavān vajrī ◇ vajrasattvas tathāgataḥ /¹⁴¹
 sarvaḍākinīsamāyoga^e-◇-vajradākaḥ paraṃ sukham //34//

iti kāyatrayodayamantratantrodāyākālamṛtyuvañcano nāma paṭalaḥ pañcadaśamaḥ //¹⁴²

5. Tibetan Translations

5.1. Chapter 11

/ de nas yang dag bshad byas ba // dngos grub mchog gi rig pa la /
 / sgyu ma chen mo zhes bya ba // gsang ba chen po'i dbang phyug ste //1//
 / sems can thams cad 'dul mdzad gnyen /¹⁴³/ dbang phyug thams cad byed pa po/
 / 'di ni rig pa dam pa mchog // ming tsam mchog tu rnyed dka' ba //2//
 / dang po chos kyi 'byung gnas bsam // de nas yi ge dgod par bya /
 / dbyangs yig dang po thig ler bcas // pa dma'i steng du yang dag gnas //3//¹⁴⁴
 / rtag tu dbugs kyi ngo bo ste // 'byung ba ru ni byed pa yin /
 / 'bar ba'i phreng bas mdzes pa'i mdog // phyogs kun tu ni rnam par 'phro //4//¹⁴⁵
 / sna tshogs mdud pa'i 'char ba che /¹⁴⁶/ zla ba'i dbus gnas bsgom par bya /¹⁴⁷

133 niṣkramya] CpcT; niṣkrāmya Cac.

134 ūrṇākośa-] C (mdzod spu'i Tib) ūrṇākośa T. -<ga>tenāpi] Cpc (nas byung nas Tib); tenāpi Cac; śatenāpi T.

135 -cakram] em.; cakre C; cakra T. cf. cakram *Sampuṭodbhava* (6.4.46a). viniṣkramet] T; viniṣkramāt C; slar byung ste Tib.

136 praviśet] T; praveśayet C. cf. praviśet *Sampuṭodbhava* (6.4.46d).

137 dagdhānām] T; dagdhāṇā C. ānandaṃ] C (dga' ba Tib); mānanda T.

138 -maṇḍalam āgatya] C; maṇḍalāgatya T.

139 kāla- (probably intended as akāla)] CT; dus min Tib and *Vivṛti* (96a5). cf. kāla *Herukābhīdhāna* (35.6a). devi] CT; n.e. Tib. cf. caiva *Herukābhīdhāna* (35.6a). khaṭvāṅga (m.c. for khaṭvāṅgaṃ)] CT.

140 -pātraṃ] T (snod Tib) pātañ C. cf. pātraṃ *Herukābhīdhāna* (35.7a) and *Sādhananidhi* (35.7). vaktre-m arghaṃ] em. (zhal du mchod yon Tib); vaktre maṇḍalan C; vaktre mantra T. cf. vaktre astra *Herukābhīdhāna* (35.7b); vaktre arghaṃ *Sādhananidhi* (35.9). The *Vivṛti*'s explanation also suggests argha (Itung byed ma la sogs pa gang yang rung ba'i lha mo phyag na kha ṭwām ga dang bdud rtsis gang ba'i thod pa bsams par bsgoms la / ye shes sems dpa' spyang drangs te / de'i zhal du mchod yon gsol la de dang lhag cig tu gyur nas / ka ra ka ra la sogs pa'i sngags bzlas na / dus ma yin par 'chi ba las rgyal bar 'gyur ro // 96a5-a6).

141 tathāgataḥ] T; tathāgata C.

142 iti] CT; rgyud kyi rgyal po chen po dpal rdo rje mkha' 'gro las. kāyatrayodaya-] T; kālatrayodaya C; sku gsum dang Tib. -ntrodāyā-] T ('byung ba Tib); ntra C. paṭalaḥ] T (rim par phye ba Tib); maṇḍalaḥ C. pañca<daśa>maḥ] Cpc (bcwa lnga pa Tib); pañca'maḥ Cac; pañcadaśaḥ T.

143 'dul mdzad] D; gdul mdzad P.

144 pa dma'i] D; pad ma'i P.

145 rnam par 'phro] D; rnam par phrol P.

146 'char ba] D; char ba P.

/ kun tu 'gro ba 'thob 'gyur zhing // 'di ni rnyed dka'i sangs rgyas 'gyur //5//
 / 'di nyid spangs pas yi ge med // 'gyur med rnyog pa med pa ste /
 / dung dang zla 'dra dri med pa'i // byang chub sems zhes de bya 'o //6//
 / rang gi snying gi dbus gyur par // 'dab brgyad pa dmas shin tu brgyan /¹⁴⁸
 / de yi dbus gyur sa bon ni // gangs dang 'dra bar 'dzag pa ste //7//¹⁴⁹
 / mchog tu zhi ba'i ha la ni // dbyangs yig drug pa dang sbyar nas /
 / thig les steng du brgyan pa yi // yi ge dgod pas dgod par bya //8//
 / rnal 'byor pa yi dbugs rdub byed // dngos dang dngos med rnam spangs pa'o /
 / rang gi mgrin dbus gnas par yang // pa dma dmar po kun 'od mdzes //9//¹⁵⁰
 / der ni thig le zla ba yis /
 / brgyan pa'i dbyangs yig bcu gsum pa // pu lu ta zhes bya bar grags //10//
 / mgo yi klad pa'i dbus gnas par /¹⁵¹/ thig le'i gzugs can mi shigs pa /
 / a ta sa yi me tog bzhin // 'og tu bltas shing 'phyang ba ste //11//
 / nyin dang mtshan du bdud rtsi yi // tshul gyis 'bab pas yang dag gnas /
 / dang po 'khor lo bsgoms nas ni // dbyangs yig gis ni khyad par sbyar //12//
 / rang gi phyag rgyar mngon ldan pas // sangs rgyas byang chub rab tu ster /
 / de yi brtul zhugs ma bshad de // sbyin sreg las dang sngags rnam dang //13//
 / gzung ba dang ni bgrang phreng dang /¹⁵²/ gcig nas gcig tu ldog par 'gyur /¹⁵³
 / sngags kyi dkyil 'khor dbyibs chos dag // sbyor ba rnam gsum zhes bya ste //14//
 / dug med byas nas nan tan du // bsten bya 'di ni bsten byas nas /¹⁵⁴
 / srid pa'i longs spyod dag 'gyur zhing // srid pas srid pa mchog gi bdag //15//
 / ye shes rnam pa gsum gyis ni /¹⁵⁵/ srid pa'i nyes pas gos mi 'gyur /
 / rnal 'byor pa yis sbyor ba 'di // rtag tu rgyun du goms byas na //16//
 / zla drug tsam gyis nges par ni /¹⁵⁶/ rdo rje sems dpa' mnyam 'gyur zhes /
 / rdo rje mkha' 'gro bde ba'i mchog // bcom ldan rdo rje can gyis gsungs //17//
 / zla ba'i dkyil 'khor yongs rdzogs pa // bha ga'i dbus su bsgom par bya /
 / de yi dbus gyur sa bon ni // sngo zhing cung zad dmar ba'i 'od //18//
 / 'od zer sngon po'i phreng 'khrugs las // 'dam skyes sngon po lta bu yi /
 / zhal gcig phyag bzhi spyan gsum pa /¹⁵⁷/ mgo skyes kham pa gyen bsgreng zhing //19//¹⁵⁸
 / rgyan rnam kun gyis rnam par bklubs /¹⁵⁹/ rked pa stag gi pags pas dkris /¹⁶⁰
 / phyag na lcags kyu zhags pa dag // mda' dang gzhu ni mchog tu 'gengs //20//
 / i ndra nī la lta bu ste /¹⁶¹/ dang po'i yi ge las byung bsgom /¹⁶²

147 dbus | D; dbugs P.

148 pa dmas | D; pad mas P.

149 'dzag pa | D; 'jag pa P.

150 pa dma | D; pad ma P.

151 mgo yi | D; mgo'i P.

152 gzung ba | D; bzung ba P. bgrang phreng | D; bgrang 'phreng P.

153 gcig nas gcig tu | D; cig nas cig tu P.

154 bsten bya | D; rten bya P.

155 gsum gyis | D; gsum gyi P.

156 nges par | D; des par P.

157 zhal gcig | D; zhal cig P.

158 mgo skyes | D; mgor skyes P. bsgreng | D; bsgren P.

159 bklubs | D; klubs P.

160 pags pas dkris | D; lpags pas bkris P.

161 i ndra nī la | D; in tra nī la P.

/ gang gi rig pa rab sbyor bas // kun nas de ma thag tu 'grub //21//
 / dmar po ru ni bsgoms nas su // de nas cho ga bzhin du bya /
 / dbyangs yig gnyis pa dang ldan par // srid pa gsum po bsgom par bya //22//
 / 'bad pas bsgrub bya snang byas te /¹⁶³/ slar yang de nyid du ni gzhug /
 / des ni sa gsum ma lus pa // sgrub pa po yi dbang du 'gyur //23//¹⁶⁴
 / tshangs dang khyab 'jug drag po dang // dbang po dang ni 'dod lha sogs /
 / yi ge phan tshun bskul ba yis /¹⁶⁵/ chud ma dang ni bcas te 'gugs //24//
 / bcom ldan de nyid shes bya ba // spyod pa'i gar gyis gtso bo yin //25//
 / de nas dbus ma'i mtha' dang ldan /
 / thig le sgra yis yang dag mtshan // sku gsung thugs la legs gnas par //26//
 / dngos po sgom pas bsgom byas na /¹⁶⁶/ gong bu dgug pa'i dam pa yin /
 / bha ga yi ni dbus gyur pa // ye shes rgya mtsho bsgom byas la //27//¹⁶⁷
 / yi ge mi 'gyur rdzogs pa las // sku mdog dkar po zhal bzhi pa /
 / rdo rje dang ni kha ṭwām bsnams // dpa' bo spyi gtsug zla phyed brgyan //28//¹⁶⁸
 / gshor dang thod pa bsnams pa ste /¹⁶⁹/ dbugs mi g'yo bar bsgom par bya /¹⁷⁰
 / rlung dang me ni yang dag ldan //29//
 / chu dang dbang chen mnan pa ste // spro ba'i bdag nyid can gyis spro /
 / 'bad de bsgrub bya dmigs na ni /¹⁷¹/ khu ba dgug pa'i dam pa yin //30//
 / tsi yi ye shes las byung ba /¹⁷²/ sku mdog ser po kun tu 'bar /
 / zhal bzhi pa la phyag bzhi pa // mgo skyes thod pa'i phreng bas brgyan //31//¹⁷³
 / sdigs mdzub rdo rje zhags pa dang /¹⁷⁴/ ka pā la ni phyag g'yon na /
 / g'yas na rdo rje 'bar ba dang // de bzhin du ni lcags kyu'i mchog //32//
 / rta zhal tshul du byas nas ni // chang 'gugs pa yi dam pa yin /¹⁷⁵
 / ra yi ye shes las byung ba // 'od zer dmar po drag chen po //33//
 / dpa' bo thod pa'i phreng ba can /¹⁷⁶/ rgyan kun gyis ni rnam par bklubs /¹⁷⁷
 / zhal bzhi pa la phyag bzhi pa // ce spyang gi ni gdong can te //34//¹⁷⁸
 / kha ṭwām ga dang thod pa dang // rdo rje de bzhin ral gri bsnams /
 / khrag gis gang ba'i lus can sgom // 'bad de bsgrub bya dmigs nas ni //35//
 / mkha' 'gro ma yi 'khor lo spro // rdo rje phra mos phug nas su /
 / 'jib pa nyid du rab bsgoms na /¹⁷⁹/ khrag dgug pa yi dam pa zhes //36//¹⁸⁰

162 bsgom | D; sgom P.

163 byas te | D; byas ste P.

164 sgrub pa po yi | D; sgrub pa po'i P.

165 bskul ba yis | P; bskul ba yi D.

166 sgom pas | D; bsgoms pas P.

167 ye shes | D; yi ge P.

168 bsnams | D; rnam P.

169 thod pa | P; thod pa (appearing 'ang or yang) D.

170 bsgom par bya | D; sgom par bya P.

171 bsgrub bya | D; sgrub bya P.

172 tsi yi | D; ci yi P.

173 mgo skyes | D; mgor skyes P.

174 sdigs mdzub | D; sdigs 'dzub P.

175 'gugs pa yi | D; 'gugs pa'i P.

176 phreng ba can | P; pheng ba can D.

177 rnam par bklubs | D; rnam par klubs P.

178 ce spyang | D; lce lcang P.

/ sgyu ma kun dang mnyam sbyor ba'i // rdo rje mkha' 'gro zhes grags pa /
/ rdo rje sems dpa' de bzhin gshegs // bcom ldan rdo rje can gyis gsungs //37//

rgyud kyi rgyal po chen po dpal rdo rje mkha' 'gro las sgyu ma kun tu rnam par 'phrul pa'i rim par
phye ba ste bcu gcig pa'o //¹⁸¹

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/ de nas las kyi rab mchog ni // sbyor ba kun gyi dam pa ste /
/ gang yang grub par byed pa'i sngags // de yi dbye ba rim bzhin bshad //1//
/ yi ge pho nya la sogs sngags /¹⁸²/ mda' yi shugs kyis yongs su 'khor /
/ sprul pa'i 'khor lo'i dbus su ni // sde tshan brgyad kyis shin tu bskor //2//¹⁸³
/ sngags rnams thams cad 'byung ba ste // gzhan yang ci yang rung ba skye /
/ chos kyi 'khor lo zhes bya ba // lus can rnams kyi snying dga' byed //3//
/ sgra lnga dang ni yang dag ldan // ya ra la was rnam par bklubs /¹⁸⁴
/ longs spyod 'khor lo zhes bya ba // ro rnams kyi ni rten rang bzhin //4//
/ cha rnams bzhi po dag gis ni // kun nas yongs su bskor ba'o /
/ bde ba chen po'i 'khor lo che // byang chub sum cu gnyis dang ldan //5//
/ zla ba nyi ma zhes bya ba // g'yon dang g'yas kyi ngos gnyis su /
/ dpa' bo mkha' 'gro ma rnams kyi // 'gro dang 'ong bar nges par brjod //6//
/ gnas gnyis la ni mnyam par zhon // 'og dang steng du yang dag brten /¹⁸⁵
/ g'yon dang g'yas kyi ngos gnyis su // dbyangs yig bcu gnyis steng bltas bris //7//¹⁸⁶
/ ka sogs 'og tu bltas pa ni // ngos gnyis dag tu spel ba ste /
/ dbus su des ni sbyar bar bya // de ltar bstan pa 'di dag ni //8//
/ rtsa dang sgra yi rang bzhin no /
/ gnyis med ye shes rdo rje ste // mkha' 'gro sgra yi rang bzhin no //9//
/ nges 'byung sangs rgyas thams cad de /¹⁸⁷/ gang du skye ba zhes byar grags /
/ shin tu rnam dag ye shes che // lha mo kun gyi rang bzhin gang //10//
/ rdo rje sems dpa' zhes bya ste // mchog tu bde bar brjod pa yin /¹⁸⁸
/ rang byung gi ni gzugs 'di nyid /¹⁸⁹/ spro dang sdud par byed pa 'o //11//
/ yi ge pho nya la sogs sngags // der ni cha dang bral ba gang /
/ bha ga'i dbus su gzugs med pa // de ni rtag tu gnas pa yin //12//
/ smin dbus pa dma'i zla ba ru /¹⁹⁰/ bcu drug skud pas bskor ba yin /
/ shes rab thabs kyi mnyam sbyor gyis // kha sbyor zhes byar brjod pa yin //13//
/ lag gnyis kun tu 'khyud pa yin // rdo rje lu gu rgyud bcings brjod /¹⁹¹

179 'jib pa nyid] D; 'jig pa nyid P.

180 dgug pa yi] D; dgug pa'i P.

181 rim par phye ba] D; rim pa phye ba P.

182 la sogs] D; la stsogs P.

183 sde tshan] P; yid tshan D.

184 bklubs] D; klubs P.

185 brten] D; rten P.

186 bris] D; bri P.

187 de] D; ste P.

188 bde bar] D; bde ba P.

189 rang byung gi] D; rang 'byung gis P.

190 pa dma'i] D; pad ma'i P.

/ slar yang rnam par grol ba'i lam // 'bab pa'i tshogs ni mchog tu dga' //14//
 / sbyor ba kha sbyar nyid dang ni // rdo rje lu gu rgyud du bzhed /
 / rdo rje pa dma dbye ba dang /¹⁹²/ sgro chun sbrang rtsi byed par bshad //15//¹⁹³
 / skor ba gang phyir bskyod pa ste /¹⁹⁴/ bde de'i thabs kyis kun rig pa'o /
 / dga' dang bde ba'i rang bzhin gyis // zhags pa pa dmor bcug pa yin //16//¹⁹⁵
 / chags pa lcags kyu kho na ste // de bzhin gshegs pa thams cad dgug /
 / mi 'khrug rdo rjes dkrug par bya // de ni gsal shing zhes byar brjod //17//
 / de nas chags sogs nyon mongs kyis // bag chags dum bu nyid du bya /
 / shin tu rgya cher dmigs pa yis // kun rdzob de bzhin brdung ba dang //18//
 / dngos kun rdo rjes mid par bya // rdo rje zhes bya de bzhin gshegs /
 / ji ltar bstan kyang de dbus su // rtag stong 'bying dang sdud pa po //19//
 / de ni de nyid ces bya ste // rang 'byung gcig gis kyab pa 'o /¹⁹⁶
 / gang ming sangs rgyas thams cad kyis // sgyu ma zhes byar grags pa ste //20//
 / gsang ba mchog gi dgyes pa na // thams cad bdag nyid gang gnas pa'o /
 / 'di ni kun mkhyen zhes bya ste // kun tu 'gro ba mi shigs pa'o //21//
 / pa dma yi ni sna rtse ru /¹⁹⁷/ rgyu dang mi rgyu kun bsgom bya /¹⁹⁸
 / phyi rol yi ge spangs nas su // yid kyis bzlas dang ldan par bya //22//
 / nges pa'i go 'phang rtag tu gnas // bstan pa chos dbyings rang bzhin no /
 / rtag tu phra ba rdul dang bral // ye shes sku ste dri ma med //23//
 / gsal ba chos kyis rang bzhin shes // mya ngan 'das pa 'ba' zhig yul /
 / phan tshun mdud pa'i gsang sngags ni // bye brag tu ni phye nas su //24//
 / sa bon phreng ba de nas bsgom /¹⁹⁹/ hūṃ gi skud pas brgyu bar bya /²⁰⁰
 / bsgrub bya 'gog par gyur na ni // gom pa gnyis kyis mi 'gro 'o //25//²⁰¹
 / 'di yi shes rab lhan skyes te // de yi gzugs su gyur pas gnas /
 / las kyis rlung gis bskyod nas su // lte ba'i dkyil 'khor 'di nas 'bar //26//
 / sgyu ma chen po zhes byar bshad /²⁰²/ las rnam thams cad rab sgrub pa'o /
 / skra rtse brgyar gyur pa yi cha /²⁰³/ skad cig glog gi 'od zer can //27//²⁰⁴
 / lha yi rnal 'byor dus su ni // ba spu rnam kyis bu ga nas /
 / phyogs bcu rnam su spros nas ni // lha dang lha min kun bsdigs te //28//
 / snying ga'i chos kyis 'khor lo ni /²⁰⁵/ bsregs te longs spyod 'khor lor song /
 / sna bug g'yas nas byung nas ni // slar yang zhugs te smin mtshams kyis //29//
 / mdzod spu'i khung nas byung nas su // phyogs bcur bzhugs pa'i sangs rgyas dang /

191 bcings] D; gcings P.

192 pa dma] D; pad ma P.

193 sgro chun] D; sgron chun P. sbrang rtsi] D; sbrad rtsi P.

194 194 skor ba] D; bskor ba P.

195 bcug pa] D; btsug pa P.

196 gcig gis] D; cig gis P.

197 pa dma] D; pad ma P.

198 bsgom bya] D; sgom bya P.

199 de nas bsgom] D; do nas sgom P.

200 brgyu bar] D; rgyu bar P.

201 kyis] P; kyang D.

202 chen po] D; chen por P.

203 cha] D; tsha P.

204 glog] D; klog P.

205 snying ga'i] D; snying kha'i P.

/ byang chub sems dpa' thams cad kyi // sna sgo g'yon du zhugs nas ni //30//
 / spyi bo'i 'khor lo bsregs nas su /²⁰⁶/ sngon gyi lam nas slar byung ste /
 / slar yang spyi gtsug tu ni zhugs //31//
 / bsregs par gyur pa'i sangs rgyas rnam // dga' ba bskyed nas lte ba yi /
 / dkyil 'khor du ni song gyur nas // sngon bzhin du ni gnas par gyur //32//
 / dus min 'chi ba las rgyal nyid // yan lag kha ṭwām ga dang sbyar /
 / thod pa'i mchod yon snod du ni // zhal du mchod yon nges sbyar zhes //33//
 / mkha' 'gro kun dang mnyam sbyor ba'i // rdo rje mkha' 'gro bde ba'i mchog /
 / rdo rje sems dpa' de bzhin gshegs // bcom ldan rdo rje can gyis gsungs //34//

rgyud kyi rgyal po chen po dpal rdo rje mkha' 'gro las sku gsum dang sngags dang rgyud kyi 'byung
 ba dang 'chi ba blu ba zhes bya ba'i rim par phye ba ste bcwa lnga pa'o //²⁰⁷

Notes (Sanskrit Parallels)

11.11-12ab: *Samputodbhava*, Skt mss., L: 64v4-v5, To: 45r5-v1 (unpublished Skt ed., 6.3.8cd-11ab) —

mastiṣkaṃ tu śīromadhye sthitam yat tad udāhṛtam //8//ⁱ⁾
 tasya madhye tu haṃkāro bindurūpo hy anāhataḥ /ⁱⁱ⁾
 tan mūlaṃ sarvalokānāṃ sthirātmakacalātmakam //9//ⁱⁱⁱ⁾
 saṃsthitam bindurūpeṇa vyaktam avyaktarūpataḥ /^{iv)}
 sarveṣāṃ dehināṃ rūpaṃ tasmād utpannam āditaḥ //10//
 sravad amṛtarūpeṇa vyavasthitam aharnīsam /^{v)}

[Note] i) mastiṣkaṃ] L; mastikan To. -madhye] To; deśe L. ii) haṃkāro] L; hūmkāro To. iii)
 sthirātmakacalātmakam] L; sthitishiracalātmānām To. iv) saṃsthitam] To; sthitam L. bindu-]
 L; bīja To. v) sravad] To; śravad L. vyavasthitam] L; sa sthita tam To.

15.1-2ab: *Herukābhidhāna*, Skt ed., 35.1-2 —

atha karmavaram śreṣṭham yathānukramalakṣitam /
 pūjādvayayogātmā pratikarmasu yojitāḥ //1//
 ye prasiddhikarā mantrā bhedaṃ teṣāṃ vaksyāmi yathākramam /
 varṇadūtyādi yan mantraṃ śaravegena paribhramet //2//

15.2cd-6ab: *Samputodbhava*, Skt mss., L: 66r4-v2, To: 46r5-v1 (unpublished Skt ed., 6.3.31-34) —

nirmānacakramadhye tu vargāṣṭakapariveṣṭitam /ⁱ⁾
 varṇānām agrarūpeṇāsāv akāraḥ paramākṣaraḥ //31//ⁱⁱ⁾
 dharmacakre tu vikhyāto hūmkāro 'nāhato mataḥ /ⁱⁱⁱ⁾
 pañcasvarasamāyukto ya-ra-la-vair vibhūṣitaḥ //32//^{iv)}
 sambhogacakramadhyastha oṃkāro varṇadīpakaḥ /^{v)}
 catarbhiḥ kalābhis tu samantāt parivāritaḥ //33//^{vi)}
 mahāsukhamahācakre haṃkāro bindurūpakaḥ /^{vii)}
 candrasūryau tu vikhyātau pārśve tu vāmadakṣiṇau //34//^{viii)}

[Note] i) -pariveṣṭitam] L; paliveṣṭita To. ii) -rūpeṇāsāv] To; rūpeṇa sāv L. akāraḥ] *em.*; araḥ L;

206 spyi bo'i] D; spyi bor P.

207 blu ba] D; slu ba P.

akāra To. iii) 'nāhato] L; 'nāmahato To. iv) -samāyukto] L; sa yukto To. -vair] L; vai To. v) -madhyastha] *em.*; madhyastham L; madhye stha To. -dīpakaḥ] L; dipakaḥ To. vi) parivāritaḥ] L; parivāliṭaḥ To. vii) haṃkāro] *em.*; hūṃkāro LTo. -rūpakaḥ] L; rūpataḥ To. viii) -sūryau] L; sūryo To. pārśve tu] *em.*; pārśve L; pārśvasthau To.

Almost the same verses can be found in the *Vasantatilakā*, Skt ed., 10.7-10.

15.6ab: *Sādhananidhi*, Skt ms. 64r3 (unpublished Skt ed., 35.5, verse no. 2bc) —
candrasūryau tu vikhyātau pārśve tu vāmadakṣiṇau //2//

15.6cd-8: *Samputodbhava*, Skt mss., L: 66v3-67r1, To: 46v3-v4 (unpublished Skt ed., 6.3.37cd-40) —
dvāradvayasamārūḍhāv adha-ūrdhvasamāśritau //37//ⁱ⁾
etau hi candrasūryau dvau nāḍīdvayaṃ prakīrtitau /ⁱⁱ⁾
vīrāṇāṃ ḍākinīnāṃ tu gatyāgatinibandhanau //38//ⁱⁱⁱ⁾
astamanodayārthau tu svapnaprabodhayor iva /^{iv)}
vāmadakṣiṇapārśve tu svarā dvādaśa saṃsthitāḥ //39//^{v)}
ūrdhvamukhāḥ samākhyātāḥ kakārādibhir āvṛtāḥ /^{vi)}
adhomukhais tu pārśvasthair madhyīkṛtya niyojitāḥ //40//^{vii)}
[Note] i) -dvaya-] T; dvayaṃ L. -samārūḍhāv] T; samārūḍham L. ii) nāḍīdvayaṃ] *em.*; nāḍīdve L; nāḍīdvaya T. iii) ḍākinīnāṃ] L; ḍākinīnāṃ To. iv) -dayārthau tu] *conj.*; dayārthoditaḥ L; dayam caiva To. cf. -dayārthau tu *Vasantatilakā* (10.15a). svapna-] L; sapta To. v) tu] L; *om.* To. svarā] To; svarāṇāṃ L. saṃsthitāḥ] L; saṃsthitā To. vi) -mukhāḥ] *em.*; mukhī L; mukhā To. vii) pārśvasthair madhyīkṛtya] *conj.*; pārśvastham adhokṛtya L; pārśve stham ambīkṛtya To. cf. pārśvasthair yakārādibhir *Vasantatilakā* (10.16d). niyojitāḥ] L; niyojitā To.

Almost the same verses can be found in the *Vasantatilakā*, Skt ed., 10. 13cd-16.

15.7cd-8: *Sādhananidhi*, Skt ms. 63v7-65r2 (unpublished Skt ed., 35.3) —
tatrāyam arthaḥ — vāmadakṣiṇapārśvadvaye svarā dvādaśa ūrdhvamukhāḥ sthitā adhomukhaka-
kārādīpaṅktidvayamadhyīkṛtāḥ //ⁱ⁾ yad āha —
vāmadakṣiṇapārśve tu svarāṇāṃ dvādaśa sthitāḥ /
ūrdhvamukhāḥ samākhyātāḥ kakārādibhir āvṛtāḥ //1//ⁱⁱ⁾ iti // [35.3]
[Note] i) dvādaśa] *em.* (bcu gnyis Tib); dvādaśa dvādaśa Skt ms. ūrdhvamukhāḥ] *em.*; ūrdhvamukhā Skt ms. sthitā] *corr.*; sthitāḥ / Skt ms. -kakārādi-] *em.* (yī ge ka la sogs pa Tib); kakādi Skt ms. -paṅktidvayamadhyī-] Skt ms.; phreng ba gnyis te de'i dbus su Tib. -kṛtāḥ] Skt ms. pc; kṛtya Skt ms. ac. ii) kakārādibhir] *corr.*; kakārādibhir Skt ms.

15.9c: *Hevajra*, Skt ed., I.1.4a (both Snellgrove's and Tripathi and Negi's) —
abhedyam vajram ity uktaṃ

15.10cd-11: *Samputodbhava*, Skt mss., L: 71r2-r3, To: 49r5-r6 (unpublished Skt ed., 6.4.40) —
suviśuddhamahājñāne sarvadevīsvarūpakam /ⁱ⁾
vajrasattva iti khyātaṃ paraṃ sukham udāhṛtam /
svayambhūrūpakam etat tu dharmakāyaḥ prakīrtitaḥ //40//ⁱⁱ⁾
[Note] i) suviśuddha-] L; śuviśuddha To. -jñāne] LpcTo; ne Lac. -svarūpakam] *em.*; surūpakam LTo. cf. -svarūpakam *Vasantatilakā* (10.30b). ii) etat tu] *em.*; etaṃ tu L; etat sa To. prakīrtitaḥ] To; prakīrtitaṃ L.

Almost the same verse can be found in the *Vasantatilakā*, Skt ed., 10.30-31ab.

15.13cd-19ab: *Herukābhīdhāna*, Skt ed., 35.4cd-6ab —

samputaṃ samputībhāvena vajraśṛṅkhalabandhena //4//
vajreṇa bhedayec caiva picchakaṃ bhrāmayet tataḥ /
ākaraṣayed aṅkuṣeṇaiva kṣobhaṇe muṣalaṃ tathā //5//
grasane vajram evoktaṃ vedhane śarayojitam /

15.13cd-19ab: *Śrīcakrasaṃvarasādhana*, Skt ed., 14-15 —

samputaṃ samputībhāvaṃ vajraśṛṅkhalam ucyate /
vajreṇa bhedayet padmaṃ picchakavad bhrāmayet tataḥ //14//
ākaraṣayed aṅkuṣeṇaiva kṣobhaṇaṃ muṣalena tu /
grasane vajram evākhyam vidhinā sphārayet tataḥ //15//

15.13cd-15ab: *Sādhanaṇidhi*, Skt ms., 64r4-r5 (unpublished Skt ed., 35.5) —

nirmuktimārgagaṇapravāhena paramānandayogena samputaṃ //ⁱ) athavā
āliṅgaṇaṃ dvau karābhyaṃ vajraśṛṅkhalam ucyate //ⁱⁱ)
prajñopāyasamāyogaṃ samputaṃ ity abhīdhīyate //4//ⁱⁱⁱ)
[Note] i) -pravāheṇa] *em.*; pravāhe na Skt ms. ii) āliṅgaṇaṃ] *em.* ('khyud pa Tib); ālikāliṅga
Skt ms. cf. āliṅgaṇaṃ *Vajradāka* (15.14a). iii) -samāyogaṃ] *conj.* (mnyam sbyor ba Tib);
samāyoga Skt ms. cf. samāyogāt *Vajradāka* (15.13c).

15.15cd-17: *Sādhanaṇidhi*, Skt ms., 64r5-64r7 (unpublished Skt ed., 35.6, verse nos. 5-7ab) —

vajreṇa bhedayet padmaṃ picchakaṃ madhukaraṃ matam /
bhrāmaṇaṃ cālaṇaṃ hy etat //5//ⁱ)
suratānandasvabhāvena pāśa padme praveśayet //ⁱⁱ)
madanāṅkuṣeṇaiva ākaraṣayet sarvatathāgatān //6//
kṣobhitākṣobhyavajreṇa muṣalaṃ tat prakīrtitam //ⁱⁱⁱ)
[Note] i) bhrāmaṇaṃ] *em.*; bhrāmaṇaṃ Skt ms. cf. bhrāmaṇaṃ *Vajradāka* (15.16a). ii) padme]
em. (pa dmar Tib); padmaṃ Skt ms. cf. padme *Vajradāka* (15.16d). iii) kṣobhitākṣobhya-] *em.*;
akṣobhitākṣobha Skt ms.; mi 'khrug 'khrug byed Tib. cf. kṣobhitākṣobhya *Vajradāka* (15.17c).

15.19: *Sādhanaṇidhi*, Skt ms., 64r7 (unpublished Skt ed., 35.6, verse no. 7cd) —

grasane melake vajrās tathāgatāḥ //7//ⁱ)

[Note] i) tathāgatāḥ //] *corr.*; tathāgatā Skt ms.; Tib ('debs pa la) suggest the existence of some
word meaning "are explained" or "are sown" after tathāgatāḥ. cf. tathāgatā yathoktaṃ syāt
Vajradāka (15.19b).

15.24cd-25: *Herukābhīdhāna*, Skt ed., 35.3-4ab —

anyonyaghaṭitā mantrāḥ praveśeṇa tu bheditāḥ /
bījamālāṃ tato grastāṃ hūṃkāraṇtāḥpratiṣṭhitāṃ //3//
nirodhāt tu bhavet sādhyāḥ padam ekaṃ na gacchati /

15.26-32: *Samputodbhava*, Skt mss., L: 71r3-v3, To: 49r6-v3 (unpublished Skt ed., 6.4.41-47) —

asyaiva sahaṃ prajñā sthitā tadgatarūpiṇī /

karmamārutanirdhūtā jvalantī nābhimaṇḍale //41//ⁱ⁾
 nairātmyeti vikhyātā vasantatilakā smṛtā /ⁱⁱ⁾
 vālāgrasātasahasrāṅgī vidyucchaṭāsamaprabhā //42//ⁱⁱⁱ⁾
 devatāyogakāle tu romakūpāgrasaṁdhiṣu /^{iv)}
 niścārantī dīśo daśa sarvān tarjayantī surāsuraṅgān //43//^{v)}
 hṛdaye dharmacakre ca dagdhvā sambhogacakrataḥ /^{vi)}
 nāsārandhreṇa niškramya dakṣiṇena samantataḥ //44//
 ūrṇākośagatenāpi randhreṇa daśadikṣu vai /^{vii)}
 buddhānām bodhisattvānām nāsārandhreṇa vāmataḥ //45//^{viii)}
 praviśya śikhācakram samādahya viniṣkramet /^{ix)}
 pūrvoktenaiva randhreṇa śikhāyām praviśet punaḥ //46//^{x)}
 dagdhānām sarvabuddhānām ānandaṁ janayet tataḥ /^{xi)}
 nābhimaṇḍalam āgamyā sthitā bhavati pūrvavat //47//^{xii)}

[Note] i) jvalantī] To; jvalantīha L. cf. jvalantī *Vasantatilakā* (10.32b). ii) nairātmyeti] *em.*; nairātmeti LTo. iii) -sahasrāṅgī] L; sahasrāṅgi To. vidyucchaṭā-] L; vidyucchaṭa To. iv) -kāle tu] *em.*; kāle L; kāre tu To. cf. kāleṣu *Vasantatilakā* (10.33c). v) niścārantī] *em.*; niścāranti LTo. dīśo daśa] *em.*; daśo dīśam L; dīśo daśaḥ To. sarvān] T; sarvās L. tarjayantī] L; surpati To. -surān] T; surām L. vi) hṛdaye] To; hṛdayeṣu L. dharmacakre ca] To; dharmacakraṁ L. cf. dharmacakre tu *Vasantatilakā* (10.34c). dagdhvā] L; dagdhā To. -cakrataḥ] L; taṁgata To. vii) -kośa-] To; kośa L. randhreṇa] L; raṁdheṇa To. viii) vāmataḥ] Lpc; vāmaḥ Lac; vāmata To. ix) praviśya] L; praviśanti To. cf. praviśya *Vasantatilakā* (10.36c). -cakram] L; cakre To. x) punaḥ] L; puna To. xi) sarvabuddhānām] To; buddhānām L. tataḥ] L; tata To. xii) āgamyā] L; āgatva To. xiii) -tilakā] To; tilako L. kalparājaḥ ṣaṣṭhaḥ] To; ṣaṣṭhakaḥ L.

Almost the same verses can be found in the *Vasantatilakā*, Skt ed., 10.31cd-37.

15.33: *Herukābhīdhāna*, Skt ed., 35.6cd-7 —

kālamṛtyuvañcanaṁ caiva aṅge khaṭvāṅgayojitam //6//
 kapālārghapātraṁ tu vaktre astraniyojitam //7//

See also *Sādhanaidhi*, Skt ms., 64r7-v1 (unpublished Skt ed., 35.7), which is an explanation of the verse in the *Herukābhīdhāna* (35.6cd-7) quoted above —

aṅge khaṭvāṅgayojitam iti / khaṭvāṅgaṁ devatāyāḥ kham ivāṅgam //ⁱ⁾ kapālārghapātraṁ tu vaktre arghaṁ niyojitam iti /ⁱⁱ⁾

[Note] i) khaṭvāṅgaṁ] *conj.*; khaṭvāṅga Skt ms. devatāyāḥ] *conj.*; devatā Skt ms. ivāṅgam] *conj.*; ivāṅga Skt ms. For this sentence Tib gives more words (kha ṭvāṁ ga ni lha'i sku ste / nam mkha' lta bu'i yan lag pas na kha ṭvāṁ ga'o //). ii) -pātraṁ] *em.*; pātra Skt ms. cf. pātraṁ *Herukābhīdhāna* (35.7a) and *Vajradāka* (15.33c). arghaṁ] Skt ms.; astra *Herukābhīdhāna* (35.7b); arghaṁ *Vajradāka* (15.33d).

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