

# Selecting Letters to Make the Fundamental Mantra of Heruka: A Critical Edition and Translation of the Sanskrit *Abhidhānottaratantra*, Chapters 57 and 58

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## Abstract

This paper provides the first critical edition of Chapters 57 and 58 of the Sanskrit *Abhidhānottaratantra* and its tentative English translation. The *Abhidhānottaratantra* is an extensive scripture belonging to the *Śaṃvara*, *Samvara*, or *Cakrasaṃvara* Buddhist tradition and was composed around the 10th century CE in India. The major topic in these chapters is the selection of letters that constitute the fundamental mantra of this scriptural tradition. These chapters code the letters to teach how to spell the fundamental mantra correctly.

## Introduction

Last year, I published a paper that provides a critical edition of chapters 37, 51, 52, and 59 from the Sanskrit *Abhidhānottaratantra* (abbreviated to *Abhidhānottara*, “the Appendix to the *Abhidhāna* or Discourse [Tantra]”) as well as its tentative English translation (Sugiki 2019).<sup>1</sup> These chapters expound four maṇḍalas that depict deities who are anthropomorphized transformations of the four major mantras in the *Śaṃvara*, *Samvara*, or *Cakrasaṃvara* tradition. However, the fundamental mantra (*mūlamantra*, *Abhidhānottara*, 57.64d, etc.) of this scriptural tradition is not taught in these chapters.

As a continuation of Sugiki (2019), this paper provides the first critical edition of chapters 57 and 58 of the Sanskrit *Abhidhānottara* and its tentative English translation.<sup>2</sup> Chapters 57 and 58 of the *Abhidhānottara* are entitled *mūlamantrakhaṭikoddhāra* (“Selecting the letters [*khaṭika*]

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<sup>1</sup> As for the compilation dates of the *Abhidhānottara* (around the 10th century CE) and Śūraṃgavajra’s *Vṛtti* commentary on it (around the 11th century CE), see Sugiki (2007: 15-16) and Sugiki (2019: 31 and 37 [footnote 13]), the latter of which is accessible on the website (my academia.edu page).

<sup>2</sup> Pandey (2002: 55-58 and 70-72) provides a Sanskrit text for a part of chapter 57 and a part of chapter 58 of the *Abhidhānottara*, respectively, based on some single Sanskrit manuscript of the entire work (seemingly the Sanskrit manuscript that was reproduced by Lokesh Candra from Prof. Raghuvira’s collection and was titled *Abhidhānottara-Tantra: A Sanskrit Manuscript from Nepal*, Śata-Piṭaka Series vol. 263, New Delhi, 1981). Those parts correspond to 57. 27-61 and 58. 45-73 of my edition. The present paper provides an edition and translation of whole chapters, using five Sanskrit manuscripts and related materials. See also Section 3 in this paper.

[that constitute] the fundamental mantra”<sup>3</sup> and *kavacahrdayabhāvanā* (“Visualization of the armor and the heart”), respectively. The chapters’ major topic is the selection of letters that constitute the fundamental mantra. These chapters code the letters in order to provide instruction on how to spell the fundamental mantra correctly. The fundamental mantra is also called “the mantra of the Knowledge King” (*vidyārājasya mantraḥ*) (*Abhidhānottara*, 57.63a). The Knowledge King refers to Lord Heruka, the principal deity in the *Cakrasaṃvara* tradition.

## 1. The Content of the *Abhidhānottara*, Chapters 57 and 58, and Śaiva and Buddhist Texts Including Similar Passages

Chapter 57 starts with verses that explain a ritual performance using articles that transgress Brahmanical norms, such as fivefold immortality (or the five impure articles that bring immortality) and other articles at a pure, solitary place (57.1-4). According to Śūraṅgavajra’s *Vṛtti* commentary on the *Abhidhānottara*, this describes a place where a practitioner performs the ritual of selecting letters and engages in preliminary practice for that ritual.<sup>4</sup> Although it is slightly far, a somewhat similar passage explaining a place and preliminary practice for the ritual performance of drawing mantra letters can be found in the Śaiva *Tantrasadbhāva*; however, it does not include instructions for using transgressive articles.<sup>5</sup> In the *Abhidhānottara*, this is followed by a discourse that teaches consonants that constitute the fundamental mantra (57.5-64). The text most closely related to this discourse is chapter 5 of the *Cakrasaṃvaratantra* (abbreviated to *Cakrasaṃvara*), which is also called *Herukābhidhāna*. As is well-known, some chapters of the *Abhidhānottara* were compiled based on the *Cakrasaṃvara*.

*Abhidhānottara*, Skt ed., 57.5-27b = *Cakrasaṃvara*, Skt ed. (Gray 2012), 5.1-24.

*Abhidhānottara*, Skt ed., 57.27c-61 = The Prajñākīrti-Mardo revised version of the Tibetan translation of the *Cakrasaṃvara*, Tib. ed. (Gray 2012), A1-A34. Its Sanskrit is not included in the available Sanskrit manuscripts of the *Cakrasaṃvara*.<sup>6</sup>

*Abhidhānottara*, Skt ed., 57.62-64 = *Cakrasaṃvara*, Skt ed., p. 76, l. 1-p. 77, l. 4.

<sup>3</sup> The word *uddhāra* means “taking out” or “extraction.” In the chapters edited here, it means selecting vowels and consonants to make letters from the chart of Sanskrit vowels and consonants. For this reason, I have translated the word as “selecting,” “selection,” or “to select.”

<sup>4</sup> *Vṛtti*, 224r6.

<sup>5</sup> *Tantrasadbhāva*, Skt ed. (Dyczkowski 2006), 14.113c-115: ataḥ paraṃ pravakṣyāmi mantrāṇaṃ gaṇako vidhim // yena vijñātamātreṇa sādhaḥ siddhibhāg bhavet / ekānte ca śucau deśe puṣpaparakarasaṅkule // sugandhigandhasaṃyukte sudhūpāmodamodite / ācāryo mantrasannaddhaḥ praṣṭāraṃ tu samālikhet //. The words *ācāryo mantrasannaddhaḥ* in this passage in the *Tantrasadbhāva* may also roughly correspond to *ātmānaṃ herukaṃ kṛtvā* in the *Abhidhānottara* content-wise.

<sup>6</sup> Gray (2012: 264 [footnote 318]) is the first to point out that this part is not included in the available Sanskrit manuscripts of the *Cakrasaṃvara*.

Chapter 58 of the *Abhidhānottara* (58.6-75) explains vowels that constitute the fundamental mantra. Chapter 58 also concisely teaches Heruka's *hr̥daya* or heart mantra (58.1b and 76-77), his *upahr̥daya* or quasi-heart mantra (58.1b and 78), and the *kavaca* or armor mantras that are connected with the six heroes and the six yoginīs (58.1c-5 and 79-82). The texts most closely related to this discourse are chapters 6, 7, and 8 of the *Cakrasaṃvara*.

*Abhidhānottara*, Skt ed., 58.1-5 = *Cakrasaṃvara*, Skt ed., 6.1-5.

*Abhidhānottara*, Skt ed., 58.6-44 = *Cakrasaṃvara*, Skt ed., 7.1-38b.

*Abhidhānottara*, Skt ed., 58.76-80 = *Cakrasaṃvara*, Skt ed., 8.1-4.

The fundamental mantra expounded in these chapters of the *Abhidhānottara* is presented below. It consists of “one hundred ninety-seven letters in total” (58.72cd). When chanting it, one recites *om̐* at the beginning and *hūṃ hūṃ phaṭ* at the end (57.74). Some letters are spelled out unlike standard Sanskrit, which is partially because of East Indian pronunciation during the medieval age. (For words that include such letters, standard Sanskrit spelling is shown in parentheses.)

(*om̐*) *namo bhagavate vīreśāya mahākālpāgnisaṃnibhāya jaṭāmakūṭotkatāya daṃṣṭrākārā-  
lograbhīṣaṇamukhāya sahasrabhujabhāsūrāya paraśupāśodyataśūlakhaṭvāṃgadhāriṇe  
vyāghrājīnāambaradharāya mahādhumrāndhakāravapuṣāya kara kara kuru kuru \*vandha  
vandha (= bandha bandha) trāsaya trāsaya kṣobhaya kṣobhaya hrauṃ hrauṃ hraḥ hraḥ  
pheṃ pheṃ phaṭ phaṭ daha daha paca paca bhakṣa bhakṣa \*basa(= vasā)rudhirāntramālā-  
\*balamvine(= -valambine) \*grihṇa grihṇa (= gṛhṇa gṛhṇa) saptapātālagatabhujamgasarpaṃ  
\*bā (= vā) tarjaya tarjaya \*ākadhādhādhā (= ākadhādhādhā)<sup>7</sup> hrīm hrīm \*jṇauṃ jṇauṃ (=  
jñauṃ jñauṃ)<sup>8</sup> kṣmām kṣmām hām hām hūṃ hūṃ hūṃ hūṃ kili kili sili sili hili hili<sup>9</sup> dhili  
dhili (hūṃ hūṃ phaṭ)*

“*Om̐*. Salute to the Lord, [who is] the ruler of heroes (1); [who] resembles the great fire at the end of a *kalpa* or eon (2); [who is] superior with the crest of twisted locks of hair (3); [whose] face [looking] violent and horrible showing fangs (4); [who is] splendid with one thousand arms (5); [who] holds up an axe and a noose and has a spear and a skull staff (6); [who] wears a garment of some tiger skin (7); [and who is] marvelously beautiful like the

<sup>7</sup> As for the meaning of the prakrit or Middle Indic verb *ākadhā* (imperative), “drag!”, “draw!”, or “attract!”, equivalent to *ākarṣaya* in this context, see footnote 200 in this paper and the *Abhidhānottara*, 58.63-64b.

<sup>8</sup> These letters, *jṇauṃ jṇauṃ* or *jñauṃ jñauṃ* (whose vowel is *au*), are also transcribed as *dznyom̐* (whose vowel is *o*) in Tibetan translations of some other texts.

<sup>9</sup> The words *hili hili* are *cili cili* in the 5th chapter of the extant version of the Sanskrit *Cakrasaṃvara* (Skt ed., p. 76, l. 6). However, they are *hili hili* according to the Prajñākīrti-Mardo revised version of the Tibetan translation of the *Cakrasaṃvara* (A33).

great dark-colored darkness (8). Do! Do! Make! Make! Bind! Bind! Frighten! Frighten! Shake! Shake! *Hrauṃ, hrauṃ. Hraḥ, hraḥ. Pheṃ, pheṃ. Phaṭ, phaṭ.* Burn! Burn! Roast! Roast! Eat! Eat! For the one draped with greasy and bloody entrails. Seize! Seize! Threaten! Threaten the snake or serpent residing in the seven underworlds! Drag! Drag! *Hrīṃ, hrīṃ. Jñauṃ, jñauṃ. Kṣmāṃ, kṣmāṃ. Hāṃ, hāṃ. Hīṃ, hīṃ. Hūṃ, hūṃ. Kili, kili. Sili, sili. Hili, hili. Dhili, dhili. Hūṃ hūṃ phaṭ.*”

Chapters 57 and 58 of the *Abhidhānottara* do not teach a form of a maṇḍala consisting of deities who are anthropomorphized transformations of the letters or terms constituting the fundamental mantra. However, the fundamental mantra can be considered to have been conceptualized as representing Lord Heruka (Figure 1), who is the principal hero, and the twenty-four heroes (*vīra*), who are born from Heruka and serve as his retainers. The eight compound words (numbered (1)-(8) in the translation), from the *vīreśāya* (“the ruler of heroes”) to the *mahādhūmrāndhakāravapuṣāya* (“marvelously beautiful like the great dark-colored darkness”), which modify the word *bhagavate* (“to the Lord”), are called “the eight parts” (*aṣṭapada*), and they express eight aspects of the nature of Heruka. The words that follow, from *kara kara* (“Do! Do!”) to *dhili dhili* (“*Dhili dhili*”), are expressive of the twenty-four heroes. According to Lūyīpa’s *Cakrasaṃvarābhisamaya*, which has some textual relationship with the *Abhidhānottara* (chapter 14), the mantra is divided into twenty-four and assigned to the twenty-four heroes as follows.<sup>10</sup> (The names of the twenty-four heroes are given in parentheses.)



Figure 1: Heruka (titled Saṃvara), Ratnagiri, Orissa, (uncertainly) dated 8th century CE, preserved in Patna Museum)

<sup>10</sup> *Cakrasaṃvarābhisamaya*, Skt ed. (Sakurai 1998), 13. The two chapters of the *Abhidhānottara* edited in this paper do not articulate how to divide the words into twenty-four.

- [1] *kara kara* (“Do! Do!”: Khaṇḍakapālin)  
 [2] *kuru kuru* (“Make! Make!”: Mahākaṅkāla)  
 [3] *vanda vanda* (= *bandha bandha*, “Bind! Bind!”: Kaṅkāla)  
 [4] *trāsaya trāsaya* (“Frighten! Frighten!”: Vikatadaṃṣṭrin)  
 [5] *kṣobhaya kṣobhaya* (“Shake! Shake!”: Surāvairiṇa)  
 [6] *hrauṃ hrauṃ* (“*Hrauṃ, hrauṃ*”: Amitābha)  
 [7] *hraḥ hraḥ* (“*Hraḥ, hraḥ*”: Vajraprabha)  
 [8] *phem phem* (“*Phem, phem*”: Vajradeha)  
 [9] *phaṭ phaṭ* (“*Phaṭ, phaṭ*”: Aṅkurika)  
 [10] *daha daha* (“Burn! Burn!”: Vajrajaṭila)  
 [11] *paca paca* (“Roast! Roast!”: Mahāvīra)  
 [12] *bhakṣa bhakṣa basarudhirāntramālābalaṃvine* (= *bhakṣa bhakṣa vasārudhirāntra-*  
*mālāvalambine*, “Eat! Eat! For the one draped with greasy and bloody entrails.”:  
 Vajrahūmkāra)  
 [13] *grihṇa grihṇa saptapātālagatabhujaṃgasarpaṃ bā tarjaya tarjaya* (= *gṛhṇa gṛhṇa*  
*saptapātālagatabhujaṃgasarpaṃ vā tarjaya tarjaya*, “Seize! Seize! Threaten! Threaten  
 the snake or serpent residing in the seven underworlds!”: Subhadra)  
 [14] *ākadhḍākadhḍa* (= *ākadhḍākadhḍa*, “Drag! Drag!”: Vajrabhadra)  
 [15] *hrīm hrīm* (“*Hrīm, hrīm*”: Mahābhairava)  
 [16] *jṇauṃ jṇauṃ* (= *jñauṃ jñauṃ*, “*Jñauṃ, jñauṃ*”: Virūpākṣa)  
 [17] *kṣmām kṣmām* (“*Kṣmām, kṣmām*”: Mahābala)  
 [18] *hām hām* (“*Hām, hām*”: Ratnavajra)  
 [19] *hīm hīm* (“*Hīm, hīm*”: Hayagrīva)  
 [20] *hūṃ hūṃ* (“*Hūṃ, hūṃ*”: Ākāśagarbha)  
 [21] *kili kili* (“*Kili, kili*”: Śrīheruka)  
 [22] *sili sili* (“*Sili, sili*”: Padmanarteśvara)  
 [23] *hili hili* (“*Hili, hili*”: Vairocana)  
 [24] *dhili dhili* (“*Dhili, dhili*”: Vajrasattva)

In the most popular form of the Heruka maṇḍala in the *Cakrasaṃvara* tradition, the twenty-four heroes are placed (together with their consort yoginīs) around Heruka in eight directions, forming a triple wheel (*tricakra* or the like) or a wheel consisting of three concentric circles. From this perspective, the fundamental mantra can be said to represent Heruka’s maṇḍala’s male deities, in particular.

## 2. Employed Materials, Editorial Policy and Conventions, and Meter

Employed materials, their abbreviations, and editorial policy and conventions (sigla, etc.) in

this paper are the same as those in Sugiki (2019: 36-39). Therefore, I do not repeat explanations for them here. Folio numbers for chapters 57 and 58 of the *Abhidhānottara* in the materials used are as follows:

Sanskrit manuscripts of the *Abhidhānottara*:

I (IASWR I-100 = NGMPP E1517/7): Chapter 57, 165v4-169r3; Chapter 58, 169r3-173r3.<sup>11</sup>

B (NGMPP B113/4): Chapter 57, 166r5-170r3; Chapter 58, 170r3-174r5.

C (Asiatic Society of Bengal G10759): Chapter 57, 100r7-102r2; Chapter 58, 102r3-104r3.

E (NGMPP E696/1): Chapter 57, 211v5-215v3; Chapter 58, 215v4-220v3.

M (Matsunami 12): Chapter 57, 206r2-210v4; Chapter 58, 210v4-216r4.

Tibetan translations of the *Abhidhānottara*:

D (Tohoku 369): Chapter 57, 350r3-352r6; Chapter 58, 352r6-355r2.

P (Otani 17): Chapter 57, 207r3-209r7; Chapter 58, 209r7-212r4.

Śūraṃgavajra's *Vṛtti* commentary on the *Abhidhānottara*:

D (Tohoku 1414): Chapter 57, 224r3-224v2; Chapter 58, 224v2-v6.

I have also drawn on the Sanskrit edition of chapters from the *Cakrasaṃvara* (Gray 2012) and some related materials, which contain parallel passages or words, including those mentioned in this paper's Introduction and Section 1.

Grammatical peculiarities exist in the edited chapters; some can be attributed to metrical reasons while others are inherent in parallel passages in the *Cakrasaṃvara*. I have indicated these peculiarities and provided instructions about how to read the words in the critical apparatus, except for the following three peculiarities, which often occur in the chapters of the *Abhidhānottara* that were edited here: *antastha-* (whose Tibetan is *mthar gnas pa* or *a nta stha*) used for *antaḥstha-*,<sup>12</sup> *grhya* for *grhītvā*, and numerals used for ordinal numbers.

I consider all verses in the edited chapters to be basically *anuṣṭubh* verses. I have indicated *pāda* divisions, hypermetrical *pādas*, hypometrical *pādas*, and other unmetrical *pādas* using sigla (*pāda* • or • *pāda*, *pāda*<sup>°</sup>, *pāda*<sup>o</sup>, and *pāda*<sup>u</sup>) as I did in Sugiki (2019), except for verses 57.6c-61 and 58.6-72. These verses teach letters that constitute the fundamental mantra by coding them. Many of the verses are metrically loose, which is often the case with this sort of instruction in verse. I have not indicated *pāda* divisions and others for these verses because analyzing their meter does not seem to be significant.

<sup>11</sup> NGMPP E1517-7 is devoid of 169v and 170r.

<sup>12</sup> This is also the case in all parallel lines in the *Cakrasaṃvara*.

### 3. Critical Edition and Translation

#### 3.1. Chapter 57

athātaḥ saṃpravakṣyāmi • mantroddhāraavidhikramam /<sup>13</sup>

/ de nas gzhan yang bshad bya ba // cho ga'i rim bzhin sngags btu ba /

Now I shall explain the ritual manual of selecting [letters that constitute] mantras.

ekānte śuddhadeśe tu • bhūmiṃ saṃmārijayet sudhīḥ //1//<sup>14</sup>  
viṅmūtrādilepanaṃ kṛtvā<sup>e</sup> • mahāraktena lepayet /<sup>15</sup>

/ gcig tu dben pa'i sa phyogs su /<sup>16</sup>/ mkhas pas sa ni mnyam nas su //<sup>17</sup>

/ bshang gci yis ni byug par bya // ma hā ra kta byugs nas kyang /<sup>18</sup>

The wise should sweep clean the ground at the solitary and pure place. Having anointed with [the appropriate materials] such as feces and urine, he should smear [the ground] with human blood.<sup>19</sup>

ātmānaṃ herukaṃ kṛtvā • ḍombīṃ gṛhya rajasvalām //2//<sup>20</sup>  
puṣpādiprakaraṃ dadyān • mahāmāṃsena pūjayet /<sup>21</sup>

/ bdag nyid he ru kar byas nas // rigs ngan shan pa mo blangs nas //

/ me tog la sogs gdab par bya // dpa' bo chen po'i bdug spos dbul /

<sup>13</sup> athātaḥ ] CEM (de nas Tib); athāta IB ♦ saṃpravakṣyāmi ] BCM (bshad bya ba Tib); saṃpravakṣyāmi I; saṃpravakṣāmi E ♦ -ddhāra- ] CM (btu ba Tib); dhāra IB; dhāraṇa E

<sup>14</sup> śuddha- ] IBCEM; *n.e.* Tib ♦ bhūmiṃ ] C (sa phyogs Tib); bhūmi IBEM ♦ saṃmārijayet ] IBpcCEM (mnyam nas su Tib); saṃmārijjaye a Bac ♦ sudhīḥ ] CEM (mkhas pas Tib); sudhī IBpc; sudhi Bac

<sup>15</sup> -mūtrādi- (Alternatively, -mūtra-) ] IBCE; mutrādi M; gci yis Tib

<sup>16</sup> gcig tu ] D; cig tu P

<sup>17</sup> mnyam ] D; bsnyams P

<sup>18</sup> ra kta ] D; rag ta P

<sup>19</sup> According to the *Vṛtti*, this lines explains the place where a practitioner performs the selection of letters of mantras, and the words “such as feces and urine” (*viṅmūtrādi*) and “human blood” (*mahāraktena*) indicates the fivefold immortality (*bdud rtsi lnga*) (*Vṛtti*, 224r6).

<sup>20</sup> ḍombīṃ ] *em.* (rigs ngan Tib); ḍombīṃ IBpc; (one letter canceled and illegible) Bac; ḍombī CEM ♦ gṛhya ] IBM (blangs nas Tib); gṛhna CE ♦ rajasvalām ] C; rajaśvalām I; rajaśva~rām B; rajasvarām E; rajasvarāma M; shan pa mo Tib

<sup>21</sup> -prakaraṃ ] IM; prakaraṃ C; prakarā BE; *n.e.* Tib ♦ mahāmāṃsena ] *em.*; mahāmāṃse tu I; mahāmāṃse B; tadā māṃsena tu C; mahāmāṃsena tu EM; dpa' bo chen po'i Tib ♦ pūjayet ] ICEM; *om.* B; bdug spos dbul Tib

Having made himself Heruka [in meditation] and having taken a menstruating woman of the Ḍomba lineage,<sup>22</sup> he should give a plenty of flowers and other [appropriate articles]. He should worship with human flesh.

vasādīpaṃ tu prajvālya • ḍamaruṃ ghaṅṭāṃ ca vādayet<sup>e</sup> //3//<sup>23</sup>  
 nṛtyagītopahāreṇa • divyakolāhalena tu /<sup>24</sup>  
 digvāso muktakeśāś ca • ṣaṅmudrādehasaṃyutaḥ //4//<sup>25</sup>

/ zhag la sogs pa mar me sbar /<sup>26</sup>/ cang te'u dril bu brdung bar bya //<sup>27</sup>  
 / glu dang gar gyis mchod par bya // lha yi rol mo'i bye brag dang /  
 / phyogs kyi gos can skra grol ba // lus ni phyag rgya drug dang ldan //

Having kindled a lamp of fat, he should sound a drum and a bell. [He should worship] with the offering of dance and song and with a divine loud sound. [He] is naked, [has his] hair untied, and wears the six seals (*mudrā*) on the body.

ālikālisamāṃ kṛtvā • vargebhyaḥ pariṇāmitam /<sup>28</sup>  
 catuś catur vijñeyam<sup>o</sup> • prastare munisattamaḥ //5//<sup>29</sup>  
 tatrastham uddhared vīraṃ • sarvakāmārthasādhakam /<sup>30</sup>

/ ā li kā li mnyam byas te // sde tshan la ni thim par bya /  
 / bzhi bzhi ru ni shes byas la // thub pa'i mchog gis rgyas par bya //

<sup>22</sup> According to the *Vṛtti*, a practitioner makes offering by means of a drop of menstrual blood of a woman of the Ḍomba lineage (*Vṛtti*, 224r7).

<sup>23</sup> Leaves 166v and 167r including this line are missing in B. ◆ vasā- ] IBCM; vaso E; zhag la sogs pa Tib ◆ -dīpaṃ ] *em.* (mar me Tib); dvīpaṃ ICEM ◆ tu ] CEM; *om.* I ◆ ḍamaruṃ ] I (cang te'u Tib); ḍamaru CEM ◆ ghaṅṭāṃ ] CE (dril bu Tib); ghaṅṭā IM

<sup>24</sup> Leaves 166v and 167r including this line are missing in B.

<sup>25</sup> Leaves 166v and 167r including this line are missing in B. According to the *Vṛtti*, this line describes a male practitioner who is performing the selection of mantra-letters (*Vṛtti*, 224r7) ◆ digvāso ] *em.* (phyogs kyi gos can Tib); digvāsā IBCEM ◆ -keśāś ca ] E (skra Tib); keśā I; keś ca C; keśāś ca M. -saṃyutaḥ ] *em.* (dang ldan Tib); saṃyutaṃ ICM; saṃyutā E

<sup>26</sup> zhag la sogs pa ] D; zhal la stsogs pa P

<sup>27</sup> brdung bar ] D; bdung par P

<sup>28</sup> Leaves 166v and 167r including this line are missing in B. ◆ -kāli- ] ICM (kā li Tib); āli E; cf. -kāli- *Cakrasaṃvara* (5.2a) ◆ -samāṃ ] ICM (mnyam Tib); samā E; cf. -samāṃ *Cakrasaṃvara* (5.2a) ◆ pariṇāmitam ] *em.* (thim par bya Tib); pariṇāmitā IC; *om.* Eac; parināmitā Epc; pariṇāmṛtā M; cf. pariṇāmitam *Cakrasaṃvara* (5.2b)

<sup>29</sup> Leaves 166v and 167r including this line are missing in B. ◆ catuś catur ] C (bzhi bzhi ru Tib); catuś catu IEpcM; *om.* Eac; cf. catuś catur *Cakrasaṃvara* (5.2c) ◆ vijñeyam ] IM (shes byas Tib); vijñeyam CEpc; *om.* Eac; cf. vijñeyam *Cakrasaṃvara* (5.2c) ◆ prastare ] ICEpcM; *om.* Eac; rgyas par bya Tib (suggesting prastaret, which is also possible); cf. prastare *Cakrasaṃvara* (5.2d) ◆ munisattamaḥ ] *em.* (thub pa'i mchog Tib); munisattamaṃ IM; munisattamam C; *om.* Eac; muṅīsattamaṃ Epc; cf. munisattamaḥ *Cakrasaṃvara* (5.2d)

<sup>30</sup> Leaves 166v and 167r including this line are missing in B, and this line is omitted in Eac.



/ der gnas dpa' bo btu bar bya // don 'dod thams cad grub byed pa /

Having made the vowels and consonants even,<sup>31</sup> [they are] formed into classes [of letters], [which are] to be known as four and four (viz., eight).<sup>32</sup> In the chart [of letters], the best sage should select the hero residing in that [chart], [who] fulfills all desired aims.

caturthasya yaḥ pañcamam pañcamasyāpi pañcamam //6//<sup>33</sup>

/ bzhi pa'i lnga pa gang yin dang // lnga pa yi yang lnga pa dang //

[He should select] (1) [that] which is the fifth [letter] of the fourth [class of letters, viz., *ta*-class] (that is, *na*) and also (2) the fifth of the fifth (*ma*).

pañcamasya caturtham tu prathamasya ṛtīyakam /<sup>34</sup>  
ekonatriṁśam tathaiva ca caturthasya yaḥ prathamam //7//<sup>35</sup>

/ lnga pa yi ni bzhi pa dang // dang po'i gsum pa gang yin dang /  
/ de bzhin nyi shu rtsa dgu pa // bzhi pa'i dang po gang yin dang //

[He should select] (3) the fourth of the fifth (*bha*), (4) the third of the first (*ga*), (5) the twenty-ninth (*va*) in the same way, and (6) [that] which is the first of the fourth (*ta*).

antasthānām yac caturthakam tasyaiva dvitīyam tu /<sup>36</sup>  
triṁśamam tu samādāya tathā ṣaḍviṁśam eva ca //8//<sup>37</sup>

<sup>31</sup> This means that a practitioner writes all vowels and consonants without remainder (except for *kṣa* in this system) in the way explained in footnote 32 in this paper.

<sup>32</sup> This means that the letters are grouped into eight classes: one class of vowels and seven classes of consonants. The seven classes of consonants are (1) *ka*-class (from *ka* to *ṇa*), (2) *ca*-class (from *ca* to *ṇa*), (3) *ṭa*-class (from *ṭa* to *ṇa*), (4) *ta*-class (from *ta* to *na*), (5) *pa*-class (from *pa* to *ma*), (6) *ya*-class (from *ya* to *va*), and (7) *śa*-class (from *śa* to *ha*). See also Gray (2007: 181, footnote 4). The *Vṛtti* (244r7-244v1) gives a very brief explanation of this.

<sup>33</sup> Leaves 166v and 167r including this line are missing in B. ♦ caturthasya | ICEpcM (bzhi pa'i Tib); *om.* Eac; cf. caturthasya *Cakrasaṃvara* (5.3c) ♦ yaḥ (for yat) | ICEpc (gang Tib); *om.* Eac; ca Mac; ya Mpc; cf. yaḥ *Cakrasaṃvara* (5.3c) ♦ (First) pañcamam | IM (lnga pa Tib); pañcamasya C; pañcamasya E; cf. pañcamam *Cakrasaṃvara* (5.3c)

<sup>34</sup> Leaves 166v and 167r including this line are missing in B. ♦ caturtham tu | ICEM (bzhi pa dang Tib); cf. yaś caturtham *Cakrasaṃvara* (5.4a) ♦ ṛtīyakam | CEM; ṛtīyakā I; gsum pa gang yin Tib; cf. yas ṛtīyam *Cakrasaṃvara* (5.4b)

<sup>35</sup> Leaves 166v and 167r including this line are missing in B. ♦ ekonatriṁśam | *em.* (nyu shu rtsa dgu Tib); ekonatriṁśa I; ekonatriṁśa CE; ekonatriṁśat M; cf. ekonatriṁśat *Cakrasaṃvara* (5.4c, trayaviṁśas Skt ms. [Oriental Institute Baroda, no. 13290], 5r4) ♦ yaḥ (for yat) | ICEM (gang yin Tib); cf. yaḥ *Cakrasaṃvara* (5.4d) ♦ prathamam | ICE (dang po Tib); pratham M; cf. prathamam *Cakrasaṃvara* (5.4d)

/ mthar gnas pa yi bzhi pa dang // de nyid kyi ni gnyis pa dang /  
 / sum cu pa ni yang dag blang /<sup>38</sup>/ nyi shu drug pa nyid dang ni //

[He should select] (7) [that] which is the fourth among the semivowels (*va*) and (8) the second of that same [classes] (*ra*). Then, having taken (9) the thirtieth (*śa*), [he should select] likewise (10) the twenty-sixth (*ya*) exactly.

śatārdhārdham tathā punaḥ /<sup>39</sup>  
 trayastriṣaṃ tato gṛhya prathamasya prathamam tu //9//<sup>40</sup>  
 antasthānām tṛtīyaṃ caiva prathamasya tṛtīyaṃ tu /<sup>41</sup>  
 dvātriṣaṃ eva ca caturthasya yaḥ pañcamam //10//<sup>42</sup>  
 pañcamasyāpi yaś caturtham antasthasya yaḥ prathamam /<sup>43</sup>

/ de bzhin brgya yi phyed phyed dang // de nas sum cu rtsa gsum dang /<sup>44</sup>  
 / dang po'i dang po nyid dag dang // mthar gnas pa yi gsum pa dang //  
 / Inga pa yi ni dang po dang // dang po yi ni gsum pa nyid /

<sup>36</sup> Leaves 166v and 167r including this line are missing in B. ◆ yac caturthakam ] ICEM; bzhi pa Tib; cf. yaś caturtham *Cakrasaṃvara* (5.5a) ◆ tasyaiva dvitīyaṃ tu (Alternatively, saptaviṃśatimaṃ caiva) ] *em.* (de nyid kyi ni gnyis pa dang Tib); saptāvinsatimañ caiva tasyaiva japa tu I; saptāvīṃśatimaṃ caiva CEM; cf. tasyaiva yad dvitīyaṃ tu *Cakrasaṃvara* (5.5b, but *yad* is not present in its Skt ms., 5r4). I have considered the process of corruption of it as follows: The text was originally *tasyaiva dvitīyaṃ tu*, which is suggested by the Tibetan translation of the *Abhidhānottara* and the Sanskrit manuscripts of the *Cakrasaṃvara*. Then, the word *saptaviṃśatima* was added to make clear what the words *tasyaiva dvitīyaṃ* mean in manuscript I (*tasyaiva japa tu* in I is a corruption of *tasyaiva dvitīyaṃ tu*). Afterward, the words *tasyaiva dvitīyaṃ tu* (or the like such as *tasyaiva japa tu*) was removed in C, E, and M.

<sup>37</sup> Leaves 166v and 167r including this line are missing in B. ◆ triṃśamam ] M (sum cu pa Tib); trinsaman I; triṃśatamam C; triṃśatimaṃ E; cf. triṃśamam *Cakrasaṃvara* (5.5c) ◆ tu ] IBCEpcM; ##### Eac; cf. tu *Cakrasaṃvara* (5.5c) ◆ ṣaḍviṃśam ] IBC (nyi shu drug pa Tib); ṣaṭtriṃśam EM; cf. ṣaḍviṃśam *Cakrasaṃvara* (5.5d)

<sup>38</sup> sum cu pa ] D; sum bcu pa P

<sup>39</sup> Leaves 166v and 167r including this line are missing in B. ◆ śatārdhārdham ] M (brgya yi phyed phyed Tib); satāddhārdhan I; satārdhārdhan C; satāddhārdhan E; cf. śatārdhārdham *Cakrasaṃvara* (5.6b). In the *Cakrasaṃvara*, this line follows etat sarvaṃ samuddhṛtya (5.6a).

<sup>40</sup> Leaves 166v and 167r including this line are missing in B. ◆ trayastriṣaṃ tato ] *em.* (de nas sum cu rtsa gsum Tib); trayastriṣa tato I; trayastriśas tato C; trayastriṣattamo E; trayantriṣat tato M; cf. trayastriśam tato *Cakrasaṃvara* (5.7a) ◆ gṛhya ] ICEM; *n.e.* Tib; cf. grāhyaṃ *Cakrasaṃvara* (5.7a) ◆ prathamasya ] CM (dang po'i Tib); *om.* IE; cf. prathamasya *Cakrasaṃvara* (5.7b)

<sup>41</sup> Leaves 166v and 167r including this line are missing in B. ◆ tṛtīyaṃ ] M (gsum pa Tib); tṛtīyas I; tṛtīyāñ CE; cf. tṛtīyaṃ *Cakrasaṃvara* (5.7c) ◆ Inga pa yi ni dang po dang *add.* Tib

<sup>42</sup> Leaves 166v and 167r including this line are missing in B. ◆ dvātriṣaṃ eva ca ] *em.* (sum cu rtsa gnyis pa nyid Tib); m eva vā I; m eva vā / dvātriṣa tato gṛhya C; m eva ca / dvātriṣa tato gṛhya E; m eva vā // dvātriṣat tato gṛhya M; cf. dvātriṣam eva ca *Cakrasaṃvara* (5.8a) ◆ yaḥ (for yat) ] ICEM; *n.e.* Tib; cf. yaḥ *Cakrasaṃvara* (5.8b)

<sup>43</sup> Leaves 166v and 167r including this line are missing in B. ◆ pañcamasyāpi ] ICM (Inga pa yi yang Tib); pañcamam syāpi E; cf. pañcamasyāpi *Cakrasaṃvara* (5.8c) ◆ (First) yaś (meaning yac) ] IM; yac CE; *n.e.* Tib; cf. yaś *Cakrasaṃvara* (5.8c) ◆ (Second) yaḥ (for yat) ] ICEM; *n.e.* Tib; cf. yaś *Cakrasaṃvara* (5.8d)

<sup>44</sup> sum cu ] D; sum bcu P

/ sum cu rtsa gnyis pa nyid ni /<sup>45</sup>/ bzhi pa yi ni lnga pa dang //  
/ lnga pa yi yang bzhi pa dang // mthar gnas pa yi dang po dang /

[He should select] (11) the twenty-fifth (*ma*) in the same way again. Afterward, having taken (12) the thirty-third (*ha*), [he should select] (13) the first of the first (*ka*), (14) the third of the semivowels (*la*), (15) the third of the first (*ga*), (16) the thirty-second (*sa*) exactly, (17) [that] which is the fifth of the fourth (*na*), (18) [that] which is the fourth of the fifth (*bha*), and (19) [that] which is the first of the semivowels (*ya*).

dvitīyasya tṛtīyakam tṛtīyasya yaḥ prathamam //11//<sup>46</sup>  
pañcamasya tu pañcamam prathamasya prathamam /<sup>47</sup>  
tathā ekādaśam caiva ṣoḍaśamam tathā viduḥ //12//<sup>48</sup>  
tṛtīyasya prathamam ṣaḍviṃśatimam tathā /<sup>49</sup>

/ gnyis pa yi ni gsum pa dang // gsum pa'i dang po gang yin dang //  
/ lnga pa yi yang lnga pa dang // dang po yi ni dang po dang /  
/ de bzhin bcu gcig pa nyid dang /<sup>50</sup>/ de bzhin mkhas pas bcu drug pa //  
/ gsum pa'i dang po gang yin dang /<sup>51</sup>/ de bzhin nyi shu rtsa drug pa /

[He should select] (20) the third of the second (*ja*), (21) [that] which is the first of the third (*ta*), (22) the fifth of the fifth (*ma*), (23) the first of the first (*ka*), and likewise (24) the eleventh (*ta*). They also know (25) the sixteenth (*ta*). [He should select] (26) the first of the third (*ta*) and likewise (27) the twenty-sixth (*ya*).

caturthasya yas tṛtīyam tu ūsmāṇam dvitīyam eva ca //13//<sup>52</sup>

<sup>45</sup> sum cu | D; sum bcu P

<sup>46</sup> Leaves 166v and 167r including this line are missing in B. ♦ yaḥ (for yat) | I (gang Tib); *om.* CEM; cf. yaḥ *Cakrasaṃvara* (5.9b)

<sup>47</sup> Leaves 166v and 167r including this line are missing in B. ♦ pañcamasya tu | CEM (lnga pa yi yang Tib); pañcamam sya tu I; cf. pañcamasya ca *Cakrasaṃvara* (5.9c) ♦ pañcamam | IM (lnga pa Tib); pañcama CE; cf. pañcamam *Cakrasaṃvara* (5.9c) ♦ prathamam | ICM (dang po Tib); prathan E; cf. prathamam tu *Cakrasaṃvara* (5.9d)

<sup>48</sup> Leaves 166v and 167r including this line are missing in B. ♦ ekādaśam | CEM (bcu gcig pa Tib); ekādaśaṅ I; cf. ekādaśam *Cakrasaṃvara* (5.10a) ♦ ṣoḍaśamam | CEM (bcu drug pa Tib); ṣoḍaśaman I; cf. ṣoḍaśamam *Cakrasaṃvara* (5.10b) ♦ viduḥ | CE (mkhas pas Tib); binduḥ IM; cf. viduḥ *Cakrasaṃvara* (5.10b)

<sup>49</sup> Leaves 166v and 167r including this line are missing in B. ♦ gang yin *add.* Tib ♦ ṣaḍviṃśatimam | CEM (nyi shu rtsa drug pa Tib); ṣaṭvinsatiman I; cf. ṣaḍviṃśatimam *Cakrasaṃvara* (5.10d)

<sup>50</sup> bcu gcig pa | D; bcu cig pa P

<sup>51</sup> gsum pa'i | D; gsum po'i P

<sup>52</sup> Leaves 166v and 167r including this line are missing in B. ♦ yas (for yat) | ICEM (gang Tib); cf. yas *Cakrasaṃvara* (5.11a) ♦ tu | IC; *om.* EM; cf. tu *Cakrasaṃvara* (5.11a) ♦ ūsmāṇam | CEM (u ṣma yi Tib); ūsmāṇam I; cf. ūsmāṇam *Cakrasaṃvara* (5.11b) ♦ dvitīyam | ICEM (gnyis pa Tib); cf. dvayam *Cakrasaṃvara* (5.11b)

prathamasya yaḥ prathamam saptāviṃśatimam tathā /<sup>53</sup>  
 aṣṭāviṃśatimam punaḥ prathamasya tṛtīyam tu //14//<sup>54</sup>  
 pañcamasya caturthakam ekatrimśam tato gṛhya /<sup>55</sup>  
 tathā pañcadaśam caiva pañcaviṃśatimam tathā //15//<sup>56</sup>  
 prathamasya dvitīyam tu tathā ṣaḍviṃśatimam punaḥ /<sup>57</sup>

/ bzhi pa'i gsum pa gang yin dang // u ṣma yi ni gnyis pa nyid //<sup>58</sup>  
 / dang po'i dang po gang yin dang // de bzhin nyi shu rtsa bdun pa /  
 / nyi shu rtsa brgyad pa yang ngo // dang po yi ni gsum pa dang //  
 / lnga pa yi yang bzhi ba dang // de bzhin sum cu rtsa gcig blang /<sup>59</sup>  
 / bcu lnga pa ni nyid dag dang /<sup>60</sup>/ de bzhin nyi shu rtsa lnga pa //  
 / dang po'i gnyis pa gang yin dang // de bzhin nyi shu drug pa dang /

[He should select] (28) [that] which is the third of the fourth (*da*), (29) the second among the [class of] *ūśmas*<sup>61</sup> (*śa*) exactly, (30) [that] which is the first of the first (*ka*), (31) the twenty-seventh (*ra*) in the same way, and (32) the twenty-eighth (*la*) again, then (33) the third of the first (*ga*), and (34) the fourth of the fifth (*bha*). Afterward, having taken (35) the thirty-first (*śa*), [he should select] in the same way (36) the fifteenth (*ṇa*), also (37) the twenty-fifth (*ma*), (38) the second of the first (*kha*), and likewise (39) the twenty-sixth (*ya*) again.

dvātriṃśadakṣaram caiva ūṣmāṇām antam eva ca //16//<sup>62</sup>  
 dvātriṃśam punaś caiva pañcamasya caturtham tu /<sup>63</sup>

<sup>53</sup> Leaves 166v and 167r including this line are missing in B. ♦ yaḥ (for yat) | ICEM (gang Tib); cf. yaḥ *Cakrasaṃvara* (5.11c) ♦ saptāviṃśatimam (for saptaviṃśatimam) | ICEM (nyi shu rtsa bdun pa Tib); cf. saptāviṃśatimam *Cakrasaṃvara* (5.11d)

<sup>54</sup> Leaves 166v and 167r including this line are missing in B. ♦ prathamasya | IpcCEM (dang po yi Tib); prathasya Iac; cf. prathamasya *Cakrasaṃvara* (5.12b) ♦ tṛtīyam tu | *em.* (gsum pa dang Tib); yaḥ tṛtīyaḥ tṛtīyam tu I; yaḥ tṛtīyam tu CEM; cf. tṛtīyam tu *Cakrasaṃvara* (5.12b)

<sup>55</sup> Leaves 166v and 167r including this line are missing in B. ♦ pañcamasya | ICEM (lnga pa yi Tib); lnga pa yi yang Tib; cf. pañcamasyāpi *Cakrasaṃvara* (5.12c) ♦ ekatrimśam | *em.* (sum cu rtsa gcig Tib); ekavinsa I; ekatrimśa CE; ekaviṃśati M; cf. ekatrimśat *Cakrasaṃvara* (5.12d, ekatrimśa in its Skt ms., 5v1) ♦ tato | ICEM; de bzhin Tib; cf. tato *Cakrasaṃvara* (5.12d)

<sup>56</sup> Leaves 166v and 167r including this line are missing in B. ♦ (First) tathā | ICEM; *n.e.* Tib; cf. tathā *Cakrasaṃvara* (5.13a) ♦ pañcadaśam | CEM (bcu lnga pa Tib); pañcadasam I; cf. pañcadaśam *Cakrasaṃvara* (5.13a) ♦ pañcaviṃśatimam | CM (nyi shu rtsa lnga pa Tib); pañcaviṃśatiman I; pañcaviṃśama E; cf. pañcaviṃśatimam *Cakrasaṃvara* (5.13b)

<sup>57</sup> Leaves 166v and 167r including this line are missing in B. ♦ prathamasya | CEM (dang po'i Tib); prathasya I; cf. prathamasya *Cakrasaṃvara* (5.13c) ♦ gang yin *add.* Tib

<sup>58</sup> u ṣma | D; u sma P

<sup>59</sup> sum cu rtsa gcig | D; sum bcu rtsa cig P

<sup>60</sup> bcu lnga pa | D; bcwa lnga pa P

<sup>61</sup> It is the class of *śa*, *ṣa*, *sa*, and *ha*.

<sup>62</sup> Leaves 166v and 167r including this line are missing in B. ♦ dvātriṃśad- | CEM (sum cu rtsa gnyis pa Tib); dvātriśad I; cf. dvātriṃśad- *Cakrasaṃvara* (5.14a) ♦ -akṣaram | IM (yi ge Tib); akṣarām C; akṣarāñ E; cf. akṣaram *Cakrasaṃvara* (5.14a) ♦ antam | ICE; antram M; cf. antam *Cakrasaṃvara* (5.14b)

dvitīyatrīyaṃ caiva pañcamasya caturthaṃ tu //17//<sup>64</sup>  
 ūsmānāṃ trīyaṃ caiva saptāviṃśatimaṃ punaḥ /<sup>65</sup>  
 antasthānāṃ prathamam caiva tathā ekaviṃśatimaṃ punaḥ //18//<sup>66</sup>

/ yi ge sum cu rtsa gnyis pa /<sup>67</sup>/ u ṣma ṇa ni tha ma nyid //<sup>68</sup>  
 / sum cu rtsa gnyis pa nyid dang /<sup>69</sup>/ Inga pa yi ni bzhi pa dang /  
 / gnyis pa yi ni bzhi pa dang // Inga pa yi ni bzhi pa dang //  
 / u ṣma yi ni gsum pa dang /<sup>70</sup>/ gzhan yang nyi shu rtsa bdun pa /  
 / a nta stha yi dang po dang /<sup>71</sup>/ de bzhin nyi shu rtsa gcig pa //

Moreover, [he should select] (40) the thirty-second (*sa*), (41) the last among the [class of] *ūṣmas* (*ha*) exactly, (42) the thirty-second (*sa*) again, (43) the fourth of the fifth (*bha*), (44) the third of the second (*ja*), (45) the fourth of the fifth (*bha*), (46) the third of the [class of] *ūṣmas* (*sa*), (47) the twenty-seventh (*ra*) again, and (48) the first of the semivowels (*ya*). Furthermore, [he should select] (49) the twenty-first (*pa*) in the same way,

antasthānāṃ dvitīyaṃ tu triṃśatimaṃ punas tathā /<sup>72</sup>  
 pañcamasya yaḥ prathamam ūsmānāṃ prathamam caiva //19//<sup>73</sup>  
 tathā dyakāram eva ca caturthasya yaḥ prathamam /<sup>74</sup>

<sup>63</sup> Leaves 166v and 167r including this line are missing in B. ♦ dvātriṃśaṃ ] I (sum cu rtsa gnyis pa Tib); dvātriṃśat CEM; dvātriśat E cf. dvātriṃśat *Cakrasaṃvara* (5.14c) ♦ tu ] CEM; tuṃ I

<sup>64</sup> Leaves 166v and 167r including this line are missing in B. ♦ dvitīya- ] IM (gnyis pa yi Tib); dvitīyaṃ C; dviyāṃ Eac; dvitīyāṃ Epc; cf. dvitīyasya *Cakrasaṃvara* (5.15a) ♦ -trīyaṃ ] ICEpcM; *om.* Mac; bzhi pa Tib; cf. trīyaṃ *Cakrasaṃvara* (5.15a) ♦ pañcamasya ] ICEacM (Inga pa yi Tib); trīyaṃ pañcamasya Epc; cf. pañcamasya *Cakrasaṃvara* (5.15b)

<sup>65</sup> Leaves 166v and 167r including this line are missing in B. ♦ saptāviṃśatimaṃ (for saptaviṃśatimaṃ) ] CEM (nyi shu rtsa bdun pa Tib); saptāviśatimam I; cf. saptaviṃśatimaṃ *Cakrasaṃvara* (5.15d)

<sup>66</sup> Leaves 166v and 167r including this line are missing in B. ♦ ekaviṃśatimaṃ ] ICM (nyi shu rtsa gcig pa Tib); ekaviṃśamam E; cf. ekaviṃśatimaṃ *Cakrasaṃvara* (5.16b) ♦ punaḥ ] ICEM; *n.e.* Tib; cf. punaḥ *Cakrasaṃvara* (5.16b)

<sup>67</sup> sum cu ] D; sum bcu P

<sup>68</sup> u ṣma ṇa ni ] D; us ma na P

<sup>69</sup> sum cu ] D; sum bcu P

<sup>70</sup> u ṣma ] D; us ma P

<sup>71</sup> a nta stha ] *em.*; a nta sthā D; a nda stha P

<sup>72</sup> Leaves 166v and 167r including this line are missing in B. ♦ antasthānāṃ ] *em.* (a nta stha yi Tib); *om.* I; antasthānā CEM; cf. antasthānāṃ *Cakrasaṃvara* (5.16c) ♦ dvitīyaṃ tu (Alternatively, yaḥ dvitīyaṃ) ] *em.* (gnyis pa dang Tib); *om.* I; yaḥ dvitīyaṃ tu CM; yaḥ dvitīyan tu E; cf. yaḥ dvitīyaṃ *Cakrasaṃvara* (5.16c) ♦ triṃśatimaṃ punas (Alternatively, ūsmānāṃ prathamam or yac ca triṃśatimaṃ) ] *em.* (yang and sum cu pa Tib); ūsmānasya prathamam triṃśatiman I; ūsmānāsyā prathamam yac ca triṃśatiman C; ūsmānasya prathamam ca Eac; ūsmānasya prathamam ya ca triṃśatiman Epc; ūsmānasya prathamam yac ca triṃśatiman M. triṃśatimaṃ punas cf. *Cakrasaṃvara* (5.16d). I have considered the process of change of this *pāda* as follows: The text was originally *triṃśatimaṃ punas*, which is suggested by the Tibetan translation of the *Abhidhānottara* and the *Cakrasaṃvara*. Then, the word *punas* was dropped, and the grammatically wrong words *ūsmānasya triṃśatimaṃ* or the like was added to make the meaning of *triṃśatimaṃ* clearer (in I). Afterward, *yac ca* was added to accommodate the meter (in CEM).

ūṣmāṇām prathamam punar aṣṭāvimśatimam tathā //20//<sup>75</sup>  
 prathamasya yad dvitīyam ṛtīyasya prathamam caiva /<sup>76</sup>  
 prathamasyāpi yas ṛtīyam caturthasya caturtham tu //21//<sup>77</sup>  
 antasthānām dvitīyam ṛtīyasyāpi pañcamam /<sup>78</sup>

/ a nta stha yi gnyis pa dang /<sup>79</sup>/ de bzhin yang ni sum cu pa /<sup>80</sup>  
 / Inga pa yi ni dang po dang // u ṣma yi ni dang po nyid //<sup>81</sup>  
 / de bzhin yi ge bya nyid dang // bzhi pa'i dang po gang yin dang /  
 / u ṣma'i dang po gang yin dang /<sup>82</sup>/ de bzhin nyi shu rtsa brgyad pa //  
 / dang po'i gnyis pa gang yin dang // gsum pa'i dang po nyid dag dang /  
 / dang po'i gsum pa gang yin dang // bzhi pa'i bzhi pa gang yin dang //  
 / a nta stha yi gnyis pa dang /<sup>83</sup>/ gsum pa'i yang ni Inga pa dang /

(50) the second of the semivowels (*ra*), (51) the thirtieth (*śa*) again in the same way, (52) [that] which is the first of the fifth (*pa*), (53) the first of the [class of] *ūṣmas* (*śa*), and likewise (54) the letter *dya* exactly, (55) [that] which is the first of the four (*ta*), (56) the first of the [class of] *ūṣmas* (*śa*) again, (57) the twenty-eighth (*la*) in the same way, (58) [that] which is the second of the first (*kha*), (59) the first of the third (*ṭa*), (60) [that] which is the third of the first (*ga*), (61) the fourth of the fourth (*dha*), (62) the second of the semivowels (*ra*), and (63) the fifth of the third (*ṇa*).

<sup>73</sup> Leaves 166v and 167r including this line are missing in B. ♦ yaḥ (for yat) | ICEM; *n.e.* Tib; cf. yaḥ *Cakrasaṃvara* (5.17a) ♦ ūṣmāṇām | *em.* (u ṣma yi Tib); pra##### Iac; pra ūṣmāṇām Ipc; ūṣmāṇām yaḥ CE; tuṣmāṇām yaḥ M; cf. ūṣmāṇām *Cakrasaṃvara* (5.17b) ♦ prathamam | IM (dang po Tib); prathamāñ CE; cf. prathamam *Cakrasaṃvara* (5.17b)

<sup>74</sup> tathā dyakāram eva ca | ICEM; *om.* B; de bzhin yi ge bya nyid dang Tib; cf. tathā dyakāram eva ca *Cakrasaṃvara* (5.17c) ♦ caturthasya | *em.* (bzhi pa'i Tib); caturtham tu ICE; *om.* B; caturthan tu M; cf. caturthasya *Cakrasaṃvara* (5.17d) ♦ yaḥ prathamam (yaḥ for yat) | ICEM (dang po gang yin Tib); m B; cf. yaḥ prathamam *Cakrasaṃvara* (5.17d)

<sup>75</sup> ūṣmāṇām | CEM (u ṣma'i Tib); uṣmāṇām IB ♦ prathamam punar | IBCEM; dang po gang yin Tib; cf. tu yaḥ prathamam *Cakrasaṃvara* (5.18a) ♦ aṣṭāvimśatimam | IBM (nyi shu rtsa brgyad pa Tib); aṣṭāvimśatin CE; cf. aṣṭāvimśatimam *Cakrasaṃvara* (5.18b)

<sup>76</sup> yad dvitīyam | CEM (gnyis pa gang yin Tib); ya dvitīyam IBM; cf. dvitīyam tu *Cakrasaṃvara* (5.18c) ♦ prathamam caiva | IBCEM (dang po nyid dag dang Tib); cf. prathamocyate *Cakrasaṃvara* (5.18d)

<sup>77</sup> yas (for yat) | IBCEM (gang Tib); cf. yas *Cakrasaṃvara* (5.19a) ♦ ṛtīyam | IB (gsum pa Tib); ṛtīyakam CEM; cf. ṛtīyam *Cakrasaṃvara* (5.19a) ♦ caturtham | IBEM; caturthāñ C; bzhi pa gang yin Tib; cf. caturtham *Cakrasaṃvara* (5.19b) ♦ tu | ICEM; turtha B; cf. tu *Cakrasaṃvara* (5.19b)

<sup>78</sup> dvitīyam | IB (gnyis pa Tib); dvitīyakam CEM; cf. yo dvitīyam *Cakrasaṃvara* (5.19c); I have considered the process of its change as follows — The words *yo dvitīyam* in the *Cakrasaṃvara* was changed to *dvitīyam* in I and B, and then it was corrected to *dvitīyakam* in the other manuscripts to improve the meter partially. ♦ pañcamam | CE (Inga pa Tib); pañcama IB; paṃcama M; cf. pañcamam *Cakrasaṃvara* (5.19d)

<sup>79</sup> a nta stha | *em.*; a nta sthā D; an da stha P

<sup>80</sup> sum cu pa | D; sum bcu pa P

<sup>81</sup> u ṣma | D; us ma P

<sup>82</sup> u ṣma'i | D; us ma'i P

<sup>83</sup> a nta stha yi | *em.*; a nta sthā yi D; an da stha'i P

vyākāraṃ tatoddhṛtya prathamasya yaś caturtham //22//<sup>84</sup>  
 tathā vai aṣṭam eva ca caturthasya yaḥ pañcamam /<sup>85</sup>  
 pañcamasyāpi pañcamam saptāviṃśatimam tataḥ //23//<sup>86</sup>  
 caturthasya caturtham tu saptāviṃśatimam punaḥ /<sup>87</sup>  
 ṣaḍviṃśatimam tathā pañcaviṃśati samādāya //24//<sup>88</sup>

/ yi ge bya ni de nas blang // dang po yi ni bzhi pa dang //  
 / mthar gnas pa yi gnyis pa dang //<sup>89</sup>/ de nas brgyad pa nyid dag dang /  
 / bzhi pa'i lnga pa gang yin dang // lnga pa yi yang lnga pa dang /  
 / nyi shu rtsa gsum pa yang blang // de bzhin nyi shu rtsa bdun dang //  
 / bzhi pa yi ni bzhi pa dang // slar yang nyi shu rtsa bdun pa /  
 / de bzhin nyi shu rtsa drug pa // nyi shu rtsa lnga yang dag blang //

Next, having selected (64) the letter *vyā*, [he should select] (65) [that] which is the fourth of the first (*gha*), (66) the eighth (*ja*) exactly in the same way, (67) [that] which is the fifth of the fourth (*na*), (68) the fifth of the fifth (*ma*), then (69) the twenty-seventh (*ra*), (70) the fourth of the fourth (*dha*), (71) the twenty-seventh (*ra*) again, and likewise (72) the twenty-sixth (*ya*). Having taken (73) the twenty-fifth (*ma*),

trayastrīṣam eva ca caturthasya caturtham tu /<sup>90</sup>  
 pañcamasyāpi pañcamam caturthasya tu pañcamam //25//<sup>91</sup>

<sup>84</sup> *vyā*- ] CE (bya Tib); vyo IBM; cf. *vyā Cakrasaṃvara* (5.20a) ◆ tatoddhṛtya (for tata uddhṛtya) ] IBCEM (de nas blang Tib); cf. tatoddhṛtya *Abhidhānottara* (57.39a and 40c) and *vīram ity āhuḥ Cakrasaṃvara* (5.20a) ◆ *yaś* (for yac) ] CEM; *om.* IB; *n.e.* Tib; cf. *yaś Cakrasaṃvara* (5.20b) ◆ caturtham ] IBCM (bzhi pa Tib); caturtham tu E; cf. caturtham *Cakrasaṃvara* (5.20b) ◆ This line is followed by mthar gnas pa yi gnyis pa dang in Tib.

<sup>85</sup> tathā ] IBCEM; de nas Tib; cf. tathā *Cakrasaṃvara* (5.20c) ◆ vai ] *em.*; caiva IBCEM; cf. vai *Cakrasaṃvara* (5.20c) ◆ aṣṭam eva ] ICE (brgyad pa nyid Tib); aṣṭamenam eva B; aṣṭamena M; cf. aṣṭam eva *Cakrasaṃvara* (5.20c) ◆ pañcamam ] *em.* (lnga pa Tib); pañcama IBC; *om.* E; pañcamaḥ M; cf. pañcamam *Cakrasaṃvara* (5.20d)

<sup>86</sup> nyi shu rtsa gsum pa yang blang *add.* Tib ◆ saptāviṃśatimam (for saptaviṃśatimam) ] IBpcCEM (nyi shu rtsa bdun Tib); sa### Bac; cf. saptāviṃśatimam *Cakrasaṃvara* (5.21b)

<sup>87</sup> This line is omitted in E. ◆ saptāviṃśatimam (for saptaviṃśatimam) ] IBCM (nyu shu rtsa bdun pa Tib); cf. saptāviṃśatimam *Cakrasaṃvara* (5.21d) ◆ punaḥ ] IBCEM (slar yang Tib); cf. punaś caiva *Cakrasaṃvara* (5.21d)

<sup>88</sup> This line is omitted in E. ◆ samādāya ] IBC (yang dag blang Tib); samāya M; cf. samādāya *Cakrasaṃvara* (5.22b)

<sup>89</sup> dang ] P; dag D

<sup>90</sup> This line is omitted in E. ◆ trayastrīṣam ] *em.* (sum cu rtsa gsum Tib); trayatrisam IB; trayatrimṣam C; trayatrimṣatim M; cf. trayastrīṣam *Cakrasaṃvara* (5.22c) ◆ ca ] CM (dang Tib); vā IB; cf. ca *Cakrasaṃvara* (5.22c) ◆ tu ] IBCEacM (dang Tib); tu saptāviṃśatimam punaḥ / ṣaḍviṃśatimam tathā / pañcaviṃśati samādāya trayatrimṣam eva ca caturthasya caturtham tu Epc; cf. tu *Cakrasaṃvara* (5.22d)

<sup>91</sup> mthar gnas pa yi gnyis pa blang *add.* Tib ◆ (Second) pañcamam ] IBCE (lnga pa Tib); pañcama M; cf. pañcamam *Cakrasaṃvara* (5.23b) ◆ bzhi pa yi ni bzhi pa dang *add.* Tib

prathamasya prathamam caiva saptāviṃśatimam tathā <sup>/92</sup>  
 antasthānām caturtham tu ekaviṃśatimam tathā //26//<sup>93</sup>  
 ūṣmāṇām dvitīyam caiva tathā ṣaḍviṃśatim eva ca <sup>/94</sup>

/ sum cu rtsa gsum nyid dag dang <sup>/95/</sup> bzhi pa yi ni bzhi pa dang /  
 / Inga pa yi ni Inga pa dang // mthar gnas pa yi gnyis pa blang <sup>/96</sup>  
 / bzhi pa yi ni Inga pa dang // bzhi pa yi ni bzhi pa dang //<sup>97</sup>  
 / dang po'i dang po nyid dag dang // de bzhin nyi shu rtsa bdun pa /  
 / a nta stha yi bzhi pa dang <sup>/98/</sup> de bzhin nyi shu rtsa gcig pa //<sup>99</sup>  
 / u ṣma yi ni gnyis pa nyid <sup>/100/</sup> de bzhin nyi shu rtsa drug pa /

[he should select] (74) the thirty-third (*ha*) exactly, (75) the fourth of the fourth (*dha*), (76) the fifth of the fifth (*ma*), (77) the fifth of the fourth (*na*), and moreover (78) the first of the first (*ka*), (79) the twenty-seventh (*ra*) in the same way, (80) the fourth of the semivowels (*va*), (81) the twenty-first (*pa*) in the same way, and furthermore (82) the second of the [class of] *ūṣmas* (*ṣa*), and likewise (83) the twenty-sixth (*ya*) exactly.

prathamasya prathamam caiva antasthānām dvitīyam eva ca //27//<sup>101</sup>  
 dvitīyasya prathamam tathā ṣaṣṭhasyāpi dvitīyakam <sup>/102</sup>

/ thog ma yi ni dang po dang // mthar gnas pa yi gnyis pa nyid //  
 / gnyis pa yi ni dang po dang // drug pa yi ni gnyis pa nyid /

[He should select] (84) the first of the first (*ka*) and (85) the second of the semivowels (*ra*) exactly. [He should select] in the same way (86) the first of the second [that follows the first vowel-class, viz., the *ka*-class] (*ka*) and (87) the second of the sixth (*ra*).

<sup>92</sup> saptāviṃśatimam (for saptaviṃśatimam) ] IBCEM (nyi shu rtsa bdun pa Tib); cf. saptāviṃśatimam *Cakrasaṃvara* (5.23d)

<sup>93</sup> ekaviṃśatimam ] IBCE (nyi shu rtsa gcig pa Tib); ekaviṃśaman M; cf. ekaviṃśatimam *Cakrasaṃvara* (5.24b)

<sup>94</sup> ūṣmāṇām ] BCEM (u ṣma yi Tib); uṣmāṇām I; cf. ūṣmāṇām *Cakrasaṃvara* (5.24c) ◆ ca ] IBpcCEM; vā Bac ◆ ṣaḍviṃśatim (Alternatively, ṣaḍviṃśam) ] IBCEM (nyi shu rtsa drug pa Tib); cf. ṣaḍviṃśam *Cakrasaṃvara* (5.24d)

<sup>95</sup> sum cu ] D; sum bcu P

<sup>96</sup> gnyis pa ] D; mnyam pa P

<sup>97</sup> bzhi pa ] D; bzhi po P

<sup>98</sup> a nta stha ] *em.*; a nta sthā D; an da stha P

<sup>99</sup> gcig pa ] D; cig pa P

<sup>100</sup> u ṣma ] D; us ma P

<sup>101</sup> prathamam ] IBpcCEM (dang po Tib); pratha## Bac ◆ antasthānām ] ICEM (mtar gnas pa yi Tib); antasthānā B

<sup>102</sup> tathā ] IB (dang Tib); tathā kakāra CEM ◆ dvitīyakam ] *em.* (gnyis pa Tib); dvitīyakām I; ditīyakām B; dvitīyam CEM



prathamasya prathamam caiva antasthānām dvayam tathā //28//<sup>103</sup>  
dvitīyaprathamam tathā ṣaṣṭhasyāpi dvitīyakam /<sup>104</sup>

/ thog ma yi ni dang po dang // mthar gnas pa yi gnyis pa dang //  
/ gnyis pa yi ni dang po dang // bdun pa yi ni gnyis pa dang /

Moreover, [he should select] (88) the first of the first (*ka*) and likewise (89) the second of the semivowels (*ra*). [He should select] (90) the first of the second [that follows the first vowel-class] (*ka*) in the same way and also (91) the second of the sixth (*ra*).

ṣaṣṭhasyāpi caturtham tu caturthasya tu pañcamam //29//<sup>105</sup>  
caturthena tu āsanam antasthānām caturtham tu /<sup>106</sup>  
caturthasyāpi pañcamam caturthena tu āsanam //30//<sup>107</sup>

/ drug pa yi ni gsum pa dang // bzhi pa yi ni lnga pa dang //  
/ bzhi pa yis ni sbyar bar bya // mthar gnas pa yi bzhi pa dang /  
/ lnga pa yi ni lnga pa la // bzhi pa yi ni gnas su bya //

[He should select] (92) the fourth of the sixth (*va*), (93) the fifth of the fourth (*na*) sitting on the fourth [of the same fourth] (*dha*) (viz., *ndha*), (94) the fourth of the semivowels (*va*), and (95) the fifth of the fourth (*na*) sitting on the fourth [of the same forth] (*dha*) (viz., *ndha*).

caturthasyāpi prathamam vahninā adhas tejitam /<sup>108</sup>  
ūṣmāṇām ṭṛtīyam tathā antasthānām yaḥ prathamam //31//<sup>109</sup>  
caturthasya prathamam caiva tejasena tu āsanam /<sup>110</sup>  
saptamasya ṭṛtīyakam ṣaṣṭhasyāpi yaḥ prathamam //32//<sup>111</sup>

<sup>103</sup> antasthānām dvayam | CM (mthar gnas pa yi gnyis pa Tib); antasthādvayan IB

<sup>104</sup> tathā | IB (dang Tib); tathā kakāra CEM ♦ dvitīyakam | IBCM (gnyis pa Tib); dvitīyan tathā E

<sup>105</sup> caturtham | IBCEM; gsum pa Tib ♦ caturthasya tu | IBpc (bzhi pa yi Tib); rthasya va Bac; caturthasya CEM

<sup>106</sup> caturthena | IBCE (bzhi pa yis Tib); catuthena M ♦ tu | CEM; *om.* IB ♦ āsanam | ICE; āsanam B; sbyar bar bya Tib ♦ antasthānām | CEM (mthar gnas pa yi Tib); antasthānā IB

<sup>107</sup> caturthasyāpi | IBCEM; lnga pa yi Tib ♦ caturthena | IBCE; catuthena M ♦ āsanam | ICE (gnas su bya Tib); āsanam B; āsanam M

<sup>108</sup> caturthasyāpi | *em.*; caturthasyāpi prathamasyāpi IBCE; catuthasyāpi prathame syāpi M; lnga pa yi Tib ♦ vahninā adhas | *corr.*; vahninā adho IBM; vāhinādho C; vāhinādho E; steng du and me dang Tib ♦ tejitam | IBCE; tejinaṃ M

<sup>109</sup> ūṣmāṇām | CEM (u ṣma yi Tib); uṣmāṇā IB ♦ tathā | IBCEM; *n.e.* Tib ♦ antasthānām | M (mthar gnas pa yi Tib); antasthānā IBCE ♦ yaḥ (for yat) | IBCEM; *n.e.* Tib

<sup>110</sup> caturthasya | ICEM (bzhi pa yi Tib); catuthasya B

<sup>111</sup> ṭṛtīyakam | IB (gsum pa Tib); dvitīyakam CE; dvitīyantam M ♦ ṣaṣṭhasyāpi | CEM (drug pa yi yang Tib); ṣaṣṭy asyāpi IB ♦ yaḥ (for yat) | IBCEM; *n.e.* Tib ♦ prathamam | CEM (dang po Tib); prathama IB

/ Inga pa yi ni thog ma la // steng du sbyar zhing me dang bcas /  
 / u ṣma yi ni gsum pa dang /<sup>112</sup>/ mthar gnas pa yi thog ma dang //  
 / bzhi pa yi ni thog ma la /<sup>113</sup>/ gzi brjid can gyi gdan du byas /<sup>114</sup>  
 / bdun pa yi ni gsum pa dang // drug pa yi yang dang po ste //

[He should select] (96) the first of the fourth (*ta*) sharpend by a fire (*r*) at the lower part (viz., *tra*), (97) the third of the [class of] *ūṣmas* (*sa*) in the same way, (98) [that] which is the first of the semivowels (*ya*), and moreover (99) the first of the fourth (*ta*) sitting on a fire (*r*) (viz., *tra*), (100) the third of the seventh (*sa*), and also (101) [that] which is the first of the sixth (*ya*).

kaṣākhyam̐ prathamam̐ gṛhya pañcamasya caturthakam /<sup>115</sup>  
 antasthānām̐ yaḥ prathamam̐ punas tatpiṇḍam̐ gṛhya //33//<sup>116</sup>

/ ka dang sha yi yi ge ni // thog ma dag ni blangs nas su /  
 / Inga pa yi ni bzhi pa dang /  
 / mthar gnas pa yi dang po ste /<sup>117</sup>/ de bzhin yang ni bsdus te blang /  
 / drug pa yi ni bzhi pa dang // bdun pa yi ni dang po dang //

Having taken (102) [that] sounding *ka* and *ṣa* (viz., *kṣa*) first, [he should select] (103) the fourth of the fifth (*bha*) and (104) [that] which is the first of the semivowels (*ya*). Furthermore, having taken (105)-(107) the mass of these (*kṣa bha ya*),

ūṣmāṇām̐ caturtham̐ gṛhya saptamasya caturthakam /<sup>118</sup>  
 vajrasattvena bheditam //34//

/ u ṣma ṇa yi bzhi pa blang /<sup>119</sup>/ bdun pa yi ni bzhi pa dag /  
 / rdo rje sems dpas phye ba yin //

and having taken (108) the fourth of the [class of] *ūṣmas* (*ha*), [he should select] (109) the

112 u ṣma | D; us ma P

113 ni | D; na P

114 gyi | P; gyis D

115 kaṣākhyam̐ | CE; kaṣākhyam̐ IB; *om.* M; ka dang sha yi yi ge Tib ♦ prathamam̐ | IBCE (thog ma dag Tib); *om.* M

116 antasthānām̐ | IBM (mthar gnas pa yi Tib); antasthānā CE ♦ yaḥ (for yat) | IBCEM; *n.e.* Tib ♦ punas tat- | IBCEp̄M; catutha Eac; de bzhin yang Tib ♦ This line is followed by / drug pa yi ni bzhi pa dang // bdun pa yi ni dang po dang / in Tib.

117 gnas pa yi | D; gnas pa'i P

118 ūṣmāṇām̐ | CEM (u ṣma ṇa yi Tib); ūṣmāṇāñ I; ūṣmāṇām̐ B ♦ caturtham̐ | IBCE (bzhi pa Tib); caturtha M ♦ gṛhya | IBEM (blang Tib); guhya C

119 u ṣma ṇa | D; us ma na P

fourth of the seventh (*ha*). [Both are] divided by Vajrasattva (*r*) (viz., *hra hra*)

ūṣmāṇām caturtham caiva bhāskareṇa tu āsanam /<sup>120</sup>  
saptamasya caturtham tu vahninā adhas tejitam //35//<sup>121</sup>  
visargeṇa samāyuktam /<sup>122</sup>

/ u ṣma ṇa yi bzhi pa nyid /<sup>123</sup>/ nyi ma yang ni gdan du byas /  
/ bdun pa yi ni bzhi pa la // me yi 'og tu sbyar bar bya //  
/ gshegs su gsol dang yang dag ldan /

Moreover, [he should select] (110) the fourth of the [class of] *ūṣmas* (*ha*) sitting on the sun (*r*) (viz., *hra*) and (111) the fourth of the seventh (*ha*) sharpened by a fire (*r*) at the lower part (viz., *hra*). [They each are] joined with a *visarga* (viz., *hraḥ hraḥ*).

pañcamasya dvitīyam ca tathā dvāvīṃśam eva ca //36//<sup>124</sup>  
pañcamasya dvitīyam ca tathā ekādaśam caiva /<sup>125</sup>  
dvāvīṃśati punaḥ gr̥hya tr̥tīyasya prathamam tathā //37//<sup>126</sup>

/ Inga pa yi ni gnyis pa dang // de bzhin nyi shu gnyis pa nyid //  
/ drug pa yi ni gnyis de bzhin // bcu gcig pa dang nyi shu gnyis /<sup>127</sup>  
/ gsum pa'i dang po blangs nas ni //

[He should select] (112) the second of the fifth (*pha*) and likewise (113) the twenty-second (*pha*) exactly. [He should select] (114) the second of the fifth (*pha*) and furthermore (115) the eleventh (*t*) in the same way. Having taken (116) the twenty-two (viz., *pha*) again, [he should select] (117) the first of the third (*t*) in the same way.

caturthasya tr̥tīyam tu ūṣmāṇām caturtham caiva /<sup>128</sup>  
caturthasya tr̥tīyakam saptamasya caturtham tu //38//<sup>129</sup>

120 ūṣmāṇām ] CM (u ṣma ṇa yi Tib); uṣmāṇām I; uṣmāṇāñ BE ♦ tu ] CEM; *om.* IB  
121 tu ] E; *om.* IBCM ♦ adhas ] *corr.* ('og tu Tib); adho IBCEM ♦ tejitam ] IBCE; tejinam M  
122 visargeṇa ] C (gshegs su gsol dang Tib); visargge na I; visāgr̥ Bac; visārgga na Bpc; visarge na EM  
123 u ṣma ṇa ] D; u sma na P  
124 dvāvīṃśam ] CE (nyi shu gnyis pa Tib); dvāvīṃśam IB; dvāvīṃśatim M  
125 pañcamasya ] IBCEM; drug pa Tib ♦ dvitīyam ca ] IB (gnyis Tib); dvitīyan CE; dvitīyam M ♦  
ekādaśam ] *em.* (bcu gcig pa Tib); ekādasamam IB; ekādaśamam CM; ekādaśamañ E  
126 dvāvīṃśati ] CEM (nyi shu gnyis Tib); dvāvīśati I; dvāvī~nsati B ♦ punaḥ ] IBCEM; *n.e.* Tib ♦  
prathamam ] ICE (dang po Tib); prathan B; praman M ♦ tathā ] IBCEM; *n.e.* Tib  
127 bcu gcig pa ] D; bcu cig pa P  
128 tr̥tīyam ] IBpcCEM (gsum pa Tib); tr̥tīyayan Bac ♦ ūṣmāṇām ] CEM (u ṣma ṇa yi Tib); uṣmāṇām IB ♦  
caturtham ] CM (bzhi pa Tib); caturtha I; ca (or ra) catutham Bac; catutham Bpc; catuthem E

/ bzhi pa yi ni gsum pa dang // u ṣma ṇa yi bzhi pa nyid /<sup>130</sup>  
 / Inga pa yi ni gsum pa dang // bdun pa'i bzhi pa blang bar bya //

[He should select] (118) the third of the fourth (*da*), and also (119) the fourth of the [class of] *ūṣmas* (*ha*), (120) the third of the fourth (*da*), and (121) the fourth of the seventh (*ha*).

ekaviṃśati tatoddhṛtya dvitīyasya tu prathamam /<sup>131</sup>  
 pañcamasya prathamam caiva dvitīyaṃ ṣaṣṭham akṣaram //39//<sup>132</sup>

/ nyi shu rtsa gcig de blangs nas /<sup>133</sup>/ gnyis pa yi ni dang po dang /  
 / Inga pa yi yang thog ma dang // gnyis pa yi ni yi ge drug //

Subsequently, having selected (122) the twenty-first (*pa*), [he should select] (123) the first of the second (*ca*), (124) the first of the fifth (*pa*), and also (125) the sixth letter [belonging to] the second (*ca*).

pañcamasya caturtham tu tathā kaṣākhyam eva ca /<sup>134</sup>  
 caturviṃśati tatoddhṛtya punaḥ piṇḍam tu kathyate //40//<sup>135</sup>

/ Inga pa yi ni bzhi pa la // kṣa yi yi ge de bzhin no /  
 / nyi shu rtsa bzhi de blangs nas // slar yang bsdu ba bshad pa yin //

[He should select] (126) the fourth of the fifth (*bha*) and likewise (127) [that] sounding *ka* and *ṣa* (viz., *kṣa*) exactly. Afterward, having selected (128) the twenty-four (*bha*), (129) [that] mass (*kṣa*) is again talked.

pañcamasya tṛtīyaṃ tu ūṣmāṇāṃ tu tṛtīyakam /<sup>136</sup>  
 antasthānāṃ dvitīyaṃ vai caturthasya caturthakam //41//<sup>137</sup>

<sup>129</sup> caturthasya | IBCEM; Inga pa yi Tib ◆ caturtham | IBEM (bzhi pa tib); caturtha C ◆ blang bar bya add. Tib

<sup>130</sup> u ṣma ṇa | D; u sma na P

<sup>131</sup> ekaviṃśati | ICEM (nyi shu rtsa gcig Tib); ekavi~nsa##ti Bac; ekavi~nsati Bpc ◆ tatoddhṛtya (for tata uddhṛtya) | ICEM; toddhṛtya B; de blangs nas Tib; cf. tatoddhṛtya *Abhidhānottara* (57.22c and 40c) ◆ prathamam | ICEM (dang po Tib); prathama B

<sup>132</sup> pañcamasya | ICEM (Inga pa yi Tib); ñcamasya B ◆ akṣaram | IBCEpcM (yi ge Tib); akṣa## Eac

<sup>133</sup> gcig | D; cig P

<sup>134</sup> kaṣā- | CEM (kṣa yi Tib); kaṣā IB ◆ -khyam | IBpcCEM (yi ge Tib); kṣa Bac

<sup>135</sup> caturviṃśati | ICEM (nyi shu rtsa bzhi Tib); catuviṃśati B ◆ tatoddhṛtya (for tata uddhṛtya) | IBCEM; de blangs nas Tib; cf. tatoddhṛtya *Abhidhānottara* (57.22c and 39a) ◆ tu | IBpcCEM; tu ## Bac ◆ kathyate | IBCE (bshad pa yin Tib); grhyate M

<sup>136</sup> tṛtīyaṃ tu | IBpcM (gsum pa Tib); tṛtīyaṃ Bac; tṛtīyakam tu C; tṛtīyakam E ◆ ūṣmāṇāṃ | CEM (u ṣma ṇa Tib); uṣmāṇāṃ IB

bhāskaram ca punar dadyāt /<sup>138</sup>  
 viṃśatyakṣaram samādāya ṣoḍaśenāsanam tataḥ //42//<sup>139</sup>  
 vahninā adho dīpitaṃ pañcamasya tu pañcamam /<sup>140</sup>  
 antasthānām ṛṭīyakam pañcamasya ṛṭīyakam //43//<sup>141</sup>  
 ṣaṣṭhasyāpi ṛṭīyakam antasthānām caturtham tu /<sup>142</sup>  
 pañcaviṃśatibheditam caturthasya tu pañcamam //44//

/ Inga pa yi ni gsum pa dang // u ṣma ṇa ni gsum pa dang /<sup>143</sup>  
 / mthar gnas pa yi gnyis pa nyid // Inga pa yi ni bzhi pa la //  
 / nyi mas slar yang gdab par bya /  
 / yi ge nyi shu btab nas ni // bcu drug pa yis stan du bya //  
 / 'og tu me yi gzi brjid can // Inga pa yi ni Inga pa dang /  
 / mthar gnas pa yi gsum pa dang // Inga pa yi ni gsum pa dang //  
 / drug pa yi ni gsum pa dang // mthar gnas pa yi bzhi pa dang /  
 / nyi shu rtsa Inga pa yis dbye /<sup>144</sup>/ bzhi pa yi ni Inga pa dang //<sup>145</sup>

[He should select] (130) the third of the fifth (*ba*), (131) the third of the [class of] *ūṣmas* (*sa*), (132) the second of the semivowels (*ra*) exactly, and (133) the fourth of the fourth (*dha*), and he should give (134) the sun (*ra*) again. Subsequently, having taken (135) the twentieth letter (*na*), [which is] sitting on the sixteenth (*ta*) [and which is] illuminated with a fire (*r*) at the lower part (viz., *ntra*), [he should select] (136) the fifth of the fifth (*ma*), (137) the third of the semivowels (*la*), (138) this third of the fifth (*ba*), (139) the third of the sixth (*la*), (140) the fourth of the semivowels (*va*) divided by the twenty-five (*ma*) (viz., *mva*), and (141) the fifth of the fourth (*na*).

dvitīyasya ṛṭīyaṃ tu sūryaputreṇa bheditam /<sup>146</sup>  
 ūṣmānām caturtham caiva prathamasya ṛṭīyakam //45//<sup>147</sup>

- 137 antasthānām | CEM (mthar gnas pa yi Tib); antasthānam IB ♦ vai | CEM; cai I; caiva B ♦ caturthasya | IBCM; catuthesya E; Inga pa yi Tib  
 138 ca | IBpcCEM; om. Bac ♦ punar | CM (slar yang); puna IB; tato E  
 139 -tyakṣaram | em. (yi ge Tib); tyakṣara IBCEM ♦ samādāya | IpcBCEM (btab nas Tib); ##ḍa Iac ♦ ṣoḍaśenā- | CE (bcu drug pa yis Tib); ṣoḍasenā IB; ṣoḍaśena M ♦ -sanam | ICE (stan du bya Tib); śanam B; n M ♦ tataḥ | IBpcCEM; tathāḥ Bac; n.e. Tib  
 140 vahninā adho | IBM ('og tu me yi Tib); vahninādho CE ♦ tu | IBEM; turtha C  
 141 antasthānām | CEM (mtar gnas pa yi Tib); antasthā IB  
 142 ṣaṣṭhasyāpi ṛṭīyakam | CEM (drug pa yi ni gsum pa dang Tib); om. IB ♦ antasthānām | CEM (mthar gnas pa yi Tib); antasthānā IB ♦ caturtham | IBCE (bzhi pa Tib); ṛṭīyaṃ M  
 143 u ṣma ṇa | D; u sma na P  
 144 Inga pa yis dbye | D; Inga pa'i sa dbye P  
 145 bzhi pa yi | D; bzhi pa'i P  
 146 sūrya- | IBCM (nyi ma'i Tib); śūryya E ♦ -putreṇa | ICM (bu yis Tib); putre~na B; puṇa E  
 147 ūṣmānām | CEM (u ṣma ṇa yi Tib); ūṣmānā IB ♦ caturtham | ICEM (bzhi pa Tib); catutham B ♦ caiva | IBCM (dang Tib); tu E ♦ ṛṭīyakam | CEM (gsum pa Tib); ṛṭīyaṃ tu IB

tejāsanagataṃ tataḥ saptamasya caturthakam /<sup>148</sup>  
 pañcadaśenāsanau dvau //46//<sup>149</sup>

/ gnyis pa yi yang gsum pa dang // nyi ma'i bu yis rnam par dbye /  
 / u ṣma ṇa yi bzhi pa dang /<sup>150</sup>/ dang po yi ni gsum pa la //  
 / gzi brjid kyis ni gdan du byas // bdun pa yi ni bzhi pa dang /  
 / bco lnga pa yis gdan gnyis bya //<sup>151</sup>

[He should select] (142) the third of the second [that follows the first vowel-class] (*ga*), [which is] divided by the sun's son (*r*) (viz., *gra*), and moreover (143) the fourth of the [class of] *ūṣmas* (*ha*), (144) the third of the first (*ga*) sitting on a fire (*r*) (viz., *gra*), and then (145) the fourth of the seventh (*ha*). Both [letters ha] are sitting on the fifteenth (*ṇa*) (viz., *hṇa* and *hṇa*).

ūṣmāṇām ṛṭīyaṃ caiva pañcamasya prathamam /<sup>152</sup>  
 ṣoḍaśena tu āsanam //47//<sup>153</sup>  
 ekaviṃśaṃ tato gṛhya caturthasya prathamam tathā /<sup>154</sup>  
 antasthānām ṛṭīyaṃ caiva prathamasya ṛṭīyaṃ caiva //48//  
 caturthasyāpi prathamam caturviṃśati tathā punaḥ /<sup>155</sup>  
 dviṭīyasya ṛṭīyakam prathamasya ṛṭīyaṃ tu //49//<sup>156</sup>  
 ūṣmāṇām ṛṭīyaṃ caiva ekaviṃśatimam tathā /<sup>157</sup>  
 bhāskareṇa samākrāntam pañcamasya ṛṭīyakam //50//<sup>158</sup>

/ u ṣma ṇa yi gsum pa nyid /<sup>159</sup>/ lnga pa yi ni thog ma la /  
 / bcu drug pa yis gdan du bya //<sup>160</sup>  
 / nyi shu rtsa gcig de yis blangs /<sup>161</sup>/ bzhi pa yi ni thog ma dang /

148 -gataṃ | IBM; mataṃ CE; du byas Tib ◆ tataḥ | ICEM; tartaḥ B; *n.e.* Tib

149 pañcadaśenā- | BCEM (bco lnga pa yis Tib); pañcadasenā I

150 u ṣma ṇa | D; u sma na P

151 bco lnga pa | D; bcwa lnga pa P

152 ūṣmāṇām | CEM (u ṣma ṇa Tib); uṣmāṇām IB ◆ prathamam | IBacCEM (thog ma Tib); prathamam (the same as Bac) Bpc

153 ṣoḍaśena | CEM (bcu drug pa yis Tib); ṣoḍasena IB

154 ekaviṃśaṃ | *em.* (nyi shu rtsa gcig Tib); ekaviṃśa IB; ekaviṃśati CEM

155 caturviṃśati tathā punaḥ | *em.*; tathā caturvīśati tathā punaḥ IB; tathā caturviṃśati tathā punaḥ C; tathā caturvīśati tathā punaḥ E; tathā caturviṃśatita tathā punaḥ M; lnga pa yi ni bzhi pa dang Tib (however, lnga pa yi bzhi pa indicates the twenty-fourth)

156 dviṭīyasya | IBCE; dviṭīya M; gsum pa yi Tib ◆ ṛṭīyakam | CEM (gsum pa Tib); ṛṭīyakam IB ◆ prathamasya | BCEM; prathamasyam I ◆ ṛṭīyaṃ tu | IBM (gsum pa Tib); ṛṭīyaṃ C; ṛṭīyakam E

157 ūṣmāṇām | EM (u ṣma ṇa yi Tib); uṣmāṇām IB; ūṣmāṇam C

158 pañcamasya | IBCEpcM (lnga pa yi Tib); pañcadaśa Eac

159 u ṣma ṇa | D; u sma na P

160 yis | D; yi P

161 gcig | D; cig P

/ mthar gnas pa yi gsum pa dang <sup>/162/</sup> gnyis pa yi ni gsum pa dang //  
 / bzhi pa yi ni dang po dang // lnga pa yi ni bzhi pa dang /  
 / gsum pa yi ni gsum pa dang // dang po yi ni gsum pa dang //  
 / u ṣma ṇa yi gsum pa nyid <sup>/163/</sup> nyi shu rtsa gcig de bzhin te <sup>/164</sup>  
 / nyi ma yis ni mnyam par mnan // lnga pa yi ni gsum pa dang //

Moreover, [he should select] (146) the third of the [class of] *ūṣmas* (*sa*) and (147) the first of the fifth (*pa*) sitting on the sixteenth (*ta*) (viz., *pta*). Subsequently, having taken (148) the twenty-first (*pa*), [he should select] (149) the first of the fourth (*ta*) in the same way, and furthermore (150) the third of the semivowels (*la*), as well as (151) the third of the first (*ga*), (152) the first of the fourth (*ta*), and likewise (153) the twenty-fourth (*bha*) again, (154) the third of the second (*ja*), (155) the third of the first (*ga*), (156) the third of the [class of] *ūṣmas* (*sa*), and likewise (157) the twenty-first (*pa*) stepped on by the sum (*r*) (viz., *rpa*). [He should select] (158) the third of the fifth (*ba*).

caturthasya yaḥ prathamam dvitīyasya tṛtīyakam <sup>/165</sup>  
 tejena tu dīpitau antasthānām prathamam viduḥ //51//<sup>166</sup>  
 tataḥ ṣoḍaśam samādāya dvitīyasya tṛtīyakam <sup>/167</sup>  
 tathā ṣaḍviṃśam eva ca //52//<sup>168</sup>

/ bzhi pa yi ni dang po dang // gsum pa yi ni gsum pa la /  
 / gzi brjid kyis ni gsal bar byas <sup>/169/</sup> mthar gnas pa yi thog mar shes //  
 / de yang bcu drug pa yis gdab <sup>/170/</sup> gnyis pa yi ni gsum pa dang /  
 / de bzhin nyi shu rtsa drug pa //

[He should select] (159) [that] which is the first of the fourth (*ta*) and (160) the third of the second (*ja*). [Both this letter *ja* and the letter *ja* described in the next line are] illuminated by a fire

<sup>162</sup> gnas pa yi | D; gna pa'i P

<sup>163</sup> u ṣma ṇa | D; u sma na P

<sup>164</sup> gcig | D; cig P

<sup>165</sup> yaḥ (for yat) | IBCE; ṣaṣṭha M; *n.e.* Tib ♦ prathamam | IBCE (dang po Tib); prathama M ♦ dvitīyasya | ICEM; dvitiya## Bac; dvitīyasya Bpc; gsum pa yi Tib

<sup>166</sup> dīpitau | ICEM (gsal bar byas Tib); dvipatau Bac; dvipitau Bpc ♦ antasthānām | CEM (mthar gnas pa yi Tib); antasthā IBpc; antasthānā Bac ♦ prathamam | IBCM (thog mar Tib); prathama E ♦ viduḥ | CE (shes Tib); biṃduḥ I; binduḥ BM

<sup>167</sup> tataḥ | ICEM (de yang Tib); *om.* B ♦ ṣoḍaśam | *em.* (bcu drug pa yis Tib); ṣoḍasa IB; ṣoḍaśa CEM ♦ tṛtīyakam | *em.* (gsum pa Tib); tṛtīyakam vahnidīpitam ICEM; tṛtīyakam vahnidvipitam Bac; tṛtīyakam vahnidvipitam Bpc. The words vahnidīpitam means “illuminated by a fire (*r*).” It is odd: The words *dīpitau* in verse 51c is dual. Therefore, it is not necessary to repeat the explanation “illuminated by a fire” here. There is no equivalent words in its Tibetan translation.

<sup>168</sup> ṣaḍviṃśam | *em.* (nyi shu rtsa drug pa Tib); ṣaḍviṃśatim IBCEM

<sup>169</sup> byas | P; bya D

<sup>170</sup> de | P; der D ♦ gdab | D; gdag P

(*r*) (viz., *rja* and *rja*). They know (161) the first of the semivowels (*ya*). Afterward, having taken (162) the sixteenth (*ta*), [he should select] (163) the third of the second (*ja*) and likewise (164) the twenty-sixth (*ya*) exactly.

prathamasya prathamam̐ dviṭīyasya tu prathamam /<sup>171</sup>  
 ṭṭīyasya caturtham̐ tu trayodaśenāsanau dvau //53//<sup>172</sup>  
 prathamasya prathamam̐ tathā dviṭīyasya prathamam̐ tathā /<sup>173</sup>  
 caturdaśamam̐ caiva //54//<sup>174</sup>

/ dang po yi ni gnyis pa dang // thog ma yi yang dang po dang /  
 / bzhi pa yi yang gsum pa dang //  
 / thog ma yi yang dang po dang // gnyis pa yi yang dang po dang /  
 / de bzhin du ni bcu bzhi pa'o //

[He should select] (165) the first of the first [class, i.e., the vowel class] (*a*), (166) the first of the second [that follows the vowel-class] (*ka*), and (167-1) the fourth of the third (*ḍha*). Both [this letter *ḍha* and the letter *ḍha* described in the next line] are sitting on the thirteenth (*ḍa*) (viz., *ḍḥa* and *ḍḥa*).<sup>175</sup> [He should select] in the same way (167-2) the first of the first (*a*),<sup>176</sup> (168) the first of the second (*ka*), and also (169) the fourteenth (*ḍha*).

ūṣmāṇām̐ tu caturthakam̐ saptaviṃśena āsanam /<sup>177</sup>  
 yakārasyaṣṭamam̐ bījam̐ bhāskareṇa tu dīpitam //55//<sup>178</sup>

/ bcu bzhi u ṣma bzhi pa dang /<sup>179</sup>/ nyi shu rtsa bdun gdan du byas /

171 This line is omitted in C. ♦ For this line, / dang po yi ni gnyis pa dang // thog ma yi yang dang po dang / Tib ♦ dviṭīyasya tu prathamam̐ ] IB; dviṭīyasya prathamam̐ kakāra E; dviṭīyasya tu prathamam̐ kakāra M

172 This line is omitted in C. ♦ For this line, bzhi pa yi yang gsum pa dang Tib ♦ caturtham̐ ] IEM; catutham̐ B ♦ trayodaśenā- ] M; trayodaśenā IB; trayodaśanā E ♦ -sanau dvau ] IBE; sanādu M

173 prathamam̐ ] IBCE (dang po Tib); prathama M

174 caturdaśamam̐ ] IBC; caturdaśama E; caturdaśamam̐ M

175 The letter *ḍḥa* (not *ḍḍha*) is unnatural. In this chapter the construction “a word in instrumental case followed by *āsana*” means that the word in instrumental case serves as the seat of the agent of sitting (*āsana*). (In this text, *trayodaśenāsanau* (57.53d), the thirteenth (*ḍa*) serves as the seat of *ḍha*, i.e., *ḍḥa*). Interestingly, the letter is also *ḍḥa* in 57.62, in which all letters constituting the the part of the fundamental mantra after *kara kara* are spelled, according to manuscript I, the oldest Sanskrit manuscript. Therefore, I have preserved *ḍḥa* here in the text. (However, we should read it as *ḍḍha* when translating the word including this letter.)

176 In the next chapter (*Abhidhānottara*, 58.63cd), the two letters *ḍḥa* and *a* are combined together (*saṃdhi*) and counted as one letter *ḍḥā*. Therefore I have numbered them as (167-1) and (167-2).

177 bcu bzhi *add.* Tib ♦ ūṣmāṇām̐ ] CEM (u ṣma Tib); uṣmānā I; uṣmāṇām̐ B ♦ saptaviṃśena ] M (nyi shu rtsa bdun Tib); saptaviṃśena ICE; ~śaptaviṃśena B

178 ya- ] IBM (ya Tib); pa C; gha E ♦ tu ] IBpcCEM; *om.* Bac ♦ dīpitam ] IBM (gzi brjid can Tib); dvīpitam CE



/ ya sogṣ brgyad po'i sa bon dang // nyi ma yi ni gzi brjid can //

[He should select] (170) the fourth of the [class of] *ūṣmas* (*ha*), [which is] sitting on the twenty-seventh (*ra*) (viz., *hra*), and (171) the eighth seed of [the classes starting with] the letter *ya* (*ha*), [which is] illuminated by the sun (*r*) (viz., *hra*).

dvitīyasya ṛtīyaṃ tu pañcadaśena āsanam /<sup>180</sup>  
dvitīyasya ṛtīyaṃ tu ṛtīyaṃ pañcamārūḍham //56//<sup>181</sup>

/ gsum pa yi yang gsum pa dang // bco lnga pa yis gdan du bya /<sup>182</sup>  
/ gnyis pa yi yang gsum pa dang // gsum pa yi yang lnga pa dang //

[He should select] (172) the third of the second (*ja*), [which is] sitting on the fifteenth (*ṇa*) (viz., *jṇa*), and (173) the third of the second (*ja*), [which is] seated on the fifth of the third (*ṇa*) (viz., *jṇa*).<sup>183</sup>

kaṣākhyam bījam samuddhṛtya pañcaviṃśatimāsanam /<sup>184</sup>  
piṇḍam uddhṛtya śobhanam māhendrakṛta-m-āsanam //57//<sup>185</sup>

/ ka sha'i yi ge sa bon te // nyi shu lnga pa gdan du bya /<sup>186</sup>  
/ slar yang bsdu bar bya ba ste // sku ni legs par btu ba ste /  
/ dbang chen gyis ni gdan du bya //<sup>187</sup>

Having selected together (174) the seed sounding *ka* and *ṣa*, [which is] sitting on the twenty-fifth (*ma*) (viz., *kṣma*), and having selected (175) [this] brilliant mass (*kṣa*), [which is on] the seat made of the *mahendra* (*ma*) (viz., *kṣma*),

179 u ṣma | D; u sma P

180 dvitīyasya ṛtīyaṃ | IBCE; dvitīyaṃ M; gsum pa yi yang gsum pa Tib ♦ pañcadaśena | CEM (bco lnga pa yis Tib); pañcadāsena IB

181 ṛtīyaṃ | IBM (gsum pa Tib); ṛtīyāṃ C; ṛtīyā E ♦ -mārūḍham | IBCEM; dang Tib

182 bco lnga pa | P; bcwa lnga pa D ♦ bya | D; byas P

183 According to passage 57.62, in which all letters constituting the part of the fundamental mantra after *kara kara* are spelled, both letters (consonants) are *jṇa*, not *jna*. However, *jna* (of *jṇaṃ*) is also attested in Bhavabhāṭṭa's *Vivṛti* commentary on the *Cakrasaṃvara* (*Cakrasaṃvaravivṛti*, Skt ed. [Pandey 2002], p. 58, 1.5).

184 kaṣā- | ICEM (ka sha'i Tib); ka~khā B ♦ -khyam | IBM; khya CE; yi ge Tib ♦ bījam | *em.* (sa bon Tib); bīja IBCEM ♦ samuddhṛtya | ICEpcM; saṃmuddhṛtya B; samuhaddhṛtī## Eac; *n.e.* Tib ♦ pañcaviṃśatimā- | IM (nyi shu lnga pa Tib); pañcaviṃśatimā B; pañcaviṃśatī ā CE

185 slar yang *add.* Tib ♦ sku adds. Tib ♦ śobhanam | CM (legs par Tib); sobhanam IBE ♦ -kṛta- | IBCEM; gyis Tib ♦ -m-āsanam | IBEM (gdan du bya Tib); mānasam C

186 bya | D; byas P

187 bya | D; byas P

ūṣmāṇām caturtham caiva saptamasya caturthakam /<sup>188</sup>

/ u ṣma yi ni bzhi pa dang /<sup>189</sup>/ bdun pa yi ni bzhi pa dang /

[he should] furthermore [select] (176) the fourth of the [class of] *ūṣmas* (*ha*) and (177) the fourth of the seventh (*ha*).

yavargā cāṣṭamaṃ bījaṃ tathā trayastrimśam eva ca //58//<sup>190</sup>

/ ya tshogs brgyad po'i sa bon dang // de bzhin sum cu gsum pa nyid //

[He should select] the seed, [which is] (178) the eighth from the *ya*-class (*ha*) and likewise (179) the thirty-third (*ha*) exactly.

pañcātmakam samuddhṛtya punar dvitīyaṃ tu atra vai /<sup>191</sup>

/ sum cu rtsa gsum de bzhin te // Inga pa'i bdag nyid kun bsdu ba'o /

/ de nas kyang ni btu bya ba // gnyis pa yang ni de bzhin te /

(180)(181) Having taken out the fivefold, [he should take out] the second again just here (*ha* and *ha*).<sup>192</sup>

dvitīyasya prathamam antasthānām ṛtīyaṃ tu //59//<sup>193</sup>

ūṣmāṇām tu ṛtīyakam tathā aṣṭāvīṃśatimam /<sup>194</sup>

saptamasya caturthakam ṣaṣṭhamasya ṛtīyaṃ tu //60//<sup>195</sup>

<sup>188</sup> ūṣmāṇām | CEM (u ṣma yi Tib); uṣmāṇām IB

<sup>189</sup> u ṣma | D; u sma P

<sup>190</sup> yavargā (meaning yavargāc) | IBCE (ya tshogs brgyad Tib); yavarga M; cf. yavargā *Abhidhānottara* (58.1c) and *Cakrasaṃvara* (Skt ms., 6a5: yavargāc in Skt ed., 6.1c) ♦ trayastrimśam | IB (sum cu gsum pa Tib); trayatrimśam CEM

<sup>191</sup> sum cu rtsa gsum de bzhin te *add.* Tib ♦ samuddhṛtya | IBCE (kun bsdu ba Tib); samuddhṛtyam M ♦ de nas kyang ni btu bya ba *add.* Tib ♦ punar | IBpcCE (yang Tib); puna Bac ♦ atra vai | IBCEM; de bzhin Tib

<sup>192</sup> Line 57.59ab is obscure. Its Sanskrit and Tibetan are somewhat different: The latter includes more information (*sum cu rtsa gsum de bzhin*, which indicates *ha*). (However, the parallel verse in the *Prajñākīrti*-Mardo revised version of the Tibetan translation of the *Cakrasaṃvara* accords with the Sanskrit verse in the *Abhidhānottara*: / Inga pa'i bdag nyid yongs btus la // yang ni de la gnyis par nges /, A32ab.) The *Vṛtti* does not give any comment on it. This line is expected to describe *ha* and *ha*, consonants of the 180th and 181st letters. Although it may appear to be somewhat forcible, my interpretation of this line is as follows: “The fivefold” (*pañcātmakam*) indicates the previous five pairs of syllables, viz., the consonants of the 170th-179th letters described in 57.55-58. The words “the second again” (*punar dvitīyaṃ*) means to again apply the second word mentioned in the previous line 58 (*trayastrimśam*, viz., the letter *ha*).

<sup>193</sup> antasthānām | IBpcCEM (mthar gnas pa yi Tib); anta(one letter canceled and illegible) Bac

caturthasya caturthakam ṣaṣṭhamasya tṛtīyam /<sup>196</sup>  
dvau dvau padacatuṣṭayam //61//

/ gnyis pa yi ni dang po dang // mthar gnas pa yi gsum pa dang //  
/ u ṣma ṇa yi gsum pa dang /<sup>197</sup>/ de bzhin nyi shu rtsa brgyad pa /  
/ bdun pa yi ni bzhi pa dang // drug pa yi ni gsum pa dang //<sup>198</sup>  
/ Inga pa yi yang bzhi pa dang // drug pa yi yang gsum pa dang /  
/ gnyis gnyis rkang pa bzhi pa ste //

[He should select] (182) the first of the second [that follows the first vowel class] (*ka*)<sup>199</sup> and (183) the third of the semivowels (*la*). Then [he should select] (184) the third of the [class of] *ūṣmas* (*sa*) and likewise (185) the twenty-eighth (*la*). [He should select] (186) the fourth of the seventh (*ha*) and then (187) the third of the sixth (*la*). [He should select] (188) the fourth of the fourth (*dha*) and (189) the third of the sixth (*la*). (190)(191)(192)(193)(194)(195)(196)(198) Every [pair of two letters is selected] twice [and hence they constitute] four portion[s].

kara 2 kuru 2 vandha 2 trāsaya 2 kṣobhaya 2 hrauṃ 2 hraḥ 2 phem 2 phaṭ 2  
daha 2 paca 2 bhakṣa 2 basarudhirāntramālābalamvine gr̥hṇa 2 saptapātāla-  
gatabhujamgasarpam bā tarjaya 2 ākaḍḍa 2 hrīm 2 jñaum 2 kṣmām 2 hām 2  
hīm 2 hūm 2 kili 2 sili 2 hili 2 dhili 2 hūm hūm phaṭ /62/<sup>200</sup>

ka ra ka ra / ku ru ku ru / ba ndha ba ndha /<sup>201</sup> trā sa ya trā sa ya / kṣo bha ya kṣo bha ya /  
hrauṃ hrauṃ /<sup>202</sup> hraḥ hraḥ / phem phem / phaṭ phaṭ / da ha da ha / pa tsa pa tsa / bha kṣa  
bha kṣa / ba sa ru dhi ra a ntra mā lā ba lam bi ne /<sup>203</sup> gr̥ hṇa gr̥ hṇa /<sup>204</sup> sa pta pā tā la ga ta  
bhu dzam ga sa rpaṃ bā /<sup>205</sup> ta rdza ya ta rdza ya / ā ka ṭṭhya ā ka ṭṭhya /<sup>206</sup> hrīm hrīm /  
dznyaum dznyaum / kṣmām kṣmām / hām hām /<sup>207</sup> hīm hīm /<sup>208</sup> hūm hūm / ki li ki li / si li  
si li / hi li hi li / dhi li dhi li / hūm hūm phaṭ /<sup>209</sup>

Do! Do! Make Make! Bind! Bind! Frighten! Frighten! Shake! Shake! *Hrauṃ, hrauṃ. Hraḥ, hraḥ. Phem, phem. Phaṭ, phaṭ. Burn! Burn! Roast! Roast! Eat! Eat! For the one draped with*

<sup>194</sup> *ūṣmānām* | CEM (u ṣma ṇa yi Tib); *uṣmānām* IB ♦ tu | IBCE; *om. M* ♦ tathā a- | IBCE (de bzhin Tib); tathā M

<sup>195</sup> *ṣaṣṭhamasya* | *em.* (drug pa yi Tib); *aṣṭhamasya* IB; *ṣaṣṭhasya* CEM ♦ tu | IBM; *om. CE*

<sup>196</sup> *caturthasya* | CEM; *caturthasya tu* IBpc; *caturthasya ##* Bac; *Inga pa yi Tib* ♦ *ṣaṣṭhamasya* | M (drug pa yi Tib); *aṣṭhamasya* IB; *ṣaṣṭhasya CE* ♦ *tṛtīyam* | IBCE (gsum pa Tib); *tṛtīya M*

<sup>197</sup> u ṣma ṇa | D; u sma ṇa P

<sup>198</sup> drug pa yi | D; drug pa'i P

<sup>199</sup> One may read the word *dvitīyasya* as meaning the *ca*-class of letters (hence the *dvitīyasya prathamam* means the letter *ca*). However, I consider that in this context it indicates the *ka*-class of letters, which comes after the first vowel-class of letters, because the letter is *ka* according to fundamental the mantra spelled in the *Abhidhānottara*, 57.62.

greasy and bloody entrails. Seize! Seize! Threaten! Threaten the snake or serpent residing in the seven underworlds! Drag! Drag! *Hrīm hrīm. Jñauṃ jñauṃ. Kṣmām kṣmām. Hām hām. Hūṃ hūṃ. Hūṃ hūṃ. Kili kili. Sili sili. Hili hili. Dhili dhili. Hūṃ hūṃ phat.*

vidyārājasya mantraḥ<sup>o</sup> • sarvasādhanavarjitaḥ <sup>/210</sup>  
nātaḥ parataram kimcit • triṣu lokeṣu vidyate //63//<sup>211</sup>

/ rig pa'i rgyal po gsang sngags te // bya ba thams cad sgrub byed pa'o /  
/ 'di las shin tu mchog gyur pa // 'jig rten gsum na yod min te //

The Knowledge King's (viz., Heruka's) mantra [thus described] is separate from every sādhana. There is nothing superior to this [mantra] in the triple world.

200 vandha 2 (meaning bandha 2) | IBCEM (ba ndha ba ndha Tib); cf. bandha 2 *Cakrasaṃvara* (p. 76, l. 2) ◆ trāsaya 2 | IBCE (trā sa ya trā sa ya Tib); trāsaya 2 M; cf. trāsaya 2 *Cakrasaṃvara* (p. 76, l. 2) ◆ hrauṃ 2 | I (hrauṃ hrauṃ Tib); jñauṃ 2 B; hrom 2 CE; hrau 2 M; cf. hrauṃ 2 *Cakrasaṃvara* (p. 76, l. 2) ◆ hrah 2 | IBpc (hrah hrah Tib); hra 2 BacM; hram 2 CE; cf. hrah 2 *Cakrasaṃvara* (p. 76, l. 3) ◆ phem 2 | EM (phem phem Tib); phrom 2 I; hom 2 B; phrem 2 C; cf. phem 2 *Cakrasaṃvara* (p. 76, l. 3) ◆ basa- (meaning vasā-) | IBCEM (ba sa Tib): cf. *Abhidhānottara* (57.41ab) and vasa- *Cakrasaṃvara* (p. 76, l. 4) ◆ -rāntra- | IBC (ra a ntra Tib); rānta EM; cf. -rāntra- *Cakrasaṃvara* (p. 76, l. 4) ◆ -lāvalambine (meaning -lāvalambine) | IBCEM (lā ba lam bi ne Tib); cf. *Abhidhānottara* (57.43c-44) and -lāvalambine *Cakrasaṃvara* (p. 76, l. 4) ◆ gr̥hṇa 2 (which is grihṇa 2 according to 57.45-46 and 58.58c-59b) | I (gr̥ hṇa gr̥ hṇa Tib); gr̥hṇa 2 BCEM; cf. gr̥hṇa 2 *Cakrasaṃvara* (p. 76, l. 4) ◆ -pātāla- | ICEM (pā tā la Tib); pātā~ra B; cf. -pātāla- *Cakrasaṃvara* (p. 76, l. 4) ◆ bā (meaning vā) | IBCEM; (bā Tib); cf. *Abhidhānottara* (57.50d and 58.62cd) and vā *Cakrasaṃvara* (p. 76, l. 5) ◆ ākaḍḍha 2 (meaning ākaḍḍha 2) | I; ākaḍḍhya 2 B; ākaṭṭa 2 C; ākaḍḍha E; ākaḍḍhya M; ā ka ṭṭhya ā ka ṭṭhya Tib; cf. ākaḍḍha 2 *Cakrasaṃvara* (p. 76, l. 5); The verb *ākadḍha* (imperative), which can also be found in some mantras in the *Sarvatathāgatattvasaṃgraha* (such as 722), seems to be a prakrit, the same word as the Pāli verb *ākadḍha* (imperative) meaning “drag!” or “draw out!”. See also the *Abhidhānottara*, 58.63-64b, which suggests that the word means *ākarṣaya*. ◆ hrīm 2 | IpcBpcCEM (hrīm hrīm Tib); hrīm IacBac; cf. hrīm 2 *Cakrasaṃvara* (p. 76, l. 5) ◆ jñauṃ 2 (which is jṇauṃ 2 according to 57.56 and 58.66-67b) | *em.* (dznyaṃ dznyaṃ Tib); jñom 2 IBCEM; cf. jñom (jñaim Skt ms.) *Cakrasaṃvara* (p. 76, l. 5). See the next chapter of the *Abhidhānottara* (58.66-67b), according to which the vowel is *au* and not *o*. ◆ kṣmām 2 | IBCM (kṣmām kṣmām Tib); kṣmom 2 E; cf. kṣmām 2 *Cakrasaṃvara* (p. 76, l. 5) ◆ hūṃ 2 | IBCE (hūṃ hūṃ Tib); *om.* M; cf. hūṃ 2 *Cakrasaṃvara* (p. 76, l. 6) ◆ sili 2 | IBCE (si li si li Tib); šili 2 M; cf. sili 2 *Cakrasaṃvara* (p. 76, l. 6) ◆ dhili 2 | IBEM (dhi li dhi li Tib); dhiri 2 C; cf. dhili 2 *Cakrasaṃvara* (p. 76, l. 6) ◆ hūṃ hūṃ phat | IBCM (hūṃ hūṃ phat Tib); hūṃ 2 phat 2 E; cf. hūṃ 2 *Cakrasaṃvara* (p. 76, l. 6)

201 ba ndha ba ndha | D; bhan dha bhan dha P

202 hrauṃ hrauṃ | *em.*; hrau hrau DP

203 a ntra | D; an tra P ◆ ba lam bi ne | D; ba lam wi ne P

204 gr̥ hṇa gr̥ hṇa | D; gri hna gri hna P

205 sa rpaṃ | D; sa rbyaṃ P

206 ā ka ṭṭhya ā ka ṭṭhya | D; a ka ṭhya a ka ṭhya P

207 hām hām | P; hīm hīm D

208 hīm hīm | *em.*; hī hī DP

209 phat | *em.*; phat phat DP

210 sarva- | IBM (thams cad Tib); *om.* CE; cf. sarva- *Cakrasaṃvara* (5.25a) ◆ -sādhana- | IBCEM; bya ba Tib; cf. -sādhana- *Cakrasaṃvara* (5.24b) ◆ -varjitaḥ | CE; varjinaḥ (or vajri naḥ) I; va.... B; varjitaṃ M; sgrub byed pa Tib; cf. -varjitaḥ *Cakrasaṃvara* (5.25b)

211 parataram | *em.* (shin tu mchog Tib); paraṃ IBC; para EM; cf. parataram *Cakrasaṃvara* (5.25c)

jñātvā śrīherukaṃ mantraṃ • ghuṇam anyat palālavat /<sup>212</sup>  
• mūlamantraṃ prakīrtitam //64//<sup>213</sup>

/ dpal ldan khrag 'thung sngags shes na // gzhan dag snying po med rtswar mtshungs /  
/ rtsa ba'i sngags su bshad pa yin //

Having known Śrī Heruka's mantra, [it is like] the wood-eating insect and [all] other[s] are like straws [eaten by it]. [It is] proclaimed to be the fundamental mantra.

abhidhānottare mūlamantrakhaṭikoddhārapaṭalaḥ saptapañcāśaḥ /<sup>214</sup>

mngon par brjod pa'i rgyud bla ma'i bla ma las rtsa ba'i sngags kyi yi ge btu ba'i rdo rgyus  
kyi cho ga'i le'u ste lnga bcu rtsa bdun pa'o //

The 57th chapter, [titled] selection of the letters (*khaṭika*) [constituting] the fundamental mantra, in the *Abhidhānottara*.

<sup>212</sup> -herukaṃ ] ICE (khrag 'thung Tib); heruka BM; cf. herukaṃ *Cakrasaṃvara* (5.26a) ◆ ghuṇam ] *corr.* (snying po med Tib); ghunam IBM; muṇam CE; cf. ghuṇam *Cakrasaṃvara* (5.26b) ◆ palāla- ] IEM (rtswar Tib); phalāla B; palola C; cf. palāla- *Cakrasaṃvara* (5.26b)

<sup>213</sup> -mantraṃ ] *em.* (sngags Tib); mantra IBEM; maṃtra C; cf. -mantraḥ *Cakrasaṃvara* (5.26d) ◆ prakīrtitam ] CEM (bshad pa Tib); prakīrttikaṃ IB; cf. prakīrtitaḥ *Cakrasaṃvara* (5.26d)

<sup>214</sup> abhidhānottare ] I; abhidhānottaro B; abhidhānottarottare CE; iti śrī abhidhānottarottare M; mngon par brjod pa'i rgyud bla ma'i bla ma las Tib ◆ -khaṭiko- ] CEM (yi ge Tib); khaṭtiko IB; cf. -syākṣaro- *Cakrasaṃvara* (p. 77, l. 5). I have preserved the word khaṭikā (which means “chalk” according to the Sanskrit-English dictionary by Monier Williams) after considering a possibility of it (or some similar form of it) as a Middle Indic meaning “sound” or “letter.” The Sanskrit *khaṭakā* means slap, *khaṭakhaṭāya*, to crackle, and the Hindi *khaṭaknā* means to sound. ◆ -ddhāra- ] ICEM; ddhāla B; btu ba'i rdo rgyus kyi cho ga'i Tib; cf. -ddhāravīdhi- *Cakrasaṃvara* (p. 77, l. 5) ◆ -ḥ saptapañcāśaḥ ] *em.* (Inga bcu rtsa bdun pa Tib); ś catuṣpañcāśaḥ IB; ś catuḥpañcāśaḥ C; ś catuḥpañcāśaḥ E; ḥ ṣaṭpañcāśattamaḥ M

## 3.2. Chapter 58

athātaḥ saṃpravakṣyāmi • dvāviṃśatyakṣaram ḥṛdayaṃ saptaḥkṣaram tatho-  
pahṛdayam<sup>e</sup> /<sup>215</sup>

/gzhan yang yi ge nyi shu gnyis // snying po'i yi ge bdun nye snying po /<sup>216</sup>

Now, I shall explain [the following]: [The heart and the quasi-heart mantras —] The heart [mantra consists of] twenty-two letters and likewise the quasi-heart [mantra, of] seven letters.

yavargā cāṣṭamaṃ bījaṃ • mātrair dvādvaśabhis tathā //1//<sup>217</sup>  
akṣarāntaritaṃ kṛtvā • ṣaḍaṅgaḥ śrīherukocyate<sup>e</sup> /<sup>218</sup>  
ṣadvīrasamāyogād<sup>o</sup> • ekaikākṣarasamsthitāḥ //2//<sup>219</sup>

/ya tshogs brgyad po'i sa bon dang // de bzhin gug kyed bcu gnyis kyis //<sup>220</sup>  
/yi ge bar ma dor byas pa // yan lag drug ni he ru ka /  
/dpa' bo drug dang mnyam sbyor ba // re'u mig drug tu bsgom pa ste //

[The six heroes' mantras —] And the eighth seed of the [classes of letters starting with the letter] *ya* is likewise [connected] with the twelve vowels (viz., *ha*, *hā*, *hi*, *hī*, *hu*, *hū*, *he*, *hai*, *ho*, *hau*, *haṃ*, and *haḥ*). Having made the in-between letters (viz., *hā*, *hī*, *hū*, *hai*, *hau*, and *haḥ*)

<sup>215</sup> athātaḥ saṃpravakṣyāmi (Alternatively, athāto or ataḥ paraṃ) | CM; athātaḥ IB; athātaḥ saṃpravakṣāmi E; gzhan yang Tib; cf. ataḥ paraṃ (whose Tibetan translation is also gzhan yang) *Cakrasaṃvara* (6.1a) ♦ dvāviṃśatyakṣaram ḥṛdayaṃ | Supplemented based on Tib and *Cakrasaṃvara* (yi ge nyi shu gnyis // snying po'i Tib); cf. dvāviṃśatyakṣaram ḥṛdayaṃ *Cakrasaṃvara* (6.1a); As this chapter teaches Heruka's heart mantra as well as his quasi-heart mantra (58.77–78), it is more natural that the text here (58.1) mentions his heart (*hrdaya*) as well as his quasi-heart (*upahṛdaya*). The word *tathā* of *tathopahṛdayam* in this line also suggests that the heart is mentioned before the quasi-heart. The *Vṛtti* also mentions the heart mantra of Heruka consisting of twenty-two letters as well as his quasi-heart (*de nas gzhan yang yab kyi snying po yi ge nyu shu rtsa gnyis pa lha dang sbyar nas 'khrul 'khor gis btus / nye ba'i snying po yang lha dang sbyar nas btus zin /, Vṛtti, 224v2*).

<sup>216</sup> yi ge | D; yi gi P

<sup>217</sup> yavargā cāṣṭamaṃ (meaning yavargāc cāṣṭamaṃ) | CEM (ya tshogs brgyad po'i and dang Tib); yavarggāṣṭamaṃ I; yavarggāṣṭamaṃ B; cf. yavargā cāṣṭamaṃ *Abhidhānottara* (57.58a) and *Cakrasaṃvara* (Skt ms., 6a5: yavargā is corrected into yavargāc in Skt ed., 6.1c) ♦ bījaṃ | IBCE (sa bon Tib); vītaṃ M; cf. bījaṃ *Cakrasaṃvara* (6.1c) ♦ mātrair | M (gug kyed Tib); mātrai IBCE; cf. mātrair *Cakrasaṃvara* (6.1d) ♦ dvādvaśabhis | BCEM (bcu gnyis kyis Tib); dvādvaśabhis I; cf. dvādaśabhis *Cakrasaṃvara* (6.1d)

<sup>218</sup> -rāntaritaṃ kṛtvā | BCEM (bar ma dor byas pa Tib); rāmntaritaṃ kṛtvā I; cf. -rāntaritaṃ kṛtvā *Cakrasaṃvara* (6.2a) ♦ -ḍaṅgaḥ | *em.* (yan lag drug Tib); ḍaṅgaṃ IB; ḍaṅgaṃ C; ḍaṅga EM; cf. ṣaḍaṅgaḥ *Cakrasaṃvara* (6.2b) ♦ śrī- | IBCEM; *n.e.* Tib; cf. śrī- *Cakrasaṃvara* (6.2b) ♦ -herukocyate (*m.c.* for -heruka ucycate) | IBCE; heruka ucycate M; he ru ka Tib; cf. -herukocyate *Cakrasaṃvara* (6.2b)

<sup>219</sup> -samāyogād- | IBEM (mnyam sbyor ba Tib); samoyogād C ♦ ekaikā- | CEM; aikaikā IB; gcig tu Tib; cf. ekaikā- *Cakrasaṃvara* (6.2d) ♦ -samsthitāḥ | CEM (yang dag gnas Tib); sasthitāḥ IB; cf. -samsthitāḥ *Cakrasaṃvara* (6.2d)

<sup>220</sup> gug kyed | *em.*; gug skyed DP

excluded,<sup>221</sup> the six limbs (viz., *ha*, *hi*, *hu*, *he*, *ho*, and *haṃ*) are said to be Śrī Heruka. [The six limbs] are present in [the form of] every [one of these] letter[s] through the combination with [the respective words representing] the six heroes.

ṣaṭkoṇeṣu tato dhyāyāt • herukādhipatir bhavet <sup>/222</sup>  
oṃ-namaḥ-svāhā-vauṣaṭ<sup>o</sup>-•-hūṃ hūṃ-phaṭkārasaṃyutāḥ //3//<sup>223</sup>

/ he ru ka yi bdag por 'gyur // yi ge gcig tu yang dag gnas /  
/ oṃ na maḥ swā hā bau ṣaṭ <sup>/224/</sup> hūṃ hūṃ phaṭ dang yang dag ldan //

Therefore, should he meditate on [them] at the six corners, he can be the Lord Heruka. [The six letters, viz., *ha*, *hi*, *hu*, *he*, *ho*, and *haṃ*] are combined with *oṃ*, *namaḥ*, *svāhā*, *vauṣaṭ*, *hūṃ* *hūṃ*, and *phaṭ*, [respectively].

atha jñeyam<sup>o</sup> • hrdayāni tu sādhaḥ <sup>/225</sup>  
prathamam hrdayam caiva • dvitīyam tu śiraḥ smṛtam //4//<sup>226</sup>  
trīyam tu śikhām dadyāc • caturtham kavacam bhavet <sup>/227</sup>  
pañcamam tu bhaven netram • ṣaṣṭham vai astram ucyate //5//<sup>228</sup>

/ sgrub pos snying por shes par bya /  
/ dang po snying ga nyid du ste <sup>/229/</sup> gnyis pa spyi bor shes par bya //  
/ gsum pa spyi gtsug dag tu sbyar // bzhi pa go char gyur pa yin /

221 See also the *Vṛtti*: *ya tshogs brgyad pa ha la dbyangs bcu gnyis dang sbyar ba ha ring po la sogs pa drug phyi la dor bar bya'o / ha thung du drug dang ...* (224v2–v3).

222 ṣaṭkoṇeṣu tato ] *em.*; ṣaṭkoṇa aṣṭato IB; ṣaṭkoṇe aṣṭa tato CE; ṣaṭkoṇe ṣṭa tato M; re'u mig drug tu Tib ◆ -kādhipatir ] C (bdag por Tib); kādhipati IBE; kodhipatir M

223 -namaḥ- ] ICEM (na maḥ Tib); namaḥ hi B; cf. namaḥ *Cakrasaṃvara* (6.3) ◆ -vauṣaṭ- ] IBM (bau ṣaṭ Tib); voṣaṭ CE; cf. vauṣaṭ *Cakrasaṃvara* (6.3) ◆ -phaṭkāra- ] *em.*; haṃkārānta IB; phaṭkārānta C; phaṭkārānta EM; phaṭ Tib; cf. -phaṭkāra- *Cakrasaṃvara* (6.3) ◆ -saṃyutāḥ ] IB (yang dag ldan Tib); saṃyuktāḥ CEM; cf. -saṃyuktam *Cakrasaṃvara* (6.3)

224 bau ṣaṭ ] D; bau ṣa ṭa P

225 atha jñeyam (Alternatively, jñeyam, meaning jānīyāt) ] ICEM; atha jñayam B; shes par bya Tib; cf. jñeyam *Cakrasaṃvara* (6.3)

226 prathamam ] IBpcCEM (dang po Tib); prathamam hrdayāni tu sādhaḥ Bac; cf. prathamam *Cakrasaṃvara* (6.4a) ◆ dvitīyam ] IBpcCEM (gnyis pa Tib); dvitīyañ Bac; cf. dvitīyam *Cakrasaṃvara* (6.4b) ◆ tu ] CEM; ta I; ca Bac; nta Bpc; cf. tu *Cakrasaṃvara* (6.4b) ◆ śiraḥ ] CEM (spyi bor Tib); sirah IB; cf. śiraḥ *Cakrasaṃvara* (6.4b) ◆ smṛtam ] *em.*; smṛtāḥ IB; smṛtaḥ CEM; shes par bya Tib; cf. smṛtam *Cakrasaṃvara* (6.4b)

227 śikhām ] CM (spyi gtsug dag tu Tib); sikhā IBE; cf. śikhām *Cakrasaṃvara* (6.4c) ◆ caturtham ] CM (bzhi pa Tib); caturtha IBE; cf. caturtham *Cakrasaṃvara* (6.4d) ◆ kavacam ] *em.* (go char Tib); kavaca IBCEM; cf. kavacam *Cakrasaṃvara* (6.4d) ◆ bhavet ] *em.* (gyur pa yin Tib); dbhavet I; (one consonant unclear) bhavet B; spharet CEM; cf. bhavet *Cakrasaṃvara* (6.4d)

228 ṣaṣṭham vai (for vā) ] IBCE (drug pa Tib); ṣaṣṭhamam M; cf. ṣaṣṭhamam *Cakrasaṃvara* (6.5b) ◆ astram ] *em.* (mtshon cha); āstram IB; atram CE; mantram M; cf. tv astram *Cakrasaṃvara* (6.5b)

229 snying ga ] D; snying kha P

/ Inga pa mig tu gyur pa ste // drug pa mtshon cha zhes byar 'dod //

Now, a practitioner should know the hearts (viz., the six mantras) [in the following way]. (1) The first [mantra] (*om ha*) is [on] the heart. (2) The second (*namaḥ hi*) is taught to be [on] the head. (3) He should give the third (*svāhā hu*) to the top of the head. (4) The fourth (*vauṣaṭ he*) is to be an armor. (5) The fifth (*hūṃ hūṃ ho*) is to be [on] the eyes. (6) The sixth (*phaṭ haṃ*) is indeed said to be a weapon.

svarāṇām trayodaśenaiva dvitīyākṣara yojitam <sup>/230</sup>  
ekādaśasvarasamyuktaṃ ṣaṣṭham akṣara bhūṣitam //6//<sup>231</sup>

/ de nas dbyangs yig bcu gsum nyid // yi ge gnyis pa dag dang sbyar /  
/ dbyangs yig bcu gcig yang dag sbyar // yi ge drug pa brgyan par bya //<sup>232</sup>

[The fundamental mantra —] (2) The second letter is joined exactly with the thirteenth of the vowels (viz., *mo*). (6) The sixth letter is ornamented, joined with the eleventh vowel (*te*).

svarāṇām caturthenaiva samyuktaṃ saptamākṣaram <sup>/233</sup>  
ekādaśasvarasamyuktaṃ aṣṭamākṣarakaṃ viduḥ //7//<sup>234</sup>

/ dbyangs kyi bzhi pa nyid kyang ni // yi ge bdun pa nyid kyang sbyar <sup>/235</sup>  
/ dbyangs yig bcu gcig pa nyid ni <sup>/236/</sup> mkhas pas yi ge brgyad par sbyar //

(7) The seventh letter is joined exactly with the fourth of the vowels (*vī*). (8) They know that the eighth letter is joined with the eleventh vowel (*re*).

navamaṃ tu tato gṛhya dvitīyasvarasamyutam <sup>/237</sup>

<sup>230</sup> de nas *add.* Tib ◆ svarāṇām ] IBCM (dbyangs yig Tib); śvarāṇām E; cf. *Cakrasaṃvara* (7.1a) ◆ trayodaśenaiva ] CEM (bcu gsum nyid Tib); trayodasai caiva IB; cf. trayodaśenaiva *Cakrasaṃvara* (7.1a) ◆ -kṣara (*m.c.* for -kṣaram) ] IBCEM (yi ge Tib); cf. -kṣara *Cakrasaṃvara* (7.1b)

<sup>231</sup> ekādaśasvara- ] CEM (dbyangs yig bcu gcig Tib); ekādasasvara I; ekādasasvara B ◆ -samyuktaṃ ] IBpcCEM (yang dag sbyar Tib); yuktaṃ Bac; cf. -samyuktaṃ *Cakrasaṃvara* (7.1c) ◆ ṣaṣṭham akṣara (*m.c.* for akṣaram) ] IBacCEM (yi ge drug pas Tib); ṣṭham Bpc; cf. ṣaṣṭhamākṣara *Cakrasaṃvara* (7.1d).

<sup>232</sup> drug pa ] P; drug pas D

<sup>233</sup> svarāṇām ] CEM (dbyangs kyi Tib); svarāṇā IB; cf. svarāṇām *Cakrasaṃvara* (7.2a) ◆ samyuktaṃ ] CEM (sbyar Tib); *om.* IB; cf. samyuktaṃ *Cakrasaṃvara* (7.1c) ◆ saptamākṣaram ] *em.* (yi ge bdun pa Tib); *om.* IB; saptākṣaram CEM; cf. saptamākṣaram *Cakrasaṃvara* (7.2b)

<sup>234</sup> ekādaśa- ] CE (bcu gcig pa Tib); *om.* IB; ekādaśa ca M; cf. ekādaśa- *Cakrasaṃvara* (7.2c) ◆ -samyuktaṃ ] ICEM (sbyar Tib); sayuktaṃ B ◆ aṣṭamākṣarakaṃ ] *em.* (yi ge brgyad par Tib); aṣṭākṣarakaṃ IBCM; aṣṭākṣarakaṃ E; cf. aṣṭamaṃ cākṣaram *Cakrasaṃvara* (7.2d) ◆ viduḥ ] CEM (mkhas pas Tib); binduḥ IB; cf. viduḥ *Cakrasaṃvara* (7.2d)

<sup>235</sup> sbyar ] D; byar P

<sup>236</sup> gcig pa ] D; cig pa P



svarāṇām dvitīyenaiva saṃyuktaṃ dvādaśākṣaram //8//<sup>238</sup>

/ dbyangs yig gnyis pa dang sbyar ba'i // yi ge dgu pa brgyan par bya /<sup>239</sup>

/ dbyangs kyi yi ge gnyis pa nyid // yi ge bcu gnyis pa dang sbyar //

(9) Subsequently, having taken the ninth, [he should make it] joined with the second vowel (*śā*).

(12) The twelfth letter is joined exactly with the second of the vowels (*hā*).

ekaviṃśatyakṣaram samādāya svarāṇām dvitīyasamṃyuktaṃ /<sup>240</sup>

caturdaśākṣaram mataṃ viṃśatyakṣaram samādāya //9//<sup>241</sup>

svarāṇām ṭṭīyenaiva saṃyuktaṃ pañcadaśākṣaram /<sup>242</sup>

pañcadaśasvarasamṃyuktaṃ śobhanaṃ ṣoḍaśākṣaram //10//<sup>243</sup>

/ dbyangs yig gnyis par ldan pa ni // yi ge nyi shu gcig pa gzung /<sup>244</sup>

/ mkhas pas yi ge bcu bzhi pa // yi ge nyi shu pa dang sbyar //

/ dbyangs kyi gsum pa nyid dag ni // yi ge bco lnga pa ru sbyar /<sup>245</sup>

/ dbyangs yig bco lngar yang dag ldan /<sup>246</sup>/ yi ge bcu drug pa mdzes bya //

<sup>237</sup> navamaṃ tu | IEM; na ca mantra B; navamas tu C; yi ge dgu pa Tib; cf. navamaṃ *Cakrasaṃvara* (7.3a) ◆ tato gṛhya | CEM; tato gṛhyā IB; brgyan par bya Tib; cf. tato gṛhyākṣaram *Cakrasaṃvara* (7.3a) ◆ dvitīyasvara- | IBCM (dbyangs gnyis pa Tib); dvitīyākṣara Eac; dvitīyāsvara Epc; cf. dvitīyasvara- *Cakrasaṃvara* (7.3b) ◆ -saṃyutam | BacM (sbyar ba'i Tib); sayutaṃ IBpc; saṃyuktaṃ CE; cf. saṃyuktaṃ *Cakrasaṃvara* (7.3b)

<sup>238</sup> svarāṇām | IBCM (dbyangs kyi Tib); svarāṇā E; cf. svarāṇām (slip for svarāṇām) *Cakrasaṃvara* (7.3c) ◆ dvitīyenaiva | C (gnyis pa nyid Tib); dvitīyaṃ naiva IBM; dvitīya naiva E; cf. dvitīyenaiva *Cakrasaṃvara* (7.3c) ◆ saṃyuktaṃ | ICEM (sbyar Tib); saṃ xthax yuktaṃ B; cf. saṃyuktaṃ *Cakrasaṃvara* (7.3d) ◆ dvādaśākṣaram | CEM (yi ge bcu gnyis pa Tib); dvādaśākṣara I; dvādaśākṣara B; cf. dvādaśākṣaram *Cakrasaṃvara* (7.3d)

<sup>239</sup> dgu pa | P; dgu pas D

<sup>240</sup> ekaviṃśatyakṣaram | IBCM (nyi shu gcig pa Tib); ekaviṃśati akṣa E ◆ -saṃyuktaṃ | CE (ldan pa Tib); saṃyukta IB; taṃ Mac; saṃyutam Mpc. After this line, the line gṛhya tena saṃyuktaṃ is added in IBCE; the line gṛhya tena saṃyuktaṃ caturdaśākṣaram // ekaviṃśatyakṣaram samādāya svarāṇām dvitīyasamṃyuktaṃ gṛhya tena saṃyuktaṃ is added in M.

<sup>241</sup> mataṃ (Alternatively, budho, vidur, or no word in this place) | Supplemented based on the *Cakrasaṃvara*; om. IBCEM; mkhas pas Tib; cf. mataṃ (its Tibetan [Prajñākīrti-Mardo revised Tibetan] is mkhas pas) *Cakrasaṃvara* (7.4c) ◆ viṃśatyakṣaram | em. (yi ge nyi shu pa Tib); om. IB; viṃśatyākṣara CEM; cf. viṃśatyakṣaram *Cakrasaṃvara* (7.4d) ◆ samādāya | CE (sbyar Tib); om. IB; samāyudāye M; cf. ādāya *Cakrasaṃvara* (7.4d)

<sup>242</sup> This line is omitted in I and B. ◆ ṭṭīyenaiva | CM (gsum pa nyid dag Tib); ṭṭīya naiva E

<sup>243</sup> pañcadaśa- | CEM (bco lngar Tib); pañcadasa IB; cf. pañcadaśa- *Cakrasaṃvara* (7.5c) ◆ -svara- | CEM (dbyangs yig Tib); śvara IB; cf. -svara- *Cakrasaṃvara* (7.5c) ◆ -saṃyuktaṃ | CEM (yang dag ldan Tib); sayuktaṃ IB; cf. saṃyuktaṃ *Cakrasaṃvara* (7.5c) ◆ śobhanaṃ | CEM (mdzes bya Tib); sobhanaṃ IB; cf. śobhanaṃ *Cakrasaṃvara* (7.5d)

<sup>244</sup> gcig pa | D; cig pa P

<sup>245</sup> bco lnga pa ru | D; bcwa lnga pa dang P

<sup>246</sup> bco | D; bcwa P

(14) Having taken the twenty-first letter, the fourteenth letter is approved to be joined with the second of the vowels (*lpā*). (15) Having taken the twentieth letter, the fifteenth letter is joined exactly with the third of the vowels (*gni*). (16) The brilliant sixteenth letter is joined with the fifteenth vowel (*saṃ*).

ṛṭīyasvarasam̐yuktaṃ saptadaśaṃ paramaṃ hitaṃ <sup>/247</sup>  
svaraṅṅāṃ dvitīyenaiva sam̐yuktaṃ aṣṭādaśākṣaram //11//<sup>/248</sup>

/ dbyangs yig gsum pa dang ldan pa'i // yi ge bcu bdun pa ru 'dod /  
/ dbyangs kyi gnyis pa nyid dang ni // yi ge bcwa brgyad pa ru sbyar //

(17) The seventeenth, the best and beneficial, is joined with the third vowel (*ni*). (18) The eighteenth letter is joined exactly with the second of the vowels (*bhā*).

svaraṅṅāṃ dvitīyenaiva sam̐yuktaṃ ekaviṃśatyakṣaram <sup>/249</sup>  
svaraṅṅāṃ pañcamenaiva sam̐yuktaṃ trayoviṃśatyakṣaram //12//<sup>/250</sup>

/ dbyangs yig gi ni gnyis pa nyid // yi ge nyi shu gcig par sbyar <sup>/251</sup>  
/ phye mo'i lnga pa dang yang sbyar // yi ge nyi shu gsum par sbyar //

(21) The twenty-first letter is exactly joined with the second of the vowels (*tā*). (23) The twenty-third letter is exactly joined with the fifth of the vowels (*ku*).

svaraṅṅāṃ trayodaśamaṃ tena sam̐yuktaṃ caturviṃśatyakṣaram <sup>/252</sup>  
kavargasya prathamam̐ gṛhya pañcaviṃśatyakṣarasam̐yuktaṃ //13//<sup>/253</sup>

/ dbyangs yig bcu gsum pa nyid ni // yi ge nyi shu bzhi par sbyar /

<sup>247</sup> ṛṭīya- | IBM (gsum pa Tib); ṛṭīyam̐ CE; cf. ṛṭīya- *Cakrasam̐vara* (7.6a) ◆ saptadaśaṃ paramaṃ hitaṃ | CE; saptadasaparamaṃ hitaṃ IB; saptādaśaparamaṃ hitaṃ M; yi ge bcu bdun pa ru 'dod Tib; cf. saptadaśamākṣaram *Cakrasam̐vara* (7.6b)

<sup>248</sup> dvitīyenaiva | IBC (gnyis pa nyid dang Tib); dvitīya naiva E; dvitīyaiva M; cf. dvitīyenaiva *Cakrasam̐vara* (7.6c) ◆ sam̐yuktaṃ | IBCM (sbyar Tib); sam̐yuyuktaṃ E; cf. -sam̐yuktaṃ *Cakrasam̐vara* (7.6d) ◆ aṣṭādaśā- | BCM (bcwa brgyad pa Tib); aṣṭādāsā I; cf. aṣṭādaśā- *Cakrasam̐vara* (7.6d)

<sup>249</sup> ekaviṃśatya- | IBM (nyi shu gcig par Tib); ekaviṃśati a CE; cf. cf. ekaviṃśatimā- *Cakrasam̐vara* (7.7b)

<sup>250</sup> pañcamenaiva | IC (lnga pa Tib); pañcama naiva B; pañcame caiva M; pañcada naiva E; cf. pañcamenaiva *Cakrasam̐vara* (7.7c) ◆ trayoviṃśatyakṣaram | IBCM (yi ge nyi shu gsum par Tib); trayoviṃśati akṣaram E; cf. trayoviṃśatyakṣaram *Cakrasam̐vara* (7.7d)

<sup>251</sup> gcig par | D; cig par P

<sup>252</sup> trayodaśamaṃ | BEM (bcu gsum pa Tib); trayodasanaṃ I; trayoddaśamaṃ C; cf. trayodaśamaṃ *Cakrasam̐vara* (7.8a) ◆ tena | CEM; treṇa IB; nyid Tib; cf. tena *Cakrasam̐vara* (7.8a)

<sup>253</sup> kavargasya | IBCEM; sde tshan Tib; cf. prathamasya *Cakrasam̐vara* (7.8c) ◆ pañcaviṃśatya- | CEM (nyi shu lnga par Tib); pañcavinsatya IB; cf. pañcaviṃśatya- *Cakrasam̐vara* (7.8d)

/ sde tshan dang po blangs nas ni // yi ge nyi shu lnga par sbyar //

(24) The thirteenth of the vowels — With it the twenty-fourth letter is joined (*to*). (25) Having taken the first of the *ka*-class, [he should make it] joined with the twenty-fifth letter (*tka*).

ṭṭīyasya prathamam tu svaradvitīyasya tad bhavet /<sup>254</sup>  
aṣṭāvīmśatimam caiva pañcadaśenānvitam //14//<sup>255</sup>

/ dbyangs yig gnyis pa dang ldan par // yi ge nyi shu rtsa drug 'gyur /  
/ yi ge nyi shu brgyad dag ni // yi ge bco lnga pa dang sbyar //<sup>256</sup>

(26) Then, the first of the third — It should be with the second of the vowels (*tā*). (28) And the twenty-eighth is connected with the fifteenth (*dam*).

ṭṭīyasya prathamena samyuktam adhobhāgena /  
vahnīsamyuktam tathaiva dvitīyasvarayojitam //15//  
ekonātriṃśatyakṣaram bhavet /<sup>257</sup>

/ gsum pa'i dang por yang dag ldan /<sup>258</sup> 'og gi cha ni me dang bcas /  
/ de bzhin dbyangs yig gnyis par sbyar //  
/ yi ge nyi shu rtsa dgu pa /

(29) The twenty-ninth letter should be joined with the first of the third at the lower part and joined with a fire just in the same way and [should also be] connected with the second vowel (*ṣṭrā*).

ekatriṃśatyakṣaram dvitīyasvarayojitam //16//<sup>259</sup>  
trayodaśasvarasamyuktam dvātriṃśatyakṣaram bhavet /<sup>260</sup>

<sup>254</sup> For this line, / dbyangs yig gnyis pa dang ldan par // yi ge nyi shu rtsa drug 'gyur / Tib and ṭṭīyasya prathamam tu / dvitīyasvarasamyuktam ṣaḍvīmśatyakṣaram bhavet *Cakrasaṃvara* (7.9acd). ♦ ṭṭīyasya ] CEM; ṭṭīyam tu IB ♦ svaradvitīyasya ] *em.*; svaradvitīyasyam IB; svaradvitīyasya tu CEM ♦ tad ] ICEM; tan B

<sup>255</sup> pañcadaśenā- ] BpcCM (bco lnga pa Tib); pañcadasenā I; pañcadaśem Bac; pañcadaśanā E; cf. pañcadaśenā- *Cakrasaṃvara* (7.9f) ♦ -nvitam ] ICEM (dang sbyar Tib); mṇvitam B; cf. -rcitam *Cakrasaṃvara* (7.9f)

<sup>256</sup> bco ] D; bcwa P

<sup>257</sup> ekonātriṃśatyā- ] BCM (nyi shu rtsa dgu pa Tib); ekonātriṃśatyā I; ekonātriṃśā E; cf. ekonātriṃśatimam cā- *Cakrasaṃvara* (7.10d) ♦ bhavet ] IBEM; *om.* C; *n.e.* Tib; cf. bhavet *Cakrasaṃvara* (7.10d)

<sup>258</sup> gsum pa'i ] D; gsum pa P

<sup>259</sup> ekatriṃśatyakṣaram ] EM (yi ge sum cu rtsa gcig par Tib); *om.* IBC; cf. ekatriṃśatyakṣaram *Cakrasaṃvara* (7.11a)

/ yi ge sum cu rtsa gcig par /<sup>261</sup>/ dbyangs yig gnyis pa dag dang sbyar //  
 / yi ge sum cu gnyis pa yang /<sup>262</sup>/ dbyangs yig gnyis par ldan par bya /

(31) The thirty-first letter is joined with the second vowel (*rā*). (32) The thirty-second letter should be joined with the thirteenth vowel (*lo*).

bhāskareṇa samāyuktaṃ trayastriṃśatyakṣaraṃ bhavet //17//<sup>263</sup>  
 māṭṛkācaturthenaiva catustriṃśa saṃyutam /<sup>264</sup>  
 sarvakāmārthasādhakam //18//

/ yi ge sum cu rtsa gsum pa /<sup>265</sup>/ nyi mar yang dag ldan par bya //  
 / phyi mo'i bzhi pa nyid dag ni // yi ge sum cu bzhi ldan pa'i /<sup>266</sup>  
 / 'dod pa'i don kun grub byed yin //

(33) The thirty-third letter should be joined with the sun (*gra*). (34) The thirty-fourth is exactly joined with the fourth of the vowels (*bhī*). [It] fulfills all desired things.

māṭṛkāpañcamenaiva /  
 saptatriṃśaṃ samāyuktaṃ sādhanam ḍākinī smṛtam //19//<sup>267</sup>

/ phyi mo'i lnga pa nyid dag ni /  
 / sum cu bdun par yang dag ldan /<sup>268</sup>/ mkha' 'gro ma rnam sgrub byed yin //

(37) The thirty-seventh is exactly joined with the fifth of the vowels (*mu*). [It is] taught to be

<sup>260</sup> trayodaśa- ] CEM ; trayodasa I; trayoda~sa B; gnyis par Tib; cf. trayodaśa- *Cakrasaṃvara* (7.11d) ◆ -svara- ] IBEM (dbyangs yig Tib); svarasye B; svare C; cf. -svara- *Cakrasaṃvara* (7.11d) ◆ -saṃyuktaṃ ] ICEM (ldan par Tib); vaktam Bac; yuktaṃ Bpc; cf. -yojitaṃ *Cakrasaṃvara* (7.11d) ◆ dvātriṃśatya- ] CEM (sum cu gnyis pa Tib); dvātriṃśatya I; dvātriṃśatya B; cf. dvātriṃśatya- *Cakrasaṃvara* (7.11c)

<sup>261</sup> sum cu rtsa gcig par ] D; sum bcu rtsa cig par P

<sup>262</sup> sum cu ] D; sum bcu P

<sup>263</sup> trayastriṃśatya- ] ICM (sum cu rtsa gsum pa Tib); trayastriṃśa B; trayastriṃśatya E; cf. trayastriṃśatya- *Cakrasaṃvara* (7.12b)

<sup>264</sup> catustriṃśa (*m.c.* for catustriṃśaṃ) ] CE; catustrinsa I; catustriṃśa B; catustriṃśat M; yi ge sum cu bzhi Tib; cf. catustriṃśat *Cakrasaṃvara* (7.12d) ◆ saṃyutam ] IBM (ldan pa'i Tib); saṃyuktaṃ CE; cf. samāyuktaṃ *Cakrasaṃvara* (7.12d)

<sup>265</sup> sum cu ] D; sum bcu P

<sup>266</sup> sum cu ] D; sum bcu P

<sup>267</sup> saptatriṃśaṃ ] *corr.* (sum cu bdun par Tib); saptatriṃśa ICE; saptatriṃśaṃ Bac; saptatrisa Bpc; saptatriṃśat M; cf. saptatriṃśat *Cakrasaṃvara* (7.13c) ◆ sādhanam ḍākinī (*m.c.* for ḍākinīnām) ] IM (mkha' 'gro ma rnam sgrub byed Tib); sādhanāḍākinī B; ḍākinīsādhana CE; cf. sādhanam ḍākinī- *Cakrasaṃvara* (7.13d) and sādhanam sarvadevānām *Abhidhānottara* (58.20c) ◆ smṛtam ] IBCEM; yin Tib; cf. smṛta *Cakrasaṃvara* (7.13d)

<sup>268</sup> sum cu ] D; sum bcu P

the means for realizing dākinīs.

aṣṭātriṃśatimaṃ caiva dvitīyasvarayojitam <sup>/269</sup>  
sādhanam sarvadevānām evam eva na saṃśayaḥ //20//<sup>270</sup>

/ sum cu brgyad pa nyid dag ni <sup>/271/</sup> dbyangs yig gnyis pa dang sbyar ba /  
/ lha rnam thams cad sgrub pa ni <sup>/272/</sup> 'di nyid yin par the tshom med //

(38) And the thirty-eighth is united with the second vowel (*khā*). [It] is the means for realizing all gods. [It is] indeed thus, no doubt.

dvācatvāriṃśam caiva dahanena tu saṃyutam <sup>/273</sup>  
adhobhāgena sādhaḥ //21//

/ bzhi bcu rtsa gnyis pa nyid ni // me dang 'og tu bsgrub par bya //

(42) And the practitioner [should make] the forty-second joined with a fire at the lower part (*sra*).

tricatvāriṃśatyakṣaram svarāṇām pañcamenaiva yojitam <sup>/274</sup>  
pañcacatvāriṃśam caiva dvitīyasvarayojitam //22//<sup>275</sup>

/ bzhi bcu gsum pa nyid dag ni // dbyangs yig lnga pa nyid dang sbyar /  
/ yi ge bzhi bcwa lnga pa ni <sup>/276/</sup> dbyangs kyi yi ge gnyis par sbyar //

(43) The forty-third letter is exactly united with the five of the vowels (*bhu*). (45) And the forty-five is united with the second vowel (*bhā*).

<sup>269</sup> aṣṭātriṃśatimaṃ | IBpc (sum cu brgyad pa Tib); aṣṭātriṃśatimaṃ BacCEM; cf. aṣṭātriṃśatimaṃ *Cakrasaṃvara* (7.14a)

<sup>270</sup> saṃśayaḥ | CEM (the tshom Tib); saṃśayaḥ IB; cf. saṃśayaḥ *Cakrasaṃvara* (7.14d)

<sup>271</sup> sum cu | D; sum bcu P

<sup>272</sup> sgrub pa | D; bsgrub pa P

<sup>273</sup> dvācatvāriṃśam | *em.* (bzhi bcu rtsa gnyis pa Tib); dvācatvāriśac I; dvācatvāriśaś B; dvācatvāriṃśamaṃ C; dvācatvāriṃsamañ E; dvācatvāriṃsamaṃ taṃ M; cf. dvācāliśatimaṃ *Cakrasaṃvara* (7.15a) ♦ dahanena | IBCM (me Tib); dahanena E; cf. dahanena *Cakrasaṃvara* (7.15b)

<sup>274</sup> tricatvāriṃśatyā- | CEM (bzhi bcu gsum pa Tib); triś catvāriṃśatyā IB; cf. trayaścāliṃśatyā *Cakrasaṃvara* (7.16a) ♦ -kṣaram | IB; kṣarāṇām CEM; *n.e.* Tib; cf. -kṣaram *Cakrasaṃvara* (7.16a)

<sup>275</sup> pañcacatvāriṃśam | *em.*; pañcacatvāriṃśac I; pañcacatvāriśac B; pañcacatvāriṃśac C; pañcacatvāriṃśa E; pañcacatvāriśac M; yi ge bzhi bcwa lnga pa Tib; cf. pañcacāliṃśatimaṃ *Cakrasaṃvara* (7.16c) ♦ dvitīya- | IBCM (gnyis par Tib); dvitīyā E; cf. dvitīya- *Cakrasaṃvara* (7.16d)

<sup>276</sup> bcwa | D; bcu P

svarāṇām pañcamenaiva ṣaṭcālīśa samyutam /<sup>277</sup>  
sarvavīrasupūjitam //23//<sup>278</sup>

/ dbyangs yig lnga pa nyid dag kyang /<sup>279</sup>/ bzhi bcu rtsa drug par ldan pa /  
/ dpa' bo thams cad rab mchod cing //

(46) The forty-sixth is exactly joined with the fifth of the vowels (*su*). [It is] well worshiped by all heroes.

saptacālīśam caiva dvitīyasvarayojitam /<sup>280</sup>  
vajrasattvaparam matam //24//<sup>281</sup>

/ bzhi bcu rtsa bdun pa nyid ni // dbyangs yig gnyis pa dang sbyar ba /  
/ rdo rje sems dpa' mchog tu 'dod //

(47) And the forty-seventh is united with the second vowel (*rā*). [It is] taught to be intent upon Vajrasattva.

ekapañcāśakam caiva svarāṇām pañcamena tu /<sup>282</sup>  
śobhanam paramam matam //25//<sup>283</sup>

/ de bzhin lnga bcu rtsa gcig pa // dbyangs yig lnga pa nyid dag gis /  
/ mdzes pa mchog(P 210r4) ni yin par 'dod //

(51) And the fifty-first is with the fifth of the vowels (*śu*). [It is] approved to be brilliant, the most prominent.

dvāpañcāśam caiva dvitīyasvarayojitam /<sup>284</sup>

<sup>277</sup> svarāṇām ] IBCM (dbyangs yig Tib); svarāṇā E; cf. svarāṇām *Cakrasaṃvara* (7.17a) ◆ ṣaṭcālīśa (*m.c.* for ṣaṭcālīśam) ] C (bzhi bcu rtsa drug par Tib); ṣaṭcālīśa IE; ṣaṣṭvālīśa B; ṣaṭcatvāriṃśat M; cf. ṣaṭcālīśatīma- *Cakrasaṃvara* (7.17b)

<sup>278</sup> -supūjitam ] IBCM (rab mchod Tib); sujitam E; cf. -prapūjitam *Cakrasaṃvara* (7.17d)

<sup>279</sup> dbyangs yig ] D; dbyangs nyid P

<sup>280</sup> saptacālīśam caiva ] *em.* (bzhi bcu rtsa bdun pa Tib); saptatālīśam tī caiva IB; saptacālīśatām caiva CE; saptacārīśatām caiva M; cf. saptacālīśamam caiva *Cakrasaṃvara* (7.18a)

<sup>281</sup> -param ] *em.* (mchog tu Tib); paramam IBCEM; cf. paramam *Cakrasaṃvara* (7.18d)

<sup>282</sup> ekapañcāśakam ] *em.* (lnga bcu rtsa gcig pa Tib); ekapañcāsataṃ I; satapañcāsataṃ B; ekapañcāsattamaṃ CE; ekapañcāsattamaṃ M; cf. ekapañcāśakam *Cakrasaṃvara* (7.19a) ◆ caiva ] IBM; caiva ca CE; cf. caiva *Cakrasaṃvara* (7.19a)

<sup>283</sup> śobhanam ] CM (mdzes pa Tib); sobhana IB; sobhanam E ◆ paramam matam ] Supplemented based on Tib and *Cakrasaṃvara* (mchog ni yin par 'dod Tib); om IBCEM; cf. paramam matam *Cakrasaṃvara* (7.19d)

sādhanam sarvadevānām evam eva na saṁśayaḥ //26//<sup>285</sup>

/ lnga bcu rtsa gnyis pa nyid ni // dbyangs yig gnyis pa dang sbyar ba /  
/ lha rnam s thams cad 'grub byed pa // 'di nyid yin par the tshom med //

(52) And the fifty-second is united with the second vowel (*pā*). [It is] the means for realizing all gods. [It is] indeed thus, no doubt.

tripañcāśam tathā punas trayodaśasvarayojitam /<sup>286</sup>  
varṇānām ayaṁ śreṣṭham dhruvaṁ śatrunikṛntanam //27//<sup>287</sup>

/ de bzhin lnga bcu rtsa gsum pa'ang // dbyangs yig bcu gsum pa dang sbyar /  
/ yi ge rnam las 'di mchog ste // dgra rnam s nges par gsod byed yin //<sup>288</sup>

And in the same way, (53) the fifty-third is united with the thirteenth vowel (*śo*). This is the most excellent among letters and surely destroys enemies.

ṣaṭpañcāśattamaṁ varṇam ṣaṣṭhasvarayojitam /<sup>289</sup>  
< aṣṭapañcāśamaṁ caiva / ><sup>290</sup>

/ sde tshan bzhi las dya nyid do /<sup>291</sup>/ yi ge lnga bcu rtsa drug pa /  
/ dbyangs yig drug pa dag dang sbyar /

<sup>284</sup> dvāpañcāśam ] *em.* (lnga bcu rtsa gnyis pa Tib); ekapañcāśaś IB; dvāpañcāśaś C; dvāpañcāśaś E; dvāpañcāśaś M; cf. dvāpañcāśam *Cakrasaṁvara* (7.20a) ◆ caiva ] IBCE; ceva M; nyid Tib cf. caiva *Cakrasaṁvara* (7.20a) ◆ -svara- ] ICEM (dbyangs yig Tib); sora B; cf. -svara- *Cakrasaṁvara* (7.20b)

<sup>285</sup> evam eva ] IBM ('di nyid yin par Tib); ekam eka CE; cf. evam eva *Cakrasaṁvara* (7.20d) ◆ saṁśayaḥ ] CM (the tshom Tib); śaṁśayaḥ IBE; cf. saṁśayaḥ *Cakrasaṁvara* (7.20d)

<sup>286</sup> tripañcāśam ] *em.* (lnga bcu rtsa gsum pa Tib); pañcāśatas IB; pañcāśataṁ CE; pañcāśatas M; cf. tripañcāśas *Cakrasaṁvara* (7.21a) ◆ trayodaśa- ] CEM (bcu gsum pa Tib); trayodasa I; trayodaśa B cf. trayodaśa- *Cakrasaṁvara* (7.21b) ◆ -svara- ] IBM (dbyangs yig Tib); svaram CE; cf. -svara- *Cakrasaṁvara* (7.21b)

<sup>287</sup> ayaṁ (meaning idaṁ) ] IBM ('di Tib); a CE ◆ śreṣṭham ] IBCM (mchog Tib); śreṣṭha E ◆ śatru- ] IBM (dgra rnam s Tib); śatrū CE

<sup>288</sup> gsod ] D; bsod P

<sup>289</sup> sde tshan bzhi las dya nyid do / *add.* Tib; cf. caturthavargād dyakāram samuddhṛtya *Cakrasaṁvara* (7.21c), which is (except for samuddhṛtya) equivalent to Tib ◆ ṣaṭpañcāśattamaṁ ] *em.* (lnga bcu rtsa drug pa Tib); pañcasama IB; ṣaṭpañcāśattamaṁ C; ṣaṭpañcāśasattamaṁ E; ṣaṭpañcāśattamaṁ M; cf. ṣaṭpañcāśad- *Cakrasaṁvara* (7.22a) ◆ varṇam ] IBC (yi ge Tib); varṇa EM; cf. -akṣaram *Cakrasaṁvara* (7.22a)

<sup>290</sup> Although it is present in all Sanskrit manuscripts, this line can be considered to be an interpolation. The 58th letter is *kha*, not *khū*. ◆ aṣṭapañcāśamaṁ (*m.c.* for aṣṭapañcāśattamaṁ) caiva ] *corr.*; aṣṭapañcāśamaṁ caiva IB; aṣṭapañcāśattamaṁ caiva CE; aṣṭapañcāśattamaṁ caiva M; *n.e.* Tib

<sup>291</sup> dya nyid ] D; bya nyid P

(56) The fifty-sixth letter is united with the sixth vowel (*śū*). < (58) And also is the fifty-eighth (*khū*). >

antasthānām caturthēna dvitīyasvarayojitam //28//  
tathā pañcadaśānvitam /<sup>292</sup>  
sādhanam sarvasiddhīnām ūnaṣaṣṭi cākṣaram bhavet //29//<sup>293</sup>

/ a nta stha yi bzhi pa dang /<sup>294</sup>/ dbyangs yig gnyis par sbyar bar bya //  
/ de bzhin bco lnga pa dang sbyar /<sup>295</sup>  
/ dngos grub thams cad sgrub pa yin // yi ge lnga bcu rtsa dgur 'gyur //

(59) The fifty-ninth letter should be with the fourth of the semivowels, is united with the second vowel, and likewise is connected with the fifteenth (*tvām*). [It is] the means for realizing all accomplishments.

ekaṣaṣṭi-m-akṣara samyuktam svareṇa dvitīyena tu /<sup>296</sup>  
evam eva vidur budhāḥ //30//<sup>297</sup>

/ yi ge drug cu rtsa gcig nyid /<sup>298</sup>/ dbyangs yig gnyis pa dag dang sbyar /  
/ 'di nyid mchog ni yin par bshad //

(61) The sixty-first letter is joined with the second vowel (*dhā*). Wise men know thus exactly.

dvāṣaṣṭi tathā caiva tṛtīyasvarayojitam /<sup>299</sup>  
dākinīnām paramam padam //31//<sup>300</sup>

/ de bzhin drug cu rtsa gnyis pa /<sup>301</sup>/ dbyangs yig gnyis par sbyar ba ni //

<sup>292</sup> pañcadaśā- | IBCM (bco lnga pa Tib); pañcadaśā E; cf. pañcadaśā- *Cakrasaṃvara* (7.23b)

<sup>293</sup> -siddhīnām | IM (dngos grub Tib); siddhīnām B; siddhānām C; siddhānām E; cf. -siddhīnām *Cakrasaṃvara* (7.23c) ◆ ūnaṣaṣṭi | CEM (lnga bcu rtsa dgur Tib); unaṣaṣṭi IB; cf. ūnaṣaṣṭi *Cakrasaṃvara* (7.23d) ◆ cā- | ICEM; vā B; cf. cā- *Cakrasaṃvara* (7.23d)

<sup>294</sup> a nta stha | *em.*; a nta sthā D; an da stha P

<sup>295</sup> bco | D; bcwa P

<sup>296</sup> ekaṣaṣṭi-m-akṣara (*m.c.* for ekaṣaṣṭimākṣaram) | *em.* (drug cu rtsa gcig Tib); ṣaṣṭim akṣara IBCEM; cf. ekaṣaṣṭimākṣara- *Cakrasaṃvara* (7.24a) ◆ svareṇa | IBCM (dbyangs yig Tib); śvareṇa E; cf. svareṇa *Cakrasaṃvara* (7.24b) ◆ dvitīyena | ICEM (gnyis pa Tib); dvitīyana B; cf. dvitīyena *Cakrasaṃvara* (7.24b)

<sup>297</sup> vidur budhāḥ | IBCEM; mchog ni yin par bshad Tib; cf. vidur budhāḥ *Cakrasaṃvara* (7.24d)

<sup>298</sup> drug cu | D; drug bcu P

<sup>299</sup> dvāṣaṣṭi tathā | *em.* (de bzhin drug cu rtsa gnyis pa Tib); ekaṣaṣṭi IBCEM; cf. dvāṣaṣṭis tathā *Cakrasaṃvara* (7.25a) ◆ tṛtīya- | IBCM; tṛtīye E; gnyis par Tib; cf. tṛtīya- *Cakrasaṃvara* (7.25b)

<sup>300</sup> This line is omitted in C. ◆ paramam | IBE (mchog tu Tib); paṃcamam M; cf. paramam *Cakrasaṃvara* (7.25d) ◆ padam | IBEM; 'dod Tib; cf. matam *Cakrasaṃvara* (7.25d)



/ mkha' 'gro ma yi mchog tu 'dod //

(62) And likewise the sixty-second is united with the third vowel (*ri*). [It is] the highest abode of *dākinīs*.

triṣaṣṭi punaś caiva ekādaśasvarayojitam /<sup>302</sup>  
śobhanaṃ varṇottamam //32//<sup>303</sup>

/ yi ge drug cu rtsa gsum nyid /<sup>304</sup>/ dbyangs yig bcu gcig dag dang ldan /<sup>305</sup>  
/ mdzes pa'i yi ge kun mchog yin //

(63) And moreover the sixty-third is united with the eleventh vowel (*ṇe*). [It is] brilliant, the uppermost letter.

pañcaṣaṣṭi tathā caiva vajrasattvena bheditam /<sup>306</sup>  
dvitīyasvarayojitam //33//<sup>307</sup>

/ drug cu rtsa bzhi pa nyid ni /<sup>308</sup>/ rdo rje sems dpa' phye ba dag /  
/ dbyangs yig gnyis par yang dag ldan // grub sbyin thar pa chen po 'o //  
/ yi ge drug cu rtsa lṅga pa /<sup>309</sup>/ ma la gnas par yang dag ldan /  
/ dbyangs yig gsum pa dang sbyar ba // dngos grub kun sbyin bde gshegs gsungs //

(65) And likewise the sixty-fifth is split by Vajrasattva (*r*) and is united with the second vowel (*ghrā*).

ṣaṣṣaṣṭi-r-akṣaram tu tṛtīyasvarayojitam /<sup>310</sup>

301 drug cu | D; drug bcu P

302 This line is omitted in C. ♦ triṣaṣṭi | *em.* (drug cu rtsa gsum Tib); dvāṣaṣṭi IBEM; cf. triṣaṣṭi *Cakrasaṃvara* (7.26a) ♦ punaś | IEM; puna B; yi ge Tib; cf. punaś *Cakrasaṃvara* (7.26a) ♦ ekādaśa- | M (bcu gcig Tib); ekādasa IEPc; ekāda~śa B; ekākṣasa Eac; cf. ekādaśa- *Cakrasaṃvara* (7.26b)

303 This line is omitted in C. ♦ śobhanaṃ | *corr.* (mdzes pa'i Tib); sobhanaṃ IB; śobhanaṃ M; cf. śobhanaṃ *Cakrasaṃvara* (7.26d) ♦ -ttamam | EM; ttama IB; kun mchog yin Tib; cf. -ttamam *Cakrasaṃvara* (7.26d)

304 drug cu | D; drug bcu P

305 gcig | D; cig P

306 This line is omitted in C. ♦ pañcaṣaṣṭi tathā | IEM; pañcaṣaṣṭi tathā B; drug cu rtsa bzhi pa Tib; cf. pañcaṣaṣṭi tathā *Cakrasaṃvara* (7.27a)

307 This line is omitted in IBCEM. Supplemented based on dbyangs yig gnyis par yang dag ldan Tib and dvitīyasvarayojitam *Cakrasaṃvara* (7.27d). This line is followed by / grub sbyin thar pa chen po 'o // / yi ge drug cu rtsa lṅga pa // ma la gnas par yang dag ldan // dbyangs yig gsum pa dang sbyar ba // dngos grub kun sbyin bde gshegs gsungs // in Tib.

308 drug cu | D; drug bcu P

309 drug cu | D; drug bcu P

siddhidam sarvakāryeṣu evaṃ tathāgato 'bravīt //34//<sup>311</sup>

/ yi ge drug cu rtsa drug pa /<sup>312</sup>/ dbyangs yig gsum pa dang sbyar ba /  
/ bya ba kun las grub sbyin par // de ltar de bzhin gshegs pas gsungs //

(66) Then, the sixty-sixth letter is united with the third vowel (*ji*). [It] brings accomplishments of all performances. The Tathāgata said thus.

saptaśaṣṭi-akṣaram dvitīyasvarayojitam /<sup>313</sup>  
sādhanam sarvayoginīnām evam eva na saṃśayaḥ //35//<sup>314</sup>

/ yi ge drug cu rtsa bdun pa /<sup>315</sup>/ yi ge gnyis pa yang dag ldan /  
/ rnal 'byor ma yi dgos pa kun /<sup>316</sup>/ 'di nyid byed par the tshom med //

(67) The sixty-seventh letter is united with the second vowel (*nā*). [It is] the means for realizing all yoginīs. [It is] indeed thus, no doubt.

aṣṭaśaṣṭi punaś caiva bakāram tatra yojayet /<sup>317</sup>  
adhobhāge prakalpayet //36//<sup>318</sup>

/ drug cu brgyad pa nyid dag las /<sup>319</sup>/ der ni yi ge ba sbyar ba /  
/ 'og gi char ni brtag par bya //

310 This line is omitted in C. ◆ ṣaṣṣaṣṭi-r-a- ] IB (drug cu rtsa drug pa Tib); ṣaṣṣaṣṭi a E; ṣaṣṣaṣṭīr a M; cf. ṣaṣṣaṣṭi cā- *Cakrasaṃvara* (7.28a) ◆ -kṣaram ] IBCE (yi ge Tib); kṣeraṃ M; cf. -kṣaram *Cakrasaṃvara* (7.28a)

311 siddhidam ] *em.* (grub sbyin par Tib); siddhiṃ IBM; siddhi CE; cf. siddhidam *Cakrasaṃvara* (7.28c) ◆ -kāryeṣu ] CBM (bya ba Tib); kāyeṣu I; kāryyaṣu E ◆ evaṃ tathāgato 'bravīt (Alternatively, tathā -r-abravīt) ] *em.* (de ltar de bzhin gshegs pas gsungs Tib); tathā ca bravīta IB; tathā rabravīt CE; tathā ca bravīt M; cf. tathāgato 'bravīt *Cakrasaṃvara* (7.28d)

312 drug cu ] D; drug bcu P

313 saptaśaṣṭi-akṣaram ] CEM (yi ge drug cu rtsa bdun pa Tib); aṣṭaśaṣṭi akṣaram IB; cf. saptaśaṣṭimākṣarasamṣuktam *Cakrasaṃvara* (7.29a)

314 -yoginīnām ] CEM (rnal 'byor ma yi Tib); yoginām IB; cf. -kāryeṣu *Cakrasaṃvara* (7.29c) ◆ evam eva ] IBCEM; 'di nyid byed par Tib; cf. evam eva *Cakrasaṃvara* (7.29d) ◆ saṃśayaḥ ] CM (the tshom Tib); saṃśayaḥ I; śaṃśayaḥ BE; cf. saṃśayaḥ *Cakrasaṃvara* (7.29d)

315 drug cu ] D; drug bcu P

316 rnal 'byor ma yi ] D; rnal 'byor ma'i P ◆ dgos pa ] D; dgongs pa P

317 aṣṭaśaṣṭi ] IBCE (drug cu brgyad pa Tib); aṣṭaśaṣṭī M; cf. aṣṭaśaṣṭi *Cakrasaṃvara* (7.30a) ◆ punaś ] IBCEM; *n.e.* Tib; cf. punaś *Cakrasaṃvara* (7.30a) ◆ bakāram ] IBM (yi ge ba Tib); bakārām C; bakārān E; cf. bakāram *Cakrasaṃvara* (7.30b) ◆ yojayet ] Supplemented based on Tib and *Cakrasaṃvara* (sbyar ba Tib); *om.* IBCEM; cf. yojayet *Cakrasaṃvara* (7.30b)

318 -bhāge ] *em.* (char Tib); bhāga IB; bhāgaṃ CEM; cf. -bhāgeṣu *Cakrasaṃvara* (7.30d)

319 drug cu ] D; drug bcu P

(68) And moreover, the sixty-eighth — He should unite the letter *ba* with it: He should fix on [its] lower part (*mba*).

ekasaptatyakṣaram caiva dviṭīyasvarayojitam /<sup>320</sup>  
śobhanam sarvavarṇānām evam eva na saṃśayaḥ //37//<sup>321</sup>

/ yi ge bdun cu rtsa gcig pa /<sup>322</sup>/ yi ge gnyis par yang dag sbyar /  
/ yi ge kun la mdzes pa ni // 'di nyid yin par the tshom med //

(71) And the seventy-first letter is united with the second vowel (*rā*). [It is] the most brilliant among all letters. [It is] indeed thus, no doubt.

catuḥsaptatiś caiva dviṭīyasvarayojitam /<sup>323</sup>  
ādisiddhidam tathāgatamukhodgamam //38//<sup>324</sup>

/ sum cu rtsa bzhi pa nyid ni /<sup>325</sup>/ dbyangs yig gnyis par sbyar ba dag /  
/ gdod nas grub pa yin par ni // de bzhin gshegs pa'i zhal nas gsungs //

(74) And the seventy-fourth is united with the second vowel (*hā*). Having emerged from the mouth of the Tathāgata, [it] brings the original accomplishment.

pañcasaptatimam caiva mātrkāṣaṣṭham eva ca /<sup>326</sup>  
eṣa yogavaraḥ śreṣṭhaḥ sarvakāryeṣu cottamaḥ //39//<sup>327</sup>

/ yi ge bdun cu lnga pa nyid /<sup>328</sup>/ ma mo'i drug pa dang ldan pa /

<sup>320</sup> ekasaptatya- ] IBM (bdun cu rtsa gcig pa Tib); ekasaptati a CE; cf. ekasaptatya- *Cakrasaṃvara* (7.31a)

◆ -kṣaram ] IBCE (yi ge Tib); 'kṣaramś M; cf. -kṣaram *Cakrasaṃvara* (7.31a)

<sup>321</sup> śobhanam ] CM (mdzes pa Tib); sobhanam IBE; cf. śobhanam *Cakrasaṃvara* (7.31c) ◆ sarva- ] CEM (kun la Tib); sa sarvva IB; cf. sarva- *Cakrasaṃvara* (7.31c) ◆ saṃśayaḥ ] ICEM (the tshom Tib); śaṃśayaḥ B; cf. saṃśayaḥ *Cakrasaṃvara* (7.31d)

<sup>322</sup> bdun cu ] D; bdun bcu P

<sup>323</sup> catuḥsaptatiś (meaning catuḥsaptatimam) ] IBCEM (sum cu rtsa bzhi pa nyid Tib); cf. catuḥsaptatimam *Cakrasaṃvara* (7.32a) ◆ dviṭīya- ] IBCM (gnyis par Tib); dviṭīye E; cf. dviṭīya- *Cakrasaṃvara* (7.32b)

<sup>324</sup> ādi- ] *em.* (gdod nas Tib); anādi IBCEM; ; cf. ādi- *Abhidhānottara* (58.43c) and *Cakrasaṃvara* (7.32c) ◆ -khodgamam ] CEM (nas gsungs Tib); khoṅgamam IB; cf. -khodbhūtam *Cakrasaṃvara* (7.32d)

<sup>325</sup> sum cu ] D; sum bcu P

<sup>326</sup> pañcasaptatimam ] *em.*; pañcasaptatibhiś IB; pañcasaptatibhiś CEM; yi ge bdun cu lnga pa Tib; cf. pañcasaptatimam *Cakrasaṃvara* (7.33a)

<sup>327</sup> eṣa ] IBM ('di Tib); evam CE; cf. eṣa *Cakrasaṃvara* (7.33c) ◆ -varaḥ ] IBCM (mchog Tib); balaḥ E; cf. -varaḥ *Cakrasaṃvara* (7.33c) ◆ -kāryeṣu ] ICEpc; kāryaṣu BM; kāryyaṣu Eac; de ba Tib; cf. -yogeṣu *Cakrasaṃvara* (7.33d) ◆ cottamaḥ ] *em.* (dam pa Tib); cottamam IBCEM; cf. -cottamaḥ *Cakrasaṃvara* (7.33d)

<sup>328</sup> bdun cu ] D; bdun bcu P

'di ni rnal 'byor mchog yin te // dge ba kun las dam pa yin //<sup>329</sup>

(75) And the seventy-fifth is exactly [joined with] the eighth of the vowels (*dhū*). This is the best yoga, the most prominent, and the uppermost among all performances.

ṣaṭṣaptatiś caiva māṭṛkādvitīyena tu /<sup>330</sup>  
sūryeṇa bhedayet tat tu nānyat paramaśobhanam //40//<sup>331</sup>

/ bdun cu rtsa drug pa nyid ni /<sup>332</sup>/ dbyangs yig gnyis pa dang ldan zhing /  
/ 'og tu me dang ldan pa las // gzhan dag mdzes pa yod ma yin //

(76) And the seventy-sixth is with the second of the vowels — He should split it by a sun (*mrā*). There is no other excellent or brilliant.

saptasaptatyakṣarasamyuktaṃ dhakāraṃ tatra yojayet /<sup>333</sup>  
śobhanam ḍākinīmatam //41//<sup>334</sup>

/ yi ge bdun cu rtsa bdun pa /<sup>335</sup>/ der ni da dang sbyar bar bya /  
/ mkha' 'gro ma yi mdzes par 'dod //

(77) Joined with the seventy-seventh letter is the letter *dha*: He should arrange on it (*ndha*). [It is] the brilliant doctrine of ḍākinīs.

aṣṭasaptati caiva dvitīyasvarayojitam /<sup>336</sup>  
kāraṇam paramam matam //42//<sup>337</sup>

/ bdun cu rtsa brgyad pa nyid ni /<sup>338</sup>/ dbyangs yig gnyis pa dag dang sbyar /

329 kun las ] D; kun la P

330 ṣaṭṣaptatiś ] IBCE (bdun cu rtsa drug pa Tib); ṣaṭṣaptabhiś M; cf. ṣaṭṣaptatiś *Cakrasaṃvara* (7.34a) ◆ māṭṛkā- ] IBCM (dbyangs yig Tib); māṭṛko E; cf. māṭṛkā- *Cakrasaṃvara* (7.34b)

331 sūryeṇa ] ICEM; sūrye~na B; me dang Tib; cf. sūryeṇa *Cakrasaṃvara* (7.34c) ◆ bhedayet ] IBpcM; bheda## B; bhedaya CE; ldan pa las Tib; cf. bhedayet *Cakrasaṃvara* (7.34c) ◆ tat tu ] *em.*; taṃ tu IBM; tan tu CE; 'og tu Tib; cf. caiva *Cakrasaṃvara* (7.34c) ◆ -nyat ] CM (gzhan dag Tib); nyam IB; nyut E; cf. -nyat *Cakrasaṃvara* (7.35a) ◆ -śobhanam ] CM (mdzes pa Tib); sobhanam IBE; cf. -śobhanam *Cakrasaṃvara* (7.35a)

332 bdun cu ] D; bdun bcu P

333 saptasaptatya- ] IBCE; saptasapta' M; cf. saptasaptatya- *Cakrasaṃvara* (7.35b)

334 śobhanam ] ICM (mdzes par Tib); sobhanam BE; cf. śobhanam *Cakrasaṃvara* (7.35d) ◆ ḍākinī- ] CE (mkha' 'gro ma yi Tib); ḍākinīm IBM; cf. ḍākinī- *Cakrasaṃvara* (7.35d)

335 bdun cu ] D; bdun bcu P

336 aṣṭasaptati ] *em.* (bdun cu rtsa brgyad pa Tib); aṣṭasaptabhiś IBM; aṣṭasaptatibhiś CE; cf. aṣṭasaptatiś *Cakrasaṃvara* (7.36a)

337 paramam ] CEM (mchog Tib); maramam IB; cf. paramam *Cakrasaṃvara* (7.36d)

/ rgyu yi mchog ni yin par 'dod //

(78) And the seventy-eight is united with the second vowel (*kā*). [It is] approved to be the best means.

ekāśītyakṣaram caiva caturthāntena bheditam <sup>339</sup>  
ādisiddhikaram hy etat sarvasiddhipravartakam //43//<sup>340</sup>

/ yi ge brgyad cu rtsa gcig pa <sup>341</sup>/ bzhi pa'i mtha' yis khyad par dbye /  
/ gdod nas grub byed 'di yin te // dngos grub kun la 'jug byed pa'o //

(81) And the eighty-first letter is split by the end of the fourth (viz., the fifth vowel) (*pu*). This causes the original accomplishment. Therefore, [this] produces all accomplishments.

dvāśīti tathā caiva dviṭīyasvarayojitam <sup>342</sup>

/ yi ge brgyad cu rtsa gnyis pa <sup>343</sup>/ de bzhin dbyangs yig gnyis par sbyar //

(82) And likewise the eighty-second is united with the second vowel (*ṣā*).

< aṣṭapadasvarayojanā //44// ><sup>344</sup>

(No equivalent in Tib)

[Thus is] the connection of vowels [with the letters] for the eight parts.

mātrkāpañcamenaiva tathāṣṭāśītyakṣaram <sup>345</sup>

<sup>338</sup> bdun cu | D; bdun bcu P

<sup>339</sup> ekāśītya- | CE (brgyad cu rtsa gcig pa Tib); ekāśītya IBpc; ekāśītya Bac; ekāśītya M; cf. ekāśītya- *Cakrasaṃvara* (7.37a) ◆ -kṣaram | IBCM (yi ge Tib); raś E; cf. -kṣaram *Cakrasaṃvara* (7.37a) ◆ caturthāntena (Alternatively, svaracaturthāntena) | *em.* (bzhi pa'i mtha' yis Tib); svaracaturthāntena IC; svaracaturthāntena B; svaraś caturthāntena E; svaracaturtha M; cf. caturthāntena *Cakrasaṃvara* (7.37b)

<sup>340</sup> -karam | CEM (byed Tib); ka IB; cf. -karam *Cakrasaṃvara* (7.37c) ◆ etat | IBM ('di Tib); eta CE; cf. etat *Cakrasaṃvara* (7.37c)

<sup>341</sup> gcig pa | D; cig pa P

<sup>342</sup> dvāśīti | CEM; dviṣītis IBpc; dviṣītis Bac; yi ge brgyad cu rtsa gnyis pa Tib; cf. dvāśītyakṣaram *Cakrasaṃvara* (7.38a) ◆ tathā | M (de bzhin Tib); tathāś IBCE; cf. tathā *Cakrasaṃvara* (7.38a)

<sup>343</sup> brgyad cu | D; brgyad bcu P

<sup>344</sup> aṣṭapadasvarayojanā | CEM; *om.* IB; *n.e.* Tib. This line, which is not present in I, B, or the Tibetan translation, seems to be an interpolation. However, it works well in this context.

<sup>345</sup> -pañcamenaiva | IBCE (Inga pa la Tib); pañcamenai M ◆ -ṣṭāśītya- | CEM (brgyad cu Tib); ṣṭāśītya IB

māṭṛkāpañcamenaiva navāśīti-m-akṣaram //45//<sup>346</sup>

/ phyi mo yi ni lnga pa la // de bzhin yi ge brgyad cu brgyad /<sup>347</sup>

/ ma mo yi ni lnga pa dang // brgyad cu dgu pa de bzhin te //<sup>348</sup>

(88) Likewise, the eighty-eighth letter is exactly with the fifth of the vowels (*ku*). (89) The eighty-ninth letter is exactly with the fifth of the vowels (*ru*).

māṭṛkāpañcamenaiva tathā navati-m-akṣaram /<sup>349</sup>

māṭṛkāpañcamena tu ekanavati-m-akṣaram //46//<sup>350</sup>

/ ma mo lnga pa blangs byas te /<sup>351</sup>/ de bzhin yi ge dgu bcu pa /

/ ma mo'i lnga pa blangs byas te /<sup>352</sup>/ yi ge dgu bcu gcig par sbyor //<sup>353</sup>

(90) Likewise, the ninetieth letter is exactly with the fifth of the vowels (*ku*). (91) Then the ninety-first letter is with the fifth of the vowels (*ru*).

māṭṛkādvitīyenaiva ṣaṇṇavatyaṣaram /<sup>354</sup>

svaṇāṇām dvitīyena tu ekonaśatam akṣaram //47//<sup>355</sup>

trāsanam sarvaduṣṭānām mātṛṇām ca sukhāvaham /<sup>356</sup>

/ ma mo yi ni gnyis pa dang // yi ge dgu bcu rtsa drug pa /

/ dbyangs yig gnyis pa ldan pa yi // yi ge dgu bcu rtsa dgu pa //

/ gdug pa thams cad skrag byed pa // ma mo kun gyi bde ba'i gnas /

(96) The ninety-sixth letter is exactly with the second of the vowels (*trā*). (99) The ninety-ninth letter is with the second of the vowels (*trā*). [This] frightens all evils and brings the pleasure of

<sup>346</sup> -pañcamenaiva ] CM (Inga pa dang Tib); pañcamenai IB; pañcamenaiva tathāśītyakṣaram / māṭṛkāpañcamenaiva E ◆ navāśīti-m-a- (Alternatively, navāśītitamā-) ] *em.* (brgyad cu dgu pa Tib); vāśītim a IB; navāśītya CEM ◆ -kṣaram ] IBCEM; de bzhin Tib

<sup>347</sup> brgyad cu ] D; brgyad bcu P

<sup>348</sup> brgyad cu ] D; brgyad bcu P

<sup>349</sup> -pañcamenaiva ] IBCM; *om.* E; lnga pa blangs byas Tib ◆ navati-m- ] IB (dgu bcu pa Tib); navati CE; netim M

<sup>350</sup> māṭṛkā- ] CEM (ma mo'i Tib); māṭṛ IB ◆ -pañcamena ] IBCEM; lnga pa blangs byas Tib ◆ ekanavati-m- ] I; ekanavatīm B; ekanavaty CEM; dgu bcu gcig par sbyor Tib

<sup>351</sup> byas te ] D; byas ste P

<sup>352</sup> blangs ] D; blang P

<sup>353</sup> gcig par ] D; cig par P

<sup>354</sup> māṭṛkā- ] CEM; māṭṛ IB ◆ ṣaṇṇavatya- ] CEM; ṣaḍgavatya IB

<sup>355</sup> ekonaśatam ] CM (dgu bcu rtsa dgu pa Tib); ekonnasatam I; ekonasatam B; ekonnaśam E

<sup>356</sup> trāsanam ] CEM (skrag byed pa Tib); trāsana IB ◆ mātṛṇām ca ] E; māṭṛkānām ca IB; mātṛṇām ca C; mātṛ nā ca M; ma mo kun gyi Tib ◆ -vaham ] *em.*; vahām IB; vahā CEM; gnas Tib

mothers.

svarāṇām trayodaśenaiva saṃyuktaṃ dvitīyākṣaram //48//<sup>357</sup>  
 mātṛkātrayodaśenaiva saṃyuktaṃ pañcamākṣaram /<sup>358</sup>  
 kṣobhaṇaṃ sarvaduṣṭānām ḍākinīnām sukhāvaham //49//<sup>359</sup>

/ dbyangs kyi yi ge bcu gsum pa // yi ge gnyis pa dag dang ldan //  
 / ma mo bcu gsum pa nyid ni // yi ge lnga pa dag dang sbyar /  
 / gdug pa thams cad 'khrug byed de // mkha' 'gro ma yi bde ba'i gnas //<sup>360</sup>

(102) The [one hundred] second letter is exactly joined with the thirteenth of the vowels (*kṣo*).

(105) The [one hundred] fifth letter is exactly joined with the thirteenth of the vowels (*kṣo*).

svarāṇām caturdaśenaiva saṃyuktaṃ aṣṭamākṣaram /<sup>361</sup>  
 pañcadaśena pūjitaṃ //50//<sup>362</sup>

/ dbyangs yig bcu bzhi pa yis ni // yi ge brgyad pa dag dang sbyar /  
 / bcwa lnga pa yis rab tu sbyar //

(108) The [one hundred] eighth letter is exactly joined with the fourteenth of the vowels and is honored by the fifteenth (*hrauṃ*).

svarāṇām caturdaśenaiva saṃyuktaṃ navamākṣaram /<sup>363</sup>  
 bindunā mūrdhni lāñchitaṃ //51//<sup>364</sup>  
 harṣaṇaṃ sādhakānām tu ḍākinīnām viśeṣataḥ /<sup>365</sup>

/ dbyangs yig bcu bzhi pa nyid ni /

<sup>357</sup> trayodaśenaiva | CEM (bcu gsum pa Tib); trayodasenaiva IB ♦ saṃyuktaṃ | BpcCEM (dang ldan Tib); sayuktaṃ I; *om.* Bac ♦ dvitīyākṣaram | ICEM (yi ge gnyis pa Tib); *om.*; Bac; dvitīyākṣaram Bpc

<sup>358</sup> mātṛkā- | IBpcCEM (ma mo Tib); *om.* Bac ♦ -trayodaśenaiva | CM (bcu gsum pa nyid Tib); trayodaśenaiva I; *om.* Bac; trayodasamaṃ caiva Bpc ♦ -mākṣaram | IBC (yi ge Tib); mākṣaram EM

<sup>359</sup> kṣobhaṇaṃ | IM ('khrug byed Tib); kṣobha-ṇaṃ B; stambhaṇaṃ C; sobhaṇaṃ E ♦ -vaham | IBCEM; gnas Tib

<sup>360</sup> mkha' 'gro ma yi | D; mkha' 'gro ma'i P

<sup>361</sup> svarāṇām | CEM; svarāṇā IB ♦ caturdaśenaiva | CEM; caturddasenaiva IB ♦ saṃyuktaṃ | BCM; sayuktaṃ I; saṃyukta E

<sup>362</sup> pañcadaśena | CEM; pañcadāsena IB ♦ pūjitaṃ | IBEC; pūjita M

<sup>363</sup> caturdaśenaiva | C (bcu bzhi pa nyid Tib); caturddasena IB; caturddaśena E; caturdaśena M ♦ saṃyuktaṃ | IBCM (sbyar Tib); yuktaṃ E

<sup>364</sup> lāñchitaṃ | *corr.* (yang dag gnas Tib); lāñchitaṃ IBCE; lācchitaṃ M

<sup>365</sup> harṣaṇaṃ | IBM; haṣaṇaṃ CE; yi ge dag Tib ♦ viśeṣataḥ | CM (khyad par Tib); viśeṣataḥ I; vi-śeṣataḥ B; viśeṣataḥ E

/ yi ge dgu pa dag dang sbyar // steng du thig le yang dag gnas //  
/ yi ge dag ni bsgrub pa ste // mkha' 'gro ma yi khyad par yin /

(109) The [one hundred] ninth letter is exactly with the fourteenth of the vowels and is marked with a *bindu* (or *bindunāda*)<sup>366</sup> above [it] (*hrauṃ*). [It] delights practitioners and *ḍākinīs* in particular.

svarāṇām ekādaśenaiva saṃyuktaṃ dvādaśākṣaram //52//<sup>367</sup>  
bindunā mūrdhni lāñchitam /<sup>368</sup>

/ dbyangs yig bcu gcig pa nyid ni /<sup>369</sup>/ yi ge bcu gnyis pa dang sbyar //  
/ steng du bin dus rnam par brgyan /<sup>370</sup>

(112) The [one hundred] twelfth letter is exactly joined with the eleventh of the vowels and is marked with a *bindu* (or *bindunāda*) above [it] (*phem*).

svarāṇām ekādaśena saṃyuktaṃ trayodaśākṣaram //53//<sup>371</sup>  
bindunādavibhūṣitam /<sup>372</sup>  
trāsaṇaṃ sarvabhūtānāṃ sādhakānāṃ hitaiṣiṇāṃ //54//<sup>373</sup>

/ dbyangs kyi yi ge bcu gcig pa /<sup>374</sup>/ yi ge bcu gsum pa dang sbyar //  
/ thig les kyang ni rnam par brgyan /  
/ 'byung po kun ni skrag byed cing // sgrub pa pos ni dga' ba yin //

(113) The [one hundred] thirteenth letter is joined with the eleventh of the vowels and is deco-

<sup>366</sup> The term *bindunāda* means a *bindu* and a *nāda*, double nasalization, expressed by a sickle shape (*nāda*) topped by a point (*bindu*, which represents the normal nasalization). In some verses in the edited chapter, the term is *bindunā*, the instrumental form of *bindu* and not *bindunāda* (58.51d, 53b, 69d, and 70d). These terms do not appear to be clearly distinguished. Perhaps it is decided according to the meter. However, the Tibetan translation suggests that they are all *bindunā* (*thig le*).

<sup>367</sup> svarāṇām | IpcCE (dbyangs yig Tib); svare Iac; svareṇām B; svarāṇāṃm M ◆ ekādaśenaiva | C (bcu gcig pa nyid Tib); ekādasena IB; ekādaśena EM ◆ dvādaśā- | BCEM (bcu gnyis pa Tib); dvādasā I

<sup>368</sup> mūrdhni | ICEM (steng du Tib); mūdhni B ◆ lāñchitam | corr. (rnam par brgyan Tib); lāñchitam IBCM; lācchitam E

<sup>369</sup> gcig pa | D; cig pa P

<sup>370</sup> bin dus | D; phyin dus P

<sup>371</sup> svarāṇām | IB (dbyangs kyi yi ge Tib); śvarāṇām C; śvarāṇām E; svarāṇāṃm M ◆ ekādaśena | CEM (bcu gcig pa Tib); ekādasena IB ◆ saṃyuktaṃ | BCM (sbyar Tib); sayuktaṃ I ◆ -kṣaram | IBC (yi ge Tib); kṣara M

<sup>372</sup> bindunāda- (Alternatively, bindunā ca) | CEM (thig les kyang Tib); bidur nāda IB; thig le kyang Tib

<sup>373</sup> trāsaṇaṃ | IBCE (skrag byed Tib); trāsaṇaṃ M ◆ -bhūtānāṃ | CEM ('byung po Tib); bhūtānā IB ◆ hitaiṣiṇāṃ | CM; hitaiṣiṇaḥ IB; hitaiṣiṇaṃ E; dga' ba yin Tib

<sup>374</sup> gcig pa | D; cig pa P



rated with a *bindunāda* (*phem*). [This] frightens all spirits and is for practitioners wishing benefits.

svarāṇām pañcamenaiva saṃyuktaṃ dvātriṃśatyakṣaram /<sup>375</sup>  
 svarāṇām ṛṭīyenaiva saṃyuktaṃ trayastriṃśatyakṣaram //55//<sup>376</sup>  
 mātrādvitīyena saṃyuktaṃ catustriṃśatyakṣaram /<sup>377</sup>

/ dbyangs kyi yi ge lnga pa la /<sup>378</sup>/ yi ge sum cu rtsa gnyis sbyar /<sup>379</sup>

/ dbyangs kyi gsum pa nyid dag ni // yi ge sum cu gsum dang sbyar //<sup>380</sup>

/ ma mo gnyis pa nyid dag dang // yi ge sum cu rtsa bzhir sbyar /<sup>381</sup>

(132) The [one hundred] thirty-second letter is exactly with the fifth of the vowels (*ru*). (133) The [one hundred] thirty-third letter is exactly joined with the third of the vowels (*dhi*). (134) The [one hundred] thirty-fourth letter is joined with the second of the vowels (*rā*).

svarāṇām dvitīyena tu saṃyuktaṃ ṣaṭtriṃśatyakṣaram //56//<sup>382</sup>  
 ādyadvitīyena saṃyuktaṃ saptatriṃśati-m-akṣaram /<sup>383</sup>

/ dbyangs kyi gnyis pa dag dang ni // yi ge sum cu drug dang sbyar //<sup>384</sup>

/ dang po yi ni gnyis pa dag // yi ge sum cu bdun dang sbyar /<sup>385</sup>

(136) The [one hundred] thirty-sixth letter is joined with the second of the vowels (*mā*). (137) The [one hundred] thirty-seventh letter is joined with the second of the first [class of letters, viz., the vowel class] (*lā*).

svarāṇām ṛṭīyena tu saṃyuktaṃ cālīśākṣaram //57//<sup>386</sup>  
 māṛkā-ekādaśena saṃyuktaṃ ekacālīśam akṣaram /<sup>387</sup>

<sup>375</sup> saṃyuktaṃ | BCE (sbyar Tib); sayuktaṃ I; saṃyukta M ♦ dvātriṃśatya- | CEM (sum cu rtsa gnyis Tib); dvātriṃśatya IB

<sup>376</sup> ṛṭīyenaiva | C (gsum pa nyid dag Tib); ṛṭīyena IBEM ♦ trayastriṃśatya- | CM (sum cu sum Tib); trayastriṃśatya IB; trayastriṃśatya E

<sup>377</sup> catustriṃśatya- | IBpcCEM (sum cu rtsa bzhir Tib); catustriṃśa Bac

<sup>378</sup> dbyangs kyi | D; dbyangs gyi P

<sup>379</sup> sum cu | D; sum bcu P

<sup>380</sup> sum cu | D; sum bcu P

<sup>381</sup> sum cu | D; sum bcu P

<sup>382</sup> svarāṇām | BCEM (sbyangs kyi Tib); svarāṇā I ♦ dvitīyena tu | CEM (gnyis pa dag dang Tib); dvitīyena IB ♦ ṣaṭtriṃśatya- | BCEM (sum cu drug Tib); ṣaṭtraśatya Iac; ṣaṭtriśatya Ipc ♦ -kṣaram | ICE (yi ge Tib); kṣaram M

<sup>383</sup> saptatriṃśati-m- | IB (sum cu bdun Tib); saptatriṃśaty CEM

<sup>384</sup> sum cu | D; sum bcu P

<sup>385</sup> sum cu | D; sum bcu P

<sup>386</sup> cālīśā- | CE (bzhi bcu Tib); cālīśā IB; cārīśā M

/ dbyangs kyi yi ge gsum pa ni // yi ge bzhi bcu dang sbyar ba //  
/ ma mo bcu gcig pa nyid ni /<sup>388</sup>/ yi ge bzhi bcu gcig dang sbyar /<sup>389</sup>

(140) The [one hundred] fortieth letter is joined with the third of the vowels (*mvi*). (141) The [one hundred] forty-first letter is joined with the eleventh of the vowels (*ne*).

svarāṇāṃ ṭṭīyena saṃyuktaṃ dvācālīśākṣaram //58//<sup>390</sup>  
svarāṇāṃ ṭṭīyena saṃyuktaṃ catuḥcālīśākṣaram /<sup>391</sup>

/ dbyangs kyi yi ge gnyis pa ni // yi ge bzhi bcu gnyis par sbyar //  
/ dbyangs kyi gsum pa dag dang ni // yi ge bzhi bcu bzhi dang sbyar /

(142) The [one hundred] forty-second letter is joined with the third of the vowels (*gri*). (144) The [one hundred] forty-fourth letter is joined with the third of the vowels (*gri*).

māṭṛkādvitīyenaiva saṃyuktaṃ aṣṭacālīśākṣaram //59//<sup>392</sup>  
svarāṇāṃ dvitīyena saṃyuktaṃ ekonapañcāśākṣaram /<sup>393</sup>

/ ma mo'i gnyis pa nyid dang yang /<sup>394</sup>/ yi ge bzhi bcu brgyad par sbyar //  
/ dbyangs kyi yi ge gnyis pa dag // yi ge bzhi bcu dgu dang sbyar /

(148) The [one hundred] forty-eighth letter is exactly joined with the second of the vowels (*pā*).

(149) The [one hundred] forty-ninth letter is joined with the second of the vowels (*tā*).

< svarāṇāṃ dvitīyenaiva saṃyuktaṃ dvāpañcāśākṣaram //60// ><sup>395</sup>  
māṭṛkāpañcamenaiva saṃyuktaṃ tripañcāśākṣaram /<sup>396</sup>

387 māṭṛkā-ekādaśena (Alternatively, ekādaśena) | CEM (ma mo bcu gcig pa Tib); māṭṛkā ekādasena I; māṭṛkā ekākṣa..na B ◆ ekacālīśam | CEM (bzhi bcu gcig Tib); ekacālīśam IB

388 gcig pa | D; cig pa P

389 gcig | D; cig P

390 ṭṭīyena | IBCEM; gnyis pa Tib ◆ dvācālīśā- | CEM (bzhi bcu gnyis par Tib); dvācālīśā IB

391 catuḥcālīśā- | CEM (bzhi bcu bzhi Tib); catuḥcālīśa Iac; catuḥcālīśa Ipc; catuḥcālīśā B

392 saṃyuktaṃ | BCE (sbyar Tib); sayuktaṃ I; saṃyuktaṃ M ◆ aṣṭacālīśā- | CEM (bzhi bcu brgyad par Tib); aṣṭacālīśā I; aṣṭacālī B

393 svarāṇāṃ | IBCM (dbyangs kyi yi ge Tib); svarāṇā E ◆ saṃyuktaṃ | CEM (sbyar Tib); sayuktaṃ IB ◆ ekonapañcāśā- | C (bzhi bcu dgu Tib); ekonapañcāśā IB; ekonapañcāśā E; ekonapañcā M

394 ma mo'i | D; ma mo P

395 This line is not present in C and E. Although it is attested in manuscript I, the oldest, and its Tibetan is present in the available Tibetan translation, this line seems to be an interpolation that occurred in the early stage of transmission. The 152nd letter must be *ta*, not *tā*. ◆ svarāṇāṃ | M (dbyangs kyi yi ge Tib); svarāṇā IB ◆ dvāpañcāśā- | M (Inga bcu gnyis par Tib); dvāpañcāśā IB

396 tripañcāśākṣaram | CEM; tripañcāśākṣara I; tripañcāśākṣaraṃ B; Inga bcu Inga Tib

/ dbyangs kyi yi ge gnyis pa dag // yi ge lnga bcu gnyis par sbyar //  
/ phyi mo'i lnga pa nyid dang ni // yi ge lnga bcu lnga dang sbyar /

< (152) The [one hundred] fifty-second letter is exactly joined with the second of the vowels (*tā*). > (153) The [one hundred] fifty-third letter is exactly joined with the fifth of the vowels (*bhu*).

catuḥpañcāśam akṣaram bindunādavibhūṣitam //61//<sup>397</sup>  
saptapañcāśam akṣaram bindunā mūrdhni lāñchitam /<sup>398</sup>

/ yi ge lnga bcu rtsa bzhi pa // thig les kyang ni rnam par brgyan //  
/ yi ge lnga bcu rtsa lnga pa // thig les kyang ni rnam par brgyan /

(154) The [one hundred] fifty-fourth letter is decorated with a *bindunāda* (*jam*). (157) The [one hundred] fifty-seventh letter is marked with a *bindu* (or *bindunāda*) above [it] (*rpmam*).

dvitīyasvarayojitam aṣṭapañcāśam akṣaram //62//<sup>399</sup>

/ dbyangs kyi yi ge gnyis par sbyar // yi ge lnga bcu rtsa brgyad pa /  
/ thig les mgo la mnan par bya //

(158) The [one hundred] fifty-eighth letter is united with the second vowel (*bā*).

svarāṇām dvitīyenaiva saṃyuktaṃ pañcaśaṣṭyakṣaram /<sup>400</sup>  
mātrkādvitīyenaiva saṃyuktaṃ saptaśaṣṭyakṣaram //63//<sup>401</sup>  
ākaraṣayet sarvasiddhīnām sādhakānām śriyaṃdadaḥ /<sup>402</sup>

/ dbyangs kyi yi ge gnyis pa dag // yi ge drug cu drug cu sbyar /<sup>403</sup>

<sup>397</sup> catuḥpañcāśam akṣaram ] M (yi ge lnga bcu rtsa bzhi pa Tib); catuḥpañcāśam akṣaram I; *om.* Bac; catupañcāśam akṣaram Bpc; catuḥpañcāśākṣaram CE ♦ bindunāda- (Alternatively, bindunā ca) ] IBCEM; thig les kyang Tib

<sup>398</sup> saptapañcāśam ] CEM; saptapañcāśam IB; lnga bcu rtsa lnga pa Tib ♦ bindunā ] IBCM; bindunām E; thig les kyang Tib ♦ mūrdhni ] IBCE; mūrdhni M; *n.e.* Tib ♦ lāñchitam ] *corr.* (rnam par brgyan Tib); lāñchitam IBCEM

<sup>399</sup> dvitīya- ] IBpcCEM (gnyis par Tib); dvitīya Bac ♦ aṣṭapañcāśam ] CEM (lnga bcu rtsa brgyad pa Tib); aṣṭapañcāśam IB ♦ thig les mgo la mnan par bya *add.* Tib

<sup>400</sup> dvitīyenaiva ] IBCM (gnyis pa Tib); dvitīya naiva E ♦ pañcaśaṣṭya- ] CEM; pañcaśaṣṭyā IB; drug cu drug cu Tib

<sup>401</sup> saptaśaṣṭya- ] M (drug cu bdun Tib); saptaśaṣṭyā IBpc; saptaśa## Bac; śaṣṭya CE

<sup>402</sup> -siddhīnām ] IBCM; siddhīnām E; gdug pa'i dngos grub Tib ♦ sādhakānām ] M (sgrub pa po la Tib); sādhakānā IB; *om.* CE

/ phyi mo gnyis pa nyid kyang ni // yi ge drug cu bdun dang sbyar //<sup>404</sup>  
 / gdug pa'i dngos grub kun 'grub cing // sgrub pa po la dpal yang stsol /

- (165) The [one hundred] sixty-fifth letter is exactly joined with the second of the vowels (*ā*).  
 (167) The [one hundred] sixty-seventh letter is exactly joined with the second of the vowels (*ḍhḍā*). Should he draw (or drag, *ākarṣayet*, which is the meaning of this verb *ākaddha* [imperative]), [it] brings glory to practitioners [wishing to attain] all accomplishments.

svaṛāṇām caturthenaiva saṃyuktaṃ saptatimākṣaram /<sup>405</sup>  
 bindunādavibhūṣitam //64//<sup>406</sup>

/ dbyangs kyi yi ge bzhi pa dang // yi ge bdun cu pa dang sbyar /<sup>407</sup>  
 / thig les kyang ni rnam par brgyan //

- (170) The [one hundred] seventieth letter is exactly joined with the fourth of the vowels and is decorated with a *bindunāda* (*hrīm*).

māṭṛkācaturthenaiva saṃyuktaṃ ekasaptatyakṣaram /<sup>408</sup>  
 bindunādavibhūṣitam //65//

/ phyi mo yi ni bzhi pa yis // yi ge bdun cu gsum dang sbyar /<sup>409</sup>  
 / bco lnga pa ni rab blangs te //<sup>410</sup>

- (171) The [one hundred] seventy-first letter is exactly joined with the fourth of the vowels and is decorated with a *bindunāda* (*hrīm*).

svaṛāṇām caturdaśaṃ caiva yuktaṃ dvāsaptatyakṣaram /<sup>411</sup>  
 māṭṛkācaturdaśaṃ tu yuktaṃ trisaptatyakṣaram //66//<sup>412</sup>

403 drug cu drug cu ] D; drug bcu drug bcu P

404 drug cu ] D; drug bcu P

405 saptatimā- ] CEM (bdun cu pa Tib); saptatimā IBpc: saptatī Bac

406 bindunāda- (Alternatively, bindunā ca) ] IBCEM; thig les kyang Tib

407 bdun cu pa ] D; bdun bcu pa P

408 -caturthenaiva ] IBCM (bzhi pa yis Tib); catuthenaiva E ◆ saṃyuktaṃ ] CEM (sbyar Tib); sayuktaṃ IB ◆ ekasaptatya- ] IB; ekasaptā CEM; bdun cu gsum Tib

409 bdun cu ] D; bdun bcu P

410 bco ] D; bcwa P

411 svaṛāṇām ] IBM (dbyangs yig Tib); svaṛāṇā CE ◆ caturdaśaṃ ] BCEM (bcu bzhi pa Tib); caturddasaṃ I ◆ yuktaṃ ] IB (sbyar Tib); saṃyuktaṃ CEM ◆ dvāsaptatya- ] IBpcCM (bdun cu bzhi par Tib); dvāda Bac; dvāsapta E

412 -caturdaśaṃ ] BCEM (bcu bzhi dag Tib); caturddasaṃ I ◆ yuktaṃ ] CEM (sbyar Tib); yukta IB ◆ trisaptatya- ] IBCE (bdun cu gsum Tib); trisaptatya M

tathā pañcadaśānvitam /<sup>413</sup>

/ dbyangs yig bcu bzhi pa dang ni // yi ge bdun cu bzhi par sbyar /<sup>414</sup>

/ phyi mo'i bcu bzhi dag dang ni // yi ge bdun cu gsum dang sbyar //<sup>415</sup>

/ de bzhin bco lnga pa dang sbyar /<sup>416</sup>

(172) And the fourteenth of the vowels — The [one hundred] seventy-second letter is united [with it]. (173) Then the fourteenth of the vowels — The [one hundred] seventy-third letter is united [with it]. [Each of both] is likewise endowed with the fifteenth (*jṇauṃ* and *jṇauṃ*).

svarāṇām dvitīyenaiva saṃyuktaṃ catuḥsaptatyakṣaram //67//<sup>417</sup>

mātrkādvitīyenaiva saṃyuktaṃ pañcasaptatyakṣaram /<sup>418</sup>

bindunādavibhūṣitam //68//<sup>419</sup>

/ dbyangs kyi yi ge gnyis pa ni // yi ge bdun cu bzhi dang sbyar //<sup>420</sup>

/ phyi mo'i yi ge gnyis pa yang // yi ge bdun cu bdun dang sbyar /<sup>421</sup>

/ thig les kyang ni rnam par brgyan //

(174) The [one hundred] seventy-fourth letter is exactly joined with the second of the vowels. (175) The [one hundred] seventy-fifth letter is exactly joined with the second of the vowels. And [each one of both] is decorated with a *bindunāda* (*kṣmām* and *kṣmām*).

mātrkādvitīyenoktaṃ ṣaṭsaptatyakṣaram /<sup>422</sup>

bindunā ca dvau lāñchitau //69//<sup>423</sup>

mātrkādvitīyenoktaṃ saptasaptati-m-akṣaram /<sup>424</sup>

/ phyi mo yi ni gnyis pa yang // yi ge bdun cu brgyad dang sbyar /<sup>425</sup>

413 pañcadaśā- | *corr.* (bco lnga pa Tib); pañcadasa Iac.; pañcadasā IpcB.; pañcadaśā CEM

414 bdun cu | D; bdun bcu P

415 bdun cu | D; bdun bcu P

416 bco | D; bcwa P

417 svarāṇām | IBCM (dbyangs kyi yi ge Tib); śvarāṇām E

418 dvitīyenaiva | ICEM (gnyis pa Tib); dvitīyanaiva B ♦ pañcasaptatya- | IBCEM; bdun cu bdun Tib

419 bindunāda- (Alternatively, bindunā ca) | IBCEM; thig les kyang Tib

420 bdun cu | D; bdun bcu P

421 bdun cu | D; bdun bcu P

422 -noktaṃ | IBCEM; sbyar Tib ♦ ṣaṭsaptatya- | IBCEpcM (bdun cu brgyad Tib); ṣaṭsapta Eac

423 bindunā ca | CM (thig le Tib); bindunāda IB; bindunām ca E ♦ lāñchitau | *corr.* (rnam par brgyan Tib); lāñchitau IB; lāñchito CE; lāñchitau M

424 -dvitīyeno- | IBCEpcM (gnyis pa Tib); ka Eac ♦ -noktaṃ | IBCEM; sbyar Tib ♦ saptasaptati-m-a- (Alternatively, saptasaptatimā-) | ICEM; saptasaptatrima B; bdun cu dgu Tib

425 bdun cu | D; bdun bcu P

/ thig le gnyis kyis rnam par brgyan //  
/ phyi mo yi ni gnyis pa yang // yi ge bdun cu dgu dang sbyar /<sup>426</sup>

(176) The [one hundred] seventy-sixth letter is said to be with the second of the vowels. And both [this letter *hā* and the letter *hā* described in the next line] are [each] marked with a *bindu* (or *bindunāda*) (*hām*). (177) The [one hundred] seventy-seventh letter is said to be with the second of the vowels (*hām*).

māṭṛkācaturthenaiva aṣṭasaptati-m-akṣaram /<sup>427</sup>  
bindunā krāntamastakam //70//<sup>428</sup>

/ ma mo'i bzhi pa nyid dang ni // yi ge brgyad cu pa dang sbyar /<sup>429</sup>  
/ thig les mgo la mnan par bya //

(178) The [one hundred] seventy-eight letter is exactly with the fourth of the vowels and has a *bindu* (or *bindunāda*) above the head (*hām*).

svarāṇām caturthenaiva ūnāśīti tathaiva ca /<sup>430</sup>  
utpattir vājirājasya bindunādavibhūṣitam //71//<sup>431</sup>

/ dbyangs yig bzhi pa dag kyang ni // yi ge bdun cu dgu dang sbyar /<sup>432</sup>  
/ thig le sgra yis bskyed pa ste // thig les kyang ni rnam par brgyan //<sup>433</sup>

(179) And likewise, the [one hundred] seventy-ninth is exactly with the fourth of the vowels and is decorated with a *bindunāda* (*hām*). The king of heroes emerges.

... (No Sanskrit passage)...

... (No Tibetan translation) ...

426 bdun cu ] D; bdun bcu P

427 aṣṭasaptati-m-a- (Alternatively, aṣṭasaptatimā-) ] IBCEM; brgyad cu pa Tib

428 mastakam ] IBCE (mgo la Tib); m aṣṭakaṃ M

429 brgyad cu pa ] D; brgyad bcu pa P

430 ūnāśīti ] CE (bdun cu dgu Tib); unnāsīti I; unnāsīti B; ūnnāsīti M ♦ tathaiva ] IBCEM; yi ge and sbyar Tib

431 utpattir ] IM (bskyed pa Tib); utparttir B; utpatti CE ♦ vājirājasya ] CEM; vvājirājasya IBpc; vvājirāra##jasā Bac; thig le sgra yis Tib ♦ bindunāda- (Alternatively, bindunā ca) ] IBCEM; thig les kyang Tib

432 bdun cu ] D; bdun bcu P

433 This line is followed by / dbyangs yig bzhi pa dag kyang ni // yi ge bdun bcu dgu dang sbyar // thig le sgra yis bskyed pa ste // thig les kyang ni rnam par brgyan / in P, which is just a repetition of the previous verse.

(Line 71 is expected to be followed by lines explaining the two vowels ū and ū and two *bindunādas*, which are joined with the two letters (180) *ha* and (181) *ha*, respectively, to make letters *hūṃ* and *hūṃ*. However, they do not appear in the available Sanskrit manuscripts. No equivalent lines can be found in the Tibetan translation.)

svarāṇām ṭṭīyenaiva saṃyuktaṃ ṣoḍaśākṣaram /<sup>434</sup>  
śata ūrdhvaṃ tu akṣara saṃkhyātā saptānavatir iti //72//<sup>435</sup>

/ dbyangs kyi yi ge gsum pa dag // yi ge bcu drug pa dang sbyar /  
/ 'og dang steng gi yi ge grangs // dgu bcu rtsa bdun bshad pa ste //

(182)-(197) The sixteen letters are [each] exactly joined with the third of the vowels (*kili kili*, *sili sili*, *hili hili*, *dhili dhili*). There are one hundred and ninety-seven letters in total. Thus [they said].

• mūlamantraṃ vidur budhāḥ /<sup>436</sup>  
ālayaṃ sarvasiddhīnām • yoginīhṛdayamardanaṃ<sup>e</sup> //73//<sup>437</sup>

/ 'di ni rtsa ba'i gsang sngags su // mkhas pa rnam kyis shes par bya /  
/ dngos grub kyi ni gnas yin zhing // mkha' 'gro'i snying ni 'joms pa ni //<sup>438</sup>

Wise men know the fundamental mantra. [It is] the base of all accomplishments and destroys the hearts of yoginīs.

śrīherukadevasya vidyārājasya paṭhisiddhayaḥ /<sup>439</sup>oṃkāra-m-ādi-hūṃ-hūṃ-  
phaṭ-kārānto mūlamantraḥ /74//<sup>440</sup>  
• ayaṃ mantraḥ prakīrtitaḥ //75//<sup>441</sup>

434 saṃyuktaṃ | CEM (sbyar Tib); yuktaṃ IB ♦ -kṣaram | IBC (yi ge Tib); kṣam E; kṣara M

435 śata | CEM; sata IB; 'og Tib ♦ ūrdhvaṃ | IBCM (steng gi Tib); ūddhan E ♦ akṣara (*m.c.* for akṣarāṇi) | IB (yi ge Tib); akṣaraṃ CEM ♦ saṃkhyātā | IB (grangs Tib); sakhyātāṃ C; saṃkhyātāṃ EM ♦ saptānavatir | IBpcCEM (dgu bcu rtsa bdun Tib); saptānavatar Bac

436 'di *add.* Tib ♦ mūla- | IBCE (rtsa ba'i Tib); lamūla M ♦ -mantraṃ | CE (gsang sngags Tib); mantra IBM ♦ vidur | IBCM (shes par bya Tib); bindud E ♦ budhāḥ | ICEM (mkhas pa rnam kyis Tib); bbu~ddhāḥ B

437 ālayaṃ | CEM (gnas Tib); ālaya IB ♦ sarva- | IBCEM; *n.e.* Tib ♦ -siddhīnām | IBpcC (dngos grub kyi Tib); siddhīnām BacEM ♦ yoginīhṛdaya- | CEM (mkha' 'gro'i snying Tib); hṛdayaṃ IB

438 ni | P; na D

439 -heruka- | IBM (khrag 'thung Tib); herukaṃ CE ♦ -siddhayaḥ | IBpcC; siddhaya Bac; siddhaye E; siddhayeḥ M; grub pa don yod pa Tib

440 -ādi- | IBCE; odi M; dang por sbyar bar bya Tib ♦ -phaṭ- | BacCEM (phaṭ Tib); phaṃ IBpc ♦ -rānto | *em.*; rānta IBCEM; mthar sbyar ba Tib ♦ -mantraḥ | IBEM (gsang sngags Tib); maṃtra C

/ dpal ldan khrag 'thung lha rigs rgyal /<sup>442</sup>/ klags pas grub pa don yod pa /  
 / om̐ ni dang por sbyar bar bya // hūṃ hūṃ phaṭ ni mthar sbyar ba //  
 / 'di ni rtsa ba'i gsang sngags te // grub pa thams cad grub byed yin //

Having recited [the mantra] of the glorious god Heruka, the Knowledge King, [there will be] accomplishment. The fundamental mantra starts with the letter *om̐* and ends with *hūṃ hūṃ phaṭ*. This is proclaimed to be the mantra.

tataḥ svam ātmānaṃ<sup>o</sup> • /<sup>443</sup>  
 sarvavīrasamāyogaṃ • ḍākinījālasaṃvaram //76//<sup>444</sup>

/ de nas rang gi bdag nyid kyi // dpa' bo thams cad mnyam sbyor ba /  
 / mkha' 'gro ma ni dra ba yi // 'khor lo bde mchog yin par 'dod //

Next, [he should contemplate that] his own self is the fusion of all heroes, the supreme bliss of the net of ḍākinīs.

hā svā raṃ mva sa la jā nī ki ḍā ṭ pha hūṃ hūṃ kaṃ ru ru he he jra va śrī om̐  
 /<sup>445</sup>

hā swā raṃ ba saṃ la dzā nī ki ḍā ṭ pha hūṃ hūṃ kaṃ ru ru he he dzra ba shrī om̐ /<sup>446</sup>

[Heruka's heart mantra —] *Hā svā, raṃ mva sa la jā nī ki ḍā, ṭ pha hūṃ hūṃ, kaṃ ru ru he he jra va śrī, om̐*.

vidyārājasya hr̥dayaṃ<sup>u</sup> • na bhūto na bhaviṣyati //77//<sup>447</sup>

/ rig pa'i rgyal po'i snying po ni // ma byung 'byung bar mi 'gyur ro //

441 mantraḥ ] *em.*; mantra IBEM; maṃtra C; *n.e.* Tib ◆ prakīrtitaḥ ] IBCEM; grub pa thams cad grub byed yin Tib

442 khrag 'thung ] D; khrag thung P

443 tataḥ svam ātmānaṃ ] *em.* (de nas rang gi bdag nyid kyi Tib); svam ātmanaḥ IBCEM; cf. tataḥ svam ātmānaṃ *Cakrasaṃvara* (8.1a)

444 -vīra- ] IB (dpa' bo Tib); śārīra CEM; cf. -vīra- *Cakrasaṃvara* (8.1b) ◆ -samāyogaṃ ] *em.* (mnyam sbyor ba Tib); samāyoga IBCEM; cf. -samāyogaṃ *Cakrasaṃvara* (8.1b) ◆ -saṃvaram ] *em.*; samvaraḥ IBM; saṃvaraḥ C; samvalaḥ E; 'khor lo bde mchog yin par 'dod Tib; cf. -samvaram *Cakrasaṃvara* (8.1d)

445 raṃ mva sa ] *em.* (raṃ ba saṃ Tib); ra mva sa IBCEM; cf. raṃ mva sa *Cakrasaṃvara* (8.2) ◆ la jā ] ICM (la dzā Tib); ra jā BE; cf. la jā *Cakrasaṃvara* (8.2) ◆ kaṃ ] IBM (kaṃ Tib); ka CE; cf. kaṃ *Cakrasaṃvara* (8.2) ◆ jra va ] IBCE (dzra ba Tib); va jra M; cf. jra va *Cakrasaṃvara* (8.2)

446 raṃ ba saṃ ] D; ra ba saṃ P ◆ dzra ba ] D; ba dzra P

447 hr̥dayaṃ ] IBCE (snying po Tib); hr̥daya M; cf. hr̥dayaṃ *Cakrasaṃvara* (8.2c)



The heart [mantra] of the Knowledge King was not given [before] and will not be given [in the future].

ṭ pha hūṃ hūṃ ha ha hrīḥ oṃ /78/<sup>448</sup>

ṭ pha hūṃ hūṃ ha ha hrīḥ oṃ /<sup>449</sup>

[Heruka's quasi-heart mantra —] *Ṭ pha hūṃ hūṃ ha ha hrīḥ oṃ*.

ṭ pha hūṃ hreṃ hrīṃ hāṃ oṃ /79/<sup>450</sup>

(No equivalent line in Tib.)

[The six yoginīs' mantras —] *Ṭ pha, hūṃ, hreṃ, hrīṃ, hāṃ, oṃ*.

vaṃkāraś ca yoṃkāraś ca moṃkāraś ca hrīṃkāraś ca hūṃkāraś ca phaṭkāra  
eva ca /80/<sup>451</sup>

/ yi ge baṃ dang yoṃ dang ni // yi ge maṃ dang hri nyid dang /  
/ hūṃ dang phaṭ ces bshad pa yin //

[There are] indeed the letter *vaṃ*, the letter *yoṃ*, the letter *moṃ*, the letter *hrīṃ*, the letter *hūṃ*, and the letter *phaṭ*.

oṃ vaṃ vajravārāhī / hāṃ yoṃ yāminī /<sup>452</sup> hrīṃ moṃ mohanī /<sup>453</sup> hreṃ hrīṃ  
saṃcālanī /<sup>454</sup> hūṃ hūṃ saṃtrāsānī /<sup>455</sup> phaṭ phaṭ caṇḍikā /81/<sup>456</sup>

448 This line is omitted in IBCEM. I supplemented based on ṭ pha hūṃ hūṃ ha ha hrīḥ oṃ Tib and ṭ pha hūṃ hūṃ ha ha hrīḥ oṃ *Cakrasaṃvara* (8.3). The *Vṛtti* also mentions this line (*yab kyi snying po dang nye ba'i snying po go bzlog nas bris pa ni mngon spyod dbang las zlos pa'o //*, *Vṛtti*, 224v5), which also informs that it is because of the *abhicāra* (or the like) or sugjugating ritual why the mantra letters are described in the reverse order.

449 hrīḥ ] D; hrīḥ P

450 There is no equivalent line in Tib ♦ ṭ pha ] CEM; phaṭ IB ♦ hūṃ ] ICEM; hraṃ B ♦ hreṃ ] BCM; hūṃ I; hrīṃ E

451 yoṃ- ] CEM (yoṃ Tib); yaṃ IB; cf. yoṃ- *Cakrasaṃvara* (8.4) ♦ moṃkāraś ca ] CEM; mauṃkāra IB; yi ge maṃ Tib; cf. moṃkāraś ca *Cakrasaṃvara* (8.4) ♦ hrīṃ- ] *em.*; hrāṃkāraś ca hrīṃ IB; hraṃkāraś ca hrīṃ C; hreṃkāraś ca hrīṃ E; hreṃ M; hri nyid Tib; cf. hrīṃ- *Cakrasaṃvara* (8.4) ♦ phaṭkāra ] CpcM (phaṭ Tib); haṃkāra IB; phaṭkāra## Cac; phaṭkāraś ca E; cf. phaṭkāra *Cakrasaṃvara* (8.4) ♦ eva ca ] IBCM; eva caḥ E; bshad pa yin Tib; cf. eva ca *Cakrasaṃvara* (8.4)

452 hāṃ ] IBEM; hā C; haṃ Tib

453 hrīṃ ] IBEM (hrīṃ Tib); hrī C ♦ mohanī ] E (mo ha ni Tib); mohinī IBCM

om bam ba dzra bā rā hi / haṃ yoṃ ya mi ni / hrīm moṃ mo ha ni / hreṃ hreṃ saṃ tsa la  
ni /<sup>457</sup> hūṃ hūṃ saṃ trā sa ni /<sup>458</sup> phaṭ phaṭ tsa ṇḍi ka /<sup>459</sup>

(1) [The mantra] *om vaṃ* is Vajravārāhī; (2) *hāṃ yoṃ*, Yāminī; (3) *hrīm moṃ*, Mohanī; (4) *hreṃ hrīm*, Saṃcālanī; (5) *hūṃ hūṃ*, Saṃtrāsani; and (6) *phaṭ phaṭ*, Caṇḍikā.

• ṣaḍ yoginyaḥ prakīrtitāḥ • ṣaṭkoṇe ca vibhāvayet //82//

/ rnal 'byor ma ni drug tu bsgrags /<sup>460</sup>/ re'u mig drug la rnam par bsgom //

[These are] proclaimed to be the six yoginīs, and he should visualize [them] at the six corners.

abhidhānottare kavacaḥṛdayabhāvanāpaṭalo 'ṣṭapañcāśaḥ /<sup>461</sup>

mngon par brjod pa'i rgyud bla ma'i bla ma las go cha'i snying po sgom pa'i le'u ste Inga  
bcu rtsa brgyad pa'o //<sup>462</sup>

The 58th chapter, [titled] visualization of the armor and the heart, in the *Abhidhānottara*.<sup>463</sup>

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454 hreṃ hrīm ] BCEM; hram hrīm I; hreṃ hreṃ Tib ◆ saṃcālanī ] I (saṃ tsa la ni Tib); sañcārinī B; saṃcāriṇī CM; saṃcāranī E

455 saṃtrāsani ] CE (saṃ trā sa ni Tib); santrāsini IB; saṃtrāsinī M

456 caṇḍikā ] IBacCEM (tsa ṇḍi ka Tib); caṇḍakā Bac

457 hreṃ hreṃ ] D; hreṃ hrīm P

458 saṃ trā sa ni ] D; saṃ tra sa ni P

459 tsa ṇḍi ka ] D; tsaṇ ḍi ka P

460 drug tu ] D; drug du P

461 abhidhānottare ] IB; abhidhānottarottare CE; iti śrī abhidhānottarottare M; mngon par brjod pa'i rgyud bla ma'i bla ma las Tib ◆ -lo 'ṣṭapañcāśaḥ ] *em.* (le'u ste Inga bcu rtsa brgyad pa Tib); laḥ pañcapanācāśaḥ I; ~raḥ pañcapanācāśaḥ B; laḥ paṃcapaṃcāśaḥ CE; laḥ saptapaṃcāśattamaḥ M

462 sgom pa'i ] D; bsgom pa'i P

463 The chapter title is not inclusive of all topics dealt with in this chapter. The *Vṛtti* does not clarify the reason. The *kavaca* or armor, namely the armor mantras connected with the six heroes and six yoginīs, are taught in 58.1c–5 and 79–82. The *hṛdaya* or heart, which appears to indicate the heart mantra of Heruka, is explained in 58.1b and 76–77. This chapter also expounds the fundamental mantra in 58.6–75, which is the biggest in this chapter, and mentions Heruka's quasi-heart mantra in 58.1b and 78. It might be that these two mantras are also indicated by the word *hṛdaya* in the chapter title. (In 58.4b, however, the armor mantras are also called *hṛdaya*.)

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