THE COMPRENDIUM OF THE
TEN FUNDAMENTALS

Daśatattvasaṅgraha
of paṇḍita Kṣitigarbha

Critical Edition of the Sanskrit Text
with Introduction and
Annotated English Translation
as well as a Critical Edition of the Tibetan Translation of
Alaṃkāra’s Daśatattva

DISSERTATION
ZUR ERLANGUNG DER WÜRDE EINES
DOKTORS DER PHILOSOPHIE
DER UNIVERSITÄT HAMBURG, FAKULTÄT FÜR GEISTESWISSENSCHAFTEN
VORGELEGT VON

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Preface and Acknowledgements

The present study is a revised version of my 2012 doctoral dissertation, presenting a critical edition along with an English translation of Kṣitigarbha’s Daśatattvasamgraha, the “Compendium of the Ten Fundamentals”. This non-canonical manual discusses ten disciplines within tantric Buddhist ritual to be mastered by a vajrācārya in the tradition of the Guhyasamāja-tantra.

The variety of rituals depicted in the Daśatattvasamgraha gives a vivid idea of the fascinating diversity and also of the complexity of tantric Buddhist ritual. As a matter of fact, tantric Buddhism (frequently referred to in the texts themselves as Vajrayāna or mantranaya)\(^1\) is a multifarious, a heterogeneous phenomenon, difficult to delimit and impossible to define (at least in the Aristotelian terms of genus proximum and differentia specifica): Isaacson points out that tantric Buddhism is “a complex of many strands, many traditions that interacted with each other” (1998: 2), and Tribe suggests that it is “the possession of a significant proportion of a set of features” (2000: 197) that allows the classification as ‘tantric Buddhism’. In the framework of philological research, it is mainly the study of the abundant textual evidence that enables us to figure out these characteristic features as well as the dynamics of interaction with other traditions and to sketch the historical development of tantric Buddhism. Another valuable source of information, which should by no means be underrated, is the encounter with representatives of the living forms of the tantric tradition. The great number of tantras, scriptural texts, which are in many cases regarded by Buddhists as a revelation of a Buddha\(^2\), and of the exegetical works relating to

\(^1\) According to Tribe, the term Vajrayāna was not employed before the late 7\(^{th}\) century, and, consequently, “the expressions “Vajrayāna Buddhism” and “tantric Buddhism” are not synonymous” (Tribe 2000: 196).

these scriptures, account for the enormous literary productivity in
the field of tantric Buddhism. Proceeding from pertinent textual
evidence from both traditions, Sanderson has shown that it is
mainly the Śaiva tantric tradition that has set the ritual character of
Vajrayāna Buddhism (while the soteriological goal is clearly in
line with Mahāyāna), rather than a common “Indian religious
substratum”.

Taking a closer look at the ten fundamentals of
tantric Buddhist practice set forth in the Daśatattvasaṃgraha, we
will frequently be reminded of Sanderson’s qualification of the
Vajrayāna as “non-Buddhist in origin, even though the whole is
to be entirely Buddhist in its function”.

In terms of the Mahāyāna postulate of the inseparability of wisdom
(prajñā) and means (upāya), the assimilation of originally non-
Buddhist tantric elements almost exclusively affects the latter,
while prajñā as its complement determines the soteriological
function: The attainment of bodhi, awakening that may be defined
 provisionally in terms of the realisation of the three (or four)
‘bodies’, respectively existential dimensions (kāyas) of a Buddha.

Kṣitigarbha’s Daśatattvasaṃgraha, as a piece of tantric Buddhist
literature devoted to the discussion of the primary disciplines to be
mastered by an officiant, appears to be fit to support the above
mentioned scholarly approaches: First of all, the formulation of the
Daśatattva, the literary occurrence of which predates the
Guhyasamājatantra, may well be regarded as an attempt to define
a sort of core of tantric Buddhist ritual. Practically all of the
aspects indicated by scholars such as Tribe as “significant
features” (the vital role of the ācārya, consecration as a precondi-

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3 The major exponent of the latter position is David Seyfort Ruegg; cf. Ruegg
1964 (also referred to in Sanderson 1994: 99, fn. 6) and Ruegg 2001.


tion for entering the tantric Buddhist path, use of mantras and maṇḍalas, evocation of deities, transgressive forms of practice, including sexual yoga and foul offerings, symbolic ‘purification’, to mention a few) are to be found in this text; several of these functioning as tattvas in their own right. Moreover, the Daśatattvasamgraha allows observing the “buddhification” of originally non-Buddhist elements as an integral part of the ritual procedure: This is, for instance, the case with the ‘conversion’ of the guardians of the directions (dīkpālas) in the bali ritual.

The Daśatattvasamgraha belongs to the exegetical literature relating to the Guhyasamājatantra, an early specimen of the Higher Yogatantras (according to the mainstream classification of tantric Buddhist literature), dating into the second half of the eighth century A.D.⁸ There is considerable evidence that the Daśatattvasamgraha is to be dated no earlier than the late 11th century, and was thus produced during a period of time where the competition between a great number of religious schools, tantric and non-tantric, Buddhist and non-Buddhist, was at its height.⁹ This phase turned out to be most prolific with regard to the formation of new (tantric) cults, and this fruitfulness makes itself felt in our text: The Daśatattvasamgraha depicts the whole array of tantric Buddhist ritual including sexual yoga and other “transgressive” (Tribe) forms of practice, tied up with an elaborate soteriological system. The followers of the Jñānapāda exegetical school to which our text belongs, are particularly anxious to display the doctrinal consistency of their treatises with the Mahāyāna.¹⁰

Besides a critical edition and English translation of the Daśatattvasamgraha, this study attempts to trace the occurrence of

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the ten fundamentals (daśatattva) in Indian tantric literature and selected Tibetan sources. Based on this textual evidence, we shall get an idea of the function and meaning of the daśatattva as a whole as well as of the individual fundamentals.

The first part of the introduction focuses on the parameters of the formation of the Daśatattvasamgraha and attempts an analysis of its immediate sources as well as the presumed scholarly environment of Kṣitigarbha. Proceeding from the examination of the immediate textual context of the Daśatattvasamgraha and relevant information in the Tibetan historiographical literature, we shall arrive at a provisional dating of the work and its author, the paṇḍita Kṣitigarbha.

The second section is dedicated to the subject matter of Kṣitigarbha’s treatise, the ten fundamentals. Apart from occurrences of the daśatattva in canonical and non-canonical texts, we shall take a look at disparate lists of ten fundamentals and various approaches of their classification. In the close of the second part of the introduction, an attempt will be made towards a rough chronology of the occurrence of heterogeneous lists.

Finally, the third part of the introduction is supposed to shed some light on the individual tattvas as established by the Paṇḍit. The discussion of the fundamentals primarily aims at putting Kṣitigarbha’s exposition of a particular ritual practice in its proper perspective and is thus by no means exhaustive. I am well aware of the fact that each of these ten fundamentals deserves further investigation.

As stated above, there appears to be no Tibetan translation extant of Kṣitigarbha’s Daśatattvasamgraha as a non-canonical treatise. However, one of the two major sources the Paṇḍit extensively relies upon is Alaṃkāra’s Daśatattva, a text that is included in the bsTan-’gyur. In view of the extensive, in most cases, literal or quasi literal correspondence of the quoted passages, a critical edition of Alaṃkāra’s Daśatattva is provided in the appendix. However, annotations to Alaṃkāra’s text beyond editorial remarks, the indication of variants and parallels as well as the
identification of sources of quotations shall be largely confined to such instances that are immediately relevant for Kṣitigarbha’s Daśatattvasamgraha.

Thus, the present edition of Alaṅkāra’s Daśatattva is to be regarded as provisional and supposed to constitute a basis for the thorough study this canonical text actually warrants. A closer study of the Daśatattva will no doubt turn out to be fruitful for the understanding of thought and ritual practice according to the Jñānapāda school of Guhyasamāja exegesis.

As will be shown in the first part of the introduction, the second major source Kṣitigarbha resorts to is Dīpaṅkarabhadra’s Guhyasamājaṃdaṇḍalavidhi, particularly in the first chapter of the Daśatattvasamgraha. There is clear evidence that Kṣitigarbha also relies upon Ratnākaraśānti’s commentary to this work, the Śrīguhyasamājaṃdaṇḍalavidhiṭīkā. Moreover, the latter commentary proves to be revealing with regard to ambiguous or even opaque instances in the Guhyasamājaṃdaṇḍalavidhi. The Tibetan text of the quotations of the Ratnākaraśānti’s Śrīguhyasamājaṃdaṇḍalavidhiṭīkā referred to in the introduction as well as the annotations to the translation is also provided in the appendix.

The quotations from or parallels in the Guhyasamājaṃdaṇḍalavidhi are given in the footnotes of the introduction and the annotations to the translation, based on the two available manuscripts as well as Bahulkar’s edition of Dīpaṅkarabhadra’s work. Where I considered it conducive for the understanding of a given verse or passage or in case of major differences between the Sanskrit original and the Tibetan translation, the verses are also provided in Tibetan.

In the last years, pertinent research has made great strides. Thus, despite my best efforts to incorporate relevant research results, it is still possible, or even likely, that major findings escaped my attention or have not been given the appropriate consideration. I apologize in advance for shortcomings of the kind.

I am grateful for the fortunate circumstances that enabled me to spend many years of my life on the study of Buddhist literature in
general and the *Daśatattvasaṃgraha*, a fascinating piece of tantric Buddhist literature in particular. I am even more grateful for the chance to study with and learn from excellent scholars who, despite my personal limitations, most generously shared their knowledge, experience, and precious time to enhance my understanding and the quality of this study. This precious opportunity not only enabled the formation of this study but also was an enrichment to my life.

In this very sense, I warmly thank, first of all, Professor Harunaga Isaacson who accepted me as a doctoral student and supported the present study over many years in an incredibly generous manner. Despite his tight schedule, he took his time to supervise and encourage the progress of my research and discuss problems.

I am particularly grateful to the second supervisor, Professor Dorji Wangchuk who drew my attention to relevant Tibetan sources. His constructive feedback to the initial version provided vital clues for the revision.

I address special thanks to Dr. Iain Sinclair who took great interest in my research from a very early till the final stage of the revision of this study. Dr. Sinclair continuously encouraged and supported its generation over the years through knowledgeable comments, suggestions, and contributions as well as constructive criticism. Thus, he helped to constantly improve and to get aware of errors and shortcomings.

I thank my colleague Dr. Ayako Nakamura for her competent assistance in clarifying many vital issues in various phases. I recall with pleasure our common readings, inspiring discussions, and mutual encouragement during the years as doctoral students.

At an early stage of my studies, Dr. Francesca Fremantle received me with great courtesy and shared most inspiring insights on her pioneering research on the *Guhyasamājatantra*.

Not to forget my former mentor Alois Payer, M.A. (University of Tuebingen) who gave the initial impulse for my scholarly occupation with Buddhism.
Warm thanks to my daughter Marlene who encouraged me and, if necessary, cheered me up in her unique bright and sympathetic way.

I am particularly grateful to my husband Juergen Klein who geared his life to the objective of supporting my doctoral project by making my goal his own. He supported me over the years with continuous interest in the subject matter and his firm conviction of the importance of this project. Dear Juergen, this long-term project definitely would not have been realised without your support.

I am afraid the quality of the present study does in no way reflect the scholarly standards set by those I had the chance to learn from and study with. Nevertheless, I trust that this work is a modest contribution to the understanding of the ten fundamentals and fit to promote the image of Kṣitigarbha as a fascinating scholar personality, at the same time loyal to authoritative sources and autonomous in the way he assesses and amalgamates these to create a unique ritual manual for Tantric officiants.
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<tr>
<td>a</td>
<td><em>recto</em>, front side of a folio</td>
</tr>
<tr>
<td>AICSB</td>
<td>Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University</td>
</tr>
<tr>
<td>b</td>
<td><em>verso</em>, reverse side of a folio</td>
</tr>
<tr>
<td>BHSD</td>
<td>Buddhist Hybrid Sanskrit Dictionary, see Edgerton 1953.</td>
</tr>
<tr>
<td>BTK</td>
<td>Baudhda Tantra Kośa, see Dwivedi and Shashni 1990, Shashni 1997.</td>
</tr>
<tr>
<td>CIHTS</td>
<td>Central Institute of Higher Tibetan Studies, Sarnath</td>
</tr>
<tr>
<td>CTS</td>
<td>Centre for tantric Studies, Department of Indian and Tibetan Studies, Asia-Africa-Institute, University of Hamburg</td>
</tr>
<tr>
<td>fn.</td>
<td>footnote</td>
</tr>
<tr>
<td>GOML</td>
<td>Government Oriental Manuscript Library, Madras</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------</td>
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<tr>
<td>HO</td>
<td>Handout, refers to unpublished papers distributed on the occasion of classes with Professor Harunaga Isaacson</td>
</tr>
<tr>
<td>IDIR</td>
<td>Iconographic Dictionary of the Indian Religions, see Liebert 1976</td>
</tr>
<tr>
<td>ITLR</td>
<td>Indo-Tibetan Lexical Resource</td>
</tr>
<tr>
<td>JAOS</td>
<td>Journal of the American Oriental Society</td>
</tr>
<tr>
<td>JBORS</td>
<td>Journal of the Bihar and Orissa Research Society</td>
</tr>
<tr>
<td>JIBS</td>
<td>Journal of Indian and Buddhist Studies (Indogaku Bukkyogaku Kenkyu)</td>
</tr>
<tr>
<td>JIABS</td>
<td>Journal of the International Association of Buddhist Studies</td>
</tr>
<tr>
<td>MW</td>
<td>Sir Monier Monier-Williams, A Sanskrit-English Dictionary.</td>
</tr>
<tr>
<td>NAK</td>
<td>National Archives Kathmandu</td>
</tr>
<tr>
<td>NGMCP</td>
<td>Nepal German Manuscript Cataloguing Project</td>
</tr>
<tr>
<td>PED</td>
<td>Pāli-English Dictionary, see Rhys-Davids and Stede 1921-23.</td>
</tr>
<tr>
<td>RBTS</td>
<td>Rare Buddhist Text Series (ed. CIHTS)</td>
</tr>
<tr>
<td>Skt.</td>
<td>Sanskrit</td>
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Abbreviations and symbols

SOAS School of African and Oriental Studies
Tib. Tibetan translation

For the abbreviations and symbols used in the quotations of Sanskrit and Tibetan sources in the footnotes, see the editorial conventions applied in the critical edition of Kṣitigarbha’s Daśatattvasamgraha. The short forms of work titles are indicated in the bibliography.
Dedicated to

H.H. Chhimed Rigdzin Rinpoche

with gratitude
PART I:
Introduction
1. Introductory Remarks on the Text

1.1. General Features of the Text

The present work attempts a critical edition with an English translation of Kṣitigarbha’s Daśatattvasamgraha, a Buddhist tantric text appertaining to the exegetical literature of the Guhyasamājatantra. The edition is based on a microfilm of a Nepalese palm-leaf manuscript kept in the National Archives in Kathmandu, the sole witness of this text. To my knowledge, there is no Tibetan translation available. In the colophon, a pandita Kṣitigarbha is indicated as the author of the text. In the initial verses, Kṣitigarbha declares himself for the tradition of Jñānapāda—also referred to as Buddhajñānapāda or Buddhaśrījñāna—which is presumably the more ancient of the two major schools of exegetical literature relating to the Guhyasamājatantra. Although there are only very few (silent)

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11 NAK access no. 3/361, NGMCP reel no. B22/31. Further, there are independent photographs of the same manuscript produced by the former New York Institute for Advanced Studies of World Religions (MBB II–208). The Daśatattvasamgraha was also presented in Dhīḥ 5 (1988) and and Dhīḥ 56 (2016).

12 Daśatattvasamgraha (fol. 1a1–3):

\[
\begin{align*}
daśa \text{ tattvānī kathyante jñānapādakramaṇa} \text{tu} & || \\
rakṣcākram ca \text{ cakrām ca jāpah sekau hátho balīḥ} & | \\
pratyaṅgire pujadhātas \text{ tattvānī kramaśo daśa} & ||
\end{align*}
\]

13 According to Pañ-chen bSod-nams-grags-pa (1478–1554), “there were many different traditions of commentaries on the Secret Assembly Tantra, the most popular among them being the Ārya and Jñānapāda” (transl. Boord and Tsonawa, 1996: 63). Tomabechi (2008: 171) points to the fact that the Vajrasattvasādhana—a work belonging to the Ārya school and presumably authored by the tantric Candrakīrti—mentions three schools of Guhyasamājatantra commentarial literature. The chronological precedence of the Jñānapāda school over the Ārya school has been worked out by Hadano (1987: 37), as quoted in Tomabechi (2008: 1, fn. 2). Tomabechi further analyses the “transitional process between the Jñānapāda school and the Ārya school” (Tomabechi 2008: 1), proceeding from the assumption that
quotations of texts ascribed to Jñānapāda himself, it is the choice of his source texts that supports the legitimacy of Kṣitigarbha’s claim: Both Dīpanḍkarabhadra’s Guhyasamājamaṇḍalavidhi and Alamkāra’s Daśatattva display—the latter with some reserve—their authors’ abiding by the tradition of Buddhajñānapāda. Besides the peculiarities regarding various aspects of ritual procedure (that shall be referred to as such in the annotations on the respective tattvas), the primary characteristic of the Jñānapāda school is the 19-deity maṇḍala (note that, unlike in the Ārya tradition, the deities are depicted in union with their respective consort) with Mañjuvajra as presiding deity.\textsuperscript{14}

1.2. Structural Characteristics and Related Texts

Generally speaking, the Daśatattvasamgraha is, as the title suggests, a compendium of ten major fundamentals or disciplines of tantric Buddhist practice. On the whole, the text is not a coherent work in its own right, but rather the result of compiling and rearranging pertinent passages of a couple of literary sources. There are two major sources Kṣitigarbha relies upon to a large extent: Alamkāra’s Daśatattva and Dīpanḍkarabhadra’s Guhyasamājamaṇḍalavidhi, apart from the various tantras and tantric texts which he resorts to occasionally.\textsuperscript{15} The chapter on three protagonists in early Guhyasamāja exegesis, namely Śākyamitra, *Vitapāda and Āryadeva, played a key role in the formation of the Ārya school.

\textsuperscript{14} Tribe (2016: 8) suggests that, in view of the fact that Vilāsavajra is supposed to have functioned as Jñānapāda’s teacher, the precedence of Mañjuvajra in the latter’s exegetical school might possibly be traced back to Vilāsavajra’s commentary on the Mañjuśrīnāmasaṃgīti, the Nāmamantrārthāvalokinī, in which Mañjuśrī is presented as the gnosis being of the five Buddhas.

\textsuperscript{15} The Guhyasamājatantra and its Uttaratantra, the Vajraśekharatantra, Paramādyatantra, Sarvarahasyatantra (the correspondences with the latter two scriptural sources, however, seem to be the result of Kṣitigarbha relying upon Ratnākaraśānti’s commentary on Maṇḍalavidhi; see the introduction on cakra) are among the scriptural sources. It can not be excluded that there
repetition (jāpa) is conceived as a commentary on selected relevant verses of the thirteenth chapter of the Guhyasamājatantra as well as of the Uttaratantra. In the first chapter of the Daśatattvasamgraha, we find remarkable analogies with texts authored by Jinadatta and Candraprabha.\textsuperscript{16} Kṣitigarbha’s exposition of the bali ritual displays striking parallels with Vaidyapāda’s Mahābalividhi. In the chapter on the two consecrations (sekau), the paṇḍita selectively draws on Saroruha’s Padmini as well as Jinasujayasrigupta’s Abhiṣekanirukti;\textsuperscript{17} moreover, there are apparent parallels with the Guhyasiddhi, the Caryāmelāpaka as well as Padmaśrīmitra’s Guhyasamājaṇamandalopāyikā. Catherine Dalton identified striking parallels with Jñānapāda’s Dvitiyakrama.\textsuperscript{18} It is indeed difficult to figure out the amount, in fact, the nature of Kṣitigarbha’s personal contribution, apart from the variants he produces of the verse and prose passages drawn from his textual sources and the way he arranges and abridges these. Kṣitigarbha supplements and further contextualises the borrowed passages, and a closer look reveals that his variants are designed to display his loyalty to the Jñānapāda school. This is apparent, for instance, from his postulation of a cakra tattva that appears to reflect his appreciation of Dīpaṃkarabhadra’s Guhyasamājaṇamadalavidhi, or from his presentation of the two consecrations that does not overtly take into account a fourth consecration. Even though the Daśatattvasamgraha is largely composed of borrowed text material, the work is far from being the result of a mechanical compilation. Kṣitigarbha’s signature is clearly perceptible: His approach reveals the effort to present his subject matter in a concise, pragmatic, and intelligible manner, are further secondary quotations from other sources that escaped my attention.

\textsuperscript{16} In his Guhyasamājaṇatraṇapaṇiṭikā, Jinadatta repeatedly refers to the teachings of Jñānapāda.

\textsuperscript{17} In the colophon of the Derge translation, Ratnākaraśānti is indicated as author of the Abhiṣekanirukti, see Isaacson (1998: 8, particularly fn. 16).

\textsuperscript{18} See Dalton 2019: 257, fn. 44.
adapting his diction to the literary genre of a *saṃgraha*. Thus, to do justice to Kṣitigarbha, his personal contribution should be evaluated qualitatively rather than quantitatively. The variants and modifications he presents reveal a thorough knowledge and in-depth study of the sources used as well as of related literature, and account for his familiarity with the Jñānapāda school of *Guhyasamāja* exegesis.

1.3. Alaṅkāra’s *Daśatattva*

Except for the first chapter of his compendium—the *cakratattva* that is almost exclusively drawn from Dipamkařabhadra’s *Maṇḍalavidhi*—the presentation of all other fundamentals displays striking parallels with another work that focuses likewise on the ten fundamentals. The Tibetan translation of this text, titled *De kho na nyid bcu pa*, is contained in the *bsTan-’gyur*, and to my knowledge, the Sanskrit original is not available. In the colophon, the author of the text is said to be a sLob-dpon rGyan, which corresponds to the Sanskrit name Ācārya Alaṅkāra. The name component Alaṅkāra or Alaka (or Alaka) occurs in the colophons of several tantric (and non-tantric) texts. The author

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19 The famous Prajñākaragupta, the author of the *Pramāṇavārttikālaṃkāra*, is occasionally referred to as Alaṅkāra Upādhyāya, reflecting the title of his *magnum opus*. This is, for instance, the case with Chattopadhyaya and Chimpa (1980: 240, fn. 65): “Tg contains *Pramāṇavārttika-alamkāra* (mdo xcix–c) by mahācārya Prajñākaragupta, alias Alaṅkāra-Upādhyāya, a disciple of both brāhmaṇa Śaṅkaraṇanda and Yamārī.” The term rGyan mchog, which occurs in Bu-ston (154a6), is interpreted differently by Obermiller and Janos Szerb, as revealed by the following remark of Szerb (Szerb 1990: 93, fn. 11): “I.e. Alaṅkāra (and) Dharmottara. Obermiller understands it as referring to the *Sūtrālaṃkāra* and the works of Dharmottara, see Obermiller (1932: 216). It is more probable that Prajñākaragupta and Dharmottara are meant.” Śaṅkarānanda, virtually identical with Śaṅkaranandana, a most fascinating scholar personality, the biography of which largely remains obscure and is briefly sketched in Eltschinger (2010: 116–117, fn. 11) who dates him in the early 10th century (born around 920), taking into consideration a couple of manuscripts that have been made available only recently. In contrast to Gnoli and Krasser,
of the Śrīvajramālāmahāyogatantraṭīkāgambhīrārthadīpikā, a commentary to the Vajramālā, an explanatory tantra relating to the Guhyasamājatantra, is indicated in the intermediate colophons as Alamkakalaśa21 (occasionally also as Alamkakalaśadeva).22 However, from the content point of view it does not appear too convincing that Alamkakalaśa and the author of the Daśatattva are the same person; since the latter work follows the Jñānapāda

Eltschinger doubts Śaṅkarānanda’s conversion from Buddhism to Śaivism (Gnoli 1960: xxiii–xxvi) or the other way round (Krasser 2001: 494–505), but rather proceeds form the assumption that Śaṅkarānanda functioned as Abhinavagupta’s teacher. Interestingly, Eltschinger (2010: 117, fn. 11) points to a certain parallelity in the depiction of Śaṅkarānanda and the scholarly career of Haribhadra’s son Ratnavajra according to Tāranātha’s account (rGya cho ‘byung, Schiefner 1868: 18210–18311, Chattopadhaya 1980: 301–302, Scharfe 2002: 139–140, as indicated in Eltschinger 2010: 117, fn. 11): “[…] the depiction of Śaṅkarānanda as *mahābrahmaṇa, an upāsaka and a specialist in Buddhist pramāṇa may find an interesting Kashmirian parallel in the story of Ratnavajra, or at least this is food for thought.” Though Eltschinger does not claim these two to be one and the same person, these reflections—and Śaṅkarānanda’s conjectured dates—place him into the historical vicinity of Jñānapāda. Provided that Alamkāra alias Prajñākaragupta studied with Śaṅkarānanda, he is supposed to be a junior contemporary of Jñānapāda’s.


21 The author of the Upadeśānusārinīvyākhyā, a commentary to the Yoginīsañcāratantra, is a certain Alakakalaśa, as noted in the preface of the CHTS edition (Shastri 1998: xxviii); it cannot be stated with final certainty that Alakakalaśa is identical with Alamkakalaśa. In the framework of his discussion of Bhavyakārtti’s Abhisandhiprakāśikā (see also 1.2.2.E), Toru Tomabechi refers to a “family lineage of scholars with -kalaśa in their names” located in Kashmir (Tomabechi 2016: 86). According to ‘Gos-los-tsā-ba (Roerich 1976: 1053–54), the author of the commentary to the Vajramālā was a descendant of a Kashmirian grammarian (see also Kittay 2011).

22 Strictly speaking, Alamkakalaśa comments upon 44 of the 68 chapters of the Vajramālā (see, for instance, Boord and Tsonawa 1996: 61). A complete English translation and study of the Vajramālā is provided by Kittay 2011 and Kittay 2018. In the framework of his in-depth study of the Vajramālā, David Kittay carefully considers Alamka’s commentary (Kittay 2011: 197–336). David Kittay points out that there is “no indication” that the author of the Daśatattva is identical with Alamkakalaśa (Kittay 2011: 213, fn. 511).
school of Guhyasamāja exegesis. Alaṃkakalaśa is occasionally considered identical with Prajñākaragupta, who held the office of the Western Gatekeeper in Vikramaśīla. Tibetan historiography does not furnish much information concerning Alaṃkakalaśa or Alaṃkāra. According to Tāranātha, Alaṃkāra or Prajñākaragupta was a contemporary of Piṭopa who was engaged in the spread of the Kālacakra doctrines. This is an interesting detail in as much as the latter likewise seems to be associated with a pañḍita Kṣitigarbha as shall be discussed below.

In the bsTan-'gyur, there are two exegetical works relating to the Mahāmāyāyatantartra authored by a scholar named Alaṃkāra (rGyan or rGyan-pa): the Mahāmāyānāmapaṇīṭikā and the Mahāmāyāyasādhanamaṇḍalavidhi. In the colophon of the Mahāmāyāyasādhanamaṇḍalavidhi, the author has the qualification of mahāsiddha (grub pa thob pa), his academic rank being specified as ācārya (slob dpon); in the Mahāmāyayanāmapaṇīṭikā, he is likewise referred to as ācārya (slob dpon) and

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24 See below under 1.3.

25 P 2497, D 1625.

26 P 2516, D 1644.

27 Mahāmāyāyasādhanamaṇḍalavidhi (P fol. 366b7−8, D fol. 290a4−5):

\[
\begin{align*}
sгу ’phrl chen mo’i sgrub pa gzhung la & \\
dad cing ’jug pa’i don gyi phyir & \\
bla ma’i lung bzhin bsdebs te bris & \\
dge rtsa phyir bas rnam la bzung & \\
dpal sgu ’phrl chen mo’i dkyil ’khor gyi cho ga sbyin sregs dang bcas pa & \\
slob dpon grub pa thob pa’i rnal ’byor pa chen po rgyan pas mdzad pa rdzogs so & 
\end{align*}
\]
Introductory Remarks on the Text

additionally as mahāpanḍita (mkhas pa chen po).\(^{28}\) In the following, the author of the Daśatattva shall be referred to as Alaṃkāra.

In the Tibetan bsTan-’gyur, we find three works titled Daśatattva, i.e. De kho na nyid bcu pa. Besides Alaṃkāra’s work, we have the treatises ascribed to Ḍombipāda and Vimalakīrti. While the latter two works (with some probability, two versions of the same text ascribed to two authors) expound the ten fundamentals from a Yogiṇīgrantrtra perspective, Alaṃkāra’s exposition of the subject matter is tied up with the exegetical paradigm of the Guhyasamājatantra. To judge from its canonical state, and in view of the fact that, with high probability, it is precisely this work Tsong-kha-pa resorted to with his explanation of the ten fundamentals in his Slob ma’i re ba slong\(^{29}\)—a commentary on the Gurupaṅcaśikā\(^{30}\)—Alaṃkāra’s work must have been acknowledged as authoritative in the field of daśatattva literature.

While the abovementioned commentary on the Vajramālā is classified in the historiographical literature as a work belonging to the Ārya tradition, the Daśatattva displays an obvious affinity to the Jñānapāda school: Alaṃkāra repeatedly draws from exegetical literature originating from authors belonging to this tradition, and apart from several quotations from works ascribed to Jñānapāda himself, large parts of his treatise are directly related to Dīpañkarabhadra’s Guhyasamājamanḍalavidhi. In particular, the

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\(^{28}\) Mahāmāyāyanāmapañjikā (P fols. 280b8–281b1, D fol. 226b4–5): dpal sgyu ’phrul chen mo zhes bya ba’i dka’ ’grel | slob dpon mkhas pa chen po dpal gyan gyi ’chal snga nas mdzad pa rdzogs so

\(^{29}\) D 5269, P 6187. The Tibetan text has been edited by Sparham (1999), an introduction and English translation.

\(^{30}\) In his translation of Tsong-kha-pa’s commentary to the Gurupaṅcaśikā, Sparham (1999: 147) does not seem to have noticed Alaṃkāra’s Daśatattva as a pertinent source. Instead, there occurs in his bibliography Advayavajra’s Tatvdasaṅka, a text that refers to ten aspects of tattva in a completely different sense and which, although the title might suggest otherwise, does not belong to Daśatattva literature.
lengthy section preceding the exposition of the ten fundamentals, the explanation of the twenty rites, is based (albeit silently) on the Guhyasamājamanḍalavidhi. Further, the Ācārya occasionally resorts to the Guhyasamājatantra and the Uttaratantra as well as a large number of canonical sources. As was already alluded to above, his working style is basically different from Kṣitigarbha’s; this is also true for the degree of transparency with regard to his sources. While works of Jñānapāda are always quoted with reference to the originator, in most other cases, Alamkāra does not provide the textual references for his quotations; the extensive references from the Guhyasamājamanḍalavidhi in the first section of his text are silent quotations. Obviously, the knowledge of the source is taken for granted. As can be seen, Alamkāra extensively relies on or quotes from texts belonging to the Jñānapāda school of Guhyasamāja exegesis, while Alamkakalāśa’s commentary to the Vajramālā is clearly associated with the Ārya school. Thus, it is questionable whether the author of the Daśatattva and Alamkakalāśa are one and the same person.

Throughout the text, Alamkāra meticulously marks citations as such, whereas, in most cases, Kṣitigarbha fails to mark passages apparently borrowed from other sources as quotations. In fact, Kṣitigarbha has adopted a couple of the Jñānapāda quotations occurring in the Daśatattva silently. This minor observation might be of relevance indeed with regard to the question of whether Kṣitigarbha borrowed from Alamkāra or alternatively, whether the latter draws upon the former. It is rather implausible that Alamkāra reconstructed the missing references of the silent quotations in Kṣitigarbha’s text. Nevertheless, strictly speaking, it cannot be stated with final certainty whether Kṣitigarbha borrowed from Alamkāra, but the reverse alternative seems to be far less convincing. Further, we have to take into account another option, namely the possibility of a third source that functioned as a textual basis for both authors. If this actually were the case, Alamkāra would have drawn large parts of his text from another work. This seems rather improbable given the particular formal consistency of
his treatise. Thus, in the following, I will proceed from the highly likely assumption that Kṣitigarbha borrowed from Alaṅkāra.

Although the Daśatattvasamgraha proves to be faithful to its source, adopting large parts of the text virtually unchanged, the composition of the text as a whole is different. As far as Kṣitigarbha’s text is concerned, the qualification of the work as ‘compendium’ (samgraha) is programmatic indeed for the way the Paṇḍit presents the subject matter: he sets forth each tattva separately without furnishing a narrative context of any kind. Alaṅkāra’s Daśatattva is not as clearly structured, and the discussion of the individual fundamentals is embedded in lengthy prose transitions. This difference in style is due to the obviously diverging priorities of both authors: while in Kṣitigarbha’s manual, questions of style and language are subordinated to didactic purposes, Alaṅkāra’s Daśatattva is composed as a coherent literary work. Moreover, the latter strives to provide a comprehensive discussion of the ten fundamentals taking into consideration all pertinent aspects, starting with detailed instructions on the twenty preliminary activities associated with the production of a maṇḍala in the Guhyasamāja tradition that prepare the ground for the actual transmission of the daśatattva.

In contrast to Kṣitigarbha who, apart from a few standard introductory verses, immediately takes up the discussion of the first tattva, the lengthy introduction in Alaṅkāra’s text furnishes valuable information on the ritual setting and the presuppositions for the transmission of the daśatattva to take place. As mentioned above, we have ten introductory verses (tshigs su bcad pa bcu pa) that function as sort of a peg that the entire treatise depends upon. These verses furnish a summary of the twenty rites that make up a full-fledged ritual procedure in the Guhyasamāja tradition as defined by Nāgabuddhi.31 According to Alaṅkāra’s version, the

31 Iain Sinclair (2016A: 389–390) conclusively reasons that the correct form of the author’s name is Nāgabuddhi rather than Nāgabodhi. The Sanskrit text and the Tibetan translation of the standard work for the exposition of the “twenty rites”, Nāgabuddhi’s Śri-Guhyasamājamaṇḍalopāyikāvīṃsatīvīdhi,
has been edited seriatim by Tanaka (see Tanaka 1999, 2000ab, 2001, 2002, 2003ab, 2004a–d). A detailed exposition of these rites is provided by Abhayākaragupta in the Vajrövaḷī. In his commentary to the Vajramālā, Alamkāra alias Alamkakalasa also provides a summary of the twenty rites (P fol. 33b4–34a2, D fol. 29a2–6): da ni gtso bo ma yin par gyur pa’i dri ba’i tshogs brjod par bya ste | sngon du bsnyen sogs slob dpon dang || cho ga nyi shu las dang ni || zhes bya ba’i rang gi ngo bo ji lta bu zhes bya ba’i lhag ma’o || dpal gsang ba ’dus pa’i rdul tshon gyis dkyil ’khor ston par byed pa’i cho ga nyi shu las dang bcas pa’i phrin las kyi yul la dri ba Inga bsu rtsa gnyis pa’o || ji skad du ’chad par’ gyur ba las || de nas bcom ldan rdo rje gsal || rnam pa nyi shu’i ming can no || slob dpon las su yongs su bshad || sngags kyi rnal ’byor legs brgya pa || sngon du bsnyen pa sa sbyang dang || de nas ’byung po bsbrag pa dang || sa bzang nyid dang sbyang ba dang || thig skad lhag par gnas pa dang || bsgegs bsbrag shin tu gsal ba dang || de bzhin dkyil ’khor thig gdab dang || phur bu gdab dang brdung ba dang || bum pa byin gyis brlab pa dang || bcom ldan ’das kyi lha gnas dang || khrus dang rab tu sbyang ba dang || mchod pa rab gnas gtor ma dang || slob ma lhag par gnas pa dang || me la sbyin sreg cho ga bzhiin || dbang bsdkur ba dang gshegs su gsal || de ltar cho ga nyi shu las || gang gis de shes ’gro ba’i bla || zhes bya ba la sogs pa gsalangs so ||
performance of these rites culminates in the officiant bestowing
the ten fundamentals upon the thus prepared student. Alamkāra
does not indicate the origin of these ten verses—at least not
explicitly. This might either suggest that the source is taken for
granted or else, that they have been composed by Alamkāra
himself, possibly forming part of one of his other works. What is
more, the wording of the dedication of merit in the final verse (\textit{\'jig
rten 'gro don gyis brgyan zning}) might be interpreted as an
embroidered self-reference to Alamkāra, namely, as an allusion to
the author’s name, thus giving a clue as to his authorship.
Alamkāra explains the ten fundamentals in precisely the same
order in which they are stated in the respective introductory verse
(10).

Although the work is titled \textit{Daśatattva}, about one-third of the text
is dedicated to the exposition of the twenty rites, before the author
takes up the discussion of the ten fundamentals. Interestingly
enough, his exposition of the twenty rites is based—albeit
silently—on Dīpanḍkarabhadra’s \textit{Guhyasamājamanḍalavidhi}.

Both texts, the \textit{Daśatattva} and the \textit{Daśatattvasamgraha},
extensively draw on the \textit{Guhyasamājamanḍalavidhi}. Although
they refer, for the most part, to different parts of Dīpanḍkarabha-
dra’s treatise (there are only a few verses which are quoted by
both scholars), it is obvious that the \textit{Guhyasamājamanḍalavidhi} is
equally authoritative for both Alamkāra and Kṣitigarbha.
Interestingly, the two works complement each other perfectly in
that, taken together, they present a considerable portion of
Dīpanḍkarabhadra’s significant consecration manual.

The ten introductory verses shed some light on the ritual setting for
the transmission of the \textit{daśatattva}. What can be taken from these
verses is that the bestowal of instructions on the \textit{daśatattva} appears
to form part of the \textit{ācāryābhīṣeka}. The adept is referred to as
gzan du mi ‘gyur, possibly an alternative Tibetan rendering for
Sanskrit \textit{avaivartya} or \textit{avaivarti}ka respectively,\footnote{The more common Tibetan rendering of these terms referring to the \textit{ācāryābhiṣeka} is phyir mi ldog pa.} pointing to the fact that he is about to undergo the \textit{ācāryābhiṣeka}. Thus, the context suggests that it is in the framework of the \textit{ācāryābhiṣeka} that the candidate is introduced to the \textit{daśatattva} with what is referred to as “secret words” (\textit{gsang ba’i tshig}):

I prostrate to the Blessed Mañjuśrī-Kumārabhūta. Who is able to create the maṇḍala properly?

[The yogin] performs the preparatory practice, dwelling with his own \textit{cakra}, to then draw the maṇḍala. 1

He purifies the ground for the maṇḍala (\textit{sa sbyang ba: bhūmiśodhana}) and offers the gift of exoteric worship. In the evening he purifies the earth inside, and properly seizes the ground. 2

On the second day that is destined for preliminary purification \textit{[of the ritual accessories]} (\textit{lhag par gnas pa: adhivāsana}), following the ritual \textit{[prescriptions for]} consecration, he consecrates the vase, the mirror, the offering water, and the remaining accessories, \textit{[further]} the receptacle performing all activities (\textit{las thams cad pa: sārvakārmika}). 3

At dusk, he performs a ritual of protection for the noble disciple, the ground, and the wheel of the Lord. He deposits the gnosis thread (\textit{ye shes srad bu: jñānasūtra}), to then lay down the coloured powder. 4

In the evening of the third day, he accomplishes the depositing of the thread (\textit{[srād bu’i] dgod pa: sūtrapātana}), etc. He makes aspirations and offerings to the guardians of the directions in view of the accomplishment of the maṇḍala during the night. 5

Endowed with the respective personal \textit{mantras} \textit{[of the individual deities]}, the officiant, \textit{[generating himself]} mentally
as the unsurpassed lord, should perform the entry [into the maṇḍala] according to the ritual prescriptions such as [wearing a] blindfold, etc. 6

The vase [consecration with its five aspects, namely] water, crown (cod pan: mukūṭa), vajra, self (bdag: ātman), name (ming: nāman), and the secret [consecration ], and explanation also in this manner. 33 7

Further, in due sequence, discipline, prophecy, inspiration (dbugs dbyung: āśvāsa), up to blessing. Then he introduces the student in the same way; he receives a present to then bestow consecration. 34 8

Having performed a burnt offering in the beginning, the middle and in the end, he dismisses the maṇḍala. Further (yang), the guru should bestow upon the reliable student (gzhan du mi ’gyur slob ma) instructions on the ten [fundamentals] called “the secret words”. 9

[Circle of] protection and pratyaṅgirā circle of protection, unlocking the protective (hemi-)sphere(s) (kha sbyar dbye ba: sampūtodghāta), and the bali [offering], consecration (ma), extraction of mantras (sngags btu ba: mantroddhāra), recitation, the fierce [act] (drag po: haṭha) and the genera-

33 The expression de bzhin yang in the—somewhat obscure—final pāda suggests that it has been composed in analogy to the well known pāda in Uttaratantra 113ef (Matsumaga 1978: 121) frequently asserted as locus classicus for the postulate of a fourth consecration, caturthāṃ tat punas tathā. In the Tibetan translations of this pāda as well as of its parallels (e.g. Hevajratantra 2.3.10, Samvarodayatantra 18.28, see also Isaacson 2010: 265 fn. 16), we have yang for punas and de bzhin for tathā. In view of the position of the respective pāda immediately after the enumeration of the first three consecrations acknowledged in the Higher Yogatantras respectively the Yoginiyantras, this analogy seems to be intended. Moreover, the expression yang dag brjod de in the same pāda seems to support this interpretation in that it implies the mainstream conception of the fourth as oral explanation of the master.

34 The remark that “he introduces the student in the same way” suggests that the preceding verses (6–8b) describe the self-consecration of the ācārya.
tion of the maṇḍala (dkyil ’khor sgrub pa: maṇḍalasādhana). 10

Owing to whatever merit I attained from performing the activities of an ācārya, may I, ornamented with the aims of sentient beings of the world, dwell in the Glorious Secret Assembly. These are the Ten Verses.35

As far as the first and the last tattva in the counting of the Daśatattvaṣaṃgraha are concerned—the circle of protection (rakṣācakra) and unlocking the protective (hemi-)sphere(s) (puṭodghāṭa)—Kṣitigarbha seems to have drawn considerable portions of his text from the Daśatattva with minor modifications only. The presentation of the remaining seven fundamentals in the Daśatattvaṣaṃgraha—namely jāpa, the two initiations (sekau), the enforcement practice (haṭha), bali, and the two repellants (pratyāṅgire)—also displays striking parallels with Alaṃkāra’s exposition. However, it seems that Kṣitigarbha borrows only those passages that match the didactic intention of his compendium, while he appears to leave aside anything that does not immediately promote his purposes. As far as the passages drawn from Alaṃkāra’s Daśatattva are concerned, we find, on many occasions, prose versions of passages Alaṃkāra composed in verse, while, conversely, Kṣitigarbha renders in verse some of the latter’s lengthy prose passages.

1.4. Dīpaṃkarabhadra’s Guhyasamājamaṇḍalavidhi

The Guhyasamājamaṇḍalavidhi ascribed to Dīpaṃkarabhadra (henceforth Maṇḍalavidhi) is one of the most influential texts within the Jñānapāda school of Guhyasamāja exegesis. Large parts of the Maṇḍalavidhi are based on Jñānapāda’s Saman- tabhadranāmasādhana,36 a work setting forth the maṇḍala of 19

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35 Daśatattva P fol. 280b1–281a3, D fol. 234a1–b1.
36 Catherine Dalton observes with regard to the consistency of the two works: “A very substantial portion of the Guhyasamājamaṇḍalavidhi is a direct
deities with Mañjuvajra as their principal. Péter Szántó holds that the bsTan-'gyur contains two translations of this work, one produced by Rin-chen bzang-po (P 2718, D 1855) and a second one produced by Śmṛtijñānakīrti titled Caturaṅgasādhanopāyikā Samantabhadrīnāma (Yan lag bzhi pa'i sgrub thabs kun tu bzang mo zhes bya ba, P 2719, D 1856). Catherine Dalton comes to the same conclusion. The Japanese scholar Ryuta Kikuya tends to distinguish these as two separate works in their own right.

Although unfortunately, there is no Sanskrit manuscript available of the Samantabhadrā fragments of the work identified in codices kept in the National Archives, Kathmandu, and the Cambridge University Library, in a Sanskrit manuscript preserved in Nepal, identified as Mañjuvajramukhyākhyāna, Kimiaki Tanaka discovered a lengthy quotation of the Samantabhadra, verses 10-17 on the confession of misconduct, pāpadeśanā. He also found that this part of Jñānapāḍa’s work occurs in two other manuscripts. Incidentally, Tanaka came across a fragmentary Sanskrit paraphrasing of Buddhajñānapāḍa’s Caturaṅga/Samantrabhadra and a good ninety percent of the Caturaṅga/Samantrabhadra verses appear rephrased therein.” According to Roerich 1976: 371, there are three works of Jñānapāḍa titled Samantabhadrā, which in fact were to be conceived of as one work. However, in the catalogues there is, apart from the Samantabhadrā, only one other work qualified as Samantabhadrā in the title, namely the Caturaṅgasādhanopāyikā Samantabhadrā nāma (Otani 2719, Tohoku 1856).

38 Dalton (2019: 56 and 454, fn. 4). Dalton also points to the existence of a Sanskrit original of the Samantabhadrā, that is, however, not available (Dalton 2019: 56, fn. 300).
40 Iain Sinclair notes that Mukhākhyāna is a literary genre that probably originated in Nepal.
41 Tanaka (2007: 159).
42 NAK 1/1697 (NGMCP A 936/1) and Add. 1708.III kept in the Cambridge University Library. Cf. also Szántó (2015: 543–5), where the author provides a detailed overview of the textual witnesses containing elements of
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manuscript catalogued by the NGMCP and titled provisionally Kasyacid bauddhatantrasya ṭīkā, that he identified as a commentary on Jñānapāda’s Samantabhadra (henceforth Ṣamantabhadraṭīkā). Péter Szántó discovered a second textual witness of this work among manuscripts photographed by Giuseppe Tucci. The latter work enabled the scholars to reconstruct a considerable part of the mūla text (verses 55–110). Tanaka observed a noteworthy parallelity between this treatise and another piece of commentarial literature, the Caturaṅgasādhanatīkā Saramañjarēnāma attributed to Samantabhadra. As a result of his comprehensive studies, Tanaka published a study on the Samantabhadra (Tanaka 2017) as well as the romanized Sanskrit text of the Mañjuvajramukhākhyāna along with further relevant material (Tanaka 2018).

While the Tibetan translations already give an idea of the impact of the Samantabhadra on Dipamkarabhadra’s Maṇḍalavidhi, the availability of lengthy passages of Jñānapāda’s work reveals the actual extent of correspondence in terms of an “overwhelming amount of phraseological parallels between the two works” (Szántó).

As the title suggests, the Maṇḍalavidhi is a work focusing upon utpattikrama practice, namely the method of generating the Guhyasamāja maṇḍala, and it functions as a manual for

the Samantabhadra in the original Sanskrit as well as of fragments of other works of Jñānapāda.


44 Sānkṛtyāyana (1937: 44) mentions a Sanskrit manuscript of the Caturaṅgasādhanatīkā Saramañjarē nāma, described as complete, but partly damaged. The colophon is given as follows in Sānkṛtyāyana’s description: śrīmaṇ mañjugiro niruttara mahākāruṇya ratnākara () prajñāyās tu samastakalpavisarajnānasya ... jikam | ...sāramañjarē nāma caturaṅgasādhanasya ṭīkā samāptā || kēṭir iyaṁ ācārya śrī samantabhadrapādānām ētī || ...deyadharmo yam pravaramahāyānayāyino rātanmatikṛte... || śrī ma mna ya pā la de va (1036–50 A.C.) sya pravarddhamānavijayarāje samvat 4 || āṣādha dine 6 || pramāṇam asya 2100 || See also Tanaka (2007: 158–161).
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consecration. The prescriptions for consecration outlined in the Maṇḍalavidhi have been regarded as authoritative over the centuries and can even be traced in contemporary tantric Buddhist ritual as cherished in the Tibetan tradition.

Moreover, the Maṇḍalavidhi is one of the rare exegetical works of the Jñānapāda school preserved in the original Sanskrit. It is a stroke of luck indeed that meanwhile, two manuscripts of Dipaṃkarabhadra’s manual are extant (though fragmentarily): In April 2013, the unfortunately incomplete Goettingen manuscript (cod. ms. sanscr. 257, henceforth referred to as ms. A) has been supplemented by a second textual witness, when Péter Szántó identified a manuscript stored in the Cambridge University Library (Or. 132, henceforth referred to as ms. B) as Maṇḍalavidhi. It is a lucky coincidence that the two fragmentary manuscripts complement one another to the effect that the entire text is available in Sanskrit: The verses lost due to the missing last folio of the Göttingen codex are present in the Cambridge manuscript, that, for its part, lacks the first folio.45 In 2010, S.S. Bahulkar published a critical edition of the Sanskrit and Tibetan text (henceforth referred to as ed. Bahulkar.) Daisy Cheung recently completed her dissertation on the Maṇḍalavidhi, taking into account all extant manuscripts.46

In order to distinguish this work from the numerous tantric texts titled Maṇḍalavidhi, several of which are included in the bsTan-’gyur, it is frequently referred to in terms of its number of verses, as Maṇḍalavidhi in 450 verses. Nevertheless, some remarks in Tibetan historiographical accounts give rise to a certain amount of

46 It was only in the final phase of the revision of my doctoral dissertation that I learnt about the completion of Daisy Cheungs valuable study of the Guhyasamājamaṇḍalavidhi. For this reason, her findings have not been considered in the present work. However, Dr. Cheungs study is explicitly and most emphatically recommended. Daisy Cheung: Empowered by Maṇjuvajra: A Study of the abhiṣeka Section of Dipaṃkarabhadra’s *Guhyasamājamaṇḍalavidhi and its Commentary by Ratnākaraśānti.
confusion about the authorship or rather the uniqueness of the *Maṇḍalavidhi in 450 verses*. While 'Gos-lo-tsā-ba lists a *Guhyasamājamaṇḍalavidhi* comprising 450 verses among the 14 major works (chos bcu bzhi) of Jñānapāda—without, however, mentioning a text bearing this title authored by Dipamkarabhadra—Bu-ston mentions a *Guhyasamājamaṇḍalavidhi* in 250 verses composed by Jñānapāda. Proceeding from these accounts, Mori assumes that there are actually two *Guhyasamājamaṇḍalavidhi*, one composed by Jñānapāda himself that got lost already during the lifetime of Abhayākaragupta, and a second one produced by Dipamkarabhadra as one of his closest disciples. For various reasons, however, I would rather assume that there is only one *Maṇḍalavidhi in 450 verses*, being authored by Dipamkarabhadra and ascribed only later to Jñānapāda. From the historiographical point of view, it might have been the considerable impact of this text—even beyond the various schools of *Guhyasamāja* exegesis—that engendered the claim of Jñānapāda’s authorship: The tendency to later ascribe works authored by less prominent followers to the protagonists of the respective tradition, can occasionally be observed in the framework of tantric Buddhist literature. Moreover, from the philological point of view, the

47 Bu-ston CW part 26 (see Chandra 1971: f. 470, ii. 3–4) as quoted in Mori (2009: i,14, fn. 55). See also Dalton (2019: 52, particularly fn. 280).

48 For a detailed discussion of this subject matter supported by references to pertinent passages in the historiographical literature, see Mori 2009: i, 13–15. Though he seems to basically support the theory of two versions, Mori states that he could not find the passage where, according to Hadano (1986: 27), Vaidyapāda confirms that the *Maṇḍalavidhi* authored by Jñānapāda “had been taken to Kashmir and was not known in India during the early period” (Mori 2009: i, 13, particularly fn. 54).

49 While with regard to the *Maṇḍalavidhi in 450 verses*, Jñānapāda’s work is reported to be “lost”, there are also cases where the catalogues include two versions of virtually the same work attributed to two authors, cf. e.g. Jinasujayaśrīgupta’s *Abhiṣekanirukti* that is also listed among the works of Ratnakarasānti. A similar case of double ascription will be discussed in the second part of the introduction in considering Vimalakīrti’s *Daśatattva*, 20
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striking parallelity between the Manḍalavidhi and Jñānapāda’s Samantabhadra treatises, above all the Samantabhadra (several of which shall be pointed to in the notes of the translation) may have contributed to this erroneous ascription. Paṇ-chen bSod-nams grags-pa’s brief account of the Jñānapāda school and its major works seems to support this hypothesis: Remarkably, the 16th-century scholar does not even mention Dīpaṃkarabhadra as the master’s direct student and one of the protagonists of this tradition, while he lists a Manḍalavidhi in 450 verses among the works of Jñānapāda.50

Remarkably, apart from the Daśatattvasamgraha, none of the daśatattva lists I found in scriptural and non-scriptural sources includes cakra as a fundamental in its own right. In fact, Kṣitigarbha’s treatise is the only text to establish a cakratattva. This is quite remarkable, given the fact that Kṣitigarbha claims to present the ten fundamentals according to the process of Jñānapāda (jñānapādakrameṇa). Other texts belonging to the Jñānapāda school of Guhyasamāja exegesis that mention or discuss the daśatattva include a maṇḍalasādhana instead, such as Vaidyapāda’s commentary to the Manḍalavidhi or Alaṃkāra’s Daśatattva. Kṣitigarbha’s version—seemingly unique—of the *guhyadaśatattva51 allows him to integrate large parts of the Manḍalavidhi into his own work; in fact, the contents of the chapter on cakra are almost exclusively drawn from Dīpaṃkarabhadra’s highly respected manual. We can safely assume that with his reminiscence of Dīpaṃkarabhadra’s work, the Paṇḍita also follows—albeit indirectly—Ācārya Alaṃkāra who,

which was later ascribed to Dombipāda as exponent of the Ṛ stadiums-

50 Boord and Tsonawa (1996: 62). According to bSod-nams-grags-pa’s account, Jñānapāda is likewise the author of another work, the Caturde-
vatāpariprechchāvyākhyānopaṇopadesaṇapuṣṭikānāma (D 1915), with some probability authored by a contemporary follower of his tradition, namely Smṛtiḥānakīrti (see Boord & Tsonawa 1996: 109, fn. 176).

51 This term shall be discussed below in part 2 of the introduction.
for his part, relies upon the *Maṇḍalavidhi* in the first section of the *Daśatattva*. These considerations suggest that the impact of this *Maṇḍalavidhi* might have contributed to some extent to Kṣitigarbha’s decision to produce an update of the *daśatattva* list supported in the Jñānapāda school. This is even more probable when we judge the *paṇḍita* Kṣitigarbha from his working style: He tends to closely rely upon literary sources he considers authoritative and seems to be rather reluctant to substantially deviate from his chosen sources. Given his rather conservative attitude, there must have been a good reason for him to modify the established set of ten tantric fundamentals. In the case of the *Maṇḍalavidhi*, Kṣitigarbha does not hesitate to slightly modify borrowed passages, while he seems to be reluctant to create major variants unless he can resort to an authoritative third source.

There are at least two commentaries on the *Maṇḍalavidhi*: one by the celebrated 11th-century scholar Ratnākaraśānti,52 and an earlier one by the Dīpaṃkarabhadra’s (junior?) contemporary Vaidyapāda,53 who might have known him personally.54

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52 In the colophon of the Tibetan translation (P 2734, D 1871), this work is titled *dpal gsang ba ’dus pa’i dkyil ’khor gyi cho ga ’jig rten snang byed ces bya ba shlo ka bzhi bryva lnga bcu pa’i ’grel pa.*

53 Peter Szántó (2015: 540–1, fn. 6) notes that Leonard van Kuijp plausibly suggests the form *Vaidyapāda*. Catherine Dalton also plausibly argues that the correct form of this exgete’s name is Vaidyapāda. While Szántó refers to the exgete as “supposedly Jñānapāda’s direct student” (2015: 547), Dalton takes the view that there are grounds for doubting that Vaidyapāda was a direct student of Jñānapāda (Dalton 2019: 44–47). In the colophon of his commentary, Vaidyapāda explicitly states that the *Maṇḍalavidhi* is supposed to set forth the tradition of Buddhajñānapāda (P fol. 549a5–6, D fol. 219a5–6):

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sangs rgyas ye shes zhabs kyi gzhung lugs gsal tshig ni ||
bla ma dam pa bzang po ’i zhabs kyis rnam par bshad ||
de zer rim pas dman pa ’i zhal la cung zad phog ||
de bas ’di ni don yod bsams nas rnam par bshad ||
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54 See also Mori (2009: i, 14–15).
Kṣitigarbha’s explanation of the second *tattva*, *cakra*, is, except for a couple of verses, drawn from the *Maṇḍalavidhi*, either in the form of *quasi* literal quotations or more or less substantial variants that, in many cases, are composed so as to make clear the sometimes cryptic verses of Dīpaṃkarabhadra. In the following example, Kṣitigarbha indicates in full the *matṛkās* that are merely pointed to by Dīpaṃkarabhadra through a set of *upalakṣaṇas*:

Maṇḍalavidhi 344cd (16r4):

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bhūpāyādyanimitatvāl locanādisvabhāvakam  
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The own being of [the goddessess] starting with Locanā is [the elements] starting with the earth, [the perfections] starting with means and [the accesses to liberation starting with joy] devoid of characteristics.

*Daśatattvasaṃgraha* ii.119-120 (16r3-4):

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śūnyatāmukhabhūdhātukṛpopāyais tu locanā 
animittamahāmaitrījalapraṇidhir māmakī|| 119
tejo 'praṇihitamodābalacittais tu pāṇḍarā 
upēksānabhisāṃskāraṃ jñānād vāyoś ca tāraṇī|| 120
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Locanā is there with the emptiness gate (*śūnyatāmukha*), the realm of earth (*bhūdhātu*), compassion (*kṛpā*) and [the perfection] of means (*upāya*) [as pure equivalents]. Māmakī is there with [the joy] devoid of characteristics (*animitta*), great love (*mahāmaitrī*), water and aspiration (*praṇidhi*) [as pure equivalents]. 119

Pāṇḍarā, however, is there with fire, [joy that is] free from desires (*apraṇihita*), and the mind associated factors of rejoicing (*moda*) and power (*bala*) [as pure equivalents]. Tārā is there to symbolize the absence of mental construction.

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55 In fact, Dīpaṃkarabhadra’s verses are sometimes difficult to understand; this might be due to what Tomabechi calls this author’s tendency to “choose rather pedantic expressions and less common words in his text” (Tomabechi 2008: 173, fn. 11).
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(anabhisamśkāra), equanimity (upekṣā), gnosis (jñāna) and wind (vāyu). 120

There is considerable evidence in the text for Kṣitigarbha’s in-depth reception of Ratnakaraśānti’s commentary on the Maṇḍalavidhi. Some of the most convincing examples supporting this assumption are to be found in the section on the reality of the maṇḍala circle and the deities, such as Kṣitigarbha’s perfect agreement with Ratnakaraśānti’s pattern of correlation of purity equivalents (viśuddhi) of the four gates (verses 95-99) or the decoration of the maṇḍala (verses 106-110). The passages that display the most obvious correspondence shall be discussed in detail in the introduction of the chapter on cakra; further evidence is provided in the notes of the translation.

Provided that the author of our text is identical with Adhīśa’s disciple, it is highly probable that he was personally acquainted with Ratnakaraśānti. It can be observed that in most cases where the instructions on cakra do not comply with the Maṇḍalavidhi, the latter is closer to the respective Samantabhadra passage, while Kṣitigarbha hardly ever draws directly from the Samantabhadra. 56

56 Nevertheless, there are a few occasions where Kṣitigarbha’s version matches the Samantabhadra rather than the Maṇḍalavidhi. This is for instance the case with verse 67 of the chapter on cakra that has no parallel in the Maṇḍalavidhi, while the terms bhojanasamaye (bza’ ba’i tshe na) and svabhōjyaṃ (rang gi zas) occur in the parallel passage in the Samantabhadra, likewise immediately after the description of the amrtāsvādana:

Daśatattvasaṃgraha 2.67 (fol. 11b3):

bhojanasamaye ‘py evam svabhōjyaṃ sādhayet kṛ̤t̄ ||

Samantabhadra (P fol. 41a7–8, D fol. 35a4–5):

bza’ ba’i tshe na snying ga’i zla ba la ||

‘khor lo’i gtso bo rang gi gsang sgags kyi’s ||

kun du dmigs [D, migś P] te byang chub sems kyi ni ||

ngo bo nyid gyur ‘od dang ldan par bsam ||

rang gi zas la de nyid gsum bzlas te ||
Moreover, as regards the major differences between the Daśatattvasamgraha and Maṇḍalavidhi—that is, in cases where not merely the wording differs—the variants testify to Kṣitigarbha’s consideration of Ratnākaraśānti’s commentary.\(^{57}\)

As far as Vaidyapāda’s commentary is concerned, there is no clue that Kṣitigarbha considered it for his Maṇḍalavidhi-based exposition of cakra. Nevertheless, this commentary deserves the utmost attention, not only in view of the fact that the author was a contemporary and colleague of Dīpaṃkarabhadra’s and is thus supposed to have been familiar with the latter’s exegetical approach. What is even more relevant for our purposes is the fact that, while in Ratnākaraśānti’s commentary there is no reference to the ten fundamentals, Vaidyapāda explains parts of the Maṇḍalavidhi referring to the daśatattva. Obviously, he proceeds from a fixed list that was taken for granted at that time, however, without specifying the entire set of daśatattva.\(^{58}\)

While Kṣitigarbha neglects Vaidyapāda’s commentary on the verses he quotes from the Maṇḍalavidhi, the first tattva, there are striking parallels with Vaidyapāda’s treatise in the chapters on the two consecrations (details are given in the notes to the translation). This may also be due to the fact that unlike Ratnākaraśānti, Vaidyapāda is quite explicit about the sexual dimension of the consecration procedure.

Concerning his mastery of the Sanskrit language, the paṇḍita is obviously not as brilliant as Dīpaṃkarabhadra, whose characteris—

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\(^{57}\) In the framework of his investigation of the textual sources of the Vajrāvalī, Mori observed that Abhayākaragupta’s reception of the Maṇḍalavidhi is likewise influenced by Ratnākaraśānti’s commentary (Mori 2009: i, 16).

\(^{58}\) Details are given below in part 2 of the introduction.
tic style is, according to Tomabechi, distinguished by “the playful use of words and literary devices such as sound repetition”.

On the other hand, it can be observed, in the verses that are not drawn from the *Maṇḍalavidhī*, that Kṣitigarbha sort of imitates the characteristic style of Dīpaṃkarabhadra—another clue as to his profound respect for his literary source. A nice example is to be found right at the beginning of the *cakra* section—

*Daśatattvasaṃgraha* 2.6cd (4v4-5):

\[svābhaprājñāṅgasaṅgāpīnāndādvātādbhutasvanā\]

These two *pāda* s are reminiscent indeed of Dīpaṃkarabhadra’s artistic style, and his “sound-play” (as Tomabechi puts it) is beautifully illustrated in the following two *pāda* s (although it has to be taken into consideration that Kṣitigarbha borrowed this passage from another text):

*Maṇḍalavidhī* 87cd:

\[krūrabhujaṅgabhūṣāṅgāḥ svābhavidyāṅgaśaṅgīnaḥ\]

Still, these imitative tendencies cannot obscure the fact that Kṣitigarbha cannot keep up with Dīpaṃkarabhadra’s mastery of the Sanskrit language. We may observe that, where he stops following in Dīpaṃkarabhadra footprints, the number of metrical faults and errors increases. This is, for instance, the case with the hypermetrical *pāda* s c and d of the following verse, which is not borrowed from the *Maṇḍalavidhī*, but rather seems to be a genuine contribution of Kṣitigarbha:

\[dhyāyād aksobhyam kṛṣṇam vā madhye hūṃjātavrajam | sāmānyamaṇḍale hy asmin dhyāyān nāyakam icchayā||\]

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60 For this example, see also Tomabe (2008: 173, fn. 11).

61 The counting of *Maṇḍalavidhī* verses is based upon my own transcription, revised and proof-read by Professor Harunaga Isaacson, published on the CTS website (2008, unreleased). Note that the counting of the verses does not match that of the Bahulkar’s edition.
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Verses 121d–124, indicating the reality of the four krodhas, likewise have no parallel in the Maṇḍalavidhi; the metrical inconsistency in the following two pādas that appears quite awkward indeed, may, however, also be the result of corruption:

\[\text{smṛtimān padmāntako dhīyeyo mithyādṛṅmṛtyujanmahā} \]

Although Kṣitigarbha is anxious to adhere to the Maṇḍalavidhi with his chapter on cakra, the thoroughly elaborated variants account for distinct personal preferences. The alignment of aspects of tantric ritual procedure with conservative Buddhist terminology—as outlined in the passage on the four phases (caturaṅga, verses 24b–37) and the reality of the maṇḍala circle and the deities (verses 94–127)—is a subject of primary interest to him, and Ratnākaraśānti’s exegetical approach matches these preferences (rather than Vaidyapāda’s). In contrast, he does not seem to lay much stress upon details of visualisation and recitation; iconographical features, technical aspects, or the contents of gāthās or verses to be recited are frequently taken for granted. To summarize, Kṣitigarbha’s ‘borrowing’ of the Maṇḍalavidhi as textual source is by no means thoughtless or unreflected. Although Kṣitigarbha does not hesitate to slightly change most of the verses he draws from the Maṇḍalavidhi so as to leave his imprint, on the whole, the text accounts for the author’s reserve with regard to the production of major variants. In cases where he regards a substantial modification necessary, he frequently relies upon the

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62 Daśatattvasamgraha 2.23 (fol. 6a5–6b1).
63 Daśatattvasamgraha 2.123 (fol.16b3), for details see respective notes of the edition.
64 This is the case, for instance, with Kṣitigarbha’s description of the wrathful deities in the rakṣācakra chapter, which is much more concise than the parallel passage in Alaṅkāra’s text; see the respective notes of the translation. Further, Kṣitigarbha does not give any instructions on the creation of the coloured sand maṇḍala, while Dipaṅkarabhadra explains this matter in detail.
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commentary of Ratnākaraśānti whose exegetical procedure complies with his own rather orthodox attitude.65

The title of our text is Daśatattvasaṃgraha, which has been translated as compendium of the ten fundamentals. In principle, this title allows several interpretations: First of all, in the given context, the term saṃgraha can simply be understood as ‘summary’. As will be shown in the next chapter, there are numerous distinct lists and constellations of daśatattva which could imply the need for the definition of a relevant list for the Jñānapāda school. Then again, the extent of faithfulness of our text to Alakāra’s justifies the consideration as to whether Kṣitigarbha’s compendium is conceived as a summary precisely of this work, as transmitted in the bsTan-’gyur. This assumption is all the more legitimate given the fact that Alakāra’s treatise seems to have been regarded as a standard work on this subject, at least for the Jñānapāda school, with which Kṣitigarbha affiliates himself. However, despite his faithfulness, the Paṇḍita clearly sets his own focal points: Kṣitigarbha’s text differs in key points from the

65 On several occasions, passages in the cakratattva that are not drawn from the Maṇḍalavidhi are based on the Uttaratantra, as this is e.g. the case with verses 67c–70 (11a4–b3):

antariṣagatadhīyeyam vajrāṃ hūṃ-kañārasambhavam || 67
adhaśat tatra bhāvyeta padmaṃ ā-kañārasaṃbhavam |
om-kārāṃkārāṃ amṛtāṃ madhye tatra śiśayat || 68
adho vāyvagnicakreṇa tāpitaṃ śoditaṃ tathā |
onkārāśminā vajrāṃ sampātyaiktam āryam || 69
hūṃ-nyastavajrasajjihvo dhyātvā jñānām āryatam |
hṛcandrāntaratagātāṃṣaṃ cakraṃ tena pratarpayet || 70
Cf. Uttaratantra 130 (Matsunaga 1987: 122):

antariṣagatadhīyeyam cinted vajrāṃ hūṃkañārasambhavam |
adhaśat tatu tatra bhāge padmaṃ ākārasambhavam |
vajrāṃ hūṃkañārasambhavam] em., vajrihūṃkañārasambhavam Matsunaga (his variant being supported by the ms. under his consideration).
Daśatattva and seemingly also from other common lists of ten fundamentals, namely with the unique cakratattva. As has been detailed in the previous section, both exegetes, Alaṅkāra and Kṣitigarbha, heavily rely on the Dipaṃkarabhadra’s Guhyasamāja maṇḍalavidhi. Kṣitigarbha’s sagacious approach suggests that his intention (expressed with the words daśa tattvāni kathyante jñānapādakramena tu) goes beyond a discussion of the ten fundamentals in a nutshell; what he actually provides is a comprehensive practical handbook for yogins acting as tantric officiants following the Jñānapāda school of Guhyasamāja exegesis. In view of the fact that the cakratattva also covers the relevant aspects of the *bāhyadaśatattva, the paṇḍita brilliantly manages to integrate into his compendium both the *guhyadaśatattva as well as the *bāhyadaśatattva.

1.5. The Text and its Author: Provisional Dating

The above considerations of the immediate textual context of the Daśatattvasaṃgraha place us in a position to approach a rough dating of this work. First of all, the fact that Kṣitigarbha draws extensively from Dipaṃkarabhadra’s Mandalavidhi allows defining a terminus post quem for the composition of the Daśatattvasaṃgraha. What can be stated with certainty is that the text cannot be earlier than the mid-8th century since Dipaṃkarabhadra was a direct student of Jñānapāda’s and as such succeeded his master as gatekeeper in the monastic university of Vikramaśīla.66 As far as Jñānapāda is concerned, it is his relationship with the famous scholar Haribhadra that allows a

66 Chattopadhaya and Chimpa (1996: 49): “Sum-pa mentions Dipaṃkarabhadra while giving a list of the successive sthāvira-s of the Vikramaśīla vihāra. It is not easy to follow the exact chronological order of these sthāvira-s from the way in which Sum-pa mentions them. This much seems to be clear, however, that long before Atiśa became the Upādhyāya of the vihāra, Dipaṃkara-bhadra, who, “by attaining siddhi subdued the Tīrtha- king”, succeeded Buddhajñāna as the sthāvira of Vikramaśīla.”
comparatively precise dating. The latter, a celebrated scholar and exponent of a philosophy frequently referred to as Madhyamika-Prajñāpāramitā synthesis, flourished in the late eighth century. As can be concluded from the information given in the colophon of the *Abhisamayālaṃkārāloka*, Haribhadra accomplished this work during the reign of the Pāla king Dharmapāla (775-812 C.E.). Following Péter Szántó’s suggestion, this initial dating can be further narrowed down proceeding from a relevant detail provided in Adhīśa’s *Bodhipathapradīpapañjikā*, which places Jñānapāda in the vicinity of Dharmapāla’s son Devapāla. In the bsTan-'gyur, there are two non-tantric works ascribed to Jñānapāda that may be regarded as reminiscent of his studies with Haribhadra: A *Pañjikā* on the *Saṃcayagāthā* and the *Mahāyāna-lakṣaṇasamuccaya*. Moreover, there are fourteen treatises relating to the *Guhyasamājatantra* attributed to Jñānapāda that are occasionally referred to as the *chos bcu bzhi*. There is a considerable amount of biographical—or rather hagiographical—information on Jñānapāda. Apart from 'Gos-Lo-tsā-ba’s comprehensive account, Vaidyapāda, who is likewise supposed

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67 Proceeding from pertinent verses in the *Dvitīyakrama* and Vaidyapāda’s commentary, Catherine Dalton provides a comprehensive study of Budhhajñānapāda’s life, bringing to light a couple of yet unconsidered aspects (Dalton 2019: 3–51).

68 See for instance Vaidya (1960: 558), Ruegg (1981: 101, fn. 320) and Davidson (2002: 311). Iain Sinclair draw my attention to the fact that there is evidence that Haribhadra’s *magnum opus* had been accomplished before Kamalaśīla.

69 With the spelling, I follow Seton 2015 proceeding from the plausible suggestion of Isaacson and Sferra (2014:70, fn. 51), cf. also Szántó (2015: 539, fn. 2).

70 Szántó (2015: 538–9).


72 Catherine Dalton provides a survey of the fourteen titles and identifies the actually available works (Dalton 2019: 53).

to have studied personally with Jñānapāda, dilates on the hagiographically relevant episodes of his master’s life in his Sukusumanāmadvikramatattvabhbāvanāmukhāgamavṛtti.74

This basic temporal frame for the composition of the Daśatattvasamgraha can be further narrowed based on text-immanent criteria: As pointed to above, there is considerable evidence for Kṣitigarbha’s reception of Ratnākaraśānti’s commentary. As far as Ratnākaraśānti is concerned, he can be dated into the early 11th century;75 consequently, the date of composition of the Daśatattvasamgraha has to be shifted accordingly. Proceeding from this assumption, Kṣitigarbha must be a (possibly junior) contemporary of Ratnākaraśānti, and the Daśatattvasamgraha is therefore supposed to have been produced no earlier than in the second half of the 11th century.

As far as Alaṅkāra’s Daśatattva, the second major source is concerned, it is not too revealing from the chronological point of view. As has been stated above, the identity of the author of this canonical treatise on the ten fundamentals with Alaṅkakalaśa is rather doubtful. Provided that, contrary to the above assumption, the author of the Gambhīrārthadīpikā is identical with Alaṅkāra, further evidence might be derived from the dating of the co-translator of the latter work, sTengs-pa Lo-tsā-ba. According to ’Gos-lo-tsā-ba, sTengs-pa Lo-tsā-ba was born in 1107;76 thus, Alaṅkakalaśa is a presumably elder contemporary of sTengs-pa. In the case that Alaṅkakalaśa and Alaṅkāra are the same person, the emergence of the Daśatattva dates back to the end of the 11th or the beginning of the 12th century C.E. For the above reasons, this is but a vague clue based on rather improbable presupposi-

74 An edition and translation of parts of the hagiographically relevant text (D 89b4–90b5) are published in Davidson (2002: 311–313 and 410–412, fn. 34).

75 Isaacson (2002a: 457, fn. 2).

Daśatattvasaṃgraha of Kṣitigarbha

tions, but at least it does not collide with the chronological approach attempted above.

Thus, on the authority of the literary context, we arrive at a provisional dating around the first half of the 12th century. Another potential source of evidence is biographical information relating to the author. As mentioned above, in the colophon of the Daśatattvasaṃgraha, a paṇḍita Kṣitigarbha is said to be the author of the text. The small portions of biographical information available on a paṇḍita Kṣitigarbha—a almost exclusively in connection with the biography of Adhīśa a.k.a. Dīpaṃkaraśrījñāna—may enable us to assess the above dating of the Daśatattvasaṃgraha. Both 'Gos-lo-tsā-ba and Tāranātha mention a paṇḍita Sa’i-snying-po (occasionally also retranslated as Bhūmigarbha) as one of the five main disciples of Adhīśa (986-1040 C.E.) besides Pitopa, Dharmākaramati, the Lion of Mādhyamika, Mitraguhyā (bShes-gnyen-gsang-ba), and Jñānamati.77 This list of the five ‘heart sons’ of Dīpaṃkaraśrījñāna recurs frequently in the biographical or hagiographical accounts regarding Adhīśa. However, according to Sum-pa, there were only four main Indian students, the fifth, Mitragupta, being mentioned with some reserve.78 According to all the relevant sources, the paṇḍita Kṣitigarbha accompanied Adhīśa to Tibet and the ‘Golden Isles’.79 In fact, Kṣitigarbha occurs as a protagonist in the


79 Chattopadhyaya and Chimpa (1980: 289): “Then, along with scholars, Kṣitigarbha and 19 others, he reached a small vīhāra on the frontier of India”. Sarat Chandra Das (1893:68) reports that “Atiśa, accompanied by paṇḍita Bhūmigarbha, Nag-tsho, rgya brtson, Bhūmisangha, Vīryacandra, and a large retinue set out for Mitra Vīhāra....Atiśa with 20 attendants set out from here to Tibet.” Elsewhere, the same biography mentions another companion named paṇḍita Parahitabhadra. Cf. also Decleer (1996 (2): 33, fn. 4).
hagiographical accounts of the journey to the ‘Golden Isles’, where he is said to have supported Adhīśa in the defeat of obstructive forces. Brom-ston presents a lengthy prayer the paṇḍita is supposed to have recited to solicit his guru.\(^{80}\) Remarkably, as he is the only one of the 20 attendants recorded by Tāranātha whose name is explicitly mentioned, this observation may be interpreted in favour of the paṇḍita’s close relationship with Adhīśa. According to Brom-ston, paṇḍita Kṣitigarbha was a lay follower of Adhīśa who was also involved in the consecration of Thāṃ Bahī monastery, a Nepal branch of Vikramaśīla in 1042.\(^{81}\) Sinclair considers it highly plausible that the author of the Daśatattvasaṃgraha is identical with the Kṣitigarbha who plays a quite important role in the hagiographical accounts of Adhīśa as his fellow traveler. Sinclair mainly argues proceeding from textual evidence. Proceeding from striking textual correspondences in the Kriyāsaṃgraha he assumes Kuladatta’s acquaintance with Kṣitigarbha’s Daśatattvasaṃgraha.\(^{82}\) This view is supported by the fact that, although the passage in question forms part of the cakratattva that is almost entirely drawn from the Māndalavidhi, it is rather improbable that Kuladatta borrowed directly from Dīpankaraḥbhadra’s work. Moreover, Sinclair observes a parallelity of the first tattva in the Daśatattvasaṃgraha and the rakṣācakra as outlined in the Hevajraprakāśa authored by Adhīśa’s master Rāhulagupta.\(^{83}\)

As far as the remaining four ‘heart students’ of Adhīśa are concerned, we likewise have to put up with sparse indications in Tibetan historiographical literature. However, in the context of the

\(^{80}\) This prayer is translated in Kalsang 1969. Kalsang’s translation is presented and discussed by Decler (1995: 535–536).

\(^{81}\) Sinclair (2016: 138 and 165).

\(^{82}\) Sinclair (2016, Addenda and Errata: x).

\(^{83}\) Ibid. In view of the fact that there are a number of noticeable matches, it is highly probable that Kṣitigarbha has drawn the rakṣācakra chapter largely unchanged from Alaṃkāra’s Daśatattva.
spread of the \textit{Kālacakratantra}, we come across the names Piṇḍopa or Piṭopa quite frequently. Tāranātha associates a Piṭopa with the spread of the Kalacakra during the reign of the kings Mahīpāla and Mahāpāla respectively.\footnote{\textit{Piṭo ācārya brought the Kālacakra Tantra during the latter half of the life of *Mahīpāla, but he spread it during the period of this king (Mahāpāla). The logician Alaṃkāra-Upādhyāya alias Prajñākaragupta also lived during this period.}} 'Gos-lo-tsā-ba, in his account of the rise of the \textit{Kālacakratantra}, reports a Piṇḍopa or Piṇḍopāda being initiated into this tantra by Adhīśa. In the same chapter, he mentions an Indian Buddhist named Piṅḍo-pā\footnote{Cf. Roerich (1976: 361).} who is supposed to have traveled to the mystical land of Shambala to be initiated into the \textit{Kālacakra}. This passage of 'Gos-lo-tsā-ba’s is a modified version of the same hagiographical incident depicted in Bu-ston’s account of the initial phase of the \textit{Kālacakratantra},\footnote{Rgyud sde’i zab don sgo ’byed rin chen gces pa’i lde mig. In: Dus ’khorchos ’byung: fols. 56–61. Cf. Orofino 1994: 17ff.} where it is Cilu who receives consecration already on his way to Shambala, and this very Cilu then charges a Piṅḍi or Piṅḍo with the transmission of the \textit{Kālacakra} teachings. Orofino (1994:20) and Newman suggest that the Piṅḍi or Piṅḍo mentioned in Bu-ston’s hagiographical account has a historical counterpart in the yogin Piṅḍo from the ‘Golden Isles’, to whom Adhīśa refers to as teacher in the colophon of the \textit{Bodhimārgapradīpapañjikā}. It is quite improbable that the same person who functions as Adhīśa’s teacher in the field of the Ādibuddhatantra, can be one of his five heart sons or close disciples. Thus, Piṅḍo as an exponent of the \textit{Kālacakra} and Adhīśa’s student Piṭopa are probably not the same person.

As stated above, Tāranātha mentions Alaṃkāra, the author of one of the two main sources of the \textit{Daśatatvasamgraha}, as a contemporary of the Piṭopa associated with the early development of the \textit{Kālacakra}. While Orofino (Orofino 1994:20) doubts Newman’s assumption that Piṅḍo is identical with Kalkin Śrīpāla and \textit{*Kālacakrapāda the Elder} respectively, according to Boord
and Tsonawa, the latter is a contemporary of Alaṃkāra. 'Gos-lot-sā-ba mentions a Piṇḍopā (bSod-snyoms-pa) also in the context of another ritual tradition, namely the guruparamparā sketched in the Blue Annals for the Ārya tradition of the Guhyasamājatantra. In this context, it is worth mentioning that there is evidence for Adhīśa’s connection with the Jñānapāda tradition in a minor hagiographical account, the reliability of which, however, might be doubtful. What can be stated with certainty is the fact that the Šrī-Guhyasamāja-Lokesvara-sādhana, a work focusing on the 19-deity maṇḍala characteristic for the Jñānapāda tradition, though with Lokesvara as the central deity, is ascribed to Adhīśa in the catalogues.

As far as *Madhyamikasimha (dBu-ma’i seng-ge) is concerned—another favourite student of Adhīśa’s—he is the author of the Saṃksiptanānādṛṣṭivibhāga, the Tibetan translation of which is included in the bsTan-‘gyur. In the hagiographical texts relating to Adhīśa’s life, we obtain more specific information regarding the paṇḍita Kṣitigarbha as one of the master’s favourite students: In the rNam thar rgyas pa, the outstanding excellence of Kṣitigarbha’s scholarship is emphasized: The paṇḍita

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87 A brief hagiographical account of Atiśa’s life in the Chos byung zin bris nor bu ’phreng ba (Tsonawa 1985: 76) indicates that he received his ordination from a Sthavira engaged in the Jñānapāda tradition: “He took his ordination at Mativihār Monastery from Śrī Raksita, who was on the Path of Preparation and who held Ācārya Buddhajñāna’s lineage, called ‘Preaching Beyond Wordly Phenomenon’. His ordination name was Dīpaṃkaraśrījñāna.” Even in this concise life story, reference is made to a paṇḍita Kṣitigarbha as co-passenger whom Atiśa encounters on the journey to Sumatra on a sailing boat.

88 P 2756; D 1892.

89 P 5295; D 3898. See also Almogi (2009: 177).
The relevant passage in the *rNam thar rgyas pa* provides a differentiated image of Kṣitigarbha as a *paṇḍita* who is reported to have been versed in Buddhist as well as in non-Buddhist philosophy even before he encountered Adhīśa and became his student. However, it is also stated that, before he became Adhīśa’s student, he had not adopted a clear position:

[Originally] the Paṇḍita Kṣitigarbha would [sometimes] take the Buddhist side and [sometimes] take the non-Buddhist side [in debate], suggesting that there was no particular boundary between the two. [But], since Adhīśa distinguished the differences so clearly, Kṣitigarbha became Adhīśa’s student out of faith. [After that] Adhīśa said: “Aside from the four of us—(1-2) my gurus Dharmakīrtiśrī and Ratnākaraśānti, (3) myself, and (4) Kṣitigarbha—no one can tell the difference between the Buddhists and non-Buddhists. Moreover, although Ratnākaraśānti and I were the only two [left] in India who could cut through doubts and know the [real] Dharma, the Guru [Ratnākaraśānti] has passed away and I have come to Tibet. As a consequence, India is now doomed (ngan par).”

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90 Cf. Eimer (1979:176): “Atīśa verstand sich auf die Unterschiede in den philosophischen Lehrsätzen der Buddhisten und der Nichtbuddhisten: in Indien gab es nur vier Mönche, die dieses Wissen besaßen: Gser gling pa, Śāntipa, Dīpaṃkaraśrījñāna und Sa’i snying po. Als die Lehrer Śāntipa und Dharmarakṣita tot waren und Atīśa mit Sa’i snying po nach Tibet gereist war, war der Buddhismus in Indien geschwächt.” —See also Decler 1995: 532. According to Decler, the sheer fact that Adhīśa searched outside India for an excellent teacher allows inferences to be drawn as to the standard of Buddhist scholarship in India in the beginning of the eleventh century.

91 Cf. Eimer (1979:175): “Der Pandit Sa’i snying po befaßte sich mit buddhistischen und nichtbuddhistischen Lehren; er erfuhr von Dīpaṃkaraśrījñāna, wie sich diese beiden Religionen unterscheiden, und wurde dessen Schüler.”

92 The English translation is provided in Seton (2015: 44).
The emphasis laid upon Kṣitigarbha’s scholarly reputation, even before he met his teacher, might suggest that it was precisely this aspect that engendered the close relationship between Adhīśa and the paṇḍita. Kṣitigarbha’s pronounced knowledgeability is reason enough to assume that he spent years of study with Buddhist and non-Buddhist masters prior to his encounter with Adhīśa, but unfortunately, there are no details available. To judge from the frequency and the quality of the references to Kṣitigarbha in the rNam thar rgyas pa and related works on Adhīśa’s life, the former must have occupied a special position even within the immediate circle of the five favourite students.

Iain Sinclair points to the obvious discrepancy that Adhīśa and Kṣitigarbha exposed themselves as “experts in transgressive tantrism” who urged Tibetan aspirants to follow an orthodox implementation of the Buddhist teachings in terms of celibate monasticism. As regards Kṣitigarbha, sexual activities constitute, as a matter of course, an integral part of tantric practice not be neglected. Notwithstanding his obvious exegetical loyalty to Alaṅkāra, the paṇḍita is much more explicit about sexual practices than the author of the Daśatattva. While the latter appears to be somewhat hesitant in this respect, Kṣitigarbha’s explanations are detailed and revealing.

The above indications in the rNam thar rgyas pa enable us to sketch quite a distinct profile of the paṇḍita Kṣitigarbha as a scholar in Adhīśa’s immediate sphere of activity: The account emphasizes the familiarity with both Buddhist and non-Buddhist philosophies as a prominent feature of the Kṣitigarbha. To judge from the fact that he is mentioned in one breath with renowned scholars as Ratnākaraśānti and Adhīśa as their peer, Kṣitigarbha must have been not only knowledgeable but also acknowledged and feted.

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Ratnākaraśānti presumably flourished in the early 11th century and is reported to have died before Adhīśa and Kṣitigarbha set out for Tibet. Moreover, Ratnākaraśānti was one of the gatekeeper scholars in Vikramaśīla and, as is reported in the rNam thar rgyas pa, Adhīśa knew him personally. This might also have been the case with Kṣitigarbha, who is likewise reported to have resided in Vikramaśīla. If this is the case, Ratnākaraśānti must have finished his commentary on the Maṇḍalavidhi early enough for Adhīśa’s student Kṣitigarbha to study it. It is precisely these two, Ratnākaraśānti and Kṣitigarbha, whom Adhīśa qualifies as scholars of the highest standing in contemporary India. While Ratnākaraśānti’s standing is unimpeachable, Adhīśa’s reason for holding his student Kṣitigarbha in equally high esteem is not as evident. We have to bear in mind that this assessment of Kṣitigarbha’s scholarly qualities occurs in the framework of Adhīśa’s hagiography, and thus might be meant to enhance the reputation of Adhīśa as his teacher. The same might apply to Dharmarakṣita’s (Dharmakīrti’s) being counted among the foremost scholars in the field of philosophy. On the other hand, Kṣitigarbha is reported to have been versed to some extent in Buddhist and non-Buddhist philosophy already before he met Adhīśa and became his student, so this information seems to be of a certain objective value.

As far as Ratnākaraśānti and Adhīśa are concerned, it is their literary productivity and the influence of their works upon the development of tantric Buddhism that account for their reputation as claimed in the rNam thar rgyas pa. From this point of view, it is quite surprising that we do not have literary evidence to match the scholarly reputation asserted for the pandita Kṣitigarbha by Adhīśa’s biographers. It is again in the immediate biographical environment of Adhīśa, that we come across an—unfortunately

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95 Ratnākaraśānti’s dates are examined in depth by Seton (2015: 19–21) and narrowed down to a time frame between 970 and 1045.
Introduc

tory Remarks on the Text

d fragmentary—piece of literature authored by the *panḍita* Kṣītigarbha: Helmut Eimer discovered a hymn in praise of Adhīśa—only 25 verses of which are preserved\(^96\)—titled *Paṇḍita Sa’i snying pos bṣtod pa*. According to Eimer, the text was composed after Adhīśa’s death no later than 1054 A.D.\(^97\) Worth mentioning is an—admittedly vague—reference associated with Nag-tsho (*Jayaśīla*), born in 1011 A.D.\(^98\) who is also reported to have escorted Adhīśa to Tibet and who had some reputation as a translator (*lo tsā ba*): In a somewhat obscure account of his translation activities, he is reported to have rendered into Tibetan a commentary ascribed to Kṣītigarbha of a work authored by Adhīśa titled *Sārasamgraha*, which is not attested in the catalogues.\(^99\) The title *Sārasamgraha* might be a corruption of *Garbhasamgraha* as the result of an erroneous retranslation of Tibetan *snying po*. Actually, the *Garbhasamgraha* is one of Adhīśa’s works preserved in the Tibetan canon (D 3949, P 4469), but to my knowledge, there is no commentary available on this work.

In the bsTan-’gyur, we do not find any works ascribed to Kṣītigarbha as author; however, there are two works where a *panḍita* Kṣītigarbha is indicated as translator (namely, as supervisor):

\(^96\) According to Eimer 1974: 137, the preserved verses are contained in *Legs par bshad pa bka’ gdom rin po che’i gsung gi gshes pas nor bu’i bang mzdod* 2–6.

\(^97\) Eimer 1974: 136.


\(^99\) Cf. Chattopadhyaya (1967: 300): “[…] he (Nag-tsho) had become an accomplished *lo tsā ba* and Buddhist scholar, having translated several Sanskrit works such as the *Arya-satya-Dvaya*, its commentary and the *Sārasamgraha* by Atiśa, its commentary by Bhūmigarbha […] Bhūmigarbha or Kṣītigarbha is not found in the bsTan-’gyur as the author of any treatise.” Moreover, Chattopadhyaya (1967: 300, fn. 9) asserts that, in the bsTan-’gyur, there is no work titled *Sārasamgraha*.
1. The *Hevajratantrapāṇīṭikāpadminī*, ascribed to mTsho-skye-rdo-rje (supervising the translation of dNgos grub). In the colophon, he is referred to as *rgya gar mkhan po mkhas pa chen po Kṣitigarbha*.

2. The *Vajragaruḍasādhana* of Vajrapadma (together with rMa-ban).

Interestingly, the chapter on the two consecrations actually displays a couple of quite specific matches with Saroruha’s commentary on the *Hevajratantra*. According to ’Gos-lo-tsā-ba, rMa-ban-chos-’bar, the co-translator of the *Vajragaruḍasādhana* and thus a conjectured contemporary of the *paṇḍita* Kṣitigarbha, was born in 1044 A.D., “when Mar-pa was 33”.

A Kṣitigarbha or Sa’i-snying-po also occurs in the biographical vicinity of another reputed tantric scholar and *siddha*, namely Maitrīpa alias Advāyavajra, a contemporary of Adhīśa (982-1054 C.E.) and Ratnākaraśānti. According to ’Gos-lo-tsā-ba, Kṣitigarbha was the elder brother of Vajrapāṇi, one of the four favourite students of Maitrīpa whose birth has been dated by

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100 D 1181, P 2311.
101 D 2198, P 3042.
103 ’Gos-lo-tsā-ba gives a brief account of the debate between Śānti-pa (Ratnākaraśānti) and Maitri-pa (Roerich 1976: 842).
104 See Roerich 1976: 842: “Vajrapāṇi was the youngest of the three brothers: Nam-mkha’i snyin-po (Ākāśagarbha), Sa’i snyin-po (Kṣitigarbha) and Vajrapāṇi. Introduced by Kṣitigarbha, he requested to be admitted (as disciple) by Maitri-pa.” Cf. also Alaka Chattopadhaya and Lama Chimpa, *Atiśa and Tibet*: “He was the elder brother of the famous Vajrapāṇi (Phyag-na), the renowned preacher of the Mahāmudrā Tantra in Nepal and Tibet. Since Vajrapāṇi was born in A.D. 1017, Kṣitigarbha must have been somewhat older.”
105 ’Gos-lo-tsā-ba counts Vajrapāṇi among the four main disciples of Maitrī-pa (Roerich 1976: 842).
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'Gos-lo-tsā-ba to the year 1017.\textsuperscript{106} 'Gos-lo-tsā-ba’s assertion that it was Kṣitigarbha who introduced Vajrapāṇi to Maitrīpa, means by implication that Kṣitigarbha, too, must have been somehow associated with the siddha.\textsuperscript{107} The above-mentioned rMa-ban-chos-'bar is counted among the students of Vajrapāṇi.

From a chronological point of view, it is worth considering whether the paṇḍita Kṣitigarbha whose close relationship with Adhīśa is testified to in various biographical and historiographical texts is the author of the Daśatattvasaṃgraha. Adhīśa was definitely later than Jñānapāda and Dīpaṃkarabhadra; moreover, he was a contemporary of Ratnākaraśānti—although the latter died before Adhīśa went to Tibet. Consequently, these criteria apply likewise to the paṇḍita Kṣitigarbha as immediate disciple of Adhīśa. Provided that Adhīśa’s student is the author of the Daśatattvasaṃgraha, he would have relied to a considerable extent on works of senior contemporary scholars, namely Ratnākaraśānti’s commentary on the Maṇḍalavidhi and Alaṃkāra’s Daśatattva. Another minor, but nevertheless interesting detail with regard to the possible relationship of the author of the Daśatattvasaṃgraha with Adhīśa is to be found in the colophon of Ṛmbipāda’s Daśatattva, where Dīpaṃkaraśrījñāna is named as supervisor of the Tibetan translation of this text.\textsuperscript{108} This might be interpreted at least as a clue as to Adhīśa’s familiarity with the daśatattva subject matter.

\textsuperscript{106} According to Cicuzza (2001: 26), this yogin Vajrapāṇi, dated by Roerich to the year 1017 on the basis of the indication of the Tibetan year by 'Gos-lo-tsā-ba, cannot be the author of the Laghutantraṭīkā that is supposed to have been composed in the period between 967 and 1026 A.C. when the Kālacakra doctrines flourished in India.

\textsuperscript{107} The dates of Maitrī-pa, a contemporary of *Adhīśa, are indicated by Hadano as ca. 986–1065 (Hadano 1959: 293–294), as referred to in Tatz 1988: 474.

\textsuperscript{108} P fol. 46b1–2; D fol. 41a6–7: slob dpon Ṛmbi pas mdzad pa’i de kho na nyid bcu pa rdzogs so ‖ rgya gar gyi mkhan po dpal mar me mdzad ye shes kyi zhal snga nas dang ‖ zha chen gyi lo tśa ba dge slong dGe ba’i Blo gros kyi bsgrub cing zhus te gtaṅ la phab pa’o ‖ “The [treatise on the] ten fundamentals authored by ācārya Ṛmbipāda is accomplished. [The text has
At the outset of these chronological considerations, I proceeded from the assumption that the *paṇḍita* Kṣitigarbha who composed the *Daśatattvasaṃgraha* must have studied Ratnākaraśānti’s commentary to the *Maṇḍalavidhi*, and that, consequently, the text was produced no earlier than the early 11th century.

Although the indications gathered on the personality of *paṇḍita* Kṣitigarbha are far from providing any conclusive evidence for the identity of the author of our text and Adhīśa’s favourite student they do at least not interfere with the initial dating. Fitting the pieces of the puzzle together, we arrive at a rough dating of the *Daśatattvasaṃgraha* into the late 11th century as a late work of Kṣitigarbha.

### 1.6. Brief Notes on the Author’s Metrical Practice

The passages in the text that are composed in verse account for a certain carelessness with regard to metrical correctness. The following is intended to provide an exemplary presentation of a number of striking metrical faults rather than an exhaustive discussion of the author’s metrical practice.

As might be expected from a treatise that draws extensively from heterogeneous works, the *Daśatattvasaṃgraha* is quite inconsistent as regards style and language. Following the *Guhyasamājamaṇḍalavidhi* as source, the first chapter is entirely composed in verse applying the *śloka* meter. In particular, the variants and verses supposed to be conceived by Kṣitigarbha himself account for a certain laxity towards the exigencies of the metrical scheme: there are several *pādas* where the predefined length of the fifth and sixth syllables is not observed. This is the...
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case, for instance, in *Daśatattvasamgraha* 1, *pāda* 68–69, *omkārāṇkitān amṛtān*, where the fifth syllable is long, while the sixth is short. The verse is based on *Uttaratantra* 130, where the metrical defect is avoided using the singular *omkārāṇkitām amṛtam*. Still, the metrical inconsistency in our text is not necessarily due to corruption, since Kṣitigarbha clearly strived to modify the couple of verses drawn from the *Uttaratantra* (68–70).

Verse 82ab also displays metrical defects: The first part of *Daśatattvasamgraha* 1.82ab is drawn from *Guhyasamāja-maṇḍalavidhi* 132ab sandhyāntare ‘pi pūjādi. Whereas the original *pāda* is metrically correct, Kṣitigarbha’s continuation sandhyāntare ‘pi tritattva‘ca contains a long fifth syllable and, moreover, is hypermetrical due to the *ca*. Although the *ca* could easily be omitted without altering the sense of the verse, it is not necessarily the result of a scribal error, since we observe similar errors in other cases where Kṣitigarbha creates variants of *Guhyasamājamaṇḍalavidhi* verses. A certain lack of metrical competence becomes even more apparent when we look at verses Kṣitigarbha composed himself, such as, for instance, *Daśatattvasamgraha* 1.90ab that is obviously hypermetrical:

\[
\text{kin tv atra devatāsthāne lekhyāṃ svavaciḥnaṃ yathoditam}
\]

A satisfactory emendation of *pāda* b that does not alter the content is not easily possible. Thus, in this case, corruption may be largely excluded as possible cause.

*Daśatattvasamgraha* 1.106a *kleśānām ardhaharaṇam* again fails to comply with the rule that the fifth syllable must be short, while the sixth has to be long. This is also the case with the compound *prakṛtiprabhāsvaraśuddham* occurring in *pāda* 109a, which also proves to be hypermetrical. Kṣitigarbha rather frequently fails to observe the predefined length of the sixth syllable, such as, for instance, in *Daśatattvasamgraha* 1.110a (*prajñājñānamayam evaṃ*) and 1.120a (*tejoprhāmidambalacittātēs*).

In some instances, the metrical defects may be attributable to corruption due to scribal error, however, in a number of cases they
are highly likely to have been produced by Kṣitigarbha himself. This is, for instance, the case with the hypermetrical pāda 1.25c sāsravam ālayavijñānam. One might consider an emendation to sāsravālayavijñānam; however, that would appear somewhat odd.

The hypometrical pāda 1.15d consisting in the compound locanādisvabhāvān can easily be emended without altering the sense simply by adding the suffix ka: locanādisvabhāvakān, or alternatively—following the related verses in the Guhyasamāja-maṇḍalavidhi—to locanādisvabhāvajān. Anyway, we may proceed from the assumption that the metrical defect here is due to corruption in the form of scribal error.
2. Introductory Remarks on the *daśatattva*:
The Ten Fundamentals in Indian and Tibetan Sources

2.1. The Ten Fundamentals in Tantric Texts

As mentioned above, the *Daśatattvasamgraha* is a compendium of ten major ritual categories within the practice of Buddhist tantra. Kṣitigarbha does not provide express information on the function of the ten fundamentals, thus it suggests itself that the latter was taken for granted and that familiarity with the *daśatattva* was considered as a matter of course for the potential recipients of this text. In fact, comparable sets of ritual disciplines are referred to in several Buddhist tantras and tantric texts of Indian and Tibetan origin. The formation of such lists may result from the well-known tendency within Indian scholarly literature—not only Buddhist—to structure a particular subject matter through the production of lists for mnemonic purposes. In the Buddhist context, these lists were for a time referred to as *māṭrṇkās* as an archaic designation for Abhidharma.\(^\text{109}\)

As pointed to above, Kṣitigarbha explicitly states in the introductory verses that his exposition of the ten fundamentals follows the Jñānapāda school. This assertion certainly implies the existence of one or more (presumably different) lists in other exegetical schools.

Among the texts dealing with the *daśatattva*, a distinction has to be made between texts focusing on the *daśatattva* as subject matter and texts in which the *daśatattva* are only mentioned in passing, often without further specification. In some of the latter texts, reference is made without indicating individual *tattvas*, a fact that supports the above assumption that the *daśatattva* has been a well-known conceptual set that was taken for granted. However, a

\(^{109}\) Cf. BHSD, s.v. *māṭrṇkā*. 
considerable number of scriptures and exegetical works—several of the latter are included in the bsTan-’gyur—provide lists of the ten fundamentals. Other sources, such as the Vajraḥdayālamkāra-tantra, even supply more than one set of daśatattva. In some cases, the texts highlight the significance of the ten fundamentals. The selection of texts that shall be presented below—while making no claim to be exhaustive—is supposed to shed some light upon the context within which the ten fundamentals were being discussed in tantric Buddhist Literature. The scriptural and non-scriptural texts under consideration are supposed to elucidate the function of the ten fundamentals; moreover, they are suggestive of the heterogeneity of daśatattva lists. They vary depending on different criteria, to the extent that, to it put pointedly, the daśatattva might be regarded as a set of variables to be filled in by the yogin himself according to his ritual and exegetical background, leaving the particular fundamentals to his preference.

2.1.1. The daśatattva in Scriptural Texts

a) Supratiṣṭhātantrasaṃgraha

The Supratiṣṭhātantrasaṃgraha is a scriptural text dedicated to the procedure of divine installation (rab tu gnas pa: pratiṣṭhā), counted among the Yogatantras proper. In the initial verses of this text, the daśatattva are asserted as required qualifications for the officiant (slob dpon: ācārya) who is about to perform the pratiṣṭhā:

The ācārya knows the ten fundamentals, is properly endowed with all characteristics, he knows the [ritual] gestures (phyag rgya: mudrā), mantra, and ritual and is learned in all activities.\(^{111}\)

\(^{110}\) In some cases, this might also be due to the fact that these passages are borrowed from other sources without further investigation.

\(^{111}\) Supratiṣṭhātantrasaṃgraha (P fol. 149b3–4, D fol. 146b2–3):
Introductory Remarks on the daśatattva

A list of the ten fundamentals is not provided in this text.\textsuperscript{112}

b) Māyājālamahātantra

The Māyājālamahātantra obviously functions as a standard reference for the (exoteric set of) daśatattva. The exegetical literature frequently refers to if not quotes the daśatattva from this scripture, which is occasionally mistaken for the Supratiṣṭhātantrasaṃgraha.\textsuperscript{113} In the Māyājālatantra, the daśatattva is referred to twice: In the first chapter, the ten fundamentals are briefly mentioned in the context of the description of a vajrācārya, whereas the final chapter provides a list of the ten fundamentals. The passage in the first section is typical for the stereotyped way of portraying an ideal tantric officiant, which recurs in numerous texts with minor modifications only. For instance, in the Vajrārallitantra, this passage, in which the reference to the daśatattva is embedded, is a variant of the frequently quoted passage on the qualifications of a guru from the Māyājālatantra. In contrast to the respective passage in the Vajrārallitantra, where—as will be shown below\textsuperscript{114}—some of the qualities mentioned are conceived of as qualifying the śiṣya, the

\begin{verbatim}
slob dpon de nyid bcu shes shing ||
mtshan nyid kun dang yang dag ldan ||
phyag rgya sngags dang cho ga shes ||
las rnams kun la mkhas pas so ||
\end{verbatim}

\textsuperscript{112} In his brief discussion of the ten fundamentals, the Sa-skya scholar Grags-pa-rgyal-mtshan presents a list of ten fundamentals as required from an ācārya (GGCW iii, fol. 185b4–6), indicating as source the Supratiṣṭhātantrasaṃgraha—where no list actually occurs. Instead, his list of de kho na nyid bcu pa matches perfectly that occurring in the Māyājālatantra, see 2.1.1.B.

\textsuperscript{113} See 2.1.1.A.

\textsuperscript{114} See under 2.1.1.E.
Māyājālatantra appears to define the mainstream interpretation of this verse as description of a guru.\(^{115}\)

In as much as accomplishment is not attained unless there is an officiant, the characteristics of an officiant shall be explained. Listen, Jñānagarbha: [A vajra master should be] reliable, disciplined, intelligent, forbearing, devoid of hypocrisy, skillful in the practice of tantra and secret mantra, and should perform the tasks of drawing maṇḍalas. He should have a thorough knowledge of the ten fundamentals, [granting] the gift of fearlessness (abhayadāna)\(^{116}\) to all sentient beings, rejoicing constantly in the Mahāyāna; such a [person] is said to be an ācārya.

\(^{115}\) Māyājālatantra (P fol 60a5–7, D fol. 95a7–b2): de la re shig dang po dngos grub ni slob dpon chos kyis rjes su ’brang ba yin pas

\(^{116}\) “Providing security” (abhayadāna) is a basic term already occurring in the Pali scriptures. In as much as it defines the immediate (not the soteriological) goal of morality from a Buddhist point of view—enabling sentient beings to live in safety, without being threatened by potential ethical transgressions from the side of others—it encompasses the entire range of ethical directives as asserted in the scriptures.
However, the declaration goes beyond the mere enumeration of characteristics required for a vajrācārya:117

When [somebody] is endowed with the above characteristics, he has to be conceived of as officiant [even] if he is thoroughly versed in the exoteric śāstras [only], [and] proceeds on the path of the śrāvakas without having knowledge of the essence of the summary of the secret fundamentals and the Mahāyāna, if he is not a person who possesses compassion, devoid of faith and lacking energy, constantly engaging in bad behaviour. [Provided that] he is not a person who disparages the [secret] śāstras, there is no doubt that precisely this [person] will draw the maṇḍala, teach the tantras, that there will be accomplishment of the secret mantra as taught by him.

These verses illustrate in a hyperbolical manner the outstanding importance of the above-mentioned qualities including the ten

117 Māyājālatantra (P fol. 60a7–b1, D fol. 95b2–4):

 phyi rol bstan bcos yongs shes shing ||
 nyan thos rnams kyi [P, kyis D] lam ’gro dang ||
 gsang ba de nyid bsdu ba [D, bsdu pa P] dang ||
 theg pa chen po mi shes pa |
 snying rje yod pa ma yin dang ||
 dad med brtson ’grus mi ldan la ||
 rtag tu ngan pa ’i tshul spyod dang ||
 bstan bcos rnams la smod pa min ||
 gong du bstan pa ’i mtshan nyid dang ||
 ldan na slob dpon yin par gzung ||
 de yis [D, yi P] dkyil ’khor bri ba dang [D, des P] ||
 de nyid kyis ni rgyud rnams bstan ||
 de yis bstan pa ’i gsang sngags dag [D, dang P] ||
 ’grub ’gyur ’di la the tshom med ||
Daśatattvasaṃgraha of Kṣitigarbha

fundamentals. To judge from this passage, aspects like familiarity with the Mahāyāna and proficiency with regard to the secret mantra are of secondary importance, provided that the candidate abstains from disparaging the śāstras and is endowed with the aforementioned characteristics. To summarize, the text says that under such conditions even a śrāvaka of little virtue has to be asserted as vajrācārya. Still, one should bear in mind that “thorough knowledge of mantra and tantra”, can hardly be brought in line with ‘bad behaviour’ or a lack of faith and energy. In the final chapter of the Māyājālatantra, we find a list of the daśatattva:\footnote{119}

mandala and mental composure and mudrā and stance and seated posture and mantra repetition and burnt offering (sbyin bsreg: homa) and worship (mchod pa: pūjā) and application of activity (las la sbyor ba: karmayoga) and the concluding acts (slar sdud: upasāṃhṛti)—these are said to be the ten fundamentals in the manner of the secret mantra. The officiant should give to the devoted student instructions on the essence of the secret, the major secret, and the threefold awareness of those who have the one taste of compassion of the Buddhas arising in the three times and the ten directions.

\footnote{118} Iain Sinclair (e-mail communication November 2019) draw my attention to the fact that the Chinese translation of the respective passage does not convey the apparently hyperbolical character of the Tibetan. According to the Chinese, a person possessing the negative aspects mentioned is rather supposed to be actually disqualified as vajrācārya.

\footnote{119} Māyājālatantra (P fol. 102a6–8, D fol. 133b5–7): dkyil ’khor dang | ting nge ’dzin dang | phyaṅ rgya dang stang stabs dang || ’dag stangs dang | bzlas brjod dang | sbyin bsreg dang | mchod pa dang | las la sbyar ba dang | slar hsdu ba rnam s gyi snying po bstan pa dag ni slob dpon gyi kha nas bla ma la gus pa ’i slob mas sles par bya’o ||
Although the Māyājālatantra is to be counted among the Higher Yogatantras, the ten fundamentals stated here comply roughly with the list of ten exoteric fundamentals stated in the Vajraḥṛdayālāṃkāratantra. In his commentary to the Māyājālatantra, Praśāntamitra explains several of these categories:

**Stance** is ālīḍha etc., **seated posture** the vajrāsana. Application of activities is protection (srung ba: raksā), invitation (spyan drang ba: āvāhana), etc. **Concluding acts** (slar sdu: upasāṃhṛti) is dismissal, in as much as it is preceded by (sngon du 'gro bas) activities such as worship and praise.

As a matter of fact, this passage in the Māyājālatantra seems to function as a *locus classicus* for the *bāhyadaśatattva*, being frequently relied upon as such by Tibetan authors such as Grags-pa-rgyal-mtshan and Rong-zom Chos-kyi-bzang-po. The authoritative statement of the Māyājālatantra as to the *bāhyadaśatattva*, as well as the fact that no reference is made of a *guhya* alternative, might be revealing with regard to chronological considerations: With some probability, this scriptural text is

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120 See under 2.1.1.C.

121 Note that, according to 'Gos-lo-tsā-ba, Praśāntamitra was one of Jñānapāda’s direct students (Roerich 1976: 371).

122 Māyājālatantraprājanātikā (P fol. 361a3–4, D fol. 313a2–3): stangs stabs ni g.yas brkyang ba la sogs pa'o ∥ 'dug stangs ni rdo rje'i skyil mo krung la sogs pa'o ∥ las las sbyor ba ni srong ba dang spyan drang ba la sogs pa'o ∥ slar sdu mchod pa dang bstod pa bya ba la sogs pa sngon du 'gro bas gshegs su gsol ba'o ∥

123 Note that, according to the Māyājālumahātantra, the four seats are vajrāsana, padmāsana, virāsana, uṣṇikāsana. A revealing discussion of the stances and sitting postures in the framework of the parikramavidhi comparing distinct lists occurring in various sources is provided by Gudrun Bühnemann (Bühnemann 2008: 159–163).

124 See below under 2.3.2.C and D.
earlier than the *Vajrahrdayālaṃkāratantra that encompasses both the *bāhya and the *guhya set of fundamentals.

c) *Vajrahrdayālaṃkāratantra

The *Vajrahrdayālaṃkāratantra,\textsuperscript{125} a scriptural text appertaining to the Higher Yogatantras just like the *Guhyasamājatantra, attracted considerable attention from the side of the Jñānapāda school.\textsuperscript{126} This tantric scripture proves particularly revelatory for the subject under consideration in that it provides several references to the ten fundamentals.

Typically, the daśatattva is mentioned in the framework of the characterisation of a competent, trustworthy, and conscientious officiant. In the 4\textsuperscript{th} chapter, the *Vajrahrdayālaṃkāratantra formulates the criteria for the latter as follows:\textsuperscript{127}

The officiant is endowed with all the attributes,
he is versed in tantra having a sound understanding,
proficient in the methods of esoteric knowledge
beginning with the ten fundamentals.

In the 14\textsuperscript{th} chapter, the *Vajrahrdayālaṃkāratantra discriminates between various categories of masters. An “officiant capable of

\textsuperscript{125} P 86, D 451.

\textsuperscript{126} For instance, according to bSod nams grags pa, the *Caturdevatāpariprcchā-vyākhyānopadesāpausṭika-nāma (D 1916), a treatise that focuses upon the completion stage, is based upon the *Vajrahrdayālaṃkāratantra. Note that bSod-nams-grags-pa attributes this text to Jñānapāda, while in the catalogues, it is ascribed to Smṛtijñānakīrti (cf. Boord and Tsonawa 1996: 62 and 109, fn. 176).

\textsuperscript{127} *Vajrahrdayālaṃkāratantra (P fol. 303a6–7, D fol. 40a3):
\begin{verbatim}
slob dpon mthsan nyid thams cad ldan ||
yang dag shes shing rgyud shes pa ||
de nyid bcu la sogs pa yi ||
gsang rig cho ga shes pa pos ||
\end{verbatim}
Introductory Remarks on the daśatattva

grasping the secret” (gsang ba zungs thub slob dpon) is, inter alia, distinguished by his proficiency in the daśatattva:128

He is endowed with abiding affection and wisdom,
skilled in the practice of mantra and tantra as well as of maṇḍala.
He is proficient in the ten fundamentals and enthusiastic about the Mahāyāna.

The last section of the text presents two different daśatattva lists, distinguished as ‘ten exoteric fundamentals’ (phyi’i de nyid bcu: *bāhyadaśatattva) and ‘ten esoteric fundamentals’ (gsang ba’i de nyid bcu: *guhyadaśatattva).129 Although there are also other examples for the distinction of disparate lists of ten fundamentals,130 the Vajrahṛdayālaṃkāratantra seems to be the only scriptural source to establish an express distinction between *bāhyadaśatattva and *guhyadaśatattva.

The set of exoteric categories matches, on the whole, the list specified in the Māyājālatantra, which appears to have been regarded as standard formulation of the *bāhyadaśatattva. The gsang ba’i de kho na nyid bcu pa (*guhyadaśatattva) is largely consistent with the list provided in the Daśatattvasamgraha:

The two repellants (phyir zlog gnyis: pratyaṅgire), the secret [consecration] (gsang: guhya) and prajñājñāna [consecration] (shes rab ye shes: prajñājñāna), the ritual of unlocking the protective (hemis-)phere(s) (kha sbyor ’byed

128 Vajrahṛdayālaṃkāratantra (P fol. 316a2, D fol. 54a6–7):
   mi ’gyur byams ldan shes rab can ||
   sngags rgyud sbyor shes dkyil ’khor mkhas ||
   de nyid bcu shes theg chen dga’ ||
   gsang ba zungs thub slob dpon yin ||


130 See below under 2.3.2.
ba: puṭodghāṭa), the bali offering (gtor ma) and vajra repetition (rdo rje’i bzas pa: vajrajāpa), the ritual of the enforcement practice (drag shul sgrub pa’i cho ga: haṭhasāḍhanaavidhi), installation [of images etc.] (rab tu gnas: pratiṣṭhā), and the maṇḍalasādhana (dkyil ’khor sgrub), these are the ten secret fundamentals.

Maṇḍala, mental composure (ting ’dzin: samādhi), mudrā, stance, and seated posture, and mantra repetition, burnt offering (homa), worship, and the concluding acts (slar sdud: upasamḥṛti), these are the ten exoteric fundamentals.\footnote{Vajraḥṛdayālaṃkāratantra (P fol. 319b2–4, D fols. 57b7–58a2):}

The last item in the exoteric list, the ‘concluding acts’ (slar sdud: upasamḥṛti), appears to be a technical term comprising a series of minor rites carried out at the end of (a section of) a ritual or sādhana session before the ‘dismissal’ of the deities (gshegs su gsol ba: visarjana). Prior to the dissolution of the maṇḍala, the deities are requested to leave for the divine realm and to return upon solicitation.

\footnote{Vajraḥṛdayālaṃkāratantra (P fol. 319b2–4, D fols. 57b7–58a2):}

\begin{quote}
phyir zlog gnyis kyi cho ga dang ||
gsang dang shes rab ye shes dang ||
{kha sbyor ’byed ba’i cho ga dang ||
gtor ma rdo rje’i bzas pa dang ||
drag shul sgrub [D, bsgrub P] pa’i cho ga dang ||
rab tu gnas dang dkyil ’khor sgrub ||
gsang ba’i de nyid bcu yin no ||
dkyil ’khor tig ’dzin phyag rgya dang ||
stang stabs ’dug stangs bzas brjod dang ||
sbyin bsreg mechod pa las sbyor dang ||
slar sdud pa yi rnam pa ni ||
phyi yi de nyid bcu yin no ||
\end{quote}
The text does not confine itself to the mere listing of the ten fundamentals, instead, the significance of the daśatattva is highlighted. Pronounced skill in the ten fundamentals is established as the crucial criterion for legitimation as ācārya. Under threat of devastating karmic effects, potential impostors are emphatically exhorted not to just pretend proficiency in the daśatattva:\textsuperscript{132}

People who, without a thorough knowledge of these items, assert “I am a teacher of the secret mantra” (gsangs sngags smras ba po), [and] who with such self-conceit (nga rgyal: abhimāna) explain the secret mantra, are samaya breakers, who are lost in this life and in future lives, because of the breach [of the samaya], they will be caught up by Māra after death, and go to hell.

\textit{d) Vajrārallitantra}\textsuperscript{133}

In the \textit{Vajrārallitantra}, with some probability a quite ancient scriptural text, again to be grouped among the Higher Yogatantras, the ten fundamentals are referred to once more in the context of sketching the profile of an ideal officiant. The respective verses furnish another variant of the widely cited passage of the Māyājālatantra\textsuperscript{134}. In this context, the relevant verses are sort of

\begin{verbatim}
132 Vajrārallitantra (P fol. 319b4–6, D fol 58a2–3):
  yang dag de nyid dngos po mi shes par ||
  gsang sngags smra ba po yin zhes brjod pa ||
  de dag mngon pa'i nga rgyal gsang sngags cho ga 'chad ||
  de ni dam nyams 'di dang pha rol brlag ||
  nyams pas bdud kyis bzung nas shi nas dmyal bar 'gro ||

133 P 65, D 426. The meaning of vajrāralli remains slightly obscure, having the meaning of “vajra play” or the like. The term is to be found for instance in Vasantatilaka vers 9.6, in the Balimālikā (om vajrāralli) and in the ninth chapter of the Caryāmelāpakapradīpa (sarvatathātagārālli).

134 See above under 2.1.1.B.
\end{verbatim}
split, in that the first half-stanza, and thus some of the characteristics that are usually supposed to qualify the ācārya are applied to the obligation of the śiṣya:135

After that, he pronounces the obligation of the student (slob ma ’i dam tshig: śisyasamaya). Here, in this tantra it (the obligation of the student) is proclaimed [as follows]: He should be disciplined, intelligent, and forbearing, gentle, devoid of hypocrisy, respectful towards the guru, and compassionate.

After that, the characteristic[s] of an ācārya shall be proclaimed: He should be skilful in the practice of mantra and tantra, compassionate, educated in śāstra, possessed of a thorough knowledge of the ten fundamentals and knowledgeable in drawing the maṇḍala.

e) Vajramālā

The Vajramālā is regarded as an explanation tantra relating to the Guhyasamājatantra, frequently associated with the Ārya school of Guhyasamāja exegesis, mainly due to the fact that the scripture contains several references to the five stages (pañcakrama) as

135 Vajrārallitantra (P fol. 159b3–4, D fol. 172b1–3):

\begin{verbatim}
de nas slob ma ’i dam tshig bka ’stsal pa ∥
dul byed blo dang ldan pa dang ∥
bzod ldan dal ba mi slu ba ∥
bla mar gus shing snying rje ldan ∥
rgyud [D, rgyu P] ni ’dir ni rab tu bsngags [D, sngags P] ∥
de nas slob dpon gyi mtshan nyid bka ’stsal pa ∥
sngags dang rgyud kyi sbyor ba shes [D, des P] ∥
snying rje ldan zhing bstan bsocos mkhas ∥
de nyid bcu ni yongs su shes ∥
dkyil ’khor bri ba ’i las la mkhas ∥
\end{verbatim}
Introductory Remarks on the daśatattva

postulated by Nāgārjuna. The ten fundamentals are referred to in the second chapter of the Vajramālā that is dedicated to the “examination of the officiant and the student, and consecration”:  

136 David Kittay (2011: 177–81) critically analyzes this classification as well as the theory of a later interpolation of text portions containing pañcakrama terminology as supported, for instance, by Yukei Matsunaga. Drawing a rather complex picture of the evolution of this scriptural text, Kittay conclusively sets forth that, from an exegetical point of view, the Vajramālā is not a homogenous scripture (Kittay 2011: 181–90).

137 Vajramālā (P fol. 232a8–b3, D fol. 271b1–4):

dpal ldan slob dpon zhes ni brjod \|
nang gi gsang dus la rab dga’ \|
phyi rol rnyan thos la spyod pa \|
de la’i man ngag rim pa yis \|
slob ma rnams la rjes su bslab \|
de ni ston par yongs su gsungs \|
de skad smras pa de bzhin byed \|
rtog pa rnams dang dkyil ’khor tshogs \|
dam pa’i don gyi bya ba dang \|
slar yang snang ba gsum dang ni \|
rlal ’byor mchog gi spyod pa la \|
slob cing gzhan yang slob tu ’jug \|
de ni slob dpon zhes bya’o \|
de nyid bcu ni yongs shes nas \|
dkyil ’khor la sogs bya ba shes \|
slob ma rjes su nus pa dang \|
gsang ba’i dbang ni bskur ba dang \|
shes rab snying rje yang dag ldan \|
rgyud kyi man ngag la mi ’jigs \|
zab cing rgya cher yang dag ldan \|
rdog rje sems dpa’ gnyis pa mchog ◼
He is addressed as “glorious master”. Inwardly, he rejoices in the Secret Assembly.

Outwardly, his conduct [complies with the ethical standards] of the śrāvakas. Employing progressive instructions of this sort, he trains students accordingly. He sets forth (yongs su gsungs pa: paribhāṣita) the teachings.

He suits the action to the word. Imagined and [actually performed] feast maṇḍala,

the actions of the ultimate truth, and furthermore, the three lights (snang ba gsum: āloktraya).

Himself a versed practitioner of supreme yoga, he also introduces others into the training.

Such a [person] is called officiant. Having apprehended the ten fundamentals and thus being familiar with the tasks [involved with rituals] starting with the maṇḍala,

the officiant instructs the student and grants the secret consecration.

Suffused with wisdom and compassion, he is fearless with regard to the instructions of tantra.

Profound and vast (zab cing rgya che: gambhīrodāra), he is a second supreme Vajrasattva.

f) Ṛkṣita

The Ṛkṣita is a scriptural text belonging to the Yoginītantra or Yoganiruttaratrantra class and is regarded as an

---

138 For this frequently recurring terminological pair, cf. also notes 316 and 991.

139 Cf. Ṛkṣita (P fol. 289b2–3, D fol. 54b3–4):

\[
\begin{align*}
\text{rnal 'byor ma yi rdo rje gur} & \| \\
\text{rnal 'byor ma yi rgyud ces bshad} & \|
\end{align*}
\]
Introductory Remarks on the daśatattva

explanation tantra (vyākhyaśtantra) of the Hevajratantra. While the Sanskrit original of the tantra itself is not available, there is a Sanskrit manuscript extant of Mahāmati’s commentary, the translation of which is also included in the bsTan-‘gyur. Moreover, there are also Sanskrit manuscripts available of exegetical works relating to the Daśākīvraṇāpañjararatana that are not included in the Tibetan canon. The daśatattva is referred to in the 8th pātala which deals with “the practice of miscellaneous rites and burnt oblations” (las sna tshogs kyi sbyor ba dang sbyin sregs gi le’u ste brgyad pa’o), once again in the context of the description of an ideal vajra master. As is the case quite frequently, the ten fundamentals are mentioned as one of a couple of other desired or required qualities and qualifications. While the text explicitly states that there are daśatattva (de nyid bcu), only seven categories are enumerated, while the remaining categories seem to be taken for granted. The fundamentals that are explicitly mentioned are sbyin sreg (homa), the burnt oblation, dkyil ’khor (maṇḍala), sngags (mantra), rab gnas (pratiṣṭhā), divine installation (of images etc.), gtor ma (bali), ritual food offering, pha rol son (visarjana), the request to go the Buddha realms and to come back upon the yogin’s request. With some probability, these seven categories form part of a list that would be classified, according to the distinction given in the Vajraḥ rarityāmāṅkara, as ten exoteric fundamentals (*bāhyadaśatattva).¹⁴⁰

¹⁴⁰ Daśākīvraṇāpañjararatana (P fol. 283a2–5, D fol. 49a5–7):

```plaintext
de nas rdo rje slob dpon gyi ||
mtshan nyid yang dag rab bshad bya ||
de yis nye bar bsten pa’i sngags ||
sgrub pa po yis nges par ’grub ||
dal zing zab mo’i chos dang ldan ||
rig pa kun la mkhas dang bcas ||
sbyin sreg dkyil ’khor sngags shes zhin ||
rab gnas gtor ma’i pha rol son ||
```
Hereafter, the characteristics of a vajra master have to be stated. He guides the mantra practitioner, who closely relies [upon him], towards true accomplishment. He is endowed with the profound doctrine that is gentle, is possessed of insight (rig pa: vidyā) in every respect, has a thorough knowledge of the ten fundamentals [such as] burnt offering (sbyin sreg: homa), maṇḍala, mantra, divine installation [of images etc.] (rab gnas: pratiṣṭhā), bali offering, the request to return. He is a protector [from falling off to] śrāvaka practice, holds the stages of practice of the mantra[-naya] in esteem, his attractive appearance is pleasurable to look at. He is [skilled in] drawing the maṇḍala, and [capable of performing] mantra repetition. He has overcome the root downfalls (rtsa ba’i ltung ba: mūlāpatti). Employing the practice of protecting [both], the [policy of] mantra (i.e. he adheres to the mantranaya) and the body (i.e. he does not harm sentient beings), he promotes the happiness of sentient beings.

141 Literally: a protector of the śrāvaka practice (nyan thos spyod pa srung ba po). However, more plausible in the given context is the protection from falling off to the latter which is regarded as tantamount to a loss of bodhicitta.
g) Catuspīṭhatantra

The Catuspīṭhatantra\textsuperscript{142} also addresses the question of the distinctive features of an officiant under indication of the ten fundamentals: \textsuperscript{143} 

He speaks the truth, [observes] non-violence, his mind is committed to compassion; 

having generated an equanimous attitude, he is a protector of beings; he thoroughly 

knows the ten topics—such a man is called an officiant.

2.1.2. The daśatattva in non-scriptural Texts

In this section, we have to distinguish between exegetical works which merely mention the ten fundamentals and treatises dedicated to the discussion of the daśatattva.

2.1.2.1. Texts referring to the daśatattva

a) Gurupaṃcāśikā\textsuperscript{144}

The above pieces of scriptural evidence clearly suggest that the ten fundamentals are of importance in the context of a portrayal of an

\begin{enumerate}
\item[	extsuperscript{142}] A translation of selected chapters of the Catuspīṭhatantra along with a comprehensive introduction is provided by Péter Szántó (2012).
\item[	extsuperscript{143}] Translated by Péter Szántó (Szántó 2012: 425). Catuspīṭhatantra 4.1.8 (Szántó 2012: 193):
\begin{itemize}
\item[	extsuperscript{144}] The Gurupaṃcāśikā has also been edited by Pandey (1997) in the Baudhālaghugranthasamgraha. Also cf. e.g. Lessing & Wayman P 272; Vimalaprabhā ad Kālacakratantra 3.3 (Upādhyaya et. al. 1986–94: ii, 5); GGCW iii, fol. 185b1–2; Garry (1999: 132). Peter Szántó discovered another manuscript of the Gurupaṃcāśikā, see Szántó 2013.
ideal officiant. Without exception, they are referred to in their capacity as indispensable qualifications for a person who functions as tantric officiant. For these purposes, many of the exegetical works under consideration produce variants of the stereotyped description\(^1\) provided in the *Gurupaṅcāśikā* apparently drawn from the *Māyājālatantra* as scriptural source:\(^2\)

The officiant should be reliable, disciplined, intelligent, forbearing, sincere, devoid of hypocrisy, skillful in the practice of mantra and tantra, compassionate, educated in śāstra, possessed of a thorough knowledge of the ten fundamentals, knowledgeable in drawing the maṇḍala, proficient in expounding the Mantra, having his sense faculties under control.

In most of the above examples, these verses are taken as criteria to examine a potential officiant. However, as we observed in the *Vajrārallitantra*, there are also variants adapted to the investiga-

\(^1\) Francesco Sferra refers to the formulaic description of the qualities of a master in the context of scriptures and exegetical works of the Kālacakra tradition (Sferra 2011: 274): “Thus far there is not much difference between the LKCT-VP and what we read in the *Guhyasiddhi* and in other works. In LKCT 3.2–3 no mention is made of his cultural skills, whereas the VP does refer to them (vol. 2, P 5), also by quoting stanzas 8 and 9 of the *Gurupaṅcāśikā*; these concern the ritual (daśatattva) and the Scriptures (the master is defined as śāstrakovida).”

\(^2\) Cf. Levi 1929: 260:

\[
\begin{align*}
dhīro vinīto matimān kṣamavān ērkavo 'ṣaṭhah | \\
manトラtantraprayogajñānāh kṛpāh śāstrakovidaḥ || 8 \\
daśatattvaparijñātā maṇḍalalekhyakarmavit | \\
mantravācyākhyākrēd 'cāryah prasannaḥ syāt jītendriyāḥ || 9 \\
\end{align*}
\]

Cf. also Pandey (1997: 35). For the corresponding passage in the *Māyājālatantra*, see introduction 1.1.B.

Variants of these two stanzas without specification of the individual tattvas occur in Vimalagupta’s *Śrīguhyasamājālaṃkāra* (D fol. 72b5–6) as well as in the *Sarvabuddhasamāyogadākinijālaśamvaratantrārthaśikā* (D fol. 343a4–5).
tion of the student. This is, for instance, the case in the eighth chapter of the *Saṃvarodayatantra*, where the first two *pāda* are being applied to the *śiṣya*, whereas the fourth *pāda* refers to the *ācārya*.\footnote{Samvarodayatantra 8.8cd (Tsuda 1974: 125).}

\textbf{b) *Gurvārādhanapañjikā*}

The *Gurvārādhanapañjikā*, an anonymous commentary to the *Gurupañcāśikā*,\footnote{Samvarodayatantra 8.2ab (Tsuda 1974: 124).} provides a particularly comprehensive explanation of the ten fundamentals.

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\footnote{Proceeding from Gzhon-nu-dpal’s mentioning his Sanskrit teacher Vanarata in the colophon of the Tibetan translation, Péter Szántó (2013: 444, fn. 4) remarks that “it is not unreasonable to suspect that the otherwise anonymous commentary came form the circle of Vanaratna”.

\footnote{Gurvārādhanapañjikā (P fols. 11a2–12a2, D fol. 20a3–b2): slar yang slob dpon gyi khyad par bstan pa’i phyir | de nyid bcu zhes bya ba la sogs pa gsungs te | bcu ni rab tu grags pa’i grangs te bygrang ba la ’jug go | de nyid ni phyin ci ma log pa’i rang bzhin no | de nams de nyid kyang yin la bcu yang yin pas na bcu’i grangs su ’chad pa’i de nyid dag ni da nyid bcu’o | de nyid bcu po daq kyang dkyil ’khor dang | ting nge ’dzin dang | phyag rgya dang | sngags dang | stang stabs dang | ’dag stangs dang | bzlas pa dang | spyin sreg dang | mchod pa’i las la shyor ba dang | slar bsdu ba dag go | dkyil ’khor yang rnam pa gsum ste | sku’i dkyil ’khor dang | gsung gi dkyil ’khor dang | thugs’ki dkyil ’khor ro | ting nge ’dzin ni rnam pa gsum ste | dang po shyor ba dang | dkyil ’khor rgyal po mchog dang | las rgyal po mchog rnams ngo bo nyid dang | longs spyod rdzogs pa dang sprul pa’i sku’i dbye bas so | phyag rgya ni rnam pa gnyis te | lag pa’i phyag rgya dang | yid kyi sku’i phyag rgya’o | sngags ni bshad zin to | stang stabs ni rnam pa mang ste | bung ba’i dra ba la sogs pa’o | ’dag stangs ni mdo bsdu na rnam pa bzhis te | padma’i ’dag stangs dang rdo rje’i ’dag stangs dang sms pa’i ’dag stangs dang kho bo’i ’dag stangs so | bzlas pa ni rnam pa bzhis te | kho bo’i ’dag stangs so | bzlas pa ni rnam pa bzhis ste | kho bo’i bzlas pa dang rdo rje’i bzlas pa dang spro ba’i bzlas pa dang ’gog pa’i bzlas pa’o | sbyin sreg ni rnam pa bzhis ste | zhi ba dang rgyas pa dang dbang dang mgon spyod do | mchod pa’i las la shyor ba ni | phyi nang gsangs ba’i mchod pa’i na tan la rab tu shyor ba’o | slar sdu ba ni rnam pa gnyis te | ye shes kyi dkyil ’khor gshlegs su gsal ba dang dam tshig gi dkyil ’khor bsdu ba’o | de nyid bcu po rnam yongs su shes shing khong du chud pas ni de nyid bcu ni yongs su shes pa’o.}
In order to explain once more the distinctive qualities of the master, he says the **ten fundamentals** etc. In that [the number] **ten** is a very notable figure, it is applied to the enumeration. **Fundamental** is by nature undistorted. Since these are fundamentals and in that there are ten of them, the fundamentals declared to be ten by number are the ten fundamentals. The ten fundamentals are maṇḍala, and mental composure, and mudrā, and mantra, and stance, and seated posture, repetition (b扎 la: jāpa), and burnt offering (sbyin bsreg: homa), and worship (mchod pa: pūjā), and application of activity (las la sbyor ba: karmaṣṭhā), and the concluding acts (slar sdud: upaṃśhṛṭī). maṇḍala is of three kinds: body maṇḍala, speech maṇḍala, and mind maṇḍala. Mental composure is [also] of three kinds: preliminary practice (dang sbyor ba: ādiyogasamādhi), paramount king of the maṇḍala (dkyil 'khor rgyal po mchog: maṇḍalarājāgrisamādhi), and the paramount king of activity (las rgyal po mchog: karmarājāgrisamādhi), distinguished in terms of svabhāvikā (ngo bo nyid), sambhogakāya (longs spyod rdzogs pa) and nirmāṇakāya (sprul pa'i sku). Mudrā is twofold: gestural and the mentally [generated] physical mudrā. Mantra is instruction. Stance is manifold, starting with *ālīḍha* and so forth. In short, sitting posture is fourfold: lotus seat, vajra seat, mind seat, and wrathful seat. Repetition is of four kinds: wrathful repetition, vajra repetition, emanating repetition and withdrawing repetition. Homa is fourfold: appeasing, prospering, subduing and lethal magic activity. Acts of worship are techniques for the practice of outer, inner and secret worship. Concluding acts are twofold, the dismissal of the jiñānacakra and the retraction of the samayacakra.

**Knowledgeable with regard to the ten fundamentals**, in that one fathoms [them], one is knowlegeable with regard to the ten fundamentals.
c) Śrīsaṃpuṭatantrarajaṭīkāmnāyamañjarī

As is the case in the Vajraḥṛdayālaṃkāratantra, the Śrīsaṃpuṭatantrarājaṭīkāmnāyamañjarī of Abhayākaragupta provides two sets of ten fundamentals roughly analogous to those given in the Vajraḥṛdayālaṃkāratantra. Although not explicitly designated as such, the distinction made is analogous to the classification into esoteric (*guhyadaśatattva) and exoteric fundamentals (*bāhyadaśatattva) established in the Vajraḥṛdayālaṃkāratantra. However, the composition of the lists displays several differences.\footnote{Śrīsaṃpuṭatantrarajaṭīkāmnāyamañjarī (P fol. 67b4–5, D fol. 60a3–4):}

\begin{verbatim}
    dkyil 'khor rang gi ting 'dzin dang ||
    phyag rgya byed pa gdan dang ni ||
    bzas pa sbyin sreg de bzhin mchod ||
    las kyi sbyor ba nye bar sdud ||
    ces pa dang ||
    srung ba dbang bskur gtor ma bzas pa dbye ||
    phyir zlog dag dang dkyil 'khor sgrub thabs dang ||
    btsan thabs sbyor ba gshegs su gsol ba'o ||
    zhes pa de nyid bcu rnams su ni bshad | de rnams ni skabs ji lta bar 'chad par 'gyur ro ||
\end{verbatim}

manḍala and personal mental composure (rang gi ting 'dzin: svasamādhi), mudrā, stance and seated posture, mantra repetition (bzas pa: jāpa), burnt offering (sbyin sreg: homa), worship, application of activities, concluding acts (nye bar sdud: upasamhrīti) as well as protection (rakṣā), consecration, bali, mantra repetition, unlocking of the protective hemispheres, separation (dbye: bheda), the two repellants, generation of the manḍala (dkyiḷ khor sgrub thabs: maṇḍalasādhana), and enforcement practice (btsan thabs: hatha). These are supposed to be set forth according to the occasion.
While in the Vajrahrdayālamkāratantra the secret consecration and the prajñājñāna consecration occur as two fundamentals in their own right, in the Śrīsāṃpuṭatantrarājaṭīkāmnāyamaṇjarī consecration represents a single collective category (dbang: seka). Compared with the Daśatattvasaṃgraha, we also note a number of differences: First of all, there are terminological variants of differing value: puṭodghāta is referred to as dbye, which probably renders Sanskrit *bheda, whereas btsan thabs appears to be an alternative rendering for haṭha. As we might expect, we have mandalasāḍhana instead of cakra as a particularity of Kṣitigarbha’s manual. Unlike the Śrīsāṃpuṭatantrarājaṭīkāmnāyamaṇjarī, the Daśatattvasaṃgraha establishes two separate fundamentals in terms of guhya and prajñājñāna consecration. Finally, Abhayākaragupta’s work has dismissal (visarjana: gshegs su gsol ba) as tenth fundamental.

d) Alaṁkakalaśa’s Śrīvajramālāmahāyogatantrraṭīkāgambhīrārthadīpikā

Alaṁkakalaśa’s commentary to the Vajramālā, the Vajramālāmahāyogatantraṭīkāgambhīrārthadīpikā is unfortunately incomplete and encompasses only 44 of the 68 chapters. This extensive commentarial treatise appertains to the exegetical literature of the Ārya school. To judge from Alaṁkakalaśa’s commentary, the ācāryaparīkṣā is to be understood not so much as critical examination of the master as to whether he complies with a predefined list of characteristics, but rather in the sense of a recollection of his virtues in terms of the qualities of a Buddha. The wording of the passage obviously suggests the juxtaposition of the officiant with the Buddha: Several of the features mentioned are recognized as characteristics of a Buddha (such as the terminological twin epithet gambhīrodāra), moreover, the ācārya is explicitly claimed to be “adorned with all characteristics and minor marks”:¹⁵²

¹⁵² P fol. 171b5–8, D fol 212a3–6:
For that reason, the guru has to be paid reverence respectfully. He has received consecration, has insight into reality, is intelligent and compassionate, profound and vast (zab cing rgya che: gambhīrodāra). He is unblemished [and] has completely overcome faults and impediments. He has realised a fortunate body adorned with all characteristics (mtshan: lakṣana) and minor marks (dpe byad: anuvyañja-na) [of a Buddha]. He is totally (geig tu) [absorbed] in the joy (dga’ ba: ānanda) that is passion par excellence (chags pa che: mahārāga). He has completely abandoned envy with regard to [sense] objects, is mindful, and always joyful. He is born from the womb of a yoginī, and, having left behind the Hīnayāna, he is exclusively devoted to the Mahāyāna. A guru who is endowed with qualities of this kind, has to be revered by the student.

de phyir yang dag bla ma ni ||
rab tu gus pas bsnyen bkur bya ||
 dbskur thob cing de nyid shes ||
blo ldan snying rje’i bdag nyid can ||
zab cing rgya che dri ma med ||
gnod dang ’she ba nram par spangs ||
bskal bzang [D, bzang P] lus ni rdzogs pa dang ||
mtshan dang dpe byad nram par brgyan ||
chags pa che la gcig tu dga’ ||
yul la phrag dog nram par spangs ||
bag yod rtag tu dga’ ba dang ||
rnal ’byor ma yi mngal nas skyes ||
rdor rje theg la gcig tu mos ||
theq pa dman [D, sman P] la rgyab kyis phyogs ||
de la sogs pa’i yon tan ldan ||
bla ma slob mas bsnyen bkur bya ||
According to Alamkakalaśa’s explanation of this passage in his extensive commentary, *de nyid shes* (*tattvavit*)—a qualification that occurs frequently in this context—is to be understood as “knowing reality”, but in the sense of knowing the ten fundamentals:¹⁵³

What should the *guru* be like? In order to [reply to this question], it reads “**having received consecration**”, consecration is obtained from a guru endowed with perfect qualities. *Tattva*, the thorough knowledge of the ten fundamentals, as follows: maṇḍala, mental composure (*ting ’dzin: samādhi*), [ritual] gestures (*phyag rgya: mudrā*), mantra,¹⁵⁴ [dancing] postures (*byed pa: karana*),¹⁵⁵ sitting positions (*gdan: āsana*), repetition (*bzlas pa: jāpa*), burnt offering (*sbyin sreg: homa*), as well as the application of [activities in terms of ritual] gestures [and] mantra, and the mantras and activities [forming part of] the concluding acts (*nyer bsdu: upasamhṛti*).

At first sight, this list does not appear familiar, but looking at it somewhat closer, we find that it parallels the standard list given in

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¹⁵³ P fols. 41b8–42a2, D fol. 35b5–7: bla ma ji lta bu zhe na | de ’i phyir dbang bskur thob cing zhes bya ba gsungs te | mtshan nyid phun sum tshogs pa dang ldan pa ’i bla ma las dbang bskur ba thob pa ’o | de nyid ces bya ba ni | de kho na nyid beu yongs su shes pa ste | ji skad du |

  dkyil ’khor dang ni ting ’dzin phyag rgya dang ||

  sngags dang byed pa gdan dang bzlas pa dang ||

  sbyin sreg dang ni phyag rgya sngags la sbyor ||

  *nyer bsdu sngags las de nyid bcur ni brjod* ||

  ces gsungs so ||

¹⁵⁴ At first glance, I considered an emendation of *sngags dang* to *stangs stabs*, however, the reading *sngags dang byed pa* is supported by the parallel in Bhavyakīrti’s *Prakāśikā* (P 2658, D 1793), see 2.1.2.1.E.

¹⁵⁵ The rendering of “[dancing] postures” for *byed pa* (*karaṇa*) is drawn from Szántó (2012: 426). The Tibetan term appears to be used as synonym for *stang stabs*. 
the Māyājālatantra as well as the *hāhyadaśatattva given in the Vajrahrdayālaṃkāratantra respectively. The prima facie discrepancies are mainly a matter of terminology or translation conventions (gdan instead of the more common term ’dug stangs for āsana, seated posture, and nyer bsdu as the Tibetan equivalent of upasaṃhṛti, the concluding acts, rather than slar sdud), or result from a more explicit terminology, as probably the case with phyag rgya sngags la sbyor that corresponds to las la sbyor (mudrā and mantra being conceived of as aspects of las, ritual activities). Moreover, mchod pa (pūjā) as the fundamental to follow sbyin sreg (homa) in the Māyājāla list is missing here.

e) Bhavyakīrti’s Pradīpoddyotanābhisaṃdhiprakāśikā

Bhavyakīrti,156 the author of a sub-commentary to Pradīpoddyotana, the Pradīpoddyotanābhisaṃdhiprakāśikā belongs to the Ārya school of Guhysamāja exegesis.157 Tōru Tomabechi finds that “Bhavyakīrti and his works remain largely unknown to modern scholarship”158 and suggests a rough dating “later than the second half of the tenth century”.159 The list of daśatattva presented in this extensive work is virtually identical with that provided in Alamkakalasha’s commentary to the Vajramālā.160

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156 Péter Szántó reasons that there are at least two Bhavyakīrtis (Szántó 2012: 43).
157 Note that the PTT catalogue indicates Āryadeva as co-author.
158 Tomabechi (2016: 82).
159 Tomabechi (2016: 83).
160 Abhisamdhiprakāśikā (D fol. 192b5–6):

```
de nyid bcu ni yongs shes pa ||
dkyil ’khor bri la ni mkhas ||
zhes ’byung ngo ||
dkyil ’khor dang ni ting ’dzin phyag rgya dang ||
sngags dang byed pa stangs stabs bzlas sbyin sreg ||
phyag rgya sngags dang nges spyir bsdu ba ni ||
```
As it has been said—

[He should be] possessed of a thorough knowledge of the ten fundamentals and knowledgeable in drawing the maṇḍala.

[The ten fundamentals] have been stated as follows—

maṇḍala, mental composure (ting ‘dzin: samādhi), [ritual] gestures (phyag rgya: mudrā), mantra, dancing [postures] (byed pa: karāṇa), postures (stangs stabs)\(^{161}\), repetition (bzlas pa: jāpa), burnt offering (sbyin sreg: homa), as well as [the application of activities in terms of ritual] gestures [and] mantra, and the concluding acts (nges spyīr bsdu ba: upasaṃhṛti)\(^{162}\).

The fact that both Bhavyakārti and Aḷaṃkakālaśa cite practically the same list of exoteric ten fundamentals (according to the classification of the Vajraṛdayālāṃkāratantra) may suggest that it functions as the standard set of daśatattva for the Ārya exegetical school.

f) Vaidyapāda’s Guhyasamājamaṇḍalopāyikāṭikā

This work has already been mentioned above as the more ancient of the two commentaries on the Maṇḍalavidhi. In this work, Vaidyapāda does not provide a complete list of the daśatattva, but proceeding from a list with a fixed numbering of the ten fundamentals, he structures parts of the Maṇḍalavidhi in terms of the daśatattva. For instance, he refers to the secret consecration as

\[
\begin{align*}
de \text{nyid bcu ni sngags kyi tshul las so} & \| \hphantom{x} \\
\text{zhes } \text{byung ngo} & \|
\end{align*}
\]

\(^{161}\) While there is no rendering for “sitting position” (such as ’dug stangs oder gdan), we have the synonymous renderings byed pa and stangs stabs “[dancing] postures” (Szántó 2012: 426).

\(^{162}\) nges spyīr bsdu ba appears to be the equivalent of nyer bsdu (upasaṃhṛti) in the Tibetan translation of Aḷaṃkakālaśa’s list.
the ‘third fundamental’, to then proceed with the ‘fourth fundamental’, namely the \textit{prajñājñāna} consecration:\footnote{\textit{Maṇḍalopāyikāṭīkā} (P fol. 539a3, D fol. 211a2–3): \textit{de kho na nyid gsum pa’o || da ni de kho na bzhī pa shes rab ye shes kyi dbang bskur ba gsungs pa ||}}

This is the third fundamental. Now, he explains the \textit{prajñājñāna} consecration as the fourth fundamental.

Further, the procedure of accomplishing the maṇḍala (\textit{maṇḍalasādhana: dkyil ’khor gyi bsgrub pa}) is said to be the ‘ninth fundamental’:\footnote{\textit{Maṇḍalopāyikāṭīkā} (P fol. 535b7–8, D fol. 208b3): \textit{da ni de la de kho na nyid dgu pa slob dpon la sogs pa’<i>[om. P] las dkyil ’khor gyi bsgrub pa la sogs pa [D, su P] gsungs pa ||}}

Now, he explains the ninth fundamental, the duties of an officiant starting with the procedure of accomplishing the maṇḍala.

Vaidyapāda’s reference to the ‘tenth fundamental’ proceeding from \textit{Maṇḍalavidhi} 355\footnote{\textit{Maṇḍalavidhi} 355 (A fol. 15b1, B fols. 21a2, ed. Bahulkar 40.3–4): \textit{cakraṃ samliśhya samyak prāk pratiśṭhāyāṃ tv ayam vidhīḥ || pratiṃpustakādīnāṃ pauruśāntas tu sekataḥ ||}}} remains somewhat obscure to me.\footnote{\textit{Maṇḍalopāyikāṭīkā} (P fol. 537a4, D fol. 209b3): \textit{da ni de kho na nyid bcu pa [D, bcus P] glegs bam la sogs pas bskor ba’i cho ga slob dpon las gsungs pa ||}}

Now, the officiant explains the tenth fundamental, the ritual of circumambulation (\textit{bskor ba}) by means of books, etc.

The term \textit{bskor ba} does not occur in the \textit{mūla} verse, however, \textit{sekataḥ} in \textit{pāda} d might suggest that \textit{bskor ba} is a corruption for \textit{bskur ba}, and it is the consecration by means of images and books in the end of the sequence of the \textit{vidyā}-consecrations that Vaidyapāda refers to.\footnote{This alternative seems to be supported by Vaidyapāda’s explanation of the term \textit{pauruśāntas} in 355d (D fol. 209b4):}

\begin{align*}
\textit{Maṇḍalopāyikāṭīkā} & (P fol. 539a3, D fol. 211a2–3): \textit{de kho na nyid gsum pa’o || da ni de kho na bzhī pa shes rab ye shes kyi dbang bskur ba gsungs pa ||} \\
\textit{Maṇḍalopāyikāṭīkā} & (P fol. 535b7–8, D fol. 208b3): \textit{da ni de la de kho na nyid dgu pa slob dpon la sogs pa’<i>[om. P] las dkyil ’khor gyi bsgrub pa la sogs pa [D, su P] gsungs pa ||} \\
\textit{Maṇḍalavidhi} & 355 (A fol. 15b1, B fols. 21a2, ed. Bahulkar 40.3–4): \textit{cakraṃ samliśhya samyak prāk pratiśṭhāyāṃ tv ayam vidhīḥ || pratiṃpustakādīnāṃ pauruśāntas tu sekataḥ ||} \\
\textit{Maṇḍalopāyikāṭīkā} & (P fol. 537a4, D fol. 209b3): \textit{da ni de kho na nyid bcu pa [D, bcus P] glegs bam la sogs pas bskor ba’i cho ga slob dpon las gsungs pa ||} \\
\end{align*}
with this rather specialised meaning as 10th fundamental besides the secret and the prajñāpjñāna consecration as third-cum-fourth fundamental. Alternatively, it might be pratiṣṭhā (Maṇḍalavidhi 355b) that Vaidyapāda claims to be the tenth fundamental, a term that is also counted among the *guhyadaśatattva in the Vajra-hṛdayālaṃkāratantra.

Vaidyapāda’s reference to the Daśatattva is of major importance for our purposes with regard to two aspects. Proceeding from the observation that the author, as a foremost exponent of the exegetical school following Jñānapāda, takes for granted a particular list of *guhyadaśatattva, we may assume that precisely this list has been well established from the very beginnings of this exegetical tradition. Further, we are in the position to state with certainty that, at least with regard to one tattva, Kṣitigarbha’s list does not agree with that of Vaidyapāda. The latter indicates as final tattva the accomplishment of the maṇḍala (maṇḍalasādhana), while the extensive chapter on cakra has been defined above as a prominent feature of the Daśatattvasaṃgraha. Although Vaidyapāda’s numbering is somewhat different, the fundamentals he indicates agree with the list presented as *guhyadaśatattva in the Vajraḥṛdayālaṃkāratantra (where pratiṣṭhā is mentioned as the one before last, and maṇḍalasādhana as tenth fundamental; this may, however, be also the case for metrical reasons). The above fragmentary list may, with some probability, be supplemented (or even completed) resorting to other treatises authored by Vaidyapāda.


skyes bu byed mtha’ yan chad dbang ||
zhes pa ste chu nas rdo rje slob dpon gyi dbang yan chad ji ltar rigs mar bskur bar bya’o zhes so ||
g) **Vajragarbha’s Hevajratantrapiṇḍārthaḥśīkā**

In the first chapter of Vajragarbha’s commentarial work relating to the Hevajratantra, we find the often-quoted stanza from the Gurupañcāśikā referring to the ten fundamentals:

\[\text{daśatattvaparijñātā maṇḍalālekhyakarmavit} \]
\[\text{mantravyākhyākṛd ācāryaḥ prasannātmā jitendriyāḥ} \] 30

Note that Kṣitigarbha also uses the term *daśatattvaparijñātā* in the dedication of merit at the end of the Daśatattvasaṃgraha.

h) **Ānandagarbha’s Pratiṣṭhāvidhi**

Ānandagarbha’s scholarly reputation is mainly based upon his copious activity in the field of commentarial literature relating to the Yogatantras proper. Due to his expertise with regard to this stratum of Buddhist tantric literature, he is supposed to have been familiar with aspects of Buddhist Tantrism that scholars who were exclusively specialised in the Higher Yogatantras were no longer aware of. In his Pratiṣṭhāvidhi, Ānandagarbha, who also composed a commentary on the Māyājālatantra provides a list of the exoteric ten fundamentals that matches the *bāhyadaśatattva* indicated in that scripture. As is standard, the *daśatattva* is dealt with in the context of the qualities of a tantric officiant.170

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168 See above under 2.1.2.1.A.
170 Pratiṣṭhāvidhi (P fol. 150a1–2, D fol. 133a1–2):

\[\text{de la de nyid bcu po ni} \]
\[\text{dkyil 'khor dang ni ting 'dzin mchog} \]
\[\text{phyag lha stang stabs dang ni} \]
\[\text{bzlas brjod sbyin sreg de nyid mchod} \]
\[\text{las dang sbyor ba nyer bsdu ba} \]
\[\text{de nyid bcu zhes yongs su grags} \]
i) Candraprabha’s Pratiṣṭhāvidhi

We encounter the name Candraprabha as translator in the colophons of numerous tantric texts, mainly in the field of Kālacakra related literature. A Candraprabha is also the author of a Pratiṣṭhāvidhi as well as of the Aṣṭādaśapaṭalavyākhya, a commentary to the Uttaratantra. In the very outset of the Pratiṣṭhāvidhi, Candraprabha provides the standard list of daśatattva in accordance with the Māyājālatantra.

j) Bhavabatṭa’s Nibandha

The list of ten fundamentals occurring in Bhavabatṭa’s Nibandha ad Catuspīṭhatantra 4.1.8 is largely in accordance with the standard constellation given in the Māyājālatantra:

The maṇḍala, one’s own meditation (svasamādhiḥ), the gesture[s] (mudrā), the [dancing] postures (karaṇam), the

Note that the same list with minor variants (stang stabs bdun instead of stang stabs dag and the order of mchod pa and sbyin sreg) occurs in Ānandagarbha’s Sarvadurgatipariśodhanatejorāja tathāgatārhat samyak- saṃbuddhanīmakalpaṅkī (D fols. 50b7–51a1).

171 P 2712, D 1849.
172 Candraprabha’s Pratiṣṭhāvidhi (P fol. 306a6–7, D fol. 254a5–6):

   dkyil ’khor ni ting ’dzin’phyag rgya dang ||
   stang stabs ’dug stangs sbyin sreg dang ||
   sngags dang bzlas brjod mchod pa ’i las ||
   dgod pa dang ni bsdu ba ste ||
   de nyid bcu po shes pa yis ||


   maṇḍalam svasamādhiḥ ca mudrā karaṇam āsanam |
   japahomau tathā pūjā karmayogopasaṃbhṛtt
   iti daśatattvaparijñātā.

Translation by Péter Szántó (2012: 426), where the author also provides further references of daśatattva lists.
Introductory Remarks on the daśatattva

[yogic-]positions (āsanam), recitation (japa), the fire sacrifice (homa), worship (pūjā), the application of rituals (karmayoga), and concluding [rites] (upasamhṛti).

2.1.2.2. Treatises on the daśatattva

a) Vimalakīrti’s Daśatattva174/Ḍombipāda’s Daśatattva175

Although catalogued as two separate texts in the bsTan-'gyur, these two works titled Daśatattva are virtually two versions of one and the same text that display minor variants only. Here we come across the by no means unique phenomenon that a work of an unknown author—in this case Vimalakīrti—is later being ascribed to an exponent of the respective tradition, namely Ďombipāda.176 According to the historiographical literature of Tibetan origin, Ďombipāda—also referred to as Đombī, Đombipa or Đombī-Heruka—has numerous works in the field of Yoganiruttara commentarial literature, particularly relating to the Dākinīvajra-pañjaratantra.177 As already stated in part A of the introduction, according to the colophon, the Tibetan translation of the canonical version ascribed to Đombipāda was supervised by Điṇaṃkaraśrījñāna.178

174 P 2455, D 1323.
175 P 2358, D 1229.
176 Note that a parallel case is given with Jinasujayaśrīgupta’s Abhisekanirukti, which likewise occurs twice in the catalogues due to the ascription of the text to the author’s prominent teacher Ratnākaraśānti (see Isaacson 2010: 267, fn. 19).
177 Cf. e.g. Boord and Tsonawa (1999: 51). Professor Isaacson drew my attention to the fact that the Daśatattva is not the only work related to the Dākinīvajrapañjaratantra that has been later ascribed to Đombipāda (personal communication 11/2011).
178 Note that *Adhiśa’s translation is included in the Jo bo’i gsung cho gyi skor section of the bKa’-dams dpe-dkon-btus without a reference to Đombipāda’s authorship. In his Bka’ Babs Bdun Ldan (1983: 52) Tāranātha distinguishes two Dombipas ’Gos-lo-tsā-ba mentions a Đombipa among the teachers of *Adhiśa (Roerich 1976: 242, see also Chattopadhyaya 1996: 67)
Daśatattvasaṃgraha of Kṣitigarbha

In contrast, there is hardly any evidence in the Tibetan historiographical literature with regard to a scholar named Vimalakīrti. The fact that Tibetan exegetes like Grags-pa-rgyal-mtshan rely exclusively upon a Daśatattva ascribed to Dombipāda without even mentioning the existence of Vimalakīrti’s Daśatattva may even be interpreted in favour of Vimalakīrti’s authorship.179 To summarize, the two versions of the text in the Tibetan bsTan-’gyur are supposed to represent two translations of the same text, authored with some probability by Vimalakīrti.

As Vimalakīrti’s/Dombipāda’s Daśatattva explicitly relates to a Yoginītantra, it has to be classified as a Yoganiruttara class treatise. In the initial verses, the author claims that the Daśatattva is associated with the Hevajratantra, moreover, there is evidence—text-immanent as well as on the authority of Tibetan exegetes—that this treatise is associated with the Dākinīvajra-pañjaratantra.180 While in the text itself, there are no indications of the kind, the colophon of the version explicitly ascribed to Vimalakīrti asserts a dependence upon the Dākinīvajrapañjaratantra:181

The ten fundamentals [based upon] the instructions of the Dākinīvajrapañjaratantra have been accomplished by the major officiant (slob dpon chen po: mahācārya) Vimalakīrti. Mar-pa Chos-kyi-blo-gros [produced] the translation.

to whom Keith Dowman (1985: 59) refers as “a second Dombipa of less importance” who taught *Adhiśa.

179 However, this is not necessarily the case. Iain Sinclair drew my attention to the fact that, in case of ambiguity, there are also other criteria that lead Tibetan exegetes to attribute a given work to a particular author, such as affinity to one’s own lineage.

180 Grags-pa-rgyal-mtshan’s asserts that Dombipāda established his version of the Daśatattva “taking into consideration the Vajrapañjara”, gur gyi dgongs pa, details see below under 2.3.2.C.

181 P fol. 148b 3–4, D fol. 265b4: mkha’ ’gro ma rdo rje gur gyi man ngag de kho na nyid bcu pa zhes bya ba | slob dpon chen po dri med grags pas mdzad pa rdzogs so || mar pa chos kyi blo gros kyis bsgyur ba ||
Introductory Remarks on the daśatattva

Proceeding from the basic distinction defined in the Va- 
jrahrdayālaṃkāratantra, the incomplete list of fundamentals indicated in the Ąakīnivaśrapāṇjaratantra has been qualified as *bāhya (phyi). Vimalakīrti’s *guhyadaśatattva clearly does not agree with this list, but the terminology suggests that the individual fundamentals are drawn from precisely this tantra. Although this is not evident at first sight, the list of Daśatattva in these two works matches Kṣitigarbha’s list to a considerable extent.182

I prostrate respectfully to the Noble Heruka, and the guru.

I shall briefly outline the ten fundamentals stated in the He-
vajratantra: protection, consecration, bali, repetition, separ-
ation (bheda), the [two] repellants (phyir zlog pa: 
pratyaṅgire), the maṇḍalasādhanā (dkyil 'khor bsgrub pa), 
the threatening practice (bsdigs sbyor ba: tarjana), and 
dismissal (gshegs su gsol ba: visarjana)—these are the ten 
fundamentals stated by the Buddhas.

Several of the differences between Vimalakīrti’s list and that given 
in the Daśatattvasaṃgraha support the above assertion that 
Vimalakīrti draws on the Ąakīnivaśrapāṇjaratantra. First of all, 
the terminological peculiarities are in line with the terms used for 
the respective rituals in the vyākhyātantra: The ritual termed bheda 
(dgar) seems to be the equivalent of the ritual referred to as 
pujodghāṭa in the Daśatattvasaṃgraha (and likewise in

182 P fols. 41b7–42a1, D fol. 37a1–2:

dpal ldan he ru ka dang bla ma la ||
gus pas phyag byas dgyes pa’i rdo rje las ||
gsungs pa’i de kho na nyid bcu pa las ||
rm pa nges pa mdor bsdus nas bshad bya ||
bsrgun ba dbang bsbar gtar ma bzas dgar darg ||
phyir zlog pa dang dkyil ’khor bsgrub pa dang ||
bsdigs sbyor ba dang gshegs su gsol ba ste ||
de nyid bcu zhes sangs rgyas rmams kyis gsungs ||
Alaṃkāra’s Daśatattva and the Vajrahrdaya-laṃkāratantra). Moreover, Vimalakīrti’s description of this ritual displays striking parallels with the instructions given in the Daśākinīvajrapāñjaraṭantra. However, Vimalakīrti’s account is more concise, and—in contrast to the Daśatattvasaṃgraha and Alaṃkāra’s Daśatattva—there seems to be no equivalent for the sampuṣṭa (nor does the latter term occur in the description of the liberation ritual in the Daśākinīvajrapāñjaraṭantra). The fundamental that matches the ‘enforcement practice’ (haṭha) in Vimalakīrti’s list is bsdigs sbyor (tarjana or tarjani), a technical term that is also applied to a particular kind of mudrā, a threatening hand gesture. Moreover, unlike in the Daśatattvasaṃgraha and Vajrahrdaya-laṃkāratantra where there is one separate fundamental attributed to each, the guhyābhiṣeka and the prajñājñānābhiṣeka, Vimalakīrti establishes only one tattva for consecration (dbang: abhiṣeka) as a collective term for the whole series of consecrations without further specification. Notwithstanding terminological differences, there are distinct correspondences between this text and the Daśatattvasaṃgraha that shall be worked out in some more detail in the introduction of the individual fundamentals and the notes of the translation. From a chronological point of view—to judge from the provisional dating of the Daśatattvasaṃgraha and the biographical information gathered for Alaṃkāra—Vimalakīrti’s/Ḍombipāda’s Daśatattva seems to be the most ancient of the three

183 For the quotation and discussion of the respective passages in both texts, see 3.8. puṭodghāṭa: Unlocking the Protective (hemi-)sphere(s).

184 Note that the scriptural source for Vimalakīrti’s/Ḍombipāda’s Daśatattva, the Daśākinīvajrapāñjaraṭantra—though it functions as vyākhyātantra of the Hevajraṭantra where we find a series of four consecrations—appears to proceed from three consecrations only and is silent about a fourth. In the seventh chapter it says (P fol. 278b7, D fol. 45a1–2):

\[
\text{bum pa’i dbang ni dang po ste} \|
\]
\[
\text{gnyis pa la ni gsang ba’i dbang} \|
\]
\[
\text{gsum pa shes rab ye shes ste} \|
\]
\[
\text{ji lta las ni de bzhin gshegs} \|
\]
Introductory Remarks on the daśatattva

works under consideration that are dedicated to the discussion of the *guhyadaśatattva*. It is conceived as a concise manual of the ten fundamentals and presents the individual rituals in a rather essentialized form. Thus, in this respect, Vimalakīrti’s/Ḍombipāda’s Daśatattva differs considerably from both Kṣitigarbha’s Daśatattvasamgraha and Alamkāra’s Daśatattva.

b) Alamkāra’s Daśatattva

Kṣitigarbha’s Daśatattvasamgraha complies to a high degree with the lists of categories given in the Vajraḥdayālamkāratantra, and the Daśatattva authored by Vimalakīrti and Ṛombipāda respectively. However, the exposition of the ten fundamentals in Alamkāra’s Daśatattva displays the most striking parallels with Kṣitigarbha’s text, and, as set forth above, Kṣitigarbha is supposed to have borrowed large parts from this text.185 There are two lists given in Alamkāra’s text that are not completely identical. The first set occurs in the introductory verses that have already been discussed above:186

*[The ten fundamentals are:] protection (bsrung: rakṣā), the two repellants (phyir bzlog: pratyāṅgire), unlocking the protective (hemi-)sphere(s) (kha sbyar dbye: puṭodghāṭa), bali offering, consecration (ma),187 extraction of mantras

185 See above under 1.2.1.
186 Daśatattva (P fol. 281a1–2, D fol. 234a7):

\[
\begin{align*}
\text{bsrung dang phyir bzlog 'khor lo dang} & \parallel \\
\text{kha sbyar dbye dang gtor ma dang} & \parallel \\
\text{ma dang sngags btu [D., tu P] bzlas brjod dang} & \parallel \\
\text{drag po dkyil 'khor sgrub pa’o} & \parallel 
\end{align*}
\]

187 With some probability, the Tibetan expression ma refers to consecration. This assumption is supported by the fact that the fundamentals are discussed in the order indicated in this verse, and at the respective position, Alamkāra sets forth consecration. Since in Tibetan the particle ma is frequently used to denote the female aspect, ma in the sense of consecration might refer to the secret and the prajñā-jñāna consecration that involve a female consort. This
The daśatattva indicated at the end of the text immediately before the colophon seems to function as sort of a summary that deviates on some points from the terminology applied in the outset:\footnote{188}

Extraction of mantras, bali, protection, stabbing the kīla (phur bus gdab: kīlana), accomplishment of the maṇḍala ('khor lo sgrub: cakrasādhana), unlocking the conjoined halves, consecration (dbang bskur: abhiṣeka), and the two [repellants] known as pratyaṅgirā.

The order in which the categories are set forth matches that of the list given in the beginning, while the terminology Alamkāra uses in the explanation complies with the terminology applied in the final verses. In contrast to the Daśatattvasaṁgraha, abhiṣeka is taken as a single tattva—as is also the case with Vimalakīrti’s Daśatattva—while a separate fundamental is occupied by sngags btu ba (mantroddhāra), ‘extracting mantras’.\footnote{189}

\footnote{188} Daśatattva (P fol. 305b4, D fol. 253b5–6):

\begin{verbatim}
sngags btu ba dang gtor ma srung ||
phur bus gdab dang 'khor lo sgrub ||
kha sbyar dbye dang dbang bskur bzas ||
phyir bzlog pa ni gnyis su grags ||
\end{verbatim}

\footnote{189} In an appendix of their edition of the Vajrasattvanispādanāsūtra (Vajrasattvasādhana), a text that belongs to Ārya school of Guhyasamāja exegesis authored by Candrakīrti, Hong and Tomabechi provide an edition of a brief work dedicated to the extraction of mantras, the Mantroddhāra (Hong and Tomabechi 2009: xvii and pp. 85–92).
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Here, *pratyāṅgirā* is given in the dual form like in Kṣitigarbha’s text; the same applies to Vimalakīrti’s *Daśatattva*. The latter indicates *srg ba*, protection, as a separate *tattva*. Unlike Kṣitigarbha, Alaṃkāra obviously does not regard the secret and the *prajñājñāna* consecration as distinct categories that are predominant with regard to the remaining consecrations (for a more detailed discussion of this aspect, see 3.4.). In this respect, Alaṃkāra agrees with Vimalakīrti’s/Ḍombipāda’s Daśatattva, in which *dbang bskur* also occupies one *tattva* only. As far as Kṣitigarbha is concerned, he follows the *Vajrahrdayālamkāra-tantra*, where the secret and the *prajñājñāna* consecration are two distinct fundamentals. Extracting mantras, *sngags ’btu ba*, has no equivalent in Kṣitigarbha’s list.

2.2. The daśatattva as Qualifications of a vajrācārya

As can be seen from the above textual examples, the *daśatattva* is typically referred to as a standard set of qualifications of a tantric officiant, a vajrācārya. In many cases, the ten fundamentals are mentioned in the context of formalized portrayals of an ideal tantric officiant, indicating a couple of relevant skills and competencies as well as desired spiritual and ethical qualities. The fact that instructions of this kind are to be found quite frequently in scriptural and non-scriptural texts allows conclusions to be drawn regarding the outstanding significance of the guru-Śiṣya

---

190 *Daśatattvasamgraha* fol. 23r4: *gṛhyaprajñātmakau pradhānatvān nirdīṣṭau tāv eva tattvarūpeṇa pratipāditau |*. See also the introduction of the chapter on sekau.

191 *Vimalaprabhā* ad *Kālacakra-tantra* 3.3 (Upādhyaya et al. 1994: ii, 5) contains a nice definition of vajrācārya: *iha traidhātuke sattvārthaṃ pratī yasya kāyavāccittam abhedyaṃ vajravād ācarati, sa vajrācāryah sarvagah sarvajña eva | “In this system, somebody whose body, speech and mind are indestructible like a vajra, acts for the sake of the sentient beings in the three realms, is a vajrācārya, omnipresent [and] omniscient indeed.”*
relationship.\textsuperscript{192} The intactness of this relationship is crucial for the progress on the path, as Nāgabuddhi emphasizes in the \textit{Guhyasamājamaṇḍalopāyikā-vimśati-vidhi}.\textsuperscript{193}

Without a \textit{vajraguru}, one cannot obtain \textit{nirvāṇa}, in which there is elimination of all emotional afflictions and the peaceful stage that is irreversible.

While any other transgressions may be remedied by means of adequate methods of purification, the obligation (\textit{samaya: dam tshig}) with one’s \textit{guru} must by no means violated, and the harmful consequences of failure in this respect is a subject dilated upon in many tantric texts. To abide by Nāgabuddhi:

Or, someone who disparages the officiant, the guru who is equal to all Buddhas, will experience eternal suffering due to disrespect of all Buddhas.\textsuperscript{194}

The \textit{Catuspīṭhatantra} clearly emphasizes that the efforts of an aspirant who disrespects the master remain fruitless, pointing to the direct dependency of one’s practice upon the \textit{guru}.\textsuperscript{195}

\textsuperscript{192} A nice compilation of pertinent passages in scriptural and exegetical literature is to be found for instance in the \textit{Subhāṣītasamgraha} fs. 1–16 (Bendall 1903–4: 379–388).

\textsuperscript{193} \textit{Guhyasamājamaṇḍalopāyikā-vimśati-vidhi} 11 (Tanaka 2003: 213):

\begin{verbatim}
na vinā vajraguruṇā sarvakleśaprahānākam |
nirvāṇaḥ ca pādaṃ śāntam avaivarttikam āpnyāt ||
\end{verbatim}

\textsuperscript{194} \textit{Guhyasamājamaṇḍalopāyikā-vimśati-vidhi} 8 (Tanaka 2003: 212):

\begin{verbatim}
yo vāvamanyed ācāryaṃ sarvabuddhasaṃ gurum |
sarvabuddhāpamānena sa nityaṃ dukkhām āpnyāt ||
\end{verbatim}

\textsuperscript{195} Szántó 2012: 196–7:

\begin{verbatim}
na tu ācāryanindā vai svapne siddhi kadācana || 4.1.13 ||
ācāryasya guṇā grāhyā doṣā naiva kadācana |
mantramudrādyogasya taṣṭa mārgena sidhyate || 4.1.14 ||
\end{verbatim}

Translation by Péter Szántó (Szántó 2012: 430).

The \textit{Vajrapāññiguhyaśeśatantra} presents a similar statement (D fol. 78a4):
Verily, he who despises the officiant will never obtain accomplishment, [not even] in dreams. 4.1.13

The virtues of the officiant should be adopted, but never his faults. It is through (mārgena) him (tasya) that there is accomplishment in the application of spell[s], gesture[s], etc. 4.1.14

Remarkably, the texts furnish regularly in the immediate context of such admonishments the relevant criteria for assessing the integrity and the competence of an ācārya. Aspirants who are willing to engage in tantric practice are provided with a couple of directives in order to be in a position to examine a potential vajra master. The texts—scriptural and non-scriptural—match this need for guidelines: Not only do the texts emphasize the unequaled importance of the vajrācārya, but they also offer stereotyped descriptions of an ideal candidate to function as a preceptor on the tantric path. References to the daśatattva form an integral part of such portrayals.

The ten fundamentals as specified in the Daśatattvasamgraha, as well as those given in other texts, may be regarded as a set of core disciplines, heterogeneous with regard to application and function. While several tattva represent full-fledged ritual processes in their own right, there are also fundamentals confined to particular stages of a ritual or sādhana. Some of them are destined only for exceptional situations, as is the case with the two repellants (pratyaṅgire) or the rite of unlocking the protective (hemi-)sphere(s) (puṭodghātu), while others represent basics or mandatory preliminaries for regular practice such as japa, mantra repetition, or bali, the propitiatory offering. It is the variety of rites and techniques presented in the Daśatattvasamgraha that accounts for the inconsistency in style, ranging from sophisticated verses (cakra) to scholarly word-for-word commentary on pertinent

\[
\begin{align*}
gal \text{ te slob dpon smod pa la } \\
dngos \text{ grub rmi lam du yang med } \\
\end{align*}
\]
verses of the *Guhyasamājatantra* (jāpa) to detailed operating instructions for the production of protection amulet***s with the *lekhyapratyaṅgirā*. This diversity is also revealing with regard to the ritual scope a *vajrācārya* of the higher tantra was expected to cover. Obviously, a serious candidate had to be equipped with a far-ranging and occasionally rather specialized knowledge.

Some of the above-quoted texts, such as the *Māyājālatantra* and the *Vajramālā*, also expound upon the subsequent stages within the relationship of a tantric aspirant with his master. In the first phase, the qualities as defined above serve as directives for the examination of a potential guru. At this stage, the *ācāryaparīkṣā* is to be understood in a rather pragmatical sense, as a critical investigation of a person with whom one intends to establish a long-term relationship. Then, in the second phase, the student is expected to sort of switch from ordinary perception to what is frequently referred to as ‘pure perception’, which consists basically in the juxtaposition of the *vajrācārya* with Vajradhara. The identification of the *vajra*-master with Vajradhara or Vajrasattva respectively is to be regarded as a basic tenet of the higher tantras, that is emphasized in many texts. The following verse in Āryadeva’s *Cittaviśuddhiprakaraṇa* illustrates that the *vajra*-master is not to be regarded as an ordinary person by the student:196

\[
\begin{align*}
\text{ācāryah paramo devah pūjanīyah prayatnatah} & | \\
\text{svayaṃ vajradharo rājā sākṣādrūpeṇa saṃsthitah} & ||
\end{align*}
\]

The master is the supreme deity; he has to be worshipped with all effort. He is Vajradhara himself, the King, who is present in a form that can be experienced.

Once a master has been selected, and the student actually engaged in a guru-śisya relationship with him, he or she is no longer in a position to critically examine the guru. The latter must no longer be regarded as an ordinary being, and *ācāryaparīkṣā* at this stage

196 *Cittaviśuddhiprakaraṇa* 130:
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consists in the devotional recollection of his virtues, meant to enhance the perception of the guru’s supramundane identity.  

The daśatattva forms part of the criteria for the ācāryaparīkṣā, which have a twofold function. Prior to entering into the tantric path, these criteria serve to figure out a reliable and competent master. On the second stage, where the student has to switch from conventional perception of the master to the deliberate idealization of the guru as Vajradhara, and the recollection of his qualities helps to stabilize this idealized perception. The Māyājālatantra, following up the enumeration of the desired virtues and qualifications of a vajrācārya, elaborates on precisely this aspect of the guru-śiṣya relationship.

197 parīkṣā in this sense reminds of the anusmṛti formulas, the frequent repetition of which is meant to recollect the basic qualities of the Three Jewels, but also of major elements of the doctrine such as śīla, and tyāga. These formulas already occur in the Pali Scriptures. Cf. BHSD, s.v. 36 for anusmṛti.

198 Māyājālatantra (P fol. 60b1–3, D fol. 95b3–4):

dge dang sdom la dga’ ba dang ||
rtag tu bla ma la gus dang ||
rgyun du lha rnams mchod byed pa’i ||
yon tan ldan na slob ma yin ||
slob dpon ci ’dra bla zhe na ||
bla ma sangs rgyas kun dang mnyam ||
de nyid rtag tu rdo rje ’chang ||
de bzhin gshegs pa rin chen tog ||
de ni ye shes rgya mtsho che ||
yid bzhin nor bu rin chen bzhin ||
slob dpon gyi ni yon tan gzung ||
skyon rnams nams kyang ma yin no ||
yon tan gzung bas dngos gru cing ||
skyon rnams kyi s ni dngos grub nyams ||
[The ideal] student rejoices in meritorious actions and obligations (dge dang sdom), and is always respectful (rtag tu gus pa) towards the guru, and he is possessed of the virtues (consisting in) constantly worshipping the deities. What should the ācārya be regarded as? The guru is equal with all Buddhas, with Vajradhara, the most precious tathāgata, is actually [identical with] him. He is an ocean of gnosis (ye shes rgya mtsho: jñānasāgara), like a wish-fulfilling jewel. The [student] perceives the virtues of the ācārya, and even if he beholds faults, [actually,] there are none. By means of perceiving the [officiant’s] virtues, there arises attainment, as a result of verbalizing [his] faults, attainment will fail to appear.

The Vimalaprabhā also refers to the issue of how impostors, that is, corrupt teachers can be identified. In this context, the commentary scrutinises the potential sources of self-deceit and haughtiness, expressly indicating knowledge of the daśatattva as one the reasons for false pride:199

Pride [takes] several forms: pride of competence and pride of material possessions and supernatural powers and pride of expertise of the ten fundamentals as well as pride of [one’s] path and pleasant appearance. Someone who has such pride must abandon it.

On a ‘mundane’ level, a vajra master has extended vows in accordance with his extended range of activities and responsibility: He is a “priest-like officiant” (Sanderson 1994: 89), performing

199 Vimalaprabhā ad Kālacakratantra 3.3 (Upādhyaya et. al. 1994: ii,3): māna 'py anekadāḥ—paṇḍitābhimānaḥ, dravyaisvāryābhimānaḥ, daśatattvaparijñānamārgarūpādyabhimānaḥ, sa yasyāsti sa varjanīyāḥ |
tasks not only for the benefit of those who wish to enter the tantric path such as consecration and bestowing instructions on theory and practice of the tantric path but also for the public in as much as he is the one to perform consecration rituals of monasteries etc. Consequently, ācāryaparīkṣā as the actual investigation of the suitability of a tantric master is an essential preliminary of the pratiṣṭhā ritual.\textsuperscript{200}

The \textit{Vimalaprabhā} furnishes additional criteria to examine the vajrācārya, namely the question as to whether he is ordained, is a monk in training, or a layman:\textsuperscript{201}

In this system, according to the investigation of the master (ācāryaparīkṣā), the vajra-master is of three kinds: Supreme, middling, and inferior. Among these three, the monk is supreme from his thorough knowledge of the ten

\begin{flushright}
\textsuperscript{200} Cf. Tanemura (2005: 18): “First of all, Kuladatta explains the characteristics of an appropriate and inappropriate tantric officiant or master (ācārya) [ācāryaparīkṣā].”

\textsuperscript{201} \textit{Vimalaprabhā} ad \textit{Kālacakratantra} 4.202 (Upādhyaya et al. 1994: ii, 146): \textit{ihācāryaparīkṣāyām tridho vajrācāryaḥ: uttamo madhyamo ’dhama iti | tadyathā—}

dāśatattvaparījñānāt trayāṃ bhikṣur uttamaḥ |
madhya mahā śrāmaṇerākhyo grhaśtas tv adhamas tayoḥ ||

Precisely the same verse occurs in \textit{Vimalaprabhā} ad \textit{Kālacakratantra} 3.3 (Upādhyaya et al. 1994: II,4). For a discussion of this verse, see also Sanderson 1994: 98, fn. 5. Tsong-kha-pa also quotes this passage in his commentary to the \textit{Gurupañcāśikhā}, the Slob ma’i re ba slong (P fol. 182a3–4; cf. Sparham 1999: 46): \textit{de ltar yang dpal kyi ’khor lo’i dbang gi le’u’i ’grel par dvangs pa las |}

dey ni dku ni yongs shes pa ||
gsum las dge srong mchog yin ’bring ||
dge tshul zhes bya de dag las ||
khyim na gnas pa mtha’ ma’o ||
zhes gsungs so ||
\end{flushright}
Daśatattvasamgraha of Kṣitigarbha

tattva, the novice is middling, whereas the householder is inferior.

This ranking clearly has a quasi-political intention and is meant to favour ordained tantric masters in accordance with the traditional superiority of the Buddhist clergy towards laymen, and to settle the focus of the execution of tantric ritual into the monastic environment.\(^{202}\) Nevertheless, it is quite remarkable that, in this passage, the supremacy asserted for the monk as vajra master is not by reason of the fact that he is ordained, but due to his knowledge of the daśatattva. This means, by implication, that a householder is not or not to that extent familiar with these ritual disciplines. From this, it could be inferred that, at least in the Kālacakra tradition, some of the rituals belonging to the daśatattva were only conferred in a monastic environment or to an ordained yogin. Moreover, there might have been the tendency to avail the daśatattva to selected candidates only. Unfortunately, the individual daśatattva are not indicated in the context of this passage. This assumption might be supported by the initial verses in Alāṃkāra’s Daśatattva, where the ten fundamentals are referred to as “secret words” (gsang ba’i tshig). A most interesting passage in the eighth chapter of the Samvarodayatantra seems to critically reply to this conservative notion of the role of the ācārya, likewise proceeding from the threefold hierarchy:\(^{203}\)

\(^{202}\) Cf. Sanderson (1994: 92). Iain Sinclair points out (e-mail communication July 2012) that there is considerable evidence in favour of the assumption that, at the time of composition of the Vimalaprabhā, the whole array of tantric ritual, including forms of practice that were supposed to interfere with the monastic vows, was an integral part of monastic life (see also Onians 2003). This aspect certainly warrants further investigation prior to the publication of this study.

\(^{203}\) Samvarodayatantra 8.5 (Tsuda 1974: 97):

\[\text{grhaṣṭhacālatakāyor vāpi bhikṣur ācārya eva ca |}
\text{ye kecid bhikṣur ācāryo laukike śāsane sthitih |}
\text{ye kecid guṇināh kāryo 'bhijñāprāpta eva ca |}||
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For a layman or a novice, (even) a mendicant (of exoteric sects) can be the ācārya. Whosoever is the mendicant being established in the mundane teaching he is the ācārya. Whosoever is endowed with the action of a virtuous man or whosoever has obtained supernatural faculties (he is the ācārya).

2.3. Classifications of daśatattva

2.3.1. General Remarks

The above selection of pertinent textual examples suggests that the daśatattva set is not a homogenous phenomenon. As we have seen, several of the texts under consideration refer to the daśatattva as a matter of course, without indicating the individual disciplines. Nevertheless, from other sources, we gain the impression that the daśatattva is far from being a standardized set of qualifications—the lists of the ten fundamentals that are actually being presented vary to a considerable extent. The Vajrahrdayālamkāratantra provides a most fundamental distinction in terms of *bāhya and *guhya, and both the exoteric and likewise the esoteric lists obviously consist of constant factors as well as of variables. Proceeding from this observation we have to figure out the determining criteria for these differences. For both sets, the *bāhyadaśatattva as well as the *guhyadaśatattva, we may figure out sort of a ‘basic stock’ of fundamentals, that is, ritual disciplines that have been regarded as indispensable and thus recur in all the lists. Likewise, there are variables in both sets, that is exoteric and/or esoteric fundamentals that are subject to change or modification.

Daśatattvasaṃgraha of Kṣitigarbha

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Introductory Remarks on the daśatattva

Table 1. Lists of *guhyadaśatattva

| (10) | maṇḍalasādhana (dkyil 'khor sgrub pa) | maṇḍalasādhana (dkyil 'khor sgrub pa) | puṭodghāta | visarjana (gshegs su gsal ba) | pratiṣṭhā (rab tu gnas pa) |

As far as the secret ten fundamentals are concerned, the above table might be helpful to distinguish variables (in bold) from the constant factors (fundamentals that recur in all the lists though occasionally referred to by means of alternative terms) and to recollect the major features we managed to figure out comparing the lists of *guhyadaśatattva available to us.

As far as terminological variants are concerned, they obviously depend to a considerable extent upon the respective scriptural source upon which a given text draws, namely, in the case of Vimalakīrti’s/Ḍombipāda’s, the Dākinīvajrapañjaratāntra; in the case of the Daśatattvasamgraha and Alaṅkāra’s Daśatattva as well as the list that can be reconstructed from Vaidyapāda’s commentary on the Maṇḍalavidhi, the Vajraḥṛdayālaṃkāratantra. For instance, as pointed to above, the ritual termed puṭodghāta (kha sbyor 'byed ba) in the texts depending on the Vajraḥṛdayālaṃkāratantra list, is referred to in the Tibetan translation of Vimalakīrti’s/Ḍombipāda’s text as dgar (Skt. bheda). The basic meaning of bheda is “separation”, and might thus be regarded, in this context, as a synonym of udghāta (‘byed ba) that has been translated for our purposes as “unlocking”.204 In the case of the ritual listed in our text as haṣṭha, “enforcement practice”, the variants found in other texts have implications

204 Though the difference here is mainly a terminological one, it is but with some reserve that bheda in Vimalakīrti’s Daśatattva and puṭodghāta can be juxtaposed, details shall be considered in the introduction of the chapter on puṭodghāta.
beyond merely terminological differences. The use of the term bsdigs sbyor ba for this ritual in the translation of Đom bipāda’s/Vimalakīrti’s text appears to emphasize the purpose of the ritual, while the term used in the Tibetan translation of Alaṃkāra’s Daśatattva, phur bus gdab (kīlana?) rather points to the ‘technical’ aspect of the procedure; drag shul bsgrub pa, as the ritual is denoted in the Vajrahṛdayālakāratantra, seems to simply be the Tibetan equivalent of haṭha. One might take these terminological parallels in the latter text and Daśatattvasamgraha as another indication of Kṣitigarbha’s resorting to the Vajrahṛdayālakāratantra for his list of categories. In the case of the *guhya lists, apart from these terminological inconsistencies, the variants or variables reveal the individual preferences of the author or the tradition he belongs to. This seems to be the case, for instance, with the substitution of maṇḍalusādhana with cakra in the Daśatattvasamgraha. As far as the wheel of protection (rakṣācakra) is concerned, it is not regarded in all the texts as a fundamental in its own right besides the two repellants (pratyaṅgire). Another example to support this assumption is abhiṣeka, which is treated differently in the texts discussed above: While in the Daśatattvasamgraha and the Vajrahṛdayālakāratantra, two fundamentals are occupied by the guhya namely the prajñājñāna consecration, in Vimalakīrti’s/Đom bipāda’s and Alaṃkāra’s Daśatattva, there is only one tattva dedicated to the entire sequence of consecrations.

In order to obtain more distinct criteria for the classification of Daśatattva lists, we have to take recourse to further literary evidence. Most useful models are provided in the works composed by Tibetan scholars. The various notions discussed below represent an admittedly limited selection of literary evidence from autochthonous Tibetan sources. Further investigation of the relevant Tibetan sources in the future will be indispensable for the understanding of the historical development of the ten fundamentals and related approaches of specification of the components of Buddhist tantric ritual. To begin, we shall take a look at a most
elaborated distinction as set forth by one of the protagonists of Yogatantra exegesis, the Indian scholar Ānandagarbha.

2.3.2. Examples

a) Ānandagarbha

While in his Pratiṣṭhāvidhi, Ānandagarbha merely enumerates the standard list of *bāhyadaśatattva in accordance with the Māyājālatantra, he also provides an elaborate classification of the ten fundamentals. This somewhat cryptic explanation certainly warrants in-depth consideration; the following is only meant as a glance upon his interesting mode of categorizing the daśattava.

In his explanation of the sentence that follows the indication of the ten fundamentals in the final chapter of the Māyājālatantra, Ānandagarbha supplies an elaborated threefold distinction of the daśattava in terms of secret (gsang ba: guhya), great secret (gsang chen: mahāguhya), and gnosis (ye shes: jñāna) as “three kinds of essential instructions” (rnam pa gsum gyi snying po bstan pa dag):

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205 See under 2.1.2.1.H.

206 See above under 2.1.1.B.

207 Māyājālatantrarājaṭikā (P fol. 329b1–5, D fol. 285a3–7): *bcu yin par zhes bya ba ni dkyil ’khor la sogs pa de kho na nyid bcu ste [rang gi lha’i sbyor ba tsam dang ’brel pa yin par sangs rgyas rnams gsungs pas ’dis niangs rgyas thams cad kyi rjes su mthun pa’i gzhung du bistan pa yin no] dus gsum du byung ba’i rgyal ba thugs rje ro gcig pa rnams kyi zhes bya ba ’di ni sdud par byed pa’i tshig yin no || gsang ba dang gsang chen dang ye shes zhes bya ba ni dkyil ’khor la sogs pa ste de kho na nyid rnam pa bcu gsāng ba ste [rang gi dam tshig phyag rgya dang snyoms par ’jug pa dang ldan pa’i sbyor ba yang dag par [P, pa D] ’brel par gsungs so zhes snga ma dang sbyar ro || gsang ba rnam pa inga’i de kho na nyid chen po dang ’brel pa’i dkyil ’khor la sogs pa <rnam pa> [om. P] bcu ni gsāng chen yin no || zhes de bzhin du sbyar ro || de bas na ’di ltar rnam pa gsum gyi [P, gyis D]
These are said to be the ten [fundamentals], the ten fundamentals starting with maṇḍala. In as much as these are proclaimed by the Buddhas to be practised only in connection with the yoga of one’s [preferred] deity, in this way, they are taught as authoritative instructions in accordance with all Buddhas.

By means of those who have the one taste of compassion of the Buddhas arisen in the three times and the ten directions.208

This is a summarising statement. Secret, and major secret, and awareness, the secret ten fundamentals starting with maṇḍala, are taught to be secret. They are taught to be connected with the practice that is endowed with meditative immersion with one’s samayamudrā, such (zhes) is the relation to what has been said before. The ten [fundamentals] starting with maṇḍala connected with the great reality of the five secrets209 are the major secret, it should be interpreted in this sense. Thus, it is in this manner that [the essence] is referred to as threefold, in terms of the distinction of the [ten] fundamentals starting with maṇḍala, the nature of the essence is taught to be threefold.

While he provides a definition of the ten fundamentals qualified as secret (gsang ba: guhya) and of those qualified as major secret (gsang ba chen po: mahāguhya), Ānandagarbha does, for some reason, not further explain gnosis (ye shes: jñāna) as the third category. Ānandagarbha continues his exposition with an explanation of how the ten fundamentals are to be taught, namely

*zhes bya ba la sogs pa gsungs te \ de dkyil 'khor gyi de kho na nyid la sogs pa'i dbye bas rnam pa gsum du snying po'i ngo bo bstan pa yin no ||

208 Māyājālatantra (P fol. 102a7–8, D fol. 133b7).
209 The notion of the five guhya also occurs in the commentarial literature relating to the Guhyasamājatantra such as the Caryāmelāpaka and the Pradīpoddyotanaṭīkā. For a discussion of the five guhya in the Japanese tantric tradition, see Astley-Kristensen 1989.
in terms of an obligation (dam tshig: samaya). In this context, he also emphasizes that it is from the mouth of the officiant (slob dpon gi kha las: ācāryamukhena) that the ten fundamentals are supposed to be communicated to the student in great detail (vistarena: rgya cher) following up consecration (the latter being not further specified in this context). The candidate is expected to have faith, namely, firm conviction (lhag par mos pa: adhimoksa) with regard to the ten fundamentals, in the case of candidates who do not match this exigency, the bestowal of the ten fundamentals would result in degeneration.210

b) Tsong-kha-pa

With the two lists of daśatattva given in the Vajraḥṛdayālaṃkāra-tantra, we have a basic division into exoteric and esoteric fundamentals. It is precisely this passage Tsong-kha-pa proceeds from with his discussion of the daśatattva in his commentary on the Gurupaṇḍaṅkaśikā, the Slob ma’i re ba slong.211 According to Tsong-kha-pa, it is the classification of tantra that accounts for this twofold distinction: The exoteric fundamentals have to be

210 Māyājālatāntararājaṭīkā (P fols. 329b5–330a2, D fol. 285a7–b3): bla mas dam tshig ji lta ba’i dbang du byas nas bshad par bya’o zhes bya ba ni de kha na nyid la sogs pa lhag par mos pa rnams la de kho na nyid la sogs pa’i rim gyis mngon par ’dus byas pa (abhisaṃskṛta) dang bcas pas bstan par bya’i mos pa dang mi mthun par gzhan du bstan nas [P, na D] | dam tshig nyams shing de yang bslus par ’gyur ro de kho na nyid la sogs pa nyid gsungs pa ni sens can rnams la zhes bya ba la sogs pa yin te | rnal ’byor gyi rim pa ni rang gi lha’i rnal ’byor tsam gyi rim pa’o || lhag pa’i rnal ’byor gyi rim pa ni dam tshig gi phyag rgya dang yang dag pa’i sbyor ba dang ldan pa’i rang gi lha’i rnal ’byor gyi rim pa’o || [D, yang dag pa’i sbyor ba dang ldan pa’i rang gi lha’i rnal ’byor dang ldan pa’i rang gi lha’i rnal ’byor gyi rim pa’o || P] rnal ’byor chen po’i rim pa ni gsang ba inga’i bdag nyid kyi rang gi lha’i rim pas te | ’di dag giis dkyil ’khor gyi cho ga la sogs pa gnas skabs ji lta ba bzhin du dkyil ’khor gyi de kho na nyid la sogs pa cung zad bstan pa cung zad bstan pa tsam gyis nyung du bstan pa yin te | ’dir bshad pa’i dkyil ’khor la sogs pa de kho na nyid rnam par bcu la sogs pa slob dpon gi kha las rgya cher shes par bya ste |

211 D 5269, P 6187. The Tibetan text has been edited by Sparham (1999), provided with an introduction and English translation.
conceived of as fields of knowledge for a *vajrācārya* engaged in the lower tantras, while a *vajrācārya* of the higher tantras has to be familiar with the esoteric fundamentals:\(^{212}\)

\[^{212}\] Slob ma’i re ba slong (180a6–181a5, cf. Sparham 1999: 99.7–100.11): de nyid bcu ni | rnal ’byor bla med kyi rgyud rdo rje snying po rgyan gyi le ’u mtha’ ma las

| phyr bzlog gnyis kyi cho ga dang ||
| gsang dang shes rab ye shes dang ||
| kha sbyar ’byed pa’i cho ga dang ||
| gtor ma rdo rje’i bzlas pa dang ||
| drag shul bsgrub pa’i cho ga dang ||
| rab tu gnas dang dkyil ’khor bsgrub ||
| gsang ba’i de nyid bcu yin no ||
| dkyil ’khor ting ’dzin phyag rgya dang ||
| sthang stabs ’dug stangs bzlas brjod dang ||
| sbyin sreg mchod pa las sbyor dang ||
| slar sdua pa yi rnam pa ni ||
| phyi yi de nyid bcu yin no ||

zhes gsungs ba ste nang gi de nyid bcu dang phyi’i de nyid bcu gsungs so || de la phyr bzlog pa gnyis ni kho bo bcu lta bu la bsqoms nas phyr bzlog pa dang bris nas ’dogs pa sogs byas pas phyr bzlog pa’o || gsang ba dang shes rab ye shes kyi dbang bskur ba gnyis las ma gsungs kyang gsang dbang bum dbang thob pa la bskur bas des hum dbang mtshon la gsum pas bzhis pa mtshon pas de der bsdu ste | de kho na nyid bcu pa las dbang bzhis ka gsungs so || kha sbyar dbye ba ni dgra bo srung ma dang bral nas mgon spyod byed pa’o || gtor ma ni phyogs skyong ba bco lnga’i gtor ma lta bu’o || rdo rje’i bzlas pa ni yid dang ngag gi rdo rje’i bzlas pa ste | gzhann yang sngags rnamz sgral nas bzhis las bshad do || drag shul bsgrub pa ni || dbang thob cing dam tshig dang sdod pa dang ldan pas sgrub thabs nas ’byung ba bzhin zla ba bco brgyad la sogs par bsgrubs kyang ma grub na lha la drag po’i sbyor bas phur bus ’debs pa’o ||

rab gnas ni go bar zad la | dkyil ’khor bsgrub pa ni mdan bskeyed kyi dkyil ’khor bsgrub pa dang | de la mchod cing bstod pa dang | der zugs nas dbang len cing rjes su gnang ba nod pa’o || rgyas par ni de kho na nyid bcu pa las shes par bya’o || phyi’i de nyid bcu’i dkyil ’khor ni gzugs can dang gzugs can ma yin pa’i dkyil ’khor ro || ting nge’i ’dzin ni lha’i rnal ’byor te dang po sbyor ba sogs so || phyag rgya ni lha la rgyas ’debs pa’i phyag
As regards the ten fundamentals, in the final chapter of the Vajrāhṛdayālaṃkāra, a Highest Yogatantra, the esoteric ten fundamentals (gsang ba’i de nyid bcu: guhyādaśatattva) and the exoteric ten fundamentals (phyi yi de nyid bcu: bāhyadaśatattva) are specified as follows:

The two repellants (phyir zlog gnyis: pratyaṅgire), the secret [consecration] (gsang: guhya) and prajñājñāna [consecration] (shes rab ye shes), the ritual of unlocking the protective (hemi-)sphere(s) (kha sbyor 'byed ba: puṭodghāṭa), the bali offering (gtor ma) and vajra repetition (rdo rje'i bzlas pa: va-frajāpa), the ritual of the enforcement practice (drag shul sgrub pa'i cho ga: haṭhasādhanaavidhi), divine installation [of images etc.] (rab tu gnas: pratiṣṭhā), and accomplishment of the maṇḍala (dkyil 'khor sgrub: maṇḍalasādhana), these are the ten secret fundamentals. maṇḍala, mental composure (ting 'dzin: samādhi), mudrā, stance and seated posture, mantra, burnt offering, worship, and the concluding acts (slar sdud: upasāṃhṛti), these are the ten exoteric fundamentals.

Among these, there are the two repellants (phyir zlog gnyis: pratyaṅgire): One visualises a [circle of protection] similar to that of the ten wrathful ones, then draws the pratyaṅgirā,
to finally perform the sealing etc. This is the ritual that repels sorcerous aggression. Although only the secret and the prajñājnāna consecration are mentioned, in as much as the secret consecration is only bestowed upon [somebody who] has received the vase consecration, the vase consecration is implied in it (des bum dbang mthon), and in as much as the fourth is implied in the third, it (i.e. the fourth) is included in it (de der bsdu ste). [Therefore] in the Daśatattva, the four consecrations are being set forth. Unlocking the protective (hemi-)sphere(s), separating the enemy from protection applying supernatural faculties (mgon spyod: abhicāra). Bali corresponds to the bali offering to the fifteen guardians of the directions (phyogs skyong: dākāla) [established in the Daśatattva]. Vajra repetition is repetition that involves mind and speech. In the Daśatattva, [we find] the explanation of many modes of repetition, on the basis of (nas) the extension of other mantras. The ritual of the enforcement practice (drag shul sgrub pa’i cho ga: ṣṭhānasādhanavidhi): Somebody who, after he has received consecration, is endowed with obligations (dam tshig: saṃaya) and pledges (sdom pa: saṃvara), duly takes up the means of accomplishment (sgrub thabs nas ’byung ba bzhin), [and] even if he practises for 18 months and so forth, [still] there is no result: Then applying the enforcement practice towards the deity (lha la), he stabs the kīla. Divine installation (rab tu gnas: pratiṣṭhā) is easy to understand. Accomplishment of the maṇḍala, the generation of the maṇḍala in front of oneself, to worship and praise it and, abiding inside it, to receive consecration and obtain permission: This [procedure] is set forth in detail in the Daśatattva. [In the context of] the outer ten fundamentals, maṇḍala (phyi’i de nyid bcu’i dkyil ‘khor) is the maṇḍala possessing form and formless one. Mental composure, the deity yoga and the preliminary practice (dang por sbyor ba). Mudrā, seal [in the sense] of sealing the deity, etc. As far as stance and seated posture, and activity yoga (las la sbyor ba: karmayoga) and concluding acts are concerned,
[three of] these four have been explained in the given order by the ācārya Praśāntamitra order in his commentary to the Māyājālatantra, namely as stances such as with the right [leg] stretched forth (the ālīḍha position) etc., [as postures such as] the vajra posture etc., [the concluding acts (slar sduː: upasamhṛti)] as the solicitation of the Buddhas by means of the preliminary actions such as protection, invitation, worship and praise, and Ānandagarbha has explained the application of activities (las la sbyor ba: karmayoga) as the application of the activities starting with the appeasing [activity]; as regards the [application of the] remaining three [kinds of activity], the meaning is analogous. The remaining three [fundamentals] starting with mantra repetition are easy to understand. The ten fundamentals as stated in the final section of the Māyājālatantra—according to the progressive division [of the chapters]—correspond to the ten fundamentals characterised as exterior. Accordingly, it is indispensable for someone who is a tantric officiant of the lower classes of tantra to thoroughly know the ten fundamentals [discussed] below, for a tantric officiant of the higher [tantras] to thoroughly know the ten fundamentals [that have been indicated] first.

c) Grags-pa-rgyal-mtshan

The Sa-skya scholar Grags-pa-rgyal-mtshan likewise composed a commentary to the Gurupaṅcāśikā, the Bla ma bsten pa’i thabs shlo ka Inga bcu pa’i gsal byed. Proceeding from the above quoted passage, he suggests an alternative classification of the daśatattva that does not depend on the class of tantra, namely a distinction of three sets of ten fundamentals, relating each set to a particular textual source:213

213 GGCW i, fols. 185b1–186r2:

sngags dang rgyud kyi sbyor ba shes ||
snying brtser ldan zhub bstan bcos mkhas ||
Daśatattvasaṃgraha of Kṣitigarbha

He is skilful in the practice of mantra and tantra, compassionate, educated in śāstra,

\[
de \text{nyid bcu ni yongs su shes} ||
d\text{kyil 'khor 'bri ba'i las la mkhas} ||
s\text{ngar bshad pa yi spyod pa shes} ||
r\text{ab tu drang zhing dbang po du}l ||
\]

\[
z\text{hes bla ma'i khyad par gyi mtshan nyid yin te} | \text{de'ang sngags ni phrin las bzhi la sog s'i sngags kyi shyor ba dang | rgyud mtse' drag gam gdams ngag drug dang yan lag lnga la sog s'i rgyud kyi shyor ba dang | snying rje dang ldan zhing pha rol tu phyin pa'i bka' dang bstan bcos rnams kyang ci rigs pa shes pa dang | de nyid bcu ni de kho na nyid bcu pa tshan pa gsam ste | dang po rdo rje slob dpon la nye bar mkho ba'i de nyid bcu dang | cho ga'i de nyid bcu dang | de kho na nyid kyi de nyid bcu'o || dang po la rab gnas kyi rgyud las 'byung ba ||
d\text{kyil 'khor ting 'dzin phyag rgya dang} ||
stang stabs sngags dang 'dag stangs dang ||
b\text{tshas brjod sbyin sreg gtor ma dang} ||
\text{las la sbyar dang slar bsdu ba'o} ||
\]

\[
z\text{hes rdo rje slob dpon la nye bar mkho ba'i de kho na nyid bcu dang | cho ga'i de nyid bcu gur gyi dgongs pa Đombi pa'i de nyid bcu pa las 'byung ba ||}
bsrung ba dbang bskur gtor ma b\text{tshas bsom} dang ||
phyir bzlog pa dang d\text{kyil 'khor sgrub pa dang} ||
s\text{diq sbyong ba dang gshhegs su gsol ba dang} ||
de \text{nyid bcu zhes rgyal ba mams kyis sungs} ||
\]

\[
z\text{hes 'byung ba dang} || \text{de kho na nyid kyi de nyid bcu rgyud 'bum lnga'i dgongs pa rin chen 'bar ba las 'byung ba ||}
\text{rdo rje dril bu ye shes dang} ||
\text{lha dang d\text{kyil 'khor sbyin sreg dang} ||}
s\text{ngags dang rdal tshon gtor ma dang} ||
d\text{bhag bskur de nyid bcu rig pas} ||
z\text{hes gsungs te} | \text{de bhar de kho na nyid sum cu tham pa' o} ||
\]

100
possessed of a thorough knowledge of the ten fundamentals,
knowledgeable in drawing the maṇḍala.
An expert in the before mentioned activities,
he is peaceful with his senses controlled.

These are the distinctive characteristics (khyad par gyi mtshan nyid) of a master. Among these mantra means the practice of the mantra[naya] starting with the four kinds of activities. Tantra means the practice of tantra starting with the Six Limbs [of yoga] or the Six Instructions and the Five Stages (i.e. pañcakrama) etc. Endowed with compassion, he is versed in all fields of scriptures and commentaries relating to the Prajñāparamitā. The ten fundamentals are the ten fundamentals distinguished as threefold: The first [kind of Fundamentals] are the ten fundamentals as required from a vajrācārya, the [second kind] are the ten fundamentals of ritual, the [third kind] are the ten fundamentals of reality (de kho na nyid kyi de kho na nyid bcu). The first [set of ten fundamentals] occurs in the Supratiṣṭhātantra:214

maṇḍala, mental composure (samādhi: ting nge 'dzin), [ritual] gestures (mudrā: phyag rgya), stance, seated posture, mantra repetition (jāpa), burnt oblation (homa: sbyin sreg), bali offering, application of activities and the concluding acts (samhāra: slar bsdu ba).

These are the ten fundamentals as required from a master. The ten fundamentals of Ritual occur in Ṣomnipāda’s Daśatattva, taking into consideration the Vajrapañjaratantra:

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214 As stated under 2.1.1.A and 2.1.1.B, this list seems to be drawn from the Māyājātantra, because in the Supratiṣṭhātantrasaṁgraha, there is no indication of the individual fundamentals.
[Circle of] protection (bsrung ba: rakṣā), consecration (dbang bskur: seka), bali offering, repetition (bzlas: jāpa), meditation (bsgom), the two repellants, accomplishment of the maṇḍala, purification of evil deeds (sdig sbyong ba), and dismissal (gshegs su gsol ba: visarjana) are ten fundamentals stated by the Buddhas.\(^{215}\)

And the ten fundamentals of Reality are stated while taking into consideration the Blazing Jewel of 500,000 tantras:\(^{216}\)

Vajra and bell (dril bu: ghanṭā), gnosis (ye shes: jñāṇa), deity (devatā: lha) and maṇḍala, the burnt oblation (sbyin sreg: homa), mantra, [the maṇḍala] of coloured powder, the bali offering, and consecration are to be known as the ten fundamentals.

Thus it has been stated [in the texts], and in this manner, the 30 fundamentals are complete.

The literary context within which the daśatattva is presented suggests that the ten fundamentals function as ritual disciplines to be mastered by a guru or tantric officiant, a vajrācārya. While Tsong-kha-pa’s approach is fit to support this notion, in as much as he distinguishes two categories of fundamentals depending on what class of tantra the officiant is supposed to represent, our provisional definition of the function of the ten fundamentals has to be further refined in order to match Grags-pa-rgyal-mtshan’s

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\(^{215}\) The same threefold classification is made by Kong-sprul Blo-gros-mtha’-yas in his Shes bya kun la khyab pa’i gzhung lugs nyung ngu’i ishig gis rnam par ’grol ba legs bshad yongs ’du shes bya mtha’ yas pa’i rgya mtsho zhes bya ba. The lists given by Kong sprul match those indicated by Grags-pa-rgyal-mtshan, including the two variants of Đomöponge’a’s list discussed below; see Garry (1999: 45–46; 133). Thus, it is highly probable that Kong-sprul either relied upon Grags-pa-rgyal-mtshan, or both resorted to a third source.

\(^{216}\) One of the “24 Great Tantras of Mind”, see sLong-chen-rab-’byams, “Treasury of Spiritual and Philosophical Systems” P 258–260.
classification. Grags-pa-rgyal-mtshan’s first category, the de kho na nyid bcu pa as required for a guru, corresponds to the set of fundamentals qualified in the Vajrahṛdayālambākāratantra as exoteric. The source indicated by the Sa-skya scholar (notwithstanding the terminological variants) for his second category, the “ten fundamentals of ritual”, is Đomgipāḍa’s Daśatattva. Thus, the “ten fundamentals of ritual” largely comply with what has been established above as esoteric list. However, Grags-pa-rgyal-mtshan’s version of Đomgipāḍa’s a.k.a. Vimalakīrti’s list shows two substantial variances: First, it contains bsgom instead of dgar (bheda), and sdig sbyong instead of bsdigs sbyor. Both variants do not merely affect the terminology, being accounted for by differences in translation, but rather denote completely different rituals. In the case of sdig sbyong instead of bsdigs sbyor, the corruption due to similarity of the Tibetan terms can be easily comprehended. In the case of bsgom replacing dgar, corruption might be accounted for by the fact that the term bzlas bsgom or sgom bzlas is a well attested terminological pair i.e. compound, while dgar is a rather uncommon term (the same applies to the ritual it denotes). It is worth mentioning that both variants concern rituals that have to be conceived of as secret—in the case of dgar an abhicāraka ritual—and both terms are replaced by obviously exoteric ritual categories, bsgom, meditation, and sdig sbyong, purification of evil. These terminological modifications have quite a far-reaching impact, the character of Đomgipāḍa’s list is completely changed and moderated. In contrast to the first category, Grags-pa-rgyal-mtshan does not explicitly define the respective categories as duties of an officiant.

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217 See above under 2.1.2.2.A.
**Daśatattvasaṃgraha of Kṣitigarbha**

d) **Rong-zom Chos-kyi-bzang-po**

In the collected works of the 11th-century scholar Rong-zom Chos-kyi-bzang-po\(^{218}\) there are several references to ten fundamentals. However, the term *de kho na nyid bcu pa* refers to completely disparate sets of fundamentals.

In the first instance, the *de kho na nyid bcu pa* is explicitly juxtaposed by the rNying-ma scholar to a list of nine *dngos po* (Skt. *vastu*) as the result of an analogous approach to establish and classify the main topics of tantric ritual.\(^{219}\) All of these are, by the way, included in the 37 fundamentals enumerated by Padmavajra in his *Tantrārthāvatāravyākhyāna*\(^{220}\) proceeding from the *Tattvasaṃgraha*,\(^{221}\) namely (*dam tshig* : *samaya*), consecration (*dbang* : *abhiseka*), expedient activity (*phrin las* : *karman*), maṇḍala (*dkyil khor*), worship (*mchod pa* : *pājā*), contemplation (*= bsgom pa*),\(^{222}\) mantra (*sngags*), concluding acts (*slar sdud* :

\(^{218}\) I am grateful to Dorji Wangchuk for drawing my attention to the relevant passages in Rong-zom-pa’s works.

\(^{219}\) The number of *dngos po* does not seem to be fixed, Almogi (2000: 78, fn. 36) points out that there are also lists including ten respectively eleven *dngos po*.

\(^{220}\) The Sanskrit equivalents of these 37 terms are indicated by Lessing & Wayman 1968: 214, fn. 2.

\(^{221}\) The citations from the *Tattvasaṃgraha* and Buddhaguhya’s *Tantrārthāvatāra* in Rong-zom-pa’s exposition of *mudrā* (*phyag rgya*) in the *rGyud spyi’i dngos po* are identified in Almogi (2009: 90, particularly fn. 167).

\(^{222}\) Seemingly, in this list, *bsgom pa* (*bhāvanā*) is meant to replace *ting nge ’dzin* (*samādhi*) as the more customary term within the list of *dngos po*. For an indication of the standard list see Almogi 2000: 78, fn. 36.
upasamḥṛti), mudrā (phyag rgya), means of realisation (bsgrub pa: sādhana).

These [before mentioned categories (dngos po: vastu)] are also not separate from what is known as the ten fundamentals of the secret mantra (gsang sngags kyi tshul: mantra-naya).

In his Gsung thor bu, Rong-zom-pa also refers to the standard list of exoteric ten fundamentals (*bāhyadaśatattva: phyi’i de kho na nyid bcu pa) established in the Māyājāla tantra, pointing to it that this list is quoted with minor modifications in other texts, too:

The ten fundamentals [that form] the substance of the secret mantra are stated in the Māyājāla tantra and, though slightly differently, also in other sources:

mandala and mudrā and stance and seated posture and secret mantra repetition and application of activity (las la sbyor ba: karmayoga) and burnt offering (sbyin bsreg: homa) and worship (mchod pa: pūjā) and mental compo-

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223 Orna Almogi provides an annotated translation (Almogi 2009:84–101) as well as a critical edition (Almogi 2009: 369–375) of Rong-zom-pa’s exposition of mantra (sngags) as the seventh and mudrā (phyag rgya) as the eighth category.

224 bsgrub pa is described as threefold in terms of view (lta ba), application (spyod pa), and instructions (man ngag); see fn. below.

225 rGyud spyi’i dngos po (RZSB ii, 87.9–16): rgyud spyi’i dngos po gsal bar byed pa’i yi ge rong zom chos kyi bzang pos mdzad pa bzhugs | rgyud dang kal pa’i nang nas | bstan par bya ba’i dngos po ni | dam tshig dngos po ‘di dgu khong khar rgyud kun nas kyang ’byung na | dang | dbang dang | phrin las dang | dkyil ’khor dang | mchod pa dang | bsgom pa dang | sngags dang | phyag rgya dang | dngos po ming gdags par gsal ba ni | ta ntra kun gyi njug gi don ’phags pa thabs kyi zhags pa las ’byung ngo || bsgrub pa rnam ston te | lta ba dang | spyod pa dang | mang ngag ces grags pa yang ’di dag tu ’dus so || gsang sngags kyi tshul de kho na nyid bcu zhes grags pa yang ’di dag las gud na med do ||
Daśatattvasaṃgraha of Kṣitigarbha

It is taught that these [fundamentals] are designed to collate the limbs of the sādhana in terms of the conditioning factors of a single mandala.

This standard daśatattva is also referred to by Rong-zom-pa in his Sangs rgyas mnyam sbyor as “the ten fundamentals based on the category of maṇḍala” (dkyi’ khor gyi de kho na nyid la brten pa’i de kho na nyid), again indicating the Māyājālatantra as pertinent scriptural source, however, without specifying the individual fundamentals.

Rong-zom Chos-kyi-bzang-po also discusses another list of ten fundamentals termed rnal ’byor sgrub pa’i de kho na nyid bcu pa that appears to be far less common. It is made up by four displays of supernatural power (prātiḥārya: cho ’phrul) and the four prayogas (sbyor ba rnam pa bzhi).

226 Gsung thor bu (RZSB ii, 104: 14–17): rgyud kyi dngos po de kho na nyid bcu sgyu ’phrul drva ba las ’di skad ’byung ste | gzhan las cung zad mitsa’dra’gyur | zhes gsungs pa yang | dkyil ’khor gyi bya ba dang | phyag rgya dang | stang stabs dang | ’dug stabs dang | gsang sngags dang | las la sbyor ba dang | sbyin sreg dang | mchod pa dang | ting nge ’dzin dang | slar bsda ba dang bcu ste |

227 Gsung thor bu (RZSB ii, 104: 17–18): ’di dag ni | sgrub thabs kyi yan lag dkyil ’khor gcig gi cha rkyen la tshogs par dgos par gsungs te |

228 Sangs rgyas mnyam sbyor (RZSB ii, 506.11–12): dkyil ’khor gyi de kho na nyid la brten pa’i de kho na nyid bcu ni dpal sgyu ’phrul drva ba las gsungs pa lta bu’o ||

229 An analogous list of four prātiḥāryas occurs in Ānandagarbha’s Sarvadurgatiparīśodhanatejorājatathāgatārhatāhatsamānsambuddhakalpaśikā (D fol. 16a1–2). An alternative list of four prātiḥāryas with ’phrin las (karma) instead of mchod pa is indicated e.g. in Blo bzang ’phrin las’ Thob yig gsal ba’i me long II, 64b 1–2 (as quoted in Lessing and Wayman 1968: 26, n. 15). For a more ancient
Thus sitting in the maṇḍala, he should perform the sādhana ritual. As has been stated by the former major officiant (slob dpon chen po: mahācārya) Vajrahāsa who is endowed with the accomplishments of body, speech, and mind, one should practise his sādhana ritual in terms of the ten fundamentals. In this context (de la), the ten fundamentals are: The four miraculous displays (cho 'phurul: prātiḥārya) and the fourfold union—these eight are actually (rdzas su) ten. As concerns the miraculous display of worship, [it comprises four fundamentals, namely] hṛdaya (snying po), mudrā, and secret mantra (gsang sngags) [and] vidyā (rig sngags); these four taken together with the fourfold yoga (sbyor ba rnam pa bzhi) is eight, [and with the addition of] empowerment (byin gyis brlabs pa: adhiṣṭhāna) and consecration, there are ten. In that mental composure (ting nge 'dzin: samādhi) [as the fourth prātiḥārya] as the general characteristic (spyi'i chos) of all of these [aforementioned categories] is not counted (bgrang du med pas) as a separate category (rdzas gud du), ‘ten fundamentals’ have been established. Moreover, these are also referred to as the ten fundamentals of the conduct of a yoga practitioner.

230 Sangs rgyas mnyam sbyor (RZSB ii, 506.3–10): de ltar dkyil 'khor du 'khod nas bsgrub pa'i cho ga bya ba ni | sngon gyi slob dpon chen po sku gsung thugs kyi dangos grub can rdo rje bzhad pa'i zhal snga nas 'di'i bsgrub pa'i cho ga de kho na nyid bcu'i sgo nas bsgrub par gsungs te | de la de nyid bcu ni | cho 'phrul bzhi sbyor ba rnam par bzhi ste brgyad la rdzas su bcu ste | mchod pa'i cho 'phrul la snying po dang phyag rgya dang gsang sngags rig sngags bzhi sbyor ba rnam pa bzhi ste brgyad | byin gyis brlabs pa dang dbang bskur ba gnyis te bcu | ting nge 'dzin ni de dag thams cad kyi spyi'i chos su 'gyur te | rdzas gud du bgrang du med pas de kho na nyid bcu zhes gsungs te | 'di yang rnal 'byor sgrub pa'i tshul gyis de kho na nyid bcu yin te |

231 I was not able to figure out this list in Vajrahāsa’s canonical works.
This *de kho na nyid bcu pa* is referred to twice in Rong-zom-pa’s *Sangs rgyas mnyam sbyor*, and while both instances are identical with regard to the content of the explanation, the wording is slightly different. Apparently, this list might also be traced back to a canonical source. In both instances Rong-zom-pa explicitly refers to the instructions of Vajrahāsa, while his explanation is substantiated with the same—to judge from the Tibetan translation—exact (silent) quotation from Thu-bo Rājahasti’s *Mahāsukhavajrasattvasādhana*:

> By means of the method of the empowerment of the *vajra* (*rdo rje’i byin brlabs: vajrādhiṣṭhāna*), invoked by means of the supreme secret worship in terms of mental composition (*ting nge ’dzin: samādhi*) and consecration (*dbang bskur: abhiṣeka*), seed syllable (*snying po: hrdaya*), mudrā,
mantra, *vidyā*, *yoga*, *atiyoga*, and *mahāyoga*, all [levels of] *yoga* have to be performed. By means of methods such as that of the ten fundamentals, one should accomplish everything that is to arise (*skye ’gyur*). By means of that, all Buddhas and likewise all heroes attain in this very life (*tshe ’di nyid*) the enjoyment of whatever objects they desire (*ci bder yul*).

In fact, this list actually comprises a total of eleven fundamentals in as much as the miraculous display of worship (*mchod pa’i cho ’phrul*) is fourfold with each of its aspects being counted individually (1.-4.).

1. *hṛdaya* (*snying po*)
2. *mudrā* (*phyag rgya*)
3. secret mantra (*gsang sngags*)
4. *vidyā* (*rig sngags*)
5. the miraculous display of empowerment (*byin gyis bril-abs: adhiśthāna*)
6. the miraculous display of consecration (*dbang bskur: abhiṣeka*)
7.–10. fourfold prayoga (*sbyor ba rnam pa bzhi*)

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234 An analogous list occurs in Ānandagarbha’s *Sarvadurgatipariśodhanatetorājatathāgatārhasamyaksambuddhalpaṭīkā* (D fol. 16a1–2), however, with the omission of the fourfold prayoga.

235 The four prayogas are: 1. *prayoga* = yoga of the lord (*bdag gi rnal byor*), 2. exceeding *prayoga* (*rab tu sbyor ba*) = yoga of the goddesses, 3. great *prayoga* (*sbyor ba chen po*) = the invocation on the occasion of secret worship, 4. overall *prayoga* = (*rnal ’byor thams cad*) = the achievement of the samādhi of great bliss. *Sangs rgyas mnyam sbyor* (RZSB ii, 506: 21–24): *de nyid sbyor ba bzhi’i tshul gyis te | de la sbyor ba ni bdag gi rnal ’byor | rab tu sbyor ba ni lha mo rnam kyi rnal ’byor ro sbyor ba chen po ni de gnys ka’i sgo nas gsang ba’i mchod pa bskul ba’o | rnal ’byor thams cad ni bde ba chen po nyid kyi ting nge ’dzin rnyed pa ste | See also *Sangs rgyas mnyam sbyor* (RZSB ii, 530:16–19).
11. the miraculous display of mental composure (ting nge 'dzin: samādhi)

As we have seen, this inconsistency is being remedied quite elegantly in Rong-zom-pa’s system: Mental composure (ting nge 'dzin) is not regarded as a category in its own right, but rather as a latent quality that is present in each of the remaining categories. According to Rong-zom-pa, this set of ten fundamentals should be applied on various occasions: First of all, it should be put into practice on the occasion of sādhanā (sgrub pa’i cho ga), the second reference occurs in the framework of instructions on svādhīṣṭhāna (rang byin gyis rlabs pa). Thirdly, Rong-zom-pa states that the sādhanā of the all-accomplishing jñānamudrā should also be performed implementing these ten fundamentals.236

2.4. Provisional Conclusion

In the following, I shall summarize the major observations emerging on the basis of the literary evidence examined above.

First of all, taking a closer look at the divergent lists of ten fundamentals gathered in our selection of textual examples, we observed that the Daśatattva appears to be not a fixed set of categories; instead, there are comparative inconsistencies in both the *bāhya and likewise the *guhya lists. The *bāhyadaśatattva consists of ritual elements that are to be found without exception in the earlier strata of tantric ritual, while fundamentals such as the two consecrations (guhyābhiṣeka and the praṇajñānābhiṣeka), the enforcement practice (ḥatha), unlocking the protective (hemi-)sphere(s) (sampūtodghāṭa), etc., come into play only with the rise of the Higher Yogatantras and Yoganītantras. The latter are characterised by the integration of soteriologically motivated rituals that involve ‘transgressive’ forms of practice, such as

236 Sangs rgyas mnyam sbyor (RZSB ii, 530.5–6): thams cad byung byed ye shes kyi phyag rgya bsgrub pa’i cho ga’ang de nyid bcu’i tshul gyis bsgrub par gsungs te
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sexual yoga. Nevertheless, we have good reason to assume that the *guhyadaśatattva has to be regarded as an adjustment of the already extant exoteric lists, an ‘update’ of the *bāhyadaśatattva rather than a completely distinct set of categories. Several of the fundamentals included in the exoteric lists—such as jāpa (bzlas brjod) or bali (gtor ma)—likewise form part of the basic stock of ten esoteric fundamentals that originated only at a later stage in the development of tantric Buddhism.

The effort to maintain a list of precisely ten ritual disciplines suggests that the daśatattva as such was a well-established phenomenon, a matter of course that could not be supplemented arbitrarily. We found that the daśatattva is referred to in several texts without further explanations or indication of the individual fundamentals, recurring frequently in the framework of formalized portrayals of an ideal vajrācārya. Thus, the daśatattva functioned as a fixed point of reference, mainly due to the fact that it formed an integral part of the standardized formula for the ācāryaparīksā, the critical examination of a potential officiant, variants of which we encountered in several scriptural as well as exegetical texts, with the classical version being worded in the Māyājālatantra. As pointed to above in the framework of the presentation of textual evidence, variants of this easy to grasp formula can be traced back at least to the Yogatantras proper and were being adhered to in the Higher Yogatantras and Yoginītantras. Presumably, it was for the sake of easy reference that already extant lists were not just supplemented; instead, several of the bāhyā categories were being replaced in order to maintain the standard number of categories and to keep up the daśatattva set. Consequently, on the one hand, the list of fundamentals had to be adapted to the exigencies of the ritual scenario at this stage; on the other hand, the number of fundamentals had to be kept up for the sake of continuity.

Isaacson observes that in the Guhyasamāja, “we find a clear increase of other elements that transgress ordinary ideas of purity”. In his introduction to same subject matter, Tribe sketches the “transgressive dimension” of tantric Buddhism (Tribe 2000: 135–138).
We may proceed from the assumption that, prior to the formation of two distinct lists, there might have been a transitional phase with the production of lists that were neither *bāhya nor *guhya, but an amalgamation of both. Moreover, it has to be taken into account that, occasionally, daśatattva lists were referred to without being labeled either as *bāhya nor *guhya. The Vajraḥrdayālamkāratantra is the earliest text (and the only scriptural source, at least to judge from our limited selection) to witness the coexistence of both sets of daśatattva, a list of ‘conventional’ ritual categories and a list including aspects of tantric practice claimed to be secret. Moreover, in the exegetical literature of Indian as well as of Tibetan origin, we found various attempts to systematize the lists of ten fundamentals. In addition to lists of ten fundamentals, there were also—probably less frequently referred to—lists counting less or more categories (such as the 37 tattva specified in Padmavajra’s Tantrārthāvatāravyākhyāna) that have not been taken into account in this study, the thorough investigation of which, however, would certainly be conducive to the understanding of the daśatattva. To conclude, it can be stated with some certainty that the *bāhyadaśatattva is more ancient, while the list of *guhyadaśatattva that occurs merely in texts appertaining to the higher tantras, emerged only later.

The texts under consideration also turned out to be revealing with regard to the changes in the role of the ācārya in the process of the formation of the higher tantras beyond the appropriation of additional ritual skills. At this stage of the development of tantric Buddhism, sexual practices, as well as rites of ‘liberation’, formed integral parts of the practice; that is, ritual elements that were susceptible to abuse as well as to malevolent misinterpretation from the side of orthodox critics—and the vajrācārya was certainly expected to safeguard the authenticity of the respective tradition and not to avail rituals to unqualified and disloyal aspirants. The drastic warning directed to potential pretenders in
the Vajrahrdayālāṃkāratantra\textsuperscript{238} might simply respond to the fact that some people, despite lacking the required qualities, were attracted by the power and prestige associated with the position of a vajrācārya. On the other hand, this warning accounts for the increasing responsibility of a tantric officiant in charge of rituals confined to the higher tantras that were claimed to be secret and even dangerous. Consequently, easy-minded aspirants had to be prevented from entering into the subject matter without the guidance of a guru. As pointed to above, resorting to textual examples, the role of the guru has been conceived of as crucial for any progress on the path, while autodidacts were supposed to inevitably experience disastrous consequences.

Thus, with the rise of the higher Yogatantras and the Yoganītantras respectively, the role of the vajrācārya must have changed in the sense of increasing responsibility, an extended range of knowledge and probably also concerning the proficiency in terms of the doctrine, in order to be in a position to counteract criticism of tantric ritual as not in accordance with Buddhist doctrine. The daśatattva that defines the repertory of qualifications expected from a tantric officiant had to be adjusted to the increasing complexity of the ritual panorama. In order to further evaluate this provisional conclusion, more source texts will have to be taken into consideration.

With some probability, two of the three texts focusing upon the discussion of the daśatattva, Alāṃkāra’s Daśatattva and Kṣitigarbha’s Daśatattvasamgraha, can provisionally be dated into the late 11\textsuperscript{th} century, a period when the Higher Yogatantras and Yoganītantras already flourished. As regards Vimalakirtī’s Daśatattva—presumably later also ascribed to Dombipāda—, it is supposed to have been composed some centuries earlier. While all the aforementioned scholarly works are dedicated to the \textsuperscript{*}guhyadaśatattva subject matter, there appears to be no canonical treatise devoted to the discussion of the \textsuperscript{*}bāhyadaśatattva,

\textsuperscript{238} See above under 2.1.1.B.
although the latter set of fundamentals is more frequently referred to in the literary portrayals of the guru. This observation as well as the above chronological considerations give rise to the assumption that it was only at the time when the higher Yogatantras and the Yoginītantras were already established as distinct ritual traditions, that the ten fundamentals entered into the focus of scholarly attention. At this stage, the daśatattva as a fixed point of reference within the standardized profile of a tantric officiant had to be redefined.

The Daśatattvasamgraha has been introduced as a piece of commentarial literature of the Guhyasamāja cycle, following the tradition of Buddhajñānapāda. Consequently, the aspects of tantric ritual dealt within this text are aspects of rituals practised in the Higher Yogatantras. Although each of the ritual disciplines in question is treated in the Guhyasamājatantra, the daśatattva as a whole does not occur. For this reason, in order to define a set of qualifications for a vajrācārya in the Guhyasamāja tradition, the author might have taken recourse to another, preferably scriptural, text containing a list of daśatattva that matches the ritual scope given in the Guhyasamājatantra. At the outset of his exposition, Kṣitigarbha explicitly claims to disuss the ten fundamentals according to the tradition of Jñānapāda (jñānapādakrameṇa). In this regard, the works of Vaidyapāda provide valuable evidence, on the basis of which we are in the position to—at least partly—reconstruct a *guhyadaśatattva that was already established from the very beginnings of the Jñānapāda tradition (or even earlier) to the extent that Vaidyapāda expected the recipients of his works to identify the respective tattva by merely indicating its number in the list. It is highly probable that Kṣitigarbha, in view of his rather conservative approach and the express claim to adhere to the tradition, took the list referred to by Vaidyapāda into consideration.

Moreover, it is highly probable that Kṣitigarbha was also aware of other extant lists of the secret ten fundamentals such as the gsang ba’i de kho na nyid bcu pa defined in the Vajradhāvīlamkāratantra and, granted that he is identical with Adhīśa’s student of the
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same name, particularly the Daśatattva attributed to Ṛmbipāda. Proceeding from the basic idea of the nature and the function of the ten fundamentals in general, in the following chapter, we will now turn to the actual focus of this study: We take a look at the presentation of the ten fundamentals in Kṣitigarbha's Daśatattvasaṃgraha.
3. The Ten Fundamentals in the *Daśatattvasaṃgraha*

This chapter is intended to provide additional information on the ten fundamentals as presented in the *Daśatattvasaṃgraha*. An in-depth analysis of the ritual disciplines in question goes beyond the scope of this study, which focuses on the *Daśatattva* as a whole rather than upon individual ritual procedures, and certainly, each *tattva* warrants further investigation in the future. The following comments are intended to supplement the notes of the translation, particularly on those points where the latter is not self-explanatory, eventually drawing on variants and relevant passages from other sources. The depiction of the individual fundamentals in the *Daśatattvasaṃgraha* shall be compared with the equivalent sections in other texts focusing on the *daśatattva*. Particularities in Kṣitigarbha’s presentation and potential variants and modifications with regard to his sources will be analysed.

The introductory verses in the *Daśatattvasaṃgraha* agree with the Mahāyāna traditional standards for the composition of an exegetical work: In the benediction (*maṅgala*), the guru conceived of as identical with Vajrasattva, the Bodhisattvas and the noble doctrine are paid reverence to. This verse is followed by an announcement of the subject matter of the text, where the ten fundamentals are given and the author declares himself for the tradition of Jñānapāda.

Kṣitigarbha continues giving instructions for the performance of the ‘worship in seven phases’ as part of the preparatory exercises the *yogin* carries out in order to accumulate merit in the outset of a tantric *sādhana*.²³⁹

It is not possible to assess whether the introduction continues on the—unfortunately missing—second folio. Nevertheless, it can be stated with certainty that Kṣitigarbha, in the initial section of his

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²³⁹ For an explanation of the “sevenfold pūjā”, see e.g. English (2002: 122–125).
work, does not rely on Ācārya Alaṃkāra’s lengthy introduction focusing upon 20 preparatory rituals.\textsuperscript{240}

3.1. Wheel of Protection (\textit{rakṣācakra})

The wheel of protection (\textit{rakṣācakra}) is the initial fundamental in Kṣitigarbha’s \textit{Daśatattvasaṃgraha} and likewise in Ācārya Alaṃkāra’s as well as Vimalakīrti’s i.e. Ṭombipāda’s treatises on the ten fundamentals. From the standpoint of the sequence of ritual procedure, it is only natural that the \textit{rakṣācakra} is the category to be discussed first. Unfortunately, the second folio of the \textit{Daśatattvasaṃgraha} manuscript is lost, so Kṣitigarbha’s explanation on the wheel of protection has only partly been preserved, whereas the extant part of this chapter provides considerable evidence for its being largely based on Ācārya Alaṃkāra’s exposition of the \textit{rakṣācakra}. To judge from the verses preserved on folio 3r, several of which seem to comply almost \textit{verbatim} with the respective passage in Ācārya Alaṃkāra’s \textit{Daśatattva}, we can proceed from the assumption that the lost part also matches and thus might be reconstructed, at least to some extent, on the basis of the latter.

The quite extensive exposition on \textit{rakṣā} in Ācārya Alaṃkāra’s work is composed partly in verse, partly in prose. Some of the verse passages in the \textit{Daśatattva} are explicitly marked as a quotation—however, without indicating the source. The preserved portion of Kṣitigarbha’s presentation of the first \textit{tattva} is exclusively composed in verse. While the verses drawn from Ācārya Alaṃkāra’s work have been integrated without major modifications into Kṣitigarbha’s text, the \textit{pandita} renders relevant prose passages in the form of condensed verse equivalents.

Both the \textit{Daśatattvasaṃgraha} and the \textit{Daśatattva} display certain parallels with Jñānapāda’s description of the \textit{rakṣācakra}. While

\textsuperscript{240} See introduction part 1.2.1.
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the rakṣācakra is not referred to in the Samantabhadra, however, it is set out in some detail in the Mukhāgama.\textsuperscript{241} Thus, as will be shown in the notes of the translation, both the Daśatattvasaṃgraha and the Daśatattva are supposed to draw mainly on the latter work.

In the Daśatattvasaṃgraha—and likewise, in Ācārya Alāṃkāra’s work, as well as the Daśatattva authored by Vimalakīrti—this section outlines the visualisation of the ten wrathful deities, namely Uṣṇīṣacakravartin, Yamāntaka, Prajñāntaka, Padmāntaka, Vighnāntaka, Acala, Sumbharāja, Nīladaṇḍa, Mahābala, and Ṭākkirāja (the constellation given in the Māyājālatantra).\textsuperscript{242} According to Ācārya Alāṃkāra, this procedure of creating a circle of protection by means of the ten wrathful deities is “conceived as supreme [protection]” (mchog tu bsams pa), as distinguished from a more basic variant that “some people claim to be protection” (bsrung ba yin par la la dag ’dod de), namely the generation of the four elements beyond the vajra fence and vajra tent.\textsuperscript{244}

In the Maṇḍalavidhi, the generation of the wheel of protection is only briefly pointed to without going into detail on the visualisation:\textsuperscript{245}

Moreover, for the sake of protection (cāpy) [the yogin], standing in [the nave of] the wheel of the fierce ones, visua-

\textsuperscript{241} Cf. Dalton (2019: 193). Catherine Dalton conclusively argues that the author of the Mukhāgama (P 2717, D 1854) is not Jñānapāda, but Śākyamitra (Dalton 2019: 48).

\textsuperscript{242} In the preserved part of the rakṣācakra section in the Daśatattvasaṃgraha, Vighnāntaka does not occur, however, he is mentioned in verse 124 of the cakra chapter.

\textsuperscript{243} Iain Sinclair observed a certain parallelity between the description of the rakṣācakra in the Daśatattvasaṃgraha with the pertinent section in Rahulaguptapāda’s Pañcakramānuttarahevaśajraprakāśa. This is noteworthy in view of the fact that Rahulaguptapāda was one of the mentors of Atiśa whom we assume to have been Kṣitigarbha’s teacher (e-mail communication Iain Sinclair 25 October 2017).

\textsuperscript{244} Daśatattva (P fols. 288b8–289a6, D fols. 241a1–242a4).

\textsuperscript{245} Maṇḍalavidhi 20 (A fol. 7a3, B fol. 2b1–2, ed. Bahulkar 3.2–3).
lises Hūṃkāra and the Uṣṇīṣas [relating to] precisely [the Buddhas] starting with Vairocana, destroying the enemies. 21

In sādhana belonging to the Yoganimuttara class, the rakṣācakra phase usually denotes the generation of a protective environment consisting of certain elements such as fence, tent, ground, etc. All these elements are of vajra-quality, which is illustrated by the fact that they come into existence through the fusion of a bulk of subtle vajras. 246 Sādhanas belonging to the Higher Yogatantras occasionally combine these two methods of generating the rakṣācakra. To judge from Ratnākaraśānti’s commentary, the Maṇḍalavīdhī verses also include both variants. While the wheel of the ten wrathful deities is mentioned explicitly, according to Ratnākaraśānti the word tatas in pāda 21 points to the generation of vajra fence (rdo rje ra ba: vajraprakāra), vajra tent (rdo rje dra ba: vajrapaṅjara), and a “ground that has the nature of vajra” (rdo rje ’i rang bzhing sa gzhi: vajrabhūmī). While he defines the function of the former circle as “protecting the supreme awakening”, the latter visualisation is supposed to “purify the site” and thus prepare it for the generation of the matrix of existents (dharmodaya). 247

246 The generation of vajrapaṅjara, vajrabhūmī, vajraprakāra, etc. as circle of protection in Yoganimuttara sādhana is set forth in detail by English (2002: pp. 133).

247 Maṇḍalavīdhī 21 (A fol. 7a3, B fol. 2b2, Bahulka 3.4–5):

dharmadhātuṃ tato dhīyāvāt tryaśṛṇa śuklo dhvamasthita |
dikṣaṇāvartīcitrabhāṃ antaḥkhādo ’bijavajragam ||

Ratnākaraśānti comments on these verses as follows (Maṇḍalavidhiṭīkā, P fol. 362a6–6; D fol. 70b5–71a2): “In as much as [the yogin] has to generate a wheel in order to protect the unexcelled [mind of] awakening, he explains it with the [verse] starting with “and as Hūṃkāra”. Hūṃkāra is [the deity] Vajrahūṃkāra. Uṣṇīṣas, the [fierce deities] starting with Buddhaśrīsa. “Starting precisely with Vairocana”, the respective [fierce deities that belong to the family of] each of the six cakravartin. Situated in the wheel of the fierce ones, following the instructions, [the yogin] is situated in the nave of the golden ten-spoked wheel, upon the ten spokes of which there are
Neither in Ācārya Alankāra’s treatise nor in the Daśatattvasaṃgraha do we find a reference to mount Sumeru which, as an integral part of the conception of the universe in Buddhist mythology, also occasionally occurs in the subsequent visualisation of the four elements, not only in sādhanas belonging to the Yoganiruttara class but also occasionally in maṇḍala rituals belonging to the Guhyasamāja tradition. Instead, in these texts, it is the wheel of protection formed by the ten wrathful deities that is at the very centre of the protective environment. This is also the case with Vimalakīrti’s Daśatattva, a treatise discussing the ten

the ten **fierce ones** starting with Yamāntaka. In order to purify the site, one visualises on a sun disc in own’s heart a syllable hūṃ, [and,] arising from that, a blue vajra. From the syllable hūṃ inserted in its nave, there emanate subtle vajras. One meditates that the fusion of these vajras [gives rise] to an all encompassing (phyogs su) vajra fence (rdo rje ra ba: vajraprakāra), with a vajra net (rdo rje dra ba: vajrapaṇjara) on its top, a ground that has vajra nature below, and in its centre, one visualises the matrix of existents (chos 'byung: dharmodaya). In order to teach this [generation of the protective environment], he says after that (de nas: tato) etc. **Realm of existents**, is the matrix of **existents** (dharmodaya) that is the [bhaga of the] mudrā, [visualised as] as a triangular form placed upon [another] triangle.”

248 English (2002: 146) discusses the visualisation of the four elements as mount Sumeru in mainstream Yoganiruttara sādhana with respect to the principles of traditional Buddhist mythology as indicated in the Abhidharma-kosā.

249 This is, for instance, the case in Padmaśrīmitra’s Maṇḍalopāyika. The sole Sanskrit manuscript is listed in Matsumani’s catalogue as no. 280. The relevant passage (fol. 3a10–11) reads as follows:

`tato madhyāsane sthitvā bhāvayed anupūrvavat |
caturbhūtavivarttanameru hūṃkāraḥ tatra vicintayet |
tatra madhye tu hūṃkārōṃ vajraṃ tenāpi kalpayet`

“Thereafter, standing in the central position, he generates [the maṇḍala] in regular order.

There he should contemplate [mount] Meru evolving from the four elements.

In this way, he should also imagine there in the centre a vajra endowed with a syllable hūṃ.”
fundamentals within a Yoganiruttara context and relating to the Hevajra cycle, specifically the Daśakinīvajrapaṇjaṭaratāntra.²⁵⁰

Padmaśrīmitra’s Maṇḍalopāyika presents an alternative to the visualisation of the ten krodhas in the style of a body maṇḍala: In the framework of the ritual of driving off obstructors—one of the 20 preliminary rites—the ten fierce deities are visualised in one’s own body with Yamāntaka located in the left arm, Prajñāntaka on the right side of the bottom, Hayagrīva in the mouth, Amṛtakuṇḍa at the secret place, Acala in the left side of the torso and Ṭakkirāja in the right, Nīladaṇḍa in the left leg and Mahābala in the right, Uṣṇīsa in the head and Sumbharāja in the feet.²⁵¹


²⁵¹ Maṇḍalopāyika fol. 3b5–6:

daśa krodhān svakāye tān nivāsayet ||

yamāntaka daksine bāhau prajñāntam vāmamālataḥ |

hayagrīvan tu vaktre ca guhya cāmṛtakunḍaliḥ ||

acalo daksino bhāge tākkirājo ca savyataḥ ||

nyased daksinajānau ca niladaṇḍo tataḥ sudhīḥ ||

mahābala vāmājānau mūrdhni uṣṇīṣavarttināḥ ||

pādāntadvaye Ṣamdviṃyastāṇaṃ sambharājaṃ vibhāvayer ||
Verses 8–10, as well as verse 13 of the *Daśatattvasaṃgraha*, are taken from the Ācārya’s source text without major modification. The *panḍita* does not go into great detail with regard to the iconographical description of the deities of the rākṣācakra. It is quite typical for Kṣitigarbha’s approach that he is rather reticent in terms of iconographical details, while he places greater emphasis on soteriological aspects such as the purity equivalents of the *krodhas*. For instance, with verses (3cd) to (7) he succinctly summarizes the comprehensive depiction provided by Alamkūra. Kṣitigarbha provides scarce information on the deities’ handheld emblems: It becomes evident that each *krodha* holds his respective personal emblem in the (first) right hand, whereas no mention is made of the sword in the second right hand. In fact, the *krodhas*’ being four-armed is referred to only by implication in verse 8cd (at least to judge from the preserved part of the text). In Vimalakīrti’s *Daśatattva*, the ten fierce deities

“He causes to settle the ten fierce ones in his own body:
Yamāntaka in the right arm, Prajñāntaka in the left at the base,
Hayagrīva in the mouth, and Amṛtakundalin in the secret place.
Acala is in the right half of the body and Ṭakṣākṣa in the left.
Thereafter, the intelligent [yogin] installs Niladanda in the right knee,
Mahābala in the left knee, [and] Uṣṇiṣa in the forehead.
He visualises Sumbharāja installed in the two feet.”

An analogous description occurs in the *Vajrasattvaśīpdañānastra* (*Vajrasattvasādhana*), ascribed to (tantric) Candrakīrti, like Padmasūrya’s *Maṅḍalopāyika a sādhana* following the Ārya exegetical school (Hong and Tomabechi 2009: 18).

252 The correlation of elements of the Buddhist doctrine as purity equivalents (*viśuddhi*) is set forth in more detail under 3.2.2.1.
253 *Daśatattva* (P fol. 289b1–8, D fol. 241a7–b6).
254 According to *Guhyasamājatantra* 13.109 (Matsunaga 1978: 54), they have four arms, in the *Nispānayogāvali* six, with the main arms embracing the consort (Lee 2004: 3): ṣaḍbhujāḥ pradhānabhujābhyām svābhaprajñāālingītās trimukhāḥ.
are described as two-armed with a single face, holding their characteristic implement in the right hand, while the left shows the threatening gesture (sdigs mdzub: tarjāṇī).  

Verse (7) lists the personal emblems in precisely the same order as applied in the Daśatattva and *Jinadatta’s Priyāśādhana, a text that also places itself in the exegetical school of Jñānapada (ye shes zhabṣ kyiṃ lam bṣtan paṃ). However, Alāmkāra is silent about the hammer (tho ba: mudgara), the emblem that introduces Kṣitigarbha’s and *Jinadatta’s list. Verse (8) formulates an exception with regard to the emblematic equipment of Acala following Ācārya Alāmkāra’s explanation:

[The emblematic equipment] of the fierce deity Acala has to be explained specifically: One should visualise him holding in the right hands vajra and sword, in the left [hands] wheel and noose, squinting, [and] adorned with the ornaments of a youth. As it has been said:

Squinting, holding a vajra, Acala is adorned with the ornaments of a youth.

Alāmkāra possibly draws on the abovementioned Priyāśādhana of *Jinadatta, where a literal parallel of this half-stanza occurs (to

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255 Vimalakīrti’s Daśatattva D fol. 162a3, P fol. 144b3; Dombipāda’s Daśatattva D fol. 37b2–3, P fol. 42b1–2: kḥro bo thams cad zhal gcig phyag gnyis pa ste | “All fierce ones have one face and two arms.”


257 Priyasādhana (P fol. 153b5, D fol. 129b3).

258 Priyasādhana (P fol. 152a1, D fol. 128a3).

259 Daśatattva (P fol. 289b6–8, D fol. 241b5–6). As to Acala’s being endowed with “ornaments of a youth” (bālābharaṇa), cf. also Uttaratantra 102cd–103ab (Matsunaga 1978: 120), where Acala is referred to as bāla (note also the variant acalām for bālam indicated by Matsunaga in fn. 20):

āṅkuṣāṁ daṇḍaśūlam ca khaḍgām konesu vinyasat |
ṭākkidaṇḍabalam bālām cakraṃ sambham adhordhvataḥ |
The Ten Fundamentals in the Daśatattvasaṃgraha

judge from the Tibetan translation). The exception established in the Daśatattva for Padmāntaka, however, appears to be neglected by Kṣitigarbha.

Further, all of them hold a sword in the right hand, in the two left hands a jewel and a lotus. Padmāntaka holds a lotus and a sword in the two right hands, and a golden wheel and a vajra in the two left hands.

While verses (9) to (10) and (13) are drawn from Ācārya Alamkāra’s Daśatattva, verses (11) and (12) constitute a most remarkable interpolation that reveals once again the Paṇḍit’s being anxious to point out the consistency between elements of the sādhana and the Buddhist doctrine. Kṣitigarbha equates the ten krodhas with a set of ten jñānas:

Virtue, mental composure, wisdom, the vision of liberating gnosis, and isolation—these are the five transcendental aggregates. Mirror-like gnosis, gnosis of sameness, investigative gnosis, energy gnosis [= gnosis of performance of duty], [and] gnosis of the purity [of dharmadhātu]: One should contemplate the wrathful deities as purified by the [aforementioned] ten awarenesses, having firm resolve.

While there are several instances in the literature for the equation of the krodhas with ten jñānas, there is scant evidence for the list referred to by Kṣitigarbha, namely a constellation of the five jñānas and the five transcendent components (lokottaraskandha). No parallel can be found in the Paṇḍit’s major sources: the Guhyasamājamanḍalavidhi, Ratnakaraśānti’s Manḍalavidhiṭikā or Alamkāra’s Daśatattva, respectively. In the Mukhāgama, the

260 Priyāsādhana (P fol. 153b6, D fol. 129b3):

spyan g.yo [D, g.yon P] rdo rje 'dzin par 'gyur ||
mi g.yo byis pa'i rgyan gyis bryyan ||

261 Daśatattva (P fol. 289b3–5, D fol. 241b2–3).

262 Daśatattvasamgraha i,(11).
wheel with its nave and ten spokes, upon which Vajrahūṃkāra and the ten krodhas are supposed to arise, is related to a list of ten—alternatively, eleven—jñānas “starting with [the awareness] of suffering” that appears to be standard in this context.263 The correlation of the ten krodhas with ten jñānas goes back on Uttaratantra 81:264

There in the centre, the [yogin] visualises a yellowish ten-spoked wheel, [and] generates on each of the spokes [one of the] ten fierce ones, whose appearance has the nature of the ten aspects of gnosis.

263 Mūkhāgama P fol. 22b1–3; D fol. 19a5–7:

bhruṃ ser las byung ’khor lo rtsibs bcu pa’i ||
rtse mo’i ’od zer phyogs bcur spro bar bya ||
rtsibs nams thams cad kyi ni lte ba’i phyogs ||
pam byung pa dma’i steng du ram skies nyi ||
legs gsungs rgyal ba nams kyi skyed byed yan [P, yuṃ D] ||
bhruṃ by ung ye shes nrams ni gang yin nyid ||
sdg sngal la sogs bcu gcig nrams kyi phyr ||
nyi ma nyi ma’i steng du hūm dgod bya ||
ye shes bcu gcig bcas ’dir ’khor lo la ||

The list referred to here matches that given in Dharmasamgraha 93 and Mahāvyutpatti 1233–43 (ten jñāna) and Śatasāhasrikāprajñāpāramitā 1440.10 respectively (eleven jñāna, with paricayajñāna instead of paracittajñāna, and yathābhūta- or yathākatājñāna as eleventh), cf. DBHS s.v. skandha. In the Dharmasamgraha, the daśa jñānāni are listed as follows: dhikhajñānaṃ, samudhayajñānaṃ, nirodhajñānaṃ, mārgajñānaṃ, dharmajñānaṃ, anvayajñānaṃ, paracittajñānaṃ, kṣayajñānaṃ, anutpādajñānaṃ. Cf. also EOB, s.v. jñāna.

264 Matsunaga (1978: 119):

daśāraṃ cakram āpītaṃ tatra madhye vibhāvayet ||
sarvāreṣu daśakrodhān daśajñānātmakodayān || 81
bhāvayen nirodhacakraṇa niśpannenaṃcārāṇa ||
vajrajālāṃ spharen meghair bhramantaḥ niścalopaṃ || 82
The two interpolated stanzas are likely to be a personal contribution of Kṣitigarbha’s, for which there are few parallels only. One of the few sources to support Kṣitigarbha’s version is Candraprabha’s commentary on the Uttaratantra.265 First of all, Candraprabha follows the standard interpretation, relating each of the krodhas individually to one of the ten awarenesses starting with the duḥkhajñāna. Then he points to an alternative correlation in line with that of the Paṇḍit:

Other [scholars], however, state the five awarenesses starting with the mirror-like awareness and the [five] completely refined components (vyavadānaskandha: rnam par byang ba’i phung po) designated ‘awareness’ in as much as they function as their (i.e. the five jñānas’) cause. This is how they explain this [pāda]266,267.

Possibly it is Candraprabha’s commentary Kṣitigarbha draws on with verses (11) and (12). In the outset of the Aṣṭadaśapāṭalavyākhyāna, Candraprabha declares his commentary to reflect the teachings of *Jinadatta,268 the author of the Priyāśādhana, which has been identified above as the conjectured source of a quotation of Ācārya Amākāra’s.

Four of the Ten Wrathful Deities (Yamāntaka, Prajñāntaka, Padmāntaka, and Vighnāntaka) appertain to the cakra of deities in

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265 The alternative correlation worded by Kṣitigarbha is also referred to in the Śrī-Aksobhyaśrayasadhana of Ratnavajra (D 1884). Ratnavajra’s explanation (D fol. 146a1–2) displays an almost literal correspondence with that of Candraprabha: shes pa bcu’i ngo bo khro bo bcu’o || yang na re re zhang ye shes bcu’i bdag nyid can du bya ba ste || me long lta bu la sogs pa’i ye shes lnga po dangl rnam par byang ba’i phung po lnga ni de’i rgyur gyur pa yin pas na ye shes lnga yin zhes lnga yin zhes bya ba ni gzhung gzhan yin no ||

266 Uttaratantra 81d: daśajñānātmāmakodāyān

267 Aṣṭadaśapāṭalavyākhyāna (P fol. 189a7–8, D fol. 163a6–7): yang gzhan dag ni me long lta bu’i ye shes la sogs pa lnga dang rnam par byang ba’i phung po de rgyur gyur pas ye shes zhes biags nas brod do || zhes ’dir ’chad do ||

268 Aṣṭadaśapāṭalavyākhyāna (P fol. 177a6, D fol. 152b6): bsod snyoms pa yi zhal snga nas
that they function as guardians of the gates (dvārapāla: sa’i bsrung) and are referred to as such in the cakratattva.

We will come across the fierce deities of the wheel of protection again in the framework of two other fundamentals. The wheel of the ten wrathful ones is the focus of the visualisation ritual of warding off obstructive forces (bhāvyapratyangirā),\(^{269}\) while on the occasion of the bali rite they are tasked with the local protectors’ (dikpāla: phyogs skyong) enforced conversion to the Guhyasamājamaṇḍala, that is, their transformation into Samājika deities.

### 3.2. The Circle of Deities (cakra)

This following introduction is meant to give an overview over the structure and contents of the chapter on cakra, the most comprehensive of the eight sections of the text, and, like the preceding section on the rākṣācakra, entirely composed in verse. In view of the fact that there is no equivalent to the cakratattva in other lists, this chapter constitutes the most pronounced personal contribution on the part of Kṣitigarbha. On the surface of it, this fundamental does not seem to be related to Ācārya Alaṃkāra’s Daśatattva. As mentioned above, taking a closer look at Ācārya Alaṃkāra’s work, we find that his description of the 20 rites that precedes the exposition of the ten fundamentals is largely based on the Maṇḍalavidhi of Dīpaṃkarabhadra.\(^{270}\)

Unlike Alaṃkāra’s Daśatattva as its canonical source text, Kṣitigarbha’s Daśatattvasaṃgraha, as a condensed presentation of the ten fundamentals, does not include instructions on the 20 rites. Instead, with the chapter on cakra, Kṣitigarbha establishes a unique tattva encompassing the entire procedure of the generation

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\(^{269}\) While in the Daśatattvasaṃgraha the discussion of the rākṣācakra is followed by that of the cakra, Ācārya Alaṃkāra continues with the explanation of the two repellants (pratyāṅgire).

\(^{270}\) See under 1.2.1.
stage sādhana. Except for a number of verses, this portion of the text has been drawn from Dipamkarabhadra’s Manḍalavidhi. Save for a few exceptions, the Manḍalavidhi verses quoted or silently referred to by Ācārya Alamkāra are not the same as the verses borrowed by Kṣitigarbha. Nevertheless, the high significance both authors attach to Dipamkarabhadra’s work tends to suggest that the composition of the cakratabbha, too, might be influenced, though indirectly, by Ācārya Alamkāra.

In the first part of the introduction271, the features of Kṣitigarbha’s working style and reception of his major sources have already been briefly outlined. The modifications and variants he produces are well thought out and, in many cases, reveal the author’s consideration of Ratnakarashānti’s commentary. Occasionally, where he does not rely upon the Manḍalavidhi, Kṣitigarbha draws from the Uttaratantra.272 Some of the variations can be explained by the fact that the paṇḍita presents the verses drawn from the Manḍalavidhi in the context of a sādhana, and not in the framework of a consecration manual. To judge from the chapter on cakra, we get a picture of Kṣitigarbha as a learned paṇḍita and a serious scholar who displays a distinct affinity towards philosophical issues and a rather conservative approach, as well as a tendency to neglect details of iconographical description or visualisation.

3.2.1. Structure of the Chapter

Both the Manḍalavidhi as consecration manual and the sādhana set forth in the framework of the cakratabbha represent the practice of the generation stage (utpattikrama)273 as distinguished from the

271 See 1.2.1 and 1.2.2.
272 See, for instance for verse 61, verses 64–66.
273 Ratnakarashānti provides a nice definition of utpattikrama in Muktāvalī ad Hevajratantra 1.8.24cd–25ab (ed. Isaacson HO 2001–2:11): kramaḥ prakāra bhāgaḥ pakṣa iti paryāyik. kasya kramaḥ? yogasya. man-
completion stage (utpannakrama\textsuperscript{274}). In accordance with the Jñānapāda exegetical school, the focus is on the generation of the 19 deities’ maṇḍala with Mañjuvajra as presiding deity.\textsuperscript{275} The notion of two stages (kramadvaya) is a common feature of the Higher Yogatantras and the Yoganiruttaratantras going back to the 8th century,\textsuperscript{276} a most fundamental distinction that gave rise to further models of classification within the scope of each of these stages, several of which are explicitly or implicitly referred to in this chapter.

The 18th chapter of the Guhyasamājatantra, otherwise known as the Uttaratantra, has been regarded as the earliest scriptural source to distinguish and define the Two Stages.\textsuperscript{277} However, on the basis

\begin{flushright}
tracinhnādikramaṇa devatākāraṇispatīr yogina utpatīḥ, sā yasmin yoge ’sti sa utpattikramah. “Synonyms [for] “stage”are type, portion, [or] side. Stage of what? Of practice. The stage of generation is that [stage] of practice in which there is the generation of the yogin that is the arising in the form of the deity, by means of the subsequent steps of [visualisation] such as mantra [and] emblem.” Harunaga Isaacson points to the fact that Ratnākarasānti conceives utpattikrama as a madhyapadalopī samāsah, a “compound omitting the middle position” (Isaacson HO 2001–2: 11, fn. 31, and Isaacson 2002a: 93).
\end{flushright}

\textsuperscript{274} A synonym for utpannakrama attested in primary sources is nispannakrama (Candrakīrti’s Pradīpoddyotanaṭīkā accounts for the author’s affinity for the latter term. The same preference can be observed in Kāṇha’s Yogaratnamālā). Another term that is frequently used as a synonym in contemporary secondary literature is sampannakrama: Harunaga Isaacson (2002a: 468, fn. 87) notes that there is no evidence for this term in Sanskrit sources as known to him.

\textsuperscript{275} As Kimiaki Tanaka sets forth, the 19 deities maṇḍala is composed of the five Buddhas with Mañjuvajra in the centre, four consorts, four krodha and the six vajra goddesses. The constellation according to Yukei Matsunaga does not include the vajra goddesses, but comprises ten krodhas instead (Tanaka 2019: 171). For the precise arrangement of the deities in the maṇḍala, see Tanaka 2019: 172.


\textsuperscript{277} Harunaga Isaacson (2002a: 468) points to the fact that Uttaratantra 84 is “possibly the earliest scriptural passage that clearly presents esoteric Buddhist teaching or practice as divided into the two stages”:
of her in-depth study of Jñānapāda’s works, Catherine Dalton argues plausibly that the parallel of the pertinent verses occurring in Jñānapāda’s Muktitilaka is presumably the older version and thus represents the actual *locus classicus.* 278 This is also true for subdivisions of the *utpattikrama* such as the Four Limbs (*caturaṅga*) that will be referred to in the following in somewhat greater detail, as well as the fourfold *vajra* (*vajracatuṣka*). 279

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278 Dalton 2019: 276, 278.
279 See also English (2002: 25).
The *cakra* section can be roughly structured as follows:

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### Table 2. Structure of the cakra chapter

280 Note that, seemingly, there is no consecration of the vajra.
3.2.2. Generation of the Deities

The increasing complexity of the sādhana with the rise of the higher tantras promoting the ritual identification of the yogin with the deity demanded an adaptation of the extant patterns of systematisation, that is, the introduction of new models fit to match these exigencies. In the Yogatantras proper, it is the three composures (samādhitraya: ting nge ‘dzin gsum)\(^{281}\) that determine the process of visualisation of the deity. This model being further employed in the ‘higher’ tantric tradition, the scriptural and exegetical literature also brought about alternative methods of structuring the generation process resorting to new paradigms, such as the ‘four phases’ (caturanga: yan lag bzhi) in the Guhyasamājatantra, or the ‘five [stages of] awakening’ (pañcākārābhisambodhim: mgon byang lnga) applied to the generation of the deity.

The basic structure of the sādhana follows a most fundamental distinction in traditional Buddhist thought, inasmuch as the generation of the deity, the consort (prajñā) and the maṇḍaleyas is carried out in two phases\(^{282}\) in terms of progenitor, ‘causal’ (hetu: rgyu) and descendant, ‘resultant’ (phala: 'bras bu)\(^{283}\) deities.

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281 The three composures (samādhitraya) are: ādiyogasamādhi (“preliminary practice”), mandalarājāgrisamādhi (occasionally also referred to as cakkrājāgrisamādhi; “paramount king of the maṇḍala”), and kar-marājāgrisamādhi (“the paramount king of activity”). These three episodes are distinguished as such in the commentarial literature relating to the Sarvatathāgatatattvasaṃgraha, such as in Śākyamitra’s Kosalālamkārata-ttattvasaṃgrahaṭkā and the Tattvāloka of Ānandagarbha, a prominent exegete of the Yogatantras proper. The latter also sets forth the three composures in another work, the Vajradhātumahāmaṇḍalavidhisarvavajrodayanāma (a.k.a. Vajrodaya); cf. Lessing and Wayman 1968: 223, fn. 19.

282 For a concise explanation of this model of structuring the generation stage, see e.g. Hong & Tomabechi 2009: pp. xi.

283 There are also alternative modes of structuring the generation stage that cannot be discussed in detail in the present framework. A particularly interesting and quite involved scheme is found in the Mukhāgama, where the succeeding phases of the generation of the presiding deity, the consort and the maṇḍaleyas are related to the grounds (nidāna) of dependent
a) **Generation of the Progenitor Deities: The Five Stages of Awakening (pañcākārābhisaṃ bodhi)**

There, on the central seat, is a moon endowed with the [vowels symbolising the] 32 identifying characteristics and the lines of consonants starting with *ka* [symbolising] the [80] minor marks and [a *vajra*] born from a [syllable] *hūṃ*, [endowed with] the symbol *hūṃ* (*hūṃkṛtih*). From the emanation and reabsorption [of light rays] from this [*vajra*], the *vajra* being (i.e. the progenitor deity) emerges.

[The yogin] generates himself as Samantabhadra, emitting rays of light (*spharanatviṣam*), wisdom and means by nature, glorious and the basis of the world’s prosperity (*jagatsampatsamāśraya*). His body and main face [have the colour of] crystal moon (i.e. translucent white) (*sphaṭikendvaṅgamūlāsyā*), while his left face is dark blue and the other luminous red. [He holds] *vajra* and sword in his hands on the right, [and] an excellent gem and a lotus on the left. 3

As a rule, in *sādhana* that abide by the model of double generation, the *yogin* visualises the causal or ‘progenitor’ deities in front of himself, in order to then perform the self-generation as presiding (descendant) deity born from the progenitor deities. In this respect, the initial phase of the *sādhana* as it is described in our text presents an inconsistency in that the visualisation of the origination (*rten 'brel: pratīyasamutpāda*). The visualisation of the maṇḍala palace and the generation of the causal deities is related to the first two *nidānas*, namely absence of insight (*ma rig pa*: *avidyā*), and consciousness (*rnam par shes pa*: *vijñāna*). The generation of the resultant Mahāvajra corresponds to name and form (*ming dang gzugs*: *nāma-rūpam*), that of the resultant deities to contact (*reg bya*: *sparśa*).

283 The Yogācāra distinction between causal transformation (*hetuparīnāma*) and transformation [appearing as] result (*phalaparīnāma*) might be of some relevance for the formation of the two “generations” of deities. For a definition of the two kinds of transformation, cf. e.g. Masuda 1926: 34–35.
progenitor deity is already described as self-generation. This peculiarity occurs quite frequently in texts belonging to the Jñānapāda school. Our text follows Maṇḍalavidhi 24-26, where the yogin’s self-generation as Samantabhadra is described in slightly more detail.

Harunaga Isaacson draw my attention (personal communication, July 2011) to another piece of textual evidence for the self-generation of the progenitor deity in union with his consort, the Hevajrasādhanopāyikā (Dīḥṭ 2003: 134–5): etatsamastapariṇātām ātmānāṃ śrī-he-kāravajarāpaṃ nilavarṇam aśāsyaṃ sādaśabhyāṃ catuṣcaranaṃ nairātmyāsahaika-raśaparamānandamahāsukharatidvandvasamāpānam paśyet | “He visualises himself, completely transformed of that, in the form of the Glorious Hevajra, entered into union with Nairātmya, characterised by the pleasure of great bliss that is the supreme joy of one taste.”

The question of whether the self-generation of the progenitor deity has to be regarded as a characteristic of the Jñānapāda school certainly warrants systematic investigation. That the expression nga ṛgyal de ltar mtha’ yas sprul pa yis in the closing instructions for the visualisation of the causal Samantabhadra clearly suggests that this is also the case in the Samantabhadra (P fol. 35a6; D fol. 30a5). The description in the Mukhāgama also suggests that the generation of the progenitor deities is conceived as self-generation (P fol. 25b3–5; D fol. 21b7–22a2. Tibetan text see fn. 310 below):

“That which is the own nature of the four kinds of awarenessas [a result of] the transformation of one’s own consciousness, is said to be the fifth kind of awareness,

the vajra being, that is the pure non-dual realm of existents, arisen from emanation and retraction.

He has three faces, the central [face] and the rest of the body is of white colour,

the right and the left face are blue and red. In his right hand he holds a vajra and a sword, in his left a jewel and a lotus.

He embraces his consort with both arms.”


svaralakṣaṇasamayuktam kādīvyaṇjanaraśmikam |
madhyacandrāsane cittaṃ jñānacandraṃ vibhāvyatat || 24
tatrādyahṛdbhavaṃ vajraṃ raktam ādyahṛdāyutam |
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[The yogin] generates [his] mind as awareness moon on the central moon seat, endowed with the identifying characteristics [appearing as] the vowels, [and] shining forth with the [32] minor marks [appearing as] the consonants starting with ka. 24

Upon it, there is a red vajra born from [a syllable] hūṃ (ādyahṛd) that is endowed with [a syllable] hūṃ (ādyahṛd). [The yogin] who has accomplished the goal of having a body that resembles a Buddha has himself the self-awareness of the [Buddha]. 25

His limbs and main face are translucent white, the left face dark blue and the other reddish-brown, lofty with all best forms, his ornaments and garment [possessing] excellent qualities. 26

With his excellent consort embraced with both arms, he is [sitting] very firm in the vajra-position. His arms on the left side are holding vajra and sword, on the left side an excellent jewel and a padma. 27
He is glorious and the basis of the world’s success, possessed of the nature of wisdom and means, with [rays of] light shining forth. 28

The yogin is requested to visualise himself as Samantabhadra, referred to in the text with the epithet vajrasattva, meant to qualify the deity as causal. 287 Ratnākaraśānti introduces this phase as the “stage of generation of the vajra being of cause (*hetuvajrasattvotpattikrama: rgyu’i rdo rje sms dpas bskyed pa’i rim)”, 288 in distinction to the “stage of generation of the lord of the maṇḍala”, as he introduces the description of the ‘birth’ of the descendant deity. 289 The process by which the yogin transforms himself from an ordinary being into the vajra being (vajrasattva) is again subdivided into five subsequent stages frequently referred to as ‘the five stages of awakening’ (pañcākārābhisaṃbodhi: mngon byang lnga), 290 conceived in analogy to the five major stations of

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287 In the Tibetan text of the Samantabhadra, we have rdo rje bzang, that might be regarded as a synthesis of rdo rje sms dpas and kun tu bzang po. For the use of vajrasattva as epithet for the causal deity, see also the Nispannayogāvalī (Lee 2004: 4): tasya madhye bhagavān vajrasattva mañjuvajrarūpa. Cf. also Hevajratantra 1.8.8b (Snellgrove 1959: II, 26), and Bṛhamaharaṇāma Hevajrasādhana (Isaacson 2002: 162): tatas candrasūryacihnaṁ bhagavān vajrasattvaṃ vakṣyamānavarṇākṛticīnādīṃ śrīherukarūpabhiṣiṃ tathāviva naiṁyāśliṣṭakandharaṃ suvīṣuddhadharmadātujñānātmakāṁ paśyet. Cf. also Beyer 1973: 113.

288 P fol. 363a1–2, D fol. 71a5.

289 P fol. 365b1; D fol. 73a4: da ni dkyil ’khor gyi bdag po bskyed pa’i rim pa bstan pa’i phyir...

290 The term pañcākārābhisaṃbodhi already occurs—with a minorly different value though—in the Yogatantras proper, referring to the five kinds of awareness, cf. e.g. the Sarvatathāgatatattvasaṃgraha respectively the Tattvasaṃgrahasūtra (Skorupski 1985: 88–92); see also Almogi (2009: 117–118) and English (2002: 150 and 454, fn. 335). The correlation of five stages in the visualisation of the progenitor deity with the five kinds of awareness goes back to Hevajratantra 1.8.4–8 (Snellgrove 1959: II, 26); the term pañcākārābhisaṃbodhi does not occur in the scriptural passage, however, it is used in the third chapter of Kāṇha’s Yogaratnamālā relating to these verses (Snellgrove 1959: II, 114–5). For the notion of the
Buddha Mahāvajradhara’s awakening as depicted in hagiographical accounts in tantric sources. The Daśatattvasaṃgraha is not completely in line with the standard pattern according to which one visualises, in sequence, a sun, a moon, a seed syllable or emblem, the emission and retraction of rays of light from the latter, and finally the form of the deity. Our text does not match this paradigm in that the second abhisambodhi appears to be neglected, while in the Maṇḍalavidhi, we have a moon disk on a moon. As regards the third abhisambodhi—according to the Maṇḍalavidhi, a red vajra—it is not mentioned explicitly in the Daśatattvasaṃgraha verse, but presumably referred to by the term hrdayavām, “[that which is] born from a syllable hūṃ”.

Occasionally, it seems that Kṣitigarbha is not so much interested in depicting details of visualisation, whereas he is anxious to establish the doctrinal context to which they relate. Neither Dīpaṃkarabhadra nor Kṣitigarbha provide details on the meditative arrangement of the vowels and consonants that symbolise the characteristics and secondary marks of a Great Being (mahāsattva) and give rise to the sun and moon (or two moon disks) as the first and the second abhisambodhi. However,

pañcākārabhisambodhi in the Hevajratantra tradition and respective textual references, see Isaacson 2002a: 470, esp. fn. 94. For further evidence regarding the homologization of the pañcākārabhisambodhi, see below fn. 208.

The awakening of the Buddha is a popular theme that occurs in the Yogatantras as well as Yoganiruttaratantras (e.g. in the tenth paṭala of the Caṇḍamahāroṣanatantra). Mkhas–’ grub–rje sets forth various exegetical positions and provides an exposition of the individual phases and the respective application to the generation process as well as the correlated awareness (Wayman and Lessing 1968: 27–35).

This alternative is acknowledged by Ratnākaraśānti in Maṇḍalavidhiṭīkā ad Maṇḍalavidhi 24, see fn. 294 below.

An analogous visualisation occurring in the Vajravarāhisādhana is described in English (2002: 152).
referring to Jñānapāda’s *Samantabhadra*, Ratnākaraśānti describes the arrangement of the vowels and consonants and indicates alternatives regarding the first and second *abhisambodhi*:

In order to explain the stage of the generation of the *vajra* being of cause (*hetuvajrasattva*), he says the *vowels* (*dbyangs yig*: svara) etc. Thus, [the yogin] should visualise on a moon seat placed in the centre [of the divine mansion] the *awareness moon*, the moon that is by nature awareness, precisely the mind that accumulates meritorious existents.

How so? **Endowed with the identifying characteristics** [appearing as] the *vowels*, [and] **shining forth with the** [32] **minor marks** [appearing as] the *consonants starting with ka* (*dpe byad: kādivaṃjana*), inasmuch as the sixteen vowels taken twice are the seed of the 32 identifying characteristics of a Great Being (*mahāsattva*), they are identifying characteristics. **Endowed with** these, generated from these. There are 34 [consonants] **starting with ka**; by complementing them with the [six syllables] that are pronounced with minor effort, [namely] la ḍa ḍha da dha ya la, one makes them 40, and precisely these [40 consonants,] when doubled, [represent] the **minor marks** [of a Great Being], <because they are the seeds of the 80 minor marks> and are thus the **minor marks** [appearing as] the *consonants starting with ka*. **Shining forth with the** [32] **minor marks** [appearing as] the *consonants starting with ka* [refers to] the *light* arising from these [consonants]. Having this in mind, [it is said] in the *Samantabhadra*: “born from the 16 single [vowels] and [their] conjunctions [with consonants]”; this basically means endowed with the components that are the 16 vowels. **Shining forth with the light of the minor marks starting with ka** means also[, as the *Samantabhadra* puts it,] “one visualises it (the moon) in accordance with the ritual on the central seat, endowed with

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294 *Maṇḍalavidhitīkā ad Maṇḍalavidhi* 24 (P fol. 363a1–b3, D fol. 71a5–b5).
an immeasurable flood of light\textsuperscript{295}. There are some scholars who do not support the doubling of vowels and consonants and the supplementation [of additional consonants in order to have 40]. According to others, one generates one moon disk from the vowels, and a second moon disk from the consonants, and according to a third group, these two become one. \textbf{There}, on the awareness moon, one generates a \textit{vajra}. Moreover, it (the \textit{vajra}) is born from \textit{ādyaḥrād}, that is from the [the syllable] \textit{hūṃ} as the essential seed of Paramādya.

Following the description of the form of Samantabhadra in union with his consort, Kṣitigarbha gives a description of the progenitor \textit{māṇḍaleyas}, the “deities starting with the fierce ones”. In contrast to the immediately preceding and following verses, these verses (6-8) are not drawn from the \textit{Maṇḍalavidhi}, neither do they seem to be based on the \textit{Samantabhadra}, although the expression \textit{svābhāprajñāngasaṅgāptānandādvaitādbhutasvanāḥ} is strikingly reminiscent of Dīpaṃkarabhadra’s style. One parallelity to a pertinent passage in Ācārya Alankāra’s \textit{Daśatattva}\textsuperscript{296} is rather unspecific, thus, the respective verses may well represent Kṣitigarbha’s own contribution.

\textsuperscript{295} \textit{Samantabhadra} P fol. 35a5, D fol. 30a4:

\begin{verbatim}
zla ba'i dkyil 'khor dag ni dbus nyid du |
'od zer dpag tu med pa'i tshogs ldan pa |
dbus ma'i gdan la cho ga bzhin du bsam |
\end{verbatim}

\textsuperscript{296} \textit{Daśatattva} (P fol. 289b3–5, D fol. 241b2–3):

\begin{verbatim}
gang gzhan sku mdog sgnon
por bzhugs pa de dag gi zhal g.yas dkar po g.yon dmar po ste |
zhal dang po sku'i mdog dang mthun no ||
thsams cad kyi yang phyag g.yas na ral gri |
phyag g.yon gnyis na rin po che dang pa dma |
\end{verbatim}
b) Generation of the Descendant Deities: The Four Phases
(caturaṅga)

The section of the text that follows (verses 19 to 65) teaches the generation of the resultant deities, in terms of the discussion of the four phases (caturaṅga) that determine the structure of the stage of generation (utpattikrama) in Yogottaratantra sādhanas.297 Again it is the Guhyasamājayatana that provides the locus classicus for the distinction of the four phases:298

297 Catherine Dalton provides a detailed exposition of the caturaṅga as presented in Jñānapāda’s Samantabhadra (Dalton 2019: 188–189).

298 Guhyasamājayatana 12.60–62 (Matsunaga 1978: 42–43, the translation is mine):

```plaintext
sevāsamayasyamgam upasādhanasambhavam |
sādhanārthasamayaṃ ca mahāsādhanacaturthakam |
vijñāya vajrabhedena tataḥ karmāṇi sādhanem || 60

sevāsamādhisanyogam bhāvayed bodhim uttamam |
upasādhanasādhanacaturthakam vajrāyatanavicāraṇam || 61

sādhane codanaṃ proktam mantrādhipatiḥpāvanam |
Mahāsādhanakālasm bimbaṃ svamantravajrānāḥ || 62
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They are also briefly referred to in Uttaratantra 136 (Matsunaga 1978: P 123):

```plaintext
sevāvidhānaṃ prathamaṃ dvitiyam upasādhanam |
sādhanan tu trīyaṃ vai mahāsādhanam caturthakam ||
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Moreover, in Uttaratantra 137–138 (Matsunaga 1978: 123, the translation is mine), sevā as the first of the four phases is futher distinguished as conventional (samānya) and superior (uttama), with its conventional aspect comprising another set of four phases within the process of self-generation as the deity, the vajracatuṣṭa:

```plaintext
sāmānyottamabhedena sevā tu dvividhā bhavet |
vajracatuṣṭaṃ sāmānyam uttamaṃ jñānāṃśtena ca || 137

prathamam śūnyatābodhiṃ dvitiyam bijasamhṛtaṃ |
trīyaṃ bimbanispattis caturtham nyāsam akṣaram || 138
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[The yogin] should discern, according to the vajra distinction, [four phases:] Engagement in the commitment of service, the arising of quasi-realisation, the commitment to the goal of the realisation, and realisation par excellence as the fourth. Then he should accomplish the activities. 60

[Practising] engagement in the composure of service, [the yogin] generates supreme awakening, [and] on [the stage of] the highest attainment of quasi-realisation, he fathoms the vajra senses. 61

On [the stage of] realisation, there is taught to be solicitation, the generation of the lord of the mantra; at the times of realisation par excellence, there is the image of the vajrin of his personal mantra. 62

“Service is twofold inasmuch as it is distinguished as conventional and supreme.

It is conventional in terms of the fourfold vajra, and supreme in terms of the nectar of awareness. 137

The first is the realization of emptiness, the second the withdrawal of the seed,

The third is the arising of the image, the fourth is placing the syllables.” 138

sevā in terms of vajracatuṣka is also referred to in (Guhyasamājatantra 12.66 (Matsunaga 1978: 43, the translation is mine), cf. also English (2002: 25; 455, fn. 337):

atha vajracatuṣkeṇa sevā kāryā dṛḍhavrataih |
trivajrakāyamantreṇa bhāvayan siddhim aśnute || 66

“Those whose vows are firm should perform service by means of the fourfold vajra.

They will obtain accomplishment meditating the mantra of the triple vajra body.”
The procedure set forth in our text turns out to be rather involved, presenting a threefold distinction of the caturaṅga in terms of minor (mṛdu), moderate (madhya) and exceeding (adhimātra). In accordance with the Jñānapāda school, the four phases are applied not only to the generation of the presiding deity (the mṛdu phase), but also to that of the consort (madhya) and the deities of the maṇḍala (adhimātra). In his outline of the minor application of the four phases, the generation of Mañjuvajra (verses 19-36), Kṣitigarbha switches from an instructional perspective to an exegetical meta-level in that he relates the four phases to a fundamental Yogācara paradigm, namely the four (i.e. five) kinds of awareness.

Apparently, the correlation of the minor four phases in the Daśatattvasaṃgraha is only partly based on the pertinent passage in the Maṇḍalavidhi, where the four phases are only associated with the four kinds of result:

From clinging to existence, [there arises] endless existence; someone who clings to peace (śamaśaṅga) experiences destruction. [The yogin] who has performed service (kṛtasamsevo) [in the awareness of] illusion (māyayā; that is, beyond the aforementioned two extremes of eternalism and nihilism) has the nature of the realm of existents. 48

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299 Maṇḍalavidhi 52–54 (A fols. 7b6–8a1, B fol. 4a5–4b2, ed. Bahulkar 6.14–19):

svahṛtkaṇṭhasirāscandre hūṃ āḥ om jāṃ ś ca satprabhāṃ |
vajrāḥacakramadhyavasthāṃ dhyañtvā cittādiguhyakāṃ || 52
taddhṛtrapajñāṅgasāṅgārcīrūpavajrādirāsimbhīḥ |
sampūjya sarvadiktryadhvavyāptāṣeṣavinīyākāṃ || 53
krārthasampadāṃ teṣāṃ ye hṛtkaṇṭhaśirogatāḥ |
cittavajrādayas tāṃs tu taddhiṣṭhāne prayācayet || 54


300 I translate anantaḥ as bahuvrīhi, taking into consideration Maṇḍalavidhi 48a (see fn. 302 below).
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[The yogin] who has realised outflow (kṛtanisyanda) by means of excellent friends becomes a Buddha\[301\] from the maturation. The empowerment of his [sense organs] starting with the eye is regarded as quasi-realisation (upasādhana). 49

The wise one (kṛtin) completes the [sense organs] starting with the eye with the seeds of [the six Bodhisattvas, namely] Kṣitigarbha, Vajrapāṇi, Ākāśagarbha, Avalokiteśvara, Sarvanīvaranaviśkambhin, and Samantabhadra to then attain the puruṣa result. 50

Benefaction [with regard to] the world is generating the [three kāya, namely] dharma, sambhoga and nirmāṇa.\[302\]

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\[301\] sarvajñatām āyāt “go to the state of omniscience”.


*bhavasaṃgād bhavo' nantaḥ samasaṃgo vipattibhāk |*  
<ṃṛdusnisyandasaṃsuddhau sevāsanyogam āyate >  
*māyayā krtasamsevo dharmadhātvātmako bhavet || 48*  
*sanmitraiḥ kṛtanisyandah pākāt sarvajñatām īyāt |*  
*taccakṣurādyadhiṣṭhānam upasādhanam āyate || 49*  
*kṣitākuliśākāśalokeśaskambhibhadrākaiḥ |*  
*saṃpūrya cakṣurādīni tadbījaḥ pauruṣam vahet || 50*  
*dharmasambhoganirmāṇavāhini jagadarthatāḥ |*  
*cittaguhyaadyadhiṣṭhānam sādhanārtham ato bhavet || 51*  
*svarthkāntāsārasīncātādīnadhivakṣatāsīmibhiḥ |*  
*vajrābjacakramadhyasthān dhyātvā cittādiguhyākān |*  
*cittavajradharaḥ śrīmāṃs trivajrābhedyabhāvitaḥ |*
adhiṣṭhānapadaṁ me 'dyo karotu cittavajriṇaḥ || 55
daśadikṣaṁsthitā buddhās trivajrābhedyabhāvītaḥ |
adhiṣṭhānapadaṁ me 'dyo kurvantu cittavajriṇaḥ || 56
om sarvatathāgata cittavajrasvabhāvatmakā 'ham ||
dharmo vai vākpatha śrīmāns trivajrābhedyabhāvītaḥ |
adhiṣṭhānapadaṁ me 'dyo karotu vāgvajriṇaḥ || 57
daśadikṣaṁsthitā buddhās trivajrābhedyabhāvītaḥ |
adhiṣṭhānapadaṁ me 'dyo kurvantu vāgvajriṇaḥ || 58
om sarvatathāgata vāgvajrasvabhāvatmakā 'ham ||
kāyavajradharaśrīmāns trivajrābhedyabhāvītaḥ |
adhiṣṭhānapadaṁ me 'dyo karotu kāyavajriṇaḥ || 59
daśadikṣaṁsthitā buddhās trivajrābhedyabhāvītaḥ |
adhiṣṭhānapadaṁ me 'dyo kurvantu kāyavajriṇaḥ || 60
om sarvatathāgata kāyavajrasvabhāvatmakā 'ham ||
śoḍaśāmsṛteḥ śuddhau kurvantīt taduktavān |
tasya cittādyadhiṣṭhānānāṃ noktam aprastutoktitaḥ || 61
triguhyālaksanāṃ viśyā māyāprajñāṅgasaṅgataḥ |
mrdvaimalyasaṁśuddhau mahāsādhanam iṣyate || 62

V. 60: kurvantu] A, ed. Bahulkar, korotu B.

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From this arises the empowerment by means of the [three secrets,] starting with the secret of mind (i.e. the three syllables) for the sake of realisation (sādhana). 51

And he visualises the excellent lords (satprabhūn) born from [the syllables] hūṃ, āḥ and om placed on a moon disk in one’s heart, throat and head, standing in the middle of vajra, lotus, and wheel (vajrābjacakramadhyasthān), endowed with the secrets starting with that of the mind (cittādiguhyakān), 52
to then worship the leaders who pervade all directions and the three times entirely, by means of rays of light that, arising from the embrace with the prajñā’s body, go out from the heart [of the excellent lords, i.e. the Bodhisattvas] and [resemble the goddesses] beginning with Rūpavajrā. 53

He solicits those who are the vajra of mind etc. located in the heart, throat, and head of [the Buddhas] whose excellence is the goal they have performed, for their consecration. 54

[The translation of verses 57-60 presenting the gāthās is dispensed with in this context.]

As far as the purification of the sixteen anusmṛtis is concerned, “they perform [it]”, [the yogin] who has spoken thus, the empowerment of his mind, [speech and body] is not mentioned, because it is a matter of course. 61

He perceives the absence of characteristics of the three secrets from the union with the body of the consort [conceived as] illusion. The minor unstained result (mṛduvāimalya) is regarded as purity correlate of the realisation par excellence (mahāsādhana). 62

In his variant of the minor application (mṛdu) of the four phases, Kṣitigarbha presents another noteworthy modification: Unlike the Maṇḍalavidhi and the Samantabhadra, he points to alternatives regarding the self-visualisation as Mañjuvajra, depending on the purpose the maṇḍala is destined for:
Alternatively, he visualises in the centre the black Akṣobhya, born from a vajra arisen from a [syllable] hūṃ.\textsuperscript{303}

The Paṇḍit’s choice of terminology suggests that he might well have taken into consideration Ratnākaraśānti’s commentary of Maṇḍalavidhi 48-62. For instance, the Daśatattvasaṃgraha reads mṛḍūpasādhanāṅgena vipākaphalayoginā (28ab), an expression that does not occur in the respective Maṇḍalavidhi verse. Further, verse 29 is largely identical with Maṇḍalavidhi 51 apart from two variants: Apart from a change of verb (srjat instead of bhavet), that is of little relevance in terms of content, there is a rather noteworthy terminological difference: Daśatattvasaṃgraha 29d has sādhanāṅgam, while both Maṇḍalavidhi codices clearly read sādhanārtham, which is supported by Tib. (sgrub pa’i don, P fol. 86a2, D fol. 71a7). Ratnākaraśānti, however, uses the term sādhanāṅgam glossing 51cd (de bas na gsang ba gsum byin gyis brlabs pa tsam ni sgrub pa’i yan lag tu ‘gyur ro).\textsuperscript{304}

Ratnākaraśānti’s explanation sgrub pa’i yan lag chung ngu dang skyes bu byed pa’i ‘bras bu chung ngu ‘chad par ‘dod pas, again relating to Maṇḍalavidhi 50-51, matches Daśatattvasaṃgraha 34ab (sādhanāṅge mṛḍau tasmin puruṣakārasambhavāt). However, the paṇḍita does not adopt Ratnākaraśānti’s terminology in every respect. While in the Daśatattvasaṃgraha and the Maṇḍalavidhi the fourth result is termed vaimalya, Ratnākaraśānti uses the term adhipati:\textsuperscript{305,306}

\textsuperscript{303} Daśatattvasaṃgraha 1.23 (fol. 6a5–6b1):
\begin{align*}
thāyād aksobhyaṃ krṣṇam vā madhye hūṃjātavajraṃ | &
sāmānyamaṇḍale hy asmin dhīyāyān nāyakam icchayā || 23
\end{align*}

\textsuperscript{304} Maṇḍalavidhiṭīkā D fol. 75b3–4.

\textsuperscript{305} This is in line with the standard list of five phalas: niṣyanda, adhipati, puruṣakāra, vipāka and samyoga. See BHSD s.v. phala.

\textsuperscript{306} Maṇḍalavidhiṭīkā (P fols. 368a3–369b6, D fols. 75a4–b4 respectively 76a1–3).
Up to and including these, he teaches the phase of minor service (bsnyen pa’i yan lag: sevāṅga) and of the homogeneous result. Furthermore, [the yogin] practises the compo-
sure of preparatory practice as expressed [with the words] “one should meditate on sublime awakening”. In order to set forth the minor quasi-realisation (nNeal bar bsgrub pa’i yan lag chu ngu: mṛdūpasādhanāṅga), and minor heterogeneous result (nNeal par smin pa chung ngu: mṛduvipākaphala), he says noble friends etc. Noble friends: His own nature, that has the nature of all Buddhas, is the utterly pure homogenous [result]. Inasmuch as he attains, from this transformation, the body of Mañjuvajra, it is by means of the noble friend that he is one who has brought forth the homogenous [result] (rgyu mthun byas pa: kṛtanisyanda) with regard to the phase of the yogin’s service, and it is from its ripening (nNeal par smin pas: pākāt) that he has attained precisely the six [kinds of] supernatural knowledge (abhijñā). Consequently, the empowerment of the sense organs starting with the eye is to be regarded as the phase of quasi-realisation. According to what has been stated:

In the supreme accomplishment of quasi-realisation, there is the discrimination of the vajra sense faculties.

“Empowered in what way?” The [sense organs] starting with the eye are completed by means of the [six Bodhisatt-
as, namely] Kṣitigarbha, Vajrapāni, Akāśagarbha, Lokeśvara, Nīvaraṇaviśkambhin, and Saṃantabhadrā, arisen from their individual seed, resembling with regard to colour, face, and individual emblem the six Cakravartins, possessed of a moon seat and [a halo of] moon light, and a jeweled crown. Inasmuch as this is held to be the phase of minor realisation (sgrub pa’i yan lag chung ngu: mṛdusādhanāṅga) and minor result [consisting in] valiant effort (skyed bu byed pa’i ’bras bu chung ngu: mṛdūpauruṣaphala), he says [consisting in] valiant effort (skyed bu
byed pa: pauruṣa/ puruṣakāra)\(^{307}\) etc. What is meant here is, as a result of this, he should attain the result [consisting in] valiant effort. Furthermore, [in reply to the question:] “[Result consisting in] valiant effort, what is this like?” he says: the dharma[kāya], etc. The beneficence [with regard to] the world that is comprised in the three kāyas is [consisting in] valiant effort: this is the meaning. In that it is the essence of what gives rise to the well-being of the world, it is welfare, in other words, the capability of accomplishing the well-being of the world. Accordingly, it is merely the consecration by means of the three secrets that is the phase of means of realisation (sgrub pa’i yan lag: sādhanaṅga). […] In order to explain the phase of minor realisation par excellence (sgrub pa chen po’i yan lag chung ngu: mṛdumahāsādhanaṅga) and the minor dominant result (mṛdvadhipatiphala), he says illusion, etc. Exceeding the phase of realisation (sādhanaṅga), he perceives the absence of characteristics, the lack of substantial reality of the three secrets as illusionary. [In reply to the question] “perceived in what way?”, he states: In union with the body of the consort. The consort whose nature is illusion, in union with her body. Thus, in terms of the purification of minor dominant result, there is realisation par excellence. This is what he says.

Kṣitigarbha’s correlation of the four phases with the five kinds of awareness and the classes of consciousness, however, has no parallel in Ratnākaraśānti’s commentary either. The correlation pattern applied by the paṇḍita presents a synthesis of the respective passage in the Maṇḍalavidhi (verses 48-62) and Maṇḍalavidhi 345\(^{308}\) (following the Caturāṅgasādhanopāyiṇī) on

\(^{307}\) Edgerton provides a definition referring to the commentary to Śūtrālaṃkāra 7.31 (BHSD, s.v. puruṣakāra): “Fruit consisting of heroic deed, because it brings happiness to others, penance (austerity, tapas) for oneself”.

\(^{308}\) Maṇḍalavidhi 345 establishes the five kinds of awareness and the respective class of consciousness as purity correlates of the five Buddhas, see fn. 366.
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the five kinds of consciousness in relation to the five kinds of awareness. Proceeding from the Yogācāra ideology, Kṣitigarbha complements this basic scheme of the five kinds of awareness arising from the transformation of the five kinds of ordinary consciousness by means of a further correlation, namely with the four kinds of result (phala: 'bras bu). In Śākyamitra’s Mukhāgama,309 we find a similar correlation pattern regarding the self-generation of the progenitor deity (likewise referred to as rdo rje sems: vajrasattva): The five awakenings (pañcākārābhisaṃbodhi) are tied up with the different types of consciousness, the respective equivalent in terms of awareness, and one of the Buddhas.310

Jñānapāda also discusses this subject matter in one of his non-tantric works, a commentary to the Abhisamayālaṃkāra, the Saṃcayagāthāpañjikā (P 5196, D 3798): He presents an elaborated pattern of correlation that is the result of a synthesis of Yogācāra thought and Vajrayāna paradigm, relating the eight kinds of consciousness as postulated in the Yogācāra to the three or four kāya respectively and the five kinds of awareness. See Makransky 1997: 260–261; Almogi 2009: 68, particularly fn. 79. For Jñānapāda’s non-tantric works, see also Dalton 2019: 54–55.

309 Catherine Dalton comes to the conclusion that the author of the Mukhāgama is actually Śākyamitra (Dalton 2019: 48).

310 Mukhāgama (P fol. 25a8–b5, D fols. 21b5–22a2):

\[\begin{align*}
&\text{kun gzhi rnam par shes pa gzhan gyur pa} \\
&\text{zla gnyis 'dus gyur pa yi rnam snang mdzad} \\
&<\text{me long}>\ [\text{om. P}] \text{ ye shes rang bzhin de gcig go} \\
&\text{nyon mong's yid kyi rnam shes gzhan gyur pa} \\
&'od tshogs gang yin de yang rin chen 'byung \\
&<\text{de}>\ [\text{om. P}] \text{ ni ye shes gnyis pa mnyam nyid gyur} \\
&\text{rnam par rtog pa'i shes pa gzhan gyur pa} \\
&\text{hūṃ byung rdo rje 'dzin pa 'od dpag med} \\
&\text{so sor rtog pa'i ye shes 'di gsum pa} \\
&'jug pa'i rnam par shes pa gzhan gyur pa \\
&\text{rdo rje'i dbus kyi sa bon don yod grub} \\
&\text{bya ba nan tan grub 'di bzhi pa yin}
\end{align*}\]
The (ālayavijñāna) transforms into two moon [disks]. From their union [arises] Vairocana who is one with mirror-like awareness.

Thought determined by emotional afflictions (kliṣṭamanas) is transformed into a mass of light that [becomes] Ratnasambhava who is the second [aspect of] awareness, [the awareness] of sameness.

Mental fabrication (kalpavikalpa) transforms into a [syllable] ṇūṃ that gives rise to Amitabha who [represents] the third [aspect of] awareness, the discriminating awareness (pratyavekṣanājñāna).

Consciousness characterised by constant emergence (pravṛttivijñāna) transforms into the seed syllable [located]

rang gi rnam par shes pa gzhan gyur pa ||
ye shes rnam bzhi rang bzhin gang yin gcig ||
de ni ye shes lnga par 'di ru bshad ||
spro dang bsdu ba thams cad las byung ba'i ||
rmam dag gnyis med chos dbyings rdo rje sens ||
zhal gsum dbus dang yan lag thams cad dkar ||
g.yas dang g.yon pa'i [D. g.yon gnyis P] zhal gnyis sngo dang dmar ||
rdō< rje> [om. D] ral <gri> [om. D] g.yas na rin chen padma g.yon ||
phyag gnyis kyis ni rig ma 'khyud pa'o ||
The correlation of the five kinds of awareness with the pañcākārabhisambodhi seems to be better attested than the homologization with the caturaṅga, cf. Bhramaharanāma Hevajrasādhana (Isaacson 2002b: 70–71), English (2002: 150–1). This might be due to the primary application of the term pañcākārabhibhisambodhi in the Yogatantras to the meditative dissolution of the universe into emptiness, involving the five kinds of awareness; see Tattvasaṃgrahasūtra (Skorupski 1985: 88–92), Almogi (2009: 117–118) and particularly English (2002: 150 and pp. 454, fn5. 335 and 336). For a concise description of the process of visualisation in terms of the five pañcākārabhisambhodhi, see Isaacson 2002a: 470, fn. 94, also providing further textual references on this subject, such as Hevajra Tantra 1.8.6cd–7 and the Yogaratnamālā commentary (Snellgrove 1959: II, 114–115, 124).
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in the knot of a Vajra. [From that arises] Amoghasiddhi who is the fourth [kind of awareness], the awareness of the performance of tasks (krtyānuṣṭhānajñāna).

The one own nature of the four kinds of awareness as the result of the transformation of one’s own consciousness is known as the fifth aspect of awareness.\(^{311}\)

From [the rays of light] emanated and retracted by all the [abhisambodhi] arises the pure non-dual realm of existents, the vajra being.

He has three faces; the central [face] and the entire body are white, the right and the left face are blue and red. He holds a vajra [and] a sword in his right [hands and] a jewel [and] a lotus in his left [hands]. He embraces his consort with both arms.

<table>
<thead>
<tr>
<th>Phase</th>
<th>Result (phala)</th>
<th>Consciousness</th>
<th>Awareness (jñāna)</th>
</tr>
</thead>
<tbody>
<tr>
<td>service (sevā)</td>
<td>homogenous</td>
<td>stained ground-consciousness (sāsrava ālayavijñāna)</td>
<td>mirror-like awareness (ādarśajñāna)</td>
</tr>
<tr>
<td>quasi-realisation (upasādhana)</td>
<td>heterogenous</td>
<td>thought determined by emotional afflictions (kliśtamānasa)</td>
<td>awareness of sameness (samatājñāna)</td>
</tr>
<tr>
<td>realisation (sādhana)</td>
<td>[consisting in]</td>
<td>mental fabrication</td>
<td>discriminating awareness</td>
</tr>
<tr>
<td></td>
<td>valiant effort (puruṣakāra)</td>
<td>(kalpavikalpa)</td>
<td>(pratyaveksanajñāna)</td>
</tr>
</tbody>
</table>

\(^{311}\) Note that the fifth type of consciousness is referred to without indicating a technical term (such as śādindriya, the consciousness associated with the six sense faculties, occasionally also referred to as pravṛttivijñāna). Likewise, in the Mukhāgama, Rānapāda does not indicate a technical term for the the fifth aspect of awareness, ye shes lnga pa.

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Table 3. The correlates of the minor application of the four phases in the Daśatattvasaṃgraha.

In summary, in the Daśatattvasaṃgraha, each limb is related to the result it is supposed to give rise to, to the consciousness it acts upon, and to the aspect of awareness, the latter is transformed into through the respective phase of generation. While the distinction of eight kinds of consciousness grouped into four in combination with the four kinds of awareness are drawn from Yogacāra thought, the definition of various kinds of results already occurs in Pali sources. Neither the Maṇḍalavidhi nor the Daśatattvasaṃgraha refer to the three composures (saṃādhitraya) for the systematisation of the generation of the maṇḍala. This also applies to Jñānapāda’s Samantabhadra, whereas the Sāramañjarī attempts a correlation of the four phases and the three composures.

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312 See PED, s.vv. nissanda, vipāka.

313 In the *Samantabhadraṭīkā, there is a most detailed exposition of the three applications (mrdu, madhya and adhimātra) of the four phases and the characteristics of the results to be obtained at each level. For the minor (mrdu) application, i.e., for the stages of the generation of oneself as the presiding deity, the anonymous commentator defines (proceeding from Samantabhadra P fol. 36b4–37a5, D fol. 31a6–b6) the stages and results respectively as: 1. prathamam an̄gam hetusādṛśam devatākhyaṃ mrdu-nisyaṇaphalam uktam (*Samantabhadraṭīkā fol. 21a2) 2. upasādhananāmānāṃ sarvajñatālakṣaṇamrduvipākapahalam uktam (*Samantabhadraṭīkā fol. 21a5) 3. sādhananāmāṃgam dharmasaṃbhoga-nirmāṇa-lakṣāṇamṛduvāmālaphalam uktam (*Samantabhadraṭīkā fol. 22a1) 4. mahāsādhanam an̄gam abhiśekarūpamrduvāmālaphalam uktam (*Samantabhadraṭīkā fol. 22a6).
3.2.3. The Tasting of Nectar (amṛtavādana)

Verses 66-78 are dedicated to the stages of conclusion (upasamhāra), namely worship (pūjā), praise (stotra), and the tasting of nectar (amṛtasvādanam/amṛtasādhana). Kṣitigarbha’s explanation of the amṛtasvādana, alternatively amṛtasādhana, represents sort of an amalgamation of Maṇḍalavidhi 100-101 and Uttaratantra 128-133.314

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314 Matsunaga 1978: 122–123; note that the setup is described slightly differently, in that Uttaratantra 130b has the compound va-jrāhūṅkārasambhavam, probably related to pañcāmṛtam in pāda 129d, while the Daśatattvasaṅgraha reads vajra hūṅkārasambhavam, which sounds more plausible to me.

prakṛtyā dehadharmeśu bhrājate malapañcakam |
pañcajñānair adhiṣṭhānāt pañcāmṛtam iti smṛtam || 128

jvālanāṁ tāpaṇāṁ caivyodotanāṁ rūpadarśanām |
mantramūrtiprayogeṇa bhakṣet pañcāmṛtamṛtam || 129

antarikṣagataṁ cinted vajraḥūṅkārasambhavam |
adhistāt tu tatra bhūge padmam ākārasambhavam |
onkārāṅkitam amṛtam tatra madhye niveśayet || 130

vajrapadmasāmyogāj jvālya santāpya yoginā |
udyate sphatikākāram jñānasūryam ivāparaṁ || 131

ākṛṣya paramāstreṇa daśadiglokadhātuṣu |
amṛtam tatra sampātya bhakṣed bhakṣaṇayogataḥ || 132

pañcavīryaṃ tathā bhakṣyaṃ sādhyasiddhīvivāhataḥ |
niśpādyā tryakṣarair bijair anyathyānaiva siddhisūryam || 133

“By nature, the five excretions (malapañcakam) shimmer in the existents of the body. From the consecration by means of the five manifestations of awareness, they are known as the five nectars. 128

He enjoys the nectar [consisting in] the five nectars (pañcāmṛtam) according to the method of shape [arising by means of] mantra (mantramūrtiprayogena), seeing [their] form (that of the five nectars) blazing, burning, and precisely illuminating. 129
There is also a rough parallelity with the instructions on *amṛtasādhana* in the *Vajrāvalī* (48.1.2, Mori 2009: 494), however, Abhayākaragupta goes much more into detail with his description of the procedure. There is also (an admittedly small amount of) evidence that Kṣitigarbha might have taken into account *Maṇḍalavidhiṭkā* ad *Maṇḍalavidhi* 100-101: In verse 66cd, he mentions the ‘highest vajra’, presumably matching Ratnākaraśānti’s expression *rdo rje mchog*, a detail that occurs neither in the *Maṇḍalavidhi* verses nor in the respective passage in the *Uttaratantra*.

Remarkably, Kṣitigarbha does not explicitly mention the consecration by means of the three realities which, being a basic feature of the *amṛtasādhana* procedure, is referred to in the *Maṇḍalavidhi* and Ratnākaraśānti’s supplementary instructions, the *Uttaratantra* (verse 133cd), as well as the *Vajrāvalī*. Unlike

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He contemplates (cinted) that it (the nectar) is situated in the atmosphere, born from a *vajra* endowed with a syllable *hūṃ*, and that below (adhastāt), inside the [consort’s] sexual organ (*bhāge*), there is a lotus born from a syllable *ā*. He introduces the nectar endowed with a syllable *om* there in the centre. 130

By means of the union of vajra and lotus (*vajrapadmasamāyogāt*), the *yogin* causes [the nectar] to become illuminated and heated, to then raise it appearing as crystal, like the unequalled sun of awareness. 131

By means of the unsurpassed rays [going out], he draws forth from the ten directions and the worldly realm the nectar [of knowledge] and causes it to fall down into it (*tatāt sampātya*, i.e. into the lotus vessel containing the five nectars), to then enjoy it [applying] the yoga of enjoyment. 132

Thereafter, one should enjoy the five heroisms (*pañcavīryaṃ* = *pañcapradīpaṃ*, the five sorts of impure meat; I owe my translation of this term to Iain Sinclair) according to the method [that brings into awareness the inseparability] of accomplishment and that which is to be accomplished [in that] one generates those who bestow accomplishment (*siddhidāḥ*) by means of the seed that is the three syllables, and not in another way indeed (*anyathānaiva*).” 133

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*Vajrāvalī* 48.1.2 (Mori 2009: 494–5): *om-āḥ-hūṃ-kāraśmihir diggata-tathāgatānāṃ bodhicittāṃsaṃpravṛtāṃ sāgarādisthaṃ ca tryakṣarasacandrau ca tatra pravṛṣaṃ śāntaṃ tryakṣaraśāntaśāntāḥ sāvagchāpāradopamām “By means of rays of light from the syllables *om*, āḥ, *hūṃ* he introduces into it (i.e. the visualised fivefold nectar) the nectar that is bodhicitta of the Buddhas who
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in the Uttaratantra and the Vajrāvalī the five meats or lamps (pañcāpradīpam) respectively the five heroisms (pañcavīryam) are not mentioned. in the Maṇḍalavidhi:316
dwell in space, and [the nectar] situated in the ocean, and the three syllables and the moon disc, to then empower thrice by means of the three syllables [the nectar] that resembles pure quicksilver”).

316 Maṇḍalavidhi 100–101 (A fol. 9a3, B fols. 6b6–7a1. ed. Bahulkar 11.18–21):
candrārvārbhaisajyagandham vāyvagnicakragam
pranavādhishtītām sārcis trītattvair abhimāntrim || 100
hūṃnyastavaṇjarasajjihvo dhyātvā jñānāṃrtair bhṛtam
hrccandarāntargatāśesacakram tena pratarpayet || 101


Cf. Tib. (P fol. 88a7–8, D fol. 73a5–6):
za ba ngyi ma chu dang sman ||
dri ni rlung me’i ‘khor lor gnas ||
om gyis byin brlabs [D, brlab P] ’od bcas pa ||
de nyid gsum gyis mgon par zlas || 100
rdob rje’i lce mchog hūṃ bkod pa ||
bsams nas ye shes bdud rtsi blang ||
snying ga’i zlar chad ma lus pa’i ||
‘khor lo des ni tshim par bya || 101

Maṇḍalavidhīṭikā ad Maṇḍalavidhi 100–101 (P fol. 378a4–7, D fol. 82a7–b2): “The five [nectars] starting with the moon, the sun, etc. are dwelling on a lotus as vessel situated on a wind and a fire maṇḍala. Blessed with a [syllable] oṃ, possessing a vajra, flaming and burning and brilliant like glass (shel ltar), they are the pure nectar of awareness (ye shes kyi bdud rtsi: jñānāṃṛta). One meditates that it (the thus purified five nectars) is of one taste with the nectar drawn forth from the ten directions by means of [rays of] light, and that it is blessed by the three syllables. In this way, one saturates the maṇḍala entered completely into one’s heart. Furthermore, [the yogin] should perform [the before mentioned procedure] as one whose tongue is marked with the high vajra endowed with a [syllable] hūṃ. This is the meaning.” Again, the Maṇḍalavidhi passage obviously matches the
[The yogin] whose excellent tongue is endowed with a vajra marked with a [syllable] hūṃ should visualise semen, menstrual blood, urine, flesh, and feces situated upon a fire and wind maṇḍala, blessed by a syllable oṃ [and] blazing, recited over with the three realities (oṃ, āḥ, hūṃ), then he should saturate by means of it the complete circle [of deities] situated inside [his] heart on a moon [disc], bearing the nectars of awareness.

3.2.4. **Attunement to the Divine Identity and pure perception of objects**

In the course of the visualisation of the resultant Mañjuvajra, his consort, and the māṇḍaleyas, the yogin has already been requested to bring into awareness the soteriological implications of the four subsequent stages (caturaṅga). The instructions given in the verses to follow are meant to further attune the yogin to the reality of the maṇḍala:

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Corresponding passage in the Samantabhadra, however, the latter does not indicate the five nectars individually (P fol. 39a7–8, D fol. 33b3–4):

‘bar ba’i oṃ gyi [D, rlung gis P] byin brlabs rlung dang me’i ||
dkyil ’khor la gnas rab snang [D, sbar P] bdud rtsi lnga ||
de nas yi ge gsum bzlas dpag med pa’i ||
thub pa’i dbang po’i nang du chud par bya ||
ye shes bdud rtsi’i ngo bor bsams nas ni ||

“Empowered by a radiating syllable oṃ, the five nectars are blazing, situated upon a wind and fire maṇḍala. Then one should recite over them the three syllables and introduce countless Buddhas, meditating that they have the nature of the nectar of wisdom.”

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**317** *Daśatattvasaṃgraha* 1.79–81 (fol.12v1–2).
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[The yogin,] who [in the form of the central deity] has an excellent maṇḍala [and] has the three realities (the syllables om, āḥ, hūṃ) placed [on forehead, throat, and heart],318 rests in this way (viśramyaivaṃ), performs the mantra repetition and emanates the circle of the awareness [beings], arousing the pride of the lord (garvaṃ patyuḥ). 79

And he contemplates the whole world as thus liberated [through the] vision of reality (tattvadṛśā), making a firm resolve out of compassion on its behalf (atra, i.e. the world) and for its sake. 80

The skillful [yogin] should conduct319 [himself] so as to behold (paśya) the existents (dharmanā320) having the nature of the vajra beings. 81

Kṣitigarbha’s instructions on the attunement to the divine identity, the generation of the pride of the lord of the maṇḍala, and on the pure perception of sense objects are based on Maṇḍalavidhi 118cd-120 (which, in turn, relies closely on the Samantabhadra321). Dīpaṃkarabhadra provides more detailed instructions

318 In the parallel passage of Maṇḍalavidhi, it is the Buddhas that have the three realities placed. However, owing to the structure of this verse, this does not seem to be a corruption.

319 The verb caret seems to be used as a technical term following Dīpaṃkarabhadra’s tatpuruṣa cūragatas in verse 118. The Tibetan rendering ‘jug par gtogs in the translation of Ratnākaraśānti’s commentary illustrates what is meant by this term, that which might be taken as a synonym of the Yogācāra term pravṛtti–patita, “entered into constant emergence”.

320 Here, dharma seems to be used as a quasi–synonym of viṣaya (or yul as ists Tibetan equivalent), the term applied in the parallel verse(s) in Maṇḍalavidhi (and likewise in the Samanabhadra), see note below.

321 Samantabhadra (P fol. 41a4–7, D fol. 35a2–4):

sngags pa’ang kun du chags pa med par bya ||
bstod dang mchod so gshegs su gsol ba dang ||
sngags pas rab tu ’bad de rnams bya zhiṅ ||
oṃ la sogs par ’khor lo bs dus nas ni ||
Daśatattvaśaṁgraha of Kṣitigarbha

The mantrin also performs, completely devoid of attachment, praise, worship and evocation. The yogin should perform these [elements of the sadhana] with due effort. By means of the syllable om and so forth he should gather [the deities of] the maṇḍala. He should conceive of body etc. as pure [and] in that he perceives reality in this way, he apprehends the realms of sentient beings as completely liberated. Compassionately, he evidently makes vows for the benefit of sentient beings. He emerges to then generate in his mind the pride of his personal deity. He visualises sense objects abiding as all-illumination. Visualising sense objects as just explained,
on the pure perception of sense objects (119-121), whereas the paññita dedicates a single verse (81) to this subject. According to the Daśatattvasaṃgraha, all objects are to be regarded as having the nature of vajra beings (vajrasattva), while the Maṇḍalavidhi (and likewise the Samantabhadra) uses the term śuddhasattva (dag pa'i sems dpa'), equating all objects to Vajradhara: 322

the nature of each [object] is completely pure
and becomes in proper order/gradually the vajra of body.
He equals Glorious Vajradhara,
in terms of dharmatā there is no distinction between them.
By abandoning distorted thought
he accomplishes all tasks.

This is the supreme worship of all maṇḍalas of the Buddha.”

V. 11b8: [patyuḥ] A, ed. Bahulkar, patyu B.
Tib. (P fol. 89a2–6, D fols. 73b7–74a3):

V. 116–121b (A fol. 9b1–2, B fols. 7b4–8a1, ed. Bahulkar 13.9–18):

viśramyaivaṃ javaṃ kṛtvā kṛtapūjādiko buddhaḥ |
tritattvāṁkṛtāyaḥ viṣrayate ca || 116
evaṃ tattvadṛśā muktaṃ jaśat kṛtsnaṃ viṣayā vā ca |
pranidhānaṁ muktiṃ kṛpayā taddhītya tu ca || 117
samādhitaḥ samutthāya garvaṃ patyuḥ samudvahanaḥ |
cāragatas tu sanvibhāvavitāḥ samprapūjayet || 118
śrīmaṇjuvaṃ vajrasaṃkṛtāyānugān |
viṣayān bhāvyān en evaṃ svasvāṣuddhyā prátiṣṭhitān || 119
śāśvatādīsvaśaḥnāṃ tān pratīyāmadharmasamāsthitān |
śrīmadvajradhārākārān śuddhasaṃkramaṇaṁvāḥ || 120
sarvaḥ sampādaṇaṃ kṛtyāṁ svasaṁkālpaḥvārijītaḥ || 121ab

322 Maṇḍalavidhi 116–121b (A fol. 9b1–2, B fols. 7b4–8a1, ed. Bahulkar 13.9–18):

Tib. (P fol. 89a2–6, D fols. 73b7–74a3):

de ltar ngal gso [P, ngal bas D] bzlas byas shing ||

mkhas pas mchod la sogs byas nas ||
Being rested, the intelligent [yogin] who has performed worship, etc. and who has overcome attachment (gata-saṅgo) rests in this way, performs mantra repetition to then emanate the Buddhas comprising the nature of the three realities. 116

And he contemplates the whole world as thus liberated through the vision of reality (tattvadṛśā), and he makes a prayer (praṇidhī) in the face of this (the world), with compassion (krpayā) for its welfare. 117

He arises from [the state of] mental composure. [As soon as] he enters [the state of the six kinds of consciousness] getting active, however, he performs worship [perceiving] the objects as Buddhas, generating the pride of the lord. 118
[The yogin] who has the all-self of Glorious Mañjuvajra (śrīmañjuvajrasarvātmā), who is endowed with the [nature of] the pure being (śuddhasattvasamanvitaḥ), should carry out any task (sarvam sampādayet kṛtyam) devoid of concepts such as good and bad, generating objects in this way as agreeing with objects [as individual manifestations] of own nature [that is awareness] (svabhāvaviśayānugān), as installed (pratiṣṭhitān) by means of the individual [equivalent in terms of] purity (svasvaśuddhyā),

having the Buddhas starting with Vairocana as their own being, abiding as the respective individual existent (pratyātmadharmasamsthitān), having the form of the Glorious Vajradhara. 119-121b

In his commentary on verse 118 onwards, Ratnākaraśānti explains the practice of stabilising the self-consciousness as the deity through the pure perception of sense objects applying the “yoga of non-focusing” (asamāhitayoga: mnyam par ma bzhag pa’i rnal ’byor) that appears to be contrasted to viśramya in Daśatattvasamgraha 79a and Maṇḍalavidhi 116a respectively. The mental attitude the yogin is requested to develop as a subjective complement is referred to as “firm conviction” (adhimokṣa: lhag par mos pa).324

323 Harunaga Isaacson drew my attention to the occurrence of this term in Pañcakrama 3.36 (Mimaki and Tomabechi 1994: 36, French translation Tomabechi 2006: 161; this verse is supposed to go back to the Sarvabuddhasamāyogatantra):

\[
yad yad indriyārāgatvaṃ yāyāt tat tat svabhāvataḥ |
\text{asamāhitayogena sarvaṃ buddhamayaṃ vahet} \parallel
\]

“By means of the Yoga of mental non-focusing, the [yogin] should conceive of any [sense object] that passes along the [respective] path of the sense faculties, as having by nature the quality of Buddha.”

324 Maṇḍalavidhitīkā ad Maṇḍalavidhi 118–120 (P fols. 380b7–381b3, D fols. 84b1–85a1).
He says from the state of mental composure etc. Pride of the lord, the pride of Mañjuvajra. The time of entering into activity (cāragatas: 'jug par gtos), at the time when the eye-consciousness, etc. becomes active. Sense objects as Buddhas, to have the firm conviction (adhimokṣa: lhag par mos pa) that the sense objects are precisely the [goddesses] starting with Rūpavajrā emanated by the Buddhas. In this way, one should generate a firm conviction that is real worship of the nature [of the objects]. With regard to external activities, one should practise the yoga of not resting in equipoise (asamāhitayoga: mnyam par ma bzhag pa'i rnal 'byor). He explains this [with the words] Mañjuśrī etc. [The yogin] who has the all-self of Glorious Mañjuvajra: The own being of the maṇḍala and the lord of the maṇḍala, in the way it has [just] been described, given that all this has the nature of Mañjuvajra, [he says all-self]—this is how to construe this (iti kṛtvā: de skad ces bya). Exhibiting pride of that kind, being of such a nature, he should accomplish all activities. This is what it means.

Again, how should [the yogin] be like? He should generate in this manner (bhavayann evaṃ: de ltar bsgom zhis), [which means] developing conviction, sense objects (viṣaya: yul), that is form, etc., [develop] conviction (adhimokṣa: lhag par mos pa). In what way should [the yogin] generate [sense objects]? As sense objects having own nature (svabhāvaviṣaya: ngo bo nyid kyi yul), as objects characterised as individual manifestations of awareness. Likewise, since they are endowed with [this own nature], they also correspond with (anugāṇ: rjes su 'gro ba) it— one should construe it this way (iti kṛtvā: de skad ces bya). This holds true insofar (de bzhin du rigs pa: evaṃ yuktān) as there are no external objects. Again, what are the [sense objects] like? Installed by means of individual purity correlates, individual characteristic purity in terms of [the

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deities] starting with Vairocana. Again, what are the [sense objects] like? [Subject] to individual [insight] (pratyātma)325, having the nature of existents (dharma: chos) that are recognized by the supreme non-conceptual awareness (nirvikalpajñāna: rnam par mi rtog pa’ ye shes). And in what way are they installed? As the own being of Vajradhara. Precisely through this, they have the nature of Mañjuvajra. (Analysis of the compound śuddhasattva in pāda 120d:) The thorough discernment [of sense objects] as Vairocana etc., however, arises from the abandonment of ordinary discernment in that it is not confined to individual nature, and it is pure because of precisely this [and] because it (i.e. thorough discernment) relies on the absence of diffusion. Being (sattva: sms dpa’), in that he discerns reality, he is completely endowed with it.

A similar conception of purity that is subject to personal experience, though outlined in the framework of the Yoganiruttaratantra paradigm, occurs in the Hevajratantra:

By means of purity in its various [manifestations], purity that is by nature subject to personal experience is liberated. Supreme bliss is subject to personal experience because it is the pure [own-]being of the objects.326

325 Verse 120b has to be understood in the sense of “subject to individual insight”, and thus as a synonym of svasamvedya, the latter being probably the more customary term in this context. The Tibetan text has rang rig for pratyātma, which is also the Tibetan term for svasamvedya. As Sferra (1999: 92) points out, svasamvedya in the sense of “verifiable through one’s own experience” can be conceived of as a synonym of pratyātma.

326 The following verses from the Hevajratantra (1.9.1–5, Snellgrove 1959: II, 34) show that the recollection of viśuddhi as a “contemplative technique” applied during the generation of the maṇḍala is based on viśuddhi as ontological category, namely the conception of all phenomena as pure by nature (viśayaśuddhabhāvatvāt), and thus buddhamaya, “consisting of Buddha”:

ataḥ paraḥ viśuddhipaṭalaṃ vyākhyāsyāmah
3.2.5. **Distinctive Instructions for yogins on Different Levels**

As is typical for exegetical literature of the kind, in the *Daśatattvasaṃgraha*, the yogin is repeatedly referred to in terms of his mastery of the yoga of the three stages of composure (*samādhirayayogavān*). Verses 83 to 86 and 91-93 furnish a more sophisticated classification of a yogin’s level of attainment. This classification equally depends on his ability to generate the *maṇḍala* according to the grade of mastery he has achieved, and in turn, on the degree of awareness, he has attained in the course of regular practice. The pertinent verses in the *Daśatattvasaṃgraha* are close to the respective passages in the *Maṇḍalavidhi* (verses 133-136, subsequently 404-409):

```
sarveṣāṃ khalu vastūnāṃ viśuddhis tathātā smṛtā |
paścād ekaikabhedena devatānāṃ tu kathyate || 1
saḍindriyaṃ pañcaskandhamāṃ saḍāyatanāṃ pañcabhūtām |
svasaṃvedyātmikā śuddhir nānasuddhyā vimucyate |
viṣayaśuddhābāvatvāt svasaṃvedyāṃ paraṃ sukham || 3
rūpавiṣayādi ye ’py anye pratibhāsante hi yogināḥ |
sarve te śuddhabhāvā hi yasmād budhamayaṃ jagat || 4
he bhagavān ke te ‘viśuddhāḥ | bhagavān āha | rūpādayaḥ | kasmāt |
grāhyagrāhakabhāvā ||
```

For the use of the instrumental case to indicate the *viśuddhi* in the sense of a particular purity correlate, cf. Sfera 1999: 85 with fn. 11, P 97, referring to *Hevajratantra* 2.3.11a (cf. Snellgrove 1959: ii, 54).

327 For the three *samādhis* in Jñānapāda’s *Samantabhadra*, see Dalton 2019: 187–188.

328 *Maṇḍalavidhi* 133–136b (A fol. 9b6, B fol.8b2–4, ed. Bahulkar 15.3–10):

```
uttānasamaye śrīmān devīsaṃgrīticoditaḥ |
prātar utthāya prāgyat tu saṃjaped ādikarmikāḥ || 133
mantraśilavratair yuktau cakṣuḥkāyādyadhiśhītah |
jñāne kiṃcitsamāveṣi japingordhaṃ atandritaḥ || 134
sarvākārasunippannam sphaṃsikārakāram |
```
At daybreak, at the time of getting up, the fortunate one gets up, prompted by the chants of the goddesses. The beginner, however, practises mantra repetition as aforesaid.

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A yogin in whom a certain amount of awareness has emerged should practise untiringly mantra repetition at the times of formal practice, endowed with the ethics and discipline of the mantra [path] and with his [sense organs]

\[\text{prāpta} \text{ṇānavaśī kiṇcid aniśam yogam āśrayet} \] 135
\[\text{samyagṇānavaśī dhyāyan kuryāt kāryam jagaddhitam} \]
\[\text{dhātvāvyantām trisaccakraṁ pratibimbāmārtibhiṁ} \] 136

V. 133d: ādikarmikaḥ A, ed. Bahulkar, ādikalpitah B.

Cf. Tib. (P fols. 89b7–90a2, D fol. 74b2–4):

\[\text{ldang tshe dpal ldan lha mo yi [P, yis D] ||} \]
\[\text{glu blangs pas ni bskul bar bya ||} \]
\[\text{nang par langs nas sngar bzhin ni ||} \]
\[\text{legs zlos dang po' i las can yin ||} \]
\[\text{ye shes cung zad babs gyur pas ||} \]
\[\text{sngags kyi tshul khrims brts bzil} \]
\[\text{mig dang sku sogs byin gyis brlab ||} \]
\[\text{thun mtsams su ni rab bsgrims bzil} \]
\[\text{rnam pa kun tu rab rdzogs par ||} \]
\[\text{spro dang bsdu ba byed pa po ||} \]
\[\text{ye shes dbang ba cung zad 'thob ||} \]
\[\text{nyin mtsan rnal 'byor yang dag bsten ||} \]
\[\text{yang dag ye shes dbang thob bsgom ||} \]
\[\text{khams kyi rdal nang khams gsum mchog ||} \]
\[\text{gzugs brnyan bdag nyid sku can gyi ||} \]
\[\text{'gro ba'i don gyi [D, gyis P] bya ba byed ||} \]

See notes to the translation of Daśatattvasaṁgraha 1.91–93.

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starting with the eye and body[, speech, and mind] empowered. 134

A [yogin] who has attained mastery of awareness to a certain degree, continually relies on the yoga that causes emanation and retraction [which is] accomplished perfectly in every way. 135

A [yogin] who has complete mastery of awareness accomplishes the welfare of sentient beings [merely] by mental composure, [namely] by means of manifestations/forms having the nature of reflections of the three excellent maṇḍalas [of body, speech, and mind] inside the minutest particles of all worldly realms. 136

The analogous passage in the Daśatattvasaṃgraha presents a couple of variants of different value. As it can be observed throughout the text, some minor terminological variants appear to reveal the desire to just make a difference in an almost playful fashion: The *paṇḍita* changes the order of the *pādas*, replaces *prāgvat* by *pūrvavat* or *aniśam* by *santatam*. There are also major terminological variants regarding the designation of the different kinds of yogins. Some of Kṣitigarbha’s variants in terms of signs and tasks, however, comply with Ratnākaraśānti’s commentary (see table below).

The fourfold classification of yogins is referred to twice in both the Maṇḍalavidhi and the Daśatattvasaṃgraha but from a different point of view. Moreover, in both texts, the terminology used for the yogins on the 3rd and 4th level is different in the second passage. While in verse Daśatattvasaṃgraha 82 and Maṇḍalavidhi 136 the yogin on the 4th level is referred to as *samyagjñānavaśī*, he is referred to as *prāptajñānavaśī* in Daśatattvasaṃgraha corresponding to Maṇḍalavidhi 409.

In the first set of verses, *prāptajñānavaśī* was an epithet for the yogin on the 3rd level. The criteria provided for the fourfold distinction is indicated in terms of signs (*nimitta: mtshan ma*) and tasks (*kārya: bya ba*), guidelines for practice that are fit for each of
the four candidates, depending on to what extent the *yogin* has “attained mastery over awareness”. As Ratnākaraśānti puts it: 330

Here, the *yogin* is of four kinds, distinguished by level: The **beginner**,**[a yogin who has mastery of awareness to a certain degree]**,**[a yogin who has attained mastery of awareness]**,**[a yogin who has complete mastery of awareness]**. In this order, [Dīpanḍkarabhadra] teaches their respective tasks in four verses. **At the time of getting up**, when he wakes up from sleep. **The chants of the goddesses**, [the stanzas] starting with the lord of the realm of sentient beings, etc. **The beginner practises mantra repetition**, the beginner should practise entirely the ritual of mantra repetition, that is, he accomplishes in detail the three states of mental composure (*ting nge 'dzin gsum: samādhi-traya*) and practises mantra repetition. This is the meaning.

Those [yogins] who are able to create the coarse body maṇḍala in an instant, while being unable to completely generate the essence of the subtle level etc. and the body vajra [are] those **who are also endowed with the ethics and discipline of the mantra [path]**: In that he acquires proficiency of this kind, [the yogin] is **one who has mastery of awareness to a certain degree**. This [person] makes the maṇḍala visible in an instant at any time between formal practice (*mthun mtshams thams cad la*) and practises in the [maṇḍala] the empowerment of [the sense organs] **starting with the eye and body[, speech, and mind]**, reverence, worship, praise, tasting of nectar as well as the preliminary activities and alert mantra repetition.

[A person] capable of generating the maṇḍala in an instant by means of the yoga **causing emanation and retraction accomplished perfectly in every way** is [a yogin] who has

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330 *Maṇḍalavidhiṭṭāka* (P fols. 384b4–385a7, D fol. 87a4–b5). Note that, due to differences in the Tibetan translations, the wording of the quoted phrases in the root text and the commentary is not always consistent.
attained mastery of awareness. Moreover, this [mastery] is qualified [with the words] to a certain degree by reason of [the fact that it arises] as a result of (las ’gyur gyis) precisely the attainment of the emergence of awareness (ye shes babs pa), and not [as a result] of the failure to attain (ma thob pa las). The yogin has to perform precisely this yoga day and night in order for him to bring about the ultimate result.

The yogin who has perfected (mthar thug par son pa) his own goal is one who has attained complete mastery of awareness. This [person] is fit to perform the goal of sentient beings by mere mental composure. Who performs? His own form emanated by means of the form that has the nature of the manifestation (gzugs brnyan) of the maṇḍala of body, speech, and mind that is imminent in the minutest particle of all worldly realms. This is the meaning.
The Ten Fundamentals in the Daṣatattvasaṃgraha

The criteria for classification and the respective tasks are indicated as follows:

<table>
<thead>
<tr>
<th>Level</th>
<th>Sign (nimitta: mtshan ma)</th>
<th>Task (kārya: bya ba),</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st level: Beginner</td>
<td></td>
<td>visualisation as described above (Daṣatattvasaṃgraha)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mantra repetition as described above</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Maṇḍalavidhi)</td>
</tr>
<tr>
<td>2nd level: A yogin who is absorbed into awareness to some extent</td>
<td>He is endowed with the empowerment of the [sense faculties] starting with the eye and body, [speech and mind]</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>He is endowed with mantra, discipline and vows (Maṇḍalavidhi)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>He is able to generate the maṇḍala in an instant (Daṣatattvasamgraha, Maṇḍalavidhiṭīkā)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mantra repetition at the times of formal practice</td>
</tr>
</tbody>
</table>
### Table 4. Four classes of yogins

In his explanation of the respective passage in the *Maṇḍalavidhi*, Vaidyapāda provides details on the implications of the tasks connected with each level proceeding from an analogous interpretation of the four classes of yogins as distinguished in terms of tasks (*bya ba*: kārya) and signs (*mtshan ma*: nimitta). For instance, the three aspects of obligation for a yogin on the 2nd level who is defined in the *mūla* verse as *mantraśīlavratair yuktah*, “joined with mantra discipline and pledge”, are specified by Vaidyapāda as follows: mantra as “awareness that transformed into the body of the deity” refers to the formula *om dharmaḥatu-svabhāvātmako ‘ham*. “Discipline” (*tshul khrims*: šīla) is meant to

<table>
<thead>
<tr>
<th>3rd level: A yogin who has acquired mastery over awareness (Maṇḍalavidhi: prāptajñānavaśī kiṃcidd, Daśatattvasaṃgraha: kimcitprāpte vaśe yoḡī: ye shes dbang ba cung zad ’thob)</th>
<th>The capacity to perform the yoga causing emanation and drawing back accomplished in all aspects (sarvākārasun-ispannaṃ spharatsamḥārakāraṃ) He creates the maṇḍala by means of possession (āveśa) with a twelve-year-old couple as ‘mediums’</th>
<th>practice of yoga day and night</th>
</tr>
</thead>
<tbody>
<tr>
<td>4th level: A yogin who has acquired perfect mastery over awareness (Maṇḍalavidhi (136), Daśatattvasaṃgraha (82): samyajñānavaśī; Maṇḍalavidhi (409), Daśatattvasaṃgraha (89): prāptajñānavaśī: yang dag ye shes dbang thob)</td>
<td>capacity to create the maṇḍala merely through the mind (cetasa) so that it is visible for himself and other (empowered people)</td>
<td>performs the benefit of all people (sarvajagaddhitam) [merely] by meditation</td>
</tr>
</tbody>
</table>
denote one’s individual obligations (dam tshig: samaya), repetition (bzlas brjod: jāpa), and beneficial activity. The term ‘vow’ (brtul zhugs: vrata) includes the eight dharmas (chos brgyad), namely the four worldly dharmas and the four spiritual dharmas.\textsuperscript{331}

The Yogaratnamālā likewise describes the visualisation of the deity as the initial practice for those who enter the ‘great vehicle of secret mantra’.\textsuperscript{332} Worth mentioning in this context is verse 72 in the Sarvasuddhiviśuddhikrama/Anuttarasandhi, the second chapter of the Pañcakrama, where the above gradation seems to be tied up with a major Mahāyāna paradigm, namely that of the ten progressive soteriological grounds (daśabhūmī) as defined in the Daśabhūmika. The level of the novice (ādikarmika) is related to the eighth ground (aṣṭamī bhūmī), while the vision of the three lights (ālokatraya) is juxtaposed to the attainment of the tenth ground (daśamī bhūmī):


\textsuperscript{332} Cf. Yogaratnamālā ad Hevajratantra 1.1.10a (prathamam tāvad bhaved bhāvayed ekam herukotapattikāraṇam bhāvenaiva vimucycante vajragarbha mahākpya [Snellgrove 1959: II, 2] kasmāt prathamam. iha guhyamantra-mahāyāne ādikarmikānāṃ sattvānāṃ prathamam avatārāya devatāmūrtibhāvenaiva kathyate, yad āhā: ādikarmikasattvānāṃ devatāmūrtibhāvanā niridśā prathamam tantre sarvakarmaprasiddhaye [Snellgrove 1959: II, 105]
By means of the practice of novices, he attains the eighth ground, and someone who has the vision of the three lights is settled on the tenth ground.\textsuperscript{333}

Tomabechi considers an alternative interpretation of the relation expressed in the first two pādas of this verse, proceeding from the assumption that the term bhūmī might not necessarily refer to the above Mahāyāna notion (this would be, however, the standard Ārya interpretation),\textsuperscript{334} but rather to the series of consecration s: Thus, aṣṭamī bhūmī would refer to the vase consecration that culminates in the ācārya consecration.\textsuperscript{335}

3.2.6. Recollection of the Reality of the maṇḍala

That by which all phenomena are unstained is purity.\textsuperscript{336}  
Hevajratantraṭīkā, 62

The following portion of the text is made up by a series of meditations that is frequently set forth at the conclusion of the consecration to become an officiant (ācāryābhiṣeka, occasionally referred to as avaivartyābhiṣeka\textsuperscript{337}); The recollection of the reality

\begin{footnotesize}
\begin{itemize}
  \item \textsuperscript{333} Pañcakrama 2.72:
    \begin{quote}
    \begin{flushleft}
    ādikarmikayogena cāṣṭamīṃ bhūmīṃ āpamyāt |
    ālokatrayadarśī ca daśabhūmyāṃ pratiṣṭitah ||
    \end{flushleft}
    \end{quote}
  

  \item \textsuperscript{334} Harunaga Isaacson (2002a: 471) notes that Ratnākaraśānti, “in his writings on the Hevajra-system at least”, does not follow the Ārya-school notion that ādikarmikayoga i.e. utpattikrama practice brings about the eighth bhūmi.

  \item \textsuperscript{335} Tomabechi 2006: 147, note 190. The author also points to the implications of the alternative designation for this consecration as avaivartikābhiṣeka, “irreversible consecration”.

  \item \textsuperscript{336} yayā sarve bhāvā nirdoṣā bhavanti sā viśuddhiḥ (Snellgrove 1959: II,130): Sfera quotes this verse in the same context (Sfera 1999: 86).

\end{itemize}
\end{footnotesize}
The Ten Fundamentals in the Daśatattvasaṃgraha

of the wheel, the recollection of the reality of the deities, and the accomplishment of the maṇḍala.\textsuperscript{338} While in the \textit{Maṇḍalavidhi}, this triple procedure is indeed set forth in the framework of the ācāryābhīṣeka, it is described in the context of a sādhanā in the \textit{Daśatattvasaṃgraha}. A definition of these three aspects is given in the \textit{Saṃśiptābhīṣekavidhi} as follows:

The reality of the maṇḍala is defined as the purity [equivalents] of the maṇḍala, the reality of the deities is defined as the purity [equivalents] of the deities, and, in this context,

\textsuperscript{338} See 327ab (A fol. 14v5, B. fol. 19v5, ed. Bahulkar37.7):
\textit{dattvāvivartyasamśekam cakratattvam tu darśayet} |
Tib. (P fol. 99a7–8, D fol. 82b5–6):
\textit{mi ldog dbang bskur byin nas ni}||
\textit{’khor lo de nyid sbyin par bya}||
This procedure is also referred to in \textit{Maṇḍalavidhi} 2d–3b:
\textit{udakādyam anujñāntaṃ yo ’bhīṣikto gūros tataḥ} \text{2}
tattvāpta guhyacakre ’smin guhyaprajñābhīṣekataḥ |
Tib. (P fol. 83b1–2, D fol. 69a6–7):
\textit{chu thog tjes gnaŋ ts ha ma yis}||
\textit{gang zhig dbang bskur de nas blang}||
\textit{gsang ba’i ’khor ’dir de nyid thob}||
\textit{gsang dang shes rab dbang bskur bas}||
According to Ratnākaraśānti, \textit{tataḥ} indicates that, following up the consecration to become an officiant the guru bestows the realities, namely the reality of the deities (dkyil ’khor de kho na nyid; cakratattva), (lha’i de kho na nyid slob dpon du dbang bskur ba’i ‘og tu bla ma las de kho na nyid thob cing dkyil ’khor gya de kho na nyid dang | lha’i de kho na nyid dang | slob dpon gya las dang bcas pa thob par gyur nas zhes bya ba’i tha tshig go \text{2}) (P fol. 351a3–4, D fol. 62a2–3). The formula to be recited by the student upon receiving the ācārya consecration, soliciting the threefold instructions is, for instance, given in the \textit{Hevajrasekaprakriyā} (Finot 1934: 22): \textit{cakre avaivartya[m] \textsuperscript{[em., avaivarya Finot]} samsekaṃ dattvā nātha vadasva me | cakrādevatayos tattvam ācāryaparikarma vā | samayaṃ sarvabhūdhānāṃ samvaram guhyam uttamam}. See also Isaacson 2006: 5/1, \textit{Notes on the Hevajrasekaprakriyā}.
the duties of the officiant are defined as the officiant’s entering that is preceded by the accomplishment of the maṇḍala.\textsuperscript{339}

In the following verses, there is an apparent shift in focus from an instructive approach to a soteriological point of view, which could already be observed in verses 19-36, where Kṣitigarbha presented an elaborate system of correlations relating to the four phases. The generation of the maṇḍala has been accomplished, and at this stage, starting with verse 94, the yogin is requested to recollect its reality:

\begin{quote}
\textit{cakradevatayos tattvam idānīm pratipādyate |}
\end{quote}

The key term used in the verses that follow—in this context, conceived as a synonym for\textit{ tattva}—is\textit{ viśuddhi}, purity, or purification.\textsuperscript{340} Each component of the maṇḍala and each deity is related to its individual purity correlate (\textit{viśuddhi}).\textsuperscript{341} that is, it is homologized with a particular element of Buddhist doctrine. However, the meditative tying up of elements of the sādhana and the maṇḍala as its focus with soteriological elements is not restricted to this section, but rather must be regarded as rationale that determines the sādhana as a whole. First of all, as a vital part of the procedure of spiritual attainment (sādhana), it is meant to illustrate the postulate of the inseparability of awareness and means. From a historical meta-level, the recollection of the soteriological purity might be regarded as a ritual reminiscence of

\begin{quote}
\textit{Sāṃksiptābhisekavidhi 2r7–8, Sakurai P 415 I. 3–5, quoted in Isaacson 2006: 5/1: tato maṇḍalatattvam maṇḍalaviśuddhilaksanaṃ devatātattvam devatāviśuddhilaksanaṃ ācāryaparikarma ca maṇḍalasādhanapūrvakaṃ tatrācāryasya praveśalaksanaṃ iti trayāṃ kathayet.}
\end{quote}

\begin{quote}
\textit{Cf. Sferra (1999: 85–6).}
\end{quote}

\begin{quote}
\textit{In the context of this chapter, inasmuch as \textit{viśuddhi} is not used as an abstract noun, but rather as a technical term in the sense of a variable for the respective aspect of the doctrine, I translate “purity correlate” instead of “purity” or “purification”.}
\end{quote}
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the fact that tantric Buddhist sādhana unfolds between the poles of non-Buddhist origin and Buddhist function.\(^\text{342}\)

As will be shown in the following, in the Daśatattvasaṃgraha, the section on recollection of reality or purity is remarkably elaborate indeed. While the 37 factors that promote awakening (bodhipākṣikadharma) represent a standard paradigm resorted to frequently in terms of purity correlates, the analogies defined in the Maṇḍalavidhi and the Daśatattvasaṃgraha go beyond this terminological framework. According to Ratnākaraśānti, the scriptural sources for the details of the correlation established in the Maṇḍalavidhi are the Śrī Paramādyatantra and the Vajra-śekharatantra.\(^\text{343}\)

The process of recollection of the maṇḍala’s reality as an edifice of Buddhist doctrine has two complementary aspects: While viśuddhi is the object-related aspect of the process, adhimokṣaḥ is its subject-related counterpart.\(^\text{344}\) In order to access reality, tattva, by means of bringing into awareness the pure equivalents of the wheel and the deities, recollection as a vague theoretical idea of analogy is not sufficient. The maṇḍala is not regarded as a limited, artificial sphere of purity, but rather as a catalyst for the purification of the mind in order to perceive the purity of the phenomenal world as whole in terms of an own being (svabhāvena viśuddham). Adhimokṣaḥ, determination, is the mental attitude the yogin is expected to develop in order to be in a position to use the maṇḍala in this way. The recollection of the reality of the wheel and the deities is meant to enhance awareness of reality as such or

\(^{342}\) Cf. Sanderson (1994: 92): “The present author’s view is that almost everything concrete in the system is non-Buddhist in origin, even though the whole is entirely Buddhist in its function”.

\(^{343}\) Maṇḍalavidhiṭīkā (P fol. 423b4–5, D fol. 116a7–b1): de kḥo na ˈdi dāṅ ni dpal mchog dang po las blangs pa yin la | de kḥo na nyid lhag ma ni dpal rdo rje rtse mo la sogs pa las blangs so ||

\(^{344}\) See also English (2002: 30): “The correspondence is made on the firm understanding or conviction (adhimokṣaḥ, niścayaḥ) of the mundane object “as” the supramundane counterpart.”

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suchness (tattva). What is actually to be purified by means of this meditation is perception; it aims at a transformation from ‘ordinary’ perception that functions in terms of duality (svabhāvena) into awakened perception. Or, as Francesco Sferra puts it:

...in the same way that impurities do not exist in themselves, there are no objects of realities that are in themselves impure or pure. It is by purifying the mind that the objects with which it comes into contact also become pure.\textsuperscript{345}

As such they are sort of contemplative keys to switch from samsāra to nirvāṇa, and this switch is only possible because they are essentially the same.

In order to set forth the reality of the components of the maṇḍala and the deities on the syntactical plane, different modes of expression come to be applied:

1. The correlate is explicitly marked as such by means of the technical term viśuddhi:

\begin{quote}
mātsaryādīvipākaṇa dānādiśadvīśuddhitah |

rūpavajrādayo bhāvyāḥ

121a-c
\end{quote}

2. The correlate is given in the instrumental case:\textsuperscript{346}

\begin{quote}
tejo praṇīhitamodābalacittais tu pāṇḍarā |

120ab
\end{quote}

3. The correlate can be given in the ablative case, as in the following example:

\begin{quote}
\end{quote}

\textsuperscript{345} Cf. Sferra (1999: 88).

\textsuperscript{346} For the use of the instrumental case to indicate the viśuddhi in the sense of purity correlate, cf. Sferra (1999: 85).
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pradīpasumanodhūpagandhākhyaṃ yac ca maṇḍale

sugītanṛtyavādyam ca tat mahāsukhavardhanī||

111c-f

a) Ādhāra- and ādheyamaṇḍala

In verse 94, cakra corresponds to the ādhāramaṇḍala, while the term devatā refers to the ādheyamaṇḍala. The maṇḍala is consistently conceptualised as the totality of elements of Buddhist doctrine that brings about awakening. On closer inspection, the logical structure of this twofold reality (cakradevatayos tattvāṃ) reflects the coherence of Buddhist doctrine. The ādhāramaṇḍala and ādheyamaṇḍala represent the two levels of the Buddhist doctrinal edifice, the relation between them reflecting that of śūtra and tantra.

The ādhāramaṇḍala is the ground, the deities’ ambiance, the static aspect. Its purity correlates such as the 37 bodhipākṣikadharma are to be assigned to the Abhidharma and as such are conceived as common philosophical property of all Buddhist yānas, tantric and non-tantric. In early Buddhism as depicted in Pāli sources, the 37 factors that promote awakening (bodhipākṣikadharma, Pāli bodhipakkhikadharma/bodhipakkhiyadharma) define the whole repertory of the Buddhist path to salvation.348 Our sādhana acknowledges this basic function in that the 37 bodhipākṣikadharma are claimed as the reality (tattva) i.e. purity (viśuddhi) of the ādhāramaṇḍala as the basis or support. Each element of the

347 For a brief overview of alternative translations of the term bodhipākṣikadharma, see English (2002: 503, fn. 553). In this context, English points to the definition in the 6th chapter of the Abhidharmakośabhāṣya (6.v.67a–c). Variant lists as well as evidence in scriptural and exegetical texts and relevant discussions in secondary literature are given PED s.v. bodhipakkhikadharma/bodhipakkhiyadharma. According to Edgerton, both readings are attested, bodhipakṣika° as well as bodhipākṣika°; cf. BHSD, s.vv. bodhipaksika, bodhipakṣya.

ādhāramaṇḍala is related to a technical term or category comprising a list of terms. The components of the ādhāramaṇḍala are not correlated to technical terms confined to tantric Buddhism.\(^\text{349}\)

The correlations established for the cakra, that is, the ādheya-maṇḍala, prove to be non-linear, however, and go along with a change of paradigm. The ‘maṇḍala to be supported” represented by the deities (devatās) forms the dynamic aspect of the maṇḍala. In contrast to the linear assignment of realities for the ādhāra-maṇḍala, not a single term or category is related to a particular deity, but rather a bundle of purity correlates. The constellation of these correlates accounts for a conception of purity that is beyond the range of duality. The multiple realities assigned to the deities suggest what Francesco Sferra calls the “paradoxical ontological status” of maculation, which “lies in the fact that maculation veils the mind and the essential nature of all things, but, at the same time, constitutes the basic element through which the shining nature of the latter manifests”.

3.2.6.1. Ādhāramaṇḍala

In a way, the correlate that is established at the outset of this section of the text is indicative of the conception of reality upon which the recollection of viśuddhi is based. Here, the shape of the maṇḍala, namely its squareness, is correlated with a fundamental sameness, that is, the absence of any point of reference that would give rise to the distinction of (subject and) object(s):

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\(^{349}\) The bodhipāksikadharmas are quite frequently related to the ādheya-maṇḍala, mainly in texts that do not establish purity correlates for the ādhāra-maṇḍala. This is for instance the case with texts appertaining to the Cakrasaṃvara cycle and related traditions; cf. English (2002: 192 ff. and 201). In the Guhyasamājatantra related literature, however, the correlation with the bodhipāksikadharma is well attested; see e.g. Mukhāgama (P fols. 24b8–25a1, D fol. 21a6): byang chub kyi phyogs kyi chos sum cu rtsa bdun rnam par dag pa’i dkyil ’khor ro |.
It is square (caturaśram) because it is not unequal (avaiṣamyād), inasmuch as Buddha and non-Buddha are equal.\footnote{Daśatattvasaṃgraha 1.94cd and Maṇḍalavidhi 327cd (A fol. 14b5, B fol. 1965, ed. Bahulkar37.8):}

The respective verse—as is the case with the whole of the pertinent section, leaving aside a couple of variants—is drawn from the Maṇḍalavidhi, where it is beautifully commented upon by Ratnākaraśānti:

[The verse starting with] **it is square inasmuch as it is not unequal**, is quoted from the Śrīparamādyatantra. The meaning of this [verse] is as follows: This maṇḍala is **square by reason of the fact that there is no inequality**. What is meant here is inequality as a purity correlate (rnam par dag pa: viśuddhi) [of squareness]. Alternatively, this amounts to saying (zhes bya ba’i bar du’o: iti yāvat) the reality of squareness is **being not unequal**. As regards the phrase **being not unequal**, he actually states that **Buddha and not-Buddha are equal**. This finally means that they are not unequal inasmuch as **Buddha and not-Buddha are equal** because they have thusness (de bzhin nyst: tathatā) as own nature. This is drawn from the Śrīparamādyatantra.\footnote{Maṇḍalavidhiṭīkā ad Maṇḍalavidhi 327cd (P fol. 416a8–b4, D fol. 110b2–4.).}

In the following verses (Maṇḍalavidhi 328–331, Daśatattvasaṃgraha 95–99) the reality of the four gates is treated. The assignment of the respective purity correlates of the four gates follows an elaborate pattern that appears to be taken for granted by
Dīpaṃkarabhadra. Taken in isolation, the pertinent verses in the Maṇḍalavīdhi do not allow this correlation scheme to be inferred. Proceeding from a quotation from the Paramādyatantra, Ratnākaraśānti’s commentary on Maṇḍalavīdhi 328-331 sheds some light upon the system according to which the four gates of the maṇḍala are related to elements of the doctrine. As regards the Daśatattvasaṃgraha, this section is quite remarkable in that the Paṇḍit, while he cites some of the verses almost literally (Maṇḍalavīdhi 328-329, 331ab), creates major variants of, i.e. supplements to, verses 330 and 331cd, which are in perfect accordance with Ratnākaraśānti’s exposition. The following comparison shows that the respective Maṇḍalavīdhi passage\(^{352}\)

\(^{352}\) Maṇḍalavīdhi 328 (A fol. 14b5–6, B fol. 19b5–20a2, ed. Bahulkar 37.9–16); Daśatattvasaṃgraha 1.91:

\[\begin{align*}
\text{kāyaviccittadharmāṃ nānaikatvādyayogataḥ} & || 328 \\
\text{tatsmrīṣa tatra yā śraddhā prāgdvāraḥ bodhayeva matam} & || 328 \\
\text{bhūtabhāviviparyāsahānyanuttattaye tatāḥ} & |
\end{align*}\]

\[\begin{align*}
\text{abhiñotpannataḥsyasya colpatiṣṭhitaye punah} & || 329 \\
\text{avāgdvāraṃ caturvīrayaṃ chandotsahāhashhitimatiḥ} & |
\end{align*}\]

\[\begin{align*}
\text{paścimāṃ rddhipādāśa tu dvāraṃ tatsmrīṣaatra tu} & || 330 \\
\text{śraddhāvīryasmṛtāḥyānapraṇāṇendriyabalātutam} & |
\end{align*}\]

\[\begin{align*}
\text{samādhir utsaṃ tv evaṃ caturdvāraṃ smṛtendriyaiḥ} & || 331 \\
\end{align*}\]

V. 328: kāyaviccitta\(^*\) A, ed. Bahulkar, kāyavākcitta\(^*\) B.


Cf. Tib. (P fol. 99a8–99b2, D fol. 82b6–7):

\[\begin{align*}
\text{lus tshor sems dang chos raams kyis} & || \\
\text{gcig dang sna tshogs sbyor bral nyid} & || \\
\text{de dran de la dad pa gang} & || \\
\text{shar sgor byang chub phyir 'dod do} & || 328
\end{align*}\]
requires the previous knowledge of this scheme in that some correlations are merely hinted at, whereas Kṣitigarbha’s variants and supplements reflect his eagerness to apply the scheme consistently and to present it in a clear and understandable manner:

Because categories such as plurality or oneness do not apply (ayogataḥ: sbyor bral nyid) to body, sensation, mind, and objects (kāyaviccittadharmanāṁ), the mindfulness of these [four spheres of application of mindfulness] and faith with regard to it are the eastern gate intended for awakening (bodhayāṁ). 95

From that (tataḥ, i.e. from smṛti) there is elimination (hāni) of existing delusions (bhūtaviparyāsa), further the nonarising (anupatti) of [potential] future delusions (bhāvaviparyāsa), moreover, the generation (utpatti) of [moments of consciousness,] the reality of which is [yet] unarisen (abhiutathathasya), and the stabilization (sthiti) of such [moments of consciousness,] the reality of which has arisen (utpannatathasya); 329/96

these four exertions (catur- these [four] exertions (vīryaṇi, i.e. vīryam, i.e. the four prahāṇas) the four prahāṇas) and fervour are the southern gate. Will, (vīrya) relating to the latter: resolution, perseverance, [and] [According to] this system (iha), intelligence as the foundations the southern gate is [purified] by of supernatural power along

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den syung dang ’byung ’gyur ba’i ||
phyin ci log spang ma skyes bya ||
ma skyes skyes pa’i yang dag kyang ||
bskyed pa dang ni gnas bya ba || 329
brtson ’grus rnam bszi lho yi sgo ||
’du dang spro dang gnas dang blo ||
rdzu ’phrul rkang dang dran pa’dir ||
nub kyi sgo ni yin par bshad || 330

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The unequalled skills and powers [including] faith (śraddhā), fervour (vīrya), mindfulness (smṛti), meditative immersion (dhyāna) and wisdom (prajñā) as well as composure, however, are [the purity correlates of] the northern gate. 331

The [four] foundations of supernatural power (ṛddhipāda), being determination (chandas: 'dun), perseverance (vīrya: brtson 'grus), mindfulness (smṛti: dran) and wisdom (prajñā: shes rab): The western gate is [purified by means of] them [and] and mindfulness relating to the latter (amīṣu yā smṛtis). 98

The skills and powers (indriyabalam) [including] faith (śraddhā), fervour (vīrya), mindfulness (smṛti), meditative immersion (dhyāna) and wisdom (prajñā), as well as composure and wisdom [focusing] upon these two [sets of five] (tayoh), are [the purity correlates of] the northern gate. 99

According to Ratnākaraśānti, smṛti functions as a synecdoche (nye’i mtshan pa: upalakṣana) for a group of five fundamentals (sde tshan) encompassing 22 of the 37 bodhipākṣikadharma, leaving the seven limbs of awakening (bodhyaṅga) and the noble eightfold path (aryāṣṭāṅgikamārga)353, while śraddhā represents the five skills (indriya) and five powers (bala) respectively. Each

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353 The seven limbs of awakening (bodhyaṅga) are mentioned in verse 107, functioning as the purity correlate of the streamer (sraij) (for the corresponding verses in the Maṇḍalavidhi and Ratnākaraśānti’s commentary, see below pp. 104–105). As far as the noble eightfold path (aryāṣṭāṅgikamārga) is concerned, it does not occur among the purity correlates resorted to in our text; however, we find terminological sets that make up individual stages, such as the four stages of meditative immersion (dhyāna) as aspects of due composure (samyaksamādhi).
The four gates are the skills starting with mindfulness, it is said in the Śrī-Paramādyatantra. [He provides] a detailed explanation (rgya cher bshad pa) of precisely this saying body, sensation, etc., bearing in mind [what is said in the Paramādyatantra:] the skills starting with mindfulness. In this context, the word mindfulness (dran pa: smṛti) includes the five categories (sde tshang lnga) starting with mindfulness because it (the word smṛti) [functions] only as a synecdoche (nye ba’i mtshan pa: upalakṣaṇa). As such, it [represents 22 of the 37 bodhipāṣikadharma (apart from the Noble Eightfold Path and the seven bodhyaṅga), namely] the four spheres of application of mindfulness (dran pa nye bar gzhag pa: smṛtyupasthāna), and the four exertions (yang dag par spong ba: samyakprahāṇa), and the four paths to supernatural power (rdzu ’phrul gyi rkang pa: ṛddhipāda), the five skills (dbang po: indriya) and the five powers (stobs: bala). According to the aforementioned order, the word “skill” comprises the fifth of the [aforementioned] fundamentals of the perceiving subject (for which the term mindfulness functions as synecdoche), [namely] the skills and powers respectively] starting with faith. Among these, the [first] three gates [starting with the eastern] are the [first] three fundamentals and [the first] three skills according to the order of [the enumeration], and two skills and two fundamentals are [related to] the northern gate. **Intended for awakening:** this [statement] applies to all

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354 Maṇḍalavidhiṭkā ad Maṇḍalavidhi 328 (P fols. 416b4–417a6, D fols. 110b4–111a3). Note that Ratnākaraśānti’s explanation of Maṇḍalavidhi 328 is in line with Samantabhadra’s interpretation (see below), inasmuch as the latter author sets forth the four spheres of application of mindfulness in terms of the nature of awareness, with faith (dad pa: śraddhā) functioning as a preliminary to the generation of both mindfulness and awareness.
Daśatattvasaṃgraha of Kṣitigarbha
gates. **Intended for awakening**, delighting in the goal that is **awakening**, and inasmuch as it is a means to attain **awakening**, it is a **gate**, this is what it basically means. The awareness of the absence of an own nature of **body**, and **sensation**, and **mind**, and **objects**, their being devoid ('bral ba: ayogatva) of both **singularity** (gcig pa nyid: ekatva) and **multiplicity** (du ma nyid: nānātva) is **mindfulness** in the sense of [the four spheres of application of] **mindfulness** starting with **body**, etc. (Etymological explanation of the term mindfulness:) It is called **mindfulness** because it is the cause of reminiscence (smaranaḥetutvāt smṛti).

This is the final meaning of [the term] physical sphere of application of mindfulness (kāyasmṛtyupasthāna), and sensitive sphere of application of mindfulness (vedanāsmṛtyupasthāna), and mental sphere of application of mindfulness (cittasmṛtyupasthāna), and objective sphere of application of mindfulness (dharmasmṛtyupasthāna). As regards these spheres of application of **mindfulness**, in that they have the nature of insight, they are the cause of **mindfulness**: this is what it basically means. The reality of the eastern gate is twofold [in the sense of] that which is the essence of these four aspects of **mindfulness**, and of the **faith** (dad pa: śraddhā) associated with it.

<table>
<thead>
<tr>
<th>Cardinal Direction</th>
<th>sde tshan</th>
<th>balendriya</th>
</tr>
</thead>
<tbody>
<tr>
<td>eastern gate</td>
<td>the 4 smṛtyupasthānas</td>
<td>śraddhā</td>
</tr>
<tr>
<td>southern gate</td>
<td>the 4 prahānas</td>
<td>vīrya</td>
</tr>
<tr>
<td>western gate</td>
<td>the 4 rddhi pādas</td>
<td>smṛti</td>
</tr>
<tr>
<td>northern gate</td>
<td>the 5 balas and five indriyas</td>
<td>samādhi and prajñā</td>
</tr>
</tbody>
</table>

**Table 5.** The purity correlates of the four gates

As far as the southern gate is concerned, Dīpaṃkaraṇabhadra’s instructions obviously do not match the pattern of correlation
expounded by Ratnākaraśānti proceeding from the Paramādyatātra and thoroughly adhered to by Kṣitigarbha: Each gate is associated with one—in case of the northern gate two—terminological representative(s) of both the five balendriya and a group of five ‘categories’ (sde tshan) (for which smṛti in verse 95 functions as upalakṣaṇa), including 22 of the 37 bodhipāksikadharma except the seven bodhyaṅga and the aryāṅka-mārga (see table above). Instead, the southern gate is correlated with the four exertions (caturvīryam), while the associated factor of the second category, the powers, and skills (balendriya), is neglected. The latter is supplemented by Ratnākaraśānti, who points out that “the four exertions along with the fervour relating to these former (de’i yang gong gi brtson ‘grus), these five are at the southern gate”. *Caturvīryam* (and likewise the plural viryāṇi in *Daśatatvasaṃgraha* 97) refers to the four samyakprahāṇa (yang dag par spong ba). Again, Kṣitigarbha applies the correlation scheme diligently, indicating explicitly vīrya as the power respectively skill (balendriya). As regards the western gate, the *Maṇḍalavidhi* perfectly complies with the correlation scheme, however, the terminology used for the ṛddhipāda in pāda 330b is rather uncommon (‘dun dang spro dang gnas dang blo: chandotsāha sthitimaḥ), whereas Ratnākaraśānti refers to the standard list of ṛddhipādas:*

The fourfold fervour along with the fervour relating to these former (de’i yang gong gi brtson ’grus), these five are at the southern gate, that is, the gate of the southern direction. What is the fourfold [fervour] like? [He explains it saying] from that (de nas: tatas), the first fervour (= the first prahāṇa) is meant to abandon the [already] existing

355 Dharmasaṃgraha XLVI (Kasawara et al. 1972: 10) catvāro ṛddhipādāḥ | tadyathā || chaṃdasaṃādhipraḥāṇāya saṃskārasamanvāgata ṛddhipādāḥ | evaṃ citta ṛddhipādāḥ | vīrya ṛddhipādāḥ | mīmāṃsāsaṃādhipraḥāṇāya saṃskārasamanvāgata ṛddhipādaś ceti || See also DBHS s.v. ṛddhipāda; for further literary evidence of this list, see Kasawara et al. 1972: 44–45).

356 Maṇḍalavidhiṭkā (P fol. 417a4–b2, D fol. 111a3–b3).
distortions (skyes pa'i phyin ci log rnams: bhūta viparyāsa) that arise immediately after (‘og tu byung zhing) the recognition (yongs su shes pa: upasamjñā) of the de-filed moments of consciousness (samkleśadharma) that are distortions by nature, and the purified (rnam par byang ba: vyavādāna) moments of consciousness being non-delusive by nature, by means of establishing mindfulness with regard to the existents (dharmasmṛtyupasthāna). About to arise (‘byung bar ‘gyur pa: bhāvin), the second [fervor] is meant to prevent those distortions from arising (mi bskyed par bya ba'i phyir) that have not yet come to existence (ma skyes pa'i phyin ci log rnams: abhūta viparyāsa). Moreover (kyang: punaḥ), following up the first two, the third [fervor] is meant to generate the counter agent for the distortions, the reality (yang dag pa: tathya) [of which] has not been generated, is unarisen. The fourth fervour is meant to stabilise the reality [of the counter agents] that is arisen (skyes pa: utpanna). These four [aspects of] fervour are called the four right exertions (prahāṇa). [They are] right exertions inasmuch as they settle the internal mind by means of this focus (dmigs pa: ālambana). Determination and enthusiasm and perseverance and reason are the composure of determination (‘dun pa’i ting nge ‘dzin: chandasamādhī), the composure of enthusiasm (sems kyi ting nge ‘dzin: cittasamādhī), composure of perseverance (brtson ’grus kyi ting nge ‘dzin: vīryasamādhī), and composure of reason (dpyod pa’i ting nge ‘dzin: mīmāṃsāsamādhī). The composure of determination arises from the power of the practice of devotion with regard to the composure of settling the mind inwards (sems nang du ‘jog pa’i ting nge ‘dzin) by means of the [four] right exertions to overcome [distortion] (yang dag par spong ba: samyak-prahāṇa). The composure of fervour arises from constant practice. The composure of mind arises from centering mind in mind (sems la sens ‘jog pa de nyid), when the aforementioned composure has been attained. The composure of reason arises from analysing the object. These four
kinds of composure par excellence are the foundations of supernatural power (rdzu 'phrul gyi rkang pa: rddhi-pāda). In that they are the foundation of the practice of superknowledge (mngon par shes pa: abhijñā) etc., they are the basis (gnas) and the cause (rgyu: hetu), this the final meaning of [foundation (rkang pa: pāda)].

As regards the northern gate, in Maṇḍalavidhi 331, the system of correlation appears to be not consistently applied, whereas the corresponding Daśatattvasaṃgraha verse matches perfectly the pattern of correlation set forth by Ratnakaraśānti. As has been shown, the scheme stipulates that two items of the balendriya group are related to the northern gate, while verse 331 only mentions samādhi, but neglects prajñā. This inconsistency is remedied by Ratnakaraśānti in such a way that he explains the word tu in pāda 331c as referring to prajñā.357

Faith, fervour, etc., faith, and fervour, and mindfulness, and composure, and wisdom that are fit for mind [as characterised by] the four foundations of supernatural power, are powers. They are powers because, in that they have mastery over (la dbang byed), they control (dbang sgyur bas na) the virtuous roots (dge ba'i rtsa: kuśalamūla) that are conducive to liberation. It is precisely by means of these that the factors that are not conducive [to liberation] are diminished, namely lack of faith, laziness, unawareness, distraction, and dullness; when someone is undistracted, he becomes powerful insofar as he possesses power. Among these, faith is conviction (mngon par yid ches pa: adhimokṣa). Fervour is vigour. Mindfulness is the ineffability of sense objects. Composure is the one-pointedness (rtse gcig pa: ekāgratā) of mind. Wisdom is the sophisticated comprehension of the dharma (chos rnam par 'byed pa: dharmapraṇāṇa). As regards the [before mentioned skills and powers], given that they are skills and at the same time

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357 Maṇḍalavidhiṭīkā (P fols. 417b7–418a1, D fols. 111b3–112a1).
powers, inasmuch as they are also unequalled, he says **unequalled skills and powers**. Skills and powers are **unequalled** because they are the method of the supramundane path (’jig rten las ’das pa’i lam: lokottaramārga). These ten along with the aforementioned **composure** (ting nge ’dzin: samādhi) focusing on (yul du byed pa: viṣayikara) the powers as well as the wisdom (shes rab: prajñā) focusing on the skills that is referred to by the word **however** (yang: tu) [represent the] twelve factors which are the **northern gate**. What is referred to here is the reality of the northern gate.

The verses on the viśuddhi of the ornaments of the maṇḍala (Daśatattvasaṃgraha 1.106-110) represent another major variant of the respective verse in the Maṇḍalavidhi (335) and, at the same time, a most striking correspondence with Ratnākaraśānti’s Maṇḍalavidhiṭīkā:358

The pearl string (hāra) is the removing of emotional affictions (kleśānāṃ haraṇāṃ), due to the abandonment (prahāṇatah) of all [extant] emotional affictions. The half pearl string (ardhahāra: dra phyed) is to be known as the partial removing (ardhaharāṇa: phyed ’phrog pa) of emotional affictions. 106

The streamer (sraj: phreng ba) is purified by the limbs of awakening (bodhyaṅga), whereas the mirror is [purified] by mirror[-like awareness]. Further, the seven limbs of awakening are intellectual penetration (dharmapravicaya: chos rab tu rnam ’byed) of the doctrine, mindfulness (smṛti: dran), mental composure (samādhi: ting nge ’dzin), joy (prīti: dga’ ba), fervour (vīrya: brtson ’grus), equanimity (upekṣā: btang snyoms), [and] composure (prasrabdhi: shin tu sbyangs pa) in as much as they are linked with each other (anuyogatāḥ) [like the limbs of a streamer]. 107

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358 Daśatattvasamgraha 15a1–b1.
The Ten Fundamentals in the Daśatattvasaṅgraha

The yak’s tail (cāmaraṃ) [symbolises] the awareness of the path (mārgajñāna: lam gyi ye shes) of the Buddha, because it is the sign of kings. 108

The moon disk is said to be supreme bodhicitta, pure through its natural brightness (prakṛtiprabhāsvaramaṣuddha: rang bzhin 'od gsal)\(^{359}\), bringing about the goal of all beings. 109

The sun disk is said to be the great light that is the light of liberation, consisting of wisdom and awareness (prajñājñānamaya) and born from the Vajropamasamādhi. 110

With regard to verses 106 to 110, Kṣitigarbha apparently draws semi-literally (to judge, of course, from the Tibetan translation) from Maṇḍalavidhiṭīkā ad Maṇḍalavidhi 335, providing a far more detailed explanation of the ornaments and the bodhyaṅga as their purity correlates (viśuddhi) than the single Maṇḍalavidhi verse dedicated to this correlation:\(^{360}\)

359 This verse is not drawn directly from the Maṇḍalavidhi; instead, the term prakṛtiprabhāsvara appears in Maṇḍalavidhi 96 (A fol. 9a1–2, B. fol. 6b4, ed. Bahulkar 11.10–11):

\[
\begin{align*}
\text{vairocana mahāśuddha vajraśānta mahārate} & | \\
\text{prakṛtiprabhāsvarāgrāgra deśavajra namo 'stu te } & ||
\end{align*}
\]

V. 96c: "prabhāsvarāgrāgra" A. ed. Bahulkar, "prabhāsvarāgrāgra B.

360 Maṇḍalavidhi 335 (A fol. 15a1–2, B fol. 20a4, ed. Bahulkar 38.3–4):

\[
\begin{align*}
\text{jñāneṣv ādarśabodhyaṅgaḥ sarvadikṣu prabhāsvaraḥ} & | \\
\text{hārārdhahāracandrārkādarśasrakcāmarojjvalam} & |
\end{align*}
\]

Cf. Tib. (P fol. 99b5–6, D fol. 83a3)

\[
\begin{align*}
\text{ye shes me long byang yan lag} & || \\
\text{phyogs kun tu ni ’od rab gsal} & || \\
\text{dra ba dra phyed nyi zla dang} & || \\
\text{rnga yab me long me tog phreng} & ||
\end{align*}
\]

Cf. also Samantabhadra (P fol. 35a1–2, D fol. 30a1–2):

191
Blazing with pearl string, half pearl string, moon disk, mirror, streamer, and yak’s tail, [having as purity correlate] the [seven] limbs of awakening, shining forth in all directions [that are] the [ten aspects of] knowledge.

The first part of Ratnakararsānti’s commentary on Manḍalavidhi 335 is a gloss of the description given in the Sarvarahasyatantra, followed by a quotation of the relevant verses of the Paramādyā-

me long dra ba dra phyed me tog gi ||
phreng ba sna tshogs kyis brgyan mmヤm pa med ||
ye shes me long dри med byang chub kyi ||
yan lag dри ni me tog phun sum tshogs ||

The parallel passage in the Caturangasādhapāyikasamantabhadrī (P fol. 44a1–2, D fol. 37a4–5) is somewhat clearer: me long ye shes rtag tu dри med byang chub yan lag me tog spos bкram zhing | dra ba dra phyed me long me tog phreng ba sna tshogs brgyan pa'i gzugs |

In his Samantabhadrīṇāmaṭīkā (P fol. 454a8–b2, D fols. 41b6–42a1), Vaidyapāda expounds upon this passage as follows: me long lta бу'i ye shes rнams nyid 'od gsال ba nyid kи phyir me long stе thams cad gzung bа bя'a'o || rtag tu dри ma med pa de yin par shes par bya'o || byang chub yan lag ces pa ni dran pa dang | chos rab rlам пар 'byed pa dang | dga' ba dang | <sbyangs pa dang > | [D, om. P] тing ne'dzin dang | brtson 'grus dang | бtang snyoms te | mthu stobs la sbyang ba chos kи dbyings spyd yal nyon mong}s pa'i gnyen por 'gyur ba rlамs yan lag tu gyur pa'o | [P, 'gyur ba'o D] || de rlам par dag pa ni dри ma med pa'i me tog darg sbos bкram zhing de bзhin du dra ba darg dra ba phyed pa nyi ma dang zla ba'i me long darg me tog phreng ba sgo тogs su bтags | [D, bтags P] pa la sogs pa'o || sna tshogs бrgyan pa ces pa ni legs par byas pa ces pa'i don to || “Awareness acting as a mirror is a mirror because it reflects and captures all [phenomena]. It should be comprehended as invariably unstained. The limbs of awakening, namely mindfulness, intellectual penetration of the dharma, joy, [and] assuredness (prasrabdhī: shin tu sbyangs, here: sbyangs pa), mental composure, vigour, and equanimity (upekṣā: бtang snyoms), are the limbs emerging from powers [and] skills. They are limbs [inasmuch as] they are [the respective] antidotes for the [individual] emotional afflictions with regard to the experience of dharmadhātu. These [limbs] are the purity correlates (viśuddhi) of the flawless flowers and incense that is scattered, [and] likewise, of the pearl string, half pearl string, sun, and moon disc, and streamers and other [ornaments] are being placed at the gates and beside. Manifold decoration [means] beautifully arranged.”
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dashatattvasamgraha. 1.106-110 is perfectly in line with the quoted passage, apart from a few minor modifications such as the order of the verses i.e. pādas. While the seven ornaments mentioned in Maṇḍalavidhi 335cd appear to be related to the seven bodhyaṅga (the list of which is not given in this verse) as their viśuddhi, Kṣitigarbha puts things minorly differently in accordance with Ratnākaraśānti’s explanation, where śraj is related to the whole set of seven bodhyaṅga. In view of the fact that verses 106-110 match (without further reference) precisely the same portions of the Sarvarahasyatantra and the Paramādyatantra as Ratnākaraśānti quotes in his commentary, we may conclude that Kṣitigarbha relied upon the Maṇḍalavidhiṭīkā rather than drawing directly on the respective scriptural sources. According to Ratnākaraśānti, the pertinent passage from the Paramādyatantra indicates precisely the same purity correlates as the Sarvarahasyatantra, however, in an encoded manner:

It is called arrow of knowledge since it is consistent with the doctrine inasmuch as it conquers views that are not consistent, what is meant is the worldly and the transcendental path of contemplation. Mirror [refers to] the five kinds of knowledge starting with the mirror-like knowledge, because it is only a synecdoche (upalakṣṇa). There are seven limbs of awakening, and they also [constitute] the path of seeing. With light [rays] shining forth in all directions, [he refers to] three: the mind directed towards awakening (bodhicitta), wisdom (shes rab: prajñā), and great knowledge (ye shes chen po: mahājñāna), [namely the three aspects of] the awareness concomitant with the path of the tathāgata that liberates from all emotional afflictions. These three are the blazing of the pearl string etc. in terms of its reality (de kho na nyid: tattva). The reality of pearl string is the transcendental path of contemplation (lokottarabhāvanāmārga: ’jig rten las ’das pa’i bsgom pa’i lam) because emotional afflictions are pulled out from the root (etymological explanation of hāra). Half pearl string (dra ba phyed pa: ardhahāra) is the path of worldly contemplation (’jig rten
pa’i sgom pa’i lam: laukikabhāvanāmārga) because emotional afflictions are partly removed. The sun is awareness and knowledge (shes rab dang ye shes: prajñājñānamā-yam). The moon disk is the mind directed towards awakening (byang chub kyi sems: bodhicitta). The yak’s tail (rnga yab: câmara) is the knowledge of the path of the Buddha (de bzhin gshegs pa’i lam gyi ye shes: buddhasya mārgajñāna), since it is the sign of a king (rgyal ba’i mshan ma yin pa’i phyir: rājacihnatvāt),61 and because it is very fine. The streamer of flowers symbolises the limbs of awakening (me tog gi phreng ba: sraj). Mirror is the [five kinds of] knowledge starting with the awareness [functioning as] a mirror. The explanation of the reality of the pearl string etc. is [quoted] from the Sarvarahasyatantra:

The pearl string, inasmuch as it is taking away of emotional afflictions, cuts through all emotional afflictions (nyon mongs: kleśa).

Completely cutting through means getting rid, remaining in the [state of] getting rid by elimination.

The application of the two kinds of accumulation (tshogs: saṃbhāra) is partial removing (phyed ’phrog pa: ardhaḥarana) of emotional afflictions.

This is known as the half-pearl string (dra phyed pa: ardhaḥāra). The supreme bodhicitta, luminous by nature (rang bzhin ’od gsal: prakṛtiprabhāsvara), that brings about the benefit of sentient beings (sarvasattvārthasambhāta: sems ni don kun skyed byed pa), is known as the moon disk (zla ba’i dkyil ’khor: candramaṇḍala).

The sun disk (nyi ma’i dkyil ’khor: sūryamaṇḍala) is referred to as the great brilliance that is liberation

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61 Used as a fan for high-ranking people.
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(thur pa'i snang ba gzi brjdz che: mokṣāloka-mahāloka), brought about by the mental composure that equals a vajra (rdo rje lta bu'i ting 'dzin: vajro-pamasamādhi) that has the nature of wisdom and awareness (shes rab ye shes rang bzhin: prajñājñānamaya).

The flowers are the five erroneous views and [their remedy that is] the five kinds of awareness held to be the five Buddhas.

Consciousness is sublime awareness, like space devoid of a self.

This awareness is said to be [the reality of] the decoration.

The awareness that is mental composure is conceptualised as the being devoid of the two kinds of obscurations (sgrib pa: āvaraṇa) of mind that is bound to attachment. The Yak’s tail is the awareness of the path (lam gyi ye shes: mārgajñāna).

Likewise, the decoration (spras pas) that is the streamer (phreng ba: sraj) is the seven limbs of awakening (byang chub yan lag: bodhyaṅga).

This is how it is explained. In the Paramādyatantra, it is also stated:

The flower and the mirror are always [symbolising] awareness, the streamer the limbs of awakening.

It (the maṇḍala) is decorated all around by means of the pearl string, the mirror, the flower, and the streamer.

[Although this does not seem to be the case at first glance,] this wording (zhes 'byung ste) is also to be known to have precisely the same the meaning [as the preceding quotation from the Sarvarahasyatantra]: Here, the word ‘pearl string” includes also half-pearl string. The two words ‘always” and
‘flower’ refer to the three [items] starting with bodhicitta, and, in order to be perfectly in accordance, they [actually] have the meaning of the three [items] starting with bodhicitta, and moon, etc.\textsuperscript{362}

However, proceeding from the above quotation, we may observe that in any case Kṣitigarbha does not follow Ratnākaraśānti’s Maṇḍalavidhiṭīkā. Worth mentioning in this respect is a peculiarity in Ratnākaraśānti’s explanation of Maṇḍalavidhi 335a that has no parallel in the Daśatattvasaṃgraha. In Daśatattvasaṃgraha 1.107ab, the term jñāna is not used, the five jñāna being referred to by means of ādarśa functioning as an upalakṣaṇa. In Maṇḍalavidhi 335a, there is again ādarśa used as upalakṣaṇa, in compound with bodhyāṅga and following up the (presumed) locative jñāneṣu. In the Maṇḍalavidhiṭīkā (P fol. 420a3–4), Ratnākaraśānti explains jñāna in terms of laukika- and lokottarabhāvanāmārgajñāna, and, remarkably, -īṣu, not as a locative ending, but in the sense of ‘arrow’ (Skt. īṣu, Tib. mda’, “arrow” or “five”). Thus, clearly, Daśatattvasaṃgraha 107ab is based on Kṣitigarbha’s own interpretation of Maṇḍalavidhi 335ab and does not take into consideration the Maṇḍalavidhiṭīkā.

\textsuperscript{362} See Maṇḍalavidhiṭīkā ad Maṇḍalavidhi 335 (P fols. 420a3–421a2, D fols. 113a7–114a6).
### The Ten Fundamentals in the Daśatattvasaṅgraha

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<td>The four composures (samādhi): sāramgama, khagaṇjā, vimala, sinhajrmbhita</td>
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<tr>
<td>manifold ornaments (vicitrābharaṇa)</td>
<td>array of retention formulas (dhārāṇī: gzungs) starting with sacred texts (pūjākarvyagragranthādīhaṇgaṇa)</td>
</tr>
<tr>
<td>the ringing of the bells at the flagstaffs on the top of the universe impelled by the wind (māruttodhātavīśvāgrapatākā-ghaṇṭanāditaṃ)</td>
<td>the sound of the nine limbs of the excellent doctrine impelled by discipline (vinayoddhūtasaddharmānavāgasvara)</td>
</tr>
<tr>
<td>pearl string (hāra)</td>
<td>removing of emotional afflictions (kleśānāṃ haraṇaṃ)</td>
</tr>
<tr>
<td>half pearl string (ardhahāra)</td>
<td>partial removing of emotional afflictions (kleśānāṃ ardhharaṇaṃ)</td>
</tr>
<tr>
<td>streamer (sraj)</td>
<td>the seven limbs of awakening (bodhyaṅga): intellectual penetration of the doctrine (dharma-pravicaya), mindfulness (smṛti), mental composure (samādhī), joy (prīti), fervour (vīrya)</td>
</tr>
</tbody>
</table>
### Table 6. Purity correlates of the elements of the ādhāramañḍala

<table>
<thead>
<tr>
<th>Element</th>
<th>Purity Correlates</th>
</tr>
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<tr>
<td>mirror (ādārsā)</td>
<td>mirror [like awareness] (ādārśihāna)</td>
</tr>
<tr>
<td>Yak’s tail (cāmara)</td>
<td>awareness of the path (mārgajñāna)</td>
</tr>
<tr>
<td>moon disk (candramañḍala)</td>
<td>the mind of awakening pure through its natural brightness (prakṛtprabhāsvarasuddham bodhicittam)</td>
</tr>
<tr>
<td>sun disk (sūryamañḍala)</td>
<td>the great light that is the light of liberation (mokṣālokamahāloka)</td>
</tr>
<tr>
<td>food (naivedya)</td>
<td>taking of the doctrine (dharmaḥāra)</td>
</tr>
<tr>
<td>cloth (saṃvara)</td>
<td>shame (hrīr) and bashfulness (aparāpya)</td>
</tr>
<tr>
<td>lamps, incense, fragrant [powder], (pradīpasumanādhāpangandham) singing, dancing, instrumental music (sugīta-nṛtyavādyam)</td>
<td>growth of great bliss (mahāsukhāvardhana)</td>
</tr>
<tr>
<td>pillars (stambha)</td>
<td>eight liberations (vimokṣāṣṭaka)</td>
</tr>
<tr>
<td>garland of vajras (vajrāvalī) that is completely circular (parimañḍala)</td>
<td>the turning of the wheel of the doctrine of the Vajrayāna by the Buddhas of all directions and the three times (sarvadiktryadvasambuddhava-jrayānapravartana)</td>
</tr>
<tr>
<td>five coloured lines (raṅga)</td>
<td>the five Buddhas</td>
</tr>
<tr>
<td>full vases (pūrnakumbha)</td>
<td>outflow of the completion (pūrinīsyandāḥ) of the accumulation [of merit and wisdom] (sambhāra)</td>
</tr>
</tbody>
</table>

The purity correlates (viśuddhī) of the deities and their mañḍala environment (the ādhāya- and the ādhāramañḍala) are outlined in different ways. The patterns of correlation vary with authors and schools. As far as Jñānapāda’s works are concerned, they are not
too explicit regarding this subject. In his Samantabhadra, Jñānapāda rather briefly refers to the viśuddhi of the features of the maṇḍala. In his Samantabhadra, Jñānapāda rather briefly refers to the viśuddhi of the features of the maṇḍala. More fertile in this regard are the commentarial treatises relating to Jñānapāda’s works, such as Samantabhadra’s Sāramañjarī or Vaidyapāda’s Samantabhadrīti. In the

363 Caturangasādhana (P fol. 43b7, D fol. 37r2–3): gru bzhi [D, bzhis P]:

364 In his detailed commentary, Samantabhadra obviously relies upon the pertinent Maṇḍalavidhi passage, providing a variant of Maṇḍalavidhi 328. His explanation is also revealing with regard to the relation between mindfulness (smṛti: dran pa) and faith (śraddhā: dad pa) functioning as purity correlates of the eastern gate, as claimed in the pertinent Maṇḍalavidhi verse. The pattern of correlation sketched in this commentarial treatise agrees perfectly with that applied in the Daśatattvasaṃgraha and the Maṇḍalavidhi (Sūramañjarī P fol. 286b4–287b6, D fol. 11a4–b1).

365 In [the phrase] the ultimate meaning of the four gates is mindfulness and skills, mindfulness is the [four spheres of application of mindfulness] starting with the physical sphere of application of mindfulness. It also [stands for] the four exertions and the four paths to supernatural power, functioning as a synecdoche (nve bar mtshan pa: upalakṣaṇa). Skill [refers to] the [skills] starting with faith. The skill of the perceiving subject of mindfulness etc., is the skill of mindfulness. Precisely these are the purity

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Mukhāgama, the purity correlates appear to be taken for granted; instead of indicating the viśuddhi correlations for individual elements of the maṇḍala, the author finishes his rather detailed description of the cakra by formulating a collective correspondence of the maṇḍala with the 37 factors favouring awakening (bodhipākṣikadharma).³⁶⁵

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correlates (rnam par dag par gyur pa: viśuddhi) of the four gates. Their being ultimate, their preeminence. This is the meaning, and because body, sensation, mind, and objects are not distinguished in terms of [categories] such as identity [and alterity]. The spheres of application of mindfulness referred to as mindfulness are threefold in terms of the nature of wisdom (shes rab: prajñā) as reception, reflection, and meditation. Because these [three aspects] are preliminary exercises inasmuch as they are also the cause for entering into the dharma, [and] because they arise from faith only, the purity correlate of the eastern gate is faith with regard to that [mindfulness] (der dad pa gang yin pa: tatra yā śraddhā). As has also been said by the Venerable Dipaṃkarabhadra:

Because categories such as singularity or plurality do not apply to body, sensation, mind, and objects, the mindfulness of these [four spheres of application of mindfulness] and faith with regard to it are the eastern gate, that should be regarded as the meaning of the gates starting with the eastern”.

For the pertinent distinction of three aspects of wisdom, cf. e.g. Dharmasamgraha CXI (Kasawara et al. 1972: 28): prajñā trividhā | tadyathā || śrutamayī cintāmayī bhāvanāmayī ceti || These three are already known in the Pali tradition as pariyatti, patipatti, and paṭivedha, the latter two occurring in the Suttas of the Pali canon, while the former has been added in the commentarial literature and the Abhidhamma respectively. Their qualification in the commentary as a preliminary for the generation of wisdom, and likewise for entering into the practice of dharma, is in accordance with the Abhidharmakośa (de la Vallee-Poussin, p.1025) where they are defined as aspects of preparatory cultivation (prāyogika), giving rise to the 37 bodhipākṣikadharma.

³⁶⁵ Mukhāgama (P fols. 24b8–25a1, D fol. 21a6): byang chub kyi phyogs kyi chos sum cu rtsa bdun rnam par dag pa’i dkyil ’khor ro ||
3.2.6.2. Ādheyamaṇḍala: The Purity Correlates of the Five Buddhas

As to the purity correlates of the deities, our text does not agree with the Maṇḍalavidhi in every respect. The five Buddhas are homologized in both texts with the five kinds of awareness. However, while in the Daśatattvasaṅgraha they are contrasted with the five emotional afflictions (apparently following the wording of this correlation in the Sarvarahasyatantra, as quoted in the Maṇḍalavidhiṭīkā), in the Maṇḍalavidhi, the pañcajñāna are presented as the result of the transformation of the five kinds of consciousness:

> From the purification of the [five types of consciousness, namely] object, self, mental fabrication, and constant emergence, [mind] has the individual shape of all Buddhas (sarvabuddhasvarūpakam), [that is to say] the [five kinds of awareness] *starting with mirror-like awareness, [as well as] elimination awareness (kṣayajñānam: zad pa’i ye shes) awareness of non-arising (anutpādajñānam: mi skye ba’i ye shes) as its complement*.366

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> arthasattvātmasamkalpapravṛtijñānasuddhitaḥ ||
> ādarśādiśayajñānam sarvabuddhasvarūpakam ||


Cf. Tib. (P fol. 100a5–6, D fol. 83b1–2):

> don dang sems can bdag kun rtags ||
> 'jugs pa’i shes pa rnam dag pa ||
> me long la sogs ye shes ni ||
> sangs rgyas kun gyi ngo bo yin ||

The term kṣaya in pāda c is somewhat unclear; note that in Tib. there is no equivalent for it. An emendation to ādarśādiśayaye jñānam has been taken into consideration, but this alternative would not be in line with Maṇḍalavidhiṭīkā ad Maṇḍalavidhi 345. Possibly, kṣaya might also be interpreted as upalakṣaṇa for the daśa jñānāni as listed in Dharmasaṅgraha.
This inconsistency between the two texts might be due to the fact that, unlike Dīpaṃkarabhadra, Kṣitigarbha already drew upon the Yogācāra paradigm earlier in the text: He relates the five types of consciousness along with the respective awareness to the four phases (*caturaṅga*) and might be reluctant to apply the same purity correlate again. Moreover, the technical terms used for the five types of consciousness vary in both texts. While Kṣitigarbha uses the more customary terminology, Dīpaṃkarabhadra obviously follows Jñānapāda.\(^{367}\) Ratnakaraśānti relates both terminological sets:\(^{368}\)

(Kasawara et al. 1972: 22): *duḥkhajñānaṃ, samudayajñānaṃ, niruddhajñānaṃ, mārgajñānaṃ, dharmajñānaṃ, anvayajñānaṃ, samvṛtijñānaṃ, paracittajñānaṃ, kṣayajñānaṃ, anutpāda jñānaṃ.* In the *Śatasahasrikāprajñāpāramitā* (p. 1440) a nearly identical list of eleven *jñāna* appears with *paricayajñāna* instead of *paracittajñāna*, and additionally *yathābhūta- or yathākatājñāna*.; cf. EOB, s.v. *ñāna*. According to the *Maṇḍalavidhiṭīkā*, however, *kṣayajñānaṃ* implies solely the complementary term *anutpāda jñānaṃ*, but not the remaining members of the list of *daśa jñānāni*; see below, fn. 268.

367 Cf. Samantabhadra (P 40a4–5, D fol. 34a6):

`sems can don dang bdag dang rnam rtog dang ||`

`jug pa’i rnam shes rnam par dag pa yang ||`

`me long sogs yid dri med ngo bo pas ||`

`sangs rgyas thams cad kyi yang rang bzhin te ||`

“They have also as their purity (viśuddhi) [the types of] consciousness [such as] sentient being, object, and self, and mental fabrication, and constant emergence (*rnam par ’jug pa: pravṛtti*).”

See also the parallel passage in the *Samantabhadra* (D fol. 40a4–5; P fol. 47b7–48a1): *mtshan ma med pa’i dag pa thams cad dag pas lha mo ishogs kyi rang bzhin dang | thams cad don dang bdag po rnam par rtog pa rab tu | ’jug pa rnam par dag pa yis | me long la sogs mkha’ chen po || Sems can (satva) seems to be missing here, however, it occurs in the above *Samantabhadra* passage; moreover, it is mentioned by Vaidypāda in his *Samantabhadrāṇāmaṇḍīkā*, see fn. 369 below.

368 *Maṇḍalavidhiṭīkā* ad *Maṇḍalavidhi* 345 (P fols. 425b1–426a1, D fols. 117b7–118a6).
These are the five kinds of consciousness of ordinary beings (*so so'i skye bo rnams: *prthagjana) [distinguished] in the Mahāyāna: **objective** consciousness (*don gyi shes pa: arthavijñāna*), consciousness of **beings** (*sems can gyi shes pa: sattvavijñāna*), self-consciousness (*bdag gi shes pa: ātmavijñāna*), consciousness that is mental fabrication (*rnam par rtog pa'i shes pa: vikalpavijñāna*), consciousness characterised by constant emergence (*'jug pa'i shes pa: pravṛttivijñāna*). Further, they [correspond] in the respective order to [the following types of consciousness]: (1) Consciousness endowed with the nature of sense objects (*yul gyi kun gzhi rnam par shes pa: viśayātmālayavijñāna*), that is form, sound, smell, taste, sensation; to the (2) consciousness endowed with the nature of sense skills (*dbang po'i bdag nyid can gzhi rnam par shes pa: indriyātmālaya vijñāna*), namely eye, ear, nose, tongue, and body; (3) thought determined by emotional afflictions (*nyon mongs pa can gyi yid: kliṣṭamanas*) characterised by distinctions (*rnam pa can*) in terms of ‘me’ and ‘mine’; (4) the mental activity consciousness (*yid kyi rnam par shes pa: manovijñāna*), (5) and the five kinds of consciousness starting with [that of] the eye. These have to be applied in due sequence to [the list of alternative terms discussed above]. Their ‘**purification**’: the being free of the obscurations (= *sgrībh pa rnam*) contained (*bsdus pa: *sāṃghīta*) in them. For this reason (*rgyu des na: *explains the ablative case of viśuddhitas*), that same mind (*sems de nyid: *tat eva citta*) is endowed, in the respective order [applied to the types of consciousness], with the nature of awareness [functioning as] a **mirror** (*me long lta bu'i ye shes: ādarśajñāna*), awareness of sameness (*mnyam pa nyid kyi ye shes: samatājñāna*), discriminating awareness (*so sor rtog pa'i ye shes: pratyavekṣanajñāna*), awareness of performance of tasks (*bya ba sgrub pa'i ye shes: kṛtyānuśṭhānajñāna*), the awareness of elimination and non-arising (*zad pa dang mi skye ba'i ye shes: kṣayajñānan & anutpādajñānam*), [and at the same time] it
(mind) is endowed with the nature of Vairocana, of Ratnasambhava, of Amitābha, Amoghasiddhi and Akṣobhya. [This twofold correlation applies because [the five kinds of awareness] **starting with awareness** [functioning as] a mirror are characterised by (mtshan nyid can yin pa'i phyir: lakṣaṇatvāt) the purification of the [five kinds of consciousness] starting with **consciousness of object**, and because they (the five kinds of awareness) are by nature the reality of the [five Buddhas starting with] Vairocana. Because [mind] is possessed of both, the nature of the **awareness of elimination** (zad pa'i ye shes: kṣayajñāna) and of non-arising (mi skye ba'i ye shes: anuttapāda jñāna), it appears very brightly with the **individual shape** (ngo bo nyid: svarūpa) of the lord of the maṇḍala.

An equivalent correlation of the different terminological sets is to be found in Vaidyapāda’s commentary on the relevant passage in his **Samantabhadrināmaṭīkā**.369

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369 **Samantabhadrināmaṭīkā** (P fol. 483 a4–8, D fol. 166a3–6): **sens can zhes pa ni dbang po lnga'o** || **don <ni>** [om. D] bzang [D, gzung P] ba la sogs pa lnga'o || **des don dang sens can du snang ba'i kun gzhi bstan to** || **bdag po zhes pa <la>** [P, om. D] ni nyon mongs pa can gyi yid do || thun mong ma yin pa'i 'khor bzhi dang ldan pa'i phyir ro || **rnam par rtog pa** zhes pa ni yid kyi rnam par shes pa ste chos thams cad kyi yul can du gyur pa'i phyir ro || **rab tu 'jug pa** ces pa ni mig la sogs pa' i rnam par shes pa ste so sor 'jug pa'i phyir || de skad do || de rnam par dag pa 'ang yin zhes so || ji lta bu zhes na me long la sogs zhes te || de la kun gzhi rnam par dag pa me long la gzugs bryan snang ba ltar dngos po ma lus pa cig car shes pa ni me long lta bu'o || **sogs pa'i sgras bsdus pa nyon mongs pa can gyi yid rnam par dag pa ni sens can thams cad kyi rang rig pa tsam mo zhes gcig tu rtog pa ni mnyam pa nyid kyi ye shes so || “Sentient beings,” the five sense faculties; **object**, the [objects of the] five [kinds of] grasping (gzung ba lnga: pañcápādāna) etc. In this way, [Jñānapāda] teaches the all-ground [consciousness] (kun gzhi'i shes pa: ālayavijñāna) appearing as **object** and **sentient beings**. **Self** is thought determined by emotional afflictions (nyon mongs pa can gyi yid: kliṣṭamanas). [It is “stained” (nyon mongs pa can: kliṣṭa)] because it is endowed with the four special attendant factors (thun mong ma yin pa'i 'khor bzhi: asādhāraṇa vikalpa), namely reification, distortion, pride, and love of self, see Beyer 1988: 98). **Cognitive fabrication** [is the correlate of] mental perception (yid kyi rnam par shes pa:
The Ten Fundamentals in the Daśatattvasaṃgraha

<table>
<thead>
<tr>
<th>Buddha</th>
<th>Functional Aggregate of Individual Existence (skandha)</th>
<th>Emotional Affliction</th>
<th>Awareness (jñāna)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akṣobhya</td>
<td>consciousness (viśuddhījñāna)</td>
<td>hatred (dveśa)</td>
<td>knowledge of the purity of the realm of entities (dharma-dhātu-viśuddhījñāna)</td>
</tr>
<tr>
<td>Vairocana</td>
<td>form (rūpa)</td>
<td>delusion (moha)</td>
<td>awareness [functioning as] a mirror (ādarśajñāna)</td>
</tr>
<tr>
<td>Ratnasambhava</td>
<td>sensation (vedanā)</td>
<td>pride (māna)</td>
<td>awareness of sameness (samatājñāna)</td>
</tr>
</tbody>
</table>

manovijñāna), because it has as its object all existents. Continuous emergence (pravṛtti), the [respective] consciousness of [the sense faculties] starting with the eye, because each emerges/becomes active individually (so sor 'jug pa'i phyir: an etymological explanation of pravṛtti). Further [he says:] their purification. Replying to the question “whence”, he says mirror etc. Among these, the purification of the ground consciousness is the mirror like awareness, inasmuch as all entities (dngos po: vastu) without exception appear in it indiscriminately like a image (gzugs brnyan) in a mirror. The expression starting with (ādi) includes the purification (rnam par dag pa: viśuddhi) of thought determined by emotional afflictions (nyon mongs pa can gyi yid: kliṣṭamanas), [namely] the awareness of sameness (mnyam pa nyid kyi ye shes: samatājñāna), the recognition as one (gcig tu rtog pa) in the sense of “all sentient beings share awareness only (rang rig: vidyā)”. —For an introduction to these paradigms in view of their relevance for tantric Buddhist ritual, under consideration of pertinent passages from works of Asaṅga and Vasubandhu as well as of Sthiramati, see Beyer (1988: 94–99).
Daśtatattvasaṃgraha of Kṣitigarbha

<table>
<thead>
<tr>
<th>Amitābha</th>
<th>conceptualising perception (saṃjñā)</th>
<th>passion (rāgā)</th>
<th>discriminative awareness (pratyaveśaṇa-jñāna)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amoghasiddhi</td>
<td>mental predispositions (saṃskāra)</td>
<td>envy (īrya)</td>
<td>awareness of performance of duty (kṛtyānusṭhāna-jñāna)</td>
</tr>
</tbody>
</table>

Table 7. The purity correlates of the Buddhas

3.2.6.3. Ādheyyamaṇḍala: The Purity Correlates of the Four Goddesses

As regards the purity of the four goddesses, Kṣitigarbha introduces an element that is neither indicated in the respective Maṇḍalavidhi verse nor mentioned by Ratnākaraśānti in his commentary on this passage. In addition to the four joys, the four elements, and the last four of the Ten Perfections, the paṇḍita indicates the four brahma-vihāras, a basic set of Buddhist technical terms. One possible reason might be that this basic set of virtues has not yet been referred to as a purity correlate, though it belongs to the standard repertory of Buddhist ethics.

<table>
<thead>
<tr>
<th>Goddess</th>
<th>Perfection (paramitā)</th>
<th>Access to Liberation (vimokṣamukha)</th>
<th>Element (dhātu)</th>
<th>Four Immeasurable States (brahma-vihāra)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Locanā</td>
<td>means (upāya)</td>
<td>voidness (śūnyatā)</td>
<td>earth (bhū)</td>
<td>compassion (kṛpa)</td>
</tr>
<tr>
<td>Mānakī</td>
<td>aspiration (praṇidhi)</td>
<td>[joy that is] free from characteristics (animitta)</td>
<td>water (jala)</td>
<td>friendliness (maitrī)</td>
</tr>
</tbody>
</table>
Table 8. The purity correlates of the goddesses

For the six goddesses starting with Rūpavajrā, the purity correlates are not indicated individually. Instead, there is the summary instruction that they have “to be generated as purified by the six perfections starting with generosity, inasmuch as they are the counter-measure of the emotional afflictions starting with greed” (mātsaryādivipaṇṣeṇa dāṇḍaśaṭvīṣuddhitaḥ).

3.2.6.4. Ādheyamaṇḍala: The Purity Correlates of the Four dvārapāla

As regards the four krodhas appearing as guardians of the gates (sgo’i bsrung: dvārapāla), namely Yamāntaka, Prajñāntaka, Padmāntaka and Vighnāntaka, their purity correlates (viśuddhi) have already been referred to earlier in the text, namely in the context of the adhimātra application of the four phases. In this context, they were symbolically related to only two of the five categories (the for māras and the four āvaraṇas) referred to later

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370 For a detailed analysis of the symbolism of the vajra goddesses in terms of the six pāramitās and the six āyatanas in the Guhyasamājatantra and the related exegetical literature, see Tanaka (2019: 172 and 181–184).

371 This terminological set of four includes jñeya, kleśa and kriyā i.e. karman and janman. I have not yet figured out further literary evidence regarding this mātrkā, but the fact that the former two terms are well known as āvaraṇadvayam, and the term karmāvaraṇa is also attested (cf. DBHS s.v. 207
in the *devatātattva* section (*Daśatattvasaṃgraha* verses 121d-124), where there are also correlations with the five *nīvaraṇas*, the five *balendriyas*, and the five *drṣṭis*.

In order to match the terminological sets of five, one member has to be skipped (such as the *prajñābala* i.e. –indriya, kāmacchanda, and śilavrataparāmarśa-drṣṭi); among the *nīvaraṇa*, however, there are two terms missing, namely kāmacchanda and vyāpāda. Seemingly, for Padmāntaka, there is no representative from the list of psychological impediments, but since the respective verse (123) is unmetrical, this might be due to corruption.

<table>
<thead>
<tr>
<th>krodha</th>
<th>Psychological Impediment (<em>nīvaraṇa</em>)</th>
<th>Powers and Skills (<em>balendriya</em>)</th>
<th>Obscuration (<em>āvaraṇa</em>)</th>
<th>Seductive Influence (<em>māra</em>) that manifests itself as</th>
<th>Belief (<em>drṣṭi</em>) in terms of</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yamāntaka</td>
<td>doubtfulness (aśraddhā: vicikitsā)</td>
<td>trust (śraddhā)</td>
<td>cognitive obscurations (jñeyāvaraṇa)</td>
<td>the five functional aggregates of individual existence (skandha-māra)</td>
<td>personality (satkāya-drṣṭi)</td>
</tr>
<tr>
<td>Prajñāntaka</td>
<td>indolence (kauśīdya: sthyāna-)</td>
<td>fervour (vīrya)</td>
<td>obscurations appearing as emotional afflictions (kleśamāra)</td>
<td>clinging to extremes (anta-āvaraṇa)</td>
<td></td>
</tr>
</tbody>
</table>

(*āvaraṇa*), gives rise to the assumption that Dīpankarabhadra takes recourse to a less common list of *āvaraṇa* with *janmāvaraṇa* as fourth member.

372 For the four *māra*, cf. *Dharmasamgraha* xxx (Kasawara et al. 1972: 17): catvāro mārāḥ | tadyathā || skandhamārayāḥ kleśamārayā devaputramārayā mṛtyumārayā ceti ||

For the five *drṣṭi*, cf. *Dharmasamgraha* xviii (Kasawara et al. 1972: 14): pamecā drṣṭayāḥ || satkāyadrṣṭir antagrāhadrṣṭir mithyādrṣṭir drṣṭiparāmarśah śilavrataparāmarśaḥ ||
Table 9. The purity correlates of the krodhas

Ratnākaraśānti provides an interesting alternative homologisation for the four krodhas: The first five of the ten respectively eleven grounds (sa: bhūmī) are correlated with the guardians of the gates (sgo’i brsung: dvārapāla), the remaining grounds with the Buddhas: ⁷⁷⁴

The first two grounds, [characterised by] exceeding bliss (rab tu dga’ ba: pramuditā) and absence of defilements (dri ma med pa: vimalā) pertain to Vighnāntaka. The three grounds that follow pertain to the remaining guardians of the gates. The five grounds that follow pertain to the five Buddhas.

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⁷⁷³ See respective fn. of the translation of verse 123.

⁷⁷⁴ Maṇḍalavidhiṭikā ad Maṇḍalavidhi 347 (P fol. 426b3, D fol. 118b5–6).
3.2.7. Accomplishment of the maṇḍala (cakrasādhanal maṇḍalasādhanā)

At this stage of the sādhana, the maṇḍala has been visualised in all details, bringing into awareness its reality in terms of Buddhist doctrine, and the lekhyamuṇḍala as its physical equivalent has likewise been finalised. In contrast to the Maṇḍalavidhi and related texts such as the Vajrāvalī that expound this subject matter quite extensively, Kṣitigarbha does not dilate upon the technical aspects of drawing the maṇḍala.

What remains to be done in order to accomplish the maṇḍala as space proper for consecration is the act of “merging” (Lessing & Wayman) the different levels of its manifestation: the samayacakra, the jñānacakra, and the drawn maṇḍala. The term that is used in the Daśatattvasaṅgraha to summarize the ritual activities described in these verses is cakrasādhanā. Cakrasādhanā and the—obviously more common—synonymous term maṇḍalasādhanā is to be conceived of as a technical term for precisely this fusion of the different manifestations of the maṇḍala. In the Vajrāvalī, the maṇḍalasādhanā is one of the 50 rites distinguished by Abhayākaragupta himself.

In order to bring about this accomplishment of the maṇḍala, the yogin has to perform the generation of the circle of awareness deities via the vajra passage, fuse the jñānacakra with the samayacakra visualised in front of himself, and finally to merge the latter with the lekhyamuṇḍala.

In conclusion of this adhimātra procedure of the four phases, a

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375 Mori observed that more than one fourth of the Vajrāvalī is dedicated to technical details regarding the lekhyamuṇḍala (Mori 2009: i, 23).
376 cakrasādhanam evaṁ syād visarjanam athocyate || 126
377 The sapartikaramaṇḍalasādhanavidhi (Mori 2009: i, 314) is the fifteenth of the 50 sections (pañcāśad vidhayah) defined by Abhayākaragupta in order to structure the contents of his work (Mori 2009: i, 17).
378 Mkhas-grub-rje (Wayman & Lessing 1968: 292–295) discusses two major procedures with regard to maṇḍalasādhanā, depending on whether or not there is the fusion of the self-generation and the maṇḍala visualised in front.
burnt oblation ritual (homa) is performed a set of minor rites such as worship (pūjā), tasting of nectar (amṛtasvāda), and praise (stuti).

Comparing the pertinent Daśatattvasaṃgraha verses with the parallel passage in the Maṇḍalavidhi, it can be observed that, for some reason, Kṣitigarbha did not rely very closely upon his source text. In fact, this is one of the passages in the cakratattva where we have the most obvious discrepancy between the Daśatattvasaṃgraha and the Maṇḍalavidhi. Moreover, it is precisely these verses from the Maṇḍalavidhi that Alaṃkāra’s exposition of the maṇḍalasādhana (dkyil ’khor sgrub) is explicitly based upon.

As we have seen above, in Vimalakīrti’s and Dombipāda’s as well as Alaṃkāra’s Daśatattva, there is no fundamental termed cakra. Instead, these works establish a tattva termed maṇḍalasādhana that covers the accomplishment of the maṇḍala discussed in the Daśatattvasaṃgraha as the final procedure in the generation of the cakra. The same applies to Vaidyapāda’s Maṇḍalopāyikāṭikā ad Maṇḍalavidhi 138, where the maṇḍalasādhana is designated as the ninth tattva.\(^{379}\) In Alaṃkāra’s Daśatattva and Ratnākaraśānti’s commentary on the pertinent verses in the Maṇḍalavidhi, the maṇḍalasādhana is described as an integral part of the ācārya- or avaivarttika-consecration.\(^{380}\) According to Advayavajra’s explanation in his Sekatātparyasaṃgraha, the duties of an officiant

\(^{379}\) Maṇḍalopāyikāṭikā (P fol. 535b7–8, D fol. 208b3–5: da ni de la de kho na nyid dgu pa slob dpon la sogs pa ‘<i>[D, om. P] las dkyil ’khor gyi bsgrub pa la sogs su gsungs pa ]\)

\(^{380}\) avaivarttikābhiṣeke is a less frequently occuring synonym for ācāryābhiṣeke; cf. for instance the Vajrāvalī (Mori 2009: II, 436): avaivarttikābhiṣekāparanāmācāryābhiṣekavidhīh, “the rite of the consecration to become an officiant, with the alternative designation non-reversible consecration”; Maṇḍalopāyika 11v8 and the Kṛṣṇayamārtinantrapāṇijīkā ācāryābhiṣeka evāvaivarttikābhiṣekeka <ity> [om. Mandalopāyika] ucyate, “precisely the consecration to become an officiant is called non-reversible consecration ”. Reference indicated by Isaacson (2006: HO 7/2).
(ācāryaparikarma) consist in the experience of maṇḍalasādhana as the ritual enjoyment of the five lamps (the five sorts of forbidden meat) and the five nectars.\textsuperscript{381}

In Alāṃkāra’s \textit{Daśatattva}, this stage of the process of generation is explicitly qualified as \textit{adhimātra} application of the four phases.\textsuperscript{382} Alāṃkāra also refers to Dipaṃkarabhadra’s instructions on the subject matter, sort of bracketing his explanation of the \textit{maṇḍalasādhana} by means of two quotations from the \textit{Maṇḍalavidhi}:\textsuperscript{383}

This is [to explain the] meaning of the text passage from \textit{samayāgyā tato yogam to cakram saṃlikhya samyak prāk.} According to his own words, his instructions on the \textit{maṇḍala-śādhana} are composed as a commentary on \textit{Maṇḍalavidhi} 350 to 355.\textsuperscript{384}

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\textsuperscript{381} AICSB 1989: 229: \textit{maṇḍalatattvaṃ maṇḍalaviśuddhilakṣanāṃ devatā- tattvaṃ devatāvīśuddhilakṣanāṃ ācāryaparikarma ca maṇḍalasādhana- jñānaṃ pañcapadrapadānāmāṃtrabhukṣanāṃ ca bhavyatā | tattvaṃ ca naiḥ- svabhāvyam eṣām upannakramapakṣataḥ |}

\textsuperscript{382} \textit{Daśatattva} (P fol. 305a1–3D fol. 253a5–6).

\textsuperscript{383} \textit{Daśatattva} (P fol. 304a1–2, D fol. 252b2–3):

\begin{quote}
\textit{de nas rnal 'byor dam tshig mchog ||
ces bya ba la sogs pa nas
'khor lo yang dag legs bris la ||
sngar zhes bya ba la sogs pa'i gzhung gi don ni 'di yin te ||}
\end{quote}

\textsuperscript{384} \textit{Maṇḍalavidhi} 350–355 (A fol. 15a5–15b1, B fols. 20b5–21a2, ed. Bahulkar 39.13–40.4):

\begin{quote}
\textit{samayāgyā tato yogam rūpābdagunayuktayā ||
kvītvācāryo 'tra saṃviśya jñānāveśam prakalpayet || 350
vajrena padnam āśphoṭa buddhān svāntar niveśya ca ||
sthirikṣyta ca padmasthān prāpyaṇujñām kulādhipāt || 351
svanāmocārya vajrātmā spharaye cakrayogatā ||
vajrābjadhvanibhir buddhān ānīya cakrapārvatāḥ || 352}
\end{quote}
The Ten Fundamentals in the Daśatattvasaṃgraha

vighnāṇa utsārya saṃraksya dattvārgham pratiṣṭhīya ca [ ]
saṃstutya dvāribhir dvārakarma kṛtvātra sādhayet || 353
caksuḥkāyādyadhiṣṭhānasekapujādikālpite |
vijñāpayet sarvasattvārtham kurudhvāṁ sarvasiddhaye || 354
cakraṁ saṃlikhya samyak prāk pratiṣṭhāyāṁ tv ayam vidhiḥ |
pratimāpustakādīnāṁ pauruṣāntas tu sekataḥ || 355

V. 350: rūpābdaguṇa”] A, ed. Bahulkar, rūpādeguṇa” B.

Cf. Tib. (P fol. 100b1–5, D fol. 83b4–7)
den ’byor dam tshig mchog ||
gzugs dang lang tsho yon tan idan ||
shyor byas slob dpon de ’dug la ||
ye shes dbab pa rab tu brtag || 350
rdo rje chu skyes kha phyel la ||
sangs rgyas rang snang gzhug par bya ||
pa dma la gnas brtan byas te ||
rigs bdag snang ba thob pa dang || 351
rdo rje ’i bdag nyid rang ming brjod ||
‘khor lo ’i shyor bas spro bar bya ||
rdo rje chus skyes sgras sangs rgyas ||
spyan drangs ‘khor lo ’i phyogs logs su || 352
bgegs rnam bsams [D, bsam P] la yang dag bsrung ||
mchod yon phul [P, bul D] la rab tu ’ang mchod ||
yang dag bstod de sgo bas sgor ||
las rnam byas nas bsgrub par bya || 353
mig dang sku sogs byin brlabs la ||
dbcang bskur mchod pa la sogs brtag ||
ngos grub kun phyir sens can don ||

213
Then the officiant practises yoga together with the highest pledge (dam tshig mchog: samayāgryā), who is endowed with beauty, [youthful] age and [the required] virtues. He enters into it (i.e. the generated cakra), [and] imagines the descent of the [circle of] awareness [deities] (ye shes dbab pa: jñānāveśa). 350

The [yogin] whose nature is vajra expands the lotus with the vajra [moving to and fro] (kha phye: āsphotya), makes the Buddhas enter himself [and proceed along the vajra path into the consort’s vagina, and] situated in the lotus, he fixates (brtan byas: sthirīkṛtya) them. He receives permission from the principal deity of the [respective] family, 351

and pronouncing his name, he emanates by means of the yoga of the circle. By means of the sounds [arising from the union] of vajra and lotus, he draws the Buddhas forth at the side of the maṇḍala (‘khor lo’i phyogs logs su: cakrapārśvataḥ). 352

He dismisses the obstructors, performs [rites of] protection, offers guest water, [sings] worship and praise, he makes the gate keepers carry out the activities at the [individual] gates, then accomplishes [the maṇḍala] there. 353

As soon as he has performed the empowerment of the eye, of the body, etc., consecration, [and] worship, he instructs [the deities]: “Perform the goal of all sentient beings in order for all of them to attain realisation”. 354

\[
\begin{align*}
\text{mdzod cig ces ni gsol ba gdab} & \parallel 354 \\
\text{‘khor lo yang dag bris nas ni} & \parallel \\
\text{dang po rab gnas cho ga ‘di} & \parallel \\
\text{sku gzugs glegs bam la sog la} & \parallel \\
\text{skyes bu’i mthar thug pas dbang bskur} & \parallel 355
\end{align*}
\]

For Vaidyapāda’s commentary to verse 355, see 2.1.2.1.
Having drawn the maṇḍala circle in front of him as prescribed, this is the method of empowerment of [ritual objects starting with] images and books up to that of human beings by means of consecration. 355

Ālaṃkāra’s explanation provides valuable details on various aspects of this procedure that are taken for granted in Dīpanḍkarabhadra’s concise description:385

The yogin who is proficient in the yoga of the three composures (ting nge 'dzin gsum dang ldan pa: samādhi-trayayogavān) should perform the accomplishment of the maṇḍala. The procedure is as follows: He produces a coloured sand maṇḍala and performs the preliminary exercise (dang po'i sbyor ba: ādiyoga) in the order prescribed for the means of realisation (sgrub thabs: sādhana). Thereafter, he generates mentally, on a lotus [consisting of] spontaneous luminosity, the mansion. By means of light rays [going out] from his heart, he introduces a host of Buddhas into his body, causes them to melt and releases them via the vajra path, then visualises them in the form of a drop of bodhicitta in the colour of the respective family, upon the 19 seats made of sun and moon upon a multi-coloured lotus inside the emanated mansion. These [drops of bodhicitta] get transformed into the maṇḍala that has the nature of the 19 deities, arising from the seed of the lord of the maṇḍala. Abiding there (in the maṇḍala) according to the method of introducing the student, he obtains the whole series of consecrations, receives the permission (rjes su gnan ba: anujñā), causes [the deities] to come forth and to take seat in accordance with the colour [of the family], then draws forth the circle of awareness maṇḍala (ye shes kyi dkyil 'khor gyi 'khor lo: jñānamañḍalacakra) arising from the union of vajra and lotus, and places aside the [coloured sand] maṇḍala cakra. By means of the yoga of [the fierce deities]

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385 Daśatattva (P fol. 304a6–b4, D fol. 252b5–253a2).
starting with Yamāntaka, he dispels obstructors who have approached the presiding deity of the maṇḍala (ākhyil 'khor can: cakrin), and stabilises mentally the vision of a space where the vajra garland opens for an instant only…

In the close of his presentation of the maṇḍalasādhana, Alamkāra summarizes his instructions by saying that “the student should be introduced into the state of an officiant” by means of the procedure as described. This is in line with Ratnākaraśānti’s interpretation of Maṇḍalavidhi 355-359 as a description of the two kinds of duties of an officiant (slob dpon gyi las: ācāryaparikarma).

386 Daśatattva (P fol. 305b2, D fol. 253b4): ‘di skad brjod pa’i rim gyis slob ma gzhug pa’i cho gas slob dpon nyid ’jug par bya’o

387 There is a—probably noteworthy—parallelity in the way Alamkāra defines his selection of verses from the Maṇḍalavidhi with Ratnākaraśānti’s mode of grouping the verses. However, the passage referred to by Ratnākaraśānti encompasses, apart from the above quoted verses 350–355, also verses 356–357 (A 15b1–2, B fol. 21a2–3, ed. Bahulkar 40.5–8):

sakalārghavitānādi rakṣāhomādi yat smṛtam |

tripāṇākāṣṭrasanmantraṁ mantras vā prāk samuddhiṁtaḥ || 356

kārayitvā bahih śnānaṁ cakravartīva tat svayam |

uttamaṁ tattvam etad dhi praṇopāyātmakaṁ tu yat || 357


Cf. Tib. (P fol. 100b6–7, D fols. 83b7–84a1):

bum pa mchod yon bla re sogs ||

hsrungs nas sbyin sreg sogs bshad gang ||

yi ge sngags gsum sngags mchog gam ||

sngar btus pa yi sngags kyi bya || 356

phyi yi khrus ni byas pa dag ||

‘khor los sgyur ’dra de rang nyid ||

shes rab thabs kyi bdag nyid gang ||

bdag [D, de P] nyid mchog ni de nyid yin || 357

Maṇḍalavidhiṭṭhā ad Maṇḍalavidhi 350–357b (P fol. 429a7–b1, D fols. 120b7–121a1): “Inasmuch as, following up the explanation of the reality of
Moreover, Alaṅkāra points out that his exposition of this fundamental also glosses another passage from the Manḍalavidhi, namely verses 257cd to 262:  

the deities, the duties of an officiant (ācāryaparikarma: slob dpon gyi las) have to be outlined, he says after that etc. [He sets forth the duties of an officiant in the passage starting with] after that [he performs yoga] with the highest pledge, up to himself (tat svayam: de rang nyid). In this context, the duties of an officiant are of two [kinds]: He teaches the solicitation for accomplishment in five verses. He sets forth the rite of consecration in three verses.”  

388 Daśatattva (P fol. 305b2–3, D fol. 253b4–5):

slar yang bzang po zhabs kyi brjod pa’i don ||
sgo rnams kun tu shes byas la ||
rang gi ’khor lo rab gsal bar ||
zhes pa la sogs pa’i don yin no ||

Alaṅkāra refers to the following verses (Manḍalavidhi 257c–262, A fols. 12b6–13a1, B fol. 15b1–4, ed. Bahulkar 28.18–29–8):

dvāreṣu sarvathā jñātvā sphuṭaṃ dhyātvā svacakraṃ || 257
prāgvat prajñāṅgasamyogād buddhān svāntar niveśya ca ||
saccitena viyad vyāpya cakrapārśvakṛtaspadān || 258
taiḥ samāyātavighnāṃs tān samutsārībhiraṃṣya ca ||
yamāryādibhir ākṛṣyāvēṣya buddhāva vaṭaṃ nayet || 259
cakṣuḥkāyādy adhiśṭhāyārghābhisekabhīpājanam ||
krtyāvātāha sampṛṇya jāptiva vibhāvya tōṣayer || 260
prāgvat satpadmahānde tu krtyā jñānāmrṭāṃṣtam ||
dikpālān svasvayogasthān prapūjya mandalam viṣet || 261
trailokyavijayo bhūtvā yathāpyābhharanāmbarah ||
krtrapradakṣiṇaś cakrama natvā homena pūrayet || 262

Cf. Tib. (P fol. 95b4–8, D fol. 79b2–5):

rnam gsal kun dar shes byas la ||
rang gi ’khor lo rab gsal bsgom || 257
Having realised the gates everywhere (in all directions), he visualises his own manḍala clearly, and enters the Buddhas into himself as before, [attracted] from the union with the body of the consort.

He pervades the sky by means of his excellent citta, the abodes aside from the cakra. 257–258

He dismisses the obstructors who have invaded them, and performs [rites of] protection.

By means of the [fierce deities] starting with Yamāntaka, he draws the [obstructors] forth, causes them to bind them and brings them under control. 259
Furthermore, this is also the meaning of what the Venerable Bhadra explained with [the passage] starting with [the two pādas (257cd)] “having realised the gates everywhere (in all directions), he visualises his own maṇḍala clearly”.

As a matter of fact, his presentation of the subject matter covers also the contents of Maṇḍalavidhi 261–262. These verses, too, give instructions on roughly the same procedure, though emphasizing details that are not—or not in that detail—indicated in verses 350–355: The emanation of the four fierce deities, the tasting of nectar and the fire offering. With regard to this passage, too, Ācārya Alamkāra furnishes additional information as regards details of the ritual procedure, such as the tasting of nectar (amṛtasvādana: bdud rtsi myang ba) pointed to in Maṇḍalavidhi 261ab:

Later on, he takes with his mouth the rise of citta (sems las byung ba: cittsambhava) endowed with flower (= liquid of the female vagina) from the leaves of the lotus of the performance seal (las kyi phyag rgya: karmamudrā). The con-

He saturates [the deities] performing the consecration of the eye, the body etc., the water consecration, and worship,

further by means of praise, joy, mantra repetition, and visualisation. 260

As before, he performs the [tasting] of nectar that is the awareness nectar in the excellent lotus vessel (satpadmabhāṇḍe),

to then worship the guardians of the directions, each at his respective position, and enters the maṇḍala.” 261

According to Maṇḍalavidhiṭīkā ad Maṇḍalavidhi 258 (P fol. 400a2–5, D fol. 98a7–b1), one has to visualise the maṇḍala clearly in all aspects, well aware of the viśuddhi of its elements starting with the gates: “Faith etc. is faith, and fervour, and mindfulness, and mental composure [attributed] to the gates [as their purity correlate (viśuddhi)]. Realised clearly in all aspects: one realises the drawn maṇḍala clearly in all aspects. One arranges the consecration vase according to the site, and also arranges the filled exterior vase. Then, one visualises one’s own cakra, [that is] the maṇḍala of Mañjuvajra in space.”

389 Daśatattva (P fol. 305a7–b1, D fol. 253b2–3). |
sort also takes with the mouth [the semen] located on the vajra. For the sake of worship, the [yogin] offers the awareness nectar (ye shes kyi bdud rtsi: jñānāmṛta) poured into the lotus vessel endowed with sandalwood and the like.

Although the procedure as described involves a performance seal (las kyi phyag rgya: karmamudrā), Alaṅkāra explicitly states that the accomplishment of the maṇḍala can also be carried out “when an exterior consort is not available”. The constellation of minor rites at the conclusion of the accomplishment of the maṇḍala corresponds largely to those described in our text, where the tasting of nectar in particular is described in some detail.

3.3. Repetition (japa/jāpa)

Most of the lists of daśatattva indicated above do not immediately reveal a logical order; rather, the order of the fundamentals is seemingly arbitrary. In contrast, in our text—which functions as a manual for a tantric officiant, supposed to guide him through the performance of his (occasionally rather specialised) fundamental ritual duties—the sequence in which the fundamentals are presented appears to follow set patterns. One gets the impression that Kṣitigarbha has arranged the fundamentals in the order of increasing specificity, concluding with the most esoteric ritual discipline.

The first chapters provide instructions on the most basic steps of tantric Buddhist practice: The creation of a protective space (rakṣācakra) forms the prelude for the actual practice or ceremony. With the cakra chapter, the paṇḍita provides a substantial overview of the generation stage practice according to the Jñānapāda tradition.

Apparently, Kṣitigarbha proceeds further in this logical order when he discusses jāpa i.e. vajrajāpa as the third fundamental, a practice

390 Daśatattva (P fol. 305b3–4, D fol. 253b5).
assigned to the completion stage. With the exposition of *japaljāpa*,
the author furnishes instructions on an advanced technique of
tantric practice, focusing on the meditative emanation and
retraction of the three syllables *om*, āḥ and *hūṃ* and the awareness
being.

As has been shown, the presentation of the first two *tattvas*
exhibits only a minor albeit selective personal contribution of
Kṣitigarbha’s: As for the *rakṣācakra* section, the *paṇḍita* draws
extensively from Ācārya Alaṃkāra’s *Daśatattva*. Likewise, the
chapter on *cakra* is almost exclusively based on Dipaṃkara-
bhadra’s *Maṇḍalavidhi* and—most likely—upon Ratnākaraśānti’s
commentary on the latter. In contrast, the third chapter dealing
with *jāpa* is one of the sections of the treatise with the most
marked personal contribution.

When the *paṇḍita* emphasizes his dedication to the Jñānapāda
exegetical school at the very outset of his treatise, this does not so
much affect the selection of fundamentals but rather the exegetical
premises of his explanation of the individual *tattvas*. This affinity
also becomes evident in the chapter on *jāpa* that complies with
Jñānapāda’s instructions in the *Mukttilaka* and the *Mukhāgama*.

The chapter on *jāpa* can be roughly divided into two sections. The
first and major part is a general introduction to the subject matter
composed as a commentary on a couple of pertinent verses quoted
with minor variants from the thirteenth chapter of the *Guhyasamājatantra*391 as well as from the *Uttaratantra*392, furnishing

391 *Guhyasamājatantra* 13.8a–13b (Matsunaga 1978: 45–46):

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sarvamantrārthajāp∫u trivajrābhedyalak∫a
tribhede vajraparyanto nyāso ’yaṃ trivajrām ucya.te 8
trividhaṃ sphuraṇaṃ kāryaṃ kāya-vākcittasannidhau
anena jāpavajreṇa trivajracittasamo bhavet 9
buddhānāṃ kāyavākcittaṃ dhyātvā pūjāgrakalpanam
kartavyaṃ jñānavajreṇa trivajracittasamo bhavet 10
```
Daśatattvasaṃgraha of Kṣitigarbha

buddhānāṃ kāyavākcitdam ṭhāytām pūjāgrakalpanam
kartavyāṃ jñānavajreṇa idamḥ bodhisamāvaham || 11
atha vā sphuraṃ kārṣyaṃ tribhedena prāti prāti |
kāyavākcitanairāṃtyaṃ jñānacittena sanspharet || 12
uccārayan sphared vajram samāptau samāram ādiṣet || 13ab

“With regard to the recitation of the meaning of all mantras, there is the characteristic of the inseparability of the three vajras.

The setup that extends to the vajras in three divisions is called the triple vajra. 8

The threefold emanation has to be performed in conjunction with (saṃnidhau) body, speech and mind.

By means of this vajra of recitation, one shall be equal to the mind that is the triple vajra. 9

Having visualised the body, speech and mind of the Buddhas, one should perform the best worship of the Buddhas. By means of the vajra of awareness one shall be equal to the mind that is the triple vajra. 10

This is generation (samāvaha) of enlightenment. 11

Alternatively, one should perform the emanation in three divisions, each separately.

One retracts [the emanation] that is the absence of an individual self of body, speech, and mind (kāyavākcitanairāṃtyaṃ) with a mind determined by awareness of awareness (jñānacittena). 12

While pronouncing, one should emanate the vajras; in the concluding phase (samāptau) he aims at (ādiṣet) the [process of] retraction (samāram).” 13ab

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392 See Uttaratantra 74c–75 (Matsunaga 1978: 118):

japaṃ jalaṃpanaṃ ākhyātam sarvavarṣaṃ mantraṃ ucyate |
mantraṃ mantraṃ iti proktam tatvocodanabhāṣaṃ ||


codanaṃ bodhanam proktam kāyavākcittabhāvataḥ |

and Uttaratantra 74: tattvaṃ codanabhāṣaṇam, as well as Guṇavatī ad Mahāmāyātantra 5 (Samdhong and Dwivedi 1992: 26): tattvadotakaṃ vacanaṃ mantraḥ.

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alternatives of interpretation on assumedly ambiguous points. For these alternative explanations, he draws on his major sources, the Maṇḍalavidhi along with Ratnākaraśānti’s commentary, Alāṃkāra’s Daśatattva, and a couple of other scriptural and exegetical texts.

In the given context, jāpa is not—at least not primarily—a verbal technique. The Jñānapāda school, as reflected in works such as the Muktitilaka and the Mukhāgama, distinguishes different methods of jāpa. The practice as described by Kṣitigarbha focuses on the three syllables om, āḥ, hūṃ (and optionally the seed of the awareness being), the pronunciation of which is supposed to be synchronized with the visualised emanation and retraction of the three vajras and occasionally also attuned to the phases of breath i.e. the winds.

The pandita discusses the initially nonspecific meaning of japa in the more specific sense of muttering, proceeding from the frequently quoted etymological explanation japam jalpanam ākhyātam. Ratnākaraśānti also refers to this paraphrase in his commentary on the Mahāmāyātantra, where he clearly states that japa/jāpa goes beyond mere muttering, and gives an idea of the multidimensional nature of this practice:

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393 Kṣitigarbha’s application of the terms japa and jāpa is somewhat inconsistent as can be seen, for instance, from the following definition (Daśatattvasaṃgraha fol. 20b2–3): jāpaśabdārtham āha—japaṃ jalpanam ākhyātam. This arbitrary usage that does not seem to be the result of a conscientious substantive differentiation is not a particularity of the Daśatattvasaṃgraha, but rather a frequently occurring phenomenon that can be observed in numerous tantric Buddhist works.

394 For textual evidence, see the respective fn. of the translation.

395 Mahāmāyātantra 5 (Samdhong and Dwivedi 1992: 26–27):

\[
\text{mantrasaṃsthānadharmātmā yogas trividha ucyeṭe |}
\text{trividhena tu jñānena bhavadeṣair na lipyate | 5}
\]

“Yoga is said to be threefold, its nature being mantra, specific form, and doctrine (dharma),
Isn’t it the case that japa is muttering? Therefore, in this context, does the muttering [yogin] have to perform merely the muttering itself, or is it also (api) the meditation on image [of the deity] and awareness (mūrtijñānayar bhāvanā)? Based on this [question] (ity atā), he says mantra, etc. Yoga is mental composure having reality (i.e. the deity) as objective support (tattvālambanasamādhi). This yoga is threefold, is of three kinds. Wherefore? Because it has the nature of mantra, specific form (sāmsthāna) and doctrine (dharma). Mantra is speech that indicates reality (tattvālambanasamādhi). This yoga is threefold: by means of the just mentioned triple yoga, in fact, not merely by means of muttering. One remains unaffected (na lipyate) by the faults of existence: One is liberated from the faults of sāmsāra starting with evil. This is the [final] meaning.

Mere muttering i.e. verbal repetition is occasionally referred to in the literature as external repetition (bāhyajāpa), a technique the yogin is supposed to relinquish:

by means of the threefold awareness, one remains unaffected by the faults of existence.”


Therefore, one should give up external repetition in as much as it interferes with Yoga.\textsuperscript{398}

provides further explanation as to how external recitations ‘interfere’.\textsuperscript{399}

It interferes [with Yoga] because such verbal activity gives rise to distraction.

In the \textit{Muktitilaka}, Jñānapāda also addresses the issue of how the yogin is supposed to proceed in order to practice \textit{jāpa} correctly, specifying the notion of \textit{jāpa} in the \textit{Guhyasamājāmahāyogatantra} in terms of verbal activity such as recitation and chanting in combination with the visualized emanation and retraction of the three syllables.\textsuperscript{400} In his \textit{Muktitilakavyākhyā}, Vaidyapāda refers to this kind of \textit{jāpa} as \textit{vajrajāpa}.\textsuperscript{401}

\begin{flushright}
\textbf{The Ten Fundamentals in the Daśatattvasaṅgraha}
\end{flushright}

398 \textit{Muktitilaka} (P fol. 59b7, D fol. 49b6):

\begin{verbatim}
  de bas rnal 'byor bar chod pa ||
  phyi rol bzlas pa spang byas te ||
\end{verbatim}

Jñānapāda’s statement is a minor variant of \textit{Pañcakrama} 1.47ab (Mimaki and Tomabechi 1994: 9):

\begin{verbatim}
  bāhyajāpaṃ tyajed yogī bhāvanāyāntarāyikam |
\
  “The yogin should give up external repetition that intervenes with meditative generation.”
\end{verbatim}

399 \textit{Muktitilakavyākhyā} (P fol. 41b2, D fol. 54b3–4):

\begin{verbatim}
  bar chod pa zhes pa ni ngag de nyid g.yeng ba’i rgyu’i phyir ro ||
\end{verbatim}

400 \textit{Muktitilaka} (P fol. 59b5–6, D fol. 49b5–6):

\begin{verbatim}
  de ni rgyud chen gsang ’dus su ||
  klog dang kha ton byed pa dang ||
  spro dang bsdu ba’i ngo bo las ||
  bzlas pa ru ni bshad pa’o ||
  ’di ’dra’i bzlas pa ma rtops pas ||
\end{verbatim}

401 \textit{Muktitilakavyākhyā} (P fol. 41a7, D fol. 54b2–3) ’di ’dra ba’i rdo rje’i bzlas pa ma rtops par phyi rol gyi bzlas pa la mgon par zhen pas ni yang dag pa’i don rtops par mi nus so ||
Unaware of vajrajāpa of this kind, due to being attached to external repetition, one is unable to realize the true meaning.

The term which occurs frequently in the Higher Yogatantras and Yoganītantras is vajrajāpa or jāpavajra respectively. Kṣitigarbha defines vajrajāpa as follows:

That very repetition that is being performed without attachment and beyond apprehension is vajra.

As for the term vajrajāpa, it does not denote one particular method, but rather a range of practices. Likewise, the relevant sources of the Jñānapāda school such as, for instance, the Muktitilaka and the Mukhāgama, present various methods of vajrajāpa. For instance, in his Muktitilaka, Jñānapāda provides detailed instructions on vajrajāpa focusing on the repetition of the three syllables ōṃ āḥ hūṃ as well as the seed of the yogin’s preference deity, synchronized with the emanation and retraction of the three vajras and attuned to the phases of breath. He designates this form of jāpa practice as undifferentiated repetition in as much as it aims at the realization of the non-duality of all existents.\(^{404}\)

\(^{402}\) Vajrajāpa as a technical term has been thoroughly elaborated in the Ārya exegetical tradition, where it represents one of the Five Stages (pañcaśrūtra). In the chapter in the Pañcaśrūtra on vajrajāpa, it is described as a practice to be performed in union with one’s consort that is supposed to affect the subtle energies such as the winds. A rather technical explanation of vajrajāpa, related to a different paradigm, is provided in Hevajratantrikā ad Hevajratantra 20ab: ālikālyor vāmadaksinaputanādibhyo gatāgatanirikṣānam guṇapadesāto vidhāvānam ca jāpah, sa eva vajrajāpāsabdenocye |

\(^{403}\) Daśatattvasamgraha 20a1–2.

\(^{404}\) Muktitilaka (P fol. 59b3–4, D 49b4–5):

\[\text{de dus chos kun gnyis med kyi} \text{||}
\]
\[\text{ye shes su ni skad cig z hugs} \text{||}
\]
\[\text{de ltar dbyer med bzlas pa 'di} \text{||}
\]
\[\text{sems can thams cad rab zlos kyang} \text{||}
\]
Then [the yogin] attains instantaneously the non-dual awareness of all dharmas.
In this manner, all sentient beings should preferably practice this undifferentiated repetition.
A deluded person, obscured by conceptual thought, will, unaware of its essence, remain in samsāra, [assuming] the five forms of existence.

Another form of vajrajāpa practice Kṣitigarbha refers to—though briefly—is prāṇāyāma. This practice, which involves conscious control of breath, such as the observance of the life-sustaining wind (prāṇā) and the efferent wind (apāna), conceives of the three syllables as inherent sonic properties of the winds. Proceeding from the first half-stanza of Guhyasamājatantra 13.13, the paṇḍita illustrates his explanation by means of a variant of Maṇḍalavidhi 110ab, possibly taking into consideration Ratnākaraśaṅti’s commentary:

While pronouncing, the [yogin] should emanate the [respective] vajra synchronized with the pronunciation—one emanates, together with the prāṇa wind, vajras from the [three vajras starting with the] body vajra. In the concluding phase (samāptau) (he causes the vajras to enter) the [process of] retraction—in the concluding phase of the recitation of all [mantras], he causes to enter into (āviśet), he performs (kuryāt) the retraction with the efferent wind (apāna). Hence, it has been said:

\[
\text{nram rtog rmons pas rab bsgribs pas} \|
\text{de yi ngo bo mi shes te} \|
\text{\^gro ba lngar ni \^khor bar \^gyur} \|
\]

405 According to Uttaratantra 141b (Matsunaga 1978: 123) prāṇāyāma is the third of the six limbs of Yoga. In Sekoddeśāṭikā 33, Naropa juxtaposes prāṇāyāma and vajrajāpa: prāṇāyāma iti vajrajāpa iti ca madhyamābhinnāṅgatvenā japtavyah ||

406 Note that Guhyasamājatantra 13.13ab reads ādiśet that is likewise glossed by Candrakīrti with kuryāt (Pradīpoddyotanaṭikā ad Guhyasamājatantra
Daśatattvasaṃgraha of Kṣitigarbha

Emanating with the sustaining [winds], [the yogin] should pronounce the mantra, that is retracted with restraint (of breath).\footnote{407}

Ratnākaraśānti briefly explains this verse as follows:\footnote{408}

Synchronized with the pronunciation of the mantra, there is emanation; in conclusion of the pronunciation, there is retraction, therefore he says “he should pronounce” etc.

Even though large parts of the chapter on jāpa may be regarded as the author’s genuine contribution, there is a striking parallelity with Ācārya Alaṃkāra’s Daśatattva: Both authors silently refer to Maṇḍalavidhi 109ab. In his explanation of Guyhasamājatantra 13.9a, trividham spharaṇaṃ kāryam, Kṣitigarbha refers to a particular upadeśa according to which the yogin places the three vajras and the seed of the awareness being upon the four elements wind, water, earth, and fire while pronouncing the respective…

\footnote{13.13ab, Chakravarti 1984: 125): \textit{samāptau sphaṭikaraṇaṃ akriyaṃvasthāṇe samāhāraṃ samādhīsaattvapravesaṃ ādiśet kuryāt |}}

\footnote{Maṇḍalavidhi 110ab (A fol. 9a5, B fol. 7a–7b1, ed. Bahulkar p. 12):
\begin{align*}
\text{uccārayet spha} & \text{ran prāṇair mantraṃ ayāmasamhṛtam |} \\
\text{kāyādispharaṇāraḥ kuryāj jāpaṃ kramākramāt } & \| 110 \\
\end{align*}

V. 110a: \text{uccārayet spha}ran | A, ed. Bahulkar, \text{uccārayan spha}rat | B.

V. 110d: \text{kramākramāt } A,B, \text{yathākramam } ed. Bahulkar,}

\footnote{Maṇḍalavidhiṭikā (P fol. 379b2–3, D fol. 83a7–b2): sngags bzas pa’i dus ni spro ba yin la brjod pa’i mthar ni bsdu ba yin pas de’i phyir brjod cing zhes bya ba la sogs pa’s mos te. In the Mahāmāyātan-trānasāriniherukasādhanopāyika (D 1627, fol. 230a1–2), emanation and retraction are likewise attuned to the \textit{prāṇa} and \textit{apāṇa} winds, whereby Kukkuripāda’s variant is slightly more explicit than Maṇḍalavidhi 110ab:
\begin{align*}
brjod & \text{nas spro bar bya ba ni } | \\
srog & \text{dang rtsol ba bs}dams nas su | \\
sngags & \text{ni de bzhin slar bsdu ba’o } | \\
\end{align*}
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This instruction is compatible with the contents of Maṇḍalavidhi 109:

Vajra, crystal, existent, and that wheel is the abode relating to the [three] vajras of body, speech, and mind. [The yogin] should practice repetition (japet) stabilising it [and] emanating the awareness body.

Alaṃkāra takes up the presentation of jāpa commenting on precisely this verse (silently though):  

**Vajra, crystal, etc.:** The maṇḍalas of wind and water and earth and fire, dwelling upon which—according to some people—the seeds of body[, speech, and mind] have to be visualised. In as much as vajra is indestructible, it is like a moon maṇḍala. This applies also to crystal. **Existent:** In that it bears the individual emblem, it has also the form of a moon. **On that wheel:** on that seat, there is the awareness being’s seed, either on the aforementioned moon seat or on a sun seat.

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409 Daśatattvasaṃgraha 19a2–5.

410 Maṇḍalavidhi 109 (A fol. 9a5, B fol. 7a4–5, ed. Bahulkar 12.15–16):

\[
\text{vajrācchadharmataccakraṃ kāyavākcittavajragam} \\
\text{nilayam tad drḍhīkurvān jñānakāyaṃ spharaṇ japet} \\
\]

V 109a: °taccakraṃ A, ed Bahulkar, °saccakraṃ B)

My translation is based on A since both Alaṃkāra and Ratnākaraśānti comment on °taccakraṃ.

Cf. Tib. (P fol. 88b5–6, D fol. 73b3):

\[
\text{rdo rje gsal chos 'khor lo ste} \\
\text{sku gsung thugs kyi rdo rjer gtogs} \\
\text{gnas su de ni brtan byas la} \\
\text{ye shes sku ni spro zhiṅg bzlas} [P, bzla D] \\
\]

411 Daśatattva (P fol. 299b2–b6, D 249b3–b6).
This is also stated with regard to mantra repetition in the 18th chapter starting with [the words] “recitation is emanation, retraction...”, up to [the phrase] “speech impels reality” (de nyid bskul bar smra ba: tattvaṃ codanabhāṣanam). Distinguished (sna tshogs: bhedaḥ), the seeds distinguished according to the own being of the awareness being. With the seeds of the three times (dus gsum sa bon: tryadhvabījena), one recites together with the three syllables.

Apart from minor differences, Ācārya Alanāka’s interpretation of Maṇḍalavidhi 109 is in line with that of Ratnakaraśānti. However, Ratnakaraśānti does not mention the moon disk and he relates the reading tad in the first pāda to the presiding deity, while Alanāka takes it as demonstrative pronoun:

Vajra is the wind maṇḍala. Radiance is the water maṇḍala. Dharma is the fire maṇḍala. Wheel is the earth maṇḍala. [and] the word his [that precedes it] is supposed to [indicate that] (phyir ro) it (the wheel) depends upon (snyegs pa) the presiding deity (gtso bo). These four are the abodes pertaining to the vajras of body, speech and mind. This implies that (lhag ma’o) one should visualise them as the exterior abodes of body and speech and mind and awareness being. It (tad): In that one visualises the [respectable] abode of the vajras of body, speech, and mind, one stabilises it and

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412 Uttaratantra 72c–75 (Matsunaga 1978: 118):

\[
\begin{align*}
\text{Javaṃ tu sṛṣṭisamhāraṃ \\ mantram uccāryabhedataḥ [em., ucyārya°] \\ Matsunaga]} & \text{ 72} \\
\text{viśvavajrātmakān \\ buddhān jñānabījena samharet} & | \\
\text{bodhinairāmyabījena nirātmām bhāvaved vratī} & | \text{73} \\
\text{saṃsphared viśvadvīśvam \\ tryadhvabijena tam japet} & | \\
\text{Javaṃ jalpanam ākhyātaṃ sarvavāhanmantram ucyate} & | \text{74} \\
\text{mantram mantram iti proktām tattvām codanabhāṣanam} & | \text{75}
\end{align*}
\]

413 Maṇḍalavidhiṭīkā (P fol. 379a6–b1, D fol. 83a5–7).
emanating the aforementioned triad of vajras, [the yogin] should practice jāpa.

In order to support his explanation of Guhyasamājatantra 13ab, Kṣitigarbha quotes Mahāvīra (110ab):

Emanating with the sustaining [winds], [the yogin] should pronounce the mantra, that is retracted with restraint (of breath).

In the minor second section of this chapter, the pandita discusses the threefold classification of jāpa in terms of female, male, and neuter, again proceeding from a scriptural verse, Guhyasamāja-

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414 See above fn. 408.

415 Within the paradigm developed by the exponents of the Ārya exegetical school, the distinction of male, female, and neuter is based upon different criteria, as can be taken from Pañcakrama 1.39 (Tomabechi 2006: 116, French translation; ed. de la Vallee Poussin p. 20):

\[ \text{ye varnāḥ prṣṭāḥāḥ abhimukhāś ca ye punah} | \\
\text{strīṣṭāḥāḥ te ca dhātvādiparikalpitāḥ} | \\
\text{“The phonemes that are pronounced afterwards, and then again the prefixed ones are distinguished in terms of female, male and neuter, and they are conceptualised in terms of verbal roots etc.”} \]

This verse is drawn from the Sandhyāvyākaranatāraṇa (P fol. 248b5–6; the Tibetan is quoted in Tomabechi 2006: 116, fn. 60), and is also quoted in the 3rd chapter of the Cāryāmelāpaka indicating the scriptural reference (see Wedemayer 2007: 381). Muniśrībhadra comments upon this verse as follows in his Pañcakramajātākā ad Pañcakrama 2.39 (Mimaki and Tomabechi: 47):

\[ \text{ye varṇṇāḥ ityādī ēlēr anantarāṃ kālēr uccaśāṇaḥ arthavaśād uccaśāṇaḥ prṣṭīḥabhimukhābhāvāḥ | atha vā | ubhayōḥ | a-ā-ka-kheti ca kṛtvā kramavṛtyoccāraṇāḥ | strīṣṭāhaṃ uccaśaṃ kālēr uccaśaṃ kṛtvā kramavṛtyoccāraṇāḥ | rīṝḷḹ m vihāya ēlē strīṣām jñā | ālikālyor yad varjitaṃ tan naṃ pāṃsakam |} \]

[“[He says] the phonemes etc.: The pronunciation of consonants is contiguous with [that of] vowels, by implication (arthavaśād)), this means that; it is from the pronunciation [uccāraṇā] that [sounds] are categorized afterwards or prefixed, or put another way (atha vā), since both are pronounced in sequential order, pronouncing a-ā-ka-kha and so forth. Female, male, etc.: Leaving aside ɾ, ſ, [ and ī, the vowels are conceptualised as female. Apart from [the nasals] ŭa, ūa, ūa, na, and ma, the consonants are conceptualised as male. The vowels and consonants that have been left aside are [conceived of] as neuter.”]


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tantra 13.23. Kṣitigarbha explains this verse drawing from Alāṅkāra’s text, however, the latter comments upon (a variant of) it somewhat more in detail.\(^{416}\)

In the thirteenth chapter it is said:
The triple vajra of obligation [beings] is the middle vajrin of obligation.

Precisely this repetition of the vajras of obligation is called neuter.

The three vajras are body, speech, and mind. Pledge, what should not be transgressed. Reality, the seed, that is om āḥ hūṃ. *(Turning back to Maṇḍalavidhi 109b:)* The vajrins of the pledge: Since it is the reality of the obligation being, the essence mantra (snying po: hrdaya) and emanation mantra (*’byin pa: utsargamantra*) and garland mantra (*phreng ba: mālā*) are also in the middle, [as this is the case with the mantras for the elements] starting with om āḥ mam hūṃ. Precisely this (*de nyid: tad eva*), the just mentioned (*brjod ma thag pa’i*) method of repetition, is to be applied also to all deities. Alternatively, to say in other [words]: Because the king of tantras is like a wish-fulfilling jewel, the obliga-

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\(^{416}\) *Daśatattva* (P fols. 299b6–300a5, D fols. 249b6–250a4). Note that, as far as Alāṅkāra’s instructions on *jāpa* are concerned, he appears to highlight the fact that they are in line with tradition, thus he quotes Jñānapāda several times—for instance (P fol. 300b5–6, D fol. 250b1–2): *de skad du ye shes zhabs kyis gsungs pa*—

*shes rab thabs kyi bdag nyid dri ma med pa yi ||
ting ’dzin las byung dam pa’i bdes gang bar ||

“As it has been said by Jñānapāda:

Filled with the noble joy arisen from the mental composure that is the unstained nature of awareness, awareness and means. Having visualised the wheel, consciousness and discursive thought are truly liberated in each respect.”

This verse is quoted literally from the *Samantabhadranāmasādhana* (P fol. 38b4–5, D fol. 33a2–3).
tion [being] that is the three vajras, the own being that depends upon the deity that is body, speech, and mind inseparable. It is its reality [that is referred to in the verse]. As it is said:

Desire is male, aversion is female, delusion is beyond both.

In as much as he wishes to teach the general quality of precisely this, he says: Reality, the deities of the families of all vajrins. Repetition is neuter in that it is free from the cognitive fabrications of female and male.

Alaṃkāra’s treatise continues with considerations of the goal respectively the soteriological implications of the jāpa practice. In this context he refers to the differentiation of blisses, remarkably, mention is made of three kinds of bliss only, neglecting the innate bliss (lhan cig skyes pa’i dga’ ba: sahajānanda). This part of the text that is substantiated by extensive verse quotations from various sources has no equivalent in the Daśatattvasamgraha. To summarize, although Kṣitigarbha adopts some phrases of Alaṃkāra’s exposition of jāpa almost verbatim, there are also substantial differences. These discrepancies reflect Kṣitigarbha’s rather pragmatic approach. He tends to neglect those considerations that are not immediately relevant for (a correct understanding of) the practice of jāpa.

Vimalakīrti’s respectively Dombipāda’s approach is basically different from Kṣitigarbha’s and Alaṃkāra’s, in that the former does not claim to provide any information relating to the exegetical context (this observation applies to the discussion of all fundamentals). The presentation of jāpa as subject matter is confined to concise, pragmatic instructions for spontaneous (lhan cig skyes pa: sahajā) meditation supported by the repetition of the mantra of the yogin’s cherished deity (dod pa’i lha: iṣṭadevatā). The yogin who is expected to have accomplished the preliminary exercise of the three meditative concentrations (ting nge ’dzin gsum: samādhitraya) generates his cherished deity by means of instantaneous (de ma thag pa: jhaṭiti) visualisation, to then draw
forth by means of light rays going out from the seed syllable hūṃ in the awareness being’s heart the impurities of body, speech, and mind of all sentient beings.417

3.4. The Two Consecrations (sekau)

3.4.1. Introductory Considerations

As already pointed out above, the individual fundamentals are given different weighting in the various lists. A good illustration of this is the dual sekau in the Daśatattvasaṃgraha, relating to the secret and the prajñāñāna consecration, each representing a fundamental in its own right—in contrast with the corresponding section in Alāṃkāra’s treatise, where consecration (dbang bskur: abhiṣeka) is collectively treated as one single tattva.418 The secret consecration and the prajñāñāna consecration represent the fourth and fifth tattva in Kṣitigarbha’s list. The Pañḍit’s way of


418 This is also the case with Vimalakīrti’s respectively Dombipāda’s texts.
proceeding is in line with the *Vajraḥṛdayālaṃkāratantra* and also supported by Vaidyapāda.\(^\text{419}\) In his introductory remarks which have to be considered as a genuine contribution of Kṣitigarbha’s, the author defines the criteria for his selection and appears to justify thus his deviation from Alanṭkāra’s presentation.\(^\text{420}\)

Now the consecrations will be explained in detail. [The dual form] ‘two consecrations’ refers to both the secret and the *prajñāḥ-jñāna* consecration, which are explained because those two are the principal ones. It is precisely (eva) these two that are explained in the form of fundamentals (tattvarūpeṇa), since the other [consecrations]\(^\text{421}\) are ancil-

\(^{419}\) At the close of his explanation of the guhyābhiṣeka, and respectively the outset of the description of the *prajñāḥbhiṣeka* (F fol. 539a3, D fol. 211a2–3), Vaidyapāda relates the two consecrations to a list of *tattva*, that matches with some probability that given in the *Vajraḥṛdayālaṃkāratantra* (see under 2.1.1.C.): *de kho na nyid gsum pa’o* || *da ni de kho na bṣhi pa shes rab ye shes kyi dbang bskar ba gsungs pa* |

\(^{420}\) Daśatattvasaṃgraha (fol. 23a): *sekāv iti | guhyaprajañātmakau pradhānat-vān nirdiṣṭau tāv eva tattvarūpena pratipādita | anyeśāṃ etadaṅgabhūtatvāt | kāyaśodhanadvāre bāhyatvāc ceti ||*—An interesting parallelity is to be found in Tsong-kha-pa’s explanation of the ten fundamentals as indicated in the *Vajraḥṛdayālaṃkāratantra* (in his commentary on the Guru-pancāśikā, the *Slob ma’i re ba slong*, see under 2.3.2.B.): His reasoning with regard to the fact that only the secret and the wisdom-gnosis consecration function as fundamentals in their own right reminds of Kṣitigarbha’s explanation (*Slob ma’i re ba slong* fol. 180b2-3): *gsang ba dang shes rab ye shes kyi dbang bskar ba gnyis las ma gsungs kyang gsang dbang bum dbang thob pa la bskar ba des bum dbang mtshon la gsum pas bṣhi pa mtshon pas de der bsdu ste* || “Although only the secret and the *prajñāḥjñāna* consecration are mentioned, inasmuch as the secret consecration is only bestowed upon [somebody who] has received the vase consecration, the vase consecration is implied in it (*des bum dbang mtshon*), and inasmuch as the fourth is implied in the third (namely the *prajñāḥjñāna* consecration), it (i.e. the fourth) is included in it (*de der bsdu ste*).”

\(^{421}\) Herewith, Kṣitigarbha refers to the vidyā-consecrations and, as the qualification of the aspirant in the following sentence as *grhitavidyācāryābhiṣeko maṇtrī* suggests, the ācārya-consecration (note that the latter has been added only later by a second hand, see 679). As Isaacson points out, in the Yogatantra tradition, this series of consecrations represented a full-fledged consecration ritual in its own right: Its supposed soteriological efficiency
lary to them (*etadāṅgabhūtatvāt*) and since they are external in as much as they purify the body.

Ālaṃkāra introduces this fundamental with a brief abstract, allocating each consecration to the relevant verses in the *Uttaratantra*. The *vidyā* consecrations are only briefly mentioned in the abstract, while they are not set forth in the following explanation.\(^{422}\) In his presentation of *abhiṣeka* as a *tattva*, Ālaṃkāra refers to the individual consecrations in terms of ordinal numbers, obviously following *Uttaratantra* 113:\(^{423}\)

The *vidyā* consecration and the irreversible consecration — these two are the vase consecration that is referred to as the first. Next, the swallowing of the sublime *bodhicitta* with the words “oh, bliss” is the second. The putting into practice of the meaning of the verses starting with “the deluded one” is the third.\(^{424}\) In as much as it supports the meaning

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\(^{422}\) Note that Ālaṃkāra also presents an extensive exposition of the entire series of consecrations starting with the *vidyā* consecrations in the first part of his work in the framework of the twenty rites.

\(^{423}\) *Daśatattva* (P fols. 296b6–297a1, D fol. 247b1–b3).

\(^{424}\) *Daśatattva* (P fol. 298b4, D fol. 248b7–249a1): The reference given for the third consecration and further specified in the close of Ālaṃkāra’s explanation of the *prajñāţānābhiseka* obviously refers to the *Uttaratantra*: *rmonst pa’i gti mug sbyor ba can | zhes bya ba nas | shes rab ye shes bdag nyid ’gyur | zhes bya ba’i bar ni gsum pa yin no | | See Uttaratantra 120–123 (Matsunaga 1978: 122):

\[mūdhe mohātmakaṇḍaṇaḥ mahārātāhā śamanvitam\]
(don byed pas) of the verses starting with “one’s own teacher”, the fourth is also the explanation of the meaning of the pāda [starting with] “that again” (de yang: tat punas).

Obviously, Alaṃkāra’s abstract is meant to clarify the structure of the sequence of consecrations as outlined in the Uttaratantra. As can be seen, the discrepancy between the Daśatattva and the Daśatattvasaṃgraha in dealing with this subject goes beyond the different weighting of consecration(s). In fact, besides the cakratattva as genuine contribution of Kṣitigarbha’s as well as parts of jāpa, it is the chapter on the two consecrations that differs most from Alaṃkāra’s Daśatattva, highlighting the Paṇḍit’s loyalty to the Jñānapāda tradition.

With his presentation of the subject that obviously ignores a fourth consecration, Kṣitigarbha displays his conformity with the view of the Jñānapāda school. By contrast, the series of consecrations outlined in Alaṃkāra’s Daśatattva includes a fourth. While the verse incipits quoted in the introductory abstract cannot be unambiguously assigned,425 the reference provided in the close of his explanation of the fourth consecration can be clearly allocated to the respective passage in the Uttaratantra.426 Apparently, the

\[
\text{niḥsekān mohadhārābhīr mohavajraḥ svayam bhavet} \\
\text{dviṣte dveśātmakāṃ yoGaṃ dveśaratvā ānādite samanvitaṃ} \\
\text{niḥsekād dveśadhārābhīr dveśavajraḥ svayam bhavet} \\
\text{rakte ragātmakāṃ yoGaṃ rāgaratvā ānādite samanvitaṃ} \\
\text{niḥsekād rāgadhārābhī rāgavajraḥ svayam bhavet} \\
\text{prajñājñānātmakāṃ yoGaṃ vajraratvā ānādite samanvitaṃ} \\
\text{niḥsekād jñānadhārābhīh prajñājñānāh svayam bhavet} \\
\]

425 With some probability, de yang is the Tibetan rendering of tat punas in Uttaratantra 113d. However, I was unable to localise in this scripture a phrase corresponding to bdag gi ston.

426 Daśatattva (P fol. 298b6–7, D fol. 249a2–3): lag par gtag nas zhes pa nas mchog ma yin zhes bya ba’i bar te ‘di ni bzhi pa’o \| See Uttaratantra 125–127 (Matsunaga 1978: 122):
reference given in the abstract for the fourth consecration is not congruent with that specified in the detailed explanation that follows.

Alaṃkīra’s deviation from the standards of the Jñānapāda school is not that surprising: Although the Daśatattva has extensive references to the Maṇḍalavidhi (whose author is referred to respectfully as Bhadrapāda) and numerous quotations from works of the master himself, and shows an evident affinity to the Jñānapāda school, Alaṃkīra’s literary activity is not confined to this exegetical tradition. With reasonable certainty, he is the author of two works relating to the Mahāmāya-yatantra. The latter work obviously presupposes a fourth consecration. The silence with regard to a fourth consecration is usually regarded as a salient feature distinguishing the Jñānapāda exegetical tradition from the later Ārya school where the caturthābhiṣeka is a matter of course. The works of the early Jñānapāda school as represented

427 The Mahāmāya-paṇḍjikā and the Mahāmāyaśa-dhanamamandalavidhī.
428 Isaacson takes the absence of a fourth consecration in the Jñānapāda tradition as one of the major arguments that make it “extremely unlikely”, that “a separate fourth consecration was originally intended” (Isaacson 2010: 269). With reference to works like the Dvikramatattvabhaṃjanamukhāgama, Dalton (2004: 26) also takes into consideration that the early Jñānapāda tradition has no consecration beyond the prajñā-jñānābhiṣeka; still, he proceeds from the speculative assumption that “the fourth” has been “originally intended as a repetition of the second consecration, but this time as a self-consecration”.
429 In view of the fact that the section on consecration in the Maṇḍalopāyika — though following the Ārya tradition—displays a couple of remarkable parallels with the presentation of this topic in the Daśatattvasamgraha, Padmaśrīmitra’s definition of the fourth might be worth mentioning: The
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by the master himself and his immediate students such as, for instance, Dīpaṃkarabhadra, predate the mature discussion about the existence and the nature of a fourth consecration. The major positions of this debate are evidenced in widely known works like Sujayaśīrīgupta’s Abhiṣekanirukti⁴³⁰ and Vāgīśvarakārtti’s Tattvaratnāvaloka⁴³¹ as well as Rāmapāla’s Sekanirdeśapañjikā on Maitreyanātha’s Sekanirdeśa.

author resorts to a twofold classification of consecration originating from the Kālacakratantra tradition and applies it to the Guhyasamājatantra context, namely the distinction in terms of lokasaṃvṛtyābhiseka and lokottarābhiseka. Note that this twofold classification appears to be established in analogy to the ‘two truths”, saṃvṛtisatya and paramārthasatya (Isaacson observed precisely this kind of analogy in the case of the two phases, utpattikrama and utpannakrama, see under 3.2.1.). The respective passage in the Padmaśrīmitra’s text (Maṇḍalopāyika 12a6) is somewhat cryptic, probably due to a corruption I have not yet been able to emend: caturthas tat punas tathā iti vacanāt | tal lokottarābhisekaś caturthah | tṛṭyām prajñājñānaḥ bhavati (emend to prajñājñānam na bhavatī?) caturtham iti vacanāt caturtham prajñājñānam bhavet tat punas tatheti vacanāt || This twofold classification is commented upon in the Kālacakra related exegetical literature such as the Vimalaprabhā. The following explanation from the Vimalaprabhā, though referring to the Guhyasamājatantra, does not seem to be too revealing for our purposes (Vimalaprabhā ad Kālacakratantra 5.14, Upādhyaya et al. 1994: iii, 53; I did not follow the punctuation of the edition): iha yad dhasitekṣaṇapanyāpyātivandvā iti caturvidho ‘bhiseka ṛcāryaguhyprajñājñānam caturtham [tat] punas tathā [iti]śabdenoktaḥ samājādau kalasādikāḥ sa sekaḥ samketamātraḥ saṃvṛtyācāryakaraṇāya na tattvam. “That fourfold consecration that is in our system (iha) laughter, glance, marriage, and the yoga in sexual union (hasitekṣaṇapanyāpyātivandvayoga), the [series of consecrations] starting with that of the vase, referred to in [other Tantras] such as the Samāja with the words (śabdenoktaḥ) “officious, secret, wisdom-gnosis, and the fourth is likewise that again”, this consecration is [meant] for the titular appointment of an officiant, merely conventional, not in reality.”


As far as the author of our text, Kṣitigarbha, is concerned, it is reasonable to assume that he was aware of the debate on a fourth, and it may well be that he knew some of the above-mentioned works, authored by contemporaries of Ratnākaraśānti. Moreover, the Uttaratantra, which provides the locus classicus for the controversy on a fourth consecration, was an important source text frequently drawn upon by exponents of the Jñānapāda school, such as Vaidyapāda, Kṣitigarbha, and Alaṃkāra.

Moreover, there is evidence that a fourth consecration was at least taken into account by proponents of the early Jñānapāda tradition: Vaidyapāda, one of its major representatives, provides a concise definition of the fourth:

Then, having sealed, the precious fourth consecration should be granted, the explanation of the union of the two [secret] spaces according to the guru’s instructions; one should have the firm conviction that is the stable contemplation [expressed in the words] “being profound, it is [also] vast”. Other than that there is no (fourth consecration)/or: for others, it does not exist.

432 This statement might be drawn from one of Jñānapāda’s works, cf. e.g. Caturangasādhana (P fol. 49 b1): zab cing rgya che nyid kyang thabs dang shes rab bdag nyid du ni sems pa’o || Cf. also Maṇḍalavidhi 348 (A fol. 15a5, B fol. 20v4, ed. Bahulkar 39.9–10):

avikalpātu gāmbhīryam audāryaṃ svaparodayāt |
gāmbhīryaudāryataś cetaḥ prajñopāyātmakaṃ matam ||


Cf. Tib. (P fol. 100a8, D fol. 83b3):

rnam par mi rtog zab pa dang ||
rgya che ba ni rang gzhan ’byung ||
zab dang rgya chen ’di dag nyid ||
shes rab thabs bdag nyid gang ste ||

433 Samantabhadrīnāmatikā (P fol. 539b6–7, D fol. 211b3–4; note that Derge has bzhi instead of the ordinal number bzhi pa): de nas des rgyas byas nas
Jacob Dalton points to the fact that Jñānapāda himself does not seem to take into consideration the Uttaratantra, at least as far as the Dvikramatattvabhāvanāmukhāgama, one of his major works, is concerned.434 Vaidyapāda, for his part, however, draws repeatedly on the eighteenth chapter—and thus may have seen a need to reply to what has been interpreted by its exponents as a scriptural postulate of a fourth consecration. Vaidyapāda’s explanation of ‘the precious fourth consecration’ occurs in the close of his explanation of the prajñājñāna consecration commenting on Maṇḍalavidhi 363. The verse that immediately follows is Maṇḍalavidhi 364, a verse that is occasionally referred to in the commentarial literature to justify the orthodox interpretation of the fourth in the sense of oral instructions from the guru. Harunaga Isaacson proceeds from the assumption that it was precisely this verse in the influential consecration manual that contributed considerably to the mainstream conception of the fourth (although Dīpaṃkarabhadra himself ignores a consecration beyond the series culminating in the prajñājñānābhiṣeka).435

He elucidates the maṇḍala, the reality of the deities, and the duties of an officiant, bestows the secret and the prajñājñāna consecration, to then expound reality.436

436 Maṇḍalavidhi 364 (A fol. 15b3–4, B fol. 21a6–b1, ed. Bahulkar 40.21–22):

    maṇḍalam devatātattvam ācāryaparikarma ca |
    saṃkṣāmya guhyaprajñābhyaṁ sīktvā tattvām samuddiśet ||
Although he does not explicitly rely upon this verse, Vaidyapāda’s definition is in line with the conception that has been established as orthodox some centuries later, in that it explains the fourth in the sense of oral instructions from the guru focusing on the nature of wisdom and means.\textsuperscript{437}

As will be shown below in somewhat more detail, the chapter on sekau in the Daśatattvasamgraha—particularly the section on the guhyābhiṣeka—adheres closely to Alaṃkāra’s exposition (dbang bskur: abhiṣeka). It is, therefore, all the more remarkable that the introductory notes in both texts do not match and thus provide a basically different framework for the instructions to follow. In his introduction, Alaṃkāra sketches the description of the consecration procedure, proceeding from Uttaratantra 113\textsuperscript{438}, generally conceived of as locus classicus for the postulate of a fourth consecration.\textsuperscript{439}

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\textsuperscript{437} In his Maṇḍalopāyikāṭīkā, Vaidyapāda provides a rather conventional interpretation of Maṇḍalavidhi 364d as the guru’s explanation of the vows and pledges that go along with the secret and the prajñājñāna consecration (P fols. 539b8–540a1, D fol. 211b4): de nas dkyil ‘khor gyi de kho na nyid dang | lha’i de kho na nyid dang | slob dpon gyi phrin las bstan par byas nas | gsang ba’i dbang dang | shes rab ye shes dbang gi dam tshig dang sdom pa de nyid bstan par bya’o || —In the chapter on the Yogasapta in her doctoral thesis, Catherine Dalton demonstrates that Vaidyapāda refers to a fourth (Dalton 2019: 264–281).

\textsuperscript{438} Uttaratantra 113 (Matsunaga 1978: 121):

\begin{itemize}
  \item \textit{abhisekam tṛidhā bhedam asmin tantre prakalpitam} |
  \item \textit{kalaśābhiṣekam prathamam dviṭīyaṃ guhyābhiṣekataḥ} |
  \item \textit{prajñājñānaṃ trīṭīyaṃ tu caturthāṃ tat puṇas tathā} ||
\end{itemize}

“In this Tantra, consecration is conceived as threefold:

The first ist the vase consecration, the second is the secret consecration, the third is the \textit{prajñājñāna} initiation, the fourth is likewise this again.”

\textsuperscript{439} Daśatattva (P fols. 296b6–297a1, D fol. 247b1–3).
3.4.2. The Secret Consecration (guhyābhiṣeka)

The fourth consecration is only one of the areas where Kṣitigarbha deviates from the Daśatattva as his major source: His description of the secret consecration (guhyābhiṣeka) also differs in some essential points from Alaṃkāra’s account. As reported in the apparatus of the translation, the verse portions such as the student’s formal request for consecration, the guru’s response, and the extended version of the ‘perplexed vow’ (unmattavrata) agree almost exactly, and both texts are congruent with regard to the switch from verse to prose. However, notwithstanding a basic parallelity, the explanation of the consecration procedure written in prose demonstrates the different approach of both authors: Unlike Alaṃkāra, Kṣitigarbha resorts to a differentiation in terms of blisses and moments (ānandādibhedena samupalakṣya). As regards the differentiation in terms of blisses, it is entirely likely that the Paṇḍit has been inspired by Saroruha’s Padmiṇī, a work he is supposed to have been familiar with due to his function as supervisor of the Tibetan translation. This assumption is supported by the fact that the following tattva, the prajñājñāna consecration, displays striking parallels with Saroruha’s commentary on the Hevajra-tantra. Accordingly, the Paṇḍit instructs the officiant to “place all sentient beings in innate bliss that is beatitude par excellence” (sarvasattvān mahāsukhasahajānande pratiṣṭhāpya), whereas the corresponding formulation in Alaṃkāra’s text remains rather unspecific: sens can gyi don byed du bcug ste (“he engages himself for the benefit of sentient beings”). While Alaṃkāra goes somewhat more into detail regarding the visualisation, Kṣitigarbha is more explicit about technical aspects. For instance, he presents alternatives with regard to the mode of offering the bodhicitta to the student that appear to be ignored by Alaṃkāra.\footnote{Daśatattva (P fol. 297b4–8, D fol. 248a4–7).} \footnote{Daśatattvasaṃgraha (24b4–25a3).}
From the gnosis being in his heart, he emanates manifold rays, places all sentient beings in innate joy that is beatitude par excellence. Precisely by means of this (tenaiva) or through the sound [arising] from [sexual] union, he draws forth all the Buddhas, makes them enter through his mouth, and causes them to melt by means of the passion of ultimate great bliss. He marks the [four] kinds of joy, [each] at its respective place, and stabilises the innate [joy]. According to his capacity, he restrains [ejaculation] by means of the wind [generated through] the syllable phat, etc. Having [previously] empowered the student visualised in the form of Vairocana or his cherished deity, starting with the [empowerment of the] eyes, he should drop in the citta—[either] dropped in through the vajra’s passage into the lotus of his devī or not—with ring-finger and thumb in the student’s mouth. Some say that [he drops the semen into the student’s mouth] only by means of squeezing “down the vajra” with these two [fingers]“. Then the student, also entitled to the deity yoga, should swallow it with the words “oh, bliss”, developing the conviction that (adhimucya) this is the sublime nectar which destroys the entire darkness of unknowing. Some say: “After that, it (i.e. the semen) should be given [to him] by the prajñā, too.”

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442 In the corresponding passage of the Daśatattva, Alaṃkāra refers to the supreme joy (mchog tu dga’ ba: paramānanda) only. However, he elaborates in some detail on the differentiation of three blisses (neglecting sahajānanda) in the framework of his discussion of jāpa.

443 Maṇḍalavidhī 360 (A fol. 15b2, B fol. 21a4, ed. Bahulkar 40.13–14):

\[munīndraṇṇāṃ vajrāntaḥ samāveṣya ca satsukham \mid
prapīḍyānām ajyeṣṭhābhāyāṃ śisyavaktre prapā\textless t\textgreater ṣyet \]

prapātayet] A, ed. Bahulkar, aksara ta add. i.m. B.

444 According to Hevajra-Tantra 2.3.14 (Snellgrove 1959: II, 54), it is the consort who drops the semen into the student’s mouth, using thumb and ringfinger.
Without specifying the source, Kṣitigarbha points to an optional procedure: The consort also offers the bodhicitta to the student, a practice briefly referred to in Vaidyapāda’s commentary on the Maṇḍalavidhi. The description of the guhyābhiṣeka in the Daśatattvasaṃgraha displays a couple of noteworthy parallels with Vaidyapāda’s presentation; details are reported in the apparatus of the translation.

3.4.3. The *prajñājñāna* Consecration (*prajñājñānābhiṣeka*)

What has been established with regard to the secret consecration is also true for the *prajñājñāna* consecration: Kṣitigarbha’s description departs considerably from his major source, Alaṃkāra’s instructions on the third consecration are hardly taken into consideration. In the Daśatattvasaṃgraha, this tattva is largely conceived as a dialogue between the student and the consort. However, again, these instructions shall not be considered as a genuine contribution of the Paṇḍit, as large parts of this remarkable dialogue exhibit parallels to other texts. As reported in

\[
\begin{align*}
cāruvaktrā viśālākṣi rūpayavananāmaṇḍitā & | \\
jyeṣṭhānāmikābhīhyām ca śiyavaktre nipātayet & ||
\end{align*}
\]

Apart from a conventional interpretation of this verse, Kānha presents an alternative explanation resorting to a central paradigm of the Hevajratantra in that he applies the term *jyeṣṭhānāmikābhīhyām* to the nādiś (Snellgrove 1959: 143): cāruvaktrety ādinā guhyābhiṣekārthāṁ prajñāyāḥ svarūpaṁ āha. jyeṣṭhānāmikābhīhyāṁ iti vāmakarajyeṣṭhānāmikābhīhyāṁ samāpat-tirasāṁ śiyavaktre guhyābhīṣekagāthāpurussaram nipātayet. ekā vā: jyeṣṭhā lalanā anāmikā rasanā tābhyāṁ śiyakulisamānuṣvaktre prajñāyā bhācitattāṁ nipātayet. The Tibetan scholar Pa-chen bSod-nams-grags-pa (1478–1554) also points to precisely this alternative proceeding from a description given in the Uttaratantra; however, I was unable to figure out the respective passage he might have referred to (Boord & Tsonawa 1996: 80): “The Subsequent Tantra of the Secret Assembly enlarges on this quotation by commenting that, if the rite is performed in this way, each secret consecration is bestowed twice. Thus [the disciple receives] the secret consecration from the guru and the secret consecration from the consort.”
the notes of the translation, apart from quotations from the Uttaratantra, there are striking parallels Vaidyapāda’s commentary on the Maṇḍalavidhi, Vāgīśvarakīrti’s Abhiṣekavidhi and Saroruha’s Padmini, the Tibetan translation of which is reported in the colophon to have been supervised by Kṣitigarbha. There are also analogies to Padmaśrīmitra’s Maṇḍalopāyikā and other prominent consecration manuals such as the Vajrāvalī and the Maṇḍalavidhi.445 The fact that Kṣitigarbha neglects his favourite source for the description of the prajñājnāna consecration might be due to the rather vague description provided by Alanīkāra, again lacking details about the actual consecration procedure. Alanīkāra’s account largely revolves around the mental aspect, namely the visualization during the empowerment ceremony. Unlike Kṣitigarbha, who is explicit about the associated ritual acts, Alanīkāra tends to neglect sexual elements.

Alanīkāra ties up his instructions of the prajñājnāna consecration with Uttaratantra 118-123, the scriptural passage that has long been regarded as the earliest description of the prajñājnāna consecration. However, Catherine Dalton’s findings suggest a reassessment of the pertinent textual history.446 She plausibly argues that Buddhajñānapāda’s works predate the Uttaratantra and concludes that some of the verses on the guhya and the prajñājnāna consecration contained in the Dvīṭyakrama have to be considered as the earliest known references.447 Alanīkāra’s explanation of Uttaratantra 118-123 is supposed to elucidate the meaning of the respective scriptural passage:448

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445 Some of Kṣitigarbha’s verses appear to be inspired by Dīpaṃkarabhadra’s characteristic style (Daśatattvasaṃgraha fol. 7a5):

\[
\text{jñānāmbupūrṇasatkumāh| vajrāmbhojāmṛtāmbubhiḥ|}
\text{rupavajrādibhiḥ sikhvā tatra pra<veśa>yeta|| 25}
\]

446 See Isaacson (2006a: 7/6).


448 Daśatattva (P fol. 298b1–4, D fols. 248b5–249a1).
The guru, possessed of the yoga of his presiding [deity], also visualises the student as endowed with the yoga of his [presiding deity], and rests in equanimity. Then he ema-
nates clouds of deities belonging to his [presiding deity’s] family, holding crystal vases full to the brim with bodhi-
citta. All of them bestow consecration by means of this stream of bodhicitta, to then melt, entering the [state of] mental composure and being completely transformed into gnosis nectar that enters the body of the student, and the [guru] meditates that he (the student) endowed with the body of the deity has the own being of great bliss. In that [the verses] starting with “for the deluded one, the yoga that has the nature of delusion…” up to “has the nature of wis-
dom and gnosis himself”, teach this meaning, they are a [description of] the third [consecration ].

Kṣitigarbha’s exposition of the prajñājnāna consecration closes with the so-called vidyā vow (vidyāvrata, 124-127), by which the bond between the sādhaka and the vidyā that functioned as his consort during the prajñājnāna consecration is solemnly sealed. Alaṃkāra presents a slightly abbreviated version of these verses in the framework of the fourth consecration, however, he does not explicitly mention the term vidyāvrata.

3.5. The Enforcement practice (haṭha)

3.5.1. Terminological Considerations

In the preceding chapter, Kṣitigarbha set forth the two consecra-
tions, the bestowal of which constitutes the very outset of the tantric path. With haṭha, the pandita now focuses upon a practice destined for advanced practitioners only, a procedure confined to exceptional circumstances: haṭhasādhana, the forceful procedure,

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449 Daśatattva (P fol. 298b4–5, D 249a1–2).
must only be carried out when ordinary methods for the attainment of siddhi failed despite all efforts. With hatha, Kṣitigarbha explains a technique to ‘enforce’ spiritual progress that might be adapted to the yogin’s individual requirements in terms of his cherished deity.

Generally speaking, hatha and hathayoga respectively are technical terms that denote a number of disparate practices occurring in the Buddhist as well as Hindu context and may even be traced back to Vedāntic sources. At the outset of his exposition of hatha, Kṣitigarbha explicitly points out that the term is an abbreviation for haṭhasādhana. Although prima facie he appears to thus distinguish hatha as a fundamental from haṭhayoga, the paṇḍita uses the terms haṭhasādhana and haṭhayoga respectively are technical terms that denote a number of disparate practices occurring in the Buddhist as well as Hindu context and may even be traced back to Vedāntic sources.

450 A particularly prominent—though comparatively late—work dedicated to haṭhayoga in the Hindu tradition is the Haṭhayogapradīpika. For a profound systematical investigation of the term hatha respectively haṭhayoga in earlier Sanskrit sources, see Birch 2011. According to the Yogatattvopanisad (the date of which is uncertain but, according to Rastelli (2000: 390, fn. 370), the text does not belong to the older Upaniṣads), with its distinction of four types of yoga, haṭhayoga 24b–25, x, here denotes the ‘yoga having eight limbs’, namely discipline (yama), restraint (niyama), sitting posture (āsana), manipulation of breath (prāṇasanyamalprāṇāyama), withdrawal (pratyāhāra), focusing (dhārāṇā), meditative immersion (dhyāna), and mental composure (samādhi) (cf. Rastelli 2000: 357–8). The final five of these limbs plus recollection (anumāna)—the latter occurring as a basic technical term already in Pāli Buddhism (anussati)—make up the ṣaḍaṅgayoga as the tantric Buddhist equivalent. Nāropā’s Sekoddeśaṭīkā provides a comparative discussion of the sixfold yoga as presented in the Uttaratantra, the Kālacakratantra with Vimalaprabhā, and the Sansvarodayatantra. For a detailed discussion of the ṣaḍaṅgayoga, see Sferra’s introductory notes in his edition of the Ṣaḍaṅgayoga (Sferra 2000). Though occasionally mentioned in connection with the ṣaḍaṅgayoga, haṭhayoga as a technical term in tantric Buddhism is not applied to the ṣaḍaṅgayoga as a whole.

451 Jason Birch (Birch 2011) provides a rather comprehensive survey of the spectrum of practices referred to as haṭhayoga. In Maitreyanātha’s Sekanirdeśa (and likewise in his Caturmudrānvaya) along with Rāmapāla’s commentary, the term haṭhayoga is used as a synonym of haṭhaseka, a particular variant of the prajñāḥjñāna consecration (cf. Isaacson & Sferra
interchangeably, whereby haṭhayoga as set forth in the Daśatattva and the Daśatattvasaṃgraha bears no resemblance to haṭhayoga as taught in texts pertaining to the Kālacakra tradition. Instead, our texts present a specific variant that seems to be based on the Guhyasamājatantra respectively the Uttaratantra. From Uttaratantra 160–162, it becomes clear that haṭhasādhana respectively haṭhayoga is an option of last resort to be applied only then when all possibilities of the standard practice are exhausted. This is further illustrated by Candraprabha in his commentary on these verses.

2014, 274 fn. 118). For a detailed analysis of haṭhayoga with this specific connotation, see Isaacson and Sferra (2014: 100).

Jason Birch specifies three common features of the description of in Kālacakra exegetical literature (Birch 2011: 535–536). The definition of haṭhayoga given by Puṇḍarīka (Vimalaprabhā ad Kālacakratantra 4.119, Upādhyaya et al. 1994: ii, 212) that has become authoritative in the Kālacakra tradition displays, however, a certain parallelity in as much as haṭha is referred to as ultima ratio, a means resorted to in case the standard practice fails to bring about the desired result: idānīṃ haṭhayoga ucyate | iha yadā pratyāhāradibhir bimbe drṣṭe saty aksarasāmaḥ notpadaye ‘yantritapraṇatayā tadā nāddabhyaśād vaksyaṃnād dhathena prānaṃ madhyamāyaṃ vāhayitvā praṇāhjagatakuliśamanau bodhicittatābindunirodhād aksarasāmaḥ sādhayen nīhspondeneti haṭhayogah | “Now the haṭhayoga is explained. Here, when the unchanging moment does not take place because the vital breath is unrestrained, [in spite of] the image having been seen by means of withdrawal and so on, then [the yogin] –after having made the vital breath flow in the central channel violently through the […] exercise of sound—can realise the unchanging moment through non-vibration by arresting the bindu of the bodhicitta in the vajra-gem placed in the lotus of the wisdom. This is the haṭhayoga.” (translation Sferra 2000: 270). A close variant of this passage occurs in Sekoddeśāṭikā ad Kālacakratantra 4.196 (Sferra 2006: 133), as well as in Anupamarakṣita’s Śadaṅgayoga (the translation has been taken from Sferra’s edition, see Sferra 2000: 270) as well as a slightly more detailed variant in the 29th chapter of Raviśrījñāna’s Amṛtakaṇṭikā. The above definition along with Sferra’s translation is also quoted in Birch (2011: 535–6).

Aṣṭādaśapaṭalavākyāyāna (P fol. 199b2–5, D fol. 172b1–4): da ni mtshan ma thob cing bzlas ba rdzogs pa ’i rig pa ’i brtal zhugs can gvyis zla ba drug gis gal te ma grub na de ’i tshe des slar yang ci nyams su blang zhe na | gsungs pa mthong ba zhes te rnal ’byor pa ’i shes pa la gsal ba nnyid do || de yang ji srid du gnyis su ’gyur ba de srid du zla ba drug tu bsgom par bya’o ||
If a [yogin] who abides by the vidyā vow and who has accomplished the mantra recitation, now that he has received the portent, does not succeed after six months, in what way should he practice further? In reply to this question (ci zhe na) it is said: vision, namely the becoming manifest of the yogin’s knowledge. Moreover, as long as [the vision] is dualistic (darśanam ca dvidhā yāvat), he should meditate for [another] six months. In response to the question of whether he should practise physical hardships, it is said by means of enjoyment of all sensual pleasures (sarvakāmopabhogais tu kartavyām). If the abovementioned vision does not come about during six months, then he should take up three times the abovementioned precepts and observances (ārabheta tribhīr vārār yathoktavidhisambaraiḥ). If the vision still does not come about in the practitioner, although he proceeded accordingly (darśanaṁ tu kṛte ’py evaṁ sādhakasya na jāyate), when awakening is not attained (yadā na sidhyate bodhir), he should practise by means of the enforcement practice (haṭhayogena sādhayet). Or if his mind has not realized awakening, if there is not even a trace [of siddhi], he should thus practise the enforcement practice.

As Birch observes, the Uttaratantra, as the earliest scriptural source for the haṭhayoga, does not provide an explanation of or instructions on haṭhayoga. However, Uttaratantra 163 explicitly relates it to the kīlanavidhi, the performance of which is

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supposed to vary according to the *kula* (*kulabhedaprayogena*). Commenting on this differentiation, Candraprabha refers to the instructions on the *kīlanavidhi* presented in the fourteenth chapter of the *Guhyasamājatantra*.\(^{455}\)

Although it is true that [awakening] is undifferentiated, some [practitioners] of little learning engage in meditation with the idea that awakening is different from their own insight. This [idea] being the cause for purification of his mind, it is faultless because it is like dispelling all kinds of obstacles. Precisely for this reason, it is said: Then **arises** for the yogin the **accomplishment of his non-dual knowledge** in all perfection (*jnānasiddhis tadā tasya yogenativopajāyate*). At this point, the enforcement practice engendered by mental concentration is taught. **Applying** (instr.) the **practice that depends on the kula** (*kulabhedaprayogena*), stabbing the *kīla* into the [respective] spot as defined in the fourteenth chapter and thus immobilizing.

Besides the fourteenth chapter and the *Uttaratantra*, it is the 10th chapter of the *Guhyasamājatantra* that is referred to for the exposition of *ḥatha* in the exegetical literature\(^{456}\) (although the term *ḥatha* does not occur in this chapter).

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\(^{455}\) *Aṣṭādaśapataḷalavyākhyāna* (P fol. 199b6–8, D fol. 172b4–7): *tha mi da dpa bden yang thos pa nyung ba kha cig rang gi rig pa las gzhan pa’i byang chub yod par sms pa pas sgom pa byed du ’jug ste | de’i sms rmam par dag pa’i rgyu ru ’di yin te tha mi dad pa’i bgegs bsksad pa dang ’dra ba’i phyir nyes pa med do | de nyid kyi phyir brjod pa sgrub pa po de’i gnyis su med pa’i ye shes kyi dngos sgrub de’i tshe rab kyi mthar phyin par ’byung bar ’gyur ro | da ni bsam ṣtan las skyes pa’i drag po’i bsgrub pa’i cho ga gsungs pa | rigs kyi dhye ba’i sbyor bas rdo rje’i phur bus le’u bcu bzhi par brjod pa’i gnas su phur pa gdab ste mi g.yo bar bya’o | |

\(^{456}\) Commenting on the term *mohātmā* (Tib. *rmongs pa*) occurring in *Guhyasamājatantra* 12.76cd (*atikramed yadi mohātmā sphuteyur nātra samśayaḥ*), Celuka refers to the analogous *pāda* in “the verses on the enforcement practice in the tenth chapter” (*Ratnaavrksavṛtti* D fol. 60b5–6): *rmongs pa nī
In the *Kusumāñjaliguhyasamājanibandha*, Ratnākaraśānti introduces his exposition of the 10th chapter quoting *Uttaratantra* 160–164b,\(^{457}\) the verses on *haṭha*. Ratnākaraśānti explains these verses in the sense of a threefold distinction of practice in terms of practice going along with sensuous pleasure (= *nye bar longs spyod pa’i spyod pa*), practice of austerities (= *dka’ ba’i spyod pa*), and forceful practice (= *drag shul gyi spyod pa*) whereby the latter mode of practice is supposed to be outlined in the 10th chapter.\(^{458}\)

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\(^{457}\) *Uttaratantra* 160–164b (Matsunaga 1978: 125):

```
darśanaṃ ca dvidhā yāvat śāntāṃ saṃmānubhāvanam 160
sarvakāmapabhogais tu kartavyam sarvatah sadā 161
darśanaṃ yadi saṃmāsair yad uktam naiva jāyate |
ārabheta tribhir vārair yathoktavidhisambaraie 162
yadā na sidhyate bodhir haṭhayogena sādhayer 163
jñānasiddhis tadā tasya yogenaiopajāyate |
kulabhedaprayogena vajrakīlena kilayet 164
vaśikaraṇarakṣāṃ ca tataḥ kuryāt prayogataḥ |
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\(^{458}\) *Kusumāñjaliguhyasamājanibandha* (P fol. 332a2–5, D fol. 283b2–5):

```
ji srid mthong ba de srid du 165
rnam gnyis zla ba drug tu bsgom 166
‘dod pa kun la longs spyod pas 167
thams cad du ni rtog tu bya 168
gal te zla ba drug gis ni 169
ji skad gsungs pa ma mthong na 170
ji skad gsungs pa’i cho ga dang 171
dsdom pas lan gsum brtsam par bya 172
de ltar byas kyang gsrub pa pos 173
mthong ba ‘byung bar ma gyur cing 174
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To judge from Ratnākaraśānti’s *Kusumānjali-hyaśasamājani-bandha* as well as further evidence in the commentarial literature relating to the *Guhyasamājatantra*, the term *codana*, “impelling, exhortation”, that is central in the tenth chapter appears to be closely associated with *hatha* in that the Buddhas are being impelled to bestow *siddhis*:

Impelling the very heart of all Buddhas [means] full awakening because of forceful yoga and gratification.

In his *Guhyasamājatantrapāṇḍjikā*, Jinadatta also points out that the impelling of the heart of the Buddhas is achieved by forceful practice:

Likewise, he also draws the maṇḍala preceding the consecration ceremony to then attain accomplishments. In case he still does not succeed, he clarifies the instructions of the

\[
gang tse byang chub ma grub na ||
drag shul sbyor bas bsgrub par bya ||
de tshe de yi ye shes ni ||
sgrub pa nges par nye bar 'byung ||
rigs kyi dbye ba'i sbyor bas ni ||
rdo rje phur bus phur bu gdab ||
de nas dbang du bya ba dang ||
bsrung ba'i sbyor ba dag kyang bya ||
\]

zhes 'chad par 'gyur ro || de la drug pa las gsungs pa'i spyod pa dang po gyis ni 'di lta ste ye bar longs spyod pa'i spyod pa dang dka' ba'i spyod pa'o || gsum pa ni drag shul gyi spyod pa ste || de dang rjes su mnyes par byas pa bstan pa'i phyir le'u bcu pa ni ||

459 Cf., for instance, Jhānagarbha’s *Tantrarājaśrīguhyasamājatākā* (D fol. 64b):

\[
de rnams kyi snying po skul bar byed pa ni drag shul la sogs pa'i sgo nas sku dang gsung dang thugs kyi sngags rmam par dag pa gsungs pa ni de bzhin gshegs pa zhes pa la sogs pa'o ||
\]

460 *Kusumānjali* (P fol. 339a3, D fol. 289b3–4):

\[
de bzhin gshegs pa thams cad kyi snying po hskul ba ni yang dag par sad pa ste || drag shul gyi sbyor ba'i phyir dang rjes su mnyes pa'i phyir ro ||
\]
guru and impels the heart of the Buddhas by means of the method of forceful sādhana.\textsuperscript{461}

According to Ratnākaraśānti, the Buddhas are being impelled by means of \textit{kīlana}, as this has been stated for the 18\textsuperscript{th} chapter. Although not explicitly mentioned in the text, Ratnākaraśānti identifies several references to \textit{kīlana} in the tenth chapter.

Thus, he explains \textit{pāda} \textsuperscript{c} of the first verse of the tenth chapter\textsuperscript{462} as relating to \textit{kīlana}:

\textbf{“The secret of body, speech and mind”} means stabbing the \textit{kīla}.

According to Ratnākaraśānti, the differentiation of the \textit{kīla} depending on the \textit{kula} is taught in verse 11:\textsuperscript{464}

\textbf{Five-pronged}, a five-pronged vajra. \textbf{Constantly}, for a long time. Temporarily, this [functions as] the \textit{kīla} of the family.

It is stated (in verse 12cd) that the [\textit{kīlas}] of the wheel and

\textsuperscript{461} Guhyasamājatantramānasūra (P fol. 221a4–6, D fol. 210b3–4): \textit{de bzhin du yang lhag par gnas pa’i cho ga sngon du song ba’i dkyil ‘khor bris nas dngos grub bya’o ma grub na yang bla ma’i tshig gis gsal bar byas nas drag shul sgrub pa’i chog gas nyi ma bdun gyi bar du de bzhin gshogs pa’i thugs bsdk bar bya’o}

\textsuperscript{462} Guhyasamājatantra 10.1 (Matsunaga 1978: 29):

\textbf{bhāṣasva bhagavan tattvamānamtrasūtrasamuccayam}
\textbf{kāyavākcittaguhābhyaṃ mahāśiddhinyayottamam}

Tell, Blessed One, the concentration of the essence of mantra called the secret of body, speech and mind, the supreme method of great accomplishment.

\textsuperscript{464} Guhyasamājatantra 10.11 (Matsunaga 1978: 30):

\textbf{pañcaśūlaṃ mahāvajraṃ bhāvayet yogavit sadā}
\textbf{cintayet trīṇi vajrāṇi vajrāṇıkusaprabhedataḥ}
the lotus family also have to be contemplated. ‘Vajra’ is the distinction (dbyey ba: prabheda) of the family of kīla, analogous to vajra hook (rdo rje lcags kyu: vajrāṅkuśa-prabhedataḥ), thus, for the vajra, the wheel and the lotus family, vajra, wheel, and lotus respectively are established as foremost.465

In the introduction to his commentary on the fourteenth chapter of the Guhyasamājatatāntra, Celuka also points out that the practice of impelling the heart (snying po bskul ba: ḥṛdcodana) is immediately followed by the practice of stabbing the kīla depending on the kula.466

Ratnākaraśānti’s exposition of the practice of impelling the heart of the Buddhas employing forceful yoga obviously involves a target person (bsgrub bya: sādhyā).

3.5.2. The Enforcement practice in the Daśatattvasaṅgraha

The presentation of hāṭha is the shortest of the eight chapters in our text, and again, Kṣitigarbha draws large portions of his explanation directly from Alāṃkāra’s Daśatattva:467

During the enforcement practice, one should visualise Vajrasattva on the crown of the Buddhas. One may also visualise Sumbharāja as second [deity] on the crown of the

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465 Kusumāñjali (P fol. 336b3–4, D fol. 287b 1–2); rtse lnga pa zhes bya ba ni rdo rje rtse lnga pa’o || rtag tu zhes bya ba ni yun ring du ste ’di ni re zhiq rdo rje riggs kyi phur bu yin no || khor lo dang padma’i rigs dag gi yang rnam par bsgom par bya zhes gsungs so || rdo rje ni phur bu’i rigs kyi dbyey ba las rdo rje lcags kyu dang ’dra bar khyad par gyis te rdo rje dang ’khor lo dang padma’i rigs rnums la rdo rje dang ’khor lo dang padma mgo bor bya’o ||

466 Ratnavṛksavṛtti (P fol. 99a5, D fol. 86b7); da ni le’u bcu pa’i snying po bskul ba’i de ma thag tu ’og nas ’byung ba’i cho gas rigs dang ’brel ba’i phur bus gdab pa gsungs pa.

467 Daśatattva (P fols. P303b7–304a1, D fol. 252b1–2).
Buddhas. Alternatively, one visualises Vajradhara at the five places of the Buddhas, in the head, and in the throat, in the heart, in the navel, and in the secret center, all three together (i.e. Vajrasattva, Sumbharāja, and Vajradhara).

Where differences occur, this is mainly due to Kṣitigarbha neglecting a couple of details regarding visualisation or alternative mantras indicated by Alaṃkāra. For instance, Kṣitigarbha does not touch upon alternatives with regard to the visualisation on the crown respectively the five places of the deities acted upon by means of the kīlana procedure. As regards the instructions on haṭha in the Daśatattva and the Daśatattvasaṃgraha, the texts abide by the Guhyasamāja exegetical tradition: haṭha is set forth as a kīlana practice, whereby a distinction is drawn in terms of the kula, indicating the respective mantras for each Buddha as given in the fourteenth chapter of the Guhyasamājatantra (see table below).

As Birch conclusively demonstrates, “the word haṭha is never used in Haṭha texts to refer to violent means or forceful effort”, and Haṭhayoga “was forceful in some way other than ‘forceful effort’”. This is also true for our texts: In the Daśatattva and the Daśatattvasaṃgraha, the term haṭha is used in the sense of ‘enforcement’ or ‘compulsion’. As stated above for the Guhyasamājatantra, haṭhayoga, and haṭhasādhana aim at a relentless enforcement of siddhis.

In fact, haṭha is described in our texts as an ultimate measure, a highly efficient means to enforce accomplishment, a catalyst for the generation of siddhis by exerting pressure upon the deities. The deities are being enforced to bestow siddhi; they have no choice but to grant the desired accomplishment.

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468 For the mantra of Vighnāntakakīla, see Daśatattvasaṃgraha (fol. 41r5–41v2): "om aḥ gha gha ghātaya 2 sarvaduṣṭān phat kīlaya 2 sarvapāpān phat vajrakīla vajradharo ājñāpayati amukasya jñānasattvam kīlaya hūṃ phat |"

469 Birch (2011: 531).


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The Ten Fundamentals in the Daśatattvasaṃgraha

The texts leave no doubt that *haṭha* practice is extraordinarily effective but equally hazardous. In order to prevent reckless misuse, Kṣitigarbha explicitly emphasizes the Mahāyāna context (this can also be observed with other fundamentals that are considered as particularly efficient). It is only “for the sake of the benefit of the world”, that this extraordinary means is supposed to be applied:

And accomplishment remains in the form of the maṇḍala circle as long as *samsāra* lasts, in order to perform the goal of sentient beings.\(^\text{471}\)

Apart from a proper motivation and the full exhaustion of the potentialities of standard practice, the texts implicitly indicate further requirements for the forceful practice. Only an experienced practitioner, to the extent that he is “proficient in the yoga of the three composures” (*samādhitrayayogavān*), who is steadfast in obligations and pledges (*samayasaṃvarastho*), qualifies for *haṭha* practice.

As stated above, technically, *haṭha* is associated with the *kīlanavidhi*, although this method does not necessarily involve a material *kīla*. Actually, in our texts, there are several fundamentals where the *kīlanavidhi* comes into play, such as *bali* or *puṭodghāṭa*. However, in neither of these is a material dagger (*kīla*) used. In the *bali* rite, the guardians of the directions (*dikpālas*) are being stabbed by means of the ten *krodharājas*, each of them appearing as *kīla* personified. As will be seen below, the *kīlana* procedure described in the chapter on the ‘unlocking the protective (hemi-)sphere(s)’ (*puṭodghāṭa*) is to some extent analogous as regards the technique and the function. As this is the case with *haṭha*, the *kīlanavidhi* is carried out as a particular form of sexual yoga: The *yogin* who has generated himself as his cherished deity dark blue in colour, while being in sexual union with his consort, visualises

\(^{471}\) Daśatattvasaṃgraha (fol. 29b2): *siddhiḥ ca maṇḍalacakrākāre[...]* *nāśaṃsāram avasthānam satvārthakriyārtham*
the sexual act, the 'stabbing' of the vajra into the padma as the actual kīlana. In the puṭodghāṭa ritual, the yogin, likewise in sexual union with his consort, visualises the Buddhas themselves in the form of Vighnāntakakīlā. In both rituals, the object to which the kīlana force is directed is visualised as being located in the consort's padma: In the framework of puṭodghāṭa, it is the sampuṭa as symbolic representation of the target person's protection that is in the focus of kīlana. In the case of haṭha, the maṇḍalacakra of the yogin’s cherished deity is generated inside the consort’s lotus and subjected to kīlana performed by Yamāntakakīlā (or any other deity belonging to the five kula). In order to enforce Yamāntakakīlā to act upon the deities of his maṇḍalacakra in this way, the yogin-qua-deity has to apply a considerable amount of violence:

In just the same manner also another [emanation of] the lord of his personal [buddha family], dark blue and enraged, departs from the vajra, seizes with his left hand the neck of Yamāntakakīlā and, hammering violently with the vajra hammer placed in the right hand onto his head, to then make him nail the [maṇḍala] cakra placed in the lotus [of the consort] reciting the insulting, wrathful mantra.

The haṭhasādhana displays also a structural peculiarity in as much as the yogin, prior to the actual kīlana, draws forth the host of Buddhas twice in order to introduce them into himself:

Once again (punah), the [yogin] causes a host of Buddhas drawn forth by means of the light of the rays from [the heart of the gnosis being located] in his heart to melt by

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472 Daśatattvasaṃgraha (fol. 41a3–5):

āsyaṇa devatīpadme sampuṭena virājitam |
prakṣipya rakṣāmantrādi cintayet tadgataṁ punah || 21
hrdBījākṛṣṭasambuddhā dravībhāya vinihśtāh |
vighnāṛikilarāpeṇa tena sarvam prakīlayet || 22
means of the union with the *prajñā (prajñāyogena)* and to enter the vajra passage.\(^{473}\)

As a matter of fact, a second drawing in is somewhat unusual—as if to make sure that the *yogin* completely abandons his ordinary identity and acts as the deity. Again, this feature has a parallel in the *puṭodghāṭa*, where the *yogin* also generates himself repeatedly as the deity.

### 3.5.3. Alternative mantras

In accordance with the *kulabhedaprayoga* taught in the *Uttaratantra* 163, Ālaṃkāra and Kṣtigarbha provide alternative mantras depending on which *kula* of the *yogin*’s cherished deity belongs to. The texts suggest that the enforcement practice may be applied on behalf of any deity associated with Guhyasamāja tradition, in other words, any sādhana may eventually be performed as enforcement practice (*ḥaṭhasādhana*):

<table>
<thead>
<tr>
<th>Deities belonging to the <em>kula</em> of:</th>
<th>Mantra for the enforcement procedure (<em>ḥaṭhasādhana</em>):</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vairocana</td>
<td><em>oṃ āḥ chinda 2 hana 2 hαh 2 dīptacakraṃ vairocanavajraṃ kīlaya hūṃ phāṭ hūṃ</em>(^{474})</td>
</tr>
<tr>
<td>Amitābha (except for red Padmāntaka)</td>
<td><em>oṃ āḥ hṛīḥ bhūr bhvah(^{475}) amitābham (—or a [deity] different from him —) kīla hūṃ phāṭ hūṃ</em></td>
</tr>
<tr>
<td>“Deities having Vajrasattva on their crown”(^{476}):</td>
<td><em>oṃ āḥ vajraraṇa kaśobhyam [N.N.] vā kīlaya hūṃ phāṭ hūṃ</em></td>
</tr>
</tbody>
</table>

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\(^{473}\) Daśatattvasamgraha (fol. 29a2–3): *punah svahrdibharaṃvāṃkhraștaṃ tathāgatavṛndam prajñāyogena draśvayitvā, vajramārgena niścārya | |

\(^{474}\) The corresponding mantra in the 14th chapter of the *Guhyasamājatantra* (Matsunaga 1978: 70) is slightly different: *oṃ āḥ chinda chinda bhinda bhinda hana hana hana hana hana dhana dhana dhana dhana dhana dīptavajracakraṃ kṣum phāṭ*

\(^{475}\) Cf. *Guhyasamājatantra* 14 (Matsunaga 1987: 70): *oṃ hṛīḥ bhūr bhvah*
Moreover, Alaṅkāra also supplies the mantra for the release of the kīla that does not occur in our text:\footnote{478}

Thereafter, he releases the kīla reciting the mantra oṃ āḥ vajrotkīlaya hūṃ.

Not only does Kṣitigarbha’s presentation of the enforcement practice agree to a considerable extent with Alaṅkāra’s instructions, but there is also a striking parallelity with the corresponding fundamental in Vimalakīrti’s Daśatattva. In the latter Daśatattva treatise associated with the Hevajra cycle, the equivalent for haṭha as fundamental is ‘threatening yoga’ (bsdigs shyor: tarjanayoga). As a matter of fact, the difference seems to be mainly a terminological one. The presuppositions for the performance of the threatening yoga are actually the same as worded for haṭha in the Daśatattva/Daśatattvasāṃgraha: The method is to be carried out only then, when the ‘conventional’ practice does not bring about the desired accomplishment. Prior to applying the threatening yoga, the yogin is expected to have applied in vain ‘conventional’ practice for an extended period of time (for six months respectively 18 months); only then he may take up the offensive means of realisation. Vimalakīrti’s/Ḍombipāda’s instructions on the ‘threatening yoga’ agree to a considerable extent with the enforcement practice as described in our text up to the details of generation: The yogin who has

\footnote{476} Daśatattvasāṃgraha (fol. 30a2–3): yeśām api makuṭe vajrasattvas teṣām apy ayam eva vidhiḥ.

\footnote{477} According to Alaṅkāra, with the exception of Amṛtaṅkaṇḍali (P fol. 303b2–6, D fol. 252a7–b1).

\footnote{478} Daśatattva (P fol. 303a7, D fol. 252a4).
generated the three meditative concentrations visualises himself in the form of Akṣobhya inside a black mansion in a black maṇḍala. After carrying out minor rites such as the worship, praise, and tasting of nectar, he attracts the Buddhas by means of rays of light going out from the gnosis being in his heart, causes them to melt and installs them, via the vajra passage, inside the lotus of the consort. As far as the description of the actual kīlana procedure is concerned, however, it is not as detailed in Vimalakīrti’s/Ḍombipaḍa’s Daśatattva as it is in our text: No mention is made of a second emanation of the protagonist deity who exerts pressure upon the deity who is stabbing the kīla (in Vimalakīrti’s/Domipāda’s Daśatattva, this is Vighnāntakakīla). Vimalakīrti likewise emphasizes that the procedure has to be carried out without being attached to dualist conceptions such as the distinction of subject, object, and the activity of stabbing the kīla.\footnote{Vimalakīrti’s Daśatattva (P fols. 147b7–148a6, D fol. 265a1–7), Ḍombipaḍa’s Daśatattva (P fols. 45b5–46a5, D fols. 40b3–41a2): da ni bsdigs pa’i [ViD, ViP, DoD, sdig pa’i DoP] <rab tu> [om. DoD, DoP] sbyor ba brjod par bya ste | rnal ’byor pa’i sems <las> [om. DoP] bsgom pa cung zhig brtan par gyur cing mthshan ma cung zhig rnyed par gyur pas zla ba drag gi bar du bsgom par bya’o || de lta [DoD, ViD, ltar ViP, DoP] na yang gal te ma grub na | de’i tsho rang gi ’dod pa’i lha nyid kyi rnal ’byor sngon du ’gro ba can gyi ji skad brjod pa’i cho gas [ViD, ViP, cho ga DoD,DoP] dam tshig la sogs pa sngon du ’gro bas zla ba bco brygad bsgom par bya’o || de lta na yang gal te grub par ma gyur <to zhe> [om. ViD, ViP] na || de’i tsho thun mthshams <rnams> [om. ViD, ViP] su ni bsdigs pa’i sbyor ba brtsam par bya ste | de la rim pa ni ’di <dag> [om. DoD, DoP] yin no || mi bskyod pa’i sbyor ba dang ldan pa’i rnal ’byor pa ting nge ’dzin gsam dang ldan pas [ViD, ViP, pa DoD, DoP] | dkyil khor nag pos yongs su bskor ba | gzhal yas khang <spyan> [om. DoD, ViP, DoP] nag por [DoD, DoP, pos ViD, ViP] bsgurbs pa [DoP, bsgurbs la ViD, ViP, gyur par DoD] bsgom mo || de’i ’og tu mchod pa dang bsdod pa dang bdad rtsi myang ba byas nas | ye shes sens dpa’i thugs ka’i sa bon gyi ’od zer gys de bzhin gshogs pa’i ’khor lo <spyan> [om. DoP] drangs te | pa dma’i dkyil ’khor du lhung bar gyur pa’i me’i dkyil ’khor gys yongs su bskor ba ’jigs shing skrag la [DoD, pa ViD, ViP] | rab tu ’dar bar gyur par [DoD, pa ViD, ViP, DoP] blas la | de’i sa bon gyi [DoD, ViD, ViP, gys DoP] ’od zer gys de bzhin gshogs pa’i tshogs shes rab chags pas zhu bar gyur pa | rdo rje’i lam nas byung ba yongs su gyur pas [ViD, ViP, gyur pa las DoD, DoP]}

3.6. The ritual Offering of Food (bali)

The chapter on ḍhaṭṭha provides instructions on a ritual procedure that is by definition supposed to be applied under clearly specified exceptional circumstances. With bali, Kṣitigarbha sets forth a fundamental that belongs to the regular duties of an ācārya. The sheer bulk of literature on this subject; accounts for the importance of bali in tantric Buddhist ritual. In the rGyud-'grel section of bsTan-'gyur, there are numerous texts on this subject, mostly titled balividhi and related to a particular tradition. There are also several texts on the balividhi available in the original Sanskrit, several of which are not included in bsTan-'gyur. As regards the Paṇḍit’s potential sources, the bali chapter again displays clear parallels with Alamkāra’s Daśatattva and shows obvious congruences with other works belonging to Kṣitigarbha’s professed exegetical school, such as the Mañjuvajramukhyaśākhyāna and Vaidyapāda’s Mahābalividhi.  

In many instances, Alamkāra is more explicit about iconographical details than the Paṇḍit. In the given context, however, Alamkāra refers but briefly to the visualisation of the guardians of the directions, indicating that each has to be generated “in his own form and each in the respective direction” (P fols. 293b5–295a7, D fols. 245a2–246a6). Rather untypically, Kṣitigarbha on his part lays stress upon iconographical issues, supplying a detailed description of the dikpālas, possibly following the specifications given in Vaidyapāda’s Mahābalividhi (P fols. 90b2–91a4, D fol. 76a3–b4) where the sequence of the deities as well as colour and distinctive hand-held attributes largely comply:

bṛgya byin ser po spyon stong pa

rdzogs pa'i zhes bya ba spyan stong pa
The Ten Fundamentals in the Daśatattvasaṃgraha

glang chen rab tu bṛtān pa la ||
chibs pa shar gyis stegs dbus ||
dgug bya g.yon mkha’ lding la ||
zhon pa’i khyab ’jug nag po ste ||
g.yas pa rtse gsum ’khor lo ’dzin ||
g.yon du dang dang nor bu ’dzin ||
de steng dgug bya shar lho yi ||
stegs steng ra zhon me lha yi ||
ral pa’i dbu rgyan dmar mdoṅ can ||
skyabs sbyin phren ’dzin g.yon du ni ||
dhyug pa gu ndhe ’dzin pa dgug ||
de bzhin lho yi stegs steng du ||
dgug bya ma he la zhon pa ||
gshin rje nag po brkyang bskum tshul ||
rgyan ’bar phyag na dhyug pa dang ||
sdigs mdzub ’dzin pa gnas par bya ||
lho nub stegs steng la dgug pa ||
mi rol zhon brkyang bskum tshul ||
gcer bu mche gtsigs skra bzhin gnag ||
bden bral gri dang ka pa la ’dzin ||
nub kyi stegs bu’i steng dgug pa ||
mkha’ ’gro lto ’phye zhon pa yi ||
chu lha dkar po klu zhags ’dzin ||
klu mgo bdun pa zhab lku gcig ||
de bzhin nub bynag steng dgug pa ||
dgo ba ser zhon rlung lha ljang ||
phyag gnis rlung gi gos ’dzin cing ||
nam mkha’i khams su brkyang pa’o ||
byang gi stegs bu la dgug pa ||
mi zhon gnod sbyin ser po ste ||
Daśatattvasaṃgraha of Kṣitigarbha

bi dza pu ra sa bon gang ||
neu le btsir nas 'dzin pa'o ||
de steng byi ba la zhon pa ||
log 'dren dpon po glang chen mgo ||
dkar po la phug phreng ba dang ||
mdar bsres dbyug 'dzin dgug pa'o ||
byang shar stegs bu la dgug pa ||
glang la zhon pa'i dbang phyug dkar ||
ral can rus pa'i phreng ba can ||
kha tvām rnge'u chung 'dzin pa'o ||
brgya byin dbang ldan bar dgug pa ||
gra dbang shing rta la zhon pa ||
nyid ma dmar po zer bcas pa ||
dbang ldan bar dgug pa 'dzin ||
phyug mtshan pad ma dmar po 'dzin ||
de g.yon aut pala gnas pa ||
zla ba dkar po la gnas pa ||
phreng ba 'dzin pa' khor dang bcas ||
bkug nas de ru gnas pa'o ||
d nyid dbus su de steng dgug ||
dang pa zhon pa tshangs pa che ||
thung du zhul bzhī tshangs skud can ||
tshon po phreng ba dbyug pa 'dzin ||
ku dang cig shos gnyis par steng ||
shing rta la zhon thags zangs gnag ||
dgug bya ral gri 'dzin pa'o ||
tha min tshogs dang bcas pa'o ||
de yi g.yon du de steng du ||
pad ma la bzhugs dgug bya ba ||
sa yi lha mo ser mo yi ||
The Ten Fundamentals in the Daśatattvasaṅgraha

In contrast to the preceding fundamental, which represents an independent ritual in its own right, bali\(^{481}\)—though it might occasionally also be performed independently—is performed at the outset (occasionally also at the close) of a sādhanā or ritual procedure such as consecration\(^{482}\) in order to create conducive conditions for practice and to prevent impairment by obstructive forces. To summarize, the bali rite is supposed to bring about pacification (śānti) and protection (rakṣā):

> According to the method described here or in other [manuscripts], one offers the bali in the beginning and the end in order to appease obstructors.\(^{483}\)

Apart from this śāntika aspect, the beneficiaries of bali are also expected to take action with regard to pauṣṭika concerns such as long life and wealth, that is, welfare in its physical and economical aspects:

> Then, as far as obstacles and impediments, all human and non-human evil subjects and the worst of those (sār-vaduṣṭapraduṣṭa) are concerned, who take away my riches and jewels, wealth and grain, full lifespan, youth and health—crush them, petrify them, destroy them for the sake of growth of my riches and jewels, wealth and grain, full lifespan, youth and health. Bestow peace and protection in

\[ bum pa 'dzin pa bsam par bya || \]

\(^{481}\) As regards the etymology of bali, it is doubtful: Grassmann and Mayrhofer (s.v. bali) conjecture a relation with the root bhṛ-. See also MWSED and PED s.v. bali.

\(^{482}\) Wessel-Mevisser’s observation (2001: 4) that “regarding the contexts in which an invocation of the directions and their overlords is crucial, the sphere of royal power and royal consecration has been prominent from the earliest times onwards”, might be of a certain relevance for our purposes in view of the analogies of the tantric consecration with royal consecration ceremonies.

\(^{483}\) Vajrāvalī 48.1.1 (Mori 2009: 493): atroktavidhiṣu kāryāntareṣu vādāv ante ca vighnopāśāntaye baliṃ dadyāti |
order to increase bliss and great bliss for me and those who are with me up to the sphere of enlightenment hūṃ.⁴⁸⁴

Likewise, in Sumatisimha’s Balimālikā, a text containing a series of bali mantras addressed to various divinities, the performance of the bali rite is recommended as an unfailing method to succeed with all classes of activities.⁴⁸⁵

In the samayapaṭala of the Saṃvarodayatantra, there is a brief description of an ācārya performing a bali offering on behalf of a donor (dānapati) prior to taking action in accordance with the latter’s intended purpose. This passage illustrates nicely the function of bali as a subsidiary rite meant to promote the successful performance of the main ritual to follow:

The officiant arranges the bali, embellished with banner and parasol, to then perform worship to honour the deities. For the sake of success (siddhihetutah), he prognosticates (prcchet) the respective activity [according to the classification such as] pacification or prosperity. [Depending on] what the respective expedient activity (yathā yathābhikarma) might be, he takes action accordingly.⁴⁸⁶

Just as this is the case for other fundamentals such as the two pratyaṅgirā, the bali ritual is already attested not only in Vedic

⁴⁸⁴ yāvad ābodhimandaparyantam: Note that this is tautological, in that yāvad, the prefix ā- and paryantam express roughly the same thing.

⁴⁸⁵ śāntikapauṣṭikaḥ yac ca vaśyābhicārukaṃ tathā | 
    balyupahāramaḥreṇa sādhyaṃ nātra samśayaḥ ||

balyupahāra° B = NGMCP, ba<lyu>prakāhārā° A = Cambridge add. 1697, fol. 2r2.

    ācāryo balim ākalpya dhvajacchartreṇa śobhitam | 
    pūjayed devatārādhya dānapater manasepsitam || 19
    śāntim puṣṭim yathākarma prcchet siddhihetutah | 
    yathā yathābhikarma syāt tathā karmam anuṣṭhayet || 20
The Ten Fundamentals in the Daśatattvasaṃgraha

literature, but also in the Brāhmaṇas, Upaniṣads, and sūtra literature, and has since then been an integral component of religious life that has been adapted to the requirements of the respective spiritual tradition.⁴⁸⁷ Pāli sources evidence the early Buddhist reception of contemporary ritual customs and thus shed some light upon the religio-historical context of that time.⁴⁸⁸ There are two major fields of application attested for this term, however, there seems to be a certain analogy in function: In its profane meaning, the term bali is used in the sense of tribute to the king such as taxes, in the spiritual context it denotes an offering to deities or other non-human beings such as bhūtas, nāgas, yaksas and various classes of devas, namely devatās such as the dikpālas, that are supposed to influence certain areas of human life. The sacrificial act associated with these offerings is referred to as bali-karma, balidāna or baliharaṇa, and the particular mode of performing it as balividhi. In the framework of tantric Buddhist rituals, the deities of the respective maṇḍala are also occasionally benefitting from the ritual (this is e.g. the case in the sāmājikabali-vidhi in the Vajrāvalī; in the Daśatattvasaṃgraha however, the inclusion of the maṇḍaleyas is not mentioned, at least not explicitly).

A more immediate source for the integration of bali into the repertory of tantric Buddhist rituals is its reception in Śaiva and Vaiṣṇava tantric traditions.⁴⁸⁹ Thus, to speak with Sanderson again, the bali rite is definitely “non-Buddhist in origin”. Moreover, the buddhification of its function is thoroughly enacted as sort of a ritual reminiscence of the Maheśvara subjugation

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⁴⁸⁷ See e.g. Wessels-Mevissen (2001: 11): “In some passages of the Śrauta-, the Gṛhya- and the Dharmaśūtras […] bali offerings to the guardians of the directions are prescribed. This popular rite was executed in the private sphere of the household and basically served the worship of deities in connection with particular loci in the house.”

⁴⁸⁸ A useful discussion of pertinent Pāli sources is to be found EOB, s.v. bali.

⁴⁸⁹ English provides a couple of relevant Śaiva and Vaiṣṇava sources as indicated by Sanderson (English 2002: 206, particularly p. 489, fn. 486).
episode.\textsuperscript{490} In fact, the pertinent passage in the \textit{Sarvatathāgata-tattvasaṃgraha}\textsuperscript{491} appears to function as a template for the depiction of \textit{bali} in \textit{Guhyasamājatantra} related texts. Indeed, in the Jñānapāda exegetical school, as accounted for by relevant literature such as Vaidyapāda’s \textit{Mahābalividhi}, Almaṅkāra’s \textit{Daśatattva} and likewise the \textit{Daśatattvasaṃgraha}, the adaptation to the Buddhist context forms an integral part of the ritual as such. The transformation of the worldly protectors into deities loyal to the \textit{Guhyasamājamaṇḍala} becomes the very focus of the \textit{bali} ritual that involves \textit{kīlana} as the method of choice:

One visualises thus all guardians of the directions located above, below, in the cardinal and the intermediate directions, accompanied by hosts of [deities belonging to their] retinue, and nails them in the above order.\textsuperscript{13}

One emanates from the seed syllable in one’s heart the ten excellent wrathful ones of the protection circle, having below the navel the form of a \textit{kīla}, above [the navel] having

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\textsuperscript{490} In \textit{Yogīmanohara ad Pañcakrama} 8–17 (Jiang & Tomabechi 1996: 11–13; see also Boord 2002: 46–54), there is a similar description—though in the context of protection of the site (\textit{sthānaraksā})—of the \textit{dikpālas} being stabbed by the ten \textit{krodhas}: however, the \textit{kīlana} does not seem to aim at a transformation into \textit{sāmājika} deities. The correlation of \textit{krodhas} and \textit{dikpālas} matches that in the \textit{Daśatattvasaṃgraha}, apart from the fact that there is only one \textit{dikpāla} for each direction. The yogin performing the \textit{kīlana} rite generates himself as dark blue Amṛtakana having the form of a spike below the navel (\textit{Piṇḍikramasādhana} 11–12):

\begin{verbatim}
vajrāṃrṇatamahārājaṃ vajrākīlāṃ vibhāvayet | nilotpaladalāśyāmaṃ jvālāmālākula-prabham || 11
nābhidesādadhobhāgaṃ śilakāraṃ vibhāvayet | urdhvam krodhākṛtim caiva trimukhākārasondhubhujam || 12
\end{verbatim}

\textsuperscript{491} The subjugation of Mahēśvara and his retinue in the \textit{Trilokyavijaya-mahāmaṇḍalaśvādhibhivistara}, see Chandra (1987: 56–60).
their own form (ūrdhvaṃ svarūpadhārīṇaḥ)\textsuperscript{492}. One should make the emanated wrathful deities and further [wrathful emanations from these] nail the guardians of the directions.

Thus, in the Daśatattvasaṃgraha and related texts, the significance of the term bali goes beyond a propitiatory oblation or food offering. In the above texts, the concept of bali is consistent in terms of the goal, namely assuring the worldly protectors’ compliance. The method, however, has been sublimated. To judge from Vaidyapāda’s Mahābalividhi, the Daśatattva, and the Daśatattvasaṃgraha, the actual oblation following the kīlanavidhi obviously plays but a subordinated role. Moreover, according to the Daśatattvasaṃgraha, it is explicitly acceptable to carry out the oblation mentally in case of non-availability of substantial offerings.

The sāmājikabalividhi as depicted in the Vajrāvalī matches the description in our text to a considerable extent, however, the dikpālas’ transformation is not brought about by means of a kīlana procedure, but is visualised instantaneously (jhaṭīti) “immediately after they have entered into clear light” (prabhāsvarapraveśānantaṃ):

Thereafter, the [yogi] in the form of Vajradhara [located] in the maṇḍala produced either in stages—employing the method of condensed sequence or the method of the four phases—or instantaneously, worships by means of [desirable exterior objects such as] perfume, all Buddhas in front of him starting with the presiding deity. Then he sings praise by means of [the verses starting with the stanza ad-

\textsuperscript{492} As noted in the apparatus of the edited text, the text does not necessarily have to be emended here: ārdhvasvarūpadhārīṇaḥ could be translated as “having their own upper form”.

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dressed to] Akṣobhyavajra\textsuperscript{493} to then draw forth the \textit{mandala} situated inside the palace located in the nave of the ten-spoked wheel of protection the wrathful deities [generated] through rays from the seed syllable in one’s heart, the [\textit{dikpālas}] starting with Indra [and their] retinues, the nāgas and all sentient beings. One contemplates instantaneously the [\textit{dikpālas}] starting with Indra immediately upon entering into the radiance having the form of \textit{sāmājika} deities in union with their consort.\textsuperscript{494}

It is obvious that the Jñānapāda tradition attaches great importance to the fact that these deities are addressed in their capacity as \textit{sāmājika} deities. This becomes obvious from Alaṁkāra’s wording, too:

\begin{verbatim}
\begin{verbatim}
akṣobhyavajra mahājñāna vajradhātu mahābudha |
trimaṇḍala trivajrāgra ghośavajra namo 'stu te || 95
vairocana mahāsuddha vajraśānta mahārate |
prakṛtiprabhāsvarāgrāgya dveśavajra namo 'stu te || 96
ratnarakṣasūmayābhyaṣṭa khavajrākāśa nirmala |
vābhāvajasuddha nirlepa kāyavajra namo 'stu te || 97
vajrāmita mahārāja nirvikalpa khavajradhṛk |
raγaγapāramitāprāptā bhaśavajra namo 'stu te || 98
amoghavajra sambuddha sarvāśāparipūraka |
śuddhasvabhāvānandhabhūta vajrasattva namo 'stu te || 99
\end{verbatim}
\end{verbatim}
\end{verbatim}

\textsuperscript{493} For these stanzas, see above fn. 932. This refers to the stanzas given in \textit{Samantabhadranāmasādhana} (P fol. 39a4–7, D fol. 33b1–2) and \textit{Maṇḍala-vidhi} 95–99 (A fol. 9a1–2, B fol.6b3–6, ed. Bahulkar 11.8–17):

\begin{verbatim}
\begin{verbatim}
akṣobhyavajra mahājñāna vajradhātu mahābudha |
trimaṇḍala trivajrāgra ghośavajra namo 'stu te || 95
vairocana mahāsuddha vajraśānta mahārate |
prakṛtiprabhāsvarāgrāgya dveśavajra namo 'stu te || 96
ratnarakṣasūmayābhyaṣṭa khavajrākāśa nirmala |
vābhāvajasuddha nirlepa kāyavajra namo 'stu te || 97
vajrāmita mahārāja nirvikalpa khavajradhṛk |
raγaγapāramitāprāptā bhaśavajra namo 'stu te || 98
amoghavajra sambuddha sarvāśāparipūraka |
śuddhasvabhāvānandhabhūta vajrasattva namo 'stu te || 99
\end{verbatim}
\end{verbatim}
\end{verbatim}

\textsuperscript{494} \textit{Vajrāvalī} (Mori 2009: ii, 495) \textit{tadanu} piṇḍikramavidhinā caturṇaśāparipūraka vā kramaṇa jhaṭtī vā vajradharaṭṭakah purataḥ sugandhādinā kṛtamanḍale \textit{s}vamanḍaleśādisarvatathāgaṭatādīnām sampūryākṣobhyavajrātyādibhī śutvā svabṛdhiyamayaḥkhaṇaḥ sakrodhanāśārāraktacakranābhishtikatāgārāntah-śthamaṇḍalaṃ indraṇīn saparivārān nāgān sarvasattvāṁ cākṛgyendrādīn jhaṭṭī prabhāsvaraṇpravesāṇantarāṃ saprajñasāmājika devatārūpān viceṁtya

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Immediately after the stabbing of the kīla, [the dikpālas] transform into sāmājika deities.\textsuperscript{495}

According to Vaidyapāda, the transformation procedure is supposed to involve purification:

[Applying the stages of practice] starting with quasi-realisation, [the yogi] should generate [the deities] having six arms [and in union with] their consorts, to then purify them through the blessing of the adorable Guhyasamāja tradition.\textsuperscript{496}

This accounts for a remarkably conservative view compared with other tantric Buddhist texts, wherein the potential recipients of bālī do not have to undergo the transformation process by means of kīlana in order to be acknowledged as worthy recipients. The agent of the kīlana procedure is described as a “yogi who possesses the wisdom of the sameness of [subject, object, and the action] of nailing” (kīlakādisamatājñānayoginā). The presence of non-dual awareness is also emphasized by Vaidyapāda:

Having recited these mantras, [the yogi] nails them successively with zeal, aware of the sameness of the obscured [concepts] of the object, subject, and the action of stabbing the kīla.\textsuperscript{497}

\textsuperscript{495} Daśatattva (P fol. 295b8, D fol. 245b3): de ltar phur bu btab pa’i rjes thogs la gsang ba ’dus pa’i lha’i rnam par gyur to ||

\textsuperscript{496} Mahābalividhi (P fol. 93a2–3, D fol. 78a6–7):
\begin{verbatim}
   zhal gsum phyag drug rig mar ldan ||
   yang dag bskyed nas nyer sgrub sogs ||
   yid ’ong gsang ba ’dus pa yi ||
   gzung gis byin brlabs sbyang bar bya ||
\end{verbatim}

\textsuperscript{497} Mahābalividhi (P fol. 91b2–3, D fol. 77a2):
\begin{verbatim}
   sngags de dag ni brjod byas nas ||
   gdab bya ’dehs byed btab pa rnam ||
\end{verbatim}

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Following up their ‘rebirth’, they receive a name in accordance with the new identity as sāmājika deities (vajraṇāma).

<table>
<thead>
<tr>
<th>Guardian Deity</th>
<th>Sāmājika Form</th>
<th>Direction</th>
<th>Related krodha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indra [and Viṣṇu]</td>
<td>Vajrāyuḍha [and Māyāvajra]</td>
<td>east</td>
<td>Yamāntaka</td>
</tr>
<tr>
<td>Agni</td>
<td>Vajrānaṇa (Daśatattvasaṃgraha: Vajrāgni)</td>
<td>southeast</td>
<td>Ṭakkirāja</td>
</tr>
<tr>
<td>Yama</td>
<td>Vajramuṣala</td>
<td>south</td>
<td>Prajāantaka</td>
</tr>
<tr>
<td>Naiṛṭi</td>
<td>Vajrāṇala</td>
<td>southwest</td>
<td>Nīladaṇḍa</td>
</tr>
<tr>
<td>Varuṇa</td>
<td>Nāgavajra</td>
<td>west</td>
<td>Padmāntaka</td>
</tr>
<tr>
<td>Vāyu</td>
<td>Vajrāṇila</td>
<td>northwest</td>
<td>Mahābala</td>
</tr>
<tr>
<td>Kubera [and Ganeśa]</td>
<td>Vajrabhairava [and Vajraśaṇḍa]</td>
<td>north</td>
<td>Vighnāntaka</td>
</tr>
<tr>
<td>Īśāna</td>
<td>Vajrakrodha</td>
<td>northeast</td>
<td>Acala</td>
</tr>
<tr>
<td>Brahmī [and sun (arka) and moon (candra)]</td>
<td>Maunavajra [and Vajrakuṇḍalin and Vajraprabha]</td>
<td>zenith</td>
<td>Uṣṇiṣacakraśavartin</td>
</tr>
<tr>
<td>[Prthvī and Vemacitrin]</td>
<td>[Prthvī and Vemacitrin]</td>
<td>nadir</td>
<td>Sumbha</td>
</tr>
</tbody>
</table>

Table 11. Sāmājika deities

As shown in the above table, the list of dikpālas given in our text is in line with the constellation established as canonical in the Hindu tradition, apart from the guardian deities indicated for the nadir (Prthvī and Vemacitrin instead of Ananta), and the double
grib pa nyam nyid shes pa yis || brtsal phyir rim bzhin phur pas gdag ||
The Ten Fundamentals in the Daśatattvasaṅgraha

... attribution for east, north, and zenith. (Names of deities who do not belong to this ‘canonical group’ are given in square brackets.) While the early Vedic scriptures indicate a constellation of four or five guardians of the directions, late Vedic sources, and particularly, Atharvaveda conceptions already point towards the constellation of eight guardians (aṣṭadikpāla), occasionally supplemented by the overlords for nadir and zenith. Wessels-Mevissen (2001: 113) indicates a passage in the Matsyapurāṇa (260.65-261.23) as literary evidence for the full-fledged conception of the aṣṭadikpāla that includes all relevant iconographical details. One of the earliest pieces of literary evidence for the inclusion of the intermediate directions and thus the constellation of 10 dīkṣṭa occurs, remarkably, in the framework of prescriptions of balidāna.

The mantras indicated in the Balimālikā account for an extensive and heterogeneous group of potential bali recipients: Non-human beings of various classes as well as devatās of different ranking, from subordinated deities such as local guardians up to deities who belong to the tantric Buddhist pantheon such as the ten krodhas, deities responsible for welfare and abundance (Jambhala, Vāsudharā), deities appealed to for pacification such as Ugratārā, Vajra-varāhī, Mahākāla, Vajraśṛṅkhalā, Mahāpratyāṅgirā, the Pañcarakṣā, etc.)

In the context of the Guhyasamājatantra ritual tradition as evidenced in the Daśatattva/Daśatattvasaṅgraha and the Vajrāvalī, the dīkṣṭa are at the very heart of the offering ritual, although they experience a transformation as regards their identity and function. In the context of the Guhyasamājā tradition, they have been functionally superseded by the ten krodhas, who are in charge of protective tasks immediately associated with the

498 For the “canonical group” of dīkṣṭa, see Wessels-Mevissen (2001:1).
Daśatattvasaṃgraha of Kṣitigarbha

manḍala and thus with soteriological concerns (the analogy of the ten-spoked wheel with the ten directions is obvious). Nevertheless, the dikpālas still have a prominent function in the context of tantric Buddhist ritual; they have not been replaced by the krodhas, but rather experience a transformation.

In the description of the Śāmājikabalividhi in the Vajrāvalī, the actual bali offering is preceded by the ritual of tasting nectar, amṛtāsvādana or amṛtasādhana; this frequently recurring preliminary\(^{501}\) is referred to but in passing by Kṣitigarbha, saying that the yogi optionally “generates [the food offerings] preceded by water for the face, etc. in the form of nectar”, without giving details on how this transformation is to be brought about.

The occurrence of bali in Pali sources mirrors the reception of contemporaneous rituals by early Buddhists, and the relative frequency of references displays the importance of this rite within the religious practice of the time.\(^{502}\) Nevertheless, there is some scriptural evidence that the bali offering was approved of (at least by implication) as a legitimate means to bring about prosperity and protection. In Suttanipāta 222-223, the bhūtas regularly favoured with bali offerings, are solicited for protection.\(^{503}\)

\(^{501}\) Cf. e.g. English (2002: 208–9).

\(^{502}\) Anguttara Nikāya 1.45 provides a five-fold classification (pañcabali), however, this classification seems to be an attempt by Buddhists to systematise the practice of their non-Buddhist contemporaries. See EOB, s.v. bali, PED, s.v. bali.

\(^{503}\) Sutta-Nipāta (Cūlavagga, Ratanasuttaṃ):

\[
\begin{align*}
yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe & \\
sabbeva bhūtā suomanā bhavantu aho pi sakkacca suvantu bhāsitam & 222 \\
tasmā hi bhūtā nisāmetha sabbe mettaṃ karotha mānusiyā pajāya & \\
divā ca ratto ca haranti ye baliṃ tasmā hi ne rakkatha appamattā & 223.
\end{align*}
\]

Cf. PED, s.v. bali.
The beings assembled at this place (idha), those who belong to earth (bhummāni), as well as those in the celestial realms (antalikkhe),

may precisely all these beings be noble-minded (sumanā), and may they listen to [my] words with due respect (sakkacca). 222

Therefore, you beings, listen, show friendliness towards mankind,
those who bring bali day and night, therefore protect them untiringly (appamattā). 223

Still, in these verses, there is no soteriological function attributed to these bhūtas, neither is the bali offering regarded as soteriologically relevant. Remarkably, this is not basically different from what we find in the tantric Buddhist sources. In fact, the desired result as worded in the above-quoted mantra from Daśatattvasamgraha and the Vajrāvalī respectively—increase of wealth, long life, youth, and health—cannot be regarded as immediately soteriological either, although the expression yāvad ābodhimaṇḍaparyantam accounts for spiritual concerns. Still, as a subsidiary rite, the balividhi is an integral part of tantric Buddhist practice in that it fosters the successful performance of a particular ritual or sādhaṇa, and as such, it is of paramount importance for the Yogi. The actual soteriological impact is worded in the so-called sārvabhautikabalimantra, recurring in Buddhist balividhi texts to be recited over the oblations in order to recollect the paramārtha aspect of the act of offering and its components:

Kānha provides a brief terminological explanation in Yogaratnamālā ad Hevajratantra 1.2.1 (Snellgrove 1959: ii, 111): īndrādayaḥ saparivārāḥ sarvabhūtāḥ te devatā syeti sārvabhautikāḥ baliḥ pūjopahāraḥ tadartham mantras tathoktaḥ | “The [deities] starting with Indra and [the beings] that belong to the retinue, are [referred to as] all beings. That of which these are the deities, is “[dedicated] to all beings”. Bali, the obligation(s) for worship. The mantra that has this as object (tadartham) is denoted accordingly (tathoktaḥ).” Cf. also Pāṇini 4.2.24 sāsya devatā.

For evidence, see respective fn. of the translation.
A most interesting perspective is worded by Advayavajra, also known as Maitreyanātha, Maitrīpa or Maitrīgupta and renowned as a siddha, who draws upon the sārvabhautikabalimāṇtra in the framework of his exposition of the term amanāsikāra, “non-mentation” (Isaacson/Sferra) or “mental disengagement” (Klaus-Dieter Mathes) as one of his basic tenets. According to Maitrīpa, the mantra is meant to illustrate precisely the same as the term amanāsikāra does, provided it is being understood as a madhyapadalopī samāsaḥ skipping pradhāna (as a synonym of mukha) as middle word. Maitrīpa reasons that the prefix a is privative in a most comprehensive sense, namely the negation of the state of being arisen (utpanna) of any potential focus of mental engagement, manasikāra. Thus, the syllable a is “of foremost importance” (akāra mukham).

[The compound] not focusing the mind [actually means focusing the mind upon] the priority of the syllable a. (Rationale: [Not focusing the mind (amanasikāraḥ)] is a com-

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507 Professor Isaacson draw my attention to the fact that, in madhyapadalopī compounds, the skipped middle word is quite frequently the pradhāna (oral communication october 29, 2011).

508 akāra pradhāna manasikāraḥ [M; ‘amanasikāraḥ AICSB]; śākapārthivavat madhyapadalopī samāsaḥ, tena yāvān manasikāraḥ sarvāḥ [M; sarvam AICSB] anutpādātmaka [M; “ātmakam AICSB] ity arthaḥ. kva nirṛṣṭaṃ bhagavatānutpādakāraḥ kāra iti. tathā yathoktam ca Hevajra mantrapājale “akāra mukham sarvadharmāṇam adyanutpannattvād” ity ādi. asyārthaḥ: sarvadharmāṇam adyanutpannattvād akāro mukhaḥ pradhānaṃ iti. akāra ity anutpannalaksanayogah.

pound that skips the middle term (madhyapadaloḍī samāsah) [in that it is a short form for apradhānamana-

nasikārah, focusing the mind upon the syllable a as priority] 509, like with vegetable king (sākapārthiva) [as a short form for sākabhōjipārthiva, vegetable eating king]. In this way, any focusing of the mind whatsoever (yāvān) has the nature of non-arising, this is the [final] sense (ity arthah).

On some occasion (kva) 510, the Blessed One taught: The syllable a is the creator of non-arising. And as it has been said in the chapter on mantras in the Hevajratantra: The syllable a is foremost, because all existents are unarisen from the beginning. Its meaning [is as follows]: Since all existents are unarisen from the beginning, the syllable a is foremost, is the priority. The syllable a [stands for] the connection with the characteristic of being non-arisen.

Our text is not too explicit as regards the function of the sārvabhautikabalimantra; still, there is a brief indication suggesting a propitiatory effect:

Then he performs worship by means of Rūpavajrā and the other [goddesses], emanated from the [respective] seed syllable in the heart. He sings praise [reciting] the stanzas (gāthābhīḥ stutvā) starting with [the stanza addressed to] Akṣobhya to then perceive [that] they are satisfied [and] request forbearance by means of this [formula]:

509 For a sound study of the term amanaskāra, an edition of the Tibetan translation of Maitrīpa’s Amanaskārādhāra see Mathes 2009. According to Glenn Wallis, Maitrīpa’s respectively Advayavajra’s exposition of the term amanaskāra is set on “a combination of grammatical and doctrinal grounds” (Wallis 2003: 11, fn. 26): “In short, Advayavajra argues that the initial “a” (akāra) in amanaskāra is to be construed not as a negative prefix (nañarthaka), as appears to be the case, but as the seed (bijā) of nairātmya, anātman, and asvabhāva. Understanding amanaskāra as “non-attentiveness” would be erroneous according to Advayavajra. The proper meaning is in fact in perfect accord with the premier doctrine of the Buddha: thorough attention (manaskāra) to the nonsubstantiality (a) of phenomena.”

510 With some probability, kva is corrupt and needs to be emended.
3.7. The Two Repellants (pratyāṅgire)

3.7.1. Terminological Considerations

The fundamentals that have been discussed in the previous chapters form a sort of basic repertory of qualifications of an officiant of the higher tantras. The skills described in this section, however, are rather specialised indeed, although they must be regarded as integral elements of spiritual and sorcerous practice in India. The application of defensive strategies and protective procedures to respond to potential sorcerous aggression are supposed to be as ancient as the rituals of sorcery and witchcraft themselves. Our text displays—albeit discreetly—an effort to provide a soteriological basis for the rather pragmatical matter of counter-sorcery. With the paradigm of the four magical activities, the rituals of repelling sorcerous aggression are classified as appeasing activity:512

Then peace arises. And indeed all acts [pertaining to the four classes of activity] are inherent in appeasing activity because appeasing [activity] pacifies by nature all adverse effects.513

511 Daśatattvasamgraha (fol. 35b3–4). The equivalent passage in Tib. reads dga’’zhing mgu nas mgon par gsol btub nas bzod pa gsol te | sngags ’dis gshigs su gsol bar bya ste | (see respective fn. of the translation).

512 Daśatattvasamgraha (fol. 38a5–6): tataḥ śāntir bhavati. śāntike karmāṇi ca sarvāṇy eva karmāṇy antarbhavanti, anabhimaṭatasvardoṣaśamanāṭ-makatvāc chāntikasya ||

513 The parallel passage in the Daśatattva seems to support my emendation to locative (P fol. 291b1–2, D fol. 243a3–4): de de nas zhi bar ‘gyur ba ni zhi ba’i las yin la las thams cad ni ’di nang du ’dus pa yin te | mgon par ’dod pa ma yin pa’i nyes pa thams cad zhi bar byed pa’i phyir zhi ba’i bsrang ba’o || A close parallel appears in the Āmnāyamaṇḍari: gzhan yang zhi ba’i
In all daśatattva texts considered in this study, the two repellants are treated as a twin category, occupying two distinct fundamentals, a fact that might account for the relative importance attested to retaliatory practices.

Again, a comprehensive study of the development of Pratyāṅgirā/pratyāṅgirā is beyond the scope of this chapter. Nevertheless, I shall attempt to sketch some pertinent aspects with regard to pratyaṅgirā as a technical term denoting rituals meant to prevent outside interference employing spells, etc. It should be explicitly emphasized, however, that this subject matter warrants further consideration.

Rituals of counter-sorcery can be traced back to the Atharvaveda, where retaliatory practice is occasionally referred to as pratyaṅgirasam or pratyaṅgiratva. Padoux (1986-92: 66) defines pratyaṅgira or pratyaṅgiratva as a ritual technique that enables a

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las su las rab 'byam thams cad 'dus par gsungs te | zhi ba ni mngon par mi 'dod pa'i skyon thams cad zhi bar byed pa'i bdag nyid can gyi phyir ro ||

The term zhi ba'i brsung ba appears to refer to the twofold distinction of “protection of pacifying” and “protection of averting”, cf. Beyer (1973: 280).

514 The distinction in the Daśatattvasamgraha between bhāvapratyaṅgirā and lekhyapratyaṅgirā can be traced back to Atharvavedic sources, where we find vidyās supposed to return foreign spells (paravidyāṇivāriṇī). In the Paippalāḍiṣṭakarmapaddhati, there is the description of the visualisation (dhyāna) of Pratyāṅgirā as a deity, as well as instructions for the fabrication of a pratyaṅgirāyantram, “the yantra of Pratyāṅgirā, which “merely by focusing upon it, makes foreign manipulation ineffective” (Paippalāḍiṣṭakarmapaddhati e-text p. 95: atha pratyaṅgirāyantram asmābhīr abhidhiyate | yasya dhāraṇamātreṇa parakarmanarthaṃ). In the intermediate colophon, the latter rite is referred to as paravidyāṇivaraṇa-yantravidhiḥ (Sanderson 2007: 215). See also Hidas (2012: 241, particularly fn. 253).

515 It has to be noted, however, that in the Vajraḥṛdayālaṃkāratantra, things are put slightly differently: The circle of protection is not given as distinct category besides the Two Repellants. As will be shown below, the visualisation described as bhāvyapratyaṅgirā corresponds to the generation of the circle of protection; what actually distinguishes it from the latter is the mantra to be recited.
Daśatattvasaṅgraha of Kṣitigarbha

śādhaka “to oppose those who try to counteract the action of his mantra or to make it turn against him” (Padoux). Sanderson\textsuperscript{516} refers to the goddess Pratyāṅgirā as a “tantric personification of Atharvavedic counter-sorcery (pratyaṅgirasam)\textsuperscript{517}”. In the Paippalādiśaṭkarmapaddhati, a text that belongs to the Paippala school of transmission of the Atharvaveda, Pratyāṅgirā is summoned in her function as a “goddess warding off foreign manipulation” (devī pratyāṅgirā nāmnī parakarmanivārīnī)\textsuperscript{518}. Her name indicates her Atharvavedic etymological roots in terms of the connection with Āṅgiras, the name of a rṣi, while the prefix prati- gives evidence with regard to the adversative nature of this connection: She is directed against the latter as a personification of witchcraft in its widest sense.\textsuperscript{519} In the context of Buddhist tantrism, pratyāṅgirā as a technical term designates specific protective procedures or methods of protection\textsuperscript{520}, above all those

\textsuperscript{516} For a detailed examination of the presence of Atharvavedic elements in the tantric tradition see Sanderson 2007.

\textsuperscript{517} See Sanderson (2007: 213, fn. 46).

\textsuperscript{518} Griffiths e-text P 68 (I am grateful to Arlo Griffiths who kindly provided his unpublished e-text of the Paippalādiśaṭkarmapaddhati, based on Paṇḍā 2003.

\textsuperscript{519} Bahulkar (2004: 20) considers the relation between Āṅgiras and Pratyāṅgiras as relevant to the function of Pratyāṅgirā, quoting Rgvidhāna 4.6.4: yam āṅgirasakalpais tu tadvido ‘bhcaraṇi saḥ | pratyāṅgirasakalpena sarvāms tān pratibādhate || “The man over whom the experts cast a charm by means of rituals taught by Āṅgiras, wards them off by practice of the Pratyāṅgirasa or defensive rituals.” (Translation Bahulkar). In his discussion of a—potentially apocryphal—hymn to Pratyāṅgirā belonging to the Paippalāda tradition, Bahulkar refers to the Atharvavedic classification of this hymn as one of the kṛtyāpratiharanāṇī (“hymns that repel sorceries or kṛyās”). Bahulkar. He observes that the title of these hymns, as in the case of Pratyāṅgirā, have “the word prati-, prefixed to a number of words”, indicating as further example for this etymological observation pratisara (Bahulkar 2004: 15). Her name is also occasionally rendered as “the [goddess] whose speech is turned westwards”, cf. IDIR s.vv. Pratyāṅgirā/ Mahāpratyāṅgirā.

\textsuperscript{520} Cf. e.g. the brief classification of texts provided in Rahasyādipikā ad Vasantatilaka 9.6 (mantrānāṃ caiva tantrānāṃ śāstrānāṃ bāhyarūpiṇān |
meant to repel sorcerous aggression. However, there is also evidence for the application of pratyaṅgirā rituals to the prevention of snake bites. The Kurukullākalpa describes such a ritual, to be performed at a fixed point of time, by consuming the roots of a particular plant (pratyaṅgirāmūlāni):\textsuperscript{521}

[...] on the fifth day of the waxing moon [dedicated to] Pratyaṅgirā, he should drink (pātavyāni) the pratyaṅgirā roots together with mild or alternatively with clarified butter from a silver cup. Then he should rinse the silver cup and give it to the monk. For one year, he will not be endangered by snakes. If owing to the unwholesome karma of a particular snake, it bites, then it will die (but the person who has performed this ritual will stay alive). Accomplishment [arises] by means of the mantra [recited] seven [times].

There is indeed a bulk of manuscripts dedicated to Pratyaṅgirā, of both Buddhist and non-Buddhist origin, most of them brief texts containing dhāraṇīs, yantras, stotras, pūjās, etc. The titles of some of these works evidence her close relationship with other deities such as Siddhilakṣmī\textsuperscript{522} or Bhadrakālī.\textsuperscript{523} In the Niruttaratantra, a

\textit{etāny eva svarūpāni nānyad anyo 'sti kiñcana} || Samdhong and Dwivedi 1990: 73), where pratyaṅgirā (presumably the respective meditation ritual) is mentioned as a particular kind of wheel of protection: śāntaraudrobhayasvabhāvānā mantrānām pratyaṅgirādīnām ca rakṣācakrānām bāhyaśāstrānām ca prāguktavidyāsthānānām etāny eva varṇāni kāranatām prayānti | (Samdhong and Dwivedi 1990: 73).

\textsuperscript{521} Kurukulākalpa 5.44: [...] pratyaṅgirāpañcamāṃ pratyaṅgirāmūlāni rajatapātre kṣīrēṇa sarpiṣṭāthā vā pātavyāni taṃ rajatapātraṃ prakṣānya bhūkṣave dadyāt varṣāṃ yāvat | sarpebhīyo bhīto na bhavati tasyaiva sarpaṣyāśubhakarmanā yadi daṁsati tudā mṛitye | saptābhimantrenā siddhiḥ ||

\textsuperscript{522} Cf. e.g. Pratyaṅgirā[siddhilakṣmī]yantrā, NGMCP reel no. H 234/10; Siddhilakṣmīpratyaṅgirāmahāmāyāyastotra NGMCP reel no. E 1819/2; Sarvatathāgatastotras(a)pratyaṅgirāmahāvidyārajñī NGMCP reel no. E 1050/20. Cf. also Sanderson (2007: 295).

Saiva tantra that focuses upon the worship of Dakṣiṇakāli. Pratyāṅgirā is counted among the goddesses belonging to the Kālīkula—in contrast to the Śrīkula—besides Kāli, Tārā, Raktakāli, Bhuvaṇeśvarī, Mahiṣamārīṇī, Triputā, Tvaritā, and Durgā.  

The Paippalādiṣṭakarmapaddhati gives an impressive example of the visualisation of the goddess in Atharvavedic sources, describing her as having two thousand arms, wielding powerfully as many weapons, enraged and glancing with three thousand eyes, riding on one hundred thousand lions, in order to ward off sorcerous aggression. She is ready for action with her great body and appeases the three worlds.

Apart from the above mentioned non-canonical sources, there are, in the sDe dge bsTan-'gyur, three short works titled Mahāpratyāṅgirā (D 3257) and Mahāpratyāṅgirāsādhana respectively (D 3382, 3591). In the Sādhanamālā, we have a very concise work on the visualisation of the goddess, the Mahāpratyāṅgirāsādhana, describing her as follows:

She is black, has one face and six arms. On the right side, she holds a sword, a hook, and the wish-granting gesture. On the left, she has a red lotus, a trident, and one hand at the heart in the threatening gesture holding a lasso. Her seed syllable is hūṃ, and she has Akṣobhya on the crown as the head of the family. She is endowed with all ornaments, a beautiful appearance, and youth.

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525 dhyānam— kṛṣṇāḥ kṛṣṇavasānaḥ (em., vasanāḥ ms.) sahasramukha-bhīṣanāṃ | dvisahsre bhuve tūccaih tāvataastrāṇi vibhratīṃ | tribhiḥ sahastrair nayanair ikṣamānāṃ prakopanāṃ | simhalakṣam samāruhya parakarmani vṛttaye | samudyāṭāṃ mahākāyāṃ praśamanāṃ jagatrayam | sthitāṃ vicintayed etāṃ paravidyānivārinīṃ |  
526 Sādhanamālā (Bhattacharya 1968: 402): mahāpratyāṅgirā kṛṣṇā ṣādbhujakamukhā khadgānkuśavaraṇadaksīṇahastā raktapadmātriśūla-
In Buddhist tantrism, she is to be found in the vicinity of a group of goddesses referred to as the five (great) protectresses (pañcarakṣā or mahāpañcarakṣā). While Pratyaṅgirā has been described as divine personification of counter-sorcery as a ritual discipline, the pañcarakṣā goddesses are conceived of as deifications of individual protective mantras or vidyās respectively, and of amulets.\(^{527}\) As regards the presumably most prominent among the latter, Mahāpratisarā\(^{528}\), she is the “deification of pratisara, a counter-sorcerous formula” (Bühnemann 2000: 34, cf. Sen 1965).

Apart from the relationship with the Pañcarakṣā, there is also textual evidence for alternative modes of relating Pratyāṅgirā with deities of the tantric Buddhist pantheon. An interesting example is the dhāraṇī given in the section on Pratyāṅgirā in ṚOMBī’s and Vimalakīrtī’s treatises.\(^{529}\) Moreover, in the 27th chapter of the Āmnīyamaṇjarī, where Abhayākaraṇaṅa relates the 62 deities of the Saṃvaratāntra, Pratyāṅgirā is associated with Mahābalā.\(^{530}\)

To summarize, we have to distinguish Pratyāṅgirā as the name of a female deity, and pratyāṅgīra as the corresponding technical term

\[hrdaya\text{asthasapāśatarjanīyukta\text{vāmahastā} haṃ-\text{bījā} aksobhyamuktu\text{ā} sarvāla\text{ṅ}kāvatī rūpayauvanasampannā]\]

\(^{527}\) Cf. IDIR s.v. mahārakṣā.

\(^{528}\) Hidas (2010) has published an edition and English translation of the Mahāpratisarāvidyāvidhī, a manual for drawing an amulet of Mahāpratisarā, on the basis of a Sanskrit manuscript recently identified by Péter-Dániel Szántó. See also IDIR s.v. Mahāpratisarā.

\(^{529}\) In the mantra given in ṚOMBī’s and Vimalakīrtī’s explanation of the bhāvyapratyaṅgirā (see fn. 396 below), we find an alternative constellation of five deities that does not correspond to the pañcarakṣā. Besides Pratyāṅgirā, the yogin addresses the four popular dhāraṇīs Sitātapati, Vimala, Saṃkara, Uṣniṣacakravartin. Drawing the lekhyapratyaṅgirā according to ṚOMBī-pāda’s (P fol. 45a7–8, D fol. 40a5) and Vimalakīrtīs (D fol. 264b4) instructions, precisely the same mantra has to be written along the felly: ‘khor lo’i mu khyud [D; ViD; ma ‘khyud P] | la sngags ‘di bri bar bya’o [D, ViD, ste P].

\(^{530}\) See Tanaka (2009: 61).
denoting techniques of counter witchcraft. Remarkably, our text uses the personal name of the goddess as technical term in the latter sense, without referring to the goddess. Provisionally, we may distinguish three stages. The use of the term *pratyaṅgīra* (with various endings as mentioned above) (1) for rituals of counter-sorcery or counter-witchcraft precedes the deification of this ritual power as the goddess Pratyāṅgīrā (2). Though Pratyāṅgīrā as a goddess also occurs in Buddhist sources, in the *Daśatattva iDaśatattvasaṃgraha*, the name of the goddess is used as technical term (*pratyaṅgīrā*) (3) in the original sense of returning sorcerous aggression, while no reference is made to the deity as such.

### 3.7.2. The Repellant to be visualised (*bhāvyapratyaṅgīrā*)

The focus of meditation in this ritual is the wheel of protection set forth as the first fundamental, where it is treated as a preliminary stage to create a protected environment for the sādhana. In the context of *bhāvyapratyaṅgīrā*, however, it functions as a ritual in its own right, being supported by the recitation of a mantra supposed to return the effects of sorcerous aggression to the originator. This formula, the zealous repetition of which is considered highly effective, actually matches Padoux’s above-mentioned definition of *pratyaṅgīrā*.\(^\text{531}\)

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\(^{531}\) *Daśatattvasaṃgraha* (fol. 36a3–36b2): *oṃ āḥ uṣṇiṣacakravartin sarvavanaṃkālokottarāṇī mantratantrayantraprayogādīni mama ķeṣe yena kenaicī kṛtānī tāṇi sarvāṇi chinda 2 bhinda 2 kuru 2 pharu 2 dāha 2 paca 2 kampaya 2 vidhvamsaya 2 ṣatasaahasradhā vicūrṇaya 2 uṣṇiṣacakravartin bhrūṃ 3 hūṃ 3 triṃśrātri divasasya ca paṭhitena yaḥ kaścid yogino ’pakāraṃ cintayati tasmin eva tat sarvāṃ patañjī bhāvyapratyaṅgīrā. The parallel passage in Dombī’s (P fols. 44b8–45a2, D fol. 39b5–7) and Vimalakīrti’s (P fol. 147a2–4, D fol. 264a6–7) presentation of the *bhāvyapratyaṅgīrā* indicates a different mantra and recommends seven—instead of three—repetitions during night time (while daytime practice is not mentioned): *na ma sa ma nta bu ddhā nām | na ma sa ma nta dha rmā nām | na ma sa ma nta saṃ ghā nām | oṃ si tā ta pā tre oṃ bi ma la oṃ shām ka ra | oṃ pra tyāṃ gi ra oṃ ba džra u śṇī sa ta sa kṛa ba rī | sa rba ya ntra ma ntra |
The Ten Fundamentals in the Daśatattvasaṅgahra

oṁ aḥ Uṣṇīṣacakravarśini, cut cut, split split, act act, burst burst, kill kill, burn burn, boil boil, shake shake, destroy destroy, grind grind into 100,000 fragments all mundane and supramundane methods of mantra, tantra, yantra, etc. directed at me by whomsoever, Uṣṇīṣacakravarśini, bhrūṃ bhrūṃ bhrūṃ hūṃ hūṃ hūṃ.

Through this, recited thrice by night and by day, all of that [evil the illwisher has in mind] will fall to the one who wishes harm upon the yogin. This is the repellant to be visualised (bhāvyaprataṅgirā).

3.7.3. The Repellant to be drawn (lekhyaprataṅgirā)

This category provides sort of manufacturing instructions for the fabrication of a protection amulet in three stages: The drawing of the yantra, the making of the amulet, and the consecration ceremony (pratiṣṭhā). The use of amulets as support for retaliatory rites goes back to Atharvaveda practice. Apart from its protective function, the lekhyaprataṅgirā does not have much in common with the preceding category: Here it is not the wheel of the ten fierce kings that counteracts sorcerous aggression, but rather a simplified drawing of the 19 deities’ maṇḍala as described in the chapter on cakra, supplemented by a specific countersorcerous

This mantra also supports the assumption that Ṛmbī’s and Vimalakīrti’s Daśatattva rely upon the Dākinīvajraṇījāraṇatānta, where it occurs in the end of chapter iv. In the Bāmulālikā, a collection of bali mantras, this mantra is referred to as Uṣṇīṣacakravarśībālinatānta. Among the numerous deities made appeal to in this text are Mahāprataṅgirā and Mahāpratīsārā; see also introduction on bali.

532 This mantra is originally given in the Mukhāgama (D fol. 20a6).
mantra. Although the discussion of the lekhyapratyaṅgirā in the Daśatattvasaṃgraha and the Daśatattva seems to agree to a considerable extent, there are some interesting minor differences. Alaṃkāra introduces his explanation of the lekhyapratyaṅgirā by means of a quotation of a—not yet identified—source. Possibly, he relied upon the brief description of the production of a protective amulet given in the 17th chapter of the Guhyasamājatantra:

\[
\text{om hūlū hūlū tiṣṭha tiṣṭha bandha bandha hana hana daha-daha amṛte hūṃ phat svāhā |}
\]

On birch bark or other [kinds of suitable materials], he creates a wheel in which the [the deity] Karmavajra has been established (pratiṣṭhita), with a syllable ha situated in its centre. Then he writes the name [of the target person] in the centre. 69

He should always establish\(^{533}\) it surrounded by the elements of the syllables of the mantra, for this is the origin of the abode of the triple secret of all mantras. 70\(^{534}\)

The beginning of verse 69 would match Alaṃkāra’s quotation, however, the latter refers to two wheels (cakradvayam: ’khor lo gnyis pa), while the above verse mentions one wheel only.\(^{535}\) The

\(^{533}\) sthāpayet, here short for pratiṣṭhāpayet.

\(^{534}\) Guhyasamājatantra 17.69–70 (Matsunaga 1978: 108): \textit{om hūlū hūlū tiṣṭha tiṣṭha bandha bandha hana hana daha-daha amṛte hūṃ phat svāhā |}

\textit{bhūrjapatrādiṣu cakram karmavajrapratiṣṭhitam |}

\textit{hakāramadhyagataṁ kṛtvā nāmamadhye (emend to nāma madhye ?) samālikhet || 69}

\textit{mantrākṣarapadaṁ samyag maṇḍitam sthāpayet sadā |}

\textit{eṣo hi sarvamantrāṇāṁ triguhālayasambhavaḥ || 70}

\(^{535}\) Pradīpoddyotanaṭikā ad Guhyasamājatantra 17.69 (Chakravarti 1984: 221) likewise proceeds from a single wheel having eight spokes, placed in the knot of an universal vajra: \textit{bhūrjapatrādiṣu cakram āṣṭārāṁ karmavajrapratiṣṭhitam viśvavajraṇavaraṇakṣiṣṭitam ālikhya phaṭkāramadhyagataṁ kṛtveti cakramābhigataṁ phaṭkāram ālikhya tanmadhye rakṣyanāma samālikhet ||} The term cakradvayam occurs frequently in the descriptions
mantra given in the *Guhyasamājatantra* passage agrees with that indicated in Alamkāra’s description (and likewise that in the *Daśatattvasaṃgraha*).\(^{536}\) In the parallel passage in Kṣitigarbha text, this quotation is missing, and no reference is made to a second text being commented upon. In the chapter on jāpa, we could already observe a similar occurrence: While Alamkāra identifies a quotation as authored by Jñānapāda, the same verse is quoted silently by Kṣitigarbha.

The meaning of the [sentence] “he should draw the two wheels on silk or other [suitable materials]”, is as follows: […]\(^{537}\)

Observations of this kind are conducive to the assumption that it is Kṣitigarbha who draws from Alamkāra, and—at least—not the

given in the fourth paṭala of the *Krṣṇayamāritantra*, that could be taken as sort of a manual for the production of yantras, e.g. 4.12c (see fn. 1101) and iv.18 (Samdhong & Dwivedi 1992: 24):

\begin{quote}
  \textit{cakradvayam samālikhya hokāreṇa vidarbhayet}

  \textit{kālādirahite yantre śarāvadyasampute}
\end{quote}

The verse referred to by Alamkāra seems to represent sort of a stereotyped instruction for the manufacture of a particular kind amulet, for a close parallel; see e.g. *Samvarodayatantra* 10.15cd (Tsuda 1974: 107):

\begin{quote}
  \textit{karpate bhūrjapatre vā dvayacakran tu samālikhet}
\end{quote}

“He should describe two concentric circles on a scrap of cloth or on a leaf of birch bark.”

(Translation Tsuda 1974: 275). The term *cakradvayam* occurs also in *Samvarodayatantra* 10.20 (Tsuda 1974: 108), where the two wheels are drawn in order to produce an amulet that seems to be destined for purposes of sorcerous interference (abhicāra): śmaśānacelake rajasvalākarpate vā lāksārasasamanvitam | cakradvayam abhilikhyā jaḥ hrīṃkāreṇa vidarbhayet || “Having painted with the juice of lākṣā- grass two concentric circles on a rag (found in a) graveyard or on a rag stained with menstrual fluid, he should add the characters Jaḥ and Hrīṃ (to it).” (Translation Tsuda 1974: 276).

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\(^{536}\) *Daśatattva* (P fol. 290b6–7, D fol. 242b3–4).

\(^{537}\) *Daśatattva* (P fol. 290b2, D fol. 242a7).
other way round (though the latter alternative cannot be completely excluded). The instructions of how to proceed with the yantra to make it an amulet fit to be worn at the arm or around the neck, comply to a considerable extent in both texts, still the procedure remains somewhat obscure:538

He rolls up this [vidyā/yantra] in eight layers or so [depending on the purpose] (aṣṭaśaṅcādāją) around a tube (su-varṇādinalikām) [made of the appropriate material] such as gold, dyes the protecting formula (vidyā) with red lac, and consecrates it.539

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538 In the parallel passage in Đambipāda’s (P fol. 45b1–2, D fol. 40a6–7) and Vimalakīrti’s (P fol. 147b3–4, D fol. 264b5–6) Daśatattva, there are no instructions on how to proceed with the yantra, however, it is stated that it is to be attached to the upper arm in order to be in a position to destroy the effects of all hostile mantras etc., and to be prevented from being subjugated by the three realms: bṛṣṇa [DoP, ViD, ViP; hdać bṛṣṇa DoD] ba’i sbyor ba’i dis ‘khrul ‘khor dang sngags la sogs pa ’jig [DoD, DoP; ’jigs ViP; l.n. ViD] par byed pa yin te | bṛṣṇa [DoP, ViP; sṛṇa DoD, ViD] ba’i ’khor lo byas pa dpung pa la btags [D; P; par gdags ViD] na [D; P; par bya’o || ViD] kḥams gsam pos zil gyis gnon [DoD; non DoP, ViP; ViD] par mi ’gyur ro || For the manufacturing procedure; see also Beyer (1988: 284ff).

539 Daśatattvasaṃgraha (fol. 37b1): tad aṣṭaśaṅcādājum suvarṇādinalikām veṣṭayitvā lākṣāṅgulādībhīr vidyām kārayītām pratiṣṭhāpayet. An emendation to aṣṭaśaṅcādājum suvarṇādinalikām has been considered but discarded again due to evidence supporting the reading of the ms. Vimalaprabhā ad Kālacakratantra 3.22 on the creation of yantras proves quite revelatory with regard to the initially somewhat cryptic term suvarṇādinalikām (Samdhong et al. 1994: ii,20): According to this passage, the material of the tube depends on the class of activity to be performed, whereby a golden tube should be used for subduing activity: śāntipuṣṭyoh raupyanalikāvidyāyā madhye sthāpyā, māraṇe mānuṣādinalikā, uccāṣane kākāṣṭhinalikā, vaśye suvarṇanalikā, ākṛṣṭau tāmranalikā, mohane lohanalikā, stambhāte rūtāṅkalikā iti niyamah | “For [the purpose of] pacifying and prospering, a tube made of silver should be placed in the center of the protective formula (rīg pa: vidyā). For [the purpose of] killing, a tube made of human bone, for expelling [obstacles] a tube made of bone of a crow, for subduing a golden tube, for summoning, a copper tube, for deluding, an iron tube and for [the purpose of] paralyzing, a tube made of brass.”
Comparing Alamkāra’s explanation\(^{540}\), we observe that, unlike in the Daśatattvasaṅgraha passage, the term dkris (perfect of dkri ba as Tibetan equivalent for the root veṣṭ\(^{541}\) occurs twice—a fact that either indicates that the procedure described in both texts is different, or the wrapping round of a thread is taken for granted by Kṣitigarbha:

The [material used for the yantra] starting with [a piece of] silk, is wound in eight layers around a tube [placed] in the center with a thread wrapped round. [Then] it is covered with lac dye, consecrated and then placed at the arm or [around] the neck.

We can observe that the first dkris that seems to refer to the winding up of the yantra has an equivalent in the

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\(^{540}\) Daśatattva (P fol. 291a1, D fol. 242b5).

\(^{541}\) For the use of this word in the context of the fabrication of an amulet cf. e.g. Samvarodayatantra 10.4ab (Tsuda 1974: 106): likhed gopitaṃ karma sūkla-sūṭreṇa veṣṭayet ] and 16cd (Tsuda 1974: 108) raktasūtraṇa veṣṭayitvā raka-puspenārcayet. The Jāyākhysamhitā, a Hindu work on the duties of the sādhaka, contains extensive instructions on the production of yantras and amulets several of which appear to come close to the description in our text, cf. Rastelli (2000: 350): “If employed as an amulet the leaf, birch bark, or rag on which the mantra is written is sometimes bound with thread or covered with metal and worn around one’s neck, on the head, the left or right arm, or on one’s clothes.” Rastelli’s explanation (2000: 350) of how to proceed with amulets consisting of yantras might be revealing for our purposes: “Like the amulets without a yantra, these amulets are in most cases bound with thread or wax (madana) and put in a small case (puṭa, sampuṭa) made of gold, copper, or the three metals gold, silver, and copper.” In this context, derivatives of the root veṣṭ- are used most frequently, referring either to the binding of the of the yantra by means of a thread, its covering with a metal or the like, or its depositing in some sort of container, because it is supposed to be worn by the client all the time. Rastelli (2000: 387, fns. 298 and 303) supplies the following examples: “bound with a yellow thread”, Jāyākhysamhitā 30.94c; “covered with gold” (suvera-veṣṭīta), Jāyākhysamhitā 27.55c; “covered with the three metals gold, silver, and copper” (trilohavesṭīta); seven wrappings, Jāyākhysamhitā 29.52ab; a five-coloured thread, a golden case Jāyākhysamhitā 172d–173b.
Daśatattvasaṃgraha passage, while Kṣitigarbha does not mention that a thread has to be wrapped around (srad bus dkris te).

Following the physical production, the officiant has to consecrate the yantra in order to ensure its full efficacy. The actual presence of the target person does not seem to be absolutely required for the ritual since it is performed by visualization. The alternatives indicated by Alamkāra—and thus by Kṣitigarbha—for the consecration (pratiṣṭhā)\(^{542}\) appear to depend on the presence of the target person respectively on the availability of a physical consort:

He visualises that the body of the [target person] is suffused with nectar flowing forth from the garland of Vairocana’s emanation mantra (‘byin pa’i sngags: utsargamantra), [and] meditates that the [target person] is consecrated by means of a consecration with nectar from white coloured vases, [bestowed] by hosts of white coloured deities arising on the heads of rays of light. [The officiant visualises that the target person is consecrated] either with bodhicitta arising from the sexual union (yang dag par sbyor ba: samyoga), or by means of [the divine pair] melting and then entering into [the target person’s] self [who is thus] freed from all evils.\(^{543}\) [During the visualisation,] he recites the mantra again and again.\(^{544}\)

3.8. Unlocking the Protective (Hemi-)Sphere(s) (puṭodghāṭa)

The order of the fundamentals in the Daśatattvasamgraha reflects the increasing specificity of the rituals. In fact, the ritual of

\(^{542}\) For exemplary descriptions of the manufacture and consecration of various kinds of amulets, mainly focusing upon Tārā as central deity; see Beyer (1973: 284 ff).

\(^{543}\) To judge from the Tibetan translation, Kṣitigarbha’s exposition of the pratiṣṭhā visualisation complies literally with the respective passage in the Daśatattva (P fol. 291a2–7, D fols. 242b5–243a3).

\(^{544}\) Daśatattva (P fol. 291a6–8, D fol. 243a1–2).
unlocking the protective sphere has to be regarded as *ultima ratio* for the tantric master when all other options for action are exhausted. The last chapters gave a vivid impression of the broad range of qualifications expected from an ācārya of the higher tantras. The officiant is expected to be versed in standard fields of competence such as the generation of the maṇḍala following the Jñānapāda school, the bali offering, and the bestowal of the two consecrations (sekau). Moreover, his mastery of the enforcement practice (ḥaṭha) and the two repellants (pratyaṅgire) places him in the position to respond to conditions that are not conducive, even obstructive to the attainment of siddhi. This final chapter completes the set of ten fundamentals with an extraordinary challenge for the officiant: He has to take action with regard to a person—with some probability a sādhaka himself—who has committed one of the cardinal transgressions as defined in the Mahāyāna and Vajrayāna respectively and is thus supposed to inevitably go to hell. The theatric presentation of the puṭodghāṭa takes account of the extraordinary nature of the rite in as much as it clearly deviates from the literary style of the remaining chapters: The first fundamental is composed in verse, while the following six chapters are written in prose with verse insertions of varying extent. Lethal intervention in order to stop such a person from harming others and, in the long run, himself, is not restricted to tantric Buddhism and is found even in the Mahāyāna. In the Upāyakauśalyasūtra, the Bodhisattva is reported to have killed a would-be murderer in order to prevent him from causing the death of 500 merchants and thus charge himself with unwholesome karman.\(^{545}\)

\(^{545}\) It was the Bodhisattva’s supernatural knowledge that enabled him to foresee the potential criminal’s way of acting. The end of this chapter in the Daśatattvasamgraha as well as in the Daśatattva might also be interpreted in the sense of supernatural knowledge (mngon par shes pa: abhijñā) as a means to legitimate fierce intervention (mngon par spyod pa: abhicāra).

\[
\text{kariṣyamāṇakarmatvaṃ jñāyate yadi niścitam |}
\]
\[
tadvirodho 'py acintyatvāj jñā<yate>karmaṇo yataḥ ||
\]
Even though *puṭodghāṭa* is a far standard procedure, it still has to be regarded as a generally acknowledged field of competence. This assumption is supported by the occurrence of terminological equivalents (in Vimalakīrti’s/Ḍombipāda’s text it is referred to as *bheda* (in the given context a terminological equivalent for *udghāṭa*, ‘opening’ or ‘unlocking’) in all the lists of secret ten fundamentals (*guhyadaśatattva*) taken into consideration in this study. Moreover, it has to be regarded as a rather ancient ritual, for an *abhicāra* ritual bearing this name is already referred to in early scriptural sources such as the *Guhyasamājatantra*, commented upon in some detail in the *Pradīpodyotanatārikā* (see below).

### 3.8.1. Terminological Considerations

The scope of meaning defined by Skorupski (1996: 192) in the introductory remarks to his partial edition and translation of the *Sampuṣṭatantra* (that is regarded as explanatory tantra related to the *Hevajratantra*) are also pertinent for the purposes of the *sampuṭodghāṭa* ritual:

The term *sampuṭa* in its general sense means a hemispherically shaped dish or a hollow space between two dishes placed together. In the Tibetan versions of this tantra and the commentaries, the term *sampuṭa* is translated either as *yang dag par sbyor ba* or as *kha sbyor*. Tentatively, these two Tibetan translations could be respectively rendered as “perfect union” and “mystic embrace”.

On a more abstract level, the term *sampuṭa* designates two complementary entities that are essentially united with each other and the separation of which equals the destruction of the whole

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The parallel passage in the *Daśatattva* (P fol. 293b3, D fol. 245a1) is very close: “The Blessed One gives his permission to perform acts of fierce intervention to those who know for sure [the transgressive deed that is about to committed] by means of supernatural knowledge.”

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The rather multivalent basic meaning of the Sanskrit term saṃpuṭa and its Tibetan equivalents allows its application in a wide range of contexts. In order to illustrate this observation, a few examples for the use of this term in the tantric context shall be indicated in the following. However, this semantic range can be reduced to a “limited meaning” that gives rise to “a whole range of complex interpretations all of which basically assert that it symbolises the non-dual union of wisdom (prajñā) and means (upāya), and other similar tantric pairs.”

a) saṃpuṭāṅjalī: First of all, the term saṃpuṭa is used to describe a particular hand gesture (mudrā: phyag rgya) where the hands are folded, while the palms do not touch each other, rather forming sort of a bowl:

\[
\text{tadparinatam ātmanam lokeśvararūpaṃ sarvvālaṅkāra-bhūṣitaṃ śuklavāraṃ caturhujam vāmataḥ padma-dharam, dakṣinato aksasūradharam aparābhīyāṃ hastābhīyāṃ hṛdi saṃpuṭāṅjaḷiṣthitaṃ dhyaṇāt.}
\]

b) Occasionally, saṃpuṭa seems to be taken as a synonym of yuganaddha as this seems to be the case in the following explanation of mKhas-grub-rje:

Tantra of Effect. This is the rank of Vajradhara, which is the supreme attainment. The terminology ‘pair combined

546 This—admittedly provisional—definition is supported by Martin Boord’s translation of the term sampuṭodghāṭa as “tearing apart the conjoined seeds” (Boord 2002: 29).

547 The polyvalence of the term, in conjunction with the lack of textual evidence, gives rise to misinterpretations: In his translation of the passage on Tsong-kha-pa’s explanation of the Daśatattva as listed in the Vajra-hṛdayālaṃkāratantra, Sparham translates kha sbyor ’byed ba (sampuṭodghāṭa) as "the ritual of separating those who are kissing" (Sparham: 1999: 43).


549 Sādhanamālā 6, Ṣaḍaṅgarālokeśvarasādhanam (Bhattacharya 1968: 27).


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beyond learning’ (aśaikṣayuganaddha) and ‘rank possessing the seven members of the sampūta’ has the same meaning.

e) A rather current usage in tantric texts is sampūtayoga as technical term for sexual yoga, literally ‘embrace yoga’, as in the following description given in the Raktayamārisādhanam:\textsuperscript{551}

\begin{quote}
prajñā tu madavīhlā galadaṃśuṅkā dvibhujaikamukhī bhagavatā saha sampūtayogenaṃvasthitā
\end{quote}

Occasionally, in this usage, it also occurs as an adjective, as witnessed by the following verse from the Hevajrasekaprakriyā:\textsuperscript{552}

\begin{quote}
tvaṃ me śāsta mahāviṇa māmakī saha sampūta.
\end{quote}

A variant of this verse is to be found in Samvarodayatantra 18.12:\textsuperscript{553}

\begin{flushleft}
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\end{flushleft}

\textsuperscript{551} Sādhanamālā 270 (Bhattacharya 1968: 532).

\textsuperscript{552} A variant of this verse occurs in Maṇḍalavidhi 189 (A fol. 11a3, B fol. 11b2–3, ed. Bahulkar 21.1–2):

\begin{quote}
tvaṃ me śāsta mahārata

icchāmy aham mahānātha mahābodhinayam drēham |
\end{quote}

\textsuperscript{pāda} b is missing in the mss., however, it is preserved in Tib.:

\begin{quote}
dga’ chen khyod bdag ston pa pas ||
slob dpon khyod ni dgongs su gsol ||
byang chub chen po’i tshul brtan pa ||
mgon po chen po bdag ’tshal lo ||
\end{quote}

According to Professor Isaacson, the version as given here with pāda a is supposed to be the older one; it is also attested in Sarvadurgatiparīśodhanatantra 284, Maṇḍalopāyika fol. 10r4. Cf. Isaacson, Notes on the Hevajrasekaprakriyā, HO 4, April 28th, 2006. Iain Sinclair assumes that the verse including pāda b—that also occurs in the Vajraśekharatantra—goes back to the early Yogatantras since it is quoted in Ānandagarbha’s Tatvālokākārī. He also drew my attention to the fact that *Rahulaśrīmitra’s Sekapakrīyā (D 1818, fol. 234b1) gives the version mentioning Māmakī (e-mail communication January 3rd, 2018).

\textsuperscript{553} Samvarodayatantra 18.12 (Tsuda 1974):
You, my teacher, great hero, who is in sexual union with the best of yoginis,
great protector, I desire the stable teaching of great awakening.

According to Isaacson (2006), *sampuṭa* is used in the context of this formula as an adjective denoting “in sexual union with”, and “virtually synonymous with *samāpanna*”. Isaacson also points to the fact that the usage as an adjective with this meaning is not recorded in the dictionaries of Monier-Williams, Apte and Edgerton, although it is well attested in the yoginītantras, such as e.g. *Hevajratantra* 2.10cd:554

ratidvandvasāmāpannam nairātya saha sampuṭam.

*sampuṭa* in the sense of sexual intercourse is also listed among the seven constituents as specified by the ācārya Vāgīśvarakīrti (a contemporary of Ratanakaraśānti) in his *Saptāṅga*.555 In the *Sekanirdeśapañjikā*, Rāmapāla briefly explains the seven constituents commenting on *Sekanirdeśa* verse 2.556

With regard to this, the seven constituents are: Enjoyment, because of experience; Union, because of coming together [in sexual union]; Great Bliss, because of having the nature of pleasure; Devoid of own-nature, because of absence of [anything] constructed, Full of Compassion, because of the fulfilling of the aims of sentient beings, by the force of the penetration of previous vows, by means of the Sambhogakāya and so on [i.e. and the Nirmāṇakāyas]; Uninter-

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555 D 1888.
556 Sekanirdeśapañjikā ad Sekanirdeśa verse 2, translation Isaacson and Sferra 2014, 270. See also Lessing and Waman 1968: 267.
ruptured, because of the absence of [any] interval within it; Without cessation (nirnirodha), because the continuing stream [of liberated awareness] is not cut off.

d) Another field in which sampuṭa is applied as a technical term associated with tantric practice is the construction of mantras. Generally speaking, sampuṭa denotes one of the modes of proceeding with a mantra to make it match the requirements of a given situation. Shaman Hatley observes that “most commonly, sampuṭa refers to the framing of a mantra with syllables in its beginning and end, e.g. ḫūṃ... svāḥa”. In the more specific case of rituals involving a target person, sampuṭa refers to a technique that relates the mantra technically with the person it is supposed to act upon or the effect it is supposed to bring about. Padoux defines the term as the name (or designation) of the person whom, or with the action which, the mantra is aimed at, that is on who it is to act or which it is to effect: the nāma, abhidheya or sādhya.

David Gray explains sampuṭa as a technique of “mantric enveloping” resulting in mantras having the form of (near) palindromes. Gray’s explanation is based on Jayabhadra’s

557 Shaman Hatley (Hatley 2007: 380, fn. 191) refers to a definition quoted by the Kashmiri author Kṣemarāja (in his commentary ad Netratantra 8.11) without identification of the source: mantraṃ ādau likhed vidvān abhidheyaṃ atah param | mantraṃ asya likhet pascāt sampuṭam parikīrtitam (“A wise man should write a mantra in the beginning, the substantive matter [abhidheya] afterwards, and should write a mantra at the end; this is known as sampuṭa”; translation Shaman Hatley).

558 These eleven ways of interlocking the mantra with nāma, abhidheya or sādhya, as listed in the Śaiva Netratantra, are discussed in Padoux 1986, 66pp., proceeding from the definitions given in Kṣemarāja’s Uddyota (vol. 2, pp. 77–9).

Enveloping through the state of being enveloped means: through the procedure of pointing out the analysis of mantras, and so forth, [the mantra,] om, and so forth, has om at the end, i.e., is enveloped through the state of being enveloped. [It is:] om devadattaḥ svāhā om.

e) Now we turn to a usage that is in a narrower sense relevant for our purposes, namely sampūta as a technical term for the very core of individual existence made up by two complementary principles the separation of which brings about the destruction of the individual. These may either be interpreted in the sense of the joined bijas of father and mother or alternatively as the mental and the physical aspect of individual existence. As a matter of fact, this meaning of the term has been deducted from sampūtodghāta, a general expression for death as the state where the complementary vital principles have been dissociated. As yet, I have not discovered any evidence for a positive usage of sampūta with these specific implications, but only for its occurrence in the compound sampūtodghāta (occasionally also as past participle sampūtodghātta).

f) Finally, we arrive at the meaning of sampūta in our text as an even more specialised variant of what has been specified under e). The sampūtodghāta ritual is sparsely documented anyway, and in the following selection of extant sources, the Daśatattva and the Daśatattvasaṃgraha represent the only textual sources to provide insight into the meaning of the term sampūta in the given context. In the texts, sampūta denotes a particular kind of effigy—effigy in

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560 Gray (2007: 569, fn. 7; translation David Gray): sampuṭāṃ sampuṭibhāveneti | mantravyākaraṇādīnirdiṣṭakrameṣa | oṃkārādi | oṃkārāntam sampuṭāṃ sampuṭibhāveneti/om devadattaḥ svāhā om |

561 The latter distinction follows Kāṇha’s explanation in Yogaratnamālā ad Hevajratantra 2.9.1 which glosses sampuṭodghāta as viṇāṣaṅkarīrayor udghātaḥ (Snellgrove 1959: ii, 157).
the widest sense, not in the sense of an arbitrary symbol or representative for the target person (as this is frequently the case with abhicāruka rites)—but rather as symbol object for what has been referred to above as the complementary vital principles (and of the enclosing protective sphere). Remarkably, the symbols that are referred to as sampuṭa in our text in accordance with the Daśatattva—such as the characteristic implements of the five Buddhas—actually are not consisting of two halves. According to Alaṃkāra, the supreme sampuṭa (mchog gi kha sbyor) consists in the gnosis being (ye shes sems dpa’i jñānasattva) of one’s cherished deity.\(^{562}\) In the Daśatattvasaṃgraha, there are various stages of sampuṭa; the text distinguishes an outer and an inner sampuṭa. The deactivation of the outer protective space enables the yogin to access the various manifestations of the inner sampuṭa and thus prepares the actual lethal sorcery (abhicāra). Seemingly, the implementation of the sampuṭodghāta ritual as described in Daśatattvasaṃgraha respectively the Daśatattva is confined to a tantric practitioner as target person since the protection symbolised by the sampuṭa—mantra, yantra, and above all, the gnosis being of the respective cherished deity—is only being installed by means of tantric consecration. Thus we may conclude that, since the texts under consideration claim final liberation to be the goal of this rite, it cannot be realised for ‘ordinary’ people but only for those who have received tantric consecration.

### 3.8.2. The Stages of the Ritual in the Daśatattva and the Daśatattvasaṃgraha

The puṭodghāta is a form of lethal sorcerous activity (abhicāra) destined to bring about the target person’s final liberation and must thus be carried out with utmost caution and devoid of selfish motivation. This challenging task has its formal equivalent in the quite involved structure of the ritual with repeated self-generations

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\(^{562}\) See the respective fn. of the translation.
and appeals for authorization. The exceptional nature of the ritual task finds its counterpart in a seemingly unparalleled structural feature, namely the dialogical conception/composition of these appeals: The protagonists in this thoroughly scripted ritual performance are (the gnosis being of) Akṣobhya or the target person’s cherished deity, the krodha Sumbha\textsuperscript{563}, the officiant in the form of his cherished deity in union with his consort, and the target person (who is supposed to be visualised rather than actually present).

1. The presuppositions for the performance of the ritual are defined employing a standardized formula. Seemingly, the standardized manner of listing the evils that justify the application of an extraordinary means\textsuperscript{564} is meant to safeguard a certain degree of objectivity and to prevent misinterpreta-

\textsuperscript{563} The defeat of the asuras Sumbha and his brother Nisumbha by Durgā is related in the chapters on the Greatness of the Goddess (Devīmahātmyam) in the Mārkandeya-purāṇa. In the Buddhist context, the brother demons are associated with Vajrapāṇi subduing Maheśvara in the Sarvatathāgata-tattvasaṃgraha. While Nisumbha seems to be neglected in Buddhist tantrism in favour of Sumbha (who also functions as one of the krodhas, positioned in the zenith), the twin demons are also occasionally taken as one; see Yogimanoharā (Tomabechi & Mimaki 1996: 28): daśadigvighnāṇṇān ānīya kīlanān nisumbhau nisumbharājaḥ || “Having dragged forth the hosts of obstructing demons from the ten directions, he is known as Nisumbharāja (“The Trampling King”) because he treads them down and slaughters them by nailing them down with a kīla.” See Boord (2002: 36–37, fn. 19) where the author provides the quotation of the Yogimanoharā passage. For the depiction of the defeat of Maheśvara in Tibetan Buddhist sources; see Mayer 1998 and Dalton (2011: 2–5, further secondary literature being indicated in fn. 1). Dalton (2011: 159–209) also supplies a translation of the version of this myth as presented in the *Samāja-vidyā-sūtra.

\textsuperscript{564} In this formula, the pañcānantāryakarmāṇi neglects the saṅghabheda, “splitting the monastic community”, and indicates instead gurudroha, “disparaging the guru”, which is considered in tantric Buddhism to be the worst possible transgression. This kind of adaptation of the pañcānantārya-karmāṇi to the tantric Buddhist context can be observed frequently in the texts and mirrors the shift to tantrism (of course, a systematical investigation of this issue cannot be provided at this place).
tions, and to make clear that this decision is not left to one’s personal judgement.

2. The *yogin* sort of switches identity between ordinary identity and the identity of the deity. In view of the fact that this ritual is supposed to bear high risks for both, the target person as well as the *yogin* who performs the procedure, this structural peculiarity of repeated self-generation might be interpreted as an attempt to create a maximum distance from the *yogin*’s ordinary personality and to act as the deity devoid of selfish motivation.

The *yogin* in union with the consort emanates the Buddhas and the target person (*sādhyā*). Then he visualises the target person committing evil deeds directed to the Buddhas with body, speech, and mind. Then he anticipates the target person’s repentance and arising awareness of the extent of the evil committed and the consequences he has to face. This visualisation is obviously hyperbolical and meant to illustrate to the Buddhas drastically the situation that leaves no alternative to the performance of an *abhicāra* ritual. On the other hand, it is sort of a catalyst for the generation of compassionate wrath (*karuṇākrodham*), a means of recollection for the *yogin* to enhance his resolve and courage to carry out a ritual supposed to bear considerable risks in case of a lack of qualification or inadequate motivation\(^5\).

3. In the following, he addresses the Buddhas, appealing to their compassion with regard to the target person’s bad destiny, “going to the state of being firewood in hell”. He also

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\(^5\) *Daśatattva* (P fol. 293b3–4, D fol. 244b7–245a1): "Following up to the performance of this activity on behalf of the target person, [the yogin] should satisfy a virtuous spiritual friend (by means of propitiatory offerings or the like) in order to be granted a means of purification, otherwise he will experience a bad rebirth after death. The Blessed One gives the permission to carry out a ritual of fierce intervention to such a person who knows definitely [the nature of the deed that is about to be committed] by means of supernatural knowledge.”
makes an appeal with regard to their being loyal to the pledges: They are expected to give their consent to the performance of this ritual of fierce intervention (abhicāra), since otherwise, protecting the target person as someone who has transgressed the pledges, they would act as transgressors of the pledge themselves (samayollaṅghakhāḥ).

4. Upon receipt of the Buddhas’ permission, the yogin visualises himself as his cherished deity appearing dark blue surrounded by the deities of the respective maṇḍala.

Reciting a couple of frequently quoted verses⁵⁶⁶, he generates the ‘wheel of command’, emanating hordes of fierce deities that eliminate potential obstacles to the performance of the ritual. The yogin in union with his consort makes the fierce deities arise via the vajra path in the form of Sumbha.

5. By means of the mantra

\[
\text{oṁ āḥ he sumbha amukasya rakṣādikā ākarṣaya jah hūm}
\]

the yogin appearing as his cherished deity entreats Sumbha to take away the protection from the target person. First, the ‘sphere of exterior protection’ (bāhyaraksāpuṭam) is drawn forth by Sumbha. Now that any hindrance to Sumbha’s entering the target person’s vajra path is taken away, the krodha can fulfill his mission face to face with the wisdom being of Akṣobhya.

6. The arguments presented at this stage are quite similar to those pronounced to receive the Buddhas’ permission to take up the ritual. In order to proceed with the fierce intervention, the target person has to be separated from the deities’ protection and thus be abandoned by the wisdom being of Akṣobhya. This is quite a delicate task, and this time, it is not the yogin himself in his ordinary appearance who

⁵⁶⁶ For evidence, see the respective fn. of the translation.
addresses the Buddha. Now it is Sumbha who is in charge of the most difficult task: to convince the wisdom being of the necessity to abandon the target person. Again, the target person’s evil deeds are brought to attention in a drastic manner, and appeal is made to the wisdom being’s compassion—as well as to his being bound to obligations (samaya) that would interfere with a refusal to abandon the target person in order to give way to his liberation.

7. Now that the wisdom being is saturated by Sumbha’s arguments, he abandons the target person and thus clears the way for the samputodghāṭa in the narrower sense, the actual dissociation of the elements that make up the protective sphere. This part of the ritual appears to involve sexual practice with a physical consort.

Unfortunately, the penultimate folio of the Daśatattvasaṅgraḥa manuscript is missing, while a comparison with the Daśatattva shows that for the extant part of the putodghāṭa there are only minor deviations. Consequently, Alaṃkāra’s exposition provides an idea of the lost part, the final stage of the ritual. By now, the ultimate goal of this practice has not been achieved, namely the transference of the target person’s consciousness to the realm of Akṣobhya:

8. Again, the yogin vividly conceives the target person’s being brought to death by means of the host of Buddhas in the form of Sumbha.

9. Thereafter, he visualises the target person’s rebirth in the realm of Akṣobhya and mentally reinstalls the various layers of sampuṭa up to the respective gnosis being of his cherished deity as the ultimate sampuṭa.

10. In the close of his explanation, Alaṃkāra emphasizes that it is indispensable for the yogin to perform rituals of purification at the close of the putodghāṭa procedure.
3.8.3. Textual Evidence

The procedure described in our text suggests that the name of this ritual accounts for the application of a symbolic entity that functions as *sampūṭa*, which might be defined as a symbolic representation of the (layers of) protective sphere, and thus the complementary forces that represent the target person’s life force.

In the following, I will present several pieces of scriptural evidence associated with rituals of sorcerous intervention (*abhicāra*), where the term *samputodghāṭa* is either explicitly mentioned (a, b, c), or else, where the ritual procedure comes close to that described in the *Daśatattva/Daśatattvasamgraha* (d). These textual examples, occasionally supplemented by relevant passages in the related commentaries, appear to be conducive to the understanding of the major characteristics of the ritual in question. Further, they turn out to be revealing as to inconsistencies in the use of the term *samputodghāṭa*.

a) *Guhyasamājatantra* 13.41-42 with *Pradīppoḍyotanaṭikā* and Celuka’s *Ratnavṛksa*

In the *Guhyasamājatantra*, the term *samputodghāṭa* occurs likewise in the framework of rituals of lethal sorcery (*abhicāra*), though with a slightly different value: It denotes a hyperbolical kind of visualisation supposed to bring about the required instigation (*pracodana*) to kill a potential target person (*sādhya*). The *yogin* vividly imagines the respective evil-doer to cause the death of all sentient beings, not in their ordinary form, but in that of a Buddha (*buddhakāye*); thus, the beings brought to death by means of unlocking the protective (hemi-)sphere(s) (*samputodghāṭita*) are actually Buddhas, and the bad karmas thus
accumulated by the target person justifies the lethal sorcery to be taken.\(^{567}\)

According to (iti) the Great Vajradhara, the Blessed One, the instigation should be made [in case of] sentient beings who speak without respect, those who blame the vajra-officant, and for other [kinds of] wicked people.

[The yogin] visualises all sentient beings situated in the three realms having the body of the Buddha, and he imagines them having the protective (hemi-)sphere(s) unlocked (i.e. killed, samputodghāṭitān). In consequence of that, [sorcerous] action is to be effected.

Seemingly, the term samputodghāṭita in Guhyasamājatantra 13.42 is not applied to the abhicāruka ritual itself but used in the context of an appeal for instigation, a particular method of visualisation that serves to justify the abhicāruka ritual described in the verses that follow\(^ {568}\) and referred to by Candrakīrti as

\(^{567}\) Guhyasamājatantra 13.41–42 (Matsunaga 1978: 48), my translation of the following verses takes into consideration Candrakīrti’s commentary (see below fn. 432):

\[
\begin{align*}
abhaktivādinaḥ sattvā nindakācāryavajrine & | \\
anyeśām api duṣṭānām idāṃ kāryam pracodanam & || 41 \\
itī ahā bhagavān mahājñānacakravajraḥ & | \\
traidhātukasthitān sarvān buddhakāye vibhāvayet & | \\
samputodghāṭitān kṛtvā tataḥ karmaprasādhanam & || 42 \\
samputodghāṭitān & em. in accordance with Bagchi ed., samputodghāṭitān Matsunaga. \\
\end{align*}
\]

Note that nindakācārya\(^{o}\) is the result of a double sandhi: nindakā + ācārya\(^{o}\) = nindakā + ācārya\(^{o}\) = nindakācārya\(^{o}\).

\(^{568}\) Guhyasamājatantra 13.43–49 (Matsunaga 1978: 48–9):

\[
\begin{align*}
khadhātumadhyyagataṃ vajraṃ pañcaśūlaṃ caturmukham & | \\
sarvākāravaropetaṃ vajrasattvāṃ vibhāvayet & || 43 \\
tryadhvasamayasaṃbhūtāṃ buddhacakraṃ vibhāvayet & |
\end{align*}
\]
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śaṃpuṭodghaṭanapūrvakam, “the [procedure] that is preceded by śaṃpuṭodghaṭana”. Matsunaga presents a couple of variants for pāda 42c.⁵⁶⁹ While Ratnākaraśānti and Jinadatta obviously read śaṃpuṭodghaṭitān kṛtvā,⁵⁷⁰ Candrakīrti and likewise Celuka comment on ripuṇāṃ ghāṭitān kṛtvā.⁵⁷¹

In order to show that, among the four classes of activity, the lethal sorcery (abhiśīra) is hard to perform (duṣkaratva), in as much as he wishes to express this (tadvivakṣayā), he

daksapāṇīv idaṃ kāryaṃ buddhacakraṃ mahābalam || 44
sattvān daśadikṣambhūtān buddhakāyaśrabhedataḥ ā
saṁhṛtya pindayogena svakāye tān praveśayet || 45
spuruṇan tu punah kāryaṃ buddhānāṃ jñānavajriṣām ā
kruddhān krodhākulān dhyātvā vikaṭotkaṭabhiṣaṇān ā ⁴⁶
nānāpraḥaraṇahastāgrān māraṇārthābhāvyacintakān ā
ghātayanto mahādusṭān vajrasattvam api svayam ā || 47
buddhās trikāyavaradā trivajrālayamanḍale ā
dadāti siddhiṃ mohātmā miṇyate nātra samsāyā ā ā ⁴⁸
dināṇi saptadāṃ kāryaṃ buddhasyāpi na siddhyati ā ⁴⁹


⁵⁷⁰ Pradīpoddyotanāṭakād ad Ghyasamājatantra 13.42 (Chakravarti 1984: 129): caturnāṃ karṇaṇāṃ madhye abhiśīraṣaṣa duṣkaratvapradarśanārāṇam tadvivakṣayā tasyaiva visayaṃ darśayānaḥ āha ā abhāvāvāda indriyaḥ tadvādinaḥ sattvā ānāstikā ācāryaṣavāvah vajriṣāḥ vajrācāryāḥ ā teṣām nindakās ca ā anyesām api pañcānantaryādikarīṇām āpi duṣṭānām idaṃ vakṣyamānavam pradānam ā amukām mārayed āt pradānālakṣaṇaḥ karma kāryaṃ karanāya ā mahājñānakacraṃvajraḥ kuladvayāmakā mahāvajradhara ity āha eva bhāṣata ā traidhāṭukṣetādī ā traidhāṭukṣetādī sattvān kāmarāptṛāpya-paryāpannāṃ ardhaṃśaṃbhūtānāṃ buddhakāyaṃ buddhācūriṇāṃ tathage tattvānte mahābhāvyāṇāṃ vijñānavijñānavātānāṃ ripuṇāṃ sādhyāh saptabhiḥ ghaṭitān sattvān kṛtvā dhyātvā tataḥ karma samārabhāt āt anantarottkramānānaparyāpitāṃ śaṃpuṭodghaṭanapūrvakāṃ nirgrahaḥ āt āt
Daśatattvasaṃgraha of Kṣitigarbha

teaches its object with [the verse] starting with “those who speak without devotion”. Without devotion, without love, blame, those who express this with regard to the Three Jewels. **Sentient beings**, those who are not non-existent (*anāstikā*). **Vajrins** are the officiant gurus, the *vajra* officiants. Those who blame them, and also others, also those who have been observed committing [evil actions] such as the five deeds with immediate retribution. **This**, the instigation (*pracodanam*) under discussion. The deed that is characterised by instigation [with the words]: “He should kill N.N.”, should be performed, is to be carried out. **Thus declares**, thus speaks, the *vajra of the circle of great gnosis* (*mahājñānacakravajraḥ*), the Great Vajra Holder who has the nature of the two families (*kuladvayātmako*). The three realms etc., the **sentient beings situated in the three realms**, sentient beings born from eggs, etc., surrounded by the realm of greed (*kāmadhātu*), the realm of subtle form (*rūpadhātu*), and the formless realm (*arūpadhātu*). **In the body of a Buddha**, having the body of a Buddha, having the innermost essence of a Buddha. **He**, the *sādhaka*, visualises: he focuses on. He makes (*kṛtvā*): He visualises (*dhyātvā*) the sentient beings [appearing in the form of the Buddhas] slain by their [protective (hemi-)sphere(s)] opened up by the seven kinds of target persons (*sādhyaiḥ saptabhiḥ*), [who represent] the enemies. As a consequence of that (*tataḥ*), he takes up action. That is, he (the *sādhaka*) [mentally] causes them (i.e. the potential target

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572 This sevenfold classification of targets possibly refers to the above mentioned seven worst possible deeds, namely blaming the three jewels, disparaging the guru as well as the five deeds with immediate retribution as indicated in *Guhyasamājatantra* 13.41.

573 Note that Candrakīrti glosses the the genitive *ripūṇām* with the instrumental *sādhyaiḥ saptabhiḥ*, this inconsistency might be accounted for by the formal discrepancy that the enemies as agents of the visualised slayer of sentient beings are at the same time the target persons of the intended *abhicāruka* practice.
persons) to heap up transgressions in the order just described and then takes up the [procedure] that follows upon the dissociation of the protective (hemi-)sphere(s).

The grammatical inconsistency in Candrakīrti’s explanation—glossing the genitive ripūṇām with an instrumental—can not be remedied but provisionally in my translation, and thus conclusions remain speculative to some extent. Still, we can assess that the term sampuṭodghāṭa occurs in the context of an abhicāraka ritual, however, the term is definitely not used as designation for the respective lethal sorcerous activity itself. What can be stated with certainty is that the term sampuṭodghāṭitān is not applied to the target person (sādhya) of the ‘deed characterised by instigation’ (pracodanālaksanaṃ karma) described in verses 43-49, but to the sentient beings visualised prior to its performance appearing as Buddhas.

Celuka’s commentary on 42cd is quite revealing for our purposes. Celuka appears to read the two pādas differently, taking ripūṇām as genitivus objectivus and possibly reads ghāṭanaṃ instead of ghāṭitān as the ‘emptying’ of the target person, the taking away of his protection:574

He visualises the unfastening of the enemies, he visualises the unfastening of the special as well as the ordinary protection as described below and with regard to those [enemies] standing there like an empty house, action is taken as described below.

Although he does not explicitly mention a sampuṭa, Celuka’s explanation supports the above assumption that the procedure referred to as (ud)ghāṭana is conceived as a preliminary for the

574 *Ratnavṛksavṛtti* (P fol. 74b5–6, D fol. 65b4–5): dgra rnas dbye ba byas nas su || zhes te khyad par dang thun mong gi srung ma dang ’og nas ’byung ba ltar dbye ba byas la de khang stong ltar rnam par gnas pa de la ’og nas ’byung ba ltar las rnam rab tu bsgrub ces pa ’o || Note that the translation is based on the conjecture ghāṭanaṃ for dbye ba.
actual lethal sorcery, aiming at the elimination of the different grades of protection.

b) *Guhyasamājatantra 14.48 with Pradīpoddyotanaṭīkā*:

In the respective mūla verse, the term *sampuṭodghāṭa* does not occur, however, it is used by Candrakīrti in his explanation.

The wicked-minded enemies (*ripūṇāṁ duṣṭacetasāṁ* = genitivus *subjectivus*) annihilating (*ghātanam*) body, speech and mind of all sentient beings of the ten directions are to be visualised according to this rite.\(^{575}\)

According to Candrakīrti, “this rite” (*vidhānena*)—though not further specified in the *Guhyasamājatantra* verse—is to be understood as the visualisation of the *sampuṭodghāṭa*. The term *sampuṭodghāṭana* is once again applied to the crime the enemy or the target person respectively is visualised to commit—sort of a universal slayer of sentient beings who are regarded as Buddhas—before actually taking up lethal sorcery:

[By means of the verse] starting with *ten directions*, he explains the unlocking the protective (hemi-)sphere(s) (*sampuṭodghāṭanam*) of [potential target persons] who have to be killed. The killing of body, speech, and mind of hosts of sentient beings dwelling in the ten directions, slaying. To be visualised, the *sādhaka* should visualise. In reply to the question “who?” (*keśāṁ* = genitivus *subjectivus*), [he says] the wicked-minded enemies, those whose mind is wicked, who blame the officiant (*ācāryanindakānāṁ*). The context is indicated by means of the [verb form] is to be visualised (*bhāvanīyāṁ*).\(^{576}\)

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575 *Guhyasamājatantra* 14,48 (Matsunaga 1978: 68):

\[ \text{daśadiksarvasattvānāṁ kāyavākcittaghātanam} \]
\[ \text{bhāvanīyāṁ vidhānena ripūṇāṁ duṣṭacetasāṁ} \]\

576 *Pradīpoddyotanaṭīkā* ad *Guhyasamājatantra* 14.48 (Chakravarti 1984: 156):

\[ \text{teśāṁ vadhyānāṁ sampuṭodghāṭanam āhā} \]
\[ \text{daśadigyādi} \] daśadik-
c) *Hevajratantra* 2.9.3-5 with Grags-pa-rgyal-mtshan’s Commentary:

Now I will set forth the [procedure] characterised by unlocking the protective (hemi-)sphere(s) (*sampṭodghāṭalakṣanam*), by which the *sādhaka* will attain accomplishment merely by meditation. 1

The adept (*vraṭī*), generating himself in the form of Heruka, having an extremely wrathful mind, tears out with the hand the root of the target person’s navel (*nābhimaṇa*, the lower abdomen).

Even a Buddha will definitely perish merely employing precisely this visualisation. 2

He first tells the *guru* who is the wise one (i.e. the Buddha): “[This person is someone] who trespasses against the teaching and violates the *guru* and the Buddhas”, then he kills [the respective person] out of compassion. 3

[The *sādhaka*] generates [the target person] in the form as (*yathārūpaṃ*) perceived on the occasion where [the target person committed the above transgressions] (*yatradṛṣṭvā*), headlong, vomiting blood, trembling, with disheveled [hair]. 4

He visualises a needle with the form of a flame entering the target person’s [*vajra*] path, [and] kills him at the very moment where he perceives the seed of fire in [the target person’s] heart. 5

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*paryāpṇasattvarāśināṃ kāyavākcittaghātanam māraṇam | bhāvanīyam sādhakena bhāvyam | keśāṃ ity āha ripuṇānau duṣṭacetasāmiti d | duṣṭacittānāṃ ācāryanindakānāṃ bhāvanīyam ity anena saṃbandhah | An English translation is also provided in Boord 2002: 26–46.

Hevajratantra 2.9.1–5 (Snellgrove 1959: ii,90–91):*

\[ \text{athātah sampravakṣyāmi sampṭodghāṭalakṣanam} \]
\[ \text{yena dhyānamātreṇa sādhakaḥ siddhiṁ āpnyūt} \] 1
In contrast to what has been said with regard to the Guhyasamājatantra, in the Hevajratantra, sampūṭodghāṭa is used as a technical term denoting the ritual of sorcerous intervention itself, in this case, a ritual supposed to be successful by mere visualisation. This means by implication, that the target’s death is actually brought about without laying hand at the respective person. As Grags-pa-rgyal-mtshan observes, the respective verses specify two alternative methods that cause the lethal dissociation of the protective hemispheres. Both methods have in common, that they bring about the desired result merely by visualisation and are supposed to be highly effective as expressed by the stereotyped formulation “even a Buddha will definitely perish” (buddho ‘pi naśyate dhruvam). The description of the sampūṭodghāṭa in the Hevajratantra displays a certain parallelity with the relevant
passages in the Guhyasamājatantra as well as with the account of the puṭodghāṭa in our text: First of all, the texts agree with regard to the preconditions for taking this lethal measure, namely the target person’s being found guilty of one or more major transgressions such as trespasses against the doctrine and harming the guru. What is more, there is evidence in the Hevajratantra, too—by implication though—for the soteriological objective of the abhicāruka rite: The pāda māraṇaṃ kriyate kṛpayā suggests that the target’s death is not the final goal, but the precondition for liberation. Moreover, the brief account given in the Hevajratantra explicitly indicates that the lethal sorcerous measure must not be taken without having obtained the permission from the guru as spiritual authority.

In the following, Grags-pa-rgyal-mtshan’s commentary, though comparatively late (and probably originating in the same century as the Daśatattvasaṃgraha and thus displaying close parallels) will be considered in more detail. Several characteristics of the sampuṭodghāṭa that are merely hinted at in the Hevajratantra passage, are set forth in Grags-pa-rgyal-mtshan’s text that represents a historical stage where this ritual had already attained is full-fledged form. Major parallels, however, can be established on the basis of Grags-pa-rgyal-mtshan’s commentary on these verses, emphasizing the Mahāyāna context accounted for by the goal to bring about the liberation and rebirth in a pure realm respectively.

Grags-pa-rgyal-mtshan distinguishes five aspects with regard to this double yoga that constitutes ‘the ritual characterised by the unlocking the protective sphere’: 1. The sādhaka’s capacity to achieve the target person’s rebirth in a realm of liberation, 2. the personal capacity (to bring about 1. as the desired result), 3. skillfulness in terms of method as mental disposition (bsam pa’i thabs la mkhas pa) in the form of bodhicitta, 4. skillfulness in terms of method as application, namely the absence of sensations
Grags-pa-rgyal-mtshan’s commentary represents a developed stage of tantric Buddhism, where the *sampūṭodghāṭa* functions as a technical term for an *abhicāruka* ritual that bears a set of characteristics some of which are not mentioned in the above scriptural sources, such as the target person’s liberation etc. In his exposition of the relevant passage in the Hevajratantra, Grags-pa-rgyal-mtshan distinguishes five major aspects of the *sampūṭodghāṭa* ritual that can also be found in the *Daśatattva* texts:

1. The object/target of the *post mortem* liberation: A person that has committed evil deeds to be counted among the major transgressions.

2. The personal capacity (to perform the ritual): Grags-pa-rgyal-mtshan points to the fact that killing in order to stop someone from committing evil is not exclusively tantric. What actually *is* particular to the procedure described in the *Hevajratantra* is killing by means of meditative immersion only, without laying hand on the target person: “By means of these two, he teaches the difference with regard to a follower of the Pāramitāyāna who kills with a weapon somebody who is about to engage in harmful actions.”

3. *bodhicitta* as proficiency in terms of method as mental disposition: The *yogin* is requested to “kill out of compassion” and is thus distinguished from heretics who kill for their own sake.

4. Absence of sensations (*vedanā*) as proficiency in terms of method as application: The absence of sensations probably means that the *yogin* is requested to act merely as an

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579 *brTag pa gnyis pa’i rnam par bshad pa* (GGCW i, 315v6–316r1).

580 Interestingly, Grags-pa-rgyal-mtshan renders *dhyānamatrena* with *rnam par shes pa tsam*, that would rather be *vijñānamātreṇa*. 
executive who is not emotionally involved in the procedure. Here, Grags-pa-rgyal-mtshan emphasizes the necessity to resort to non-violent methods first before resorting to *sampuṭodghāṭa* and the necessity for legitimation of the ritual by the guru and the Buddhas.

5. The object that is the actual ritual procedure. On this matter, Grags-pa-rgyal-mtshan remarks that the *Hevajra-tantra* describes two methods that actually have to be comprehended as one: the tearing out of the root of the navel and the method called vajra needle. The verses to be recited during the separation of the target person’s mind from the body in order to send it to Akṣobhya’s pure realm are quoted from Đombipāda’s *Daśatattva*; he also refers to this work for additional information on the procedure.\(^\text{581}\)

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\(^{581}\) brTag pa gnyis pa ’i rnam par bshad pa ma dag pa (GGCW i, 315a6–b5): da ni le’u dgu pa bshad par bya ste | de’ang le’u brygyad par bslab pas gdul bar gsungs kyang mngon mngon spyod kyi gsul ba ma gsungs pas de’i rjes la le’u dgu pa bstan pa ni le’u/i ’brel cung zad do || ’di ’i brjod bya ni spyi | rjod byed ni yan lag gi don | mngon par rtogs pa ni bskyed pa’i rim pa dang dngos grub mtha’ dag gi mngon par rtogs pa drug ka’o || bshad pa’i rgyud ni mngon rtogs (abhissamaya) de dag ston pa mtha’ dag dang ’brel mod kyi | nye bar mkho ba’i dbang du byas na rdo rje dang po ni de nas (athātāt) zhes bya ba nas | gsad par bya ba (mārānam kriyate) nyid ces bya ba’i bar ni kha shyar ’byed ba’o || ji ltar zhes bya ba nas | ’grub par ’gyur yan chad ni sbyor ba gnyis pa rdo rje me khab bo | de ltar gnyis su gnas kyang bla ma’i man ngag gis rnal ’byor gcig tu byed do || ’di la lnga ste | pha rol bsgrol ba’i vul du gnyur pa | bdag la nas pa yod pa dang | bsam pa’i thabs la mchas pa byang chub kyi sens dang | sbyor ba’i thabs la mkhas pa ma tshor ba dang | cho ga dngos so || dang po ni || bstan la zhes pa rkaṅ pa gnyis te | las mi dge ba tshan po che byas pas ngan ’gro la phyogs par gyur pa de ba brtse bas so || gnyis pa ni ||

gang gis rnam par shes pa tsam | (dhyānamātrena)

zhes bya ba rkaṅ pa gnyis kyi bdag lha’i rnal ’byor brtan pas bsam gtan gyi mthos ’grub pa zhes bya ba’o || ’di gnyis kyi pha rol tu phyin pa’i theg pa pas sdig pa la’ jug par ’dod pa’i gang zag la mtshan gyaś gsal pa zhes bya ba de las khyad par du bya bar bstan to || ’o na de ltar gsal na ma stegs byed kyi gsal pa’i shyiin byed pa dang khyad ci yod snyam pa la | gsum pa bsam pa ni |
d) **Abhidhānottaratantra**

The *Abhidhānottara* is one of the quite rare scriptural sources preserved in the original Sanskrit to present a description of a *sampūṭodghāta* practice in its 62nd chapter bearing the same title.

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snying rje gsad par bya ba nyid |

ces bya ba smos te | mu stegs rnam s ni rang gi don byed pas brtse ba dang bral ba yin na ‘dir theg pa chen po pas | snying rjer ldan zhing dbu nas phiyir dang | sems dge ba la nyes pa med | ces pa la sogs pa gsangs pas grub bo || bzhī pa sbyor ba ‘i thabs la mkhas pa ni sdig can de la dang po kho nar gsol ba gdab cing zhi ba ‘i sgo nas bzlog par bya’o || de ltar bzlog par ma nus pa ‘i tshe bla ma la zhu ba ste bdag gis ‘di ltar bgyi ba ‘i thabs la lungs sam zhes zhu’o || gal te bla ma dngos su mi bzhugs pa yin na bla ma dang thub pa ste sangs rgyas thams cad dmigs la | de dag la gson cig ces bya ba la sogs pas gsol ba gdab par bya’o || rjes su gnang bar ‘gyur ro || yang de bdag la mi mgu ba med par (not displeased) bya ba ‘i phiyir shin tu mi tshor bar bya ‘di ni bzhī pa sbyor ba ‘i thabs la mkhas pa ‘o || Inga pa cho ga ni ting nge ‘dzin gyi sgo nas bsgral bas mi bskyod pa ‘i zhing du skye bar ‘gyur te la mthun mong ba las khyad par du rten cing ‘brel bar ‘byang ba bsam gyis mi khyab pa ‘i phiyir ro ||

de ni he ru ka mnyam zhes bya ba dang |

bsgrub bya’i zhes bya ba dang || ji ltar zhes bya ba la sogs pa ste | bdag gi rnal ‘byor la gnas pas mdun du yam ram las rlung me ‘i sbyor ba byas la || mkha ‘ gro ‘i tshogs spros pas bkug ste snying ga ‘i hūm bton la mchod de ||

bdag po ‘i dbang dang mchod pa las ||

mi bskyod pa yi rang bzhin khyod ||

smad pa ‘i las ni kun ‘byung (samudāya) ba ‘i ||

lus ni khyoed kyis spang bar gyis ||

zhes gsol ba btab la | hūm mi bskyod pa ‘i zhing du bskyal la | khrag skyugs pa la sogs pa dang ldan pas me ‘i dbus na gnas par bsam mo || de nas de ‘i bshang lam nas me khab tsam zhugs te snying gar ram bsgoms te de la phog pas de ‘bar te hūm bsreg cing mkha ‘ gro ma rnam kyis lite ba ‘i rtsa gcod par bsgoms na ‘grub par ‘gyur ro zhes te rgyas par bla ma ‘i gsung ngam || yang na de kho na nyid bcu pa bzhin no ||

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582 I am grateful to Iain Sinclair who draw my attention to this source and kindly provided his transcription of the respective chapter. The translation is mine.
The Abhidhānottara displays quite significant parallels with the Daśatattvasamgraha: Although the ritual procedure is largely distinct, both texts indicate—by implication, though—the soteriological parameters for the performance of the ritual in terms of a characterization of the ācārya and the ultimate goal of the ritual. It is clearly pointed out that the implementation of the sampuṭodghāta is restricted to highly advanced practitioners. The required technical skills are taken for granted, whereas the focus is placed upon the yogin’s advanced realization in terms of wisdom (prajñā) and means (upāya).

While the Daśatattvasamgraha refers to a “master of yoga” (yogeśvaro), a “protector (nāthaḥ) whose mind is completely permeated by pity for others” (kṛpāparavaśāśayah), the Abhidhānottara is even more explicit about the personality of the officiant. The yogin is described as a person whose discernment is refined (pariśuddhabuddhi), for whom the disguise of all cognitive concepts is cut through (kṛtāśeṣavikalpakeli)\(^{583}\), his body ornamented with pity and benevolence (maitrīkṛpābhūṣaṇa-bhūṣitāṅga), a yogin devoid of attachment (niḥsaṅgayogī). Moreover, the text clearly points to a mature and well-balanced personality, whose “character is firmly grounded in contentment” (sukhasusthitātmā).\(^{584}\)

As this is the case in the Daśatattvasamgraha, the target (sādhyā) is referred to as a wicked person (durātmāṇam) who has committed one of the five deeds entailing immediate retribution (pañcānantaryakārīṇam) and thus inescapably faces rebirth in hell. It is precisely the situation of the target who, as the Daśatattvasamgraha vividly puts it, “will end up being firewood in avīci-

\(^{583}\) kṛtāśeṣavikalpakeliḥ em., kṛtāśeṣavikalpakeli ms.

\(^{584}\) Abhidhānottara 65.7 (transcription Iain Sinclair): nirbhinnabhītiḥ pariśuddhabuddhir mantrī kṛtāśeṣavikalpakeliḥ | maitrīkṛpābhūṣaṇa-bhūṣitāṅgo niḥsaṅgayogī sukhasusthitātmā || 7

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hell” (*avīcīndhanatāṃ yāyād*),\(^{585}\) that defines the sole objective of
the ritual, namely establishment of peace (*śānti*).

Although the *sampaṭodghāta* is supposed to be highly effective in
the neutralization of potential obstructors, the declared goal is
elimination of negativity resulting in peace:

Merely by reciting this mantra for a fortnight, day and
night,

[even] if [the target] is Vajradhara, he will die immediately.

There is no doubt about this. 27

[Reciting] thus, the [yogin] establishes peace. Then (abs.)
he performs mantra recitation [again] with the [following]
magnificent mantra. Provided there is abandonment of
wicked deeds (*pāpavirāgatā*), there will be peace. 28

\[\text{oṃ svāhā am aḥ vāṃ N.N. will desist from evil deeds. May there be peace for him. vāṃ am aḥ oṃ svāhā.} 29\]

The *Abhidhānottara* does not provide an answer to the question
of whether the target is actually put to death. The *Daśatattva*, too,
does not—at least not explicitly—respond to this question,
however, the rebirth in Akṣobhya’s pure land as described appears
to suggest the target person’s physical death. The remarkable thing
about the above verses from the *Abhidhānottara* is the conditional
phrase *yadi pāpavirāgatā* in *pāda* 28b, that certainly relates to the
target: The establishment of peace is attached to the condition that
the target abandons evil deeds—a condition that can only be
complied with in the future. This is supported by the future tense
*bhavisyati* in *pāda* 28d and the mantra. Although they must be
interpreted with caution, these formulations might be considered as
implicit evidence for the continuation of the target’s life.

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\(^{585}\) *Daśatattvasamgraha* 10.7a.
The Ten Fundamentals in the Daśatattvasaṅgraha

e) Vajramahākālakrodhanātharahasyasiddhibhavatantra

In the *Vajramahākālakrodhanātharahasyasiddhibhavatantra*, the *sampaṭodghāta* is briefly referred to in the framework of the presentation of various rituals to neutralize enemies and obstructive forces.586

Thereafter, [the yogin] evokes through hand gestures, mantra, and mental concentration the body, speech, and mind of the hostile party to then swiftly realize their dissociation seven times [applying, (instr.)] the activities related to the unlocking of the protective hemispheres.

f) Ḍākinīvajrapaṇjaratatantra

In the *Ḍākinīvajrapaṇjaratatantra*, a scriptural text conceived of as an explanatory tantra belonging to the Hevajra cycle587, we find a description of a ritual of fierce intervention termed *dgar (bheda)*. Despite the difference in terminology588, the ritual has several characteristics in common with the *sampaṭodghāta*:589

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586 *Vajramahākālakrodhanātharahasyasiddhibhavatantra* (D fol. 290b2–3): *de nas yang kha shyar dbyer ba’i las dag gi s pa ro l gyi sde dag gi lus dang ngag dang sems kyi dbyer bas phyag rgya dang gsang sngags dang ting nge ‘dzin gyis bskul nas lan bsdun myur du ’grub par ’gyur ro* ||

587 As pointed to in the introduction (2.3.2.C), according to Grags-pa-rgyal-mtshan, Dombipāda’s *Daśatattva* is based upon the *Ḍākinīvajrapaṇjaratatantra*. However, while this scripture is not referred to in the *Daśatattva* ascribed to Dombī, it is referred to in the colophon of the translation attributed to Vimalakīrti.

588 Obviously, the term *bheda* (Tib. *dgar*, “splitting”, “tearing” or “breaking (open)”) is semantically related. In the *Subahupariprechā* (D fol. 133a7) the term is mentioned along with a number of rituals of fierce intervention:

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gru gsum du ni dgar bskrad bsad pa dang ||
gshed byed la sogs drag po’i las kyang bya ||
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589 *Ḍākinīvajrapaṇjaratatantra* (P fol. 291b1–5, D fol. 56b1–5):

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gang gis dkon mchog gsum bsad dang ||
gang gis sems can bsad byas dang ||
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Someone who kills the Three Jewels, who kills sentient beings, who disparages the officiant, who insults the path of the Buddha: You drag forth [such a person] with a hook.
The Ten Fundamentals in the Daśatattvasaṅgraha

fetter his feet with chains, bind his neck with a lasso, summon him by means of the vajra self. You visualise the ṛākinīs and the Buddhas, then solicit the presiding deity [as follows]: “This one killed Lord Buddha [and] the Bodhisattvas, [and thus] is an extremely wicked person (ṣdīg pa chen po), he is destined to go to hell (mnar med ’gro ba’i bdag nyid), he will fall into the great hells.” You meditate like this and [then] kill the [target person as follows]:

Visualise yourself in your vajra form (i.e. in the form of your cherished deity) in the sky, beat [the target person] with the vajra stick, and [visualise the target person’s] rebirth in the realm of vajrin.

In fact, the ritual set forth in the Ḍākinīvajrapaṇḍaratantra, though not termed sampūṭodghāṭa, obviously displays a noteworthy parallelity with the descriptions of the latter in the Guhyasamāja-tantra and the Hevajratantra, as well as in the Daśatattva and the Daśatattvasaṅgraha: First of all, we find roughly the same criteria for the carrying out of the lethal sorcerous procedure, namely a ‘target person’ found guilty of one of the major transgressions. Moreover, the descriptions agree with regard to a peculiarity that is to be found in all the descriptions of the sampūṭodghāṭa in the focus of this study, the instigation: the bringing into the Buddhas’ awareness the target person’s imagined murder of (sentient beings having the nature of) Buddhas and Bodhisattvas in order to obtain the permission to carry out the abhicāra rite. Moreover, the instructions given in the Ḍākinīvajrapaṇḍaratantara explicitly declare the target person’s rebirth in the pure realm of Akṣobhya as the goal of the practice. In this brief account, the emergency state of affairs is being drastically illustrated: Here it is the ṛākinīs who have to be convinced of the wickedness of the sādhya, definitely a candidate for hell, in order to give their consent for the ultimate measure as the only way to bring about the target person’s final liberation.
g) Vimalakīrtī’s/ Ṛombipāda’s Daśatattva

The analogous ritual discipline in Vimalakīrtī’s/Ṛombipāda’s Daśatattva is termed ‘separation’ (dgar: bheda), in accordance with the terminology used in the Dākinīvajrapañjaratantra, scriptural foundation of this treatise. Vimalakīrtī’s account reveals a relatively developed stage of the ritual, since many aspects missing in early scriptural sources, but indicated by Grags-pa-rgyal-mtshan as basic characteristics of the sampūtodghāṭa, are present in this description. Vimalakīrtī/Ṛombipāda distinguish four stages in the ritual procedure referred to as dgar ba (bheda): 590
A yogin who has the supernatural faculty that is “the supernatural faculty of knowing good and bad deeds” perceives by means of supernatural knowledge [a person] who intends to discredit the teachings, slander the guru and the Buddhas, cherishes plans to kill father and mother. [This yogin] entreats [the person] with a compassionate mind, by means of gifts and [showing] respect, not to commit evil. If [this person] continues to commit such deeds, he (the yogin) should implore again and again. If he does not come to reason, then [the yogin] performs, with a compassionate mind, the fierce procedure taught in the Hevajra[ tantra]. In this [ritual], there are four stages: In between the times of formal practice (dus mtshams su: sandhyāntare), the [yogin] who has mastered the three states of mental composure [generating himself as his cherished deity] summons by means of rays of light from the wisdom being’s heart [who

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bdag ni ngo bo’i dbang dang ni ||
mi bskyod ngo bo la chags pas ||
smad pa’i las rnams kun ‘byung ba’i ||
lus ’di khyod [ViD, ViP; kyi P] spang <bar> [deest P, D]bya zhes ||
don du gnyer ba byas nas ni ||
gauri’i lcags kyi zhags pa yis ||
ye shes sens dpa’ des ’phyung nas ||
rgyu ma ma lus drangs nas ni ||
dka’ thub can gyi de ma thag ||
drag po’i las la shyang bar bya ||
yang na dud ’gro i gzugs su bltas nas ni | spyi ’greng kha nas khrag skyug pa | ’dar ba skyabs med pa | til mar gyis byugs pa | ’gos med pa | skra gyen du brjes pa de’i lam la khab me’i gzugs can rab tu zhugs par bsams la | snying gar me’i sa hon bsams nas de thag tu bsgral bar bya’o || ye shes sens dpa’ yang mi bskyod par bsgrubs la cho ga’i rim pa ji lta ba kzhin du nchod pa dang | bstod pa dang bdud rtsi myang ba byas nas mi bskyod pa’i sangs rgyas kyi zhing du blta bar bya’o || dgar ba’i de kho na nyid de lnga pa’o ||
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is situated in his own heart] countless Buddhas. In front of the Buddhas, he visualises the target person and informs them [about the target person’s evil conduct]. Then he summons the deities of the [respective] maṇḍala, he performs [the minor rites such as] worship, praise, [and] tasting of nectar to then summon, by means of the rays of the wisdom being’s heart, the presiding deity of his maṇḍala and visualises him melting through the vajra passage in the lotus, and arising from there in the form of Gaurī, bearing a lasso, a hook, and a hammer. By means of rays of light in the form of vajras that go out from the heart, Gaurī makes the target person’s mantra and mudrā visible, etc., binds him with the lasso, draws him forth with the hook, and summons the target person in the centre of the maṇḍala.

The yogin makes the following appeal to the gnosis being:

In as much as you are bound (chags pas) to the reality (ngo bo) of the lord, and to the reality of Akṣobhya,

you have to abandon this body that gave rise to mean deeds.\(^{591}\)

He makes such an appeal (don du gnyer ba), to then draw the gnosis being out [of the target person’s body] by means of Gaurī’s hook and lasso. Having drawn out intestines in great number, the ascetic has to immediately purify the fierce activity.

Alternatively, he visualises [the target person] in the form of an animal, upside down, vomiting blood, trembling, without shelter, smeared with sesame oil, naked, with his hair standing up, his [vajra] passage penetrated by a needle that has the form of a flame. You visualise the seed syllable of fire in his heart, [and] immediately after that you should

\(^{591}\) For a variant of this verse; see Grags-pa-rgyal-mtshan’s explanation of the \(ṣaṃpoṭṣodghāṭa\); see above fn. 581.
perform the liberation. You meditate on the wisdom being, too, as Akṣobhya, and carry out [the set of minor rituals such as] worship, praise, and tasting of nectar. Then you visualise [the wisdom being, i.e. the target person’s consciousness] in the Buddha field of Akṣobhya.

In his explanation of the ritual of ‘separation’ as a fundamental, Vimalakīrti/Đompipāda dos not use the word *dgar* (*bheda*), however, with some probability the term refers to the separation of consciousness from the body. In fact, the most important characteristic of this ritual consists in the ejection of consciousness to the pure realm of Akṣobhya, thus bringing about liberation. This procedure complies with what is known in the Tibetan tradition as *pho ba*, the *post mortem* transference of a person’s consciousness to a Buddha realm by an experienced yogin.592

### 3.8.4. Provisional Conclusion

This limited selection of pieces of textual evidence does not allow a definition of the *saṃpuṭa* ritual, but it at least enables us to indicate a couple of pertinent criteria, and, first of all, to sketch the shift of meaning of *saṃpuṭa* as technical term. The *Guhyasamājatantra* might be conceived of as one of the earliest sources for the term *saṃpuṭa* occurring in the framework of rituals of lethal sorcerous activity. *Saṃpuṭa* is used as a general expression for killing, based upon the notion of individual existence depending on the unity of two complementary vital principles, symbolically depicted as hemispheres (*saṃpuṭa*) the separation of which means death. In the *Daśatattval-Daśatattvasaṃgraha*, *saṃpuṭa* is further narrowed in the sense of a protective enclosure immediately associated with the *jñānasattva* of the target person’s cherished deity. In the *Guhyasamājatantra*, *saṃpuṭa* does not denote the lethal sorcerous activity itself.

592 For a discussion of *pho ba* as the soteriological dimension of rites of liberation; see Cantwell 1997.
but the hyperbolical visualization of the target person’s crime, the imagined slayer of sentient beings appearing as Buddhas that calls for the ultimate measure. Remarkably, the crime the target person actually committed—one of the five actions causing immediate retribution (pañcānantāriyakarma)—does not suffice to justify the liberation measure in front of the Buddhas, although it is considered the worst possible evil. In order to obtain the Buddhas’ authorisation for the liberation rite, the target person has to be visualised as criminal par excellence, committing the sampuṭodghāṭa.

Since pertinent textual evidence that predates the Guhyasamājatantra is not available to me as yet, I proceed from the, admittedly speculative, assumption that sampuṭodghāṭa as a technical term for a particular kind of abhicāra ritual is the result of a terminological contraction of precisely these two stages described in the Guhyasamājatantra: 1. The visualisation of the target person committing the murder of all sentient beings (sampuṭodghāṭa) that functions as justification of 2. the actual ritual of the lethal sorcerous procedure. In other words, the later exegetical tradition might have applied the term sampuṭodghāṭa to those rituals of lethal sorcerous activity that include the hyperbolical visualisation of the target person’s imagined crime as a preliminary.

With the Hevajratantra, we have a scriptural source that reveals a later stage in this process, where the sampuṭodghāṭa is already applied to the respective ritual as such: The lethal sorcerous procedure is referred to as sampuṭodghāṭalakṣaṇam, “characterised by the unlocking of the protective (hemi-)sphere(s)”, and thus, the expression sampuṭodghāṭa is actually being used in this as a technical term for an abhicāra ritual, the major characteristic of which is the fact that the target person’s death is brought about merely by visualisation (bhāvanāmātreṇa).

Though none of the texts provides an explicit answer to this question, in most of the above descriptions, the ritual appears to aim at the target person’s physical death: Many characteristics in contents and structure only make sense before the background of actual lethal action. Expressions like dhyānamātreṇa—used in the
The Ten Fundamentals in the Daśatattvasamgraha

respective passage in the Hevajratantra—would be devoid of meaning unless the aimed-at result is brought about in reality. In the case of the Daśatattvasamgraha, this assumption is accounted for by a high demand for legitimation, the urge to exhaust ordinary methods before taking this ultimate option, and the repeated self-emulation on the one hand, as well as the explicit warning of disastrous karmic consequences in case of misuse at the end of the text. Moreover, the target person’s physical death is the presupposition for the transference of the target person’s consciousness in the pure realm of Akṣobhya as the declared goal of the puṭodghāṭa.

By contrast, in the Abhidhānottara, there are subtle indications of the continuation of the target person’s physical existence.

This ritual occurs in all the Daśatattva texts subject to this study, though referred to as bheda (Tib. dgar) in Ḍombi’s and Vimalakīrti’s text respectively, obviously due to the fact that their description of the ritual is based on the Ṣākinīvajrapañjaratantra.

The above pieces of textual evidence show that, in a couple of texts, there are descriptions of rituals of lethal sorcerous activity termed samputoḍghaṭa, while actually there is no clue for the occurrence of a sampuṭa during the ritual procedure. It seems that sampuṭa in the sense of a symbolic representation of the protective space associated with the wisdom being (in our text, the emblems of the five Buddha families) has been included only later in the ritual procedure. Thus, we may conclude that the presence of a sampuṭa is not the primary feature for the qualification of an abhicāruka rite as samputoḍghaṭa. It is much rather the common characteristics we managed to figure out in the above accounts that may serve as pertinent criteria in this regard, above all, the quest for the permission from a spiritual authority, that is the Buddhas or the guru respectively. In texts relating to the Guhyasamājatantra cycle, the yogin obtains this instigation only by means of a hyperbolical generation of a fictitious crime. Another important aspect the texts have in common—at least in accounts that depict the sampuoḍghaṭa at a ‘mature’ stage—is the soteriological motivation of the procedure. To judge from Grags-pa-rgyal-
mtshan’s exposition as well as from Alaṁkāra’s Daśatattva, we may conclude that the *sampaṭodghaṭa* ritual in its mature form actually aims at the transference of the target person’s consciousness to the realm of Akṣobhya and is thus closely connected with the *’pho ba* rites as performed in the Tibetan tradition.\(^{593}\)

We have to bear in mind that the scriptural evidence for the *sampaṭodghaṭa* ritual predates its presentation as one of the ten fundamentals by some centuries. This period of time gave room for elaboration of the ritual and its modification on the basis of ‘practical’ experience: The ritual certainly turned out to be susceptible to abuse and misinterpretation, and thus called for some sort of safety measure. The integration of such precautions into the ritual procedure is revealed by the increasing complexity of its structure in the *Daśatattva* literature or Grags-pa-rgyal-mtshan’s commentary on the *Hevajratantra*. In the latter sources that depict the *sampaṭodghaṭa* at a developed stage, we may trace several subsequent stages in the quest for legitimation or instigation respectively:

1. Objective legitimation: indication of the major transgressions that ‘qualify’ a potential target person for the *sampaṭodghaṭa*, ordinary methods to correct the wicked person’s behaviour having been exhausted without success.

2. Subjective legitimation: indication (explicitly or by implication) of the qualification of the *yogin* who performs the *sampaṭodghaṭa*.

3. Request for permission from the supreme spiritual authority following up the hyperbolical visualisation of the target person committing an imagined crime (that was originally termed *sampaṭodghaṭa* in the *Guhyasamājatantra*) and his fear of the *karmic* consequences.

\(^{593}\) I am grateful to Iain Sinclair who draw my attention to this parallelity on an early stage of my considerations.
4. The jñānasattva is entreated to abandon the sādhyā (by means of standardised formulas).

There is another peculiarity of the sampuṭodghāta as abhicāruka ritual that can be observed in the above sources (while this does not necessarily seem to be the case in the scriptural evidence): Its application is confined to candidates who have received tantric consecration, in other words, in order to kill an ordinary person, there is no need to employ this same technique. The sampuṭa is a symbol for the (layers of the) protective sphere that is being established in the heart of a yogin when he receives consecration. The exterior sampuṭa obviously consists in the form of the characteristic implement of the respective Buddha family; in our text, there is a series of these implements to be drawn forth in order to make the target person vulnerable and to proceed with the actual ‘liberation’. The inner sampuṭa as protective space is the wisdom being’s immediate environment. According to the Daśatattva, the target person is separated from the wisdom being and the sampuṭa but temporarily: As soon as the ‘liberation’ has been completed, his consciousness is reunited with the jñānasattva and the sampuṭa.
PART II:
Critical Edition and Translation of the Text
1. Notes to the Edition

1.1. The Manuscript

Unfortunately, the manuscript preserved as single witness (NAK access no. 3/361, NGMCP reel no. B22/31, New York Institute for Advanced Studies of World Religions MBB II-208) is incomplete—two of the 43 folios are actually missing—and several of the extant folios are in poor condition, effaced, with edges split off or slightly damaged. The palm leaf folios are about 27-28 cm in length, and 5-6 cm in breadth, with five lines on each folio apart from a few exceptions where there are only four lines due to lack of space on the palm leaf. The Devanāgarī transcriptions published in Dhīḥ 5 (1988) and Dhīḥ 56 (2016) have not been considered for the edition and translation. My labeling of aksaras as ‘unclear’ or ‘effaced’ in different grades may occasionally appear somewhat arbitrary, this is partly due to the fact that the quality of the microfilmed folios varies to a certain extent.

1.2. Editorial Conventions and Silent Standardisations

The chapter headlines in the edition and the translation have been inserted by me and have no equivalent in the manuscript. The apparatus to the edition is positive. The number of folio and line is given as superscript. Where emendations and conjectures are based on parallels, references are given in the respective footnote. For emendations and conjectures that are not my own, the originator is mentioned. The punctuation in the edition is not consistent with that applied in the manuscript. In prose passages, dandas are replaced by full stops, moreover, commas have been inserted where it has been considered necessary to structure the text. Changes in the punctuation have not been reported in the apparatus.
1.2.1. Abbreviations and Symbols

The following conventions and abbreviations have been used in the edition and the apparatus (several of them also in the quotations from other Sanskrit texts and Tibetan translations in the introduction and the apparatus to the translation as well as in the apparatus to the texts edited in the Appendix):

- **a.c.** the reading before correction (*ante correctionem*)
- **add.** added
- **conj.** conjectured
- **dam.** damaged
- **em.** emended
- **i.m.** at the margin (*in margine*)
- **i.t.** in the text (not at the margin)
- **ins.** inserted
- **iter.** repeated (*iteravit*)
- **l.n.** illegible (*legi nequit*)
- **om.** omitted
- **p.c.** the reading after correction (*post correctionem*)
- ° A variable for parts of a compound from which the *lemma* has been isolated in the apparatus
- <> Angle brackets enclose text portions that have been supplemented, i.e. editorial insertions or interpolations.595 The position in the text is indicated in the respective footnote (i.m., i.t., etc.).

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594 These abbreviations and symbols also apply to the critical edition of the Tibetan translation of Alaṃkāra’s *Daśatattva* in the appendix.

595 In the critical edition of the Tibetan translation of Alaṃkāra’s *Daśatattva*, angle brackets indicate text portions which are not extant in all codices.
Notes to the Edition

<> Superscript angle brackets enclose text portions referred to in the apparatus.

1.2.2. Silent editorial standardisations

The following inconsistencies have been standardised without further reference:

– Use of homorganic nasal instead of anusvāra
– Use of anusvāra instead of ‘m’
– Confusion of visarga and anusvāra
– Gemination and degemination
– Arbitrary use of ša, ša and sa
– Missing avagraha and virāma
– Sandhi with iti in quotations.
2. **Kṣitigarbha’s *Daśatattvasaṅgraha***

namo vajrasattvāya ||

1v1 vajrasattvaṃ guruṃ natvā taddharmam sūnusamhitam⁵⁹⁶ |
daśa tattvāni kathyante jñāna,jñānapāda⁵⁹⁷ tu || 1
rakṣācakraṃ ca cakraṃ ca jāpaḥ sekau haṭho balih |
pratyāṅgire puṭodghātas⁵⁹⁸ 1v3 tattvāni kramaśo daśa⁵⁹⁹ || 2
ḥṛṇyastanijabōjithaprabhāvyūhair jagatkṛtim |
kṛtvā tair eva buddhā,din ākṛṣya purato dhiyā || 3
vandanāṃ ca tathā pūjāṃ⁶⁰⁰ deśanāṃ anumodanāṃ⁶⁰¹ |
buddhādiṇī śaṇanāṃ 1v5 gatvā mārgam āśrayate tataḥ |
bodhicittam athotpādyu trivimokṣamukhaṃ smaret || 4

**FOLIO MISSING (i. rakṣācakra:)**

3r1 dikonesu ākapalācalan || (2)⁶⁰²
uṣṇīṣa,cakravarty ūrdhvam sumbharājas tv adhaḥ smṛtaḥ |
sarve,hūṃkārajāh krodhā uṣṇīṣo bhrūmbhavaḥ param || (3)
pratyāldhasthitāh sarve ravimāṇdalino ravaŋ |

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⁵⁹⁶ samhitam] em., sahaṭṭha ms.
⁵⁹⁷ jñānapāda] em., jñānapādakramena° ms.
⁵⁹⁸ puṭodghātaṣ] em., puṭodghāta ms.
⁵⁹⁹ daśa] em., daśaḥ ms.
⁶⁰⁰ pūjāṃ] em., pūjā ms. See also respective fn. of the translation.
⁶⁰¹ anumodanāṃ] em., anumodanā ms. See also respective fn. of the translation.
⁶⁰² The provisional numbering of the verses is based upon the reconstruction of the missing part of the text by means of Tib. See the respective passage of the translation.
⁶⁰³ uṣṇīṣa] em., uṣṇīṣa ms.
Daśatattvasamgraha of Kṣitigarbha

3rd svābhavidyāsukhāsvādapravṛttingita\(^{604}\) vigrāḥāḥ \(\|\) (4)
pravṛttingaṃ digraḥ of Kṣitigarbha \(\|\) (5)
yamapadāntakaṃ tyaktvā ye ’naye te ’kṣobhya\(^{3r5}\) maulayaḥ
yamāreḥ sāvato maulāv amitābho ’parasya tu \(\|\) (6)
mudgaram ankuśam daṇḍaṃ nilaṇḍaṃ\(^{3v1}\) saroruham
trīśūlam kulīṇam khadgaṃ pītaṃ cakram ca vajrakam \(\|\) (7)
saccinanm daṃśine haste kekarasya\(^{3v2}\) calasya tu |
śāme cakram ca pāśaś ca bāḷābharaṇabhūṣanah\(^{605}\) \(\|\) (8)
krodhadordaṇḍasamchannaṃ jvālām\(^{3v3}\) lākulaprabham
bhramantaṃ daṃśīvartam suvegā\(^{606}\) niścalopamam \(\|\) (9)
ye daśārāstitaḥ krodhā \(^{3v4}\) mahābalaparākramāḥ
| te tu niścalato dhyeyāḥ prajñopāyasukhātmakāḥ \(\|\) (10)
śīlasamādha\(^{3v5}\) yathā prajñā vimuktiṃnadarśanam
vimmuktiḥ ceti pāncaiva skandhā lokottaraṃ amī \(\|\) (11)
āda\(^{4r1}\) rāsamatā prátyavekṣānāṃvīryaśuddhāḥ\(^{607}\)
daśajñānaviśuddhās te krodhā dhyeyāḥ suniścitāḥ \(\|\) (12)
lā\(^{4r2}\) nayānanipātādeva rakṣārtham cakragasya tu |
nābhyyantaḥ suśirasthāyivajraḥūṃkārahṛdgata\(^{608}\)

\(^{604}\) pravṛttingita\(^{o}\) conj. Isaacson, yuktālingita\(^{o}\) ms. Note that in Nepalese script, yu- and pra- are quite similar, the same applies to the ligatures -ktā and -jīnā.

\(^{605}\) bāḷā\(^{o}\) em., vyālā\(^{o}\) ms. vyālābharaṇa is likely to be a scribal error. Note that this passage as a whole is close to Ācārya Alamkāra’s Daśatattva where we have the well attested term bāḷābharaṇa. See also introduction 3.1.

\(^{606}\) suvegā\(^{o}\) em., suvegā ms.

\(^{607}\) śuddhātā\(^{o}\) em., śuddhitā ms.
Kṣitigarbha’s Daśatattvasaṅgraha

43. mudrā dharmodayā tasyāṃ kūṭāgārādi bhāvayet || (13)

(ii. cakra):
tatra bhrūṃkāracakrottha⁶⁰⁹ savidyaśāśva⁴⁴ todbhavam⁶¹⁰ |
spahardauggahakhyāpicaturāśrādisamvyutam⁶¹¹ || 1
śāsīsūryasamākrāntaviśvābjadevata⁶¹²/⁴⁵ sanam |
vibhaktāśeṣasadratnaṃ⁶¹³ kūṭāgārāṃ prabhāvayet || 2
tatra madhyāsane candraṃ dvātriṃsallakṣaṇa⁴¹⁴/⁴⁵ invitam |
anuvyañjanakālaśi⁶¹⁴ ca tatra hṛdbhavam⁶¹⁵ hūṃkṛtiḥ⁶¹⁶ |
sphaharsamṛhāratas tasmād vajrasattvasamudbha⁴¹⁶vah || 3
spatikendvāṅgamūlāśyanī⁶¹⁷ nīlasavyāruṇetaram |
vajrakhaḍgabhujaṃ⁶¹⁸ savye vāme sanmanipam⁴³ dminam || 4
prajnopāyātmakam śrimaj jagatsampatsamāśrayam |
samantabhadram ātmānāṃ bhāvayet spah⁴⁴ raṇatviṣam⁶¹⁹ || 5

⁶⁰⁸ [“kārahṛdgatā”] readability impeded by library stamp.
⁶⁰⁹ bhrūṃkāracakrottha] em., bhrūṃkāracakrottha⁹ ms.
⁶¹⁰ [“savidyaśāśva”] readability impeded by library stamp.
⁶¹¹ caturāśrādisamvyutam] em., caturāśrādisamvyutam ṁs.
⁶¹² “krāntaviśvābjadevata”] readability impeded by library stamp.
⁶¹³ sadratnaṃ] em., sadraktaṃ ṁs.
⁶¹⁴ kālaśi “line of consonants beginning with ka”, wrong instr. pl., metri causa
(the correct form would be kālibhiḥ). Alternatively, analogous to
Maṇḍalavidhi 24b kādiveyañjanaraśmikam, an emendation to karaśi
(“through rays of consonants starting with ka”) could be taken into
consideration. See respective fn. of the translation.
⁶¹⁵ hṛdbhavam] em., hṛdbhava ms.
⁶¹⁶ pāda d is metrically incorrect.
⁶¹⁷ “mūlāśyanī] em., mūlāśya ṃs.
krodhādidevatāḥ sarvās trimukhāḥ saḍbhujāḥ iha |
svābhaprājñāṅgasangāptānandādvaiṣṭādbhutāsvanāḥ || 6
sarveṣām dakṣiṇe khadgaṁ ratnam padmaṁ ca vāmataḥ |
savye’ bjam vā manir yeṣām cakraṁ ṭeṣām tu vāmataḥ || 7
sarveṣām dakṣiṇaṁ nīlaṁ nilasya vadanāṁ sitam |
sarveṣām dhāvalaṁ vāmaṁ raktam tu sitaṁ krṣṇayoh || 8
mahārāgavineyaman tu lokam ālokya bhājanam |
suratadhvaninā svāntar jinavrṇdaṁ niveṣāṁ ṭet || 9
locaṇārūpavajrādirūpāḥ prajñānurāgaṇāḥ || 10
protsṛjya navadhā devīs tadvidyāntar niveśrāṁ ṭet || 11
punah svayoṣitpadmahamṣvutadbhavamanḍalam || 12
nirmāyātā jatākṛtsnam āśvasāya praveṣrāṁ ṭet || 13
khavyāpisarvasaṁbhuddhaiḥ svavajrāntardravodbhavaiḥ |
sevayed avivartyarthaṁ tatvajñānaphalāptaṁyev || 14
āśvastam taṁ jagad drṣṭvā svasvabhājam samutsṛjet || 15
kṣim jraṁ kham gam saṁkham saṁbhāṣe ca yathākram || 16

620 surata)” em., svarata)” ms.
621 prajñānurāganā] em., prajñānurāganāṁ ms.
622 padma)” akṣara dma add. i.m. (on top of first line at respective position);
pāḍa a is metrically incorrect.
623 suratodbhava)” vocal sign u effaced.
624 phalāptaye) akṣara ye slightly effaced.
625 svasvabhājam] em., svasvabhājaṁ ms. (upper part of vocal sign of akṣara bī effaced).
626 skam] akṣara sa effaced.
kṣitigarbhādikān śaṭkāṃs ⁶²⁸ cakṣurādi visuddhītaḥ  || 14
jaḥ ⁶²⁹ hūṃ vaṃ hoḥ khaṃ raṃ bijād rūpavajrādirūpi ⁵⁻³ṇah |
lāṃ māṃ pāṃ tāṃ iti tv ebhir locanādisvabhāvākān ⁶³⁰  || 15
buṃ āṃ jīṃ khaṃ hūṃ bijād buddhān skandhādirūpi ⁵⁻⁴ṇah ⁶³¹  || 16
om āḥ hūṃ iti <tac> ⁶³² cittaṃ bhāsvaddhorbhyāṃ ⁶³³ vidarbhītām ⁶³⁴ |
guhyapadmodarāntas tad viśad dravati rā ⁵⁻⁵gataḥ  || 17
tanmahārāgatas tau ca prajñopāya dravaṃ gatau |
tvāṃ vajreṇyādīgāthābhiḥ ⁶³⁵ devī<saṃcoḍa> ⁶⁻¹ṇāṃ ⁶³⁶ smaret  || 18
utthāpanyanurodhena ⁶³⁷ dravaṃ paśyan vipattivat |
māyāvad vastu ⁶³⁸ saṃvityā tad dravād ⁶³⁹ bijā ⁶⁻²sambhavah ⁶⁴⁰  || 19

⁶²⁷ yathākramaṃ] akṣaras thā and kra somewhat effaced.
⁶²⁸ śaṭkāṃs] em., śaṭkān ms.
⁶²⁹ jaḥ] em., jaṃ ms.
⁶³⁰ ⁴svabhāvākān] em. metri causa, ⁴svabhāvān ms. Alternatively, an
emendation to locanādisvabhāvajān is possible in accordance with
Maṇḍalavidhi 34–37; see respective fn. of the translation.
⁶³¹ ⁴rūṇah] vocal signs of akṣaras rū and ni somewhat effaced.
⁶³² tac] add., om. ms. Inserted metri causa following Maṇḍalavidhi 38a; see
respective fn. of the translation.
⁶³³ ⁴bhāṃ] akṣara slightly effaced.
⁶³⁴ vidarbhītām] em., vidarbhītaḥ ms. Cf. Maṇḍalavidhi 38b, see respective fn.
of the translation.
⁶³⁵ ⁴gāthābhir] akṣaras thā and bhi slightly effaced.
⁶³⁶ dev[saṃcoḍa]nāṃ] conj. (alternative conjectural emendation: deviṣ
saṃcoḍanāḥ), ms. dam. (akṣaras de and vi and nāṃ effaced, remaining
akṣaras l.n.).
⁶³⁷ utthāpanya°] em., utthāpanya° ms.
⁶³⁸ māyāvadvastu°] upper part of akṣara dva slightly effaced.
mambijodbhavakhatrāṭgotthamaṇḍiṣaṇjugvajrāḥ svayaṃ bhavet |
kuṇkumākāramūlaśyanīlaśavasyasiteśaṅgitarāḥ 641 || 20
kumārābharaṇākāraḥ prajñānandaikasundarāḥ |
dvibhujāślitatraprajñāḥ svābhaprajñādharāḥsyadhānāsam īśa sa satprajñāḥ svābhāpajñādharāḥ 642 || 21
bhāsvatkrpaṇasadbānā 643 niślotpaladhanuḥkarakāḥ |
spharadbuddhaughaniranmāṇaniśpādītajāṣaḥ gatravahāḥ 644 || 22
ḍhyāyāḥ akṣobhyām kṛṇaṃ vā madhye hūṃjātavajrajam |
6v1śāmānysamaṇḍale 646 hy asmin dhyāyān nāyakam icchayaḥ || 23
bhavasāṅgād bhavo’ nantaḥ śamasāṅgo vipattiṣvākāḥ |
māyāya kṛtasamsevo dharmadhātvātmako bhavet || 24
6v3dusvāṅganiśyandhalotpattāḥ nivartate |
sāsravam ālayavijñānāṃ 647 ādarṣajñānasambhavahāḥ || 25
6v4kaṭiśakutiṣaṅgākāśalokeśaskambhībhadra<kaī> 648 |

639°dravād] final letter d effaced.
640°bīja°] upper part of akṣaras effaced.
641°sitetaraḥ] apart from vocal sign i, akṣaras slightly effaced.
642°praṇāḍharasya] conj. in accordance with Maṇḍalavīdhi 46b (see respective fn. of the translation), akṣaras jñā, dha, and rā l.n., akṣara sya effaced.
643°sadbāna°] em. sadbāne° ms.
644°nispādītajagatravah] conj. in accordance with Maṇḍalavīdhi 47b (see respective fn. of the translation), akṣaras l.n.
645°akṣobhyām] em., akṣobhyā ms.
646°sāmānya°] upper left part of akṣara så broken off, ms. dam.. in accordance with Maṇḍalavīdhi 47b (see respective fn. of the translation), akṣaras l.n.
647°unmetrical.
648°bhadrakaī] add. i.t.
Kṣitigarbha’s Daśatattvasaṃgraha

sampūrya cakṣurādīṇi bījaiḥ sarvajñatām iyāt || 26
śāsvatādisvarūpābhās649 taccihadhāri7r1 tatkulāḥ |
 bodhisattvāḥ samantas tu vajrasattvakṛtīḥ kṛtī || 27
mṛḍūpasādhanāṅgena vipākaphala7r2 yoginā
utpādyam samatājñānāṃ kliṣṭamano nivartayet || 28
dharmāsambhoganirmanānāvāhinī jā7r3 gadarthatā |
cittaguhyādyadhiṣṭānaṃ sādhanāṅgam atah srjet || 29
svahṛtkaṇṭhasiraścandre hūṃ-āḥ-oṃ7r4 jāś ca satprabhūn |
vajrābjacakramadhyasthān svaḥṛccihmahasthabījakān || 30
dhyātvā tadbījaraśmibhyo 7r5 rūpavajrādīmūrtibhiḥ |
sampūjya diggatān nāthāṃ650 teśāṃ651 trivajravajrīṇaḥ |
7v1 cittavajrādīgāthābhis taddhiṣṭānaṃ652 prayācayet || 31
yācitāṃ cittavajrādīn svacittāvadā praveśya ca
7v2 oṃ sarvety ādi mantraṃ tadahāṅkrtimaḍ bhavet || 32
sādhanāṅge mrdau tasmin puruṣaṅkārasyaṃbavat ||
7v3 kṣīṇāḥ kalpavikalpaḥ ca pratyavekṣodayakṣanat || 33
cittavajrocndhvato jñānasattvāḥ samayavan matalaḥ |
7v4 svabījacihnaṃ ca candre svabījanitacihnahṛt || 34
samcodya diggatān nāthāṃ653 jñānasattvahrdaṃcīśa ||
Daśatattvasaṃgraha of Kṣitigarbha

7v5tatprabhodhavavidyābhir bhṛtakumbhamūrtāmbubhīḥ 654 |
svabhīṣiktāḥ 655 prabhūḥ śrīmān kuleśo 656 makuto 657 bhaveto 658 || 35
8ś1 mahāsādhanato jāte phale vaimalyanāmanī |
kṣīṇam pravṛttivijñānam kṛtyānuṣṭhānasambhavāt || 36
8ś2 niṣyandādyais tathā madhyaiḥ svabhāṃ prajñāṃ viśodhayaḥ || 37
śirohṛṛthābhiguhye’ syāḥ caraṇānte ca praśyānūn |
oṁ hūṃ svā āḥ hā ca bijaih śāsvatādikulātmakoḥ 659 || 38
ēpūrya pañcasambuddhāḥ hūṃ-āḥ-śatpadmakarṇikām |
saṃviṣodhya tāyā buddhān hūṃ-sadvajro’ nurāgayaḥ || 39
oṁ sarvatathāgataḥ 654 nuraṇaṃpravabhāvātmako’ ham ||
hrccandračiṃhṛdṛbhābhīḥ khavyāpiṇbuddhamaṇḍalam |
niveśyaḥ 8ś1 tmanī saccittārūpaṃ vajrābhajasaṃsthitam || 40
jinavṛṇḍaṃ svabhijena 660 tatotpāda sthirikrtam |
ūṣtrjed vidhīnā 8ś2 nena jagatsv ajñānaśuddhaye || 41
saṃcodyādhipam aksobhyam mahādevaṣṭhakrjjinam |
vajradhrg iti vajrate 8ś3 sam indranilamaniprabham |
saṃhṛtātmāni sacchṛmān sarvabhāvair niveṣayet || 42

654 ॐāmbubhīḥ] aksara mbu n.l.
655 śvabhīṣiktāḥ] em., svāśiktāḥ ms; emendation in accordance with Maṇḍalavidhi 64a, see respective fn. of the translation; an equally attested alternative emendation would be śvābhīṣiktā.
656 kuleśo] em., kuleśaḥ ms.
657 makuto] lower half of aksaras somewhat effaced.
658 bhaveto] lower half of aksaras bha and ve as well as virāma of final ta effaced.
659 kulātmakoḥ] p.c., kulātmaḥ a.c.
660 ॐbijena] aksara add. i.m. (on top of first line at respective position).
Kṣitigarbha’s Daśatattvasaṅgraha

jinajīg iti cāṅvī dyābhaṁ mahāmohārthakṛjjinam |
utsṛjya cakrabhrṇāthaṁ dhyāyāt pūrṇendumaṇḍale || 43
ratnadhṛg iti 8v5 ratneśaṁ pītaś ca samatodyamaṁ661 |
utsṛjya dakṣinādiśye kumārasyaṁ vibhāvayet || 44
āroliit vāgīśaṁ mahārāgārthakṛṭprabhum |
raṁt mam padmadharaṁ prṣṭhe sūryāsane nirūpayet || 45
prajñādhṛg ity amoṅvī gheśaṁ mahogreṣyājanārthadām |
kaṭagabhṛddharitaśyāmaṁ dhyāyād uttarasūryaṁ || 46
sajaṭāmakuṅvī tāḥ sarve sarvābharaṇabhuṣiṇaḥ || 47
nāyake śāsvatādau tu tatnāyakena maṇḍalāt |
utsṛjyaṅvī tāni tadrūpaṁ saṁharet pūrvavat kṛṭī || 48
tattatsthāne punar dhyāyād akṣobhyam upanāyakam || 49
mohāṅvī raṭītī cāgneyāṁ kāyeśabhā tu locanā |
vaśaraṁtī caitṛtyaṁ citteśacandramāmākī || 50
rāṅvī garatītī vāyavyaṁ vāgīśabhā tu pāṇḍarā |
vajraraṭītī caiśānyaṁ tārā raṭneśavat smṛṭā || 51
caṅkraṁ662 raṅvī kotpalaṁ divyaṁ paṃkajaṁ pītam utpalaṁ |
caṁcaṅ663āṁ kramād diṣṭaṁ sīṣṭaṁ svādhipavad diṣet || 52
āṅvī gneyādicatuḥkone664 pūrvadvārādijāraśvayoḥ |
kāyādyābhās tritattvena rūpavajrādayaṁ smṛṭaḥ || 53

661 samatodyaṁmaṁ em., saṁmahavyatāṁ ms. Emendation in accordance with Maṇḍalavidhi 72b; see respective fn. of the translation.
662 caṅkraṁ em., (anusvāra either om. or effaced).
663 caṁcaṅ em., caṁcaṁ ms.
664 caṅkone em., caṅkone ms. See also respective fn. of the translation.

343
Daśatattvasaṃgraha of Kṣitigarbha

9v4 darpaṇaṣ ca tathā vīṇā gandha<śaṅkha>665 rasāyanaṃ666 | 
vastraṇaś dharmodayaṣ667 caiva ciham āśāṃ kramāṇ matam || 54 
ca9v5 nṛsthaḥ ratnamakuṭāḥ668 svābhopāyaṅgasamgamāḥ | 
sarvālāṅkārāśṛṅgair669 āyuktā670 devyāḥ kṛpā10r1 dvayāḥ || 55 
prāgdvāre krodhaparyāṅkaṇaś cittesākārabhāṣuraḥ | 
yamāntakṛd <it>Ṭighnah671 skandhajñeyavinā10r2 sakaḥ672 || 56 
kāyeśābhogradṛbhīmo ’vāgdvāre ’parājitāḥ673 | 
prajñāntakṛd itīcchāghna ātmadṛkkle10r3 sahāṇitaḥ || 57 
mṛtyujyanmāgasamghātī674 prṣthadhvāre ’śvakanḍaraḥ | 
padmāntakṛd itīkṣāghno675 vāgī10r4 sābhograsabditaḥ || 58 
aksobhyābhogravighnagḥna uttare ’mṛtakunḍaliḥ676 |

665 "śaṅkha"] akṣaras add. i.m. (on top of first line at respective position).
666 °rasāyanaṃ] em. °rasayataḥ ms. Emendation in accordance with Maṇḍalavidhi 256; see respective fn. of the translation.
667 dharmodayaṣ] em., dharmodayaṃś ms.
668 second half of pāda a metrically incorrect.
669 sarvālāṅkārāśṛṅgair] em., sarvālāṅkair aśṛṅgair ms.
670 āyuktā] em., āyuktā ms.
671 itītighnah] akṣara add.i.m. (on top of first line at respective position).
672 skandha] em., sattvaṃś. Here it is the skandhamāra that is referred to as purity correlate of Yamāntaka; sattva would match none of the teninological sets Kṣitigarbha relied upon for the realities of the four krodhas. The corruption may result from the similarity of the compound consonants –tva and –ndha in Nepalese script. The emendation is in accordance with verse 121. See also the translation of the relevant verses as well as introduction 3.2.6.5.
673 ’parājitāḥ] em., ’parārjitaḥ ms.
674 ’janmāghasamghātī] em., ’janmāghasām ghāṭī ms.
675 itīkṣāghno] em., itīkṣāghnah ms.
viśnunātakṛd iti dvāre
cṛṣṇitigarbha’s Daśatattvasaṃgraha

bhūrībhāṅgordhvajvalatkeśababhruḥśmaśrulocanāḥ
vyāvrtaśyā lalajjihāvāḥ
sūryamaṇḍalināḥ sarve krodhāḥ sūryādhabhāsināḥ
vajramudgaradaṇḍabjasvajvajrā
dikarās tvāmi
krūrabhūjaṅgabhūṣāṅgāḥ svābhavidyāṅgasāṅgānaḥ
kharvālambo<da>rah

bhīm
dhyeyās trimaṅḍalā

prāgvat sikta
dvāri

rūpādya
tpājñābhāntarniveśitam

sampūjya sva

bhavet

676 'mṛṭakuṇḍalīḥ] em., amṛṭakuṇḍalīḥ ms.
677 kriyāsūrāri°] em. (following Maṇḍalavidhi 85d, see the respective fn. of the translation), kriyāsūrādi ms.
678 kriyāsūrāri°] em., kriyāsūrādi° ms. Emendation in accordance with Maṇḍalavidhi 85, see respective fn. of the translation.
679 kharvālambodarā] aksara da add. i.m. (on top of first line at respective position).
680 adhiṣṭhitam] lower part of aksara śṭhi somewhat effaced.
om sarvataḥ thāgata-pūjaḥ vajrasvabhāvātmako’ ham

akṣobhyetyādīgāthābhīṣṭyāc cakram svarūpataḥ|
antaḥ rikṣagatam dhveyam vajram hūṁ-kārasambhavam
dhastat tatra bhāvyeta padmam a-kārasambhavam|

om kārāntītṛśvam amṛtan madhye tatra niveśayet

adhvāyvagnikacrena tāpitaṁ śodhitam tathā|
om kāraraḥ śminā vajraṁ sampātyaikīkṛtaṁ

hūṁ-nyastavajrasajjihvo dhyātvā jñānāṁ tair bhṛtaṁ |
hṛcandrāntarga tāsēṣam cakram tena pratarpayet
bhoojanasamaye ’py evaṁ svabhoyamāṁ sādhayet kṛtī|
tadraśmīṃ rmitair nāthai svāsatsāmkalpavarjitaṁ

buddhātmakam jagat kṛtvā hṛdbījāntar niveśayet

ehṛcīhnaḥ varaṭāntasthaṁ candrahṛdbindurūpakaṁ

681 pūjyapūjātmako] em., pūjāpūjātmako ms. Cf. Manḍalavidhi 93d, see respective fn. of the translation.
682 °pūja°] em.? vocal sign ā either om. or effaced.
683 °kāra°] em.? vocal sign ā to either om. or effaced.
684 pada c metrically incorrect.
685 sampātyaikīkṛtaṁ] em., sampāty ekīkṛtaṁ ms.
686 °sajjihvo] em., °sajjihvā ms.
687 dhyātvā] em., tathā ms.
688 jñānāṁ tair bhṛtaṁ] em., jñānāṁ tāyitaṁ ms. I prefer this conjectural emendation matching Manḍalavidhi 101b to the less drastic alternative jñānāṁtāyitaṁ in accordance with Uttaratantra 129d (pañcāmṛtāṁ), since verse 66 is obviously drawn from the former source. See also respective fn. of the translation.
689 hṛcīhna°] em.? aksara cci unclear.
690 °stha] em., °stha ms. For the Manḍalavidhi parallel, see respective fn. of the translation.
prabhāsvat svamano dhyātvā \textsuperscript{12r1}jñānasattvam prabhāsayet || 73
cittavākkāyavajraṃ ca samayasattvam eva ca |
maṇḍalam ca tayābhāsyaspharan\textsuperscript{12r2}tyā rasāṁmālayā || 74
saṃhārād dhrđi tām dhyāyat sajñānāṁrāṭavāhīnīm |
pratiromaprabhāvyūhaṁ ja\textsuperscript{12r3}gadartham prapūrayan || 75
dhyātvā sūkṣmasvavacihnaṁstham vidyānāsāgrasambhavam |
municakram svasāṁvedyaṁ sarvasaṁ\textsuperscript{12r4}pūrṇadāvataṁ || 76
dṛṣṭvā sthairyanimittaṁ\textsuperscript{691}tu sphaṛanāṃ tatraśminigataī\textsuperscript{692} |
buddhair nānāvidhaiḥ kuryāc cihnai\textsuperscript{12r5}r vā anyathā\textsuperscript{693} na tu || 77
mūrdhṇīndupraṇāvārdṛāṁ\textsuperscript{694} tu saccittavārivāhanīm |
vidhivat pātayan kuryāt kāyavākci\textsuperscript{12v1}tapaṃnanaṁ\textsuperscript{695} || 78
viśramyaivaṁ japaṁ\textsuperscript{696} kṛtvā jñānacakram visarjya ca |
tritattvāhitasaccakro\textsuperscript{697} garvam patyūḥ samu\textsuperscript{12v2}dvahan || 79
evāṃ tattvadrśā muktaṃ jagat sarvaṁ vilokya ca |
pranidhānaṁ vidhāyastra kṛpayā taddhitāya ca || 80
\textsuperscript{12v3}vajrasattvasvarūpeṇa dharmān paśya caret kṛṭi || 81
sandhyāntare’ pi tritattvāc ca pūrṇam samsphārya maṇḍalam\textsuperscript{698} ||

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\textsuperscript{691} dṛṣṭvā sthairyanimittaṁ] em., dṛṣṭvāthairyā° ms. The emendation follows Maṇḍalavidhi 107; see respective fn. of the translation.

\textsuperscript{692} hypermetrical (in accordance with Maṇḍalavidhi 107b).

\textsuperscript{693} vā anyathā] em. metri causa, vānyathā ms.

\textsuperscript{694} °praṇāvārdṛāṁ] em., °praṇāvādrān ms.

\textsuperscript{695} kāyavāk°] aksara vā unclear.

\textsuperscript{696} japaṁ] em., jagat ms. The emendation follows Maṇḍalavidhi 116a; see respective fn. of the translation.

\textsuperscript{697} °cakro] em., °cakraḥ ms.
**Daśatattvasaṃgraha of Kṣitigarbha**

12v

Pūjājapādiṃ kṛtvā pūrvavad vidadhīta saḥ || 82
Pūrvavat prātar utthāya bhavayed ādikarmikah || 83
Jñā12v-ne kimciṁtsaṁāveśi jhātiḥ ālaṁbya maṇḍalam |
Cakṣuḥkāyādy adhiṣṭhāya japel sandhyśv atandritah || 84
13r1 sarvākārasuniśpannam phārastāṃbhārakārakam699 |
Kimcitprāpte vaṣe yogī santatam yogam āśrayet || 85
13r2 samyajñāna<va>sṛ700 dhyāyan kuryāt sarvajagaddhitam || 86
Evam vibhāvya saccakrāṃ labdhvā nimittam eva ca |
Cakra13r3 stho vidhivaj japtivā svayaṃ vādhyesito’ pi vā |
Parārthaghaṭamā<no>701 vā siddhiṃ ’tha vā likhet || 87
Ca13r4 krimantraṃ japel lakṣam anyeṣāṃ ayutaṃ tathā || 88
Tritattvair garbhitaṃ bijam utsargaṃ vā tathā kṛtam |
Yathaiva 13r5 bhāvitaṃ cakraṃ tathaivaṃ lekhymaṇḍalama702 || 89
Kīṃ tv atra devatāsthāne lekhyaṃ svacihnaṃ703 yathoditaṃ |
Loca13v1 nāyāḥ704 param ̄sthāne705 netraṃ lekhyaṃ vicākṣaṇaṁ706 || 90

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698 *The first pāda is hypermetrical.*

699 *phārastāṃbhārakārakam* em., phāreṭ sanphārakārakam ms. The emendation follows Maṇḍalavidhi 135; see respective fn. of the translation.

700 °jñānavaśī akṣara va add. i.t.

701 *parārthaghaṭamāno* em., parārthaghaṭasamāno akṣara na add. i.m. (on top of first line at respective position). The corruption may result from the similarity of the letters sa and ma in Nepalese script. Emendation follows Maṇḍalavidhi 138c; see respective fn. of the translation.

702 °maṇḍalama em., *maṇḍalam ms.

703 *I refrained from the possible emendation svacihnaṃ since pāda b would nevertheless remain hypermetrical.*
Kṣītigarbha’s Daśatattvasaṅgraha

ādikarmac svayaṃ kuryād dvitīyo ’pi tathāvidhāḥ |
aṅveṣenaiva kurvīta tṛtiyo maṇḍalaṃ kṛtī || 91
dvādaśābde samāvesya sampūṣya bālabāle |
tābhṛtyyāṃ yad <ra>cayec cakraṃ na tathā pūrvayoginoḥ || 92
prāptajñānavaśī kuryāc cetasaiva hi maṇḍalam |
tadaṅveṣenaiva cakraṃ dṛṣyate svaparair yataḥ || 93

704 locanaṃḥ] akṣara nā completely, left part of akṣara yāḥ considerably effaced.
705 sthāne] em., sthānam ms.
706 vicakṣanā] akṣaras ca, kṣa and nai somewhat effaced.
707 aṅveṣenaiva] akṣara ve completely, left part of akṣara śe somewhat effaced.
708 racayec] akṣara ra add. i.t. (below the line at respective position).
709 tadaṅveṣenaiva] akṣaras ta and da effaced.
710 caturaṃғra] ra of akṣara śra effaced.
711 tattaṃgra] em., tatra yā śraddhā prāvdvāraṃ bodhaye matam || 95
712 abhūtotpa] em., “utpattaye ms.
713 abhūtotpannathasya] pc?, abhūtotpaṃma tathasya ac? (akṣara pa slightly effaced, anusvāra either deleted or effaced).
Daśatattvasaṃgraha of Kṣitigarbha

chandovīryasminśṛtiprajñāṃ
dṛddhipādāṃ <amī matāh>ṃ
amīṣu yā smṛtis tālī syāt paścimadvāram atra tu "98
śraddhāvīryasmṛtiddhyānāṃśṛprajñendriyabalamṃ ca tat |
tayoh samādhiprajñe ca dvādaśottaradvārakam "99
savitarkaṃ vicāraṃ ca 14śṛpritisaukhyaṃ vivekajam |
paṅcāṅgaṃ prathamadhyānam avitarkavicāraṇam |
adhyātmasamprādaṃ ca 14v1caturaṅgaṃ dvitiyakam "100
samprajanyasukhopekṣācittākāgratayā smṛtiḥ |
trīyam api paṅcāṅgam asu 14v2khaduḥkhavedanam "101
smṛty upekṣā visuddhiś ca vivekajam caturthakam |
caturbhir uditair dhvānaḥ pūrvvādito 14v3raṇaṃ matam "102
śūraṅgamaḥ khagāṃ jāś ca vimalaḥ simhaṃ mbhitaḥ |
sarvasaṃgrāhaḥ ekbhir vedikā syā 14v4ś antamataḥ "103
tatra pūjāraḥ prajārajyagranthādīrānañganah |
vicitrābharaṅgam yasmāj jagadāśā 14v5prapūraṇam "104

714 smṛtiḥ akṣara ti slightly effaced).
715 Left unemended to preserve the metre (the correct form would be prajñendriyadhipādā).
716 amī matāḥ] conjecture Isaacson, om. ms. Unemended, the verse is hypometrical, probably due to corruption.
717 atra] em., anye ms. Emendation in accordance with Maṇḍalavidhi 330d; see respective fn. of the translation.
718 °prajñendriya°] akṣara pra considerably effaced.
719 vicāraṃ ca] em., vicāraś ca ms. Probably a scribal error; palatal ś resembles ś that as class nasal is used instead of the anusvāra before ca.
720 prītī°] akṣara prī as well as vocal sign i considerably effaced.
721 paṅcāṅgaṃ asukha°] conj., paṅcāṅgaṃ āsukha° ms.? (unclear, either a.c. or akṣara effaced).
Kṣitigarbha’s Daśatattvasaṅgraha

vinayoddhūtasaddharmanavāṅgasvarasuddhitam\(_{722}\) |
mārutoddhūtaviśvāgrapatākāghāṇa\(_{15v1}\)tanāditam \(\| 105\)
klesānāṃ haraṇaḥ hāraḥ sarvaklesaprahaṇaṭaḥ |
klesānām\(_{723}\) ardhaarahaṃ ardhahāra iti smṛ\(_{15v2}\)taḥ \(\| 106\)

srag bodhyaṅgaviśuddhā syād ādarṣena tu darpaṇaḥ |

bodhyaṅgāni punaḥ sapta dharmapraṇa\(_{15v3}\)cayasmṛtiḥ |

samādhīprītivīryokeśaprasrabdhyanuyogataḥ \(\| 107\)
cāmaraṇaṃ rājacīhnaviśuddhāḥ buddhasyā mārga\(_{15v4}\)jaṇanataḥ \(\| 108\)
prakṛtiprabhāsvaraṣuddhaṃ bodhicittam anuttaram |
sarvasattvārthasambhūtaṃ candranaṃḍalamaṃ \(u^{15v5}\)cyate \(\| 109\)
praṇājaṇanānamayaṃ evaṃ vajropasamādhiṣaṃ |

mokṣālokaṇaḥlokaḥ sūryamaṇḍalamaṃ \(15v1\)m\(_{724}\)cyate \(\| 110\)
dharmāhāras tu niśvedyaḥ hṛtr atatrapyavasamvaram |

pradipaśumanodhūtpagarāhāryaṃ yac ca maṇḍale\(_{725}\) |

\(15v2\)sugītaṃṛtyavādyan ca taṃ mahāsukhavardhanāt \(\| 111\)
vimokṣātakasamaṃsuddhyā cakraṃ stambhābhisobhitam \(\| 112\)

\(15v3\)sarvadiktryadhasvarasambuddhavajraśabdhyapraṣṭaṃ \(\| 113\)

vaṭrāvārttaṃ śastaṃ samantāt parimaṇḍalaṃ \(\| 113\)
ra\(_{15v4}\)jaṇī pañcasambuddhās tajjānaṇaḥ sattvarāṇjanāt |
sambhārapūriniṣyandāḥ pūrṇakumbhāḥ krpaṃdrataḥ\(_{727}\) \(\| 114\)

\(\_722\) śuddhitam\(\_\) em., śuddhitaḥ ms.

\(\_723\) klesānāṃ\(\_\) aksara nā \(\text{add. i.t. (below the line at respective position)}\).

\(\_724\) maṇḍalaṃ\(\_\) letter m considerably effaced.

\(\_725\) ucyate\(\_\) aksaras \(\text{almost completely effaced.}\)

\(\_726\) maṇḍale\(\_\) em., maṇḍalaṃ ms.
Daśatattvasamgraha of Kṣitigarbha

15v5 puraṃ mokṣapuratvāc ca maṇḍalaṃ sārasamgrahāt || 115
jñānakandha⁷²⁸mahādveṣavishuddhadharmadhātutah |
a¹⁶r₁kṣobhayas tasya⁷²⁹suddhyaivam abjavajraviśodhanam⁷³⁰|| 116
rūpādarśamahāmohasuddhitah śāśvataḥ smṛtaḥ⁷³¹ |
veda¹⁶r₂nāsamatāmānaśuddhito ratnasambhavah || 117
saṃjñāskandhamahārāgapratyavekṣanato⁷³²mitah⁷³³ |
kṛtyā¹⁶r³nuṣṭhānasasmakāramahersyāmoghahasambhavah⁷³⁴|| 118
śūnyatāmukhabhūdhātukṛpapāyaish⁷³⁵tu locanā |
16d animittamahāmaitrijalaprafājrabhisamśkāraṃ⁷³⁶jñānād vāyoś⁷³⁹ca tāraṇī⁷⁴⁰|| 120

⁷²⁷ kṛpādritaḥ pc., kṛpādritaḥ ac.
⁷²⁸ °skandha° | em., °skanda° ms.
⁷²⁹ aksobhayas tasyaḥ aksaras considerably effaced.
⁷³⁰ abjavajraviśodhanam] conj. Isaacson, l.n., aksaras bja and vi considerably, aksaras so, dha, and nam completely effaced.
⁷³¹ śāśvataḥ smṛtaḥ] aksaras considerably effaced.
⁷³² saṃjñāskandhamahārāgapratyavekṣanato] lower half of aksaras considerably effaced.
⁷³³ 'mitah] aksaras almost completely effaced.
⁷³⁴ kṛtyānuṣṭhānasasmakāramahersyāmoghahasambhavah] aksaras kṛ and tyā, vocal sign of śṭhā and remaining aksaras considerably effaced.
⁷³⁵ śūnyatāmukhabhūdhātukṛpapāyaish] lower part of aksaras considerably effaced.
⁷³⁶ 'pranidhi] aksaras ni and dhi considerably effaced.
⁷³⁷ pāṇḍarā] aksaras considerably effaced.
⁷³⁸ upekṣānabhisaṃskāraṃ] aksaras kṣā and na as well as saṃ and skā considerably effaced.
⁷³⁹ jñānād vāyoś] aksaras considerably effaced.
Kṣitigarbha’s Daśatattvasaṅgṛaha

mātsaryādivipakṣenaḥ dānaḍīśadviṣuḥ ddhitahḥ |
rūpavajrādayo bhāvyāḥ śraddhāśuddhyāḥ yamāntakahḥ |
asraddhāśkandhasatkāyajñeyāvaranāhārīḥ tathāḥ || 121
kauṣṭidyaklesamārasya antagrāhadṛśas tathāḥ |
kleśavrteḥ prahānāc ca prajñāntakaro 'itra vīryavāḥ || 122
smṛtimān padmāntakaro dhīyeyo mithyādṛśtṛmṛtyuṣṭījanaḥmahāḥ || 123
devadṛṣṭiparāmarśaśākṣepaṁkarmanāḥ sakaḥḥ |
samādhirūpato dhīyeyāḥ sarvavighnāntakah kṛtih || 124
dānaḍīśadviṣuddhyā tu sāḍbhujah sarvāvṛddhāḥ |
trivimokṣaśaśuddhyāḥ sāṁ trimukhākāralabhīnāḥ || 125
gāṁbhīryaṁ sūnyataśuddhyāḥ audāryaṁ 17r1 kṛpyā viduḥ |
gāṁbhīryodāratāḥ sarvāḥ prajñopāyātmikāḥ sukhaḥ || 126
lekhyamaṇḍalacihnaṁ tadva 17r2 cchuddhyā vīṣodhanam || 127
rajonispāditaṁ cakraṁ jñātvā pūrṇamḥ 17r3 samantataḥ |
vajrābhadhvaninā svāntar jinavṛttaṁ praveśa 17r3 yet || 128

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⁴¹ tāraṇ] akṣaraḥ considerably effaced.
⁴² mātsaryādivipakṣenaḥ akṣaras considerably effaced.
⁴³ dānaḍīśadviṣuddhāḥ] conj. akṣaras dā, nā, and di as well as ddhi and niḥ completely effaced.
⁴⁴ °hāritaḥ] em., °hārita ms.
⁴⁵ hypermetrical.
⁴⁶ samādhi] akṣaraḥ sa and vocal sign of akṣara ḍhī considerably effaced.
⁴⁷ trivimokṣaśaśuddhyā] akṣaras śu and ddhyā considerably effaced.
⁴⁸ trimukhākāralabhīnāḥ] lower part of akṣaraḥ tri as well as vocal sign of lower part of remaining akṣaras somewhat effaced.
⁴⁹ sūnyataśuddhyā] lower half of akṣaras as well as vocal sign of effaced.
⁵⁰ pūrṇamḥ] em., pūrṇa ms.
prajñāpadmodbhavaṃ cakram pūrvavat pravībhāvyā ca |

saṃspāryaṃ tataḥ cakram rajaścakre niveṣayet ||

jñānacakre samānīya dattvārghādi ca pūrvavat |

jaḥ hūṃ vaḥ hoḥ praveśādi yamāntakādibhiḥ srjete |

cakṣuḥkāṃ yādyadhiṣṭhānaṃ punar arghādipūjanam |

stutvā praṇāmya samprīṇya japtvā vibhāvyā toṣayet ||

dikpālāṃ svasvayogasthān prapūjya maṇḍalam viṣet ||

trailokyavijayī bhūtvā yathāptābharanaṃbharaḥ |

kṛtapradāksīṇaṃ cakram natvā homena pūrayet ||

cakrasādhanam evaṃ syād visarjanam athocyate ||

pūrvadvārādisamāṃviṣṭā cāryaḥ susamāhitaḥ |

samādhirāṣṭrayaṃ kṛtvā guhyetaraṃprapūjayā ||

sampūjyāṃṛṣāsvādāṃ kāraṃ stuyāt tataḥ ||

jñānacakram samānītaṃ visarjya samayaṃ tataḥ |

dharmaṃḥā tusvarūpeṇāpratigamḥ sarvato mukham ||

om kṛto vaḥ sarvasattvārthah ċiddhim dattvā yathānugāṃ |

gacchadhvaṃ buddhaviṣayam punar āṃgamanāyāḥ muḥ ||

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750 saṃspāryaṃ em., saṃspārya ms.

751 hypometrical.

752 °adhiiṣṭhānaṃ em., °adhiiṣṭhāna ms.

753 samādhirītraṃ ṣaṃ, samādhirītrayaṃ ṣaṃ ms.

754 °prapūjayā em., °prapūjīyayā ms.

755 ca em. (add. metri causa), om. ms.

756 ċiddhir dattā yathānugāṃ em., ċiddhir dattvā yathānugāḥ ms. (see respective fn. of the translation).

757 āgamanāyā akṣaras ga, ma, and nā effaced.
Kṣitigarbha’s Daśatattvasaṅgraha

tatkāyacittavajrādi svakāyādau praveśayet |
bhagnacaityādibhityādilikhitānāṃ a'yaṃ kramaḥ || 138
muḥ-kāraṃ mantram uccārya vajreṇollekhyed rajaḥ |
pravāhayen mahānādyāṃ gītavādyādipūrvakam || 139
cakrādevatayaṃ tattvaṃ bhinnam eveti kecana |
rakṣācakram ca cakram ceti nirdiṣṭāḥ ||

(iii. japaljāpa:)

idānī'yaṃ trivajram ucyate. tatra jāpārtham uktam tantram—

| triphedavajraparyantaṃ nyāso 'yaṃ trivajram ucyate |

| trividham sphaṇaṃ kāryaṃ kāyavākcittasamśiddhau || 1 |

| buddhānāṃ kāyavākcittam dhyātvā bu1<ddhā>-grapūjanam |

| kartavyam jñānavajreṇa idaṃ bodhiniyam drdham || 2 |

uccārayaṃ spared vajrān samāptau saṃḥāram āviṣet || 1

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758 tatkāya[°] upper part and vocal sign of akṣara tkā slightly effaced.
759 svakāyādau akṣaras yā and dau effaced.
760 cakrādevatayaṃ em., cakrādevatayās ms.
761 tattvaṃ em., tattva° ms.
762 bhinnam em., "bhinnam ms.
763 jāpa akṣara jā and left part of akṣara pa effaced.
764 nyāso akṣara nyā and lower left part of akṣara so effaced.
766 buddhāgrapūjanam conj., bugrapūjanam ms. Note that Guhyasamājatantra 13.10b and 11b read pujāgrakalpanam (Matsunaga 1978: 45).
767 saṃḥāram akṣara hā slightly effaced.
18v2:\ anena\ ³⁶⁹\ jāpavajreṇa\ trivajracittasamo\ ³⁷⁰\ bhavet\ ||\ 3
japaṃ\ jalpanam\ ākhyātaṃ\ sarvavāṃ\ ³⁷¹\ mantram\ ucyate\ |
mantram\ man\ ³⁸³\ tram\ ³⁷²\ iti\ proktaṃ\ tattvacodanabhāṣanam\ ||\ 4
pratītyotpadyate\ yad\ yad\ indriyair\ viśaayair\ manah\ |
tan\ mano\ mana\ ³⁸⁴\ nam\ proktaṃ\ trakāraṃ\ trāṇanārthataḥ\ ||\ 5
tribhedeneti\ svadevatāḥ\ kaṇṭhasīraḥṣu\ vajrapadmacakramadhya-\ ³⁸⁵\ sthavājraparyantam\ ³⁷³\ iti\ cittavajrādibhedena.\ nyāsas\ trivajram\ ucyata\ iti\ trivajrāṇāṃ\ nyāsa\ iti\ ³⁷⁴\ u\ ³⁹¹\ cyate\ ³⁷⁵. \trayānaṃ\ vajrāṇāṃ\ vā\ samāhāras\ trivajram\ ucyate,\ atha\ vā\ vajraparyantam\ iti\ jñānasattvanyāsa\ ³⁹²\ paryantam\ ³⁷⁶\ nyāsah\ kāryaḥ.\ trividhaṃ\ s pharaṇaṃ\ kāryam\ iti\ kāyavajrādiḥc-\ candreṣu\ orī\ āḥ\ hūṃ\ iti\ mantrō\ ³⁹³\ ceśāraṇakāle\ kāyavajrādi\ s pharanīyaṃ,\ jñānasattvahṛcandrabhijoccāraṇakāle\ tasyāpi\ s pharaṇa\ ³⁹⁴\ m,\ ity\ upadesaḥ.\ tatropadesāḥ\ vāyuvaruna-\ māhendrāgniye maṇḍaleṣu\ kṛtvā,\ yathāsaṅkhyāṃ\ kāyava\ ³⁹⁵\ j ravāvajrajñānasattvavacittavajrān\ svamantrocčāraṇakāle\ s phārayed\ iti.\ anye\ tu\ bijānāṃ\ ³⁷⁷\ evety\ ā\ ³⁹¹\ huḥ.\ kāyavācitta-

³⁶⁸\ āviśet]\ vocal\ sign\ i\ and\ aksara\ ñe\ slightly\ effaced.\ Note\ that\ Guhyasamājatantra\ 13.13b\ (Matsumaga\ 1978:\ 46)\ reads\ ādiśet.
³⁶⁹\ anena]\ aksaras\ aand\ te\ effaced.
³⁷⁰\ trivajracittasamo]\ em.,\ trivajre\ cittasamo\ ms.\ Cf.\ Guhyasamājatantra\ 13.9cd\ (Matsumaga\ 1978:\ 45).
³⁷¹\ sarvavāṃ]\ em.,\ sarvam\ ms.\ Emendation\ in\ accordance\ with\ Uttaratantra\ 74d.
³⁷²\ mantram\ mantram]\ aksaras\ considerably\ effaced.
³⁷³\ "madhyastha"]\ em.,\ "madhyastham\ ms.
³⁷⁴\ iti]\ aksaras\ effaced.
³⁷⁵\ iti\ ucyate]\ conj.,\ aksaras\ in\ the\ end\ of\ folio\ 18b\ l.n.
³⁷⁶\ jñānasattvanyāsa’]\ aksara\ sa,\ and\ tvā\ effaced,\ remaining\ aksaras\ in\ the\ end\ of\ the\ line\ l.n.
³⁷⁷\ bijānāṃ]\ lower\ part\ of\ aksaras\ bī\ and\ jā\ almost\ completely\ effaced.
saṃnidhāv iti kāyavākcittamantrat. apare tu jñānasattvabīja eva manyante. eke tu 19v2 ekacandramanḍalasthānām778 eva bījānāṃ pharāṇaṃ varṇayanti.

buddhānāṃ kāyavākcittaṃ dhyātvā buddhāgrapūjanam i19v3, iti 79 <teṣām eva pharāṇākāle prateyekāṃ rūpavajrādikāṃ sansphārya pūjanaṃ kāyavajrādīnām779 kārayet.> 780 jñānavajreṇeti nirālambanajñānena. jñānasattvād rūpavajrāḥ sphāryā iti kecit.

uccā19v4 rayan sphared vajrān iti uccāraṇakāle prāṇavāyunā saha vajrāṇi kāyādīvajrāt spharet. sa19v5 māptau saṃhāram iti sarvoccāraṇaṃ saṃśātau781 apāṇavāyunā saha saṃhāram āviṣet kuryāt. 782 20r4 ,

uccārayan spharet prāṇai783 mantram āyāmasaṃhṛtam784 iti. anena jāpavajreṇeti anāsa20r2 ktyāṇupalambhena785 kriyāṃśo jāpa eva vajro bhaved, yas tena. vajrajāpakrameṇa vā. trivajra-cittasamo.786 20r3 bhaved iti trivajrāṇāṃ cittātmatvena samah samatātmako bhaved yogī jāpāvastāḥyāṃ phalāvastha20r4, yāṃ vā. tad uktam atrāīva787 bhagavatā—

vajrajāpaṃ mahājñānaṃ trikāyābhedyalakṣaṇam |
prāpyante buddhajñānaḥ20r5 ni trivajrābhedyabhāvanaiḥ |

779 kāyavajrādīnām] em., kāyāvajrādīnām ms.
780 teṣām…kārayet] add. i.m. (at the bottom of the folio with indication of line number, presumably by a second hand).
781 sarvoccāraṇasamāptau] em., sarvoccāraṇa | samāptau ms.
782 kuryāt] vocal sign of aksara ku as well as remaining aksaras in the end of the line l.n. (ms. dam.)
783 prāṇai] em., prāṇai ms.
784 mantram āyāmasaṃhṛtam] em. Isaacson, mantrayām āsa saṃhṛtam ms.
785 anāsaktyā] aksara sa dam.
786 “samo] vocal sign of aksara mo effaced.
787 tad uktam atraiwa] em., tad uktamantraiva ms.
jāpena vajraprayogena sarvabuddhair ādhiṣṭhyata

iti. vajramanḍalāṃkāṃ 20v1re ’py uktam—

hrṣkāntōhoshe na jihvāyāṃ tāluka mūrdhanāva ca |
adhyātmaṃ ca 788 bahirdhā ca ubhayor antaṛena ca |
20v2-spe alaṃ dharmamātraṃ tu jāpaśābdo 789 py anisṛitaḥ

iti.

jāpaśābdārtham āha. jāpaṇa jalpana ity 20v3antarbahirjalpo 790
jāpa ity arthāḥ. tattvadṛśīnāṃ tu sarvaiṣa mantram ity āha
sarvavān mantram ucyata 20v4-iti. mantrārtham āha. mantram
mantram iti tattvasya saṁcodaṇaṃ bhāṣaṇam iti. pratyīyābhidhā 20v5-nam ākāraṇaṃ vā. tad uktam bhagavatā—

mantram āmantraṇaṃ proktam abhimukhiṇaṇaṃ 791
yataḥ 792 |

21v1-yatha 793 kaścin mahāpuruṣa āhūtaḥ śabdavikramaḥ |
āyāti śrutamātreṇa 794 tadvad bu<uddhāgamaḥ> 21v2-kaṇāda 795
iti. mananatrāṇanātmakena 796 mantrasya bodhicittatmatām āha.

yad yad iti tat pratyīya 21v3-samutpannatvena mananaṃ śūnyatayā nirūpaṇam. tad uktam—

yat pratyīyasamutpannaṃ <notpannaṃ tat> 797 svabhāvataḥ |

788 ca] em., na ms.
789 śabdo] em., sabde ms.
790 antarbahirjalpo] em., antarbahijalpo ms.
791 kaṇaṇaṃ] em., karaṇā ms.
792 yataḥ] em., visarga om., ms. dam.
793 yathā] akṣara ya l.n., ms. dam.
794 śrutamātreṇa] em., śrutimātreṇa ms.
795 buddhāgamaḥ] akṣaras unclear, ms. dam.
796 trāṇanātma°] em., trāṇātma° ms.

358
21r punaś coktam—

yat pratītyasamutpannaṃ śūnyatāṃ tāṃ pracakṣate ceti |
itī. māmākāraśyārthaḥ. trāka21r5raṃ  trāganārthaṅa iti. trāyante
sarvasattvā aneneti trāṇanam. karuṇā tasyārthatas trāśabdaḥ.  
21v atāḥ 999 śūnyatākaranābhinnanāṃ bodhicittam iti smṛtam iti
nyāyāṃ bodhicittam paramārthamantram a21v2kṣarātmakatve
tatsūcakatvenopacārāḥ paramārthato' bhedād vā tadrūpenalambād
veti. evaṃ21v3 bhūtaś ca jāpo napuṃsakajāpa ity ucyate. tad uktam
atraiva prastāve bhagavatā—

trivajrasama21v4yaṃ tattvaṃ <madhyamaṃ>800 samaya-
vaṃ | 

trivajrasamaṃyaṃ tattvaṃ madhyamaṃ samayavajrīṇāṃ |

tad eva sarvavajrāṇāṃ jāpo napuṃsakajāpa ity ucyate | 

tad uktam a21v5 traiva801 bhagavatā—

trivajrasamaṃyaṃ tattvaṃ madhyamaṃ samayavajrīṇāṃ |

tad eva sarvavajrāṇāṃ jāpo802 22r1 na puṃsakaḥ803 smṛtaḥ804

iti. trivajrasamaṃyaṃ kāyavākcitābhedyadevataḥ lambanarūpaṃ |
tattvam iti tasyā22r2pi tattvam anupalambhākārā praṇāḥ tad eva
madhyamaṃ madhyamaṃ pratipat | sadaspatkṣahāṅvatvād iti |
22r7 samayavajrīṇāṃ iti mohakuladevatānāṃ ayam itthāṃ jāpaḥ. 
tad uktam—

979 notpannaṃ tat] conj., add. i.m. (on top of first line at respective position, 
vocal sign of aksara no effaced, anusvāra of aksara nnaṃ as well as syllable 
tat either effaced or om.).

999 99 kaṃ] conj., aksara raṃ om., edge of folio dam.

999 aṭaḥ] left part of aksara effaced.

800 madhyamaṃ] conj., om. ms. See respective fn. of the translation.

801 atriavā] conj., aksara trai l.n., ms. dam.

802 jāpo] conj., l.n., ms. dam.

803 puṃsakaḥ] em., puṃsaka ms.

804 smṛtaḥ] em., smṛta ms.
rāgo 'ṅganā pu²²v⁴mān dveṣo mohas tūbhayavarjita
iti. evamabhûtam⁸⁰⁵ jāpam sarvatathāgatajāpe 'pi atidiś²²v⁵ati⁸⁰⁶ tad eva sarvavajrāṇām iti | atha vā samayavajriṇām iti | tad eva ca sarvatathāgata²²v⁴nām⁸⁰⁷ jāpa ity āha | tad eveti | atha vā tad eva samayavajriṇām | sarvavajrāṇām jāpa iti saṁ²²v²bandhah | strīpunvikalpābhavān napumsako jápa ity eke |
jāpakāle⁸⁰⁸ prakārtareṇāpi sphañøam a²²v³ha bhagavān—
atha vā sphañøam kāryaṃ tribhedaṃ prati pratiiti |
tatra oṃkāroccaraṇāpakałe vā²²v⁴yumanḍalastham oṃ āḥ oṃ hūṃ trivajrādiḥśhitam kavyaśrāṃ sphārayitvā tata eva rūpavajrādi- 
sphara²²v⁵ṇena⁸⁰⁹ sampūjya samāptau saṃḥaret | tato vāruṇe <vāgvajrasya>⁸¹⁰ oṃ āḥ āḥ hūṃ iti | draṣṭvā⁸¹¹ āḥ- 
kāroccāra⁸¹²/²³v⁵ṇārambhē⁸¹³ ityādi pūravat | māhendre oṃ āḥ manḍ hūṃ ityādi jñānasattvapuruṣāṃ svarūpeneti keci²³v²t | tathaiva⁸¹⁴ 
vahnimaṇḍale⁸¹⁵ cittavajrasya oṃ āḥ hūṃ hūṃ iti draṣṭavyam ity evaṃ pūrvoktadvatāyoge²³⁴ na japaḥ kārya iti || || japatattvam ||

⁸⁰⁵ bhūtaṃ] em., bhūtāṃ ms.
⁸⁰⁶ atidiśati] conj. Isaacson (beginning of line 5 dam.).
⁸⁰⁷ tathāgatānāṃ] conj. (upper left edge of folio 22b damaged).
⁸⁰⁸ jāpakāle] em., jāpakāla ms.
⁸⁰⁹ "spharanena] aksara ṛc complete effaced.
⁸¹⁰ vāgvajrasya] conj., om. ms.
⁸¹¹ draṣṭvā] lower part of aksaras effaced.
⁸¹² āḥ] em., ā° ms.
⁸¹³ kāroccāraṇārambhē] aksaras ro and ccā slightly, aksara ṇā complete effaced.
⁸¹⁴ tathaivaṃ] em., tathaiva ms.
⁸¹⁵ vahnimaṇḍale] em., vahnimaṇḍale ms.
Kṣitigarbha’s Daśatattvasaṃgraha

(iv. guhyābhiṣeka:)

idānīṃ sekā vinirdhiṣyante816. sekāv iti guhya23rdvprajñātmakau pradhānātvaṁ nirdiṣṭau tāv eva tattvarūpaṇa pratipāditau, anyeṣām etadaṅgabhūta23rdv tvāt kāyaśodhanadvārena bāhyatvāc ceti. tatra grhītavidyā-<cāryā>bhiṣeke817 mantri śrāddhaḥ samya23v1g ārādhyā sadgurum śrutasaṃyādiśālinīṁ abhinavayauva<na>tañ818 dvādaśābdādibhedena sarvālaṃkā23v2rabhūśiṭāṁ kṛtvā guror vāme nidhāya. nānāpūjāyā819 saprajñām gurum pūjayitvā kṝtamaṇḍala23v3cakraḍiko mantri nānopahāraṇaṃdite vijanaṭhāne rajasāraṣcete maṇḍale paṭamaṇḍa23v4le vā tadekadeṣe manonukūla-khatvādiśāyaśyāyām upaviṣṭām gurum gāthāhīr guhyābhiṣeke23v5rthaḥ yācayet—

yuṣmatpādprasādena prāptā me' nuttarakriyā |
adhunābhiṣekaratnena ku24rdru nātha anugraham || 1
śrīmahāsukhanāthena buddhānāṁ tāyināṁ yathā |
darśitaṁ siddhatattvākhyam tathā 24rdnātha prasīda me || 2
nilayat sarvaduḥṛkhaṇāṁ duḥkhād uddhara māṁ prabho |
anāthe kuru kāruṇyaṁ24rd sarvaduḥṛkhaṇikṝntanam || 3
tväḍāpaṅkajāmaṁ tyaktvā nānyan me śaraṇaṁ prabho |
tasmāt prasīda buddhā24rd gra jagadvīra mahāsukha || 4

iti.
evām śrutvā tu tām divyam adhyeṣaṇavidhiṃ param |
śiṣyakāruṇya24rdm utpādyā guruh śrīmaṇ guṇodadhīḥ || 5
prasannavadano bhūtvā sānuṃkampaḥ praharṣitaḥ |

816 sekā vinirdhiṣyante] em., sekā vinirdhiṣyate ms.
817 cāryā ] add. i.m. (at respective position below line five).
818 yauvanatāṁ ] akṣara na add i.m. (on top of the first line at the respective position).
819 pūjāyā ] em., pūjīyā ms.
Daśatattvasaṃgraha of Kṣitigarbha

śrāvaṃ yet samvaram divyaṃ viṣeṣaṃ guhyam uttamam || 6
hanyās te prāṇīṇaḥ putra vaktavyaṃ cāṅṭaṃ vacaḥ |
aṃ dattaṃ ca tvayā grāhyam sevanaṃ parayoṣītam || 7
pālanīyaṃ tvayaḥ bhadra saṃcitsāṃvaram uttamaṃ |
vīrāṃ mūtramāṃsaraktaṃ ca pañcamam cittasambhavam || 8
gavāśvādipradīpaṃ ca śodhanādividhānataḥ |
bhākaṃ niyaṃ tvaya nityaṃ saṃayo' yam mahādbhutah || 9
tata ācāryaḥ sakaladevataacakramadhyasthaḥ svaṃ vidyāpadme
apācāṃṛtiṣṭi prakṣipya, prajñāṃ tattvābhāṃ yogavatāṃ samyak
prajñopāyādvayayogeśaṃ nādiśṭhāya, svajānaḥsaṭṭvāhṛdayānān
nānārāśmiṃ sphārāyitvā, sarvasattvāṃ mahāsukhasahajānande
pratīsthāpya, tenaivaṃ samyogadhvanīāṃ vā sarvatathāgatī
dūnya mukhena praveṣya paramamahāsukhaṃ rāgena drāvayitvā,
ānāndādībhedena samupalakṣya sthirikṛtya sahajam,
phat-kāravāyvaṃ dinā yāvacchakti samdhārya, śiṣyaṃ ca
evairocanarūpenālambya sveṣṭayoginaṃ vā caksuḥkāyādy
aṃ dūṇa dhīṣṭhāya, taccittāṃ vajramārgeṇa nipatitaṃ svadevīkamala-

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820 vaktavyaṃ p.c., caktavyaṃ a.c. (I am grateful to Professor Shaman Hatley for drawing my attention to the scribal correction, e-mail communication May 31st 2014.)
821 parayoṣītam em., parayoṣitam ms.
822 saṃcitsāṃvaram conj., samvittasaṃvaram ms. See respective fn. of the translation.
823 vīṃūtra° em., viṃūtra° ms.
824 tata em., tataḥ ms.
825 tenaiva em. Shaman Hatley, teneva ms. (E-mail communication May 31st 2014)
826 caksuḥkāyādy adhiṣṭhāya em., caksuḥkāyādhiṣṭhāya ms.
Kṣitigarbha’s Daśatattvasaṅgṛaha

gatam agataṃ va⁸²⁷ nāmajyeṣṭhābhyaṃ śiṣya²⁵v⁴vaktre nipātayet. vajreṇaiva tābhyaṃ nipīḍiteneti kecit. tataḥ śiṣyo 'pi devatā- yogavān²⁵v². aho sukha iti bruvan sakalājñāṇāndhakāravidhamana-paramāmrītam etad ity adhimucyābhyavaha²⁵v³ ret. prajñayāpi tathaiva deyam iti kecit.

idaṃ tat sarvavajrāṇām abhiṣekapadaṃ <va>ram⁸²⁸ |
sidhyanti sarva²⁵v⁴vajrāṇi karmāgraṇprasarāṇi ca || 10

iti guhyābhisekāḥ.

(v. praṇājñāṇābhiseka:)
tataḥ samgrhyāya padmaṣṭhamā sapuṣpaṃ cittasam²⁵v⁵bhavam |
svavaktreṇa⁸²⁹ tu pūjārthaṃ vidyāvaktreṇa vajragam |
grāhīyatvā tataḥ śiṣyaṃ²⁶r¹svam adhyēṣayati⁸³⁰ guruḥ || 11
tatas⁸³¹ tāṃ atha⁸³² vā kanyāṃ guruḥ prāgavadhiṣṭhitāḥ |
adhaūrdbhvaṃ karau dhṛtvā vidyāṃ²⁶r²tasmin samarpayet— 12
iyaṃ te dhāraṇī ramyā sevyā buddhāḥ prakalpīṣa |
cakrakramaprayogena sa²⁶r³māśvādaya satsukham || 13
praṇāsamāparkataḥ śrīmattattvam samupalakṣayet—
vajraparyṅkataś cittam maṇḍya²⁶r⁴ntagatam īkṣayan || 14
iti. sāpi bhavyā tatas tasmai samvaraṃ samparakāsayaṃ—
kiṃ tvam utsahase vajrīṃ²⁶r⁵vi.²⁶r³ mùtrādibhakṣaṇāṃ |

⁸²⁷ gatam agataṃ va ṣ is a little bit odd, gatam va na va would be a more customary way to express the negative alternative.

⁸²⁸ pādaṃ varaṃ] pc., vajraṃ ... ac.? Slightly effaced; aksara va add i.t.

⁸²⁹ svavaktreṇa] em., svavajreṇa ms.

⁸³⁰ adhyēṣayati] em., adhyēṣayate ms.

⁸³¹ tatas tāṃ] em., tataḥ stāṃ ms.

⁸³² tāṃ atha] em., tāṃ matha ms.
raktaṁ śukraṁ tathā māṁsaṁ strīnāṁ bhaktis tathā param |
cumbanaṁ bhagapadmasya brūhi va26v1 jrin835 mahāsukham || 15
tatas tu bhagavān vajrī hasamāna idam abravī—
kiṁ cāhāṁ notsahe devi śukraraktaṭdībhaṅkṣaṇam |
kāryā bhaktīḥ sadā strīnāṁ cumbanaṁ bhagam836 eva ca || 16
nirambaravaraṅgī sā svābjaṁ tattvena darśayet—
aḥo madīyaṁ kamalaṁ sarvasukhasamanvitam |
yāḥ sevati vidhānena tasyāḥam agrataḥ sthitā || 17
dharmadhātur ayaṁ suddhaṁ sattvadhiṭupramocakaḥ |
svayaṁ mahāsukho rājā sarvabhāvavavasthitaḥ || 18
bhagamadhīye yad ākāśaṁ pañcavyomair alaṁkrtaṁ |
karṇikākeśārair yuktāṁ dalāṣṭakavibhūṣitam |
tatrasṭham837 sa27r1 vate nityam amṛtaṁ838 bindurūpiṇam || 19
tam ājñāpayati—
 bhaja mokṣa hoḥ ||
tato 'sau guruvākyena samyaṁ sa27r2 mupalakṣya ca |
vajradhātvīśvarīṁ nādiṁ prajñayādvayayogataḥ |

833 vajrīṁ em., vajrī ms.
834 viṁśṭrādi° akṣara vi slightly effaced.
835 brūhi vajrīṁ vocal sign of akṣara brū is lost, as well as the lower part of the ha of akṣaras hi and va, ms. dam.
837 tatrasṭham em., tatrasṭha ms.
838 nityam amṛtaṁ em., nityaṁ amṛtaṁ ms.
āṅgulyā codayet kiñcid bhūyo jihvā\textsuperscript{27v2}śalākayā \| 20
vikāśam yāti sā nāḍī paraṇ\textsuperscript{839} suratavāhinī \| 21
dhātvīśvarīsamāpannam īṣṭadāivata\textsuperscript{27v4}cakriṇam |
sukhānasamaśīnaḥ paṭādyantarhi\textsuperscript{840} guruḥ |
dṛṣṭvā hrḍraśmito buddhair bijāriśco\textsuperscript{27v5}ditaṃ sutam \| 22
jñānāmbupūrṇasatkimāh vajrābhohāmṛtāmbubbhīḥ |
rūpadvajrādī<devī>bhiḥ\textsuperscript{841} sīktvā tatra\textsuperscript{842} praveśa\textsuperscript{27v1}yet\textsuperscript{843} \| 23
tataḥśiṣyō'pi gurupadeśena yāvadīcchāṃ sattvān samspīrya
bodhicittāṃ samālaśyotsṛjya svayaṃ\textsuperscript{844} 27v2padmaśtam jihvāyā\textsuperscript{845}
samgrīhya pibet. prajñāyaiva\textsuperscript{846} mukhena mukhe dadyād iti
<keci\textsuperscript{847}>. tato 'nurūpasatpū\textsuperscript{27v3}jādakṣīnabhiṣyarthitaḥ
tayoḥ
samutkutukayoh prāgayat svavāmakarakau karau kṛtvā,
tanmūrdhni sa\textsuperscript{27v4}vyaṃ ca
dadyād vidyāvratam guruḥ—
adyārabhyā mayā samyag dattā kanyāśya sādhake |
sādhanaṃyā maha\textsuperscript{27v5}bodher\textsuperscript{848} vijāṇantu
tathāgatāḥ \| 24

\textsuperscript{839} paraṇ] em. Isaacson, varaṇ ms.
\textsuperscript{840} \textsuperscript{°}antarhiṣṭo] em., °antarahito ms.
\textsuperscript{841} rūpadvajrādīdevibhiḥ] conj. Sinclair, rūpadvajrādibhiḥ ms.
\textsuperscript{842} tatra] ms., An emendation to tattvāṃ has also been taken into consideration. See respective fn. of the translation.
\textsuperscript{843} praveśayet] conj., om. ms. (akṣara pra: lower part damaged, akṣara de: lower half damaged, could also read de; final akṣara on folio 27a lost, akṣara yet: slightly effaced.). For the rationale for this conjecture, see respective fn. of the translation.
\textsuperscript{844} \textsuperscript{°}kṣyotsṛjya svayaṃ] akṣara kṣya right half effaced, remaining akṣaras hardly readable.
\textsuperscript{845} jihvāyā] em., jihvāyā ms.
\textsuperscript{846} prajñāyaiva] double sandhi, i.e. prajñāyāḥ + eva = prajñāyā eva = prajñāyaiva
\textsuperscript{847} keci] add., conj.
\textsuperscript{848} \textsuperscript{°}bodher] em. Isaacson, bodhiṃ ms.
Daśatattvasaṃgraha of Kṣitigarbha

iyaṃ te dhāraṇī ramyā sevyā buddhaiḥ prakalpitā 28r1
nānyopāyena buddhatvamuddhāṃ cedāṃ jagattram || 25
advayāḥ sarvadharmās te dvayabhāvena lakṣitāḥ 849 |
tasmād viyogam saṃsāre na kāryaṃ bhavatānayaḥ || 26
idāṃ tat sarvabuddhānāṃ vidyāvratam anuttaram |
atikṛmati yo mūḍhaḥ si dhī his tasya na cottomā || 27

iti vidyāvratam dadyād iti ||

(vi. haṭha:)

idānīṃ haṭha ity udiśtaṃ nirdīṣṭyate. haṭha iti haṭhasādhaman. 
tatra samādhirayayogavān yathoktavidhānena catuḥsandhyādhi-
ṣṭhānatatparāḥ samayasanvarastho yogī nimittaṃ prāpya 
ṣaṃmāsān 851 vijanagiruḥādau bhāvayet.
tathāpi yadi na sidhyati, 28v2-tadā punar aksuṇṇavidhīnā 852 
samayādisthitāḥ punar aṣṭādaśā 853 māsān bhāvayet.
tathāpi yadi 28v3-na sidhyati, tādāsau sandhyāntare haṭhayogam 
ārabhet. yo vairocanayogī sa kṛṣṇāḥ, svabhāṣyasta 28v4-prajñāyā 
sahādvayayogavān, kṛṣṇamāṇḍaleyaḥ parivṛttaḥ, candrāsanādi-
kūṭāgāram api kṛ 28v5 śaṃ 854 dhyāyāt, abhicāravidhīvat.
tataḥ pūjāstutayamṛtāsvādān kṛtvā, hṛdbiṣṭaṃ tathāgata 29v1-tān 855 
prajñopāyayogetāḥ, yathābhāvitaṃḍalacakraṇāḥbhājneya-

849 lakṣitāḥ] em., lakṣyatāṃ ms.
850 yo] em., yā ms.
851 śaṃmaśān] lower half of aksaras ṣmā, sā, and n effaced.
852 aksuṇṇā] em., aksuna° ms.
853 aṣṭādaśā] em., aṣṭādaśā ms.
854 kṛṣṇaṃ] aksaraṃ ṣṇa effaced.
855 °bījākṛṣṭa°] em., °bījākṛṣṇa° ms.
Kṣitigarbha’s Daśatattvasaṃgraha

maṇḍale maṇḍalā29v2 cakraṇ bhitabhītaṃ kampamānaṃ niśpāda, punaḥ svahṛdbījaraśmijvalākṛṣṭaṃ tathāgatavṛṇaṃ praṃ 29v3 jñā-yogena 856 dravyayitvā, vajramārgena niścārya, tathaivaipaḥ 'pi svādhīpaḥ kṛṣṇaṃ kruddhāḥ 857 vajre 29v4 na nirgatya, vāmahastena grīvāṃ grīhitvā karasthadgareṇa 858 Yamāntakākīlasya śīra 29v5 sy ākoṭayaṃ sakṣepaṃ sakrodham mantram āvartayaṃ padmasthanam cakram kīlayet 859 29v1 mantraḥ—

    om āh chinda 2 hana 2 daha 2 diptacakram 860 vairocana- vajraṃ kīlaya hūṃ phat hūṃ |
tac ca kilaṃ vajrenā29v2 kramyamānaṃ paśyetaṃ siddhir bhavati. siddhiṣ ca maṇḍalacakrākāre <ṇa mahāsukharūpe> 861 nāśamsāram avasthānaṃ sattvārthakri 29v3 yārthaṃ | etad anusāraṇaṃ tatkulināṃ api ṣādhanaṃ draṣṭavyam evam amitābhavoginaṃ tat 29v4 kulināṃ cāyaṃ eva vidhiḥ. paraṃ raktapadmāntakākīlam tathā kīlamantro 'py anyaḥ—

    om āh hrīḥ 29v5 bhūr bhuvah |
amitābham taditarāṃ vā—

    kīla hūṃ phat hūṃ |
evam aκṣobhyaratnasamhāvāmoghasiddhiyo 30v1 <gī> 862 <ta> tkulayogino 863 'py ayam eva vidhiḥ. paraṃ Vighnāntakākīlaṃ mantrō 'py anyaḥ 864—

856 prajñāyogena] em., prajñāyogina ms.
857 kruddhāḥ] em., kruddhā ms.
858 savyakarasthavajramudgareṇa] em., savyakarasthaṃ vajramudgareṇa ms.
859 kīlayet] lower part of aksaras slightly effaced.
860 diptacakram] pc., didiptacakram ac. (due to cord eyelet).
861 maṇḍalacakrākārena mahāsukharūpenāḥ] conj. Isaacson, add. i.m. (at the bottom of ms., l.n.).
862 °siddhiyogī] conj., ms. dam. (aksara gī lost).
863 tatkula°] conj., ms. dam. (aksara ta lost).
864 anyaḥ] visarga effaced.

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Dasatattvasaṃgraha of Kṣitigarbha

onīṃvā observant yaksobhyaṃ anyatamaṃ va kīlaya hūṃ phat hūṃ ||
yēṣāṃ api makuṭe vajrasattvaṃ vāṣṭāṃ teṣāṃ apy ayam eva vidhihi. etac ca haṭhasādhanam āṣṭādivasaṃ pakṣaṃ va yāvat tāvat karttaṃ vyāṃ yāvaṃ na sidhyati. sarvam ca vidhānam balād abhayam anupalambhayogena kīlayakīlakahīṃ karṇīyaṃ nānyathā siddhiḥ. iti haṭhasādhanam.

(vii. bali:)
idānīṃ baliṃ vauddiṣṭo nirdiṣṭate || tatrāyaṃ balitattvāvāyaṃ jhāṭitī kṛṣṇavāraṇeṣṭādevaṭācakrī yo gī jānāṃ <nasattva>–hrdaṃśubhitrī daśadībhyaḥ sarvalokapālān akṛṣya kīlayet ||
tatra—
aindryāṃ indraḥ <sahasrā> kṣo lakṣaṇābharaṇo jīvalāḥ ||
sitairāvatam āruḍhā vajrahastaḥ ca pītakah ||

865 onīṃ considerably effaced.
866 āḥ conj., lost, ms. dam.
867 vajrarāja conj., ms dam. (aksāra va lost). Conjecture in accordance with the mantra given in Tib. (see respective fn. of the translation; as well as in Vimalakīrti’s/Ḍombipāda’s Daśatattva, see introduction 3.5.3.)
868 yeṣāṃ api em., yeṣāṃ mapi ms.
869 vajrasattvas conj., ms. dam., final letter s lost.
870 teṣāṃ upper half of aksāras lost.
871 karttavyaṃ yāvāṃ conj., ms. dam. (aksāras vyaṃḍand yāloṣt, lower part of aksāra va lost).
872 kīlanānabhiniḥśṭena conj., ms. dam. (aksāras la and nā lost).
873 balir uddiṣṭo conj., ms. dam.. (aksāra ru almost completely lost).
874 jānānasattva’conj., ms. dam. (aksāras na, sa and tva lost).
875 sahasrākṣo conj., ms. dam. (aksāras sa, ha and ṛā lost).
876 lakṣaṇābharaṇo jīvalāḥ em., lakṣaṇo bharaṇo jīvalāḥ ms.
877 This half stanza is hypermetrical.
Kṣitigarbha’s Daśatattvasāṅgagraha

tasya\textsuperscript{31r1} va vāmataḥ krṣṇo viṣṇur garuḍavāhanaḥ\textsuperscript{878} |
gadācakradharaḥ savye śāṅkhakauṭubham anyataḥ || 2
chāga\textsuperscript{31r2} stho 'gnir athāgneyaṁ\textsuperscript{879} raktah pīno\textsuperscript{880} bhayāksabhr̥t |
harvo babhrujāṭamauli\textsuperscript{881} vāme daṇḍakamāṇḍaluh || 3
31r3yāmyaṁ krṣṇah suraktolkā-raudro\textsuperscript{882} daṇḍasatarjanaḥ |
mahiṣastho yamo rājā vastrabharaṇābhubī\textsuperscript{31r4} sitaḥ || 4
nairṛtyāṁ asītaḥ kravyāc chmaṣrumālāvīrījitaḥ |
agnno daṃṣṭrākālāsyo vikṛ\textsuperscript{31r5} to muktamūrdhajah || 5
kaṭṭārikākaroṭograḥ prayālīḍhaḥ śavāsanaḥ |
vāruṇyaṁ\textsuperscript{883} varuṇaḥ śu\textsuperscript{31v1} klo nāgaṁstho nāgaṁabarīḥr̥t || 6
vāyavyaṁ harito vāyu mṛgastho vātavastradhr̥k |
kauberīyaṁ nākuḷī pītaḥ\textsuperscript{31v2} kubero naravāhanaḥ || 7
bījapūrahā kare savye tasya vāme vināyakaḥ |
mūsikasthaḥ sito laḍḍupā\textsuperscript{31v3}śumodakamūlabhr̥t || 8
aīśānyaṁ vṛṣabhāruḍha\textsuperscript{884} īśanas tu triśūlabhr̥t |
śuklaḥ kalābhbhūṣāṅgo ga\textsuperscript{31v4} jāpārṣve vyāghracarbhr̥t || 9
khaṭvāṅgaḍamaruvyaṣraṇakalavāmāsatarah |
ūrdhvah sūryaḥ ca candra\textsuperscript{31v5}ś ca rathasthau\textsuperscript{885} raktaśuklakau || 10

\textsuperscript{878} garuḍavāhanaḥ] _em._, \textsuperscript{o}vāmataḥ _ms._
\textsuperscript{879} athāgneyaṁ] _em._, athāgneyyaṁ _ms._
\textsuperscript{880} pīno] _em._, pīto _ms._
\textsuperscript{881} babhrujāṭamauli] _em._, babhru jāṭamauli _ms._
\textsuperscript{882} suraktolkāraudro] _em._, suraktolkā raudrā _ms._
\textsuperscript{883} vāruṇyaṁ] _em._, vāruṇyo _ms._
\textsuperscript{884} vṛṣabhāruḍha] _em._, \textsuperscript{b}hṛṣabhāruḍha _ms._
\textsuperscript{885} rathasthau] _em._, rathasto _ms._
brahmā haṃsastho\textsuperscript{886} pītaś ca savye padmadharo hy aśī |  
brahmā yajnopaviṭṭi tu \textsuperscript{32r1}kamaṇḍalvakṣadaṇḍabdhiḥ\textsuperscript{887} || 11  
vemacitry\textsuperscript{888} adhaḥ\textsuperscript{889} kṛṣṇaḥ kṛpaṇī rathasaṃsthitāḥ |  
prthvī tadvāmataḥ pītaḥ padma\textsuperscript{32r2}sthā hemakumbhabhṛt || 12  
ūrdhvādhoṣvidikṣaṃsthān sarvān dhyātveti dikpāṭin\textsuperscript{890} |  
parivāraṅaṅair yuktān\textsuperscript{891} krayān\textsuperscript{32r3}menānena kīlayet || 13  
rakṣācakroktasatkrodhān svahṛdbījāt sphaṛed daśa |  
kīlākārān\textsuperscript{892} adho \textsuperscript{32r4}nābher ūrdhvaṃ svarūpāhāriṇāḥ\textsuperscript{893} || 14  
sphāritāparakrodhāna kīlayed dikpāṭin iti — 15

\textit{om āḥ yamāntakṛt} \textsuperscript{32r5}sarvaduṣṭendropendrān saparivārān\textsuperscript{894} kīlaya hūṃ phat |  
\textit{om āḥ prajñāntakṛt sarvaduṣṭayamān saparivārān kīlaya hūṃ phat} |  
\textit{om āḥ padmāntakṛt sarvaduṣṭanāgān saparivārān kīlaya hūṃ phat} |  
\textit{om āḥ vighnāntakṛt sarvaduṣṭaṅgapatikuberān saparivārān kīlaya hūṃ phat}|

\textsuperscript{886} haṃsastho\textsuperscript{em.}, haṃsastha ms.  
\textsuperscript{887} kamaṇḍalvakṣa\textsuperscript{em.}, kamaṇḍvakṣa\textsuperscript{ms.}  
\textsuperscript{888} vemacitry\textsuperscript{em.}, vemacitrir ms.  
\textsuperscript{889} adhaḥ\textsuperscript{em.}, athaḥ ms.  
\textsuperscript{890} dikpāṭin\textsuperscript{em.}, digpāṭin ms.  
\textsuperscript{891} yuktān\textsuperscript{em.}, yuktā ms.  
\textsuperscript{892} kīlākārān\textsuperscript{em.}, kīlakākārān ms. (unmetrical)  
\textsuperscript{893} ūrdhvaṃ svarūpāhāriṇāḥ\textsuperscript{em.}, ūrdhvasvarūpāhāriṇāḥ ms. Note that the compound does not necessarily have to be emended, see respective fn. of the translation.  
\textsuperscript{894} saparivārān\textsuperscript{em.}, saparivān ms.
Kṣitigarbha’s Daśatattvasaṃgraha

ōm āḥ ṭakki sarvaduṣṭāgniṃ saparivārān kilaya hūṃ phat |
ōm āḥ nīladaṇḍa sarvaduṣṭānairṛṇiṃ saparivārān kilaya hūṃ phat |
ōm āḥ mahābala sarvaduṣṭavāyāṃ saparivārān kilaya hūṃ phat |
ōm āḥ acala sarvaduṣṭeśān\textsuperscript{895} saparivārān kilaya hūṃ phat |
ōm āḥ īśnīṣacakravartī\textsuperscript{896} sarvaduṣṭ <ārk>acandra-pitāmahān\textsuperscript{897} saparivārā\textsuperscript{33r}\̣ n kilaya hūṃ phat |

\textsuperscript{895}ō duṣṭeśān\[\textit{em.}, ō duṣṭaiśān ms. \textit{The more common form would be duṣṭeśānān, for evidence see respective fn. of translation.}}
\textsuperscript{896}īśnīṣacakravartī\[\textit{em. (irregular vocative), īśnīṣacakravartī ms.}}
\textsuperscript{897}sarvaduṣṭārkacandrapitāmahān\[\textit{em.}, om. ms. \textit{For textual evidence in support of this emendation, see respective fn. of the translation.}}
\textsuperscript{898}pādatalaṃ\[\textit{em.}, āpādatalaṃ ms.}
\textsuperscript{899}trimukhaṣaḍbhujāḥ\[\textit{em.}, trimukhaṣaḍbhujāḥ ms.}
\textsuperscript{900}vajrabhṛṣṭ tasya\[\textit{em.}, vajrabhṛṣṭ tasya ms. (unmetrical)}
\textsuperscript{901}vāmataḥ\[\textit{em.}, nāmataḥ ms.}
\textsuperscript{902}ō keśaś\[\textit{add. i.m. (at respective position on top of first line).}
vāme karoṭakaṃ
dagavajraṃ
harito 'moghabhṛcvajrabhairavo he
padmaṃ
vajrānilaḥ
ratnaṃ
triṣūlāsidharaḥ
candre vajraprabha
ratnaṃ
triśūla

candre vajraprabha
ratne
kāye

903 sūryastho] vocal sign of akṣara stho slightly effaced.
904 krṣṇaḥ kaṭṭārikāśibṛt] em., krṣṇakalārikāśibṛt ms.
906 dagavajraḥ] em., visarga either effaced or om.
907 dagapāṭasītabhṛt] akṣara bha add. i.m. (at respective position on top of first line). This reading (analogous to amoṭabhṛt 21c) follows Alankāra’s Daśatattva (P fol. 295a2, D fol. 246b4−5) ’od dpag med kyi cod pan can no. Proceeding from Vaidyāpāda’s Mahābalividhi, Iain Sinclair proposes the equally plausible emendation dagapāṭasīsavyabhṛt.
908 vajrānilaḥ] em., vajrānala ms.
909 vajrabhairavo hemābhō] em., vajrabhairava hemābhā° ms.
910 °savyatāḥ] conj. °cakrakaḥ ms. cakrakaḥ is a little bit odd and has no parallel in the Daśatattva. Iain Sinclair proposes °dhāraḥ.
911 vajraśauṇḍaḥ ca] em., vajraśonḍaḥ ca ms., add.i.m. (at respective position on top of first line).
912 'simodakau] em., 'simodake ms.
Kṣitigarbha’s Daśatattvasaṃgraha

maunavajranibhā prthvī candre cihnaḥḥṛ34r3 tas trayāḥ |
vemacitry aruṇakṛṣṇa913 akṣobhyaṅkaś ca vajraṇāṃ || 27 
vajraparyankināḥ sarve svābhāṅgāśle34r4 śiṣāḍbhujāḥ914 |
sarveṣāṃ daksine915 khaḍgaṃ vāme padmaṃ manis tathā || 28 
svasvāṣyena prabhāyogo viśvapadme ca 34r5 svāsanaṃ |
anusvārayūtān nāmādyakṣarād udbhavo 'pi ca || 29 
kīlanānantaraṃ34v1 sarve yad vā savye svacicnadhārīṇaḥ |
makuṭe vajrasattvaś ca śiṣṭāś ca vajrasattvavat | 30 
tataḥ pūrvyogam paritvajya sveṣṭadevatāyogam kṛtva bhakta- 
vyaṅjanādibhāradisaṃkhyayaḥ pañcopahārānvitaṃ chratrāvaja- 
vāditrādibhiṣ ca yuktam | abhāve 'pi tad adhimucya arghādi- 
pūrvvakam amṛtākāreṇa nispādyāṇena mantrenopānāmayet 
tebhyāḥ——

ōṃ āḥ sarvatryadhvajadāśadiglokadhūtparamāvyan35r1 tarvarttisarvadaśadiglokāpālāḥ | tadyathā vajrāyudha 
māyāvajra vajrānāla vajrakāla35r2 vajramuṣala nāgavajra 
vajrānila vajraśauṇḍa916 vajrabhairava vajrakrodha vajra- 
prabhā vajracuṇ35r3 dali maunavajra917 vemacitri prthvī918 
devatāḥ saparivārāḥ | idam pūspadhaṃgaṇḍha- 
nivedyāḥ35r4 disamṛyatam balyupahāram prātiṣcchopahubhājya 
mama hirṇyāṣuvāṇḍhanadhānāyurāyuvanārogya35r5 
satsukhāpahārakān sarvavīghnānāyakān sarvadaṣṭa- 

913 vemacitry aruṇakṛṣṇa] em., vemacitri ‘ṛuṇakṛṣṇaḥ ms.
915 daksine] em., daksinam ms.
916 vajraśauṇḍa] em., vajraśoṇḍa ms.
917 maunavajra] em., maunavajra3 ms.
918 prthvī] em., prthvī ms.
Daśatattvasaṃgraha of Kṣitigarbha

praduṣṭān manuṣyāः\textsuperscript{35v1} \(\text{manuṣyāः jambhayata}\)\textsuperscript{919} stambhayata\textsuperscript{920} vidhvamśayata mama hiranyasavrāna- dhanaṁbhāṁyāyuryauvanārogya\textsuperscript{921/35v2} sukha\textsuperscript{922} mahāsukha- pravṛddhaye yāvadābhimaṇḍaparyantaṁ dhaukayata mama sahāyaṁ tāṁ sāntiṁ rakṣāṁ\textsuperscript{923} \(35v^3\) ca kuruta hūṁ ||
tato ṛddbijasphāritāṁbhī rūpavajrajādibhiḥ pūjayitvākṣobhyaughādi- gā\textsuperscript{35v4} tāṁbhīḥ stutvā tuṣṭān drśtvānena kṣaṇayet—
\[
om āḥ akāro mukhaṁ sarvadharmaṁ\textsuperscript{924}
ādyā\textsuperscript{35v5} nutpannatvāt hūṁ muḥ ||
\]
bali || ||
(viii. bhāvyapratyaṅgirā)

pratyāṅgire iti dve pratyāṅgire. bhāvyapratyaṅgirālekhya- pra\textsuperscript{361} tyaṅgirā\textsuperscript{925} ceti. tatra bhāvyapratyaṅgirā yad eva rakṣāca- kram tad eva madhyasthitoṣṇaḥacakra-vai\textsuperscript{162} rāhūṅkārabhūṣitam\textsuperscript{926} vāmāvartanena cintyamāmanṁ pratyāṅgirācakram bhavati. tad eva vibhāvayān yo\textsuperscript{363} āyur\textsuperscript{927} pūjādipuṣṭāḥsaram trīṅ vārān mantram āvartya pūjāyet—

\[
919 \text{manuṣyāḥ jaṁ°} \text{em.}, manuṣyābham ms.; akṣara ma effaced, akṣara nu slightly effaced, ṣa of akṣara ṣyā slightly effaced. \\
920 \text{stambhayata} top of all akṣaras slightly effaced. \\
921 °āyuryauvanārogya° em., āyuryauvanārogyam ms.; superscribed ra as well as vocal sign of akṣara yau effaced, top of akṣara va slightly effaced, akṣaras na, ro, gya, ma considerably effaced. \\
922 °sukha° akṣaras slightly effaced. \\
923 °śānti° akṣaras slightly effaced. \\
924 °dharmāṇām° akṣaras considerably effaced. \\
925 lekhya° em., likhya° ms.; akṣaras considerably effaced. \\
926 madhyasthitoṣṇaḥacakra-vai’° conj., akṣaras dhya, sthi, to slightly effaced, vocal sign of akṣara śnī, as well as akṣaras ṣa, ca, kra, va, rti, and va completely effaced. \\
927 vibhāvayān upper part of akṣara vi and bhā, as well as akṣaras va and ya considerably effaced. \\
\]

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Kṣitigarbha’s Daśatattvasaṃgraha

om aḥ uṣṇiṣacakravartin928 sarvalau929 kikalokottarāṇi929 mantra mantrantrayantprayogadīṁ930 mama kṛte yena keṇacit kṛtāni [ tāni sarvāni931 chinda chinda932 bhinda bhinda933 kuru kuru pharu pharu hana hana hana dāha dāha paca paca kampaya kampaya vidhvamsaya vidhvamsaya934 śatasahasradhā935 viṣa, cūrṇaya936 vicūrṇaya uṣṇiṣacakravartin937 bhrūṃ bhrūṃ bhrūṃ bhrūṃ hūṃ hūṃ hūṃ hūṃ
trikṣṛtvā rātrau divasasya938 ca paṭhitena yaḥ kaścid yogino939, 36v2 pakāraṃ cintayati, tasmin eva940 tat sarvaṃ patafīti. bhāvyapratyaṅgirā.

(ix. lekhyapratyaṅgirā)

rakṣārtham vighnaśāntyarthan941 36v3, vā bhūrjapattradīṣu yathāadvairocanayogavān puruṣānāṁ kṛte kuṅkumena942, strīnāṁ tu gorocanayā catu944 raśraṃ caturdvāraṃ

928 cakravartin] em., cakravarti ms., upper part of aksara va and aksara rti effaced.
929 sarvalaukika aksaras sa and tva effaced, right side and vocal sign of aksara lau effaced.
930 Iain Sinclair draw my attention to the fact that the majority of parallels read yantramantratrantra.
931 sarvāni aksaras sa and ni considerably effaced.
932 chinda 2] aksara chi completely effaced, aksara nda and 2 slightly effaced.
933 bhinda] lower left part of aksara bhi slightly effaced.
934 2] em., om. ms.
935 śatasahasradhā] aksara ta slightly, aksaras sa, ha, and sra considerably effaced, aksara dhā lost, ms. dam.
936 vicūrṇaya] conj., aksara vi lost, ms. dam.
937 uṣṇiṣacakravartin] em., uṣṇiṣacakravartti ms.
938 divasasya] though one would rather expect locative divase, genitive is possible here.
939 yogino] conj., final aksara l.n., ms. dam.
940 tasmin eva] em., tasyaiva ms.
caturtoraṇḍiyuktaṁ bhūmaṇḍalam ālikhya, tasyābhyyantare dvādaśāsūciṇaṁ 36v5 viśvavajram, tadvarāte 'ṣṭāraṁ cakram, tannābhau ca tripūramastakam ardhendubinduśikhopetaṁ ha37r1 kāraṁ vilikhyā, tasyodare om āḥ jinaṇāk amukasya śāntiṁ kuru hūm iti likhitvā, pūrvaḥdiśa37v2 nāṁ 943 madhye aksobhyādīnām uṣargamantrān, āgneyādiṣu lohanādīnām uṣargamantrān 944, ca 37v2 krasya nemyām om āḥ hulu hulu tiṣṭha tiṣṭha amukasyopadravādikam bandha bandha hana hana daha daha amṛte hūm 37r4 phaṭ svāhā iti veṣṭyāyan dakṣinaवartenābhyyanta-raśirakṣam likhet. pūrvaḥdvāreṣu yamā37v5 raṇādīnām uṣargamantrān, rūpavajrādiśadbhadāvatānām svavasthāne om āḥ hūm ity eke <rakṣā37v1> trayagaraḥbhajahāraśāntiḥ 945 likhet. tad aṣṭaṇaṇādīnām suvarṇādekalikām 946 veṣṭyātvā lāksā37v2-hingulādibhin 947 vidyāṁ kāravyātvā pratiṣṭhyayet 948.

atatḥ samādhi-trayayogavān ācārayaḥ svetotpāthaṁ 37v3 devataḥdhṛdaye 'nantaroktaṁ kūṭagaṇāntargataṁ cakram, tatra yathāsthānaṁ 949 vairocanādyunnnavimśatide37v4-vatāsvabhāvamantrayuktaṁ nemi-

941 vighnaśāntyarthanā] conj. Isaacson, gnāniśāntyā 9 ms.
942 kuṇkumenā] conj., om. ms.
943 pūrvaḥdiśanām] aksara śā add. i.m.; anusvāra either deleted or effaced.
944 uṣargamantrān] em., uṣargamantrāt ms.
945 rakṣā] conj., ms. dam. (lower half of aksara ra and second aksara lost). tatvā  would be an alternative reasonable conjecture, however, it does not comply with the readable remains of the effaced aksaras. See also the respective fn. of the translation. Iain Sinclair proposes the conjecture aksara  pointing to parallels in other sources, e.g. Sādhanamālā 257, 278 and Vajrasattvanispadāna 3.1.5.
946 An emendation to aṣṭuṇādīnām suvarṇādekalikānā has been considered, but discarded due to evidence supporting the reading of the ms. See also introduction to this chapter and the respective fn. of the translation.
947 lāksā 9 ms. dam.; vocal sign ā and upper right part of aksara kṣā l.n.
948 pratiṣṭhyayet] wrong causative (“Tantra Sanskrit”, instead of pratiṣṭhyayet), no need to emend.

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vinayastamālāmantrapratyekākṣarasraṁśipanāryaṁṛta-kuṇḍaḥvavidhvasarvopapradrādikam्

tannābhau svanāmāyaksaranipanāṃ sādhyāṃ saśādhayītvā, tajjñānam ānīya, ekiṃkṛtya haṃkārakavacarvitaṃ vajrakāyaṃ vairocanot-
sargamantraṃ mālayā svravatsudhayā taccharīram abhi-
vāpyamānaṃ paśyan, raśmimukhanirṛtgatitavarṇade vātā-
vīūhaḥ sitavarnakalaśāṁrtābhiṣekeṇa samyogajabodhicittena
dravībhūyātmapraveśaḥ bhiṣekeṇa vābhıśiktam, sarvadoṣapag-
ataṃ bhāvayān pūnāḥ punar mantram āvartayet. tataḥ pūjaṃ
tavāṃśaḥ samudgakādasamputasthaṃ devilāsthane
bāhūkanthādu dhārayet. tataḥ śāntir bhavati. saṃvitke
karmāṇi ca sarvāny eva karmāṇy antarbhavanti | anabhimata-
sarvadoṣasamanātmakatvāc chānāḥ tikasya || iti lekhya-pratyaṅgirā
tatikāyaṃ
tattathā ||

(x. puṇḍogḥāta)
puṇḍogḥāta iti nirdiṣyate |
ratnatrayāpākāriṃ yo guruḍrohe ca yo rataḥ |
mātaram pitarṇaṃ hantuṃ tathāryān api yaḥ sadā || 1
etaṃ yogēṣvaro saṃvītāḥ kṛṇāparavaśāśayaḥ |
prārthayed dānamāṇādyais tatkarmabhyo nivartanam || 2
na tv anuvartate muḍhas tadā karmedam ārabhet || 3
kṛtvā sandhyāntare yogāṃ jhaṭity abhyastamudrayā |
sphārayet saṃvītāḥ bhūdhānaḥ jñānasattvahṛdārīṣaḥ || 4

950 o drvādikam, conj. Isaacson, "drvādridham ms.
951 samyogajam stem, samyojagajasms.
952 o samputasthānem, samputastham ms.
953 karmāṇi em, karmāṇi ms. Emendation to locative is in accordance with Tib., see the respective fn. of the translation.
954 antarbhavantī em, antarbhavati ms.
955 yogam stem, yoga ms.
tenaiva raśminā sādhya ākṛṣya purataḥ kṛtaḥ || 5
tenāḥyudhaḥṣya 957 buddhaughān atha janān958 api sarvān khandakhanḍikṛtaṁś cūṃkṛtaṁś959 ca krūracitena 957 pūruṣvāyābhīśa vyapāditāṃ dhyāyāt. taṃ ca duṣṭasattvāṃ bahubuddhaḥatako' ham iti saṃjñāta964 kaukṛtyaṁ, na rakabhaya-bhitam, aśāraṇaṃ vikṣya, tadabhyuddharaṇāya karunākrodham utpādyā, svādhi965 pāya tat karma yathākṛtaṁ śrāvayet—
yad anena kṛtaṁ karma kriyamānaṁ ca sāmpratam |
tad dvyaṃ drṣippyate960 nāthair961 yuṣmābhir hita- kāribhiḥ || 6
avicīndhanatāṁ yāyād yadi nāśya pratikriyāṁ962 |
yuṣmadanujñayai963 vāhaṁ963 kuryāṁ yogī mahākṛpaḥ964 || 7
anujñānīta māṁ tasmād atra karmana vajriṇāḥ |
anyathā yūyam evā965 tra samayollaṅghakāḥ svayam || 8
śrutvābhypagamanām teṣām tebhyaḥ kruddhaḥ ca taṁ prati, tato' sau svādhi964 po nilo māṇḍalayeir bhavet saha. śṛṇvantu sarvāvighnahā ityādyāyāṃpradadhvaniḥ— śṛṇvantu sa965 śravighnahāḥ kāyavāćcittasaṃsthitāḥ |

956 sphārayet sarvaḥ] akṣara tsa l.n., ms. dam.
957 tenāyudhaḥ] vocal signs of akṣaras te and nā effaced.
958 athaḥ p.c.? adhva ac.?
959 cūṃkṛtaṁś] em., cūṃkṛtaṁ ms.
960 taddvayaṁ drṣippyate] conj., ms. dam.; lower right edge of fol. 39b damaged, two akṣaras lost.
961 nāthair] em., nāthai ms, left part of akṣara nā slightly effaced.
962 pratikriyāṁ] em.; pratikriyā ms.
963 anujñayai vāhaṁ] conj., em., ms. dam.; upper part of akṣaras jña and yai as well as vocal signs lost, anusvāra em.
Kṣitigarbha’s Daśatattvasaṃgraha

ahaṁ vajradharaḥ śrīmān ājñācakraprayojakaḥ || 9
vajre<sup>40r1</sup>ṇādiptavapuṣā<sup>965</sup> sphaḷayāmi trikaḷayān
lamghayed yadi kaścin me viśīryeta na<sup>966</sup> saṃśayaḥ || 10
ā<sup>40v2</sup> jñācakraspharatkrodhavyūhair vyomavisargibhiḥ<sup>967</sup>

nirvibandham vidhiṃ dhyātvā sarvasattvahitāśayāḥ || 11
hrṭka<sup>40r3</sup> rākṛṣṭasambuddhavajrābjagadravadbhavaḥ<sup>968</sup>
pāṣāṅkuśasaratnāsivagyrasumbhāṅkrṭikrudhaḥ |

sādhyāra<sup>40v4</sup> kṣopahāraṃ tāṇḍaḥ sphārītaiḥ kārayet kṛtī— 12

om aḥ he sambha amukasya rakṣādikam ākārṣaya jah <sup>40v5</sup>hūm |

urdhvaṃ <i>bam hūm</i> adhodeśe<sup>969</sup> lalāte 'ntyasvarodbhavam<sup>970</sup> |
viśvavajraṃ ca <i>hūm</i>-yuktam sambheṇaivākṣarṣayet<sup>971</sup> || 13
<sup>40v1</sup>bāhyarakṣāputam hy etad ākṛṣya vāmato dṛṭtam |
tatas tu vajramārgeṇa punah sambhāḥ<sup>972</sup> praveśitāḥ || 14
akṣobhyajñānā<sup>40v2</sup> nasattvasya<sup>973</sup> saṃmukhena puraḥ sthitāḥ |

965 vajrenādipta<sup>°</sup>] akṣaras va and jre lost, ms. dam.
966 viśīryeta na[ conj., viśīrye nātra ms. An emendation to viśīryetātra na saṃśayaḥ was considered but discarded metri causa. See the respective fn. of the translation.
967 vyomavisargibhiḥ] em. °visargibhiḥ ms.
968 dravodbhavaḥ] conj., dravodbhavaḥ ms. See the respective fn. of the translation.
969 urdhvaṃ <i>bam hūm</i> adhodeśe[ conj., urdhvabāhū adhodeśe ms. See the respective fn. of the translation.
970 lalāte' ntyasvarodbhavam] em., lalāte antyasvarodbhavam ms.
971 sambheṇaivākṣarṣayt] conj., ms. dam., akṣara yet lost.
972 sambhāḥ] em., sambha ms.
973 akṣobhyajñānā<sup>°</sup>] top of akṣara bhya and major part of akṣara jāṇā lost.
śrīsumbho jñānasattvaṁ tu prārthayed bahuyuktibhiḥ—15
karmāṇy evāṁvi40v3dhe yas tu sthito bhavati sarvathā |
tattyāga e<va>974 te yuktobhāvīśreyonurodhataḥ ||16
ayam abhaktivāg buddhā40v4ghātako gurunindakah |
atō rakṣām adhiśṭhānaṁ975 cāsyatyajatisampratī ||17
yūyam eva na ced mithyāvā40v5dinaś976 cātмabhāṣite |
samayollamghakāś ceti tena kurv iti svīkrtaṃ ||18
tato‘ sau yuktibhis tuṣṭo977 hitvā97841r1sādhyaṁvinīṣṭṛtaḥ979 |
sampūṭena samaṁ sumbhas tam ānayati tatksanāt ||19
yāḍṛk sampūṭam ānītaṁ 41r2tad idānim ihocye |
vajraṁ khaḍgāṁ tathā padmaṁ maṇiṁ cakram980 yathākramāt ||20
ūrdhvādhaṁsampūṭān41r3tasthaṁ981sampūjya tattvatas tataḥ |
āsyena devaṁpadmedampūṭena virājitam |
prakṣipya rakṣāmantrādi cintayet tadgataṁ punaḥ ||21
 hrdbījākṛṣṭasambuddhā dravībhūya vinīṣṭṛtaḥ982 |
vighnārikīlārūpeṇa tena sarvaṁ prakīlayet ||22

974 eva] add. i.t.
975 adhiśṭhānaṁ] em., adhiśṭhāna ms.
976 mithyāvādinaś] em., mithyovādinas ms.
977 tuṣṭo] em., tuṣṭā ms.
979 vinīṣṭṛtaḥ] conj. Isaacson, vinīṣṭṛtaṁ ms.
980 maṇiṁ cakram] em., manicakram ms.
981 sampūṭāntasthaṁ] anusvāra either effaced or om.
982 dravībhūyavinīṣṭṛtaḥ] em., dravībhūyavinīṣṭṛta ms.
Kṣitigarbha’s Daśatattvasaṃgraha

om āḥ gha gha 41v1 ghātaya 2 sarvaḍustān phat kīlaya 2 sarvapāpān phat vajrakīla vajradharo ājiñāpayati amukasya jñā 41v2 nasattvaṃ kīlaya hūṃ phat ||
tatāḥ sādhyamaḥ purovartīyāgneyamaṇḍalasamsthitaṃ 983 ||
tailāktaṃ nagnam atrāṇāṃ niste 41v3 jo bhayaviḥvalam ||
rakṣayā tu vihīnaṃ taṃ muktaśaṃ vicintayet || 23
hṛdarciśā tato buddhān svaśarīre prave 41v4 sayet 984 ||
sphāritair eva sambuddhīvā vikātoṭkaṭabhīṣanaīh || 24
canḍakrodhagānākāraśī tīṃṣakhadgādīḥḥībhīḥ ||
41v5 khāṇḍakhaṇḍīkṛtam paśyena māritam cūrṇitaṃ tathā || 25

[folio missing]

43r niyataṃ durgatiḥ param ||
kāriṣyamāṇakarmatvaṃ jñāyate yadi niścitam ||
tadvirodho’ py acintyavāj jñā<yate> 98543r2 karmano yataḥ ||
iti samputoḍgāṭavidhiḥ ||
daśa tattvāni sāṃhṛtya yan mayāsāditam śu<bhaṃ> 986
43r daśatattvaparijñātā samyak tenāstv asau janaḥ 987 ||

(Colophon)

kṛtir iyāṁ daśatattvasaṃgrahāḥ paṇḍitakṣitiga&lt;rbha&gt; 98843r syeti || ||

983 "vartyāgneyamaṇḍalasamsthitaṃ | em., "vartyāgneyamaṇḍalasamsthita ms.
984 praveṣayet | em., prasaṣṭyata ms.
985 acintyavāj jñāyate| conj. Isaacs, ms. dam.; upper part and vocal sign of aksara jñā effaced, aksaras ya and te lost.
986 śubha| conj., right part and vocal sign of aksara śu effaced, aksara bhaṃ lost.
987 janaḥ | em., jana ms.
988 kṣitigarbhasayeti| aksara ga slightly effaced, aksara ṛbha lost.
Dasatattvasamgraha of Kṣitigarbha
3. Translation: The Compendium of the Ten Fundamentals

Salutation to Vajrasattva!

I pay homage to the guru [who is] Vajrasattva, together with his doctrine and his sons (i.e. the Bodhisattvas) and set out the ten fundamentals according to the Jñānapāda school (jñānapādacakramaṇa). 1

Wheel of protection (rakṣācakra), [maṇḍala] circle (cakra), repetition (jāpa), the two consecrations (sekau), enforcement practice (haṭha), bali offering, the two repellant (pratyāṅgire), unlocking the protective (hemi-)sphere(s) (puṭṭodghāṭa)—[these are,] in due sequence, the ten fundamentals. 2

[The yogin] performs the activity for [the sake of] the world (jagatkṛti) by means of rays of light coming forth from [the deities’] own seed syllable located in one’s heart, [and] it is through precisely these [rays of light] that he draws the Buddhas and the other [deities] in front of himself, to then [perform,] mentally, obeisance (vandanā), worship (pūjā), confession (deśanā), and altruistic joy (anumodanā).989 Going for refuge to [the objects of refuge] starting with the Buddha, he then abides by the path; having generated bodhicitta, he recollects the threefold access to liberation990, 3-4

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989 Note that there is no verb given in this verse to justify the accusative forms vandanāṃ and deśanām (pūjā and anumodanā are nominative prior to emendation), thus it seems plausible to me to construe these two pādas with dhiyā (which could likewise be taken as an adverb qualifying ākṛṣya).

990 The “Threefold Access to Liberation” (trīṇi vimokṣamukhāni), i.e. emptiness (śūnyatā), the state of being unfocused (apramihita) and devoid of signs (animitta); for literary evidence, see DBHS s.v. vimokṣa.
Some [people] claim that protection consists in the four manḍalas of the [elements starting with] earth, [generated by means of the mantra] hūṃ vajra kṛta bhūmi hūṃ beyond the vajra garland and tent: One visualises from a golden seed syllable lam a four-cornered earth manḍala that is marked at its borders with a three-spoked vajra, a wind manḍala resembling a bow arisen from a blue seed Yam from ornamented with a banner, bounded by (de’i phyi rim) a water manḍala arisen from a white syllable vaṃ. At its boundary (de’i phyi rim), he visualises a red fire manḍala emerged from the seed ram. As to the supreme visualisation [of protection], [the yogin] visualises in space a syllable bhrūṃ endowed with golden light located on a sun manḍala, then he generates a golden wheel having ten spokes arising from [the syllable] bhrūṃ and visualises in its centre Vajrahūṃkara. He treads on Mahādeva and Umā.

Further:

In [his] right [hands], he holds vajra and sword, in [his] left [hands] a lasso and a hook.

Possessing a form that is [both] playful and fierce, he is eager to tame the three realms. (1)

The expert [yogin] visualises the fierce ones starting with Yamāntaka (i.e. Prajñāntaka, Padmāntaka, Vighnāntaka) on the spokes of the [respective cardinal] directions.

On the spokes of the intermediate directions starting with southeast, [he visualises] Šakrirāja, Niladaṇḍa, Mahābala, [and] Acala. (2)

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991 This part of the translation is based upon Tib. (P fols. 288b8–289a6, D fols. 241a1–242a4) which, for reasons set forth in the introduction on this chapter, is highly likely to match the portion missing in the Daśatattvasamgraha.

992 This verse, again, seems to be borrowed from Alamkāra’s Daśatattva (P fol. 289a6, D fol. 241a5).
Uṣṇīṣacakraavartin is visualised in the zenith, Sumbharāja is in the nadir.

All the wrathful deities are born from the syllable hūṃ. Uṣṇīṣa, however, is arising from [the seed syllable] bhrūṃ. 993 (3)

All of them are standing in the pratylabelha-posture994 on a sun disk on a sun with their bodies being in blissful embrace with a vidyā, relishing the bliss of their own-coloured vidyā.995 (4)

993 The first half-stanza is drawn literally from the Daśatattva. As regards pādas 3cd, Čṣtiärābhā does not completely follow Ācārya Ālaṃkāra in as much as the latter indicates also different seed syllables for Aparājita and Mahābala (P fol. 289a6–7, D fol. 241a5–6): “Among these, the seed of the ten fierce ones is the syllable hūṃ, however the seed of Uṣṇīṣa is the syllable bhrūṃ. Other [scholars] claim that Aparājita’s [seed] is pram and Mahābala’s [seed] is ham.” The P and D versions of the Tibetan translation of Vimalakīrti’s Daśatattva, namely the work ascribed to Đombipāda, display three variants with regard to the seed syllable from which the ten krodhas arise, either from a syllable hūṃ, from a syllable bhrūṃ or just from the “seed syllable” without further specification (P fol. 42a2–3, D fol. 37a4–5; Vimalakīrti’s Daśatattva; P fol. 144a4–5, D fol. 261b5): cho ga bzhin du sa bon gyi yige <hūṃ> [ḌoD, ḌoP; bhruṃ ViP, om. ViD] bceu rtsibs bceu la gnas pa de las skyes pa’i [D, P; bskyed pa’i ViD] khrbo bceu po yin no ||

994 With the left leg stretched forward and the right drawn back.

995 ravimaṇḍalino ravau: The variant in the pertinent passage in Ācārya Ālaṃkāra’s text (P fol. 289a8–b1, D fol. 241a8), which appears to be a literal parallel, illustrates that the term ravimaṇḍalin refers to the krodhas’ being surrounded by sort of a halo: “All [of them] stand on a sun disk with the left [leg] stretched forth. Surrounded with sun light, their body is in blissful embrace with their consort that resembles them.”

Vimalakīrti’s description also mentions this iconographical detail (D fol. 37b4; P fol. 42b3; ViD 262a4): nyi ma la bzhugs shing nyi ma’i dkyil ’khor gyi ’od can dag go || “Standing on a sun, they are endowed with the light of a sun disk.” The double sun is attested in several texts describing the circle of protection made up by the ten krodhas, cf. e.g. Mukhāgama (P fol. 22 b2, D fol. 19a6–7): nyi ma nyi ma’i steng du hūṃ dgod bya), and the description of the Maṅjuvajramandala in Abhayākaragupta’s Niśpannayogāvalī (Lee 2004: 3): daśāpy eie sahāsanaı niścalāḥ prayāddh-Unāggrey śādā-lagnavivābhāsāsāryasthāḥ śāryaprabhāḥ. “On the tips of the spokes, there are these ten in their [individual] postures, standing on a sun and a multi-coloured lotus, [endowed] with [a halo of] sun light, immovable, with the left leg stretched forward and the right drawn back (pratylabelhena).”
Apart from Prajñāntaka, Padmāntaka, and Uṣṇīṣa, the wrathful deities are declared to be dark blue. Prajñāntaka as well as the two other [krodhas, namely Padmāntaka and Uṣṇīṣa,] are, in that order, white, red and yellow. (5)

The [wrathful deities] apart from Yamāntaka and Padmāntaka have Akṣobhya on top of their crown. On the top of Yamāntaka’s head is Vairocana; [on the head] of the other (i.e. Padmāntaka) is Amitābha. (6)

In the right hand of the deities is their excellent personal emblem (saccihna)\(^\text{996}\): a hammer, a hook, a stick, a black staff, a lotus flower, a trident, a yellow flaming sword, and a wheel marked with a vajra. Squinting Acala for his part is decked with a youth’s ornaments [and] has a noose and wheel in the left hand. (7-8)

[The wheel is] obscured by the wrathful [deities’] lengthy arms\(^\text{997}\), radiating with a multitude of garlands of flames\(^\text{998}\). While it

\textit{996} An emendation to the better attested term svacihna has been considered.

\textit{997} Cf. also Guhyasamājatantra 13.46cd–47ab (Matsunaga 1978: 48):

\begin{verbatim}
krūḍḍhān krodhākulaṁ dhyātvā víkaṭotkaṭabhīṣaṇān
nānāpraharaṇahastaṭgrāṇ māraṇārthāgracyacintakān
\end{verbatim}

\textit{998} jvālāmālākula-prabhām as a bahuvrīhi compound seems to qualify cakra,—as this is the case with the other adjectives in this verse—although the word cakra does not occur. This is the case with the corresponding verses in Ācārya Alamkāra’s Daśatattva, too (P fol. 290a2, D fol. 242a1):

\begin{verbatim}
khro bo ‘jigs phyag ldan pas khyab ||
‘bar ba ’i phreng bas ’khrug pa ’i ’od ||
mi ’gyur lta bu ’i shugs gyis ni ||
g.yas phyogs bskor bas ’khor bar ’gyur ||
phyogs beur gnas pa ’i ’khro bo ni ||
\end{verbatim}

The parallel passage in Uttaratantra 82 (Matsunaga 1978: 119) presents a similar problem with regard to congruence: bhramantam and niścalopamam do not comply with the accusative feminine vajrajvālām and thus are supposed to refer to cakra, whereas vajrajvālāṁ cannot qualify cakra as Bhv.
[actually] is in motion, rotating clockwise, it seems to stand still (niścalopama) due to the high speed. (9)

The wrathful deities who stand on the ten spokes, [possess] great power and attacking power (parākrama), but are to be visualised motionless (niścalato), their nature being bliss [arising from the union of] gnosis and method.999 (10)

Virtue, mental composure, wisdom, the vision of liberating gnosis, and isolation—these are the five transcendent aggregates1000. Mirror-like gnosis, gnosis of sameness, investigative gnosis, energy gnosis [= gnosis of performance of duty]1001, [and] gnosis

\[
\begin{align*}
daśārāmān  & \text{ cakram āpitām tatra madhye vibhāvayet} \\
sarvāreṣu & \text{ daśakrodhān dasaajasātmakodayān} \parallel 81 \\
bhāvayen & \text{ nirodhačakreṣṇa nispannenaśracārunā} \\
vajravālām & \text{ spharen meghair bhramanta niścalopamam} \parallel 82
\end{align*}
\]

For the translation of these verses, see below fn. 1006.

999 Cf.Tib. (P fol. 290a2–4, D fol. 242a1–2). Interestingly, in these two verses, the term niścala occurs twice, a nice stylistic means to emphasize the contrast between the wheel rotating at high speed, while the deities themselves remain immovable. While the wheel “seems to stand still” (niścalopama), a sensory illusion resulting from the de facto extremely high speed, the deities should be visualised as actually motionless (niścalato). Variants occur quite frequently in the given context, cf. Uttaratantra 82 (Matsunaga 1978: p. 119, see fn. above) or Mukhāgama (P fol. 23b4, D fol. 20a3–4):

\[
g.yas  \text{ phyogs su ni ’khor lo myur bar ’khor} \parallel
\]

“The wheel rotates clockwise at high speed,

the host of fierce ones seems immovable.”

1000 skandhā lokottarā: śīla, samādhi, praṇāṇa, vimukti, and vimuktijñānadarśana. This list can be traced back to Pāli literature, where it is occasionally termed dhammakkhandha. Alternative terms such as anāsravaskandha asamāsama-skandha are also attested (Mahāvyutpatti). In Dharmasamgraha 23, they are listed under the designation lokottaraskandhas. In the Buddhahūmisūtra, the list is supplemented by dharmadhātuviśuddhi. For references, see de la Vallée Poussin 1988–90: 1084, fn. 465, and BHSD s.v lokottaraskandhā.

1001 In the given context, vīrya functions as synonym of kṛtyānusthānajñāna.
of the purity [of the dharmadhātu]. One should contemplate the wrathful deities as purified by the [mentioned] ten awarenesses, having firm resolve. (11-12)

For the sake of protection against [potential hazards] such as going astray [from the Major Vehicle and turning] towards the Lower Vehicle (i.e from bodhicitta going astray), [the yogin] should visualise the [complete maṇḍala] starting with the divine mansion, which is in the Dharmodayā mudrā (i.e. a downward pointing triangle). This, in turn, [should be visualized] in the heart of Vajraḥūṃkāra, who is standing in the hollow space inside the wheel’s nave. (13)

1002 śuddhitā is short for suviśuddhadharmadhātujaṇā.

1003 For a more customary listing of the ten [manifestations of] gnosis, see introduction on this chapter.

1004 Presumably, the expression hīnayānanipāta raksārtham is to be interpreted as the going astray from bodhicitta. Accordingly, Ratnākaraśānti defines the function of the wheel of protection (P fol. 362a–7, D fol. 70b5) as “protecting the unexcelled [mind of] enlightenment”: bla na med pa’i byang chub de brung bar bya ba’i phyir ‘khor lo bsgom par bya ba yin pas de bstan pa ni | hūṃ mdzad yang na žhes bya ba la sogs pa smos te | hūṃ mdzad ces bya ba ni rdo rje hūṃ mdzad do ||

1005 The yogin visualises Vajraḥūṃkāra in order to destroy obstacles.

1006 This verse is obviously drawn directly from Tib. (P fol. 290a–5, D fol. 242a–3) that proves quite revealing in view of the rather involved syntax the Daśatattva variant: “For the sake of protection against downfalls [such as going astray from the Major Vehicle and turning] towards the Lower Vehicle, [the yogin] should visualise the [complete maṇḍala] starting with the divine mansion, which is in the Dharmodayā mudrā (i.e. a downward pointing triangle). This, in turn, [should be visualized] in the centre (dbus su) of the heart of Vajraḥūṃkāra, who, for his part, is standing in the hollow space inside the wheel’s nave. This is the explanation of the meaning of the word “centre” occurring in the 18th chapter.” According to the sentence that concludes the parallel verses in Ācārya Alaṃkāra’s Daśatattva, the final verses in this section are meant to elucidate the meaning of the word madhye in Uttaratantra 81b (Matsunaga 1978: 119):

daśāraṃ cakram āpitaṃ tatra madhye vibhāvayet |
sarvāreṣu daśakrodhān daśajñātātmakodayān || 81
(ii. The Maṇḍala Circle:)

There [the yogin] generates the divine mansion, arisen from Vairocana in union with his consort, [themselves] emerging from a wheel given rise by a syllable bhrūṃ. Pervading space with a mass of Buddhas emanating from it, [the palace] is endowed with [various characteristics] such as the four corners, [ornamented] with all the different kinds of excellent gems, the seat of the deity being on a multi-coloured lotus placed on a moon and a sun [disk]¹⁰⁰⁷.¹⁰⁰⁸ 1-2

bhāvayen nirodhakreṇa nispannānāgracārũṇā |
vajrajvālām spharen meghair bhrāmantam niṣcalopamam || 82

“The [yogin] visualises there in the centre a yellowish ten-spoked wheel, [and] generates on each of the spokes [one of the] ten fierce ones, arising from the ten aspects of gnosis.

By means of the [thus] arisen utterly pleasing wheel of restraint, he emanates a vajra flame along with clouds, revolving [with high speed] as if it stood still.”

The relation between mudrā and dharmodayā is also pointed to in Jñānapāda’s Samantabhadranāmasādhana (P fol. 34b5, D fol. 29b5):

chos ’byung zhes bya phyag rgya’i dhus gnas pa ||

“Located in the centre of the mudrā called matrix of existents (dharmodaya)”

¹⁰⁰⁷ śaśisūryasamākrāntaviśvābjadevatāsanam Since the readability is considerably impaired by means of the library stamp on the left side of this folio, it cannot be stated with certainty whether these two pāda really form a compound or whether “samākrānta ends with an anusvāra (see respective fn. of the edition). Although Maṇḍalavidhi 22 supports the latter reading (see fn. below), I prefer the former alternative following Ratnākaraśānti’s explanation that suggests that the expression is to be taken as a bahuvrīhi (P fols. 362b8–363a1; D fol. 71a4–5): sna tshogs zhes bya ba la sogs pa la zla ba bcu gnyis dang nyl ma bdun gys legs par mnan pa’i sna tshogs pa dma bcu dgu yod pa’i lha’i gdan de gnas gang na yod pa de phyogs kyi cha kha dag gis chas spras pas nram par bṛgyan cing phye ba’o || “On a multi-coloured [lotus] and so forth: The seats of the deities that consist of 19 [leaves of a] a multi-coloured lotus, pressed down by means of twelve moon [disks], and seven sun [disks] differ in that [each seat] is colour-matched to the respective directional field it is located in.”

389
There, on the central seat, is a moon endowed with the [vowels symbolising the] 32 identifying characteristics and the lines of consonants starting with *ka* [symbolising] the [80] minor marks\(^{1009}\) and [a vajra] born from a [syllable] hūṃ, [endowed with] the symbol hūṃ (hūṃkṛtiḥ).\(^{1010}\) From the emanation and reabsorption

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\(^{1008}\) *Maṇḍalavidhi* 22–23 (A fol. 7a3–4, B fol. 2b2–3, ed. Bahulkar 3.6):

> tatra bhrūṃkāracakrotthasavidyaśāśvatodbhavam |
> sphaṇadthauḥkhahayāpicaturaśrādisamuyutam || 22
> śaśisūryasamākrāntaṃ viśvābjadevatāsaṇam |
> vibhaktāśeṣasadradnaṃ kūṭāgarāṇaṃ prabhāvayet || 23

Verse 2 (*Maṇḍalavidhi* verse 23) matches precisely the description given in Jñānapāda’s *Samantabhadra* (P fol. 35a3–4; D fol. 30a3–4):

> sna tshogs padma'i 'dab mar legs gnas pa'i ||
> nyo zla mgon bcas lha yi gnas rnam dang ||
> rin chen ma lus pa yis rnam spras pa ||
> gzhul yas khang pa der ni bsam par bya ||

“One visualises the mansion, [ornamented] with all kinds of precious gems, [and equipped] with the seats of the deities on the leaves of a multi-coloured lotus situated upon sun and moon.”

—Iain Sinclair (2016, Addenda & Errata: x, 26) observes a noteworthy parallelity with a somewhat cryptical passage in the *Kriyāsaṃgraha* (Tanemura 2004: 178–9 and 278–9, fn. 165) that contains a potential reference to a “Dīpaṃkara monastery”, and concludes that it is well possible that Kuladatta was familiar with the *Daśatattvasaṃgraha*. Provided that our *paṇḍita* is identical with *Adhīśa’s student and travel companion, the local and historical proximity of both authors supports this conclusion. However, as Iain Sinclair also points out, the corresponding passage is based on the *Maṇḍalavidhi*, thus Kuladatta’s term ‘Dīpaṃkara monastery’ might possibly refer directly to Dīpaṃkarabhadra.

\(^{1009}\) *Maṇḍalavidhi* 24–25. See introduction under 3.2.2.1., note 286. For Ratnākaraśānti’s commentary on these verses, see fn. 294.

\(^{1010}\) *Pāda* 3b is an abbreviated and thus a bit cryptical variant of *Maṇḍalavidhi* 25ab (see fn. above) describing the generation of a vajra, however, in contrast to the parallel passage in the *Maṇḍalavidhi*, a vajra is not explicitly mentioned. hrdbhava is short for ādyahrdbhava whereby ādyahṛd refers to
[of light rays] from this [vajra], the vajra being (i.e. the progenitor deity) emerges. 3

[The yogin] generates himself as Samantabhadra, emitting rays of light (spharaṇatviṣaṃ), wisdom and means by nature, glorious and the basis of the world’s prosperity (jagatsampatsamāśraya). His body and main face [have the colour of] crystal moon (i.e. translucent white) (spaṭīkendvaṅgamālāśya), while his left face is dark blue and the other luminous red. [He holds] vajra and sword in his hands on the right, [and] an excellent gem and a lotus on the left. 4-5

Here (in this sādhana), all the deities starting with the wrathful ones have three faces and six arms. They [make] astonishing sounds (-adbhutasvanāḥ) about the non-dual bliss (saṅgāptānandādvaita-) [arising] from the union with the body of their consort who resembles them (svābhaprajnāṅgasaṅga). 6

In the right [hands] of all of them, there are sword and gem, and in the left, a lotus. Alternatively, those who have a lotus and a gem in their right [hands] have a wheel in their left. 7

The right face of all [deities] is blue, [the right face] of the blue [deity] is white. The left face of all [deities] is white, however, [the left face] of the white and black ones is red. 8

Having looked upon the world (lokam ālokya) as a [fit] vessel to be trained by means of great passion (mahārāgavineyaṃ), he then
makes a host of Buddhas enter himself by means of the sounds of sexual passion.\footnote{1011} 9

From loving the \textit{prajñā} (\textit{prajñānurāgaṅāt}), he dismisses (\textit{protsṛjya}) the ninefold goddesses starting with Locanā and Rūpavajrā, [and then] causes them to enter inside this consort (\textit{tadvidyāntar}).\footnote{1012} 10

\footnote{1011} 
\textit{Maṇḍalavidhi} 29 (A fol. 7a5, B fol. 3a1, ed. Bahulkar 4.20–21):
\begin{center}
\begin{verbatim}
mahārāgavineyam tal lokam ālokya bhājanam |
suratadhvaninā svāntar jinavṛṇḍaṁ niveṣayet ||
\end{verbatim}
\end{center}
V.29ed: sura-tadhvānīnā svāntar jinavṛṇḍaṁ barely legible in B.

This passage again is obviously based upon \textit{Samantabhadra} (P fol. 35b2–4, D fol. 30a7–b2):
\begin{center}
\begin{verbatim}
mchog tu rjes chags phun tshogs dpag med kyis ||
'dul ba'i 'jig rtog thams cad dmigs nas ni ||
dga' ba'i sgyu ma'i sgra yis de rnams dang ||
rgyal ba'i tshogs rnams ma lus gzhug par bya ||
de ni spyan la sogs pa'i lha mo dang ||
gzugs sogs ma lus yal gyi rang bzhin du ||
phyung nas rig ma de dag thams cad ni ||
rang gi rig ma'i nang du chud par bya ||
de yi pa dma'i lte ba'i nang du ni ||
dkyil 'khor dri med zla zer las byung bar ||
bsams nas blo yis 'gro ba'i tshogs rnams ni ||
ma lus de ni rab tu gzhug par bya ||
\end{verbatim}
\end{center}

The term \textit{bhājana} is already established in early Buddhist literature to assess the suitability of an aspirant; as Richard Sherburne puts it (Sherburne 1976: 74): "'Fit vessel’ conveys the idea of a person in whom potentiality for fulfilment exists."

\footnote{1012} 
\textit{Maṇḍalavidhi} 30 (A fol. 7a5–6, B fol. 3a1–2, ed. Bahulkar 4.1–2):
\begin{center}
\begin{verbatim}
tal locanādisadvidyā rūpādiviṣayātmabhīḥ |
protsṛjya navadhā deviḥ svāvidyāntar niveṣayet ||
\end{verbatim}
\end{center}
Again, [the yogin] creates (nirmāya) the maṇḍala arisen from sexual intercourse (suratodbhava) situated in the center of his consort’s lotus, to then introduce the whole world into it (attra) for reassurance (āśvāśāya).¹⁰¹³

With all Perfect Buddhas who fill space, who have arisen as liquid within one’s own vajra, he should devote himself (sevayed) to the goal that is not liable to change (avivartyarthāṃ) in order to attain the fruit of knowledge of reality (tattvajñānaphalāptaye).¹⁰¹⁴

And then, having perceived this world as reassured (āśvasta), he should emanate the [deities from] their individual seed syllables:

By means of the [syllables] kṣiṃ jraṃ khaṃ gaṃ skaṃ and from the syllable saṃ, in due sequence, [he emanates] the six [Bodhisattvas] starting with Kṣitigarbha [functioning] as the purity

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¹⁰¹³ Maṇḍalavidhi 31 (A fol. 7a6, B fol. 3a2–3, ed. Bahulkar 4.3–4):

```
svayoṣitpadmakarkatāyoṃ suratodbhavan maṇḍalam |
nirmāyātra jagat kṛṣṇam āśvāśāya praveśayet ||
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¹⁰¹⁴ Maṇḍalavidhi 32 (A fol. 7a6, B fol. 3a3, ed. Bahulkar 4.5–6):

```
khavyāpibuddhasanmitraiḥ svavajrāntardrabdhavaiḥ |
sevayed avivartyarthāṃ tattvajñānaphalāptaye ||
```

Iain Sinclair (e-mail communication October 28, 2019) draw my attention to the fact that the term avivartyarthāṃ as well as the repeated references to the altruistic motivation (jagadartham) of sexual practices in the preceding verses are supposed to emphasize the aspiration of a Bodhisattva that is superordinate to other commitments.

¹⁰¹⁵ Maṇḍalavidhi 33 (A fol. 7a6–7v1, B fol. 3a3–4, ed. Bahulkar 4.7–8):

```
āśvastaṃ taj jagad drṣṭvā bijaiḥ cātaḥ svabhāvajaiḥ |
utsṛjet sarvasattvāṁś ca jagaccittāṁmahāvajān ||
```

V. 33c: °sattvāṁś ca] A, ed. Bahulkar, °sattvāṁs tu B.
correlate\textsuperscript{1016} for the [sense skills] starting with the eye (cakṣurādiśuddhītāḥ),\textsuperscript{1017} 14

by means of the seed syllable[s] \textit{jaṃ hūṃ vam hoḥ khaṃ raṃ} [the six goddesses] appearing as Rūpaṇvajra etc.,\textsuperscript{1018} by means of [the syllables] \textit{lāṃ māṃ pāṃ tāṃ}, however, those having the nature of Locanā [and the other three consorts],\textsuperscript{1019} 15

by means of the seed syllable[s] \textit{buṃ āṃ jṛīṃ khaṃ hūṃ} the Buddhas that have the nature of the [constituent factors of individual existence] starting with the [five] functional aggregates of individual existence (skandha).\textsuperscript{1020} 16

His mind [in the form of the syllables] \textit{oṃ āḥ hūṃ}, bracketed by two shining [syllables] \textit{hoḥ}\textsuperscript{1021}, entering inside the womb of the secret lotus, melts due to passion. 17

\footnotesize
\begin{itemize}
\item \textsuperscript{1016} °\textit{viśuddhītāḥ} ablative translated as adverb.
\item \textsuperscript{1017} Maṇḍalavidhī 34 (A fol. 7b1, B fol. 3a4, ed. Bahulkar 4.9–10):
\[ \text{kṣitigarhādikāṃ satkāṃś cakṣurādivabhāvakān} \]
\[ \text{ksīṁ jraṃ khaṃ gamaṃ skaṃ ity ebhiḥ saṃ-bjerg ca yathākramam} \]
V. 34b: °\textit{svabhāvakān} A, °\textit{svabhāvajān} B, ed. Bahulkar
\item \textsuperscript{1018} Maṇḍalavidhī 35 (A fol. 7b1, B fol. 3a4–5, ed. Bahulkar 4.11–12):
\[ \text{rūpaṇvāradikāṃ satkāṃ bāhyādiḥyatiṃsvabhāvajān} \]
\[ \text{jaḥ hūṃ vam hoḥ khaṃ ity etai raṃ-bjerg ca bahiḥ śhitān} \]
\item \textsuperscript{1019} Maṇḍalavidhī 36 (A fol. 7b1, B fol. 3a5–b1, ed. Bahulkar 4.13–14):
\[ \text{locanādyās tu tā vidyāḥ prthivyādivabhāvajān} \]
\[ \text{lāṃ mūṃ pāṃ tāṃ tv ebhir jagaddharmacatattvajāḥ} \]
V. 36b: prthivyādivabhāvajān]\textsuperscript{A, B?, °ajāḥ} ed. Bahulkar
\item \textsuperscript{1020} Maṇḍalavidhī 37 (A fol. 7b1–2, B fol. 3b1, ed. Bahulkar 4.15–16):
\[ \text{sāśvatādyāṃs tu saṃbuddhān rūpādīskandhasvabhāvajān} \]
\[ \text{buṃ-āṃ-jṛīṃ-bhiś ca khaṃ-hūṃ-hyāṃ sarvadharmān samutsṛjet} \]
V. 37b: °\textit{skandhasvabhāvajān} A, ed. Bahulkar, ° skandhabhāvajān B.
\item \textsuperscript{1021} oṃ āḥ hūṃ iti tad cittaṃ bhāsvaddhobhyaṃ vidarbhitam]
\end{itemize}

394
And then, these two, wisdom and method, melt (dravam gatau) from great passion. He perceives (smaret) the arousal (saṃcodanā) of the goddesses by means of the stanzas beginning with “You, vajra...”.

The two shining syllables hoḥ bracketing the mind represented by means of the three syllables om aḥ hūṃ have a protective function. Vidarbhita or vidarbhya as a technical term denotes one of a set of possible modes of “interlocking” (Padoux) the syllables of a given mantra with the name of a sādhyā, or another mantra etc., and according to Padoux (1986: 70), “in this technical mantric sense, the term is not to be found in Sanskrit dictionaries and encyclopaedias”. The use of vidarbhya as a technical term in this context is quite complex indeed; cf. Padoux 1986: 69. For a detailed study of vidarbhya as a tantric technical term, see Padoux 1977. Cf. also BHSD, s.v. vidarbhayati.

1022 Maṇḍalavidhi 38–39 (A fol. 7b2, B fol. 3b1–2, ed. Bahulkar 4.17–18):

om aḥ hūṃ iti tac cittaṃ bhāsvaddhorbhyaṃ vidarbhitam |
guhyapadmodarāntasthāṃ mṛduṇīsyaandaśuddhaye || 38

tec ca rāgāgnisamāpte kāyadvayadravikṛte |
sanmitrābhātadigvīgityā dhyāyāt sucodanāḥ || 39

V. 38c: *padmodarāntastham* A, ed. Bahulkar, *padmodarāntaḥstham* B.

Note that Maṇḍalavidhi Tib. 38 (P fol. 85a4–5, D fol. 70b5) has spel for vidarbhitaṃ, possibly rendering vivardhitam (an emendation to sbrel would be in accordance with the Tibetan translation of the Samantabhadra):

den as om aḥ hūṃ zhes bya'i [D, bya yi P] ||
sems ni 'od ldan hoḥ [D, ho P] gnyis spel ||
gsang ba'i chu skyes khong nang gnas ||
rgyu mthun chung ngu dag phyir ro ||

With these two verses, we have one of the very few passages where the Daśatattvasaṃgraha seems to be somewhat closer to Samantabhadra (P fol. 36a1–3, D fol. 30b6–7) than to the Maṇḍalavidhi:

om aḥ hūṃ zhes bya ba'i sems nyid ni ||
'od ldan ho dang spel ba cho ga bzhin ||
padma'i nang du zhtags pa mnyam med pa (= udara) ||
shes rab chags pas žhu bar <byas par> [om. P] bsam ||
de yi 'od kyi mthu yis gnyis ka yang ||

395
In accordance with (anurodhena) these [stanzas of] reanimation, he visualises the melted substance as being destroyed (vipattivat).

Having perceived [every] entity as being like illusion (māyāvad vastu saṃvityā), [he visualises] the seed coming forth from that melted substance. 1023

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zla ba zhu bar byas par mthong ba dang ||
spyan la sogs pa'i lha mo rnams kyis ni ||
glu yi sgra yis bskal [D, bskur P] bar byas par bsam ||

“One meditates that the citta, in accordance with the ritual [prescription], [appearing as] the [syllables] om āḥ hūṃ bracketed by [two] radiating [syllables] ho, situated inside the unequalled lotus’ interior, melts from the passion of the [divine couple that is] wisdom and means. One visualises that, due to the intensity of its light, these two (wisdom and means) also melt [in the form] of a moon (zla ba zhu bar), and meditates that the goddesses starting with Locanā impel [the gandharvasattva] with a singing voice.”

Another close parallel is to be found in the Mukhāgama (P fol. 26b1, D fol. 22b3–4):

om dang aḥ hūṃ dkar zhing dmar dang gnag ||
'od zer ho gnyis kyi ni dbus gnas pa ||
khā yi nang bzhugs padma’i dbus gnas te ||
mgon po rig ma gnyi ga zhu bar byas ||

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1023 Cf. Manḍalavidhi 44 (A fol. 7b4, B fol. 4a1, ed. Bahulkar 5.17–18):

utthāpanyanurodhāt tad dravaṃ paśyan vipattivat |

māyāvad vastu saṃvityā svamantrārthah punar bhavet ||

Note that the Daśatattvasaṃgraha clearly reads saṃvityā, the alternative apparently supported by the Tibetan translation of Manḍalavidhi 44cd (P fol. 85b4, D fol. 71a3) in as much as rig nas is supposed to render an absolutive:

dngos rnams sgyu ma ltar rig nas ||
rang sngags don du slar yang gyur ||
Arising from a sword born from the syllable \textit{maṃ}, he himself is Mañjuvajra. His appearance and main face is of saffron colour; his right face is blue and the other one white. 20

His appearance and ornaments are those of a prince. He has the unique beauty (\textit{ekasundara}) of bliss with his consort. He embraces his excellent consort with both arms, [and] kisses the consort who resembles him\footnote{svābh aparajñādharāsyadhṛk “pressing his mouth to the mouth of the consort who resembles him [in colour]”: an equivalent expression (\textit{svābhavidyādharāsyadhṛk}) occurs, likewise, in the context of the visualisation of Mañjuvajra in Śādhanamālā 83 (Mañjuvajrasādhana; 163).} \footnote{Cf. \textit{Maṇḍalavidhi} 45–47 (A fol. 7b4–5, B fol. 4a1–3, ed. Bahulkar 5.19–20):}

\begin{quote}
\begin{verbatim}
  kunkāmākārāmālāsyā ṇīlasavyasitetaraḥ |
  kumarābharaṇākāraḥ prajñānandaikasundaraḥ \| 45
  dvibhujāśīṣṭaṣatprajñāḥ svābh aparajñādharāsyadhṛk |
  bhāsvatprāṇasadbāṇānīlotpaladhanūkaraḥ \| 46
  spharadbuddhaughanirmāṇanispāditajagattrayah |
  svabījodbhavacihnotthamañjuvajraḥ svayaṃ bhavet \| 47
\end{verbatim}
\end{quote}

\footnote{V. 45a: ° mūlāsya] A, ed. Bahulkar, ° mūlāsy B.}

\footnote{V. 46b: ° dhanuḥkaraḥ] A, ed. Bahulkar, ° dhanukaraḥ B.}

\footnote{V. 46d: ° jagattrayah] A, ed. Bahulkar, ° jagattrayah B.}

\footnote{Tib. (P fol. 85b4–6; D fol. 71a3–5):}

\begin{quote}
\begin{verbatim}
  zhal mchog gur gum [P, kum D] lta bu ste |
  g.yas pa sngo la cig shos dkar |
  rgyan dang cha lugs gzhon nu 'dra |
  shes rab dga’ bas cig car mdzes \| 45
  rang [D, rab P] snang shes rab ldan gyur cing |
\end{verbatim}
\end{quote}

21

He has in his arms a bright sword, an excellent arrow, a blue water lily, and a bow. He is one who has filled (\textit{nispādita}) the triple world by means of hosts of emanated Buddhas (\textit{spharadbuddhaughanirmāna}) like supernatural creations (\textit{nirmāṇa}).\footnote{svābh aparajñādharāsyadhṛk}
Alternatively, he visualises in the centre black Akṣobhya born from a vajra arisen from a [syllable] hūṃ. For in this general maṇḍala (sāmānyamaṇḍala, i.e. a maṇḍala that is not directed to a particular purpose), [the yogin] may visualise the presiding deity as he wishes (icchayā).\textsuperscript{1026} 23

From clinging to existence, [there arises] endless existence;\textsuperscript{1027} someone who clings to peace (śamaśaṅga) experiences destruction. [The yogin] who has performed service (kṛtasamyevo) [with the awareness of] illusion (māyayā; that is, beyond the before mentioned two extremes of eternalism and nihilism), has the nature of the realm of existents.\textsuperscript{1028} 24

\begin{flushright}
phyag gnyis shes rab dam pa ‘khyud ||
ral gri ’od ldan mda’ yi mchog ||
uptal sngon gzu phyag na bsnams || 46
sangs rgyas sprin gyis sprul ‘phro bas ||
’gro ba [D, phro ba P] gsum gyi don rdzogs pa ||
rang gi sa bon mtshan las byung ||
’jam pa ‘i rdo rje [P, rje D] rang nyid ‘gyur || 47
\end{flushright}

\textsuperscript{1026} This verse is inserted in the series of verses exclusively based upon Maṇḍalavidhi and might be regarded as Kṣitigarbha’s own contribution.

\textsuperscript{1027} I translate anantah as bahuvrīhi, taking into consideration Maṇḍalavidhi 48a (see introduction under 3.2.2.2., fn. 302).

\textsuperscript{1028} Cf. Maṇḍalavidhi 48, see introduction under 3.2.2.2., fn. 302.

The corresponding passage in Samantabhadra (P fol. 36b3–4, D fol. 31a6–7) displays a noteworthy difference in that the mediative focus does not consist in the illusory nature of saṃsāra and nirvāṇa, but rather in the nonduality of subject and object of grasping:

\begin{flushright}
dngos rnam thams cad gzungs dang ‘dzin pa dang ||
bral bas dngos po med pa nyid du shes ||
rnam par byang la mgon par zhen pa ni ||
med pas byin gyis brlabs pa ‘di nyid bya ||
om dharmaḥātusvabhāba ātmako ham ||
\end{flushright}
om my nature is that of the own being of the realm of existents.

By means of the occurrence of the homogenous result (niṣyan-daphala) on the stage of slight service (mṛdusevāṅga), the ground consciousness possessed of subliminal impure tendencies (sāsravam ālayavijñānam) ceases, [and] mirror-like wisdom arises. 25

The wise one (kṛtin) fills the [sense organs starting] with the eye with the seeds of [the six Bodhisattvas, namely] Kṣitigarbha, Vajrapāṇi, Ākāśagarbha, Avalokiteśvara, Sarvanīvara-viśkambhin, and Samantabhadra, [and from that] he will become a Buddha. 1029 26

The Bodhisattvas, resembling the individual appearances (svarūpābhāṣ) of [the five Buddhas] starting with Vairocana, bear the characteristic emblem of the family they belong to. Skillful Samantabhadra, however, has the form of Vajrasattva. 27

During the phase of slight quasi-realisation (mṛdūpasādhanāṅgena), the yogin who [is about to attain] the heterogenous result (vipākaphala) generates the wisdom of sameness, to then abandon (nivartayet) thought determined by emotional afflictions (kliṣṭamanas). 28

“All objects are held to be devoid of own being, inasmuch as they are free from subject and object of grasping.

One should perform this very consecration devoid of desire for complete awakening: om my nature is the own being of the realm of existents.”


    sanmitraḥ krṣaniṣyandah pākāt sarvajñatām iyāt |

The expression sarvajñatā does not seem to occur in the respective passage in the Samantabhadra (P fol. 36b1–4, D fol. 31a4–6), however, in the Samantabhadraṭīkā, it is mentioned as the defining characteristic of the heterogenous result of the slight subsidiary evocation (i.e. of oneself generated as the deity); see SamantabhadraṬī: anenopasādhanāmāṅgam sarvajñatālakṣaṇamarduvipākaphalam uktam |
Benefaction [with regard to] the world is generating the [three kāya, namely] dharma, sambhoga, and nirmāṇa. Therefore [the yogin] should emanate the empowerment by means [of the three secrets,] starting with the secret of mind, that [comes up to] the phase of the realisation (sādhana).

And he visualises the excellent lords (satprabhūn) born from [the syllables] hūṃ, āḥ and om placed on a moon disk in one’s heart, throat, and head, standing in the middle of vajra, lotus, and wheel (vajrājacakramadhyasthān), having their seed syllable in the characteristic implement located in their heart (svahṛccihna-sthabījakān).

He worships the protectors dwelling in the sky by means of the forms of [the goddesses] Rūpavajra etc. [born] from the rays of light from these seed-syllables. Then, by means of the stanzas

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1030 Cf. Mandalavidhi 51, see introduction under 3.2.2.2., fn. 302.

1031 Cf. Mandalavidhi 52, see introduction under 3.2.2.2., fn. 302. In his explanation of Mandalavidhi 52–54, Ratnākaraśānti elucidates the visualisation of the three secrets (P fols. 368b7–369a6, D fols. 75b4–76a2): “[In reply to the question:] What is the consecration like?, he says “his heart” etc. [The yogin] visualises in his heart, dwelling on a moon in the middle of a vajra arisen from a hūṃ, the secret of mind appearing as Vajrapāṇi, and in his throat, dwelling on a moon in the middle of a lotus arisen from a syllable āḥ, the secret of speech appearing as Lokeśvara, and in his head, dwelling on a moon in the middle of a wheel arisen from a om, the secret of body appearing as Kṣitigarbha. From the embrace of the body of the prajñā, rays of light shine forth from the seed syllable located on the characteristic implement on a moon in the heart of the [the three Bodhisattvas] starting with the secret of mind. From this [light], [there] arise rays of light resembling the [goddesses] starting with Rūpavajrā, by means of which [the yogin] worships the all Buddhas without exception. What are they like? “In all directions”, precisely the Buddhas pervading all directions and the three times, and accomplishing the prosperity of the goal of others. [The yogin] solicits all those (gang yin pa de; ye…tān) Buddhas accomplishing the [three vajras] starting with the vajra of mind situated in their (de mams kyi: teṣām; i.e. the Buddhas) heart, throat, and head, by means of stanzas, two [stanzas destined for each], for the sake of consecration of one’s own [three vajras] starting with the vajra of mind, to then stabilise the consecration by means of the individual mantra.”
starting with [the words] cittavajra and so forth (cittavajrādī-gāthābhīs), he solicits the vajris of the three vajras (trivra-vajriṇah) of those (teṣāṃ, i.e. of the protectors), for their empowerment. 1032

And he introduces into his heart[, throat and forehead] the appealed-to (yācitān) [three vajras starting with the] mind vajra, and by means of the mantra [starting] with “om sarva...”, he becomes identical with them (tadahāṅkrtimād bhavet). 1033 From the origination of the [result consisting in] valiant effort (puruṣakāra) on this stage of slight attainment procedure, mental fabrication (kalpavikalpa) is extinguished (kṣīṇaḥ) in the very moment of the arising of discriminating [wisdom] (praty-avekṣodayakṣaṇāt). The awareness being, born from the [respective] seed-syllable and characteristic implement on a moon disk on the top of the [three vajras starting with the] mind vajra (ḥūṃ), should be visualised as resembling the samayasattva, with the personal characteristic implement endowed with the seed syllable in his heart (svabīṅkitaṃcīhnaḥ). 32-34

He impels (saṃcodya) the lords by the rays from the heart of the awareness being. Duly consecrated (svabhiṣiktā) by means of [streams of the] water that is nectar from full pots (bhṛtakaṃbhāṃtāmbubhiḥ) from the vidyās whose origin is their (the Buddhas’) radiance (tatprabhodbhavavidyābhīr), he should [himself] become the mighty one, having the lord of the family as his excellent crown. 1034

1032 Verses 30–31 display Kṣitigarbha’s attempt to simplify the somewhat involved syntactical structure in the corresponding passage in Maṇḍalavidhi 52–54 (see fn. 302).

For the gāthās, cf. Samantabhadra (P fol. 36b6–37a3, D fol. 31b1–5) and Maṇḍalavidhi 55–60 (A fol. 8a1–3; B fol. 4b2–5; ed. Bahulkar 7.1–14), see fn. 302.

1033 More literally “someone who has that as identity”.

1034 Cf. Maṇḍalavidhi 63–64ab (A fol. 8a4, B fol. 5a2, ed. Bahulkar 8.1–2):

\[saṃcodya diggatān nāthān jñānasattvahṛḍarciṣā \]
When the result called ‘stainlessness’ (vaimalya) is cultivated [on the stage of] major means of realisation (mahāsādhanato), the consciousness characterised by constant emergence (pravṛtti-vijñāna) is extinguished from the occurrence [of the awareness] of the performance of duty (kṛtyānuṣṭhānasambhavāt). 36

Then, he purifies the consort who resembles him by means of the [different kinds of] moderate [result] starting with the homogenous [result]. 1035 37

And he who has an excellent vajra [marked with a syllable] hūṃ (hūṃ-sadvajro) completes (āpūrya) her head, heart, navel, secret place down to her feet for each atom (pratyāṇūn) [in the before mentioned sequence] with the seeds om hūṃ svā āḥ hā having the nature of the families of [the Buddhas] starting with Vairocana, purifies (samviśodhya) her excellent lotus [marked with a syllable] hūṃ and [its] pericarp [marked with a syllable] āḥ by means of the

tatprabhodhavidyāḥbhīrtakumbhāṃțāmbubbhīḥ || 63  
svabhīṣiktāḥ prabhūḥ śrīmāṃ kuleśamakṣuṭottamaḥ | 64ab


Cf. Samantabhadra (P fol. 37a4–5, D fol. 31b5–6):

nam mkha’ lta bur ngo bor rdo rje gsum ||
mtshan nyid dag dang bral bar dmigs nas ni ||
phyogs beur kun <du> [om. P] bzhugs pa ‘i [D, pa yi P] thub pa ‘i tshogs ||

snying po ‘i ‘od zer rnams kyis yang dag bskul ||

1035 Cf. Maṇḍalavidhi 64cd (A fol. 8a4, B fol. 5a2–3; ed. Bahulkar 8.4):

nisyandāyaīs tathā madhyaih svābhāṃ prajñāṃ viśodhayet ||

Tib. (P fol. 86b4–5, D fol. 71b7):

de bzhin rgyu mthun sogs par mas |
rang rig shes rab rnam par sbyang ||

402
five Buddhas, to then love (anurāgayet) the Buddhas by means of her (tayā).1036 38-39


\[
\begin{align*}
\text{śīrohṛnābhihguhye } & \text{ṣyāś caraṇānte ca pratyaṇūn } | \\
oṃ-ḥūṃ-svāḥṛdbiḥ āḥ-hāḥbhāṃ sāśvatādikulātmakaiḥ | 65 \\
āṭuṣrya paṅca sambuddhāḥ hūṃ-āḥ-aṣṭadalāḥjikām | \\
\text{sāṃviśodhya tayā buddhān hūṃ-sadvajro } & \text{'nurāgayet } | 66 \\
\end{align*}
\]


V. 66a: sambuddhāḥ[ ] A, ed. Bahulkar, sambuddhā B.

Cf. Tib. (P fol. 86b5–6, D fol. 72a1–2):

\[
\begin{align*}
\text{spyi bo snying ga } & \text{lte ba gsang } | \\
rkang mthar thug pa'i cha re la } | \\
oṃ hūṃ svā āḥ hā snying po } | \\
\text{rtags } & [D, rtag P] \text{sogs rig}s kyi bdag nyid can } | 65 \\
rdzogs sangs rgyas lngas dgang bar bya } | \\
hūṃ a cha sgyes 'dab brgyad pa } | \\
yang dag sbyangs des sangs rgyas rnams } | \\
hūṃ gi rdo rje mchog mnyes bya } | 66 \\
\end{align*}
\]

Māṇḍalavidhitkā ad Māṇḍalavidhi 66 (P fols. 370b8–371a5, D fol. 77a3–6): “He says “head, heart, navel” etc. Starting with the head as the first, over the thigh down to the feet by means of the “essential [seeds]”, the seed syllables. That is to say, he completes the five areas atom by atom individually by means of the five seeds that have the nature of the five families; this is the basic meaning. “An eight petaled lotus with hūṃ and āḥ”: from a [syllable] hūṃ he generates a red lotus, in its nave by means of a [syllable] āḥ the fruit of a pearl with the same colour. “Purifies”, having purified in that way, is to be understood in the sense of “pleased by means of that”. The [yogin] generates by means of [syllable] hūṃ a vajra, and from a [syllable] om he emanates a gem, and the gap between the two gems should be endowed with the syllable phat, it should also be regarded like this. As it says in the seventh chapter [of the Guhyasamāja]: “One should generate the syllables hūṃ and om, and also the syllable phat. One should visualise a lotus and a vajra as completely pervaded by rays of light in the five [colours].” Ratnākaraśānti refers to Guhyasamājatantra 7.19 (Matsuna-
Daśatattvasaṃgraha of Kṣitigarbha

_om_ my nature is that of the own being of the vajra of sexual passion of all Buddhas.

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ga 1978: 21): _hūmkāraṃ ca oṃkāraṃ ca phaṭkāraṃ ca vikalpayet | paścarasmiḥsamākāraṃ vajrapadmaṃ ca bhāvyayet ||

Again, Jñānapāda’s description of the blessing of the consort by means of the five syllables and on the consecration of the _padma_ in the parallel passage in the the _Samantabhadra_ is slightly more detailed; however, he does not seem to explicitly mention the consecration of the vajra (P fol. 37a5–b1, D fols. 31b6–32a2):

`thub pa’i mchog gi ’od zer las byung ba’i |`
`rig pa’i tshogs rnams phyag na bum bsnams te |`
`ye shes chu yis mngon par dbang bskur bas |`
`rang gi rigs kyi gtsos bryyan cod pan gyur |`
`de bzhin rang gi lha ’dra rang snying pos |`
`sprul pa’i rig pa nyid ni yang dag blta [D ; lta P] |`
`mig la sogs pa dgung zhing yi ge gsun |`
`rnam par bkod pas lus ni ’od dang ldan |`
`de nyid shes pas mgo dang snying ga dang |`
`lte ba gsang ba de bzhin brla gnyis sogs |`
`_om hūm svā āḥ hā zhes grags pa rnams |`
`de ni sku thugs rdo rje bzang rigs sogs |`

Inga po rnams kyis yan laṅ byin brlabs te |
_‘od kyi phreng ba dam pas ’gro gsun khyab |
ā [D, a P] yis sna tshogs padma’i lte ba bya |
_ḥūm gis ’dab ma brgyad pa rnam par sprul |
shes rab dam pa’i rgyu mthun ngo bo nyid |
_thabs dang bcas par ’byung ba’i [D, ’gyur pa’i P] rang gi lus |
d e yis [D, yi P] bde gshegs rjes su mnyes bya zhes |
_sngags pas dga’ ba kun du brtsam par bya |
_om sarbatathāgatāmūrṇaḥ-ṝgamadhyamā+rasvabhābātmako ham |
By means of rays from the essential seed in the characteristic implement on a moon [disk] in the heart (ḥṛccandrachihna-
hrdbbābhīḥ), he enters into himself a maṇḍala of Buddhas that pervades the sky, appearing as the excellent mind (saccittārūpaṃ) placed at the vajra and the lotus.

There he generates by means of the [respective] personal seed syllable (svabījena) a host of Buddhas that is stabilised [mentally] (sthirīkṛtam), [and] emanates [it] by this method (i.e. by means of the following utsargamantras) in order to purify the absence of awareness (ajñānaśuddhaye) among people (jagatsu).

1037 According to Maṇḍalavidhi 67a, this is a khadga, see fn. below.

1038 The second hrd in this compound is short for hṛdbīja, “essential seed”.

1039 Cf. Maṇḍalavidhi 67 (A fol. 8a5, B fol.5a–5, ed. Bahulkar 8.10–11):

hrccandrakhaḍgahrdbbābhīḥ khavyāpibuddhamaṇḍalam |
niveśyātmani saccittārūpam vajrābjaṃsthitam ||

1040 Cf. Maṇḍalavidhi 68 (A fol. 8a5–6, B fol. 5a5, ed. Bahulkar 8.12–13):

nijacakraṃ svabījena tatrotpādyaa sthirīkṛtam |
utsṛjed vidhinānena jagatsv ajñānaśuddhaye ||


Cf. Tib. (P fol. 86b7–8, D fol. 72a2–3):
Both ms. A and ms. B clearly read *nijacakraṃ* instead of *jinacakraṃ*. Note that neither Tib. nor Ratnākaraśānti support this variant, but have *jinacakraṃ* instead, while the *Samantabhadraṭīkā* readss *samastanijaṃḍaleyaṃ*. Possibly, *nija*- is a corruption as a result of the transposition of the two akṣaras. *Maṇḍalavidhiṭīkā* ad *Maṇḍalavidhi* 68 (P fol. 371a6–8, D fol. 77a8–b1): “The circle of the Buddhas” (rgyal ba’i ’khor lo: *jinacakraṃ*), is identical with the exterior circle. Likewise, indeed, the presiding deity is Akṣobhya. “His seed” is the syllable *maṃ*. [The circle is] “made stable” (brtan byas: sthirīkṛtam) mentally. “In order to purify the absence of awareness among people” (’gro ba’i mi shes dag bya’i phyir: jagatsv ajñānaśuddhayate), by means of the circle [of Buddhas] they are caused to become same [with regard to] one’s own awareness.” Note that both expressions have an equivalent in the corresponding passage in the *Samantabhadra* (P fol. 37b1–3, D fol. 32a2–3, Tanaka 1997: 19–20):

thugs ka’i zla ba’i snags kyi ’od rnams kyis ||
ma lus sangs rgyas tshogs rnams bcug nas ni ||
hum gi rdo rje las byung dri ma med pa yi ||
yid tshul dam pa’i chu skyes [D; tshul skyes P] la gnas ni || 70
rang gi snying po las byung ma lus pa’i ||
rang gi dkyil ’khor pa yi gzugs bsam s la ||
cho ga ’di yis sans ni brtan po dang ||
jig rten rnams la phan phyir yang dag dbyung || 71

In his commentary upon verse 71 (Tanaka 1997: 20), the unknown author of the *Samantabhadraṭīkā* explains the procedure of self-generation as the deity in terms of the fourfold vajra (*vajracatuṃṣka*) quoting Uttaratantra 138: *svahṛtprasātātm iti | svahṛd yathoktā maṃ-kāro | tatparinakramenā tadeva bodhicittam īḍrāṃ dhīyātva iti vakṣyamāṇena vidhiṇā samutsṛjet | kāṭāgāra(m) māṇḍale sthāpayituṃ yogyā devikamalodarāṃ niścārayed ity artheḥ | yad uktam |

prathamam śūnyatābodhi dvitiyam bijasamagramaham ||
tritiyam bimbaṇispati caturtham nyāśam akṣaram ||

iti | tam eva kamalotpannadevatacakro[tsa]rṇa vidhim āha | “Born from his own seed”, his own seed, as it has been explained, is the syllable *maṃ*. One
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[Reciting] “vajradhrk” (“holding a vajra”), the [yogin] impels Akṣobhya, the Buddha who performs the goal [of the world] by means of hatred par excellence (mahādveśārthakṛjjinām), and draws back him who has the splendour of a sapphire (indranīlamaniprabham, i.e. Akṣobhya), to then make the excellent glorious one enter himself together with all phenomena (sarvakhāvair).1041 1042

[Reciting] “jinajik”, he emanates the Buddha who performs the goal [of the world] by means of delusion par excellence (mahāmohārthakṛjjinān), who has the appearance of should “generate” (dhyātvā: bsams la) precisely this bodhicitta of that sort as arisen in the form of the complete deities belonging to his own maṇḍala in the sequence of its (the syllable maṇ) being transformed, to then emanate [these deities] according to this method that is about to be explained (vaksyamāṇena vidhiṇā). As it has been said:

The first is the realization of emptiness, the second the withdrawal of the seed,

the third is the arising of the image, the fourth is placing the syllables.

He explains precisely this method of emanation of the circle of deities arisen from the [consort’s] lotus.”.

1041 “With all bhāvas”: According to Ratnakarasānti, in this context, bhāva includes upāya, prajña, kāya-vāk-citta.

1042 Cf. Maṇḍalavidhi 69–70 (A fol. 8a6, B fol. 5a5–b1, ed. Bahulkar 8.14–17):

sancodhyādhipam akṣobhyam mahādveśārthakṛjjinam |
vajradhr ṣ iti cotsrjyāṅgendranilamaniprabham || 69
sitasavyetārākatam paramādhyāḥjānvitam |
saṁhṛtyātmāni sacchrīmān sarvabhāvair niveśayet || 70

V. 69: “dveśārtha” lower part of aksara dve as well as aksaras sā and rtha l.n. in B (ms. dam.).
Paramādyā,1043 [and] visualises the lord bearing a wheel located on a full-moon maṇḍala.1044 43

[Reciting] “ratnadṛk” (“holding a vajra”), he emanates Ratnasamādhava, the lord, yellow [in colour], who [makes] efforts by means of sameness (samatodyaṃṇ). He visualises him, having the face of a prince (kumārasyaṃ), in the southern direction.1045 44

[Reciting] “ārolik”, generate in the West on a sun-seat [Amitābha], the Lord of Speech, the powerful one who performs peoples’ aims by means of passion par excellence (mahārāgārthakṛṣṭprabhū), of red colour and holding a lotus. 45

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1043 To judge from Maṇḍalavidhiṭikā ad Maṇḍalavidhi 70b paramādyabhujñāvantam, the term ādyābha probably refers to the emblems of Vairocana as central deity in the Paramādyatāntra.

1044 Cf. Maṇḍalavidhi 71 (A fol. 8a6, B fol.5b1–2, ed. Bahulkar 8.18–19):

\[ \text{jinajig iti cādyābhaṃ mahāmohārthakṛṣṭdvibhum} | \]
\[ \text{saccakrādayanvitaṃ tadvad dhyāyāt pūrvendumaṇḍale} \]

V. 71: upper part of akṣaras rtha and kr l.n. in B (ms. damaged).

Cf. Tib. (P fol. 87a1–2, D fol. 72a4–5):

\[ \text{dzi na dzik [P, dzig D] gis dang po 'dra} \]
\[ \text{gti mug chen pos don mdzad gtso} \]
\[ \text{‘khor lo bzang sogs dpal de bzhin} \]
\[ \text{shar gyi zla dkyil dag la bsgom} \]

1045 Cf. Maṇḍalavidhī 72 (A fol. 8a6–b1, B fol.5b2, ed. Bahulkar 9.12):

\[ \text{ratnadṛṛg iti ratneśaṃ suvarnābhaṃ samodyamam} | \]
\[ \text{sadratnādayanvitaṃ nāthaṃ kumārasyaṃ tu daksīne} \]

Cf. Tib. (P fol. 87a2–3, D fol. 72 a5):

\[ \text{ra tna dhṛṛk gis rin chen dbang} \]
\[ \text{gsar mdo mnyam nyid brtson 'grus can} \]
\[ \text{mgon po rin chen mchog sogs bsnams} \]
\[ \text{gzhon nu 'i zhal 'dra lho phyogs su'o} \]
[Reciting] “prajñādhrk”, [emanate] the Lord Amogha-siddhi, bestowing benefit upon beings by means of great envy (mahogreṣyājanāthadam), [and] meditate upon him holding a sword and being of green colour\textsuperscript{1046}, on the top of a sun disk. 46

All [the Buddhas] have a hair crown (sajaṭāmakuṭāḥ) and are decorated with all ornaments.\textsuperscript{1047} 47

However, in the case that the presiding deity (nāyaka) is Vairocana or [one of the other Buddhas], the skillful [yogin] emanates from the maṇḍala [the māṇḍaleyas] along with that presiding deity (tatnāyakena) to then reabsorb (ātmani….samhare) his form (i.e. that of the presiding deity) as [explained] above. 48

Then again, he should visualise Akṣobhya as secondary deity at the respective position.\textsuperscript{1048} 49

[Reciting] “moharati”, there is Locanā in the South-East, resembling the lord of body (Vairocana). [Reciting] “dveṣarati”, there is Māmakī on a moon in the South-West, [resembling] the lord of mind (Akṣobhya). 50

\textsuperscript{1046} According to Maṇḍalavidhi 74c the colour is rather dark green (vaidūryābha).

\textsuperscript{1047} Cf. Maṇḍalavidhi 75 (A fol. 8b1, B fol.5b3–4, ed. Bahulkar 9.7–8):

\begin{verbatim}
sajaṭāmakuṭāḥ sarve svavidyādvayasangiṇah |
sarvābharaṇasadvastā dhyeyāḥ padmārkamaṇḍale
go
\end{verbatim}

V. 75a: sajaṭāmukūṭāḥ A, ed. Bahulkar, sajaṭāmukūṭās B.

Cf. Tib. (P fol. 87a5, D fol. 72a6–7):

\begin{verbatim}
kun kyang ral pa cod pan bcas
go
rang rig gnyis su med par sbyor
go
rgyan dang na bza’ mchog kun ldan
go
pa dma n’yi dkyil dag la bsam
go
\end{verbatim}

\textsuperscript{1048} This verse does not seem to be drawn from the Maṇḍalavidhi, instead, Kṣitigarbha obviously takes up again the notion pointed to in verse 23 taking into consideration alternatives for the choice of the presiding deity.
[Reciting] “rāgarati”, there is Pāṇḍarā in the North-West, resembling the lord of speech (Amitābha). [Reciting] “vajrarati”, there is Tārā in the North-East; she is held to resemble the ratna lord (Ratnasambhava). 51

Their [respective] characteristic implement (cihna) is indicated (diṣṭaṃ) in the order [of their arising]: A wheel, a divine red water lily, a yellow lotus and a [blue] water lily. The [yogin] visualises (“indicates”, diṣet) the remaining [features] (śiṣṭaṃ) like [those] of their respective lord.1049 52

By means of the three realities (tritattvena, the syllables om āḥ hūṃ), the [goddesses starting with] Rūpavajrā are brought to mind (ṣmrtaḥ) in the four corners starting with the South-East [and] at the two sides of the Eastern gate (pūrvadvāradvāpārśvayoh) with their body resembling [the Buddhas] (kāyādyābhās).1050 53

cakraṃ raktotpalaṃ divyaṃ paṅkajam pītaṃ utpalam |
śiṣṭaṃ svādhipavad diṣṭaṃ cihnam āsāṃ kramād ataḥ ||

Note that Tib. (P fol. 87a8, D fol. 72b2) has bstan in pāda d instead of ataḥ and is thus in accordance with the Daśatattvasamgraha variant (diṣet):

‘di rnas mtshan ma rim bzhin du ||
‘khor lo utpal dmar po mchog ||
padma utpal ser po ste ||
lhaṅ ma rang bdag lta bur bstan ||

agneyādicaṭāskone pūrvadvāradvāpārśvayoh ||
rūpādyā darpanādyaiḥ syuh kāyādyābhās tritattvataḥ ||


Cf. Tib. (P fol. 87a8–87b1, D fol. 72b2–3):
me la sogs pa’i mtshams bzhis dang ||
shar sgo yi ni ngos gnyis su ||
de nyid gsum gyi gzugs sogs pa ||
Their [respective] characteristic implement (cihna = phyag mtshan)—a mirror, then a lute, a conch-shell with perfume (gandhaśaṅkha), elixir (rasāyana), garment and the very matrix of existents (dharmaṇḍaya)—should be visualised in the sequence of their [arising] (āsāṃ kramāt).\textsuperscript{1051} 54

The goddesses who are in non-dual [union] with their consort (kṛpādvayāḥ)\textsuperscript{1052} are standing on a moon, having gemmed crowns. They are in union with the body of their means (i.e. their male consort) who resembles them (svābhopāṇgasaṃgamāḥ) [and] joined with all ornaments and passions (sarvālaṅkāraśṛṅgair). 55

At the Eastern gate, there is the spirit shining with the form of the lord of mind (citsākārabhāsuraḥ) in the sitting posture with the

\textit{me long sogs bsnams sku sogs 'dra} ||

\textit{Māṇḍalavidhīṭika ad Māṇḍalavidhī} 81 (P fol. 373a4–b1, D fols. 78b5–79a1): \textit{Form etc.}, the [respective] vajra [goddess] of form, sound, smell, taste, touch, and matrix of existents (chos kyi dbyings: dharmadhātu). \textit{Mirror etc.} are the individual emblems, [namely] \textit{mirror}, lute, conch-shell filled with perfume, receptacle with elixir, manifold garments, and \textit{dharmaṇḍaya}. \textit{Body etc.}, the colour of body and face, and the individual emblems other [than the above mentioned ones], \textit{resembling [those of] the six cakravartins starting with Vairocana. By means of the three realities, by means of the [three syllables] om āḥ hūṃ, one impels and emanates [the goddesses]: this is the meaning. These six [goddesses] according to the [above] order have the nature of the six perfections starting with charity; this will be set forth below in the explanation of the reality of the \textit{māṇḍala}. The ten goddesses likewise have a moon seat and a gemled crown, [and] they embrace their means (male consort).” Note that the first two pādas of this verse occur again later in the \textit{Māṇḍalavidhī} (A fol. 12v5, B fol. 15r5, ed. Bahulkar 28.14):

\textit{āgneyādīcatuḥkone pūrvadvāradvipārśvayoḥ} || 255cd

\textsuperscript{1051} Cf. \textit{Māṇḍalavidhī} 256 (A fol. 12b5, B fol. 15a5–b1, ed. Bahulkar 28.15–16):

\textit{darpaṇaṃ ca tathā vīṇāṃ gandhaśaṅkhaśāyavanām} |
\textit{vastrāṃ dharmodayaṃś caiva dānāśāliśodhitam} ||


\textsuperscript{1052} kṛpā, “compassion”, is to be understood as “means” and thus denotes the male consort.
At the Southern gate, there is terrifying Aparājita, who resembles the lord of the body (kāyeśābha) and has dreadful eyes. [Saying] “prajñāntakṛt”, the slayer of desire (icchāghna) [arises], who has crossed legs of the wrathful ones (krodhaparyaṅka). [Saying] “yamāntakṛt”, the slayer of distress (ītīghnaḥ) [arises], destroying the [seductive influence that manifests itself as the five] functional aggregates (skandha)\(^{1053}\) and cognitive [obscuration] (jñeya)\(^{1054}\)\(^{1055}\).

Eliminating plague, eliminating exterior distress because of the elimination the demon of the [five] constitutuents of individual existence (phung po’i bdud: skandhamāra) and cognitive emotional afflictions (shes bya’i sgrib pa: jñeyāvaraṇa). The expression sitting posture of the wrathful ones with crossed legs [refers to] all wrathful deities’ general [feature], and the meaning is sitting with the left leg stretched forward.”

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\(^{1053}\) Short for skandhamāra; see introduction under 3.2.6.5. The ms. reads sattva, which would match none of the relevant list of purity correlates of the krodhas, however, it occurs in an another mātrkā, namely the “five depravities” (kaśāya) besides āyuh, drṣṭi, kleśa and kalpa.

\(^{1054}\) Short for jñeyāvaraṇa, see introduction under 3.2.6.5.

\(^{1055}\) Cf. Maṇḍalavidhi 82 (A fol. 8b3, B fol. 6a1, ed. Bahulkar10.1–2):

\begin{verbatim}
prāgdvāre krodhaparyaṅkaś citteśākārabhāsurāḥ |
yamāntakrd ītīghnaḥ skandhajñeyavināśataḥ ||
\end{verbatim}

Cf. Tib. (P fol. 87b1–2, D fol. 72b3):

\begin{verbatim}
yamāntakrit kyis yams ’joms ||
phung po shes bya [P, zhes bya D] rnam ’jig pa ||
thugs kyi dbang ’dra lta rab ’bar ||
shar sgor khro bo ’i skyil mos [D, dkyil mos P] gnas ||
\end{verbatim}

Ratnākaraśānti explains this verse as follows (Maṇḍalavidhitīkā P fol. 373b1–2, D fol. 79a1): yams ’joms zhes bya ba ni spyi’i nye bar ’she ba ’joms pa ste | phung po ’i bdud dang | shes bya’i sgrib pa ’joms pa ’i phyir ro || khro bo ’i skyil mos [D, dkyil mos P] gnas zhes bya ba ’i tshig ni khro bo thams cad kyi spyi’i yin te | g.yon brkyang pas zhes bya ba ’i don to || Eliminating plague, eliminating exterior distress because of the elimination the demon of the [five] constituents of individual existence (phung po’i bdud: skandhamāra) and cognitive emotional afflictions (shes bya’i sgrib pa: jñeyāvaraṇa). The expression sitting posture of the wrathful ones with crossed legs [refers to] all wrathful deities’ general [feature], and the meaning is sitting with the left leg stretched forward.”
eliminated emotional afflictions (kleśa) and the notion of an individual self (ātmadṛśa)\textsuperscript{1056}\textsuperscript{1057} 57

At the Western gate, there is Hayagrīva, the slayer of death, and the obscurations \[generated in\] this life (janmāgha). \[Saying\] “padmāntakṛt”, the slayer of views (īkṣāghno) \[arises\], producing dreadful sounds \[and\] resembling the lord of speech.\textsuperscript{1058} 58

\textsuperscript{1056} One of the five beliefs (drṣṭi), in this context used as a synonym of satkāya drṣṭi.

\textsuperscript{1057} Cf. \textit{Maṇḍalavidhi} 83 (A fol. 8b3–4, B fol. 6a1–2, ed. Bahulkar 10.3–4):

\begin{verbatim}
   kāyeśabhogradṛgabhūmo 'vāgdvāre 'parājitah |
   praṇāṇāntakrd itīcchāghnaḥ svātmadrkklesahānitaḥ ||

\end{verbatim}

\textsuperscript{1058} Cf. Tib. (P fol. 87b2–3, D fol. 72b3–4):

\begin{verbatim}
   praṇāṇāntakṛt kyis srid 'joms ||
   nyon mongs bdagīlta 'jig byed pa ||
   gtum zhing 'jigs la kun dbang [P, dang D] 'dra ||
   gzhan gyis mi grub lho sgol ro ||
\end{verbatim}

Note that Tib. reads kun dbang (sarveśa) where one would expect sku dbang for kāyeśa, in analogy to gsung dbang for vāgīśa in the following verse, see fn. below.

\textsuperscript{1058} Cf. \textit{Maṇḍalavidhi} 84 (A fol. 8b4, B fol. 6a2–3, ed. Bahulkar 10.5–6):

\begin{verbatim}
   mṛtyujanmāghasām ghūti prṣṭhadvāre 'śvakandharah |
   padmāntakṛd itīcchāghno vāgīśabhogrāhūnītaḥ ||

\end{verbatim}

Cf. Tib. (P fol. 87b3, D fol. 72b4):

\begin{verbatim}
   padmāntakṛt [D, padmakṛt P] kyis 'dod 'joms ||
   'chi bdag skyes pa'i tshogs 'jig pa ||
   gtum zhing sgra zab gsung [D, gsum P] dbang 'dra ||
\end{verbatim}
At the Northern gate, there is Amṛtakuṇḍali, the terrifying destroyer of obstacles who resembles Akṣobhya. [Saying] “vighnāntakṛt”, there is he who is purified [as] the enemy of [obscurations generated from] action [in former lifetimes] (kriyā) and gods (sura)\textsuperscript{1059}.\textsuperscript{1060} 59

Note that the Tibetan translation of Maṇḍalavidhi 84a does not seem to render agra (but rather ātma?), which, in this context, has to be taken as a synonym of āvaraṇa. Thus janmāgraṇa is to be regarded as the—less common—fourth term in the list of āvaraṇas, contrasted to kriyāvaraṇa, “emotional affictions produced by means of action [in former lifetimes]”. See BHSD, s.v. āvaraṇa; however, Edgerton does not mention janma in his listing. Unfortunately, there is no explanation of this pāda in Maṇḍalavidhiṭīkā. According to Ratnākaraśānti, the expression “destroying desire” (‘dod ‘joms: itīchāghno) has, in the case of Hayagrīva, quite specialised connotations: It refers to the abandonment of attachment to “ordinary” nirvāṇa in favour of the apratiṣṭhitanirvāṇa (Maṇḍalavidhiṭīkā P fol. 373b3–5, D fol. 79a2–3): “Destroying desire, destroying the desire for nirvāṇa, because he rejoices in thenirvāṇa where one does not abide (mi gnas pa’i mya ngan las ‘das pa: apratiṣṭhitanirvāṇa). When he (Hayagrīva) fills his direction with a fierce hūṃ, because he is fierce, he has a deep voice.” Note that Kṣitigarbha uses the expression īkṣāghna, “slayer of view”, while Maṇḍalavidhi again reads icchāghnāḥ and thus repeats the epithet used for Prajñāntaka in the preceding verse. Still, this variant may also be the result of corruption due to the similarity of the compound consonants cchā and ksā in Nepalese script.

\textsuperscript{1059} sura = devaputraṇāra.

\textsuperscript{1060} Cf. Maṇḍalavidhi 85 (A fol. 8b4, B fol. 6a3, ed. Bahulkar 10.7–8):

\begin{verbatim}
    akṣobhyaḥbhogravighnaḥgaṇa uttare ‘mrtakṣṇḍaliḥ |
    vighnāntakṛti iti dvāre kriyāśūrāriśuddhitaḥ ||
\end{verbatim}


\underline{Daśatattvasaṃgraha} 59 as well as the Tibetan translation (sgor) support the locative form dvāre given in ms. B. Cf. Tib. (P fol. 87b3–4, D fol. 72b4–5):

\begin{verbatim}
    bighnāntakrit kyis bgegs ‘joms ||
    bya ba lha yi [D, lha ’i P] bduḥ dag nyid ||
    gtum la mi bskyod mdog ‘dra ba ||
    bduḥ rtsi ‘khyil pa byung sgor bsam ||
\end{verbatim}
All the wrathful [deities] are frowning, their hair flaming upwards, with deep red eyebrows, beards, and eyes, with their faces tilted and tongues darting, laughing with bared fangs. 60

They are all endowed with a sun disk [and] shine forth with a sun [as halo], possessing a vajra hammer, stick, lotus, and [the characteristic implement of] their own [family.] starting with a vajra, in their hands. 61

Their bodies are ornamented with strong arms and limbs (krūrabhujaṅgabhūṣāṅgāḥ), and they are embracing the body of their consort who resembles them (svābhavidyāṅgasāṅginaḥ). They should be visualised with the bellies hanging down and nondual like the triple maṇḍala. 62

The yogin contemplates the generated circle [of deities] as a result of bliss in abundance (ānandasamdohabhāvataḥ), then he offers water [offerings] starting with guest water bespoken with [an offering mantra], endowed with moon (= semen), etc. and flowers (= menstrual blood), to the Buddhas of the awareness circle (jñānacakra) that have been drawn forth by means of hooks [that are rays of light] from the [respective] essential seed (hṛdbījāt), to then introduce them into the [samaya] circle. This circle is meditated upon as blessed by means of the [empowerment of the senses] starting with the eye and [that of] body, [speech and mind],

Ratnākaraśānti explains Vighnāntaka’s epithet as follows (Mandālavidhiḥikā P fol. 373b5, D fol. 79a3): bya ba lha’i bdud (= surāri) dag nyid | ces bya ba ni las kyi sgrib pa dang lha’i bu’i bdud bcom pa ’i phyir ro || “He is called ‘having the nature of an enemy of action and the gods’, because he destroys the emotional afflictions of karma (karmakleśa) and the enemies of the sons of the gods.” Cf. also Uttaratantra 61 (Matsunaga 1978: 117):

sarvakleśaṁṣayaṁ yat tat sarvakarmakoṣayaṁ tathā |
sarvāvaraṇakoṣayaṁ hānaṁ vighnāntaṅkṛd iti smṛtam ||

“The awareness that is the elimination of all emotional afflictions, the elimination of karman, and the elimination of all obscurations, is to be known as Vighnāntaka.”

1061 For verses 61 and 62, there is no parallel in Maṇḍalavidhi.
and consecrated as before from the exceeding [application] (adhimātra, namely that generating the māṇḍaleyas) [of the different kinds of results] starting with the homogenous (niṣyanda). 63-64

1062 With verses 59–60, Kṣitigarbha draws on Mandalavidhi 88–89 (A fol. 8b5, B fol. 6a4–6v1, Bahulkar 2010: 13–18), however, he clearly skips two pādas (89ab):

niṣpannam ca cakram ālokya nijabhāvena sarvataḥ |
ḥṛdbijabhāṅkuśair buddhiṁś cakrākārasamāḥrtān || 88

ḍṛṣṭvā vighnān svavighnaghnāḥ samutsāryābhiraksya ca |
dattvāṛghaṁ mantrasamjaptam candrādikumāntvam || 89

cakre niveśya tac ca cakram caksuḥkāyādyadhiṣṭhitam |
prāgvat sitiṁ ca tad dhvāyāṁ niṣyandādyadhimātrataḥ || 90


V 90: tac] A, Bahulkar, tām B; prāgvat sitiṁ] lower part of akṣaras va and si l.n. (ms. dam.)

With these verses, Dipamkarakabhadra adheres closely to the Samantabhadra (P fol. 38b3–6, D fol. 33a1–4):

 rdo rje sogs ’di phyag ni kun la bsam ||
 de ltar yongs su rdzogs pa ’i dkyil ’khor la ||
 dngos po thams cad kyi ni blas nas kyang ||
 snying po ’i sngags kyi ’od zer lcags kyu yis ||
 drangs nas bde bar gshegs rnams bsgom par bya ||
 shes rab thabs kyi rang bzhin dri med pa ’i ||
 ting ’dzin las byung dam pa ’i bdes gang bar ||
 ’khor lo bsams nas de nas gshin rje ni ||
 mthar byed la sogs bshad pas bsrung bar bya ||
 rang gi snying pos mgon bzlas mchod yon ni ||
 tsan dan bzang sogs me tog gis mdzes dbul ||
 rang las byas pa lta bur dbang bskur zhiṅg ||
 cho ga yis ni mgon par mchod par bya ||
On the Buddhas’ crown[s], there is Akṣobhya (vajrin)\textsuperscript{1063}; the remaining [deities] are sealed with their own lord (i.e. the lord of the respective family). The cause (hetu) is to be sealed (āmudrya) by means of the result (phalena), the result is to be sealed by means of the cause.\textsuperscript{1064} The doorkeepers are held [to be sealed] by means of the lord of body, Akṣobhya, the lord of speech, and the lord of mind.\textsuperscript{1065} 65

Following this consecration, [the goddesses of] form, etc. are introduced (niveśitaṃ) into the consort’s lotus (prajñābjāntar) by means of light rays [going out] from his own heart. He worships himself and the Buddhas (“the lords of the sages”, munīndrān) by means of [rays of light that have the nature of the goddesses starting with] Rūpavajrā, going out from the [consort’s] pores (romakūpottha), to then have the nature of worship (pūjā) and its object (pūjya) [as inseparable]:\textsuperscript{1066} 66

\begin{footnotes}
\item[1063] Vajrin seems to be used here as an epithet for Akṣobhya in accordance with his characteristic implement. Cf. also Maṇḍalavidhi 91a, see fn. below.
\item[1064] These two pādas that do not occur in the Maṇḍalavidhi are drawn from Uttaratantra 79ab (Matsunaga 1978: 119). They are also quoted in the 9th chapter of the Caryāmelāpaka (Wedemeyer 2007: 460), where they are declared to originate from the Sarvarahasyatantra, see Wedemeyer 2007: 279, fn. 16.
\item[1065] Cf. Maṇḍalavidhi 91 (A fol. 8b5, B fol. 6b1, Bahulkar 2010: 10.19–20):
\begin{verbatim}
buddhānāṃ makuṭe 'kṣobhyah āhūdhipasekinaḥ |
kāyeśaśakhyavagīśacitteśair dvārino matāḥ ||
\end{verbatim}
\item[1066] Cf. Maṇḍalavidhi 92–93 (A fols. 8b6–9r1, B fol. 6b1–2, Bahulkar 2010: 11.1–4); note that the corresponding part of the Daśatattvasamgraha skips 93ab:
\begin{verbatim}
ity āsicya svahṛdbhābhiḥ prajñābjāntarniveśitam |
rūpādyam̄ romakūpotthāṃ rūpavajrādiraśmibhiḥ || 92
kūṭāgāraprabhonmuktair gaganāntaḥ prasarpibhiḥ |
sampūjya svam̄ munindrāṃś ca pūjyapūjātmako bhavet || 93
\end{verbatim}
\item V. 92: prajñābjāntar\textsuperscript{a} A, Bahulkar 2010, prajñābjanta B. (superscribed ra either om. or om. due to dam.).
\end{footnotes}
“Having thus consecrated, [the goddesses of] form etc. are introduced into the consort’s lotus by means of light rays from his own heart, [and] arise in the [consort’s] pores. By means of rays of light [that have the nature of the goddesses starting with] Rūpavajrā, [going out from the consort’s pores,] leaving behind (unmukta: ’das pa) the radiance of the [divine] mansion and issuing forth to the borders of the sky, [the yogin in the form of the deity] worships himself and the Buddhas, to then have the nature of [the inseparability of] worship (pūjā) and its object (pūjya).”

Cf. Tib. (P fols. 87b8–88a2, D fol. 73a1–2):

\[
\text{de ltar dbang bskur rang snying po' i [P, po' o D]} \]
\[
\text{'od kyis shes rab bad der gzhu} \]
\[
gzugs so gs pu khang las byung ba'i \]
\[
gzugs kyi rdo rje so gs 'od ni \] 92
\[
gzhal yas khang 'od las 'das nas \]
\[
\text{nam mkha'i mtha' ni rab khyab pas} \]
\[
\text{thub dbang rang ni legs mchod pa' i} \]
\[
\text{mchod dang mchod pa' i bdag can gyur} \] 93

Ratnākaraśānti (Maṇḍalavidhiṭṭikā P fol. 374b6–8, D fols. 79b7–80a1) provides further details on the procedure of worship that I have taken into consideration in my translation of these verses: “Having thus consecrated, having consecrated according to this method, he introduces [the vajra goddess of] form (i.e. Rūpavajrā etc. with his mouth (kha nas: mukhena) [into the lotus of the consort, where] it becomes fluid, and from precisely this melted substance (zhu ba de nyid), there arise rays of light that have the own nature of the [goddesses] starting with Rūpavajrā who are dwelling in the wisdom [consort’s] pores. [These rays] go beyond the radiance of the mansion (gzhal yas khang las 'das pa: kūṭṭagāraprabhon-muktair): in this context, this means by implication (zhes bya ba ni lhag ma'o) [they shine forth] to [the sphere of] material form (phyi'i gzugs: bāḥyāraipa).” Again, the Mandalavidhi passage is obviously based upon Samantabhadra (P fols. 38b6–39a3, D fol. 33a4–7), where Jñānapāda goes more into detail as regards the accessories for worship etc.:

\[
\text{pad nang rang gi sa bon 'di ruams kyis} \]
\[
gzugs la so gs pa thams cad drangs nas ni \]
Translation: The Compendium of the Ten Fundamentals

*om* my nature is the essence of the vajra of worship of all Buddhas.

---

yang dag byang chub yid kyi ngo bo yis [D, yi P]  
'od kyi dkyil 'khor dag tu bsgom par bya ||
shes rab ba spu re <re> [D, om. P] las byung ba'i [D, ba yi P] ||
'od zer rnam pa sna tshogs rgya chen tshogs ||
ma lus nam mkha'i gtos ni kun tu khyab ||
de la blo dang ldan pas rab tu spro ||
'od kyi sgo las nges par byung ba yi ||
yan lag dri me rgyan kun gyis legs brgyan ||
me long pi vang dri dang ro yi snod ||
'gos dang chos 'byung ba la sogs pa yi ||
mtshan mas rim gyis rnam par sgeg bcas shing ||
rol pa'i lag pa dam pa rnams dang ni ||
'od kyi snang bas sprul pa sna tshogs pa'i ||
mchod pa'i sprin gyi dra bas khyab pa dang ||
dngos rnams sgyu ma la sogs so sor ni ||
yang dag rig cing 'jig rten blta mkhas pa [D, pas P] ||
rto'g pa ma lus kun las nges grol zhing ||
mchog tu bde ba bskyed pa'i rgyur gyur pa ||
gzugs la sogs pa'i lha mo rnams dang ni ||
de bzhin phyi yi dri sogs thams cad kyis ||
rgyal ba'i dbang po rnams ni legs mchod cing ||
de ltar sa dam rtogs las [D, rto'g la P] nges grol bya ||
*om* sarvatathāgatapūjāvajrasvabhāva ātmako ham ||
sgra yi yul rnams ma lus pa rnams ni ||

Instead of the positive statement *pūjyapūjātmako bhavet*, Jñānapāda gives a negative phrase probably expressing the same idea: “truly freed from concepts of distinction” (*de ltar sa dam rtogs las nges grol bya*).
[The yogin] should praise the circle [of deities, each praise] in accordance with [the deity’s] individual nature (svarūpataḥ), by means of the stanzas starting with “Aksobhya”¹⁰⁶⁷. A vajra, born from the syllable hūṃ, should be visualised located in the sky.¹⁰⁶⁸

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¹⁰⁶⁷ These gāthās are quoted in full in Maṇḍalavidhi 95–99 (A fol. 9a1–2, B fol. 6b3–6, Bahulkar 2010: 11.8–17):

\[
\begin{align*}
\text{akṣobhyavajra mahājñāna vajradhātu mahābudha} & | \hspace{2cm} 95 \\
\text{trimaṇḍala trivajrāgra ghoṣavajra namo ’stu te} & | \hspace{2cm} 96 \\
\text{vairocana mahāsuddha vajrāśānta mahārate} & | \\
\text{prakṛtiprabhāsvarāgrāgrya deśavajra namo ’stu te} & | \hspace{2cm} 97 \\
\text{ratnarājasugāmhīrya khavajrākāśa nirmala} & | \\
\text{svabhāvaśuddha nirlepa kāyavajra namo ’stu te} & | \hspace{2cm} 98 \\
\text{vajrāmita mahārāja nirvikalpa khavajradhṛk} & | \\
\text{rāgapāramitāprāpta bhāṣavajra namo ’stu te} & | \\
\text{amogha vajra saṃbuddha sarvāśāparipūraka} & | \hspace{2cm} 99
\end{align*}
\]


These stanzas are also quoted in the Samantabhadra (P fol. 39a4–7, D fol. 33b1–2). For a scriptural source, see Guhyasamājatantra 17.1–5 (Matsunaga 1978: 96).

¹⁰⁶⁸ Cf. Maṇḍalavidhi 94ab (A fol. 9a1, B fol. 6b3, Bahulkar 2010: 11.6):

\[
\begin{align*}
\text{sarvadharmāiḥ stuyāc cakram saṃbuddhasvātmamūrtibhiḥ} & | \\
\text{“He praises the circle with all existents that are the concrete manifestation (mūrti: skie) of the own nature of the perfect Buddhas.”} & |
\end{align*}
\]

Tib. (P fol. 88a2–3, D fol. 73a2–3):

\[
\begin{align*}
\text{chos rnam}s \text{ kun gyi ’khor lo bstod} & | \\
\text{rang gi bdag nyid rdzogs sangs skus} & |
\end{align*}
\]

The adverbial expression svarūpataḥ is somewhat ambiguous here: Presumably, the term suggests that each deity is being sung praise individually by means of the stanzas “starting with Aksobhya” referred to in pāda a (see fn. above). Alternatively, it is to be understood in the sense of the expression sarvadharmāiḥ... saṃbuddhasvātmamūrtibhiḥ in the

420
Below it (adhaśtaḥ tatra), one generates a lotus born from the syllable ā. There, into the centre, he introduces the [five] nectars that are endowed with the syllable om. 68
He on whose excellent tongue there is a vajra marked with a hūṃ visualises that [the five nectars are] heated up (tāpitaṃ) and likewise purified (śodhitatma) by a fire and a wind maṇḍala below; the lofty (param) vajra is caused to fall down (sampātya) by means of rays of light [shining forth from] the syllable om and made one [with the fivefold nectar]. Then he saturates in this way (tena) the complete circle [of deities] situated inside [his] heart on a moon [disk], bearing the nectars of awareness. 69-70

Even at mealtime, the wise one should practise [partaking] his meals in this manner.1069 71

By means of the protectors generated from rays of light [going out] from it (the maṇḍala; tadraśminirmitair), one should make the world, devoid of the concepts of “[having an] own [nature]” and “unreal” (svāsatsamkalpavarjita), have the nature of the Buddhas and introduce it inside the seed syllable in the heart.1070 72

He visualises his own mind as located in the nave of the implement in one’s heart, in the form of the heart drop of

1069 In this context, bhojana may refer to the enjoyment of the five meats, which should be performed with an analogous ritual as set forth for the tasting of nectar. This is one of the verses where Kṣitigarbha obviously did not draw on the Maṇḍalavidhi. For the parallel verses in the Samantabhadra (P fol. 41a7–8, D fol. 35a4–5), see introduction 1.2.2., fn. 56.

1070 Cf. Maṇḍalavidhi 102 (A fol. 9a3, B fol. 7a1, Bahulkar 2010: 12.1–2):

ḥṛṛdaśminirmitair nāthaiḥ svāsatsamkalpavarjitaḥ |
buddhātmakaṃ jagat kṛtvā hṛṛdbījāntar niveśayet ||

Note that in the Maṇḍalavidhi variant, the expression “devoid of concepts like “[having an] own [nature]” and “unreal” (svāsatsamkalpavarjitaḥ) as instrumental qualifies the Buddhas, while in the Daśatattvasaṃgraha, it is in accusative case and thus refers to “people” (jagat), cf. also Tib. (P fol. 88a8–b1, D fol. 73a6–7):

snying po’i ’od kyi sprul mgon pos ||
rang gi log rtog rnamz spangs te ||
’gro ba sangs rgyas bdag nyid byas ||
snying po’i sa bon nang du gzhug ||
bodhicitta (*candra*), radiating, to then make the awareness being shine forth (*prabhāsayet*).  

Emanating by means of a garland of light rays (*raśmimālayā*), one makes manifest the vajra of mind, speech, and body, and the obligation being (*samayasattva*) himself, and the maṇḍala, to then visualise it (the garland of light rays) in the heart after drawing back. [The yogin] visualises it, bearing nectar of excellent awareness (*sajjñānāmṛtavāhinīm*), fulfilling the goal of the world by means of a mass of radiance [going out from] each pore. He perceives (*dhyātvā*) the circle of Buddhas, [each deity] located in the respective subtle characteristic implement (*sūkṣmasvacihnastram*) originating from the tip of the insight consort’s nose (*viḍyānāsa*, the clitoris), subject to personal experience (*svasaṃvedyam*) and complete with all deities (*sarvasampūrṇadāivatam*). 74-76

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1071 *Maṇḍalavidhi* 103 (A fol. 9a3, B fol. 7a1–2, Bahulkar 2010: 12.3–4).

1072 *saṃhārād* “from retraction”.


```
cittavākkāyavajracprasabodhyaraśmimālayā |
nivistāmhrdistāmdhyāyatsajjñānāmṛtavāhinīm 104
antas tanamaṭhārsāvāmvatābhāsyasamantātaḥ |
pratiromaprabhāvyāhairjagadarthamprapūrayan 105
dhyātvāsūkṣmaṃsvacihnaṃvavidyānāsāgrasamsthitam |
municakramsvasamvedyamatsprajñāsangabhāsvaram 106
```


Note that *Maṇḍalavidhi* 104d has *svajñānāṃrtat* instead of *sajjñānāṃrtat*, the former variant being confirmed by Tib. (P fol. 88b2–4, D fol. 73b1–2):

```
thugs gsung sku yi rdo rje yang ]
'od kyi phreng bas rab sad bya ]
de ni snying gar zhuugs bsam pa ]
rang gi ye shes bdud rtsi 'bab ] 104
```
He performs the emanation produced by [mental] stability (sthairyanimittam) by means of manifold Buddhas going out from these light rays (tadraśminirgataih), or [alternatively] by means of the individual emblems (instead of the Buddhas), but not in a different manner (anyathā na tu).\textsuperscript{1074}

\textit{de nas nang gi lus thams cad ||}
\textit{ba spu las byung ‘od zer tshogs ||}
\textit{de yis kun nas snang byas la || ’}
\textit{gro ba’i don ni rab rdzogs bya || 105}
\textit{yang na rang rtags phra bsog pa ||}
\textit{rig pa’i sna yi rtses mor gnas ||}
\textit{thub [D, thug P] pa’i ‘khor lo rang rig pa ||}
\textit{shes rab dam pa ‘dus ‘od ldan || 106}

“[The yogin] awakens the vajras of body, speech and mind by means of a garland of light rays.

He visualises this [garland of light rays] as introduced into the heart, bearing the nectar that is his own awareness, [and] then, he illuminates the whole body inside by means of this [garland of light rays].

Fulfilling the goal of the world by means of an array of radiance [going out from] each pore, he visualises the subtle individual emblems [of the individual deities]. Alternatively, [he visualises], located on the insight consort’s nose, the circle of Buddhas (municakram) that is subject to personal experience (svasamvedyaṃ), brilliant with [each of them] in union with his excellent consort (sat-prajñāsangābhāsvaram).”

\textsuperscript{1074} Cf. Mandalavidhi 107 (A fol. 9a4–5, B fol. 7a3–4, Bahulkar 2010: 12.11–12):

\textit{dṛṣṭvā sthairyanimittam tu spahaṇaṃ tadraśminimittaiḥ ||}
He performs the act of saturating body, speech and mind (kāyavākcittaprīṇanam) according to the ritual prescriptions, dropping down the water that is bearing excellent bodhicitta [from] a moist syllable om on a moon [disk] at the forehead (mūrdhnīndupraṇavārdrāṃ). 1075

[The yogin,] who [in the form of the central deity] has an excellent maṇḍala [and] has the three realities (the syllables om, āh, hūṃ) placed [on forehead, throat, and heart], rests in this way (viśramyaivaṃ), performs the mantra repetition and emanates the circle of the awareness [beings], arousing the pride of the lord (garvam patyuh). 79

1075 Cf. Maṇḍalavidhī 115 (A fol. 9b1, B fol. 7b3, Bahulkar 2010: 7–8).

According to Ratnākaraśānti, the procedure of saturating immediately acts upon the subtle energies (P fol. 380b2–4, D fol. 84a4–6): “He explains the ritual of saturating [with the words] on the forehead etc. The [yogin] should visualise only a finger span over the head a full moon disc, [and] upon this, he visualises a moist [syllable] om as being cool, and the stream of water of the excellent mind, bodhicitta, dropping down on body [, speech and mind] in order to saturate body[, speech and mind]. According to the ritual instructions, drawn forth from the ten directions by means of rays of light going out from the syllable om, [the yogin] likewise causes to enter the vital wind with force and and pervades the body by means of the movement [of the vital wind] through the array of channels.”

425
And he contemplates the whole world as thus liberated [by means of the] vision of reality (tattvadṛśā), making a firm resolve out of compassion on its behalf (atra, i.e. the world) and for its sake. 80

The skillful [yogin] should conduct [himself] so as to behold (paśya) the existents (dharmān) having the nature of the vajra beings. 81

In the intervals between the times [of formal practice] (sandhyāntare), he emanates the complete maṇḍala from the three realities (i.e. the syllables om, āḥ, hūṃ), performs worship and mantra repetition, etc. and behaves as [described] above.1076 82

The beginner (ādikarmikah) gets up early in the morning and generates [the maṇḍala] as aforesaid.1077 83

At the times [of formal practice], the [yogin] who is absorbed into awareness to some extent (jñāne kiṃcitsamāvesin), focusing upon (ālambya) the maṇḍala in an instant (jhaṭti), performs the empowerment of the [sense organs starting with the] eye, and of body[, speech, and mind], [and] performs mantra repetition untiringly.1078 84

1076 Cf. Maṇḍalavidhi 132 (A fol. 9b5, B fol. 8b1–2, Bahulkar 2010: 15.1–2):
sandhyāntare 'pi pūjādi japaṃ kṛtvā tu pūrvavat |
hṛdayantaragatasaccačrah supyāt praṇākṛpāvitaḥ ||
V. 132: kṛtvā tu] A, Bahulkar 2010, kṛtvā <sarve śu> tu B. The bracketed aksaras are provided with strikethrough marks, probably by a second hand.

“In the intervals between [the times of formal practice] (sandhyāntare), however, the [yogin] who has the excellent maṇḍala inside his heart, performs worship etc., mantra repetition as [described] above, [and] sleeps possessed of wisdom and compassion.”

1077 Cf. Maṇḍalavidhi 133cd (see introduction 3.2.5.).

1078 Cf. Maṇḍalavidhi 134. In this verse, contrary to the parallel passage in the Maṇḍalavidhi, it is explicitly stated that the maṇḍala is supposed to be generated “in an instant”. It is highly likely that Kṣitigarbha follows Maṇḍalavidhiṣṭikā ad Maṇḍalavidhi 134–1, where Ratnakaraśānti mentions twice that the maṇḍala should be emanated “in an instant” (yud tsam). For
[The yogin] who has acquired mastery over awareness to some extent (kiṃcitprāpte vaśe yogi) should constantly (santatam) abide by (āśrayet) the yoga that produces emanation and retraction perfectly with all aspects.\textsuperscript{1079} 85

One who has acquired perfect mastery in terms of awareness (samyagijñānavasīn) should achieve the benefit of all people (sarvajagaddhitam) meditating.\textsuperscript{1080} 86

Having thus generated the excellent circle and having received the sign (nimitta), [the yogin, visualising himself as] standing inside the circle, performs mantra repetition as prescribed. Either [on behalf of] himself or solicited (adhyeṣita) by [someone else], either taking on the goal of others (parārthaḥaṭamānaḥ) or else desiring accomplishment (siddhikāmo) [for himself],\textsuperscript{1081} he should draw (the maṇḍala).\textsuperscript{1082} 87

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\textsuperscript{1079} The translation is on the basis of my emendation in pāda b, in accordance with Cf. Maṇḍalavidhi 135; the Daśatattvasaṃgraha variant has the main verb spharet (instead of the present participle spharit) that can not be syntactically related to an object. Moreover, following to the Tibetan translation of Maṇḍalavidhi 135 (terminative form rab tu rdzogs par) and Ratnākaraśānti’s commentary to this verse (P fol. 385a3: rab tu rdzogs par spro ba dang sdud par byed pa'i sbyor ba...), sarvākārasuni pāṇam has to be taken as adverb qualifying sphaṛṣaṁhāraṇakāram, rather than as an adjective relating to yogam. For Ratnakarashanti’s explanation of this verse (see introduction 3.2.5.).

\textsuperscript{1080} Cf. Maṇḍalavidhi 136ab (see introduction 3.2.5.).

\textsuperscript{1081} The term siddhikāmo does not appear in the parallel Maṇḍalavidhi verse, however, there is a certain parallelity with Ratnakaraśānti’s terminology explaining Maṇḍalavidhi 138 (P fol. 385b3–4, D fol. 87b7): rang ngam zhes bya ba ni dngos grub sgrub pa don du gnyer ba’o.

\textsuperscript{1082} Following Maṇḍalavidhi 137–138 (A fols. 9b6–10a1, B fol. 8b4–5, Bahukar S. 15), Kṣitigarbha indicates different motivations with regard to the bestowal of the ācāryābhiṣeka:

\begin{verbatim}
samśiddhāv asaṅkṛ labdhvā yogī nimitam eva tu |
trītattvām vidhivat pūjāṃ kṛtvā maṇḍalam ālikhet \textsuperscript{137} ||
\end{verbatim}
Having received more than once precisely the sign with regard to a particular kind of accomplishment, the yogin performs worship consisting in the three realities according to the ritual prescriptions, to then draw the mandala.

Standing in the mandala, he should recite the mantra as prescribed. Having received the sign, he should draw the mandala, either in behalf of himself or solicited by someone else, endeavoring after the goal of others.”

Cf. Tib. (P fol. 90a 2–4, D fol. 74b4–5):

rnal ’byor mtshan ma dge ba yang ||
du ma thob cing yang dag ’grub ||
de nyid gsum ni cho ga bzhi ||
mchod byas dkyil ’khor ’bri bar bya ||
rang ngam gzh an gyis [D, gyi P] gsol btab bnam ||
gzh an don ’bad par byed pas kyang ||
’khor lo la gnas tshul bzhi b’las ||
mtshan ma thob nas yang dag bri ||

Again, Mandalavidhi is strikingly close to Samantabhadra (P fol.42a2–4, D fol. 35b4–6):

langs na thub pas b’las brjod la sogs pa ||
cho ga snga ma bzhi du bya ba yin ||
dngos grub thob pa ’i mtshan ma mthong nas ni ||
de nyid gsum mchod byas nas rang gi sems ||
sngar bshad dkyil ’khor dag la gnas nas ni ||
’dod pa ’i dngos grub rab tu bsgrub par bya ||
bgegs rnams bdud rtsi thab sbyor ’khor lo yis ||
dhang bs kur byas nas ’bad ’pa med par ’joms ||
gang zhig dbus su gnas par gyur pa yis [D, yì P] ||
’khor lo de yang de yi yin par ’gyur ||
In the framework of his explanation of Maṇḍalavidhi 138 (Maṇḍalavidhiṇīkā P fols. 385a7–386a4, D fols. 87b5–88a6), Ratnākaraśānti provides detailed instructions on a preparatory visualisation and mantra repetition meant to eliminate negativity that might interfere with the main ritual that is about to be performed on behalf of a student: “The yogin who has performed the preparatory service in this way, draws the maṇḍala, and moreover, when he has received more than once (lan gcig ma yin pa: asakṛ), [that is] several times, the sign (mtschan ma: nimitta) of the desired accomplishment (dngos grub: siddhi), either ordinary or supreme, in a dream etc., or else as a sign that arises in mind, as explained in the Tantra, he should perform worship by means of the three realities according to the ritual [prescriptions]. Situated either in the centre of the maṇḍala or in the centre of the gates, he generates confidence and performs the four stages (yan lag bzhi: caturāṅga) as [described] above and should worship by means of the stages of blessing (byin gyis brlab pa: adhiṣṭhāna) through the three realities the protectors (skyob pa: nātha) who are bestowing accomplishments, this is the meaning. He declares that precisely this explanation is inchoate (lhag ma dang bcas pa) saying: [In behalf of] himself or etc. [In behalf of] himself or, [one’s own] aspiration to generate accomplishments. Solicited by someone else, the student’s aspiring for consecration. “Endeavoring after the goal of others”, when he has invoked [the deities] while having in mind the great goal of sentient beings, he draws [the maṇḍala]. Further, when should this [be done]? The student supplicates two or three times, and at the time when the necessary articles have been gathered, [one visualises as follows:] By means of rays of light from a [syllable] hūṃ situated on a sun maṇḍala arranged at the nave, there arise on the top, born from a [syllable] kaṃ, evils black in colour [and] resembling ugly flesh-eating demons. And moreover, emitted from the [syllable] hūṃ in the heart, there is the form of Vajrayakṣa caused to come forth in a wrathful demeanour, dwelling with his left [leg] stretched out, bearing his fangs, with his belly hanging down, of black colour, raising his left in the threatening gesture like a fang, brandishing the right hand that has a fang. With [the mantra] om vajra yakṣa krodha khā da khā da pāpaṃ ni asya hūṃ phat, one requests to [eliminate] the evils. Further, he visualises the student, as [arising] in the form of Samantabhadra from the syllable saṃ. In his mind, he stabs the obstructors by means of the kīla that is Amṛtakunḍalī. The light of the kīla that is extremely wrathful, burns all poisons in a terrifying [manner]. For the sake of protection, he visualises him dwelling on a universal vajra born from the final vowel (dbyangs gsal yi ge: antyasvara) on a moon maṇḍala arisen from a [syllable] a at the student’s heart. [With the words] “standing in the maṇḍala, he recites the mantra as prescribed”, he teaches that the preparatory mantra repetition should be performed.”
He should recite one hundred thousand mantras for the lord of the circle, and likewise [one hundred thousand] of the remaining [deities’ mantras].

The seed or emanation [mantra] (utsarga) is prepared (krtam) [by being] inserted within the three tattvas [i.e. om, āḥ, hūṃ]. The drawn maṇḍala is [made] in precisely the same manner as (yathaiva… tathaivaṃ) the visualised cakra.

1083 Cf. Maṇḍalavidhi 140 (A fol. 10a1, B fols. 8b5–9a1, ed. Bahulkar 5.17–18):

tritattvair garbhhitotsargān anyān hrdbījarāgarbhiṭān |
sānusvārdyavarnāṁs tu nāmno mantrān samuddharet ||

"He should extract (samuddharet: btu) [the mantras] which consist in the emanation mantras inserted (garbhita: spel) within the three tattvas, other [mantras] with the essential seeds inserted, further, the mantras [consisting] in the initial consonant of the name endowed with an anusvāra."

Cf. Tib. (P fol. 90a5, D fol. 74b6):

'byin pa de nyid gsum dang spel ||
gzhan dag snying po 'i sa bon spel ||
ming gi yi ge dang po ni ||
klad kor bcas pas sngags rnams btu ||

According to Ratnākaraśānti (Maṇḍalavidhiṭīkā P fol. 386a6–b3, D fol. 88a7–b3), this verse teaches the technique of “extracting” mantras (man-troddhāra: sngags btu ba), which—as has been pointed to in the second part of the introduction—is being discussed as a fundamental in its own right in Alāṃkāra’s treatise: “[Now] mantra has to be recited, and for this reason, [in order to] set forth the extracting (btu ba: uddhara) of mantras, he says emanation mantra etc. The emanation mantras beginning with vajradhāra etc. are inserted. Other means the [mantras] with the essential seeds (snying po 'i sa bon: hrdbīja) inserted such as having the syllable hūṃ etc. inserted. The [yogin] extracts the mantras that are the initial consonant of the name endowed with an anusvāra”. Inserted within what? Inserted within the three tattvas according to the instructions. [The mantras] called “garland mantra” (phreng ba 'i sngags: mālāmantra) indeed do not have to be extracted. Some [people] claim, however, that it is the garland mantras that are referred to with the [word] other, [and] that they also have to be extracted by inserting them within the three tattvas. Some people say that it
However, with regard to the seat of the deity, the respective implement has to be drawn as explained before. At Locanā’s place, by way of exception (param), intelligent [people] (vicaksanaīḥ) draw an eye.\footnote{This verse is drawn neither from Maṇḍalavidhi nor from the Samantabhadra. In the framework of instructions for drawing the maṇḍala in Guhyasamājatantra 4.14 (Matsunaga 1978: 14) mention is made of an eye (instead of a wheel as would be expected):

\begin{quote}
pūrvakoṇe likhen netraṁ meghadhyasamaprabham |
daksiṇena tato vajram māmakikulasambhavam \|
\end{quote}

“In the eastern corner [the yogin] draws an eye the radiance of which is equal to the centre of a cloud.

Thereafter [he draws] in the south a vajra arising from the family of Māmakī.”

Commenting on this verse in his Guhyasamājatantrapañjikā, *Jinadatta explains the eye as an alternative to Locanā’s—i.e. the respective Buddha family’s— actual emblem that is the wheel: spyan la sogs pa’i mtsan ma dgod pa gsungs pa | spyan zhes bya ba ni mig gi rnam pa’o || dbus na sprin dang mnyam pa’i ‘od | ces bya ba ni | sprin bzhin nag po dbus na mnam pa ste | zlum po’i ‘od yod pa de la de skad ces bya ste | mig ‘bras nag po zhes bya ba’i don to || kha cig ni spyan zhes bya ba spyan gyi mtsan ma’i skabs yin pas de’i mtsan ma bri bar bya zhes zer te | “The establishing of the individual emblems (mtshan ma: cihna) starting with the eye (or of the goddesses starting with Locanā) is explained. Eye (spyan: netra) means the form of an eye. The radiance of which is equal to the centre of a cloud, equal to the black centre of a cloud, where there is circular radiance. The meaning of this depiction is a black eyeball. Some people say: In as much as the word netra refers to the occasion of drawing the individual emblem of Locanā, one should draw her (i.e. Locanā’s) individual emblem (i.e. a wheel).”

\footnote{Cf. Maṇḍalavidhi 404 (A fol. 16b3, B fol. 23b1, ed. Bahulkar 45.7–8):}}

The beginner (ādikarmā, here: bahuvrīhi) should act himself, in a like manner [proceeds] the second type [of yogin] (vidha). The third skilful (kṛtin) [type of yogin], should generate the maṇḍala precisely by means of possession (āvēṣa).\footnote{The Compendium of the Ten Fundamentals}
Daśatattvasamgraha of Kṣitigarbha

He causes [the deity] to enter a boy and girl, twelve years old (dvādaśābde ... bālabālike), [and] performs worship. The maṇḍala that he can generate with these two (tābhhyām) is not like [that generated by] the two former [types of] yogins.1086

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\[ ityādikarmikasyāyam uktaś cakravidhīṃ sphaṭaḥ \]
\[ jñānāveśasulabdhasya tv āveśenaiva kathyate \]
\[ jñānāveśa’] A, ed. Bahulkar, jñātvādeśa” B.

Cf. Tib. (P fol. 103a2, D fol. 85b6–7):

\[ de ltar dang po’i las can gyi [P, gyis D] \]
\[ dkyil ’khor cho ga gsal bar bshad \]
\[ ye shes dbab pa legs thob pa \]
\[ sms dpa’ dbab pa nyid bshad de \]

“For the [yogin] who has performed the preliminaries accordingly (iti), the maṇḍala ritual has been explained clearly.

However, for the [yogin] who has properly attained the possession by awareness it is declared [to happen] precisely by means of possession.”

Ratnākaraśānti (Maṇḍalavidhīṭīkā P fol. 435a7–8, D fol. 125b5) explains jñānāveśasulabdha by means of a technical term meant to qualify a yogin on the second level (jñāne kīcitsamāveśī) that also occurs in Maṇḍalavidhī 134c (see introduction 3.2.5.): ye shes dbab pa [P, dbang ba D] legs thob pa | zhes bya ba ni ye shes cung zad babs pa zhes bya ba’i don to | bshad [D, bcad P] de zhes bya ba ni bcom ldan ’das kyis so | yang dag mchod ces bya ba ni sngar bshad pa’i cho gas so | “One who has properly attained the possession by awareness, means being possessed by awareness to a certain degree.”

1086 Cf. Maṇḍalavidhī 405: (A fol. 16v3, B fol. 23b1–2, ed. Bahulkar 45.9–10):

\[ dvādaśābde samāveśya sampūjya bālabālike \]
\[ tābhhyām yad racayec cakraṃ cittavākkāyaṃ matam \]
\[ citta’] A, ed. Bahulkar, aṅkṣara ci lost in B (ms. dam.).

“He causes [the deity] to enter a twelve-year-old boy and girl [and] performs worship.

The maṇḍala that he generates with these two is to be conceived of as [having the nature] of mind, speech and body.”

Note that Tib. (P fol. 103a2–3, D fol. 85b7) is different here, omitting pāda 404d:
For the [yogin] who has acquired perfect mastery over awareness (prāptajñānavaśī)\textsuperscript{1087} can create the maṇḍala merely with the mind (cetasaiva), whereupon it becomes visible (drśyate) for himself and others from his blessing.\textsuperscript{1088} 93

Now the reality of the maṇḍala and the deities (cakradevatayos tattvam) will be explained. It is square (caturaśram) because it is not unequal (avaiṣamyād), inasmuch as Buddha and non-Buddha are equal.\textsuperscript{1089} 94

\textsuperscript{1087} The translation of prāptajñānavaśī follows Maṇḍalavidhīṭikā ad Maṇḍalavidhi 135–136 (see introduction 3.2.5.).

\textsuperscript{1088} Cf. Maṇḍalavidhi 409 (A fol. 16b4, B fol. 23b3–4, ed. Bahulkar 45.17–18):

\begin{verbatim}
prāptajñānavaśīkuryāc cetasaiva tricakrakaṃ
tadadhīṣṭānaṁ cakram drśyate svaparair yataḥ

° parair A, ed. Bahulkar, parai B.
\end{verbatim}

“Precisely through the mind that has attained mastery with regard to awareness, one should generate the three wheels.

Through this blessing, the wheel can be seen likewise by oneself and others.”

Cf. Tib. (P fol. 103a5–6, D fol. 86a2):

\begin{verbatim}
ye shes dbang thob pa yi sems
nyid kyi [D, kyi P] ‘khor lo gsum po bya
byin brlabs [D, rlabs P] des ni ‘khor lo de
gang phyir rang bzhin dag la snang
\end{verbatim}

\textsuperscript{1089} Cf. Maṇḍalavidhi 327 (A fol. 14b5, B fol. 9b5, ed. Bahulkar 37.7–8):

\begin{verbatim}
dattvāvivartyasamsekaṃ cakratattvam tu darśayet
caturasram avaiṣamyād buddhābuddhhasamatvataḥ
\end{verbatim}

For Tib. and Ratnākaraśānti’s commentary, see introduction 3.2.6.2.
Because categories such as plurality or oneness do not apply
\(\text{ayogatah} = \text{sbhor bral nyid}\) to body, sensation, mind, and objects
\(\text{kavyaviccittadharmān}\), the mindfulness of these \[four spheres
of application of mindfulness\] and faith with regard to it are the
eastern gate intended for awakening \(\text{bodhaye}\). 95

From that \(\text{tataḥ}\) there is elimination \(\text{hāni}\) of existing delusions
\(\text{bhūtaviparyāsa}\), further the nonarising \(\text{anupatti}\) of \[potential\]
future delusions \(\text{bhāviviparyāsa}\), moreover, the generation
\(\text{utpatti}\) of \[moments of consciousness\], the reality of which is
[yet] unarisen \(\text{abhūtabhūtyasya}\), and the stabilization \(\text{sthitī}\) of
such \[moments of consciousness\], the reality of which has arisen
\(\text{utpannatathāsya}\). 96

The \[four\] exertions \(\text{vīryaṇi}, \text{i.e. the four prahāṇa}\), and fervour
\(\text{vīrya}\) relating to the latter: \[According to\] this system \(\text{iha}\), the
southern gate is \[purified by\] these. 1090 97

The \[four\] foundations of supernatural power \(\text{rddhipāda}\), being
determination \(\text{chandas} = \text{dun}\), perseverance \(\text{vīrya} = \text{brtson}
\text{grus}\), mindfulness \(\text{smṛti} = \text{dran}\) and wisdom \(\text{prajñā} = \text{shes}
\text{rabs}\): The western gate is \[purified by means of\] them \[and\] and
mindfulness relating to the latter \(\text{amīṣyā yā smṛtis}\). 98

The skills and powers \(\text{indriyabalaṃ}\) \[including\] faith \(\text{śraddhā}\),
fervour \(\text{vīrya}\), mindfulness \(\text{smṛti}\), meditative immersion
\(\text{dhyāna}\) and wisdom \(\text{prajñā}\), as well as composure and wisdom
\[focusing\] upon these two \[sets of five\] \(\text{tayoḥ}\), are \[the purity
correlates of\] the northern gate. 99

The first \[stage of meditative immersion\] \(\text{prathamadhyāna}\), which has five aspects
\(\text{pañcāṅga}\), is accompanied by reasoning
\(\text{vitarka: rtog pa}\) and discursive thought \(\text{vicāra} = \text{dpyod pa}\), joy
and pleasure, \[and\] is born from discrimination \(\text{vivekaṭā}\). The
second has four aspects; it is devoid of reasoning and discursive
thought \(\text{avītarkavicārāṇam: rtog pa dang dpyod pa spong pa}\),

1090 Cf. \textit{Maṇḍalavidhi} 329–330ab (see introduction 3.2.6.2.).
and natural inner purity (adhyātmasamprasāda: nang gi bdag nyid yang dag par dang ba). 100

The third, however, has five aspects; [it is accompanied] by deliberation (samprajanya), wellbeing (sukha: bde ba), equanimity (upekṣā: btag snyoms), mental one-pointedness (cittekāgratayā: sems rtse gcig pa) and mindfulness (smṛti: dran pa). The fourth, arising from discrimination (vivekāja), is [characterised by] absence of sensations of pleasure and discomfort (asukha-duḥkhavedana), mindfulness, equanimity [and] purity. The doorways starting with the eastern are regarded as the arising of the four stages of meditative immersion. 1091

Śūraṃgama (“becoming a hero”), Khagaṇja (“treasuries of the heavens”), 1092 Vimala (“unstained”) and Sinhajīrbhita (“bursting lion”): The pavilion all around (samantatas) is [purified] by means of these [four composures] that are all-embracing (sarva-samgrāhakair). 1094

1091 Note that Kṣitigarbha’s terminology is not completely in accordance with the more customary expressions occuring, for instance, in Abhidharma-masamuccaya 2.1.4. (Rahula 1971: 150); in verses 100 and 102 —that is, in the case of the first and the fourth dhyāna—, he gives vivekāja for cittaikāgratā, presumably for the sake of metre. As far as the second dhyāna is concerned, he indicates only three of the four āṅga, skipping cittaikāgratā respectively vivekāja (the latter expression does not occur in the relevant passage in Maṇḍalavidhīkā ad Maṇḍalavidhi 332).

1092 The more customary term seems to be gaganagaṇja, e.g. Pradīpoddyotanāṭikā ad Guhyasamājatantra 11.28 (Chakravartti 1984: 102): gaganagaṇja samādhinā ratnaketusamarddhīḥ sa bhavet | Pradīpoddyotanāṭikā ad Guhyasamājatantra 15.36 (Chakravartti 1984: 102): gaganagaṇja samādhinā sattvaṁ hasampādaṁ | See also DBHS s.v. gaganagaṇja.

1093 This list has been slightly modified for the sake of metre, cf. Dharmaṃgraha CXXXVI (Kasawara et al. 1972: 32): catvāraḥ samādhyayah | tadyathā | śūramgamo gaganagamjo vimalaprabhaḥ sindhavikriśitaḥ ceti |. For textual evidence, see also DBHS s.v. samādhi (2). There is also an alternative list of 4 samādhis, cf. Dharmaṃgraha CI (Kasawara et al. 1972: 23): áloka° vrṭáloka° ekādaśapratiṣṭha° ānaṁtaryasamādhy eti |.

1094 Kṣitigarbha goes more into detail here than Dipamkarabhadra does, inasmuch as he indicates the individual stages of meditative immersion
The array of retention formulas (dhāraṇī: gzungs) starting with sacred texts (grantha: tshigs), is [present] in [the maṇḍala of the offering goddesses who are] distracted [and hold objects for] worship (pūjākara) in their hands (because it is the vidyās’ purity correlate). From the variegated ornamentation (vicitrābharaṇa: sna tshogs rgyan) [arises as purity correlate] the complete fulfillment of the hopes of living beings (jagadāśāprapūraṇa). 1095

1095 My translation of this verses takes into consideration Maṇḍalavidhi 333 (A fol. 15r1, B fol. 20a2–3, ed. Bahulkar 37.17–18):

prathamādicaturdhyānaiś catustoraṇavād bhavet |
sāraṇgamakhaṇḍādisamādhīr vedikāḥ smṛtāḥ || 
°dhyaṇaiś] A, ed. Bahulkar, °dhyaṇair B.

My translation of this verses takes into consideration Maṇḍalavidhi 333 (A fol. 15r1, B fol. 20a3, ed. Bahulkar 37.19–20) with Ratnākaraśānti’s commentary:

vedyāṃ pūjākaravyagranthādihārinīcayaṃ |
vac citrābharaṇam tasmāt sarvāśāparipūraṇam || 
°granthādīdihārinī° A, ed. Bahulkar, granthādir dhāraṇī° B.

“The array of retention formulas (dhāraṇī: gzungs) starting with sacred texts (grantha: tshigs), is [present] in [the maṇḍala of the] offering goddesses [who are] distracted [and hold objects for] worship (pūjākara) in their hands (because it is the vidyās’ purity correlate). From the variegated ornamentation (citṛābharaṇa: sna tshogs rgyan) [arises as purity correlate] the fulfillment of all the hopes of living beings (jagadāśāprapūraṇa).”

In fact, this verse contains two purity correlates: According to Ratnākaraśānti, the different kinds of dhāraṇī have to be understood as the purity correlates of the offering goddesses (vidyā) in the sense that each vidyā has a different kind of dhāraṇī as own nature. The second purity correlation is that of the variegated ornamentation (citṛābharaṇa), namely the fulfillment of all the (manifold) hopes of living beings. Apparently, Tib. (P fol. 99b4, D fol. 83a2) does not render vedyāṃ, however, the plural form (rnams) is supposed to refer to the goddesses:

lag na mchod thogs g.yen spyo rnams ||

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Although Kṣitigarbha sticks closely to Maṇḍalavidhī 333, he does not render the vedyāṃ in the first pāda; instead, he gives the locative form tatra (de la), which occurs in the explanation of this somewhat cryptic expression in the Maṇḍalavidhiṭīkā. According to Ratnākaraśānti, the term functions as collective singular in locative case denoting the “maṇḍala of a host of vidyās” i.e. offering goddesses (lha’i bu mo’i dkyil ‘khor): (Maṇḍalavidhiṭīkā P fols. 419a6–420a2, D fols. 112b5–113a6): “In the hand” (lag na: karavyagra) etc., [the vidyā goddesses] holding in the hand worship [accessories like] cakes for the gods, etc. [They are] distracted (g.yen spyo ba: vyagra) by means of dance etc. (Explaining vedyāṃ:)

Refering to these [goddesses] (de rnams ni) [he says:] There (de la: tatra) in the maṇḍala of the manifold hosts of vidyā goddesses whose own nature are the retention formulas (gzungs: dhārīṇī) starting with scriptural texts (tshigs: grantha) etc. [Thus, he says] “the retention formulas in the host of wisdom goddesses (vedyāṃ)”, because the [former] are the [goddesses’] own nature. “Starting with scriptural texts”, the four kinds of retention formula starting with the dharma [dhārāṇī] that are supposed to include all [kinds of] retention formulas. Among these there is, in that it retains forbearance, the forbearance dhārāṇī. Likewise (i.e. applying an analogous etymological explanation), there are the mantra dhārāṇī (retaining mantra), and the dharma dhārāṇī (retaining the doctrine), and the meaning dhārāṇī (supposed to retain the meaning). These are the purity correlates to be applied in due sequence (rim bzhin du sbyar ro) to the offering goddesses associated with (dang nye ba’i) the gates starting with the eastern. […] The final meaning of the purity correlate of the [manifold decoration] is [as follows]: That because of which there is the manifold decoration, from that there is the accomplishment of the hopes of sentient beings.” See also Samantabhadra (D fol. 29b7):

sna tshogs rgyan rnams kun gyi rnam spras pa ||
gang phyir ’gro bsam kun rdzogs mdzad ||

For a frequently occurring list of dhārāṇī cf. MMK 12.20ff., and Dhs. LII (Kasawara et al. 1972: 11): catasro dhārāṇyab | tadyathā | ātmadhārāṇī granṭhadvārāṇī dharmaḍhārāṇī mamtradvārāṇī | Cf. also BHSD, s.v. dhārāṇī. Davidson (2009) attempts to arrive at a definition of dhārāṇī that covers all the potential fields of application, and argues that “dhārāṇī is a function term denoting codes/coding” (Davidson 2009: 97).
The resounding\textsuperscript{1096} of the ringing of the bells on the flagstaffs on the top of the universe impelled by the wind has as purity correlate \textit{(viśuddhi)} the sound of the nine divisions \textit{(navāṅgasvara)} of the excellent doctrine impelled by discipline \textit{(vinayoddhūta)}.\textsuperscript{1097}

The pearl string \textit{(hāra)} is the removing of emotional afflictions \textit{(kleśānāṃ haraṇāṃ)}, due to the abandonment \textit{(prahāṇataḥ)} of all [extant] emotional afflictions. The half pearl string is to be known as the partial removing \textit{(ardhaharaṇam)} of emotional afflictions.\textsuperscript{105}

The streamer is purified by the limbs of awakening \textit{(bodhyaṅga)}, whereas the mirror is [purified] by mirror\cite[-like awareness]. Further, the seven limbs of awakening are intellectual penetration \textit{(dharmapravicaya)} of the doctrine, mindfulness \textit{(smṛti)}, mental composure \textit{(samādhi)}, joy \textit{(prīti)}, fervour \textit{(vīrya)}, equanimity \textit{(upekṣā)}, [and] composure \textit{(prasrabdhi)} inasmuch as they are linked with each other \textit{(anuyogataḥ)} [like the segments of a streamer].\textsuperscript{107}

The yak’s tail \textit{(cāmaraṃ)} [symbolises] the awareness of the path \textit{(mārgajñāna)} of the Buddha, because it is the sign of kings.\textsuperscript{108}

The moon disk is said to be supreme \textit{bodhicitta}, pure through its natural brightness \textit{(prakṛtiprabhāsvarasuddha)},\textsuperscript{1098} bringing about the goal of all beings.\textsuperscript{109}

\textsuperscript{1096} The accusative form °nāditam is a little obscure here; a possible explanation might be that it is supposed to copy the accusative in the parallel verse of \textit{Maṇḍalavidhi} that probably goes together with \textit{cakra} in 336c.

\textsuperscript{1097} Cf. \textit{Maṇḍalavidhi} 334 (A fol. 15a1, B fol. 20a3–4, ed. Bahulkar 38.1–2):

\begin{center}
viniyoddhūtasaddharmanavāṅgaravasavagam | mārutoddhūtaviśvāgrapatākāghanāditam ||
\end{center}

\textsuperscript{1098} This verse obviously is not drawn from the corresponding part of the \textit{Maṇḍalavidhi}, instead, but the term \textit{prakṛtiprabhāsvara} had appeareds in \textit{Maṇḍalavidhi} 96 (A fol. 9a1–2, B fol. 6b4, ed. Bahulkar 11.10–11):

\begin{center}
vairocana mahāsuddha vajraśānta mahārate | prakṛtiprabhāsvarāgrāgrya deśavajra namo 'stu te ||
\end{center}

438
The sun disk is said to be the great light that is the light of liberation, consisting of wisdom and awareness (prajñājñānama-ya) and born from the Vajropamasamādhi. 110

Food is imbibing of the doctrine (dharmāhāra), cloth is shame and forbearance that is bashfulness.1099 And the purity correlate of °prabhāsvarāgrāgra A, ed. Bahulkar, °prabhāsvarāgrāgra B.

Note that the term dharmāhāra (chos kyi zas) also occurs in Dākinīva- jrapañjaratāntra (P Ka 279a5) in the context of the description of the amṛtasvādana (bdud rtsi myang ba).

Cf. Maṇḍalavidhi 341 (A fol. 15a, B fol. 20b, ed. Bahulkar 38.1–2):

\[
\text{dharmāhāras tu naivedyaṃ hrīr apatrāpyasaṃvaram} \\
\text{sugitanṛtyavādītramahāsukhavardhanam} \\n\text{“Food is the taking of \textit{dharma}, cloth is shame and bashfulness, singing, dancing, and instrumental music are the growth of Great Bliss.”}
\]

Tib. (D fol. 83b6; P fol. 100a2–3):

\[
\text{chos kyi zas ni lha bshos yin} \\
\text{ngo tsha khrel yod pa yi gos} \\
\text{glu snyan gar dang rol mo rnams} \\
\text{bde ba chen po rnam ‘phel ba’o} \\n\text{The term \textit{saṃvaraṃ} is somewhat ambiguous here: It could either be understood in the sense of “cover” or “cloth” or “garment” (Tib. \textit{gos}), or alternatively as “restraint, forbearance” (Tib. \textit{sdom pa}). In the former meaning, it is meant to complete the series of exterior offerings such as food and music etc., in the latter sense it could be understood as the result of shame (ngo tsha: hrīr) and bashfulness (khrel yod pa: apatrāpya). In accordance with Tib., Ratnākaraśānti (Maṇḍalavidhiṭīkā P fol. 424a2–3, D fol. 116b4–5) supports the former meaning): “Imbibing the doctrine“ [means] the pleasure of enjoying the doctrine. Being ashamed is precisely one’s own dread with regard to misdeeds. Shame that depends on someone else is bashfulness. These two are cloth, [that is,] the reality of canopy and the garlands of cloth etc. The growing forth of great bliss free of discursive thought is the reality of song etc.” In the respective passage of his jīkā (P fol. 535a7–8, D fol. 208a4–5), Vaidyapāda, in contrast, clearly explains saṃvara in the sense of restraint (sdom pa): lung sogs pa chos kyi tshim pa’i lha bshos dang | ngo tsha shes pa dang khrel yod pas na sdom pa ste | dam tshig gis rtags dang | bde ba chen po ‘phel bar byed pa’i glu dang gar la sogs kyang brgyan pa’o |].


1099

1100
what is called lamps, flowers, incense, and fragrance—and singing, dancing, and instrumental music—in the maṇḍala is the growth of Great Bliss.\textsuperscript{1101} \textsuperscript{111}

Inasmuch as they are purified by the eight liberations, the circle [of the maṇḍala] is embellished by pillars, etc.\textsuperscript{1102} \textsuperscript{112}

It (the maṇḍala circle) is surrounded by a garland of vajras that is completely circular (parimaṇḍalam) everywhere (samantāt), from [its purity correlate that is] the turning of [the wheel of the doctrine of the] Vajrayāna (vajrayānapravartanāt) through the perfect Buddhas of all directions and the three times.\textsuperscript{1103} \textsuperscript{113}

\begin{footnotesize}
1101 Cf. Maṇḍalavidhi 340 (A fol. 15a3; B fol. 20b1–2, ed. Bahulkar 38.15–16):
$\text{puspadhūpamahādipagandhākhyām yac ca maṇḍale}$
$\text{bodhyāngasumanohlādidharmolka śaśaśām cayāḥ}$
$\text{°hlādi°} \text{A, ed. Bahulkar, °hlāda° B.}$

1102 Cf. Maṇḍalavidhi 336 (A fol. 15a2, B fol. 20a4–5, ed. Bahulkar 38.5–6):
$\text{cakraratnādisatstambhair vimoksāśtakaśodhitaś}$
$\text{tasyābhhyantarataś cakram āstāmaṇḍalakopamam}$
$cakra° \text{A, ed. Bahulkar, māru} \text{B; °satstambhair} \text{A (p.c.), ed. Bahulkar, °saṃstambhair} \text{B.}$

Tib. (P fol. 99b6–7, D fol. 83b3–4):
$\text{′khor lo rin chen sogs ka ba}$
$\text{rnam thar brgyad kyis sbyangs pa yin}$
$\text{de yi nang gi ′khor lo de}$
$\text{dkyil ′khor brgyad pa lta bu yin}$

1103 Cf. Maṇḍalavidhi 337 (A fol. 15a2, B fol. 20a5, ed. Bahulkar 38.7–8):
$\text{sarvadiktryadhvasambuddhavajrayānapravartanāt}$
$\text{vajrasūtraparikṣiptam samantāt parimaṇḍalam}$
$sam" \text{sambuddha"} \text{B, °sambhūta° A, ed. Bahulkar.}$

Tib. (P fol. 99b7–8, D fol. 83b4):
$\text{phyogs kun dus gsum rdzogs sangs rgyas}$
$\text{rdo rje theg pa rab ston pas}$
\end{footnotesize}
The [five] coloured lines [constituting the interior border] (raṅgāṇi) are the five Buddhas because beings are coloured (raṅjanāl) by means of [the Buddhas’] awarenesses. The full vases are outflow of the completion (pūriniyandāḥ) of the

colourful lines are the five Buddha beings are coloured (rañjanāt) by means of [the Buddhas’] awarenesses.

“From the turning [of the wheel of the doctrine] of the Vajrayāna by the perfect Buddhas of all directions and the three times [as purity correlate], there is the perfect circle (parimaṇḍalam) of the vajra thread laid down all around.”

Ratnākaraśānti’s explanation of this verse makes clear that the circular arrangement of the vajra thread depicts symbolically the turning of the wheel of the doctrine, i.e. the teaching of the Vajrayāna. Thus, the ablative case pravartanāt in 337b (and likewise in Daśatatvasamgraha 107b) is meant to indicate that the term functions as viśuddhi (Maṇḍalavidhiṭīkā P fol. 423b3–5, D fol. 116a6–7): “All directions etc.: The completely circular (parimaṇḍalam) arrangement (bskor ba: parikṣiptam) of the vajra thread all around (samanṭā) has as its reality (de kho na nyid: tattva) the excellent teaching (rab tu ston pa: pravartana) of the Vajrayāna by the perfectly accomplished Buddhas [dwelling] in all all directions and the three times.”

Cf. Maṇḍalavidhi 338 (A fol. 15a2, B fol. 20a5–6, ed. Bahulkar 38.9–10):
raṅgāni pañcasambuddhās tajjñānaḥ sattvarañjanāt |
indriyārthaṃśuddhyā svalakṣanavivekataḥ ||

Tib. (P fol. 99b8, D fol. 83b4–5):
ye shes kyi 'gro la zhen pas ||

tshon ni rdzogs sangs rgyas nga yin ||
dbang po don sogs rnam dag pa |
rang gi mtshan [D, mtshon P] nyid dben pa nyid ||

This play on words is illustrated nicely by Ratnākaraśānti (Maṇḍalavidhiṭīkā P fol. 423b5–6, D fol. 116b1): “'The colours’, precisely the five different colours, are the five perfect Buddhas. [In reply to the question] for what reason? [He explains:] People’s minds, in that they are attracted (chags shing) by the [various manifestations] of awareness of the Buddhas and thus transformed (sgyur bar mdzad pa), they are coloured [by the latter].”
accumulation [of merit and wisdom] (sambhāra), because [enlightened awareness] is wet with compassion (kṛpādrataḥ).\textsuperscript{1105}

It is an enclosure because it [functions as] enclosure of liberation (mokṣapuratvāt), and a maṇḍala because it collects the essence (sārasaṃgrahāt).\textsuperscript{1106}

\textsuperscript{1105} Maṇḍalavidhi 339 (A fol. 15a2–3, B fol. 20a6–b1, ed. Bahulkar 38.12):
prāg yaj jñānāmṛtaṃ pītaṃ vajrīnāṃ kalaśaṃ tu tat |
sambhārāpārinisyaṇḍaḥ pūrṇakumbhaḥ kṛpādrataḥ ||
prāg yaj A, prāgvaj\textsuperscript{°} B, prajnā\textsuperscript{°} ed. Bahulkar.

\textsuperscript{1106} Maṇḍalavidhi 342ab (A fol. 15a3, B fol. 20b2, ed. Bahulkar 38.17–18):
puraṃ mokṣapuratvāc ca maṇḍalam sārasaṃgrahāt ||
"puratvāc ca] A, ed. Bahulkar, "puratvā ca B.

Cf. Tib. (P fol. 100a3, D fol. 83a6–7):
grong khyer thar pa'i grong khyer bas ||
dkyil 'khor snying po bsdus pa yin ||

“It is a fortress, because it is the fortress of liberation, and it is a maṇḍala due to the compilation of the essence.”

Ratnākaraśānti explains 342b resorting to the frequently recurring etymological definition of the term maṇḍala (Maṇḍalavidhiṭīkā P fol. 424a3–4, D fol. 116b5–6): “The reality of the city is the city that is liberation. The reality of the maṇḍala is gathering the essence. In that the maṇḍala has as its essence the excellent purity of the realm of existents (chos kyi dbyings shin tu rnam par dag pa: dharmadhātusuśuddhi), it is grasping the [dharmadhātuśuddhi] (de len cing) that it is a maṇḍala inasmuch as it comprises ('dzin par byed pas: saṃgrahāt).” The standard etymological definition is provided, for instance, by Saraha in his Buddhakapālatantrapañjikajñānavatī (P 2524, D 1652, fol. 105a5 as quoted in Lessing and Wayman 1968: 270, fn. 1):
dkyil ni snying po'o || 'khor ni de len pa ste snying po len zhes pa'o ||

“Maṇḍa” means essence … ; ‘-la’ means seizing that—thus, ‘seizing the essence’ (maṇḍala).” (Translation Lessing and Wayman). An equivalent explanation using a somewhat different terminology is provided in Hevajra-tantra 2.3.27 (Snellgrove 1959: ii, 56):

maṇḍalam ity uktam bodhicittaḥ mahat sukhaṃ [ed. Snellgrove, mahāsusukhaṃ Maṇḍaloṣṭikā]||
Akṣobhya [is purified by] the functional aggregate of consciousness (jñānaskandha), hatred par excellence (mahādveṣa), and the [awareness] of the purity of the realm of existents (dharmaśātu). Thus (evam), his purity correlate is the purity of lotus and vajra [in union].\(^{1107}\) 116

Vairocana is known as having as purity correlate [the functional aggregate of] form (rūpa), delusion par excellence (mahāmoha), and [the awareness functioning as] a mirror.

The purity correlate of Ratnasambhava is [the functional aggregate of] sensation (vedanā), the [awareness of] sameness, and pride (māṇa). 117

Amitābha [has as purity correlate] the functional aggregate of conceptualising cognition (saṃjñāskandha), passion par excellence (mahārāga), and discriminating [awareness] (pratyavekṣaṇa).

Amoghasambhava has as purity correlate the functional aggregate of mental predispositions (saṃskāraskandha), envy par excellence (maherṣyā), and [awareness of] performance of duty (kṛtyānuṣṭhāna). 118

\[ \text{ādānān tat karoṭī maṇḍalam mīlanāṃ} \text{ [ed. Snellgrove: malanām]} \\
\text{matam} \]

“And maṇḍa is explained as essence (sāra), [that is] bodhicitta, the great bliss.

It effects the seizing [of this essence], thus, maṇḍala is known as enclos-

(The translation is mine.) Note that Snellgrove emended to malanāṃ although he reports in the footnote that all mss. under his consideration read mīlanāṃ, supported by the Tibetan translation with the term ’dus pa (Snellgrove 1959: ii, 56, fn. 1 and i, 97, fn. 1) Padmaśrīmitra provides the same definition (variants indicated in quotation) in his Maṇḍalopāyika (11b2).

\(^{1107}\) The meaning is probably that the reality of vajra and lotus in union is the same as that of Akṣobhya or, the other way round, Akṣobhya symbolises the same thing as vajra and lotus together.
Locanā is [endowed] with the emptiness gate (śūnyatāmukha), the realm of earth (bhūdhātu), compassion (krpā) and [the perfection] of means (upāya) [as purity correlates]. Māmakī is [endowed] with [the joy that is] free from characteristics (animitta), great love (mahāmaitrī), water, and aspiration (praṇidhi) [as purity correlates].

Pāṇḍarā, however, is [endowed] with fire, [joy that is] free from desires (aprāṇihita), and the mind-associated factors of rejoicing (moda) and power (bala) [as purity correlates]. Tārā [symbolizes] non-construction (anabhisaṃskāra), equanimity (upekṣā), awareness (jñāna), and wind (vāyu).

While Maṇḍalavidhi 344cd is a condensed indication of the purity correlates of the four goddesses in the form of a dvandva made up of three apalakṣaṇa, Kṣitigarbha’s verses 111–112 seem to reproduce Ratnākaraśānti’s explanation of these two pādas. The four goddesses are related to three fundamentals as their viśuddhi, namely to the elements, the four liberations (that are referred to by Ratnākaraśānti as the four joys, dga’ ba bzhi po), and the last four of the ten perfections. However, introducing the four brahmavihāra as a fourth category seems to be a genuine contribution of Kṣitigarbha’s, since there is no parallel occurring neither in the Maṇḍalavidhi nor in Ratnākaraśānti’s explanation in Maṇḍalavidhiṭīkā ad Maṇḍalavidhi 344 (P fol. 424b2–4, D fol. 117a4–6): “Earth is the element of earth. “Means” is
[The six goddesses] starting with Rūpavajrā are to be generated as purified through the six [perfections] starting with generosity inasmuch as they are the antidote for the [defilements] starting with greed (mātsaryādibhūtikṣa). The six goddesses, starting with Rūpavajrā, are to be generated as purified through the six [perfections] starting with generosity inasmuch as they are the antidote for the [defilements] starting with greed (mātsaryādibhūtikṣa). The expression “starting with” summarizes the remaining three elements, namely water, and fire, and wind, and the perfections of aspiration, of power and of awareness. “Absence of characteristics” [functions as a synecdoche for] the four blisses. Mind has the [four goddesses] as “own being” (ngo bo nyid: svabhāva), is of such kind (de kho na ste), and [thus] it (mind) has their nature (that of the above mentioned factors starting with the four elements). This is the basic meaning (zhes bya ba’i tha tshig: ity arthaḥ). Further (de yang: tathāpi), for precisely the same reason that these [abforementioned factors] are the nature of the four goddesses, they are the reality of it (i.e. of mind). If someone considers (zhes rtog na): In what way (ji ltar na) are earth and the other [factors] the reality [of the four goddesses?], I say (kho bo smras) that [this is the case] inasmuch as [these factors] have suchness (de bzhin nyid: tathatā) as own being (ngo bo nyid: svabhāva).” For the pāramitā, cf. Dharmasaṃgraha xvii (Kasawara et al. 1972: 4); daśa pāramitāḥ || satpāramitāsakalam upāṣaṃ prepūnāh balaṃ jānānām ceti || For the four liberations, cf. Vimalaprabhā ad Kālacakratantra 4.5 (Samdhong et al. 1994: ii,153): tataś ca catur vimokṣaṃ vibhāvyet | sūnyatām animitam apraṇīhitam anabhī- saṃskāram iti | An analogous homologisation is to be found in the Caturśādha (P fols. 47b7–48a1, D fol. 40a4–5): mtshan ma med pa’i dag pa thams cad dag pas lha mo tshogs kyi rang bzhin dang | 1109 As far as 116a–c is concerned, Kṣitigarbha ties up Maṇḍalavidihi 344ab (see fn. above) and Maṇḍalavidihi 347: Maṇḍalavidihi 347 (A fol. 15r5, B fol. 20b3–4, ed. Bahulkar 39.7–8): mātsaryādipaṇāvṛttabhūts u sushthiraṃ | svavipaṇādipaṇāvṛttabhūts u balādyavikalāyalām || °bhūsau A (aṅkara su add. i.m.), ed. Bahulkar, °bhūmi B; sushthiraṃ A p.c., sushthitaṃ a.c., B, ed. Bahulkar. Cf. Tib. (P fol. 100a4–5, D fol. 83b1): sbyin sogs drug pos phyi rol dag || gzugs rdo rje sogs rang bzhin can || Maṇḍalavidiḥiṣṭā ad Maṇḍalavidihi 344 (P fol. 424b1–2, D fol. 117a3–4): “Through the external purity (phyi rol dag cing: bahihṣudhyā) by means of the six perfections starting with generosity, it (mind) is undefiled (dri ma med pa: nirmala). That which is of such nature has the nature of [the
purity correlate (śraddhāśuddhyā), inasmuch as he removes (hāritah) lack of faith, the [seductive influence of the five] functional aggregates of individual existence (skandha), the [erroneous belief in] personality (satkāyadrṣṭi), [and] cognitive obscuration (jñeyāvaraṇa). 121

From the elimination of indolence (kauśūdya), the seductive influence [that manifests itself as] emotional afflictions (kleśamāra), the belief [that manifests itself as] clinging to

six goddesses] starting with Rūpavajrā.” Note that Tib. (P fol. 100a7–8, D fol. 83b2–3) translates susthitaṃ instead of susthiram, and svavikalpa instead of svavipakṣa:

ser sna la sogs gnas gyur pa ||
mchog dang sar ni shin tu bstan ||
rang gi rnam rtog gnas gyur pa ||
stobs sogs tshang zhing dri ma med |

“[Mind] is firmly grounded on the supreme ground from the transformation of the [defilements] starting with greed.

Through the transformation by means of the respective antidote, is is complete with all [factors that are conducive to enlightenment] starting with the [five] powers.”

Note that, seemingly, Ratnākaraśānti’s gloss in Maṇḍalavidhīṭīkā ad Maṇḍalavidhi 347b supports susthitam instead of susthiram. According to the commentary, the last verse in the passage on viśuddhi, is meant as a summarising statement with regard to the reality of all deities of the maṇḍala (P fol. 426a8–b3, D fol. 118b3–6): de nas sa gsum ni sgo srung lhag ma gsum gyi’o || de nas sa lnga ni de bzhin gshegs pa lnga’i’o || “With the words “greed” etc. [he refers to] the ten external perfections known as perfections. Grounds, the eleven grounds. “Firmly grounded” (shin tu gnas palshin tu bstan: susthita) upon these [grounds respectively perfections], mind is steadfast (rab tu bstan par gnas pa) in terms of these. [In reply to the question] “for what reason?”, [he says] “from the transformation of the [defilements] starting with greed”. Further, transformation, of mind, inasmuch as it is characterised by the plurality of aspects, the first two grounds, [characterised by] exceeding bliss (rab tu dga’ ba: pramuditā) and immaculateness (dri ma med pa: vimalā) are associated with Vighnāntaka. The three grounds that follow are associated with the remaining guardians of the gates. The five grounds that follow are associated with the five Buddhas.”
extremes (antagrāha), and obscuration appearing as emotional afflictions (kleśāvaraṇa), there is Prajñāntaka, possessed of energy (vīryavān). 122

One should visualise Padmāntaka, possessed of recollection (smṛtimān), eliminating (-hā) erroneous view (mithyādṛṣṭi), the [seductive influence that manifests as] death, and rebirth. 123

The effective (kṛtī) eliminator of all obstacles (Vighnāntaka) should be meditated upon as having the nature of mental composure (samādhi), destroying the [seductive influence that appears as] god, the [belief that consists in] cherishing beliefs (dṛṣṭiparāmarśa), distraction (vikṣepa), and karma. 1111 124

1110 This hypermetrical verse might display some sort of corruption; unlike for the other krodhas, only two pādas are dedicated to Padmāntaka, and there is no nīvaraṇa attributed to him. One might take into consideration—admittedly with some reserve—that the similarity of the aksaras dhya- and vyā- and dhyeya! as one of the missing nīvaraṇa and dhyevas might have given rise to some sort of corruption (vyāpāda as one of the missing nīvaraṇa and dhyeya!).

1111 The four krodhas obviously are juxtaposed with four (but in this case respectively three; see fn. above) of the five nīvaraṇa, however there are synonyms are given (kāmacchanda, vyāpāda, auddhatya-kaukṛtya =vikṣepa, sīhyāna-middha =kauśīdya, and vicikitsā = asraddhā). Moreover, they are related to four of the five dṛṣṭi, and the four māras. For the four māras, cf. Dharmasamgraha lxxx (Kasawara et al. 1972: 17): catvāro mārāḥ | tadyathā || skandhamāro kleśamāro devaputramāro mṛtyumāro ceti || For the five dṛṣṭi, cf. Dharmasamgraha lxviii (Kasawara et al. 1972: 14): pumca dṛṣṭayāḥ || satkāyadrśṣṭir antagrāhadṛṣṭir mithyādṛṣṭir dṛṣṭiparāmarśah śīlavrataparāmarśah || Note that the realities i.e. y respectives, the purity correlates of the four krodhas areis already partly indicated in verses 52–55. Dipāṃkarabhadra relates the four krodhas to four of the five balas, respectively namely, īndriya, namely faith, energy, mindfulness, and meditative immersion; Maṇḍalavidhi 343 (A fol. 15a3–4, B fol. 20b2, ed. Bahulkar 38.19–20):

śraddhāvīryasmṛtīdhyanāśuddhyā saddvārirūpakam ||
kāyādau yogadhrk cittām prajñāśuddhyā sunirmalam ||

"smṛti" A, ed. Bahulkar, "smṛtir" B.

The purity correlates indicated for the four krodhas in Maṇḍalavidhi 343 agree with those asserted in the Samantabhadra (P fol. 47b7, D fol. 40a4–5): dad dang brtson ’grus rnam par dag pa de bzhin dran pa bsam gtan dag
All deities have six arms, inasmuch as they have as purity correlate the six [perfections] starting with generosity (dānādiṣaṇḍa). They are possessed of a form with three heads because they have as purity correlate the threefold [access to] liberation. 125

Profundity is purified by emptiness, vastness by compassion. It is from profundity and vastness that all [deities] are blissful, having the nature of wisdom and means.\textsuperscript{1112} 126
The individual emblems (cihna) in the drawn maṇḍala (lekhyamaṇḍala) are symbolically purified in the same way (tadvacchuddhyā).

[In the way described above,] he should realise the maṇḍala made with coloured powder as accomplished in every respect. Then he should introduce the host of Buddhas into himself by means of the sound of vajra and lotus.

He visualises the maṇḍala arising in the lotus of the consort as described above, then he causes the maṇḍala to emanate from that [and] makes it enter the maṇḍala of coloured sand.

Having assembled [the maṇḍala] in the circle of wisdom [beings], and having offered as [described] before [the six kinds of offerings] starting with guest water, he triggers by means of [the deities] starting with Yamāntaka the [four actions] starting with seizure (praveśa) [reciting the associated syllables] jah hūṁ vam hoḥ.

1113 “The symbolic purification (viśodhanam) of the individual emblems (cihna) in the drawn maṇḍala (lekhyamaṇḍala) [is there] by means of purity in the same way (tadvacchuddhyā).” In the drawn maṇḍala, the deities themselves are not depicted, but only their implements that have the same purity correlates.

1114 Cf. Maṇḍalavidhi 352cd (see introduction 3.2.6.2., fn. 384).

vajrābjadhvanibhir buddhān ānīya cakrapārśvatah ||

1115 pūrvavat, “as before” refers to the bāhyapūja in verse 59.

1116 Alaṅkāra provides detailed instructions on the procedure of requesting the four fierce deities starting with Vighnāntaka to perform the activities associated with the generation of the jñānacakra and related to the four syllables (Daśatattva P fols. 304b6–305a1, D fol. 253a3–5): “Reciting [the mantra] om ǝḥ yamāntakṛt jñānamañḍala ākārṣaya jah hūṁ [the yogin] summons the circle [of deities] situated in front [of him] by means of rays of light [going out from the heart] of Yamāntaka. Reciting [the mantra] om ǝḥ prajñāntakṛt jñānamañḍala praveśaya hūṁ hūṁ he [causes Prajñāntaka] to [bring about] the seizure of the samayacakra by means of the jñānacakra. Reciting [the mantra] om ǝḥ padmāntakṛt jñānamañḍala bhandaya baṃ hūṁ he [causes Padmāntaka] to [bring about] the intertwining of the samayacakra and the jñānacakra. Reciting [the mantra] om ǝḥ vghnāntakṛt
[The yogin performs] the blessing of the eyes, body, etc. further worshipping by means of [oblations starting with] guest water (arghādipūjanam). One should satisfy the [bodily deities] through praise, obeisance, pleasing, mantra repetition [and] visualisation.1117 131

He worships the guardians of the directions, each dwelling in his own respective yoga, [and] enters the maṇḍala.1118 132

[The yogin] becomes the Conqueror of the Three Worlds, with ornaments and garments befitting his rank (yathāpyābhaṇāṃbrah). He who has performed the ritual circumambulation prostrates to the maṇḍala and finishes with a fire sacrifice.1119 133

The accomplishment of the maṇḍala (maṇḍalasādhana) should be [carried out] thus. Then, the dismissal is explained. 134

The utterly concentrated officiant, who has entered the [four gates] starting with the eastern, performs the three [stages of] mental

\[
\text{jiṇānāmaṇḍala teṣaya ho hūṃ he [causes] by means of rays of light [going out from the heart] of Amṛtakunḍali the maṇḍaleyas to grant accomplishments and to give attention to the [yogin]’”}
\]

<table>
<thead>
<tr>
<th>krodha</th>
<th>Yamāntaka</th>
<th>Prajñāntaka</th>
<th>Padmāntaka</th>
<th>Vighnāntaka</th>
</tr>
</thead>
<tbody>
<tr>
<td>syllable</td>
<td>jah hūṃ</td>
<td>hūṃ hūṃ</td>
<td>vam hūṃ</td>
<td>hoḥ hūṃ</td>
</tr>
<tr>
<td>activity</td>
<td>drawing (ākaṣaṇa)</td>
<td>possession (praveśa)</td>
<td>binding (bandhana)</td>
<td>satisfying (toṣana)</td>
</tr>
</tbody>
</table>

Table 12. The four krodhas and their associated activities

1117 Maṇḍalavidhi 260 (see introduction 3.2.6.2., fn. 388). Note that in the Maṇḍalavidhi parallel verse, “pūjanam” in 260b is direct object of kṛtvā in pāda c, that which is omitted or rather replaced by praṇamya in the Daśatattvasaṃgraha verse. Cf also Maṇḍalavidhi 354 (see introduction under 3.2.6.2., fn. 384).

1118 Maṇḍalavidhi 261cd (see introduction 3.2.6.2., fn. 388).

1119 Maṇḍalavidhi 262 (see introduction 3.2.6.2., fn. 388).
composure by means of secret and other worship and the remaining [aspects of worship], 135

causes [the student] to perform the tasting of nectar and sings praise (stuyāt). After that, he dismisses the assembled maṇḍala of awareness beings; in consequence of that (i.e. the scattering of the coloured sand), the samayacakra, being by nature the dharmadhātu, is facing all directions without obstruction. 136

\[\text{oṃ you have carried out the goal of all sentient beings: the accomplishment bestowed according to ability. Go to the Buddha realm in order to come back once again [upon request], muḥ}^{1120} \text{.} \]

He causes the vajra of body, mind, and [speech] of the [deities] to enter his own body, [mind and speech]. [Regarding maṇḍalas] drawn on [objects] such as a stūpa or the like [that were later] broken, or fragments and so on, this is the procedure [of dismissal]: 138

The [yogin] recites the mantra [closing with] the [dismissal] syllable muḥ, then draws it with a vajra. Accompanied by singing and instrumental music, he should [cast it away so that it is] carried away by a great river. 139

---

1120 (Variants of) this verse meant to bring about the dismissal recur(s) frequently in tantric texts; see e.g. Vajrāvalī 48.1.5 (Mori 2009: ii, 496), Sādhanamālā 67 (Siddhaiyakaviśādhanam, Bhattacharya 1968: 138), and Sādhanamālā 247 (Mahāmāyātantrānusāreṇa herukasādhanopāyikā, Bhattacharya 1968: 480):

\[
\text{kṛto vah sarvasattvārthah siddhir dattā yathāṅugā |}
\text{gacchadhvaṃ buddhavisayam punar āgamanāya muḥ ||}
\]

For a noteworthy variant of the fourth pāda see Saṃvarodayatantra 23.52ad (Tsuda 1974: 143):

\[
\text{om kṛto vah sarvasattvārthah siddhim dattvā yathāṅugām |}
\text{gacchadhyam buddhavisayam viharadhvaṃ yathāsukham ||}
\]
Some people say that the fundamental (tattva) of the [maṇḍala] circle and [that] of the deities is actually separate [whereas here, they are treated as one].

The wheel of protection and the maṇḍala circle have been set forth.

(iii. Repetition:)

Now, the exposition of what has been briefly mentioned (uddiṣṭanirdeśo)\textsuperscript{1121} [in the beginning] as jāpa needs to be taught; therefore I will explain the meaning of jāpa as stated in the tantra in the given context (tatra) [of the ten fundamentals]:

This setup is called the triple vajra, extending to the vajras having three divisions (tribhedavajraparyantam).\textsuperscript{1122}

The threefold emanation has to be performed in conjunction with (samnidhau) body, speech, and mind.  

Having visualised the body, speech, and mind of the Buddhas, one should perform the sublime worship of the Buddhas (buddhāgrapūjanam) by means of the vajra of awareness (jñānavajreṇa). This is the reliable guidance to [realise] enlightenment (bodhinayam drṛḍhaṃ). 2

While pronouncing, [the yogin] should emanate the [respective] vajra. In the concluding phase (samāptau) he causes [the vajras] to enter (āviśet) the [process of] retraction (saṃhāram). By means of this vajra of repetition (jāpa-

\textsuperscript{1121} Note that Kṣitigarbha introduces the discussion of each fundamental proceeding from the distinction of uddeśa and nirdeśa (which is supplemented by various authors with pratinirdeśa). Isaacson briefly defines these complementary technical terms as follows: «Of these, nirdeśah is a more detailed account or explanation of what was briefly indicated in an uddeśah» (Isaacson 2002: 474, cf. also fn. 108 on the same page). This distinction is also discussed in the Sekoddesaṭīkā (Sferra 2006: 68).

\textsuperscript{1122} While in Guhyasamājatantra 13.8c, the term trihede vajraparyanto refers to nyāso, the variant presented here (tribhedavajraparyantam) seems to be used as an adverb.
vajreṇa), he shall be equal to the mind [component of] the triple vajra (trivajracittasama).\textsuperscript{1123} 3

Recitation (japam) is known as chatter; the entirety of verbal activity (sarvaṃ vāc) is called mantra.

Mantra is explained as mantra [in the etymological sense of the syllabic components], speech that impels reality (tattvacodanabhāṣaṇaṃ).\textsuperscript{4}\textsuperscript{1124}

Any cognition which (yad yat ... manas) arises in dependence (pratītotpadyate) upon the sense faculties (indriyaiḥ) [and the related] objects (viśayaiḥ),\textsuperscript{1125} that cognition is referred to with man-ana, recognition [that forms the first syllable of the word mantra]. The syllable -tra [forms the second part of the word mantra] because it signifies protecting (trāṇaṇa).\textsuperscript{1126} 5

\textsuperscript{1123} The variant of this half-stanza occurring in Vimalagarbha’s Mahāsu-khasādhanaṁpāṭikāvyākhyāna (D fol. 146b3–4) also gives jāpavajra instead of jñānavajra:

\begin{verbatim}
sku gsung thugs ni mngon sum du ||
cho ga gsum gyis spro bar bya ||
bzlas pa rdo rje 'di yis ni ||
rdo rje gsum gvi thugs 'drar 'gyur ||
\end{verbatim}

\textsuperscript{1124} For minor variants of this verse, see Saṃvarodayatantra 21.19 (ed. Tsuda), and Hevajratantra 1.5.19ab (ed. Snellgrove 1959: i, 18).

\textsuperscript{1125} indriyair viśayair manah = the 19 dhātu, manah being a synonym for vijñāna.

\textsuperscript{1126} Uttaratantra 70 (Matsunaga 1978: 118):

\begin{verbatim}
pratītyotpadyate yad yad indriyair viśayair manah |
tat mano man iiti khyātaṃ trakāraṃ trāṇanārthataḥ ||
\end{verbatim}

The etymological explanation is somewhat more evident in this version (pāda 70c). A variant of this verse is also quoted in the Caryāmelāpaka (Wedemeyer 2007: 406), where pādas c and d read as follows (the first two pādas being identical):

\begin{verbatim}
tat manas tv aśiḥi khyātaṃ trakāras trāṇanārthata iti.
\end{verbatim}
Extending to the vajras located in the centre of a vajra (hūṃ) in one’s cherished deity’s heart, a lotus (āḥ) in the throat, and a wheel (om) in the head, [thus] having three divisions in terms of the distinction [of the three vajras] starting with the vajra of mind. This setup is called the triple vajra, it is called the setup of the three vajras. Or, [from a grammatical point of view,] three vajras [expressed as] a compound is called triple vajra (trivajra). Alternatively (atha vā), [the expression] extending to the vajras [is to be understood as meaning that] the setup that has to be performed extending to the setup of the awareness being[’s seed syllable in addition to the three vajras] (jñānasattvanyāsapary-antam).

The threefold emanation has to be performed, the vajras of body[, speech, and mind,] on a moon disk [respectively a vajra, lotus and wheel] in the heart [throat, and head] (hrccandreṣu). The instruction is as follows (iti upadeśaḥ): The emanation of the vajras of body [speech, and mind] has to be synchronized with the pronunciation of the mantra om āḥ hūṃ, whereas (api) the emanation of the awareness being has to be synchronized with the pronunciation of its seed syllable, which is located on a moon disk in its heart. According to the instructions relating to this [this process] (tatropadeśād), one first makes [the setup of the

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1127 svadevatāḥṛtkaṇṭhasīrasu vajrapadmacakramadhyastha, the standard setup regarding the visualisation of the three syllables.

1128 Candrakīrti gives a basically different explanation of this term (Pradīpo-dyotanāṭīkā ad Guhyasamājatantra 13.8cd, Chakravarti 1984: 124): vajraparyanto vajradhāraikanisṭho nyāsaḥ “The placing that is exactly intent on Vajradhara”.

1129 Note that there is no ādi.

1130 = the samādhīsattva.

1131 This might refer to Maṇḍalavidhi 109 and Ratnākaraśānti’s and Ācārya Alamkāra’s explanations. For the respective quotations, see the introduction to this chapter.

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three syllables and the awareness being’s seed] on top of the manḍalas of wind, water,\textsuperscript{1132} earth, and fire, to then emanate, synchronized with the pronunciation of the respective mantra, in accordance with the order of the enumeration [of the elements] body vajra, speech vajra, awareness being and mind vajra. Others maintain, however, that [the emanation involves one of] the seeds only [and does not include the manḍalas]. [When this threefold emanation is said to be performed] in conjunction with the body, speech, and mind, [it means] from the mantras of body, speech and mind. In an opposing view, however, [the emanation is performed] from the awareness being’s seed only. But\textit{(tu)}, some [people] explain the emanation as [being] of the seeds located [not on three i.e. four different loci, but], on just a single moon disk (ekacandra-
manḍalasthānām eva bījānām).\textsuperscript{1133}

\textbf{Having visualised the body, speech, and mind of the Buddhas,} [one should perform] the sublime worship of the Buddhas, synchronized precisely with their emanation; one also emanates

\textsuperscript{1132} vāraṇa here for water.

\textsuperscript{1133} In \textit{Kusumāñjali} ad \textit{Guhyasamājatantra} 13.8 Ratnākaraśānti states that the \textit{nyāsa} in stanza 8d (Matsunaga 1978: 45) is supposed to be performed on a moon in the awareness being’s heart (P fol. 361a8, D fol. 307b3): \textit{ye shes sens dpa’i thugs kaobile zla ba la rnam par bkod pa ni bkod pa’o || “Setup is the setup on a moon in the heart of the awareness being.”} Commenting on the same stanza, Ratnākaraśānti emphasizes once more that a setup other than in the awareness being’s heart is improper: (D fol. 307b5:) \textit{ye shes kyi dkyil ’khor gyi thugs ka las gzhon mi rung ba’i phyir.} According to Candrakīrti’s description, first, the three syllables are to be visualised individually on a sun, a moon, and a lotus, one upon the other; secondly, these three being taken together transform into a moon, upon which there are the three syllables. The awareness being, however, is not referred to in this description (\textit{Pradīpodūtanāțkā} ad \textit{Guhyasamājatantra} 12.60 also quoted in Wayman 1977: 37): \textit{sūryacandrapadmādikramaṇaśiva uparyupari-
vyaasthāpya tadvapari tryakṣarāṃ vinyasya sarvopagrahaṇena śasānkamaṇḍalam tadvapari punas tryakṣaram [. . .].} To judge from his commentary on \textit{Maṇḍalavidhī} 109ab, Alāmkāra also suggests to place the three syllables and the seed of the awareness-awareness being on a moon disc; the latter, however, could alternatively be located on a sun disc (P fol. 299 b2–5, D fol. 249 b3–5, see also introduction under 3.3.).
[the offering goddesses starting with] Rūpavajrā one by one (pratyekam), to then cause [them] to perform the worshipping (pujānaṁ kārayet) of the [three vajras] starting with body vajra. [Worshipping is performed] by means of the vajra of awareness (jñānavajreṇa), that is to say with awareness devoid of objective support (nirālambanajñānena). Some say [the offering goddesses starting with] Rūpavajrā are to be emanated from the knowledge being [in order to perform worship].

1134 Glossing jñānavajreṇa with nispannakramasamādhayārūḍhena “the [yogin] who has reached the state of mental composure of the nispannakrama stage”, Candrakīrti seems to take the term as a bahavrhi compound (Pradīpodyotanāṭikā ad Guhyasamājatantra 13.10cd, Chakravarti 1984: 124).


uccāryaiḥ vijayadyaś ca jñānākṣitaś ca |
prāgovat saccitrapūjāḥ prāṇād vidyaugham utsrjan || 111
saccittra’ḥ A, ed. Bahulkar, saccitra B.

“Having thus pronounced and filled space with own light rays of [the three vajras starting with] body vajra, he emanates from the prāṇa wind as [described] before a host of vidyā [goddesses] deserving to [carry out] excellent worship of manifold [kind].”

Cf. Tib. (P fol. 88b6–8, D fol. 73b4–5):

del bzhag de sogs te rang ’od ’kis ||
snog brjod snas tshogs mchog mchog ’os ||
srog las rig pa’i tshogs rnams spro ||

Maṇḍalavidhiṭṭā (P fol. 379b3–5, D fol. 83b1–3): “By means of one’s own light rays, the light rays going out from the seed of the awareness being. As [described] before, according to the procedure set forth for the worship of the jñānacakra. Host of vidyās, the [goddesses starting with] Rūpavajrā. They deserve [to carry out] manifold supreme worship because their objects are excellent and thus worthy of being emanated.”

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While pronouncing, the [yogin] should emanate the [respective] vajra synchronized with the pronunciation—one emanates, together with the prāṇa wind, vajras from the [three vajras starting with the] body vajra. In the concluding phase (samāptau) (he causes the vajras to enter) the [process of] retraction—in the concluding phase of the recitation of all [mantras], he causes to enter into (āviśet), he performs (kuryāt)\(^{1136}\) the retraction with the efferent wind (apāna). Hence, it has been said:

Emanating with the sustaining [winds], [the yogin] should pronounce the mantra, that is retracted with restraint (of breath).\(^{1137}\)

**By means of this vajra of repetition:** That very repetition that is being performed without attachment and beyond apprehension is vajra. Or [it is to be understood in the sense of] by means of the stage(s) of vajra repetition.

**He shall become equal to the mind that is the triple vajra**—the yogin shall become equal, have the nature of equality in as much as the three vajras have the nature of mind, in the state of mantra repetition or the state of result (i.e. jāpāvastha actually is

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\(^{1136}\) Note that in the same context, Candrakīrti glosses ādiśeta with kuryāt (Pradīpoddyotanatīkā ad Guhyasamājatantra 13.13ab, Chakravarti 1984: 125): samāptau sphuṣṭakaraṇakṛtyāvasthāne saṃhāraṃ samādhisattvapraveṣam ādiśet kuryāt |  

\(^{1137}\) With this verse, Kṣitigarbha presents a variant of Mandalavidhi 110ab (see fn. 408). As for the term āyāma, cf. Sekoddeśatīkā (Sferra 2006: 68): ārydvādho lalanādiṃśannādiṣu vakyamāṇakramena prāṇāpāna-vāyoḥ saṃkramanam āyāma iti, yama uparame ity asya dhātoḥ | āsamanantād yamanam āyāmaḥ prāṇāpānavāyoḥ madhyānādvāyoḥ praveṣaḥ | “The gathering of the prāṇa wind and the apāna wind on top and at the bottom of the six [subtle] tubes starting with lalanā in the order they are being quoted is [called] restraint; its constituent factors are control and cessation. Controlling by means of appeasement is restraint, the entering of the prāṇa wind and the apāna wind into the central tube.”

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Therefore, the Blessed One said on this very [topic] (atraiva):

vajra repetition is awareness par excellence (mahājñāna), characterized by (-lakṣaṇam) the inseparability of the three kāyas.

The [five aspects of] awareness of the Buddhas are attained through the meditation on the inseparability of the three vajras.

By means of repetition as vajra practice, [the yogin] is blessed by all Buddhas.

In the Vajramaṇḍālaṃkāra, it is likewise said:

The term repetition does not depend on the heart, the throat, or the lip, nor the tongue, the palate or the head; neither inwards nor outwards nor both nor in between, [it depends] solely on the dharma.

---

1138 Kṣitigarbha seems to conceive of jāpāvasthā as phalāvasthā as distinguished from hetvavasthā: by means of the jāpavajra, the yogin anticipates the resultant stage beyond dualistic conception. In his Kudṛṣṭinirghātavākyatippinikā, Advayavajra presents a threefold distinction and definition of avasthā (see AICSB 1988: 197) in terms of hetvavasthā, phalāvasthā and sattvārthakriyāvasthā.

1139 Guhyasamājatantra 13.3cd–4 (Matsunaga 1978: 45):

vajrajāpaṃ mahājñānaṃ trikāyābhedyalakṣaṇam ||
prāpyante buddhajñānāni trivajrābhedyabhāvanaiḥ |
japan vajraprayoṣena sarvabuddhair adhiṣṭyate ||

1140 This verse remains somewhat obscure to me; thus, the translation is admittedly provisional and takes into consideration the Tibetan translation:

snying ga mgrin pa mchu lce min ||
rkan dang spyi bo nyid ma yin ||
nang min phyi dang gnyis par min ||
chos ni ‘ba’zhig kho na la ||

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He explains the meaning of the word jāpa [with the etymological explanation that] recitation (japa) is chatter (jalpana).\textsuperscript{1141} The meaning is: repetition (jāpa) is chatter, [both] inward and outward.\textsuperscript{1142} He says: The entirety of verbal activity is called mantra, precisely any [verbal activity] of those who have a vision of reality (i.e. of the deity). He explains the meaning of mantra: Mantra is explained as mantra [in the etymological sense of the syllabic components], speech that impels reality,\textsuperscript{1143} contingent speech (pratītyābhidhānaṃ), or summoning. Therefore, the Buddha said:

Mantra is taught to be summoning since it [means] addressing [the deities].\textsuperscript{1144}

\textit{bzlas pa'i sgra yang 'byung ma yin ||}

\textsuperscript{1141} Variants of this etymological explanation occur frequently, see e.g. Hevajratantra 1.5.19ab (Snellgrove 1959: ii, 18):

\textit{jalpanaṃ japam ākhyātam ālikālyoḥ prajalpanāḥ ||}

Samvordayatantra 21.19ab:

\textit{jalpanaṃ japam ākhyātam hastakṣepan tu mudrayā |}

See also the respective chapter of the introduction.

\textsuperscript{1142} The somewhat obscure term antarbhirjalpo also occurs in Guṇabhairavatīnāmasādhīagāyatīpāṇī (Sferra 2000: 94).

\textsuperscript{1143} tattvasya saṃcodanam bhāṣanam. See also Uttaratantra 107 (Matsunaga 1978: 121):

\textit{codanaṃ bodhanaṃ proktam kāyavākcittabhāvataḥ.}

A similar definition is presented in Guṇavatī ad Mahāmāyātantra 2.5 (Sandhong and Dwivedi 1992: 26): tattvādyotakam vacanam mantrāḥ, “mantra is speech that illuminates reality”. Occasionally, the “impelling” function (saṃcodana) of the mantra is explained more concretely as the drawing forth of the awareness beings (jñānasattvamāndāla); see Nibandha ad yoginīsāncrāratantra viii,2 (Pandey 1998: 76); saṃcodanaṃ tu manitreṇi | anenaiva mantreṇa jñānacakraṃ saṃcodayet | “Impelling by means of the mantra: By means of this mantra he impels the circle of awareness [deities].” In the Cāryāmelāpaka, codana is counted among the 40 kṣāṇa.

\textsuperscript{1144} An analogous explanation occurs in Uttaratantra 108:

\textit{āmanṭranaṃ sarvavajrāṇāṃ sarvavajrānimaṃtanam |}
Like some great being who is summoned by those who have the power of the words,

in the same manner (tadvad), the Buddhas come instantaneously merely because they have heard [the mantra].

He explains that mantra has the natural quality of bodhicitta in as much as its nature is mental activity (manana) and protecting (trāṇana).\(^{1145}\) Any [cognition] which (yad yad)— in that it is arisen in dependence, it is recognition (manana), perception (nirūpaṇam, glosses mananam) in terms of emptiness (śūnyatayā, glosses pratītyasamutpannatvena, i.e. realising that all phenomena are empty). Thus it has been said:

That which is arisen dependently is not arisen in terms of own being (svabhāvataḥ).\(^{1146}\)

And:

That which is arisen dependently is held to be emptiness.\(^{1147}\)

This is the meaning of the syllable man. The syllable -tra [forms the second part of the word mantra] because it signifies protecting (trāṇana). That by which all sentient beings are protected, that is protecting. The syllable tra [is added] because its meaning is compassion. Therefore, [proceeding] from the tenet (nyāyād) that bodhicitta is known as emptiness and compassion inseparable, mantra in terms of ultimate truth is bodhicitta, on the

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\(^{1145}\) In the context of this definition, manana seems to be conceived of as equivalent of prajñā, while upāya is accounted for by trāṇana.

\(^{1146}\) With some probability, this corrupt passage is meant as a quotation of Yuktiṣṭhākārikā 19. See also Advayavajra’s Paścimāstakātāmudrāvivaraṇa (AICSB 1988: 185) and Rāmapāla’s Sekanirdeśapaṇḍikā (Isaacks & Sferra 2014:). Cf. also MūMaKā vii, 16:

pratītya yad yad bhavati tat tat chāntaṁ svabhāvataḥ |
“Anything that exists dependently is peaceful by nature.”

\(^{1147}\) Cf. Mūlamadhyamakakārikā 24.18ab: yat pratītyasamutpādaḥ…
basis of method (upacārāt), in as much as it (i.e. mantra) alludes to that (i.e. to bodhicitta as emptiness and compassion inseparable) as regards the nature of the syllables (man and tra), or because it is not distinguished in terms of ultimate truth (paramārthatas), or on the basis of the objective support by means of its form. Jāpa in this sense (evambhūtaṃ jāpaṃ) is called neuter jāpa. Therefore, the Blessed One said on precisely this topic (atraiva prastāve):

The reality of the obligation [beings] of the triple vajra is the middle [way] of the vajrins of obligation. Precisely this repetition (jāpa) of all vajras is called neuter repetition.

Therefore, the Blessed One said in precisely this [context]:

The reality of the obligation [beings] of the triple vajra is the middle [way] of the vajrins of obligation. Precisely this repetition of all vajras is known as neuter.\(^{1148}\)

**Obligation of the triple vajra**—the form that takes as object the deity as the inseparability of body, speech, and mind. **Reality**—the reality of this very [form] is wisdom appearing as non-perception (anupalambhākārā prajñā); precisely this [reality] is **middle**—the middle path [in the sense of] the absence of the opposing views of existent and non-existent. **Of the vajrins of obligation**—of the deities of the delusion family; this repetition is of that kind (ittham).\(^{1149}\) Therefore it is said:

\(^{1148}\) The fact that virtually the same śloka is quoted twice in sequence can hardly be explained by scribal error due to the variants in pāda d, although the latter may be classified as trivial. Cf. Guhyasamājatantra 13.23 (Matsunaga 1978: 46):

\[ \text{trivajrasamayāṃ tattvaṃ madhyamaṃ samayavajriṇāṃ |} \]
\[ \text{tad eva sarvavajrāṇāṃ jāpo napuṃsaka ucyate ||} \]

Ācārya Alaṃkāra also quotes a variant of this verse, see introduction under 3.3, particularly fn. 416.

\(^{1149}\) Guhyasamājatantra 13.26 (Matsunaga 1978: 47) likewise relates “the neuter stage” to the deities associated with delusion:

\[ \text{mohasamayasambhūtā vidyārājāno vajriṇāḥ |} \]
Female is desire, aversion is male. Delusion, however, is beyond both.\textsuperscript{1150}

[Having taught] repetition in this sense (\textit{evaṁbhūtam jāpam}) [with regard to the deities of the delusion family], he applies it (\textit{atidiśati}) to the repetition of all Buddhas; that same is [the \textit{jāpa}] of all vajras, or alternatively, of the \textit{vajrin}s of obligation. And \textbf{precisely this} is the \textbf{repetition} (\textit{jāpa}) of all Buddhas (\textit{sarvatathāgatānāṃ}), this is what he says. \textbf{Precisely this} [repetition]—alternatively, [he provides] the context [saying] (\textit{iti sambandhaḥ}) \textbf{precisely this repetition} of all Buddhas (\textit{sarvavajrāṇāṃ jāpa}) who are \textbf{vajrins of obligation} (i.e. who belong to the \textit{mohakula}).\textsuperscript{1151} [According to]
some [scholars], repetition is neuter because the cognitive fabrications (vikalpa) of female and male do not exist (abhāvāt).

With respect to the times of repetition, the Blessed One teaches emanation [to be practised] in another way:

Alternatively, the emanation is to be performed in three [episodes], separately for each [vajra].

With this [method] (atra), at the time when one recites the syllable om, one emanates the body vajra situated on a wind maṇḍala, blessed with the triple vajra [in the sequence] om āḥ om hūṃ. Thereafter, one performs worship by means of emanating [the goddesses] starting with Rūpavajrā, and in conclusion one withdraws [the emanated deity]. Then, one visualises on a water maṇḍala [the sequence of the three syllables for the speech vajra,] om āḥ āḥ hūṃ, when taking up the recitation of the syllable ā, [to then proceed] as before. On an earth [maṇḍala], [one visualises] om āḥ maṃ hūṃ and so forth [or,] according to some (iti kecit), the seed of the awareness being with its own shape (svarūpena, sva referring to the seed). In like manner, [there is a] fire [maṇḍala upon which] one should visualise (draṣṭavyam) as the [respective sequence of the three syllables] for the vajra of mind om āḥ hūṃ

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conjectures that the definition of the second alternative indicated with the words atha vā samayavajrīṇāṁ iti is corrupt; probably parts of the text are missing.

1152 The relevant passage in the Daśatattva suggests that the notion “some [scholars]” (ity eke) refers to Jñānapāda: (P fol. 300a5, D fol. 250a4): bud med dang skye pa’i rnam par rtog pa med bsam ning gi bzlas pa zhes so || de ltar ye shes zhab s kyis gsungs pa ||

1153 Note that in the Daśatattva, this attribution is put the other way round, with passion being male and aversion female (P fol. 300a4, D fol. 250a3): de skad du yang gsungs pa |

'dod chags skyes pa bud med ni ||

zhes sdang gti mug gnyi ga sphaṅgs pa’o zhes so ||

1154 Guhyasamājatantra 13.12ab (Matsunaga 1978: 45).
This is how repetition is to be performed through the above mentioned deity yoga. [So far] the japa fundamental.\textsuperscript{1155}

(iv. The Secret Consecration:)

Now the consecrations will be explained in detail. [The dual form] ‘two consecrations’ refers to both the secret and the prajñā [-jñāna consecration], which are explained because those two are the principal ones. It is precisely (eva) these two that are explained in the form of fundamentals (tattvarūpeṇa), since the other [consecrations]\textsuperscript{1156} are ancillary to them (etadāṅgabhūtatvāt) and since they are external inasmuch as they purify the body.

\textsuperscript{1155} This passage displays the arbitrary use of japa and jāpa.

\textsuperscript{1156} Herewith, Kṣitigarbha refers to the vidyā consecrations and, as the qualification of the aspirant in the following sentence as grhītavidyācāryābhīṣekato mantrī suggests, the ācārya consecration (note that the latter has been added only later, probably by a second hand). See also fn. 421 above.

In the Maṇḍalavidhītikā ad Maṇḍalavidhī 2c–3b (A fol. 6v: udakādyam anujñāntam yo 'bhisikto guros tataḥ || tattvāptau guhyacakre 'smin guhyaprajñābhīṣekatah []), Ratnākaraśānti likewise indicates the purification of the body as function of the vidyā consecrations (such as the water and crown consecration), pointing to alternative classifications of the consecrations: In that consecration is purification, it is also the purification of exterior stains [relating to] the body. Inasmuch as the [practitioner of the] mantra [path] who is possessed of the twelvefold ritual starting with water [consecration], crown [consecration] etc., also purifies stains that [consist in] substantial (dngos por gyur pa: vastubhūta) obscurations, he is in harmony with the doctrine, for this reason (Gen. + phyir) he is consecrated. Further, it (consecration) is of three kinds: the consecration performed by the knowledge goddesses, the consecration to become an officiant, and the supreme consecration. Moreover, the [latter three consecrations] are practised, in due sequence, as five[-fold], one, and two[-fold]. As expressed in this verse: Consecration is conceived of as threefold: That called vase consecration, [consisting of] water, crown, vajra, lord, and secret [consecration], as well as the prajñājñāna [consecration]. Subsequent to the five consecrations termed vidyā [consecrations] (rig), the officiant [consecration], and the supreme [consecration], there are the disciplinary instructions (brtul zhugs), prophecy, authorization, and, as the sixth or alternatively, as the eighth, reassurance”.

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The _mantrin_ of firm belief (śrāddha) who has received the [five] _vidyā_-consecrations and the officiant consecration, solicits an excellent teacher. He makes a [girl] whose youth is fresh according to the categories [of youthfulness] (_bhedena_) starting with twelve years, a girl amply in possession of [qualities] such as having knowledge of the commitments, adorned (_bхиṣitāṃ kṛtvā_) with all ornaments, then lets her take a seat at the teacher’s left [and] pay homage to the guru together with [his] consort by means of diverse forms of worship. The guru is seated on a bed such as a cot that is pleasant to the mind [located] in one direction of a _mandala_ that is either made of coloured sand or made of cloth, at a lonely place [and] endowed with manifold oblations.\(^\text{1157}\) The _mantrin_ who has created this _mandala_ circle and so forth solicits [the guru] by means of [the following verses] for the Secret consecration:\(^\text{1158}\)

The supreme ceremony is accomplished for me through the graciousness of Your Eminence.

Now grant [me] a favour by means of the precious consecration, protector. 1

Just as the Glorious Lord of Great Bliss has revealed that which is called the pure reality (_śuddhatattva_) of the Buddhas, the Protectors, in that same way be gracious to me. 2

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\(^{1157}\) The description is close to that in the _Daśatattva_. (P fol. 297b4–8, D fol. 248a4–7), however, Alamkāra is somewhat more explicit about the offerings etc.

\(^{1158}\) The corresponding passage in the _Daśatattva_ (P fol. 297a4–5, D fol. 247b5–6) gives a couple of details on the nature of the worship and the offerings:

“Then he worships the guru together with the [consort] who dwells at the guru’s left most generously by means of milk and lamps, veneration, incense and garlands of flowers, and having performed the relative worship (bla na yod pa’i mchod pa) by means of exterior requisites; he also performs the offering of reality (tattvapūjā: yang dag par mchod) and places the five deities [dwelling] in his right knee on the ground and joins his palms together.”
Protector, lift me up from the abode of all sufferings, from suffering [as such].

Carry out for [me] who has no protector the compassionate cutting through of suffering in all [its manifestations].

Apart from your lotus feet, Lord, there is no other refuge for me.

Therefore be gracious to me, unsurpassable Buddha, hero of the world, Great Beatitude.

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1159 *Guhyasiddhi* 5.24ab reads *nilayāt sarvaduḥḥānāṃ duḥkhād uddhara māṃ prabho* | Kṣitigarbha might have created his variant *metri causa*.

1160 Apart from slight deviations, verses 1–4 match literally *Guhyasiddhi* 5.22–25 (Upādhyaya 1987: 36). The soliciting verses comply almost *verbatim* with Alaṃkāra’s *Daśatattva* (P fol. 297a6–b1, D fols. 247b6–248a1) as well with those in Vaidyapāda’s treatise (P fol. 538a4–6, D fol. 210a6–b1):

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kun mkhyen ye shes phung po can ||
srid pa’i ’khor lo rnams spyod pa’ ||
de ring bshad pa’i rin chen gyis ||
gtso bos bdag la sku drin stsol [D, tsol P] ||
khypod zhabs pa dma spangs nas ni ||
rie gcig bdag la skyabs ma mchis ||
’gro ba dad pa’i thub chen pos ||
de bas blo mchog mnyes par [D, pa P] mdzod ||
sdag bsgal kun gyi rgyur ’gyur ba ||
rie btsun gyis ni grol bar mdzod ||
sdag bsgal thams cad grol bar mdzod ||
mgon med rnams la thugs rjes dgongs ||
zhes gsol ba gdab bo ||
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Note that the order of the verses is different and verse 2 has no parallel. Minor variants of verse 4 also occur in *Caryāmelāpaka* 7 (Wedemeyer 2007: 440) as well as Paṅcakrama 3.8 (Mimaki and Tomabechi 1994: 32). Cf. also *Guhyasamājatantra* 16.58–61b (Matsumaga 1978: 91):

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tatredaṃ sarvābhīṣekamahāvajraprārthanāvidhirahasyam |
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The venerable guru, an ocean of good qualities, listens to this supreme divine solicitation ceremony, and generates compassion for the student. 5

With a pleased expression, loving and joyfully, he proclaims the divine pledge, the distinguished supreme secret:1161 6

[Listen,] son, you shall kill living beings, and you shall speak untruthful words.

You shall take what is not given, and [have] sexual intercourse with others’ wives.1162 7

*bodhivajreṇa buddhānāṃ yathā datto mahāmahaḥ |
māmāpi trāṇanarthaḥya khavajrādyam dadāhi me || 58
abhiṣekam tadā tasya dadyāt prahṛṣacetasaḥ |
devatāmbayogena hṛdaye ‘dhipati nyāset || 59
mantrākṣarapadom dattvā samayam ca vidhānataḥ |
darsāyen maṇḍalam tasya vajrāsya dhīmataḥ || 60
samayam śrāvayed guhyam sarvabuddhair udāhṛtam |

1161 A literal parallel to verses 5 and 6 as well as the equivalent passage in Alañkāra’s Daśatattva (P fol. 297b1–2, D fol. 248a1–2) can be found in Caryāmelāpaka 7 (Wedemeyer 2007: 441), however, pāda 6d qualifying the pledge (samvara: dam tshig) is different in our text. In the Daśatattva—and likewise in the Caryāmelāpaka—we have a reference to the occurrence of the vow in the Guhyasamājatantra: “the supreme vow [stated] in the Yogatantra”. The Tibetan translation of these verses in the Daśatattva display a striking word-for-word correspondence with the Tibetan of the Caryāmelāpaka. A variant to verse 5 occurs in Pañcakrama 3.9 (Mimaki and Tomabechi 1994: 32). Note that Tibetan translation of the Daśatattva seems to render svānukampaḥ (rang gi brtse ba) instead of sānukampaḥ. This passage matches closely the corresponding passage in Vaidyapāda’s explanation of the secret consecration, however, in contrast to our texts, he does not give the formula of the vow (P fol. 538a7, D fol. 210b1): nas bla ma dpal ldan pas [yon tan gyis tshos snying rje slob ma la bskyed nas zhal gdams par byas nas rab tu dga’ nas snga ma lta bu’i sdom pa bstan par bya |

1162 sevanaṃ parayoṣītām. This pāda lacks a verb respectively a gerund.
Good man, you must protect the highest pledge of the [above] commitments.\textsuperscript{1163,1164} In accordance with the precepts for purification (i.e. the bringing to awareness of the purity correlates) and so forth (śodhanādvividhānātah), you shall constantly enjoy feces, urine, flesh, menstrual blood and the fifth that arises as bodhicitta\textsuperscript{1165} (= semen)\textsuperscript{1166} 8

\textsuperscript{1163} The ms. reads samvittasaṃvara which is somewhat odd (applied). In view of the fact that verse 8 complies almost literally with the respective passage in the Daśatattva (P fol. 297b3, D fol. 248a3), the term appears to be a synonym of samayasaṃvara (dam tshig zod pa). Moreover, the syllables va and ca are easily confused, thus I conjecture samcittasaṃvaram which has been emended metri causa to samcitsaṃvaram. Thus, I understand the expression as dvandva with samcit as root noun (MW, s.v. samcit: observe together, survey, notice; to agree together, be unanimous).

\textsuperscript{1164} These verses seem to originate from Padmavajra’s Guhyasiddhi (Upādhyāya 1987: 36).

\textsuperscript{1165} For an examination of the occurrence of “psycho-physiological bodhicitta in yogic practices”, see Wangchuk 2007: 223ff.

\textsuperscript{1166} Cf. Guhyasamājatantra 16.24cd (Matsunaga 1978: 88):

\begin{verbatim}
viṁmūtramānsatailam ca pañcamāṃ cittasambhavam
\end{verbatim}

Apart from minor variants affecting the wording, verses 7–9 match Tib. (P fol. 297b2–4; D fol. 248a2–4). Our texts provide an extended version of the so-called unmattavrata, cf. Guhyasamājatantra 16.61–62 (Matsunaga 1978: 91):

\begin{verbatim}
samayam śrāvayed guhyam sarvabuddhair udāhṛtam |
prāñinaś ca tvayā ghātīya vaktavyaṃ ca mṛṣā vacaḥ |
adattam ca tvayā grāhyam sevanaṃ yośiīm api ||
anena vajramārgena vajrasattvān pracadayet |
eso hi sarvabuddhāḥ samayah paramaśāsvatāḥ ||
\end{verbatim}

A variant of this vow, likewise including the request to enjoy the “five nectars”, is to be found in the Maṇḍalavidhi (A fol. 15b4–5, B fol. 21b1–2, ed. Bahulkar 41.4–7):

\begin{verbatim}
samayam rakṣayed bhartuh saṃvaram pālayat sadā |
pañcamāṃsāṃrṭam bhaksyaṃ rakṣo ‘nyāḥ samayo ‘py atah ||
\end{verbatim}

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[as well as the] lamps [consisting of meats conceived of as impure] like that of cows and horses.

This commitment is a great marvel.\textsuperscript{1167} 9

Thereafter the master [in the form of the presiding deity], stationed amid the circle of all deities inserts the five nectars into the lotus of his consort.\textsuperscript{1168} Applying the yoga in which wisdom and method are inseparable, he consecrates the praśād who resembles him [and] who is conversant with yoga. From the gnosis being in his heart, he emanates manifold rays, places all sentient beings in the innate joy that is beatitude par excellence. Precisely by means of

\begin{verse}
ratnaghnaghātatasarvastīparasvādānāṃ vān mṛṣāḥ
etad dhi vidhivat rakṣyaṃ yogatantre ca yat smṛtam || 367
\end{verse}

\textsuperscript{5}māṁsāṁṛtāṃ\ A p.c., \textsuperscript{5}māṁsāṁṛtāṃ a.c., \textsuperscript{5}māṁsāṁṛtāṃ ed. Bahulkar (indicating as alternative māṁsāṁṛtām), \textsuperscript{5}māṁsāṁṛta B, rakṣo 'nyah\ A, ed. Bahulkar (indicating as alternative rakṣyo 'nyah), rakṣānyah B.

For variants Guhyasamāja-related texts, see e.g. Guhyasamāja Maṇḍalopāyika 7 (Tanaka 2003: 212). Some verses later (Guhyasamāja Maṇḍalopāyika 13, Tanaka 2003: 213), Nāgabodhi provides a noteworthy explanation that presumably refers back to the unnattavṛata:

\begin{verse}
nāsti kiñcid akarttavyaṃ prajñopāyena cetasāḥ
nirvikalpaḥ sadā bhūtvā bhuṣaṇa tvaṃ kāmapañcakam ||
\end{verse}

“With a mental [attitude determined by] wisdom and means, there is nothing that must not be done.

Cultivate constantly the [state that is] absence of conceptual imagination,

to then enjoy the five [manifestations of] pleasure.”

Cf. Guhyasamājaṇatantra 17.12ab (Matsunaga 1978: 97):

\begin{verse}
kalavaṃśčittavajrāṇaṃ samaya’yaṃ mahādbhutaṃ ||
\end{verse}

See also Hevajratantra 2.3.29:

\begin{verse}
prāṇinaś ca tvayā ghātyā vaktvayaṃ ca mṛṣāvacaḥ
adattaḥ ca tvayā grāhyāṃ sevanaṃ parayoṣitaḥ ||
\end{verse}

\textsuperscript{1168} Cf. Daśatattva (P fol. 297b4–5, D fol. 248a4–5).\]
this (tenaiva) or through the sound [arising] from [sexual] union, he draws forth all the Buddhas, makes them enter through his mouth, and causes them to melt by means of the passion of ultimate great bliss. He marks the [four] kinds of joy, [each] at its respective place, and stabilises the innate [joy]. According to his capacity, he restrains [ejaculation] by means of the wind [generated through] the syllable phat etc. Having visualised the student as Vairocana or [appearing as] his cherished deity, and bestowed the empowerments of the body, the eye etc., he should then drop his citta (i.e. semen), that descended down the vajra way—whether or not placed in the lotus of his [consort visualised as a] goddess—with ringfinger and thumb into the mouth of the disciple. Some say that [he drops the semen into the student's mouth] precisely by means of squeezing the vajra with these two [fingers]. Then the student, also entitled to the deity yoga, should swallow it with the words “oh, bliss”, developing the conviction that (adhimucya) “this is the sublime nectar which destroys the entire darkness of unknowing”. Some say that thereafter it (i.e. the semen) should be given [to him] by the prajñā, too.

This is the most sophisticated stage of consecration of all vajras.

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1169 The corresponding passage in the Daśatattva (P fol. 297b4–8, D fol. 248a4–7) is roughly analogous, however, Alamkāra refers to the supreme joy (mchog tu dga’ ba: paramānanda) only.

1170 Alamkāra explains that the melted deities arise “during the state of supreme bliss” from the vajra path, and that the bodhicitta has to be taken with thumb and ringfinger (P fols. 297b8–298a2, D fol. 248a7–b1). See also Maṇḍalavidhi 360 (see introduction 3.4.2., fn. 443).

1171 Alamkāra explicitly mentions that the student is endowed with the yoga of Vairocana (Tib. P 298a1–2, D 248a7–b1).

1172 This may refer to Vaidyapāda who states in his commentary on Maṇḍalavidhi 360 that, “in accordance with the teacher’s instructions”, the bodhicitta should be given distinctly by the consort, too (P fols. 538b8–539a1, D fol. 211a1): slob ma’i kha ru dbab par bya | zhes pa bla mas bstan pa ltar shes rab kyi bye brag gis dbab par bya’o ||
All vajras and advances in the foremost activity succeed.\footnote{173}{10} So far the secret consecration.

\textit{(v. The prajñājñāna Consecration:)}

Then, for the sake of worship, the guru takes with his mouth the \textit{bodhicitta} with menstrual flower at the consort's lotus, while he causes the consort to take with her mouth the \textit{bodhicitta} located at the \textit{vajra}.\footnote{174}{Then he causes the student to solicit him for [further consecration]. 11} Then he causes the student to solicit him for [further consecration].

Then the guru, consecrated as before, holds the hands of [both student and consort] on top of each other (\textit{adhvaṛdhvaṃ karau}) and consigns the \textit{prajñā}, this [same girl who functioned as the

\begin{footnotesize}
\footnote{173}{Cf. \textit{Uttaratantra} 117 (Matsunaga 1978: 121). While \textit{pāda} \textit{c} in our text presents the variant \textit{sarvavajrāṇi}, Tib. (P fol. 298a2, D 248b1–2) follows the reading of the scriptural verse \textit{sarvamantrāṇi} (\textit{sngags ’di thams cad}).}

\footnote{174}{The corresponding verses in \textit{Aḷaṁkāra’s Daśatattva} seem to match verbatim, supplemented by instructions for an offering to the deities (P 298a3–4, D 248b1–2):

\begin{quote}
[The officiant] should fill [the \textit{bodhicitta}] into a human skull [and] offer it to the deities together with faeces, urine and flesh. Cf. also \textit{Uttaratantra} 114 (Matsunaga 1978: 121):

\begin{center}
\textit{mantryogyāṃ viśālāṣaṃ sapuspaṃ śukrasambhavāṃ |}
\textit{guhyaguhyaḥbhisekaṃ tu dadyāc chisyasya mantriṇaḥ ||}
\end{center}
\end{quote}

A rather cryptic reference to this stage of the secret consecration is to be found in \textit{Guhyasamājatantra} 16.35–36 (Matsunaga 1978: 88):

\begin{center}
\textit{śukraṃ vā atha vā viṣṭhāṃ abhimantrya vidhānataḥ |}
\textit{bhaṣayed vajrayogena evaṃ siddhir na durlabhā ||}
\textit{kṛtvā vajramahāguhyam raḥasyam sarvavajriṇām |}
\textit{strīrūpamantracakreṇa sthitāḥ sattvārthacaryayā ||}
\end{center}
guru’s consort during the secret consecration] or another girl to him (the student).\textsuperscript{1175}12

\textsuperscript{1175} In our text—and likewise in the \textit{Daśatattva}—it is obviously left to the officiant’s preference whether the same girl that functioned as consort in the secret consecration (\textit{guhyābhiṣeka}) is also involved in the \textit{prajñājñāna} consecration (\textit{prajñājñānābhiṣeka}), or else another suitable female candidate comes into play for the latter. In the \textit{Daśatattva} (P fol. 298a4, D fol. 248b2), Alaṃkāra specifies a number of desired properties for the consort that match precisely the qualities indicated in Uttaratantra 118: outstanding faith (\textit{shin tu dad pa: atiśraddhā}), attractive appearance (\textit{gzugs bzang ba: surūpā}), pleasant to the \textit{sādhaka} (\textit{sgrub pa po la dga’ ba: sādhaka priyā}), the being conversant in yoga as primary concern (\textit{sbyor ba gcig pa’i bya ba la goms pa: ekayogakriyābhyastā}) and aware of the obligation (\textit{samayi}).

At this point, our texts are in line with the relevant sections in Abhayākara-gupta’s \textit{Vajrāvalī} and Darpanācārya’s \textit{Kriyāsaṃgraha} (cf. Isaacson 2010: 262, fn. 2). At the outset of the explanation of the \textit{prajñājñāna} consecration in his \textit{Maṇḍalopāyikā}, Padmaśrimitra likewise indicates this alternative of proceeding with one and the same seal (\textit{ekamudrā}) or with a different seal (\textit{bhinnamudrā}) endowed with such characteristics, in order to experience the same taste (\textit{samarasaṃśīṣṭya}) conceived of as an introduction into the \textit{dharmakāya} that is subject to individual experience (\textit{Maṇḍalopāyikā} fol. 11b11–12): \textit{ekamudrāmata tayaiva bhinnamudrāmata tādrālaksanopetayānyāya kāritavya ca | tatraiva samarasaṃ śisyagocaram pratyātmavedyadharmakāyapratipādanāya. “According to the position of a single seal, it is precisely her (i.e. the girl who functioned as the guru’s consort during the \textit{guhyābhiṣeka}) who should be caused [to consecrate the student], according to the position of a separate consort, it is another [girl] endowed with such characteristics, and the [blissful experience] that has the same flavour (\textit{samarasaṃ}, bhv.), has to be made available to the student (\textit{śisyagocaram}) precisely in her in order to make [him] know the \textit{dharmakāya} that is subject to individual experience (\textit{pratyātmavedya}).” The second part of the phrase starting with \textit{kāritavyaṃ} recurs twice in the \textit{Hevajratantra} (\textit{Hevajratantra} 1.10.8ab and 2.3.15b). For the function of the \textit{prajñājñānābhiṣeka} to enable the student to get “a glimpse of this transcendent target” that is the \textit{dharmakāya}, see Isaacson (2010: 267–8). Professor Isaacson draw my attention to the fact that, occasionally, the \textit{Hevajratantra} is claimed as scriptural support for the \textit{ekamudrāmata} (personal communication February 2012). As Harunaga Isaacson observed with regard to \textit{Guhyasiddhi} 9.13–14 (Isaacson 2006: HO 7, 3–4), the texts occasionally even claim that the student is expected to offer his own consort to the guru.
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This is your dhāraṇī, determined (prakalpitā) by the Buddhas, to be loved (ramyā) and honoured (sevyā).\textsuperscript{1176}

Following the method of the order of the circle (cakrakramaprayoṣṇa), taste excellent bliss. \textsuperscript{13}\textsuperscript{1177}

In sexual union with the consort, the fortunate one should perceive reality, in accordance with the words (iti):

[Sitting] in the vajra position, he should observe the citta located in the jewel (manyantargatam).\textsuperscript{1178} 14

Thereupon the beautiful [consort] also proclaims the [vidyā] pledge to him:

Vajrin, do you tolerate enjoying feces, urine and the other [three impure substances,] menstrual blood, semen and flesh, and also, above all, doing homage to women (strīṃ m bhaktis), kissing the lotus of the vagina (bhagapadma); vajrin, call this the great bliss. \textsuperscript{15}\textsuperscript{1179}

\textsuperscript{1176} The second pāda of this formula is found in a different context in Advayavajra’s ādisvarasvabhāvā sā dhīti

\textsuperscript{1177} Verse 13–14 also occur in Maṇḍalopāyika (fol. 11b12–13), with prakāśitā instead of prakalpitā, cf. also fn. 1191 below).

\textsuperscript{1178} Verses 14 and 15 literally match Maṇḍalavidhi (A fol. 15b3, B fol. 21a5–6, ed. Bahulkar 40.17–20):

\begin{quote}
prajñāsamparkataḥ śrīmān tattvam samupalakṣayet |
iyam te dhāraṇi ramyā sevyā buddhaiḥ prakalpitā | 362

cakrakramaprayoṣṇa samāsvādaya satsukham |
vajraparyāṅkataś cittaṃ manyantargatam ikṣayant || 363
\end{quote}

śrīmān] A, ed. Bahulkar, śrīmāṇs B.

cittaṃ] A, ed. Bahulkar, citta B.

For the parallel in the Dvitiyakrama see Dalton 2019: 257, fn. 44.

\textsuperscript{1179} Close variants of the consort’s elucidation of the vidyā vow occur, e.g., in Padmaśrīmitra’s Maṇḍalopāyika (fol. 12a1–2), and Vāgīśvarakīrti’s Abhisekavidhi (fol. 5r3–4). The latter text has vatsa instead of vajrin and yathāsukham instead of mahāsukham.
To this the vajrin, [generating himself as] the Blessed One, replied laughingly as follows:

Goddess, how could I fail to tolerate tasting semen, blood, etc.? 

Devotion to women is always to be practised, the kissing of the bhaga especially.\(^{1180}\) \(^{1181}\)

[The consort] whose vulva is uncovered\(^{1182}\) shows her lotus in reality (\textit{tattvena}):

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\(^{1180}\) My translation of these two \textit{pādas} relates kāryā also to \textit{cumbanam}, though is not congruent with the accusative form:

\[\text{kāryā bhaktil sadā striṇām cumbanam bhagam eva ca \| \|17}\]

\(^{1181}\) While the ceremonial dialogue is missing in Tib., there is a parallel of the student’s reply in another work attributed to an author named Alamkāra, the \textit{Mahāmāyāśādhanamāṇḍalavidhi} (D fol. 286b2–3):

\[
\begin{align*}
\text{lha mo ci phyir bdag mi spro \|} \\
\text{‘khu khrag la sogs bza’ ba dang \|} \\
\text{bud med rnams la rtag gus shing \|} \\
\text{bha gi i pad mar ’o bgyid do \|}
\end{align*}
\]

Again, variants occur in the \textit{Maṇḍalopāyika} and the \textit{Abhiṣekavidhi} (fol. 5r4), where only the first half-stanza is slightly different: \textit{kim notsahe devi viśūkradhibhakṣaṇam}. Vaidyapāda’s commentary on \textit{Maṇḍalavidhi} 362 (P fol. 539a5–6, D fol. 211a5) also provides a parallel that matches almost verbatim. Note that the Tibetan translation stresses the formulaic nature of the student’s response inasmuch as it maintains the Sanskrit wording without Tibetan translation just as in the case of a mantra:

\[
\begin{align*}
\text{des bzhad gad dang bcas par smras pa \|} \\
\text{krinytsa pi not a he de ba sha kam ka dhi ba kshi nam \|} \\
\text{kar dze bha ga hi sa ti hri nam tsum ba nam bha ga mo ba tsa zhes lan \textit{g dag par bya’o} \|}
\end{align*}
\]

\(^{1182}\) \textit{nirambaravarāṇī}: Isaacson (2006a: 7/5) notes that varāṇa is “a not uncommon synonym for \textit{padma}, also sometimes used in \textit{kāmaśāstra}.” The expression \textit{nirambaravarāṇī} also occurs in \textit{Hevajrasekaprakriyā} (Finot 1934: 30) in a line that, as Isaacson (2006a: 7/5) observed, might have been drawn from an \textit{anusūbh} (while being embedded in a prose sentence): \textit{nirambaravarāṇīgaiva savilāsā nīvesayet}. 

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aho, this lotus of mine is endowed with all pleasures.
I abide in the presence of him who cherishes [me] in this manner. 17
This is the pure dharmadhātu, liberating the realm of sentient beings,
the king who is himself great bliss, dwelling in all phenomena. 18
Precisely there in the space (ākāśa) in the center of the vagina¹¹⁸³ that is ornamented with the five [internal] winds (pañcavyoma),
[and] with the pericarp and the filament [of a lotus] endowed with eight petals,¹¹⁸⁴
the eternal nectar is flowing in drops incessantly. 19
She gives him the command:
Enjoy, release, hoḥ.¹¹⁸⁵

¹¹⁸³ For the use of the term ākāśa (mkha’) to denote the female (and respectively male) genitals, cf. Vaidyapāda (P fol. 539b7, D fol. 211b3–4): dbang bskur ba rin po che bzhī <pa>[om. D] bla ma’i man ngag [D, man ngan P] gis mkha’’gnyis kyi sbyor ba’i bshad pa sbyin par bya ste | For the translation of this passage, see introduction under 3.4.1.

¹¹⁸⁴ The Rahasayadīpikā adVasantatilaka 1.1 (Samdhong and Dwivedi 1990: 4) presents a verbatim parallel of these verses:

bhagamadhye yadākāśam pañcavyomair alaṅkṛtam |
karṇikākesarair yuktam dalāṣṭakavibhūṣitam  ||

The term pañcavyoma, “the five [internal] winds”, occurs twice in the Čandamahāroṣaṇatantra, vyomapānca is known as technical term in Śaiva sources.

¹¹⁸⁵ Maṇḍalavidhi 241 (A fol. 12a6, B fol. 14b1–2, ed. Bahulkar 27.1–2) reads mañjuravo rājā instead of mahāsukho rājā:

dharmadhātur ayaṃ śuddhaḥ sauttvadhātupramocakah |
svayām mañjuravo rājā sarvatathāgatālayah  ||

Unlike the student’s part, the verses recited by the consort are translated in the Tibetan of Vaidypāda’s Maṇḍalopāyikāṭīkā (P fol. 539a7–b1, D fol. 211a5–6):

\[
\begin{array}{l}
e \text{ma bdag gi pa dma } \text{‘di} ] \\
bde ba thams cad dang ldan pa’i ] \\
gang gi cho ga bzhin [em., sbyin D, P] byed na ] \\
de yi mdun na rtag par gnas ] \\
don byed pa dma dam pa’ \text{‘di} ] \\
sangs rgyas rnams kyi sbur ba’i gnas ] \\
bde chen rgyal ba’i rang ‘byung ni [D, ‘di P] ] \\
de nang rtag tu bzhugs pa yin ] \\
bha ga mo kṣa ho ra ti ] \\
\end{array}
\]

Catherine Dalton already figured out the parallel verses in the Dvitiyakrama that, to follow Dalton’s argumentation, constitutes the earliest textual source for initiatory dialogue (Dalton 2019: 257, fn. 44). The variant presented in the Abhiṣekavidhi (fol. 5r5–6)is identical with that occurring in Vajrāvalī 36.2 (Mori 2009: ii,445, Sakurai P 467; I follow the quotation in Isaacs 2006/7: 6):

\[
\begin{array}{l}
aho madiyam padmaṃ sarvasukhasamanvitaṃ \\
yah sevati vidhānena tasyāham agrataḥ sthitā \\
kuru padme yathā kāryaṃ sambuddhārādhanādikam \\
svayaṃmahāsukho rājā atraiva hi sadā sthitāḥ \\
bhaja mokṣaḥ hoḥ \\
\end{array}
\]

The version of this formula presented in Maṇḍalopāyika agrees with the Vajrāvalī variant, apart from pāda d in the second verse (12a2):

\[
\begin{array}{l}
kuru padme yathā kāryaṃ sambuddhārādhanādikam \\
svayaṃ mahāsukho rājā atraiva samavasthitah \\
\end{array}
\]

A variant of verse 20 is to be found in Maṇḍalavidhi 242 (A fol. 12a6, B fol. 14 b1–2, ed. Bahulkar 27.1–2):

\[
\begin{array}{l}
dharmadhātur ayaṃ śuddhaḥ sattvadhātupramocakah \\
svayaṃ mañjuravo rājā sarvatathāgatālayaḥ \\
\end{array}
\]
And thereafter [the student], in non-dual union with the prajnâ, marks correctly [the four blisses] according to the explanation of the guru. He should slightly stimulate with the finger the Vajradhâtvîśvarī Nâḍî, [to then stimulate it even] more with the tongue [formed to] a stick. 20

This vein that preferably leads to sexual pleasure becomes manifest.1186 21

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1186 The verses on the stimulation of the vajradhâtvîśvarī nâḍî apparently follow the respective passage in Saroruha’s Padminī (D 164b3–4). As pointed to in the introduction, the colophon of the Tibetan translation of this commentary on the Hevajratantra, mentions Kṣitigarbha as supervisor of the translation:

rdo rje dbyings kyi dbang phyug rtsa ||
g.yon du yang dag sbyar bar bya ||
sor mo yis ni cung zad bskul ||
phyir yang lec yi thur mas so ||
rtsa yi kha ni bya gyur nas ||
mchog tu shin tu dga’ ba ’byung ||

In the Abhiṣekavidhi, we also find a reference to the vajradhâtvîśvarī nâḍî (fol. 5r7): … vajradhâtvîśvarî nāḍîṃ purâpadesabalād (em., vajradhâtvîśvarī nāḍîṃ purâpadesabalād ms.) upalabhya. “Having perceived the vajradhâtvîśvarī nâḍî in virtue of the instructions of the guru”. Explaining the prajñâjñâna consecration in his commentary on the Manḍalavidhi, Vaidyapāda also mentions the vajradhâtvîśvarī vein: om sarvatathâgata anurâgavajrasvabhâva òtmanâo ’ham zhес brjod nas rdo rje dbyings kyi dbang phyug ma dang ldan par mthong nas rang gi snying ga nas gti mug dga’ ma la sogs pa spros nas slob ma’i snying gar gzhug par bya’o ||
The guru, seated on a comfortable seat, separated by a curtain or the like, sees [the student] who has made manifest the dhātviśvarī nāḍī, endowed with the circle [of deities belonging to the maṇḍala of his] cherished deity. He consecrates the son (i.e. the student), impelled by light rays from the seed syllables, together with the Buddhas attracted by light from the [guru’s] heart, through the goddesses starting with Rūpavajrā having excellent pots filled with knowledge water, by means of waters that are the nectar of vajra and lotus. Then he enters into (praveśayet) reality.\textsuperscript{1187} 23

Abhayākaragupta provides some interesting details regarding the visualisation during the stimulation of the nāḍī respectively the blessing of the lotus and the vajra in the Vajrāvalī (Mori 2009: ii, 448-9), Sakurai p. 467; I follow the quotation in Isaacson HO 2006/7: 6): so ‘pi svayaṃ devatāmūrtik prajñāṃ devirūpāṃ nispādyā hriḥhāṃbhyaṃ jantakamalakulisayoh kiṃjalkamani āḥhomjanitau vajravaktre pūtaphatkāram vibhāvya vāmāvāmāṅgagatām nāḍīm agrastharaktariḥkārayā tarjanyā jihvayā ca śīkārapārvakaṃ samcālya om śī 3 ha 3 svāhā iti om sarvatathāgatāmrāganavajraśvabhāvātmakāṃ ‘ham iti ca mantram āvartayan gurūpadeśāt pratītānandabhedaḥ svahṛdījākayaśrīrāgasatathāgaṭādhyadhṛṣṭitaśarīro gurunā ca praveśṭāparimitavairocanalocanādyekarasībhūto ratim ārabhet. “The [student] should generate himself in the form of the deity, and the prajñā in the form of the goddess. He should then visualise, born from [the syllables ā and hom.] the jewel (maṇi, the tip of the penis) of the thunderbolt (kuliśa) and the blossom (kiṃjalka, the clitoris) of the padma. On the mouth (i.e. the opening) of the vajra, he visualises a yellow syllable phat, to then stimulate [using] the forefinger and the tongue the subtle vein (nāḍī) located on the left side inside the [lady’s] body (vāmāvāmāṅgagatām), while making the sound śīt. The [student], being aware of the distinction of the blisses (pratītānandabhedaḥ), with his body blessed by the [deities] starting with the Buddhas drawn forth by light rays from the seed syllable in his heart, and possessed of the immeasurable one taste that is the [deities in union] starting with Vairocana and Locanā who have been introduced by the guru, should then enter into sexual union (ratim ārabhet) according to the guru’s instruction, reciting the mantras om śīḥ śīḥ śīḥ ha ha ha svāhā and om I have nature of the own being of sexual pleasure of all Buddhas.”

\textsuperscript{1187} I am grateful to Iain Sinclair for proposing his conjecture tattvāṃ prakāśayet for pāda d (e-mail communication 2012 and September 2018). As a compromise between Sinclair’s highly plausible conjecture, the corresponding half stanza Maṇḍalavidhi 364cd and the readable syllables in the ms.,
Then, according to the instructions of the guru, the student emits beings at will, marks the bodhicitta to then discharge it, takes it himself from the padma using his tongue [and] swallows it. According to some people, he should give it to the consort, too, mouth to mouth. After that, from the soliciting by means of respective excellent worship and gifts, the guru, having placed the hands of both of them who are sitting on their hams like before in his left hand and his right [hand] on his head (of the student) grants the vidyā vow:

From now on (adyārabhya), I have duly entrusted this girl to the sādhaka for the realisation (sādhanāya) of the great awakening (mahābodher).

The Buddhas shall witness [this ceremony].

the conjectural emendation tatvam pradeśayet has also been taken into account. However, in view of the lack of parallels to the latter alternative and the parallellity of the conjectured reading with the respective prose passage in the Tibetan translation (P fol. 298 b3, D fol. 248b6: ye shes kyi bdud rtsi'i rnam par red nas slob ma'i lus la zhugs pa), I tend to keep the conjecture tatra praveśayet. The particular relevance of Dīpaṃkarabhadra’s verse in terms of the postulation of a fourth consecration has been discussed by Harunaga Isaacson (Isaacson (2010: 276, fn. 42). 1188

1188 This taking of the bodhicitta from the vagina of the consort with the mouth is also prescribed in Hevajratantra 2.4.39:

na kareṇa tato grhyet śuktikayā na śāṅkhakaiḥ |
amītaṃ jihvāyā grāhyam edhanāya balasya vai ||

“The [student] should not take the nectar from there (i.e. the consort’s lotus) with the hand, nor by means of a mother-of-pearl or conch-shells, it is to be taken with the tongue in order to promote his power.”

1189 Verses 27 and 28ab also occur in the Daśatattva. Verses 28cd–30 are quoted literally from Uttaratantra 125cd–127 (Matsunaga1978: 122), the passage indicated by Alamkāra as reference for the fourth consecration. Catherine Dalton procedes from the assumption that the pertinent passage in the Dvitiyakrama has to be regarded as earliest source for the verses known as vidyāvrata (see Dalton 2019: 257).
This is your dhāraṇī, selected (prakalpitā)\textsuperscript{1190} by the Buddhas, to be loved and honoured.

Buddhahood cannot be [attained] by any other means, and this triple world is pure. 25\textsuperscript{1191}

All dharmas are non-dual, [while] they are characterized by their appearance as dual.

Therefore, in saṃsāra, you should not get separated from her (the dhāraṇī) owing to future inopportune behaviour (bhavatānayā). 26

This is the supreme wisdom vow (vidyāvrata) of all Buddhas. The fool who transgresses [this vow] will not [attain] supreme accomplishment. 27\textsuperscript{1192}

\textsuperscript{1190} Note that Maṇḍalopāyika (fol. 11b13) reads buddhaiḥ prakāśitā, “revealed by the Buddhas”. Cf. fn. below.

\textsuperscript{1191} The initial two pādas of verse 28 also occur in verse 13ab. In the Abhiṣekavidhi, precisely this verse is recited by the guru prior to the ceremonial dialogue between the sādhaka and the consort (see above fn. 1177).

\textsuperscript{1192} Professor Isaacson drew my attention to the fact that this procedure, with ritual features such as the guru’s joining the hands of the sādhaka and the consort (note that pāṇigrahaṇa is a common term for marriage), resembles a marriage ceremony witnessed by the Buddhas. The Buddhas’ acting as witnesses is explicitly mentioned in the section on the vidyāvrata-dānavidhi, Vajrāvalī 38 (Mori 2009: ii, 448–9): tadanantaraṃ tasyāḥ prajñāyāḥ pāṇiṃ śiyapāṇau dattāv ṭaddvayaṃ svavāmakareṇa dhṛtvā savajrasavyakaram śisyāśirasi dattā—

sākṣīno yūyam atra samarpiteyam asmai mayā ||

iti tathāgatāṃ sākṣīkṛtya |

nānyopāyena buddhatvaṃ śuddhaṃ cedam jagatrayam |

tasmād viyogam ānayā mā kārṣi tvam kādācana ||

idaṃ tat sarvbuddhānāṃ vidyāvratam anuttaram |

atikrāmati yo mūḍhaḥ siddhis tasya na cottamā ||

iti vadan vidyāvratam dādyāt. Padmaśrīmitra’s description of the installation of the Buddhas as witnesses for the bestowal of the Vidyāvrata agrees on the
whole with Abhayākara’s presentation of this ceremony: Again, the officiant places the consort’s hands (in the Vajrāvalī, it seems to be only one hand) in the hand of the student, and touches the latter’s head with his vajra while reciting the pledge (Māndalopāyika fol. 11b12–13):

*bodhivajreṇa buddhānāṃ ityādīgāthayā adhyeṣṭīvatāte śisyāyātāḥ [em., "atas? ms.] pāṇi tasyāḥ pāṇin pratiṣṭhāpya sākṣikṛtyā tathāgatān [em., bhavāgatān] mūrdhni vajraṃ samāropya ucyate guravajriṇaś—

*iyam te dhāraṇī ramāyā sevya buddhāhā prakāśita śiṣyāyātāḥ ītyādīgāthayā adhyeṣṭīvatāte śisyāyātāḥ [em., "atas? ms.] pāṇi tasyāḥ pāṇin pratiṣṭhāpya sākṣikṛtyā tathāgatān [em., bhavāgatān] mūrdhni vajraṃ samāropya ucyate guravajriṇaś—

*wityātadāharan vidyāvrataṃ > [conj., om. ms.] dadyāt | Apart from the first verse which has no parallel in the Vajrāvalī, Padmaśrīmitra’s variant of the vidyāvrata is practically identical with the version presented by Abhayākara-gupta. The half-stanza starting with *iyam te dhāraṇī rAMYĀ SEVYA BUDDHĀHĀ PRAKĀŚIITA ŚIṢYĀYĀTĀḤ īTYĀDĪGĀTHAYĀ ADHYEṢṬĪVATĀTE ŚIṢYĀYĀTĀḤ [EM., "ATAS? MS.] PĀṆI TASYĀḤ PĀṆIN PRATIṢṬHĀPYA SĀKṢIKṚTYĀ TATHĀGATĀN [EM., BHAVAĜATĀN] MŪRDHNI VAJRĀ SAMĀROPYA UCYATE GURAVAJRIṆAŚ—

*iṣitaṃ tat sarvabuddhānāṃ vidyāvratam anuttaram | atikramati yo mūḍhaḥ siddhis tasya na cottamā ||

*iti vāmahaste dattvā | For a scriptural variant of the vidyāvrata, cf. Ut taratantra 125c–127 (Matsumaga 1978: 122):

*nāṇyopāyena buddhātvaṃ tasmād vidyāṃ imāṃ varāṃ ||
advayāḥ sarvadharmāḥ tu dvayabhāvena lakṣitāḥ |
tasmād viyogah saṃsāre na kārtyo bhavatā sadā ||
*iyam sa sarvabuddhānāṃ prajñā ghoṣāṅgaḥ smṛtā |
tvayāpi hi sadā dhāryā bodhir agryā jinair matā ||


In Vāgīśvarakīrti’s Abhiṣekavīdhi, the bestowal of the Vidyāvrata precedes the ceremonial conversation between student and consort, while in the
With these words, he gives the wisdom pledge.

**(vi. The Enforcement [Practice]:)**

What has been mentioned [in the introductory verses] as ‘enforcement practice’ is now explained in detail. Enforcement [practice] [means] enforcement Śādhanā. Here, the yogin who is proficient in the yoga of the three composesures (samādhirayayogavān), who is intent on empowerment (adhiśṭhānatatparaḥ) at the four times [particularly suited for meditation] (catusandhi), who is steadfast in obligations and pledges, after having received the sign (nimittam prāpya) at a lonely peak, a cave or another [appropriate place], should visualise according to the abovementioned method for six months. If nevertheless, he does not succeed, then he should meditate further, abiding by his obligations etc. (samayādhisthitah), another 18 months with faultless procedure. If even thus he does not succeed, he should take up at another time [of meditation] the enforcement practice.

The yogin [whose cherished deity belongs to the family of] Vairocana is black. Engaged in nondual yoga together with a fairly experienced (svabhyasta) consort [and] surrounded by the black-

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Dasatattvasamgraha, the Vidyāvrata marks the conclusion of the prajñājñāna consecration ceremony. The wording of the Vidyāvrata given in the Abhishekavidhi is largely identical to Padmasrimita’s version (see above): Both omit advayāḥ sarvadharmāḥ tu dvayabhāvena lakṣitāḥ and give instead the half-stanza cakrakramaprayogena samāsvādaya satsukham (which is 13cd in the Dasatattvasamgraha).

Alankāra is more explicit here (Dasatattva P fol. 251b6, D fol. 302b7): “If he still fails to accomplish his cherished deity,…” de ltar [P. lta D] na yang ‘dod pa’i lha ma grub na.

Cf. Uttaratantra 162 (Matsumaga 1978: 125):

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darśanam tu kṛte ṣṭhy evam sādhakasya na jāyate   yadā na sīdhyate bodhir haṭhayogeṇa sādhayet
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coloured deities belonging to the *maṇḍala* (*kṛṣṇamāṇḍaleyaih*)\(^{1195}\), he visualises also the mansion endowed with the [standard features] starting with a black-coloured moon seat, in the same manner as with rites of sorcerous killing (*abhicāravidhivat*). Thereafter, he performs worship, praise, and tasting of nectar. The Buddhas drawn forth [by means of rays] from the seed syllables [in the heart of the gnosis being situated] in his heart he causes to descend into the union of wisdom and means (*prajñopāyaye*ga, i.e. himself as the deity in union with his consort). Then he generates in a fire maṇḍala [the deities of] the maṇḍala circle in the form of the maṇḍala circle as visualised before, [appearing] extremely terrified (*bhītabhītaṃ*) and trembling. Once again (*punah*), he causes a host of Buddhas drawn forth by means of the light of the rays from [the heart of the gnosis being located] in his heart\(^{1196}\) to melt by means of the union with the consort (*prajñāyogena*) and to enter the *vajra* path. In precisely the same manner (*tathaiva*), a further [emanation of] the lord of his personal [Buddha family], dark blue and enraged, comes forth from the *vajra*, seizes with his left hand the neck of Yamāntakakīla and hammering (*ākoṭayan*) violently with the *vajra* hammer placed in the right hand onto his head, he makes him nail the maṇḍala circle placed in the lotus [of the consort] while reciting the insulting, wrathful mantra. The *mantra* [is as follows]:

\[
\text{oṁ āḥ chinda chinda hana hana daha daha dīptacakraṃ vairocanavajram klāyā hūm phat hūm.}
\]

And he perceives this same *kīla* being seized (*ākramyamāṇaṃ*) by the *vajra*. [From that,] there arises accomplishment (*siddhi*).\(^{1197}\)

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\(^{1195}\) It is not possible to determine whether the term *māṇḍaleyā* refers to the visualised deities of the maṇḍala or to actually present co-practitioners.

\(^{1196}\) Normally, at this stage, one would not expect a second drawing in.

\(^{1197}\) Up to this point, the instructions on *haṭha* appear to agree literally with the respective section in the *Daśatattva*. Note that Alamkāra describes a similar procedure commenting on *puṭodghāta* (P fol. 292b4–5, D fol. 244a4–5).
And the accomplishment remains (avasthānaṃ) in the form of [the deities of] the maṇḍala circle (maṇḍalacakrākāreṇa), having the nature of great bliss, as long as samsāra lasts (āsamsāram) in order to perform the aims of sentient beings.\textsuperscript{1198}

Correspondingly (etadanusāreṇa), one also should know the enforcement sādhana (ḥaṭhasādhanaṃ) for members of another family. Thus, the variant (vidhi) for the yogins of Amitābha and for those [practising the yoga of a deity] of his family (tatkulināṃ) is [as follows]:

\begin{verbatim}
om aḥ hrīḥ bhūr bhuvah

amitābham—or a [deity] different from him [belonging to his family]—kīla hūṃ phat hūṃ
\end{verbatim}

[In the case of] red Padmāntakakīla, however, (as he belongs to the family of Amitābha,) the mantra is still different. The variant (vidhi) for Aksobhya, Ratnasambhava, and Amoghasiddhi is like this:

\begin{verbatim}
om vajrarāja aksobhyam—or another [deity] [belonging to his family]—kīlaya hūṃ phat hūṃ
\end{verbatim}

However, for Vighnāntakakīla, there is also a different mantra. The [above] variant is also for those [deities] on whose crown there is Vajrasattva.\textsuperscript{1199} And [the yogin] should carry out this enforcement practice until (yāvat tāvat) he succeeds, for eight days.

\textsuperscript{1198} The translation of this sentence is based upon Isaacson’s conjectural reading of the insertion at the bottom of the ms, cf. respective fn. of the edition. This sentence—unlike the preceding passage up to siddhir bhavati—does not seem to be drawn from the Daśatattva, instead, Alaṅkāra continues as follows (P fol. 303a8–b1, D fol. 244a4–5): “Thereafter, the goddesses starting with Locanā attracted by means of their own seed syllable abiding with their own colour, bestow consecration upon the maṇḍala circle that has been stabbed with the kīla, reciting the mantra om ru ru sphu ru.’’

\textsuperscript{1199} The passage discussing variant mantras for the haṭhasādhana depending on the practitioner’s cherished deity differs to some extent from Alaṅkāra’s instructions (P fols. 303a7–304a1, D fol. 252a4–b2); details are indicated in the introduction on this chapter.
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or a lunar fortnight (pakṣaṃ). And the entire procedure (sarvaṃ vidhānāṃ) should be performed vigorously (balād) [and] without fear (abhayaṃ) as yoga devoid of objective support (anupalambhayogena), without superimposing (anabhiniṣṭena) a [distinction in terms of] object (kīlya), subject (kīlaka), and activity (kīlana) of [the kīlana procedure]; otherwise, there will be no accomplishment (nānyathā siddhiḥ).

Such is the enforcement practice.

(vii. Bali Offering:)

Now, that which has been briefly pointed to as bali, shall be set forth in detail. In this context (tatra), the procedure of bali as a fundamental is as follows: In a flash, the yogi [endowed] with the circle [of deities belonging to the maṇḍala] (cakrin) of his cherished deity, black in colour (kṛṣṇavarṇa), draws forth by means of rays of light from the heart of the gnosis being all worldly protectors from the ten directions and stabs them. Among them, there are:

In the east is Indra, having a thousand eyes, shining bright with all characteristics and ornaments.

1200 In Alamkāra’s Daśatattva., this sentence occurs already prior to the indication of the mantras for the various deities (P fol. 303b1, om. in D): ‘di zhag bryad dam zla ba phyed kyis ji srid du ma grub pa de srid du bya’o ||

1201 Alamkāra introduces the explanation of bali (gtor ma) with details on the nature of the oblations made, those offered in reality and those generated in mind. In the Daśatattvasamgraha, this explanation is skipped, instead Kṣitigarbha starts off only with the instructions on the self-generation to be performed “in a flash” (jhaṭṭiti: skad cig ma) in contrast to the generation in stages (krameṇa).

1202 For an even more detailed description (that complies largely with the indications in our text) of the iconographical details of the guardians of the directions and the respective wrathful deity to overpower them, see Yogīmanoharā ad Paścikrama I 8–10 (Tomabechi & Jiang 1996: 10–14); for the English translation of this passage see Boord (2002: 50–54).
He is sitting on the white elephant Airāvata, has a vajra in his hand, and is of yellow colour. 1

At the left of precisely this [Indra], there is the black Viṣṇu, having Garuḍa as vehicle, holding a club and a wheel in his right hand, a conch and a kaustubha-jewel in the other hand. 2

In the southeast, there is Agni riding on a goat. He is red, bloated, one of his right hands is in the gesture of fearlessness, the other right hand is holding a rosary. He is stooped and wears a crown of twisted red brown hair. In his left hand, he is holding a stick and a waterpot. 3

Yama, the black king in the South, is fierce with a surrounding deep-red blaze, having a stick and holding the forefinger in the threatening gesture. He is standing on a buffalo and is ornamented with garments and ornaments. 4

In the southwest is the Kravyāt, splendid with a goatee-garland (śmasrumālāvīrājitaiḥ), naked, having a distorted face with horrible fangs. His hair is loose, he is fierce with cleaver and skull and is standing in reverse ālīḍha on a corpse. 5

The ruler of the south is Varuṇa, white in colour, standing on a nāga, and holding a snake as noose. 6

In the northwest is the greenish-yellow Vāyu, standing on a deer, holding a sail.

As Iain Sinclair observes (e-mail communication December 6, 2018), the attribute pīṇa in the depiction of Agni is somewhat odd, however, it is supported by Yogimanoharā that appears to set the standards for the description of the guardians of the directions in the Samājic context. 1203

Another name for the black demon usually referred to as nairṛti or nirṛti, occasionally also as nairṛtyā. Wessels-Mevissen (2001: 11, particularly fn. 63) indicates that the female form is more ancient. 1204

The right-hand attributes or gestures are missing, cf. e.g. Nispannayogāvalī 23 (Lee 2004: 87): paścimāyāṃ bhujacandre varaṇaḥ sitaḥ saptaphaṇo vāmena nāgapāśabṛḥ savyena varaḍaḥ |
In the north is yellow Kubera, having a mongoose [in his left arm], sitting on a man. 7

His right hand holds a citrus fruit. At his left is white Vināyaka, standing on a rat, carrying [in his right and left hands] a sweetmeat, an axe, a ricecake, and a radish. 8

In the North East is Īṣāna, riding on a bull and holding a trident. He is white, his limbs are adorned with [ornaments made of] skulls. Having an elephant [pelt] about [his back], he is wearing a tiger's skin. 9

He brandishes a skull staff and skull and has a small drum in his left and right hand[ respectively].

In the zenith are sun and moon; they are red and white [respectively], both stationed on chariots. 10

Brahmā is standing on a goose and [is of] yellow [colour]. He is holding a lotus in his right [hand] possessing a short sword. Brahmā wears a sacrificial thread, and is carrying a water pot, a rosary and a stick. 11

At the nadir, there is Vemacitrin, black, possessing a short sword, and standing on a chariot.

On his left is Pṛthvī, yellow, standing on a lotus and carrying golden ornaments and a vase. 12

One visualises thus all guardians of the directions located above, below, in the cardinal and the intermediate directions, accompanied by hosts of [deities belonging to their] retinues, and nails them in the above order. 13

[The yogin] emanates from the seed syllable in his heart the ten excellent wrathful referred to as protection circle, having below

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1206 At the first glance, I tended to translate “golden jar”. However, since verse 27ab mentions three emblems, hemakumbha probably has to be taken as dvandva. The Yogimanoharā as well as the Mahābalividhi (P fol. 91a4, D fol. 76b4), describe Pṛthvī wearing a jewelled crown (ratnamukṭī: rin chen dbu rgyan can), this led me to translate heman as “golden ornaments”.
the navel the form of a kīla, above [the navel] having their own form (ūrdhvaṃ svarūpadhārīṇaḥ)\textsuperscript{1207}. 14

The [yogī] who has emanated the wrathful deities who are the [respective] counterparts (apara) [of the worldly protectors] (sphāritāparakrodhenā) nails the guardians of the directions [reciting the following mantras\textsuperscript{1208}]: 15

\begin{itemize}
  \item \textit{ōṃ āḥ Yamāntakṛt} nail all wicked Indras and Viṣṇus together with their retinues hūṃ phat!
  \item \textit{ōṃ āḥ Prajñāntakṛt} nail all wicked Yama together with their retinues hūṃ phat!
  \item \textit{ōṃ āḥ Padmāntakṛt} nail all wicked nāga together with their retinues hūṃ phat!
  \item \textit{ōṃ āḥ Vighnāntakṛt} nail all wicked Ganeśa and Kubera together with their retinues hūṃ phat!
  \item \textit{ōṃ āḥ Ṭakki} nail all wicked Agni together with their retinues hūṃ phat!
  \item \textit{ōṃ āḥ Niladanda} nail all wicked Nairṛtis together with their retinues hūṃ phat!
  \item \textit{ōṃ āḥ Mahābala} nail all wicked Vāyu together with their retinues hūṃ phat!
  \item \textit{ōṃ āḥ Acala} nail all wicked Īśas together with their retinues hūṃ phat!
\end{itemize}

\textsuperscript{1207} As noted in the apparatus of the edited text, the text does not necessarily have to be emended here: āḥ āḥ āḥ āḥ āḥ could be translated as “having their own upper form”.

\textsuperscript{1208} The series of mantras addressed to the ten wrathful deities given in Vajrāvalī is almost identical, apart from a couple of minor differences: The order of addressing the deities differs slightly, further, in the Vajrāvalī, each mantra is introduced with \textit{ōṃ āḥ hūṃ}, while the Daśatattvasaṅgraha omits hūṃ, etc. This same series of mantras occurs in Padmaśrīmitra’s Maṇḍalopāyika, likewise introduced by means of \textit{ōṃ āḥ hūṃ}, with the indication of the respective cardinal direction, e.g. dakṣine \textit{ōṃ āḥ hūṃ prajñāntakṛt sarvāsūṭayamān saparivārān kīlaya hūṃ phat}.  

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\[\text{om āḥ Ūṣṇīṣacakravarti nail all wicked suns, moons, and Brahms together with their retinues ūṃ phat!}\]

\[\text{om āḥ Sumbha nail all wicked earth deities [starting with] Vemacitri together with their retinues ūṃ phat!}\]

They are nailed by the yogi who possesses the wisdom of the sameness of [subject, object, and the action] of nailing, starting from the head down to the soles of the feet.

From that, all [of them] arise [having the appearance of deities in the Secret Assembly (sarve sāmājikā), having three heads and six arms (trimukhaṣṭībhujāh). 16

On a moon, there is yellow Vajrāyudha, holding a vajra. At his left is blue Māyāvajra, standing on a sun and a lotus, holding a club and a wheel. 17

1209 In the Daśatattva, the sun is mentioned in the respective mantra (P fol. 294a7, D fol. 245b2–3). The respective mantra in the Vajrāvalī also includes the sun (that has been added here by emendation): \[\text{om āḥ ūṃ cakravartin sarvaduṣṭārkacandrapitāmahānsaparivārān kīlaya ūṃ phat}\]

1210 According to Alāṃkāra (Daśatattva (P fol. 294a4–8, D fol. 245a7–b3), only the mantras for Yamāntakṛt, Prajñāntakṛt, Padmāntakṛt and Vighnāntakṛt are introduced in the same way (with \text{om āḥ}), whereas the mantras of Ṭakki, Niladaṇḍa, Mahābala, Acala, and Sumbha begin with the syllables \text{om āḥ ūṃ}. The initial seed syllabables of the mantra of Uṣṇīṣacakravartin (who is addressed as cakra) are \text{om āḥ bhrum}.

1211 Alāṃkāra (and likewise Vaidyapāda in the Mahābalividhi, P fol. 91a7, D fol. 76b6–7) goes into greater detail as regards the kīlana procedure. It becomes more evident that the agent is the yogin who has assumed a wrathful form of his cherished deity (P fol. 294a3–4, D fol. 245a6–7): “Following the emanation, [in the form of one’s] presiding deity one gets enraged, holding a vajra hammer in the right [hand], seizes a kīla at its neck with the left hand, striking the head, one stabs the kīla through the head of the guardians of the directions down to their feet. After having stabbed the kīla in this manner, they arise as deities who [belong to] the secret assembly. Hereafter, their [individual characteristics] starting with the individual emblems shall be explained.”
Standing on triangle and a sun, there is Vajrāgni, powerful with twisted hair, [one hand in] the gesture of fearlessness, holding a rosary, 18

a pitcher and a staff. Then there is Vajrakāla, fat [and] white. He is cruel (khara), with brown eyebrows, beard, and hair; he is standing on a sun and carrying a staff. 19

Vajramuṣalā, black, is standing on a sun, holding a cutter short sword.

With Akṣobhya on top of his crown, [he is holding] a skull [and] a jewel in his left. 20

White Nāgavajra is on a moon, holds a nāga lasso, and bears Amitābha [on his crown].

Yellow Vajrānīla, bearing Amoghasiddhi [on his crown], bears his characteristic cloth. 21

Vajrabhairava, appearing golden, has a citrus fruit and a short sword in his right.

In his left [hand], there is a mongoose and a lotus. He is standing on a sun and is crowned with Akṣobhya. 22

White Vajrāśaṃḍa is standing on a moon. In his right [hands], there are a short sword and a sweetmeat, in his left a jewel, mead, and an earthenware cup (śāravam). He bears Akṣobhya on his crown. 23

White Vajrakrodha is taught to be on a moon, having an Amitabha crown, holding a trident and a short sword in his right [hands], and a jewel and a wheel in the left. 24

Apart from Vajrakrodha and Vemacitrin, all these deities belong to the Durgatipariśodhanamaṇḍala of Nispānayogāvalī 22 (Lee 2004: 81ff. and 135) as well as Sarvadurgatipariśodhanatantra (Skorupski 1983: iii, 79a–83a). Vajrakrodha, however, appears in Nispānayogāvalī 22 (Lee 2004: 82) as Vajrakrodhaprabha. In the enumeration of the Durgatipariśodhanamaṇḍala, however, Viṣṇu is not referred to as Māyāvajra.
On a moon, there is the bright [white] Vajraprabha, outstanding with an Amitābha (“Speech Vajra”) crown.

He is the supreme [deity] whose hands are resplendent with lotus, short sword, jewel, and a wheel. 25

Deep red Vajrakuṇḍalin is on a sun, having Ratnasambhava on his crown [but otherwise the same attributes as Vajraprabha].

Yellow Maunavajra, for his part (tu), is on a moon, having the lord of body (Vairocana) on his crown. 26

On a moon, there is Pṛthvī, resembling Maunavajra. This triad (Vajrakuṇḍalin, Maunavajra, and Pṛthvī) is bearing [their respective] individual emblems.

Vemacitrin is brownish black, marked with Akṣobhya, and has a vajra. 27

All [these deities] are sitting in the vajraparyaṅka posture and have six arms, [two of which are] clasped around the body of their consort who resembles them (svābhāṅgāślesaśadbhujāḥ).1213

All of them have a short sword in the right [hand], and further a lotus a jewel in the left.1214 28

The heads of each of them are shining forth,1215 and [each is situated upon] their own seat on a multi-coloured lotus.1216

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1213 Cf. Mahābalividhi (P fol. 93a1, D fol. 78a5) rdo rje skyil mo krun gnas pa and (P fol. 93a2, D fol. 78a6) zhal gsam phyag drug rig mar ldan.
1214 Cf. Mahābalividhi (P fol. 92b7, D fol. 78a4):
   pad ma ral gri phyag g.yas la ||
   g.yon da rin chen chu skyes te ||
1215 sarvesāṃ ... svasvāsyena prabhāyogo literally: “all of them…have union with radiance by means of each head”, this refers to the aureole “reflecting their status as travellers on the path to enlightenment” (I owe this nice explanation to Iain Sinclair, e-mail communication 2012).
1216 Daśatattva (P fol. 295b8, D fol. 246b6–7) complies with regard to posture, consort and seat.
[All of them] arise from the first syllable of their names endowed with an anusvāra. 29

Alternatively (yad vā), immediately after nailing (kīlanānan-taraṇ), all of them hold their emblem in their right hand, [and instead of the Buddha of the respective family,] they have Vajrasattva on their crown, and [as regards the emblems in] their other hands, they are like Vajrasattva (śiṣṭaiś ca vajrasattvav-at).\textsuperscript{1217} 30

Then, skipping the preliminary practice (pūrvayogaḥ parityajya), one performs the yoga of one's cherished deity, possessed of the five kinds of offerings, masses of food, side dishes and the like in great number and endowed with umbrellas, flags, musical instruments and other [attributes].\textsuperscript{1218} Even if this is not [available], having been convinced [that it is] (tad adhimucya), he, having emanated it in the form of nectar after [offering the] guest-water and so on, should re-address (upanāmayet) them with the mantra:

\begin{quote}
oṃ āḥ all worldly guardians of the ten directions, born in three times [and] the ten directions, existing in the atoms of the worldly realm, namely Vajrāyudha, Māyāvajra, Vajrānala, Vajrakāla, Vajramuṣala, Nāgavajra, Vajrānīla, Vajrāsaunḍa, Vajrabhairava, Vajrakrodha, Vajraprabha, Vajrakundalīn, Maunavajra, Vemacitrīn, [and] Prthvī, deities [with] entourage, accept and enjoy this bali offering endowed with flowers, incense, perfume and food and [the remaining exterior oblations]. Then, as far as obstacles and impediments, all human and non-human evil persons and the worst of those (sarvaduṣṭapraduṣṭa) are concerned,
\end{quote}

\textsuperscript{1217} The description of the reborn deities in the Daśatattva (P fols. 295b8–296a2, D fols. 245b3–246b7). is largely in line with Kṣitigarbha’s, however, it is written in prose. —Note that the alternative visualisation of the deities with Vajrasattva on their crown and endowed with the attributes of Vajrasattva has no parallel in Tib. or in the Mahābalividhi.

\textsuperscript{1218} Cf. Saṃvarodayatantra 8.18cd–19ab (Tsuda 1974: 98).
who take away my riches and jewels, wealth and grain, full lifespan, youth and health—crush them, petrify them, destroy them for the sake of growth of my riches and jewels, wealth and grain, full lifespan, youth and health. Bestow peace and protection in order to increase bliss and great bliss for me and those who are with me up to the place of enlightenment hūṃ.\textsuperscript{1219}

Then he performs worship by means of Rūpavajrā and the other [goddesses], emanated from the [respective] seed syllable in the heart. He sings praise [reciting] the stanzas (gāthābhiḥ stutvā) starting with [the stanza addressed to] Akṣobhya\textsuperscript{1220} to then perceive [that] they are satisfied [and] request forbearance by means of this [formula]:

\textit{omḥ āḥ the syllable ā is foremost because all existents are unarisen from the beginning hūṃ muḥ}\textsuperscript{1221}.\textsuperscript{1222}

\textsuperscript{1219} This mantra is virtually consistent with Daśatattva (P fol.296a6–63, D fol. 247a3–7, cf. also Tanaka 2018: 91), and, apart from minor variants, with the Maṅjuvajrabalimantra in Jhānapāda’s Maṅjuvajramukhyākhyāna (Tanaka 2018: 66 and 90). The variant in Vaidyapāda’s Mahābalividhi also largely complies, however, the enumeration of the “converted” dikpālas is followed by the invocation of the five Bodhisattvas, the goddesses starting with Rūpavajrā as well as the five Buddhas with their consorts. The balimantra also corresponds to the second half of the lengthy dhāraṇī given in Vajrāvalī (Mori 2009: ii, 496). As to the expression yāvad ābodhimandaparyantam, see also introduction under 3.6., fn. 485.

\textsuperscript{1220} This refers to the stanzas given in Samantabhadranāmasādhana (P fol. 39a4–7, D fol. 33b1–2) and Maṅḍalavidhi 95–99 (see introduction under 3.2.6., fn. 493).

\textsuperscript{1221} The syllable pronounced to dismiss the visualised deities.

\textsuperscript{1222} The so called sārvabhautikabalimantra—a formula supposed to be recited over the assembled offerings—occurs most frequently in balividhi literature, as well as passages in scriptural and sādhana texts referring to this rite: cf. Maṅjuvajramukhyākhyāna Hevajrañṝta 1.2.1 with Yogaratnamālā (see introduction) and 2.9.37; Amṛtaprabhā (p. 445) and Advayavajra’s Kudṛṣṭinirṛgātana (AICSB 1988: 205), to mention but a few. The sārva-bhautikabalimantra is not given in Vaidyapāda’s Mahābalividhi (to judge from the Tibetan translation), however, it occurs in the context of the brief
(viii. The repellant to be visualised:)

“Pratyāṅgire”¹²²³, the [dual form, refers to] the two repellants, i.e. the repellant to be visualised and the repellant to be drawn. Of these, the repellant to be visualised [is to be understood as follows]: Precisely that circle of protection with Uṣṇīṣacakravartin situated in the centre, endowed with Vajraḥūṃkāra, visualised as rotating counterclockwise, is the pratyāṅgirā circle. Following up [the minor rituals] starting with worship, the yogin should first repeat the mantra three times visualising precisely this [circle], [and] perform worship:¹²²⁴

\[
\text{om āḥ Uṣṇīṣacakravartin, cut cut, split split, act act, burst burst, kill kill, burn boil, shake shake, destroy destroy, grind grind into 100,000 fragments all mundane and supramundane methods of mantra, tantra, yantra, etc. directed at me by whomsoever, Uṣṇīṣacakravartin, bhrūṃ bhrūṃ bhrūṃ hūṃ hūṃ hūṃ.¹²²⁵}
\]

Through this, recited thrice by night and by day, all of that [evil the illwisher has in mind] will fall to the one who wishes harm

Outline of the bāli offering in Vaidyapaḍa’s Maṇḍalopāyiṅkāṭikā (P fol. 542b1, D fol. 213b4). Note that in the Daśatattva (P fol. 296a2–b5, D fols. 246b7–247a7) the order of recitation is different: The sārvabhautikabali–mantra is recited prior to the dhāraṇī supposed to evoke the individual deities.

¹²²³ The feminine dual form pratyāṅgire indicates that the name of the two protective rituals in question is in fact drawn from the goddess Pratyāṅgirā. As will be shown, the name of a goddess is used as a technical term without immediate relation to the respective goddess, thus it is, unlike other personal names that occur in this study, written small and in italics (unless reference is made to the goddess herself). In the Tibetan translation of Alaṃkāra’s Daśatattva, we find the feminine phyir zlog ma, while in Ḍombī’ś and Vimalakīrti’ś treatises on the ten fundamentals the masculine phyir zlog pa is found (that might correspond to pratyāṅgiras). See also the terminological considerations in the introduction to this chapter.

¹²²⁴ The brief explanation of the bhāvyapratyaṅgirā is virtually identical with Tib. (P fol. 290a5–7, D fol. 242a4–5).

¹²²⁵ This mantra is originally given in the Mukhāgama (D fol. 20r6).
upon the yogin. This is the repellant to be visualised (bhāvyapratyāṅgirā). ¹²²⁶

(ix. The repellant to be drawn):

For the sake of protection or for the sake of pacification of obstacles a [person] properly engaged in the yoga of Vairocana, draws on [suitable materials] starting with birch bark an earth maṇḍala endowed with four corners, four entries, and four doorways and the other [attributes]; if [the amulet is destined] for men [he should use] kuṅkuma¹²²⁷, for women bezoar¹²²⁸. [Then he draws] in its centre a universal vajra with 12 prongs [and] on its (the vajra’s) knot a wheel with eight spokes and in its nave a syllable haṃ with a triangular headline, endowed with half-moon,

¹²²⁶ Cf. Daśatattva (P fol. 290b1–2, D fol. 242a6–7): zhes nyin mo dang mtshan mo lan gsun brjod nas | rnal ’byor pa’am ’ga’ zhiig gnod pa bya bar rtsom pa de nyid la de thams cad dbab par ’gyur ro || phyir zlog pa’o ||

¹²²⁷ The colour used with men is missing in ms.; according to Tib. (D fol. 242a7–b1; P fol. 290b2–3) it is gur gum, Skt. kuṅkuma. The colours to be used depend on the class of activity and on whether the amulet is destined for a male or a female. See e.g. Samvarodayatantra 10.2ab (Tsuda 1974: 106):

kuṅkumaś candanaś misraṃ likhec chuklatiḥtau yadā.

The manual type of instructions given in the fourth chapter of the Kṛṣṇayamāritaṇtram likewise prescribe kuṅkuma for men in case of appeasing (śāntika) yantras:

pumsāṃ tu śāntike lekhyam kuṅkumaiḥ pauṣṭike tathā |
cakradvayaṃ tu kāśmīraiḥ svā hā nāma vidarbhim | ¹²

As shown in Ratnāvalīpañjikā ad Kṛṣṇayamāritaṇtram, the prescriptions for women do not comply with our texts, in that for śāntika (and also pauṣṭika) amulets, one has to use also kuṅkuma. saffron (Samdhong & Dwivedi 1992: 24–5); pumsāṃ śāntau kayāmasā lekhyam ity āha— pumsāṃ tvityādi | devatādikam tu strīśāntikavidhānavadeva | pauṣṭike tathei | pumsāṃ pauṣṭikavisaye ’pi kuṅkumena | strīṇāṃ pauṣṭike kena lekhyam ity āha— cakradvayaṃ tvityādi | strīviṣaye ’pi pauṣṭike kuṅkumaiḥ evetyārthaḥ |

¹²²⁸ yellow colour produced from a cattle's bile.
bindu and flame. Then he writes in its interior\textsuperscript{1229} [the mantra]:\textit{om āḥ jīnajik} effect pacification for the respective person \textit{hūṃ}. Then he should write in the center [and] the cardinal directions starting with the east the emanation mantras\textsuperscript{1231} of [the Five Buddhas] starting with Akṣobhya, in the intermediate directions starting with the south-east the emanation mantras [of the four goddesses] starting with Locanā, and along the felly of the wheel [the mantra]:

\begin{quote}
\textit{oṃ āḥ kill kill confront confront the calamities and so forth of the respective person, bind bind kill kill burn burn, nec-
tar hūṃ phat svāhā}
\end{quote}

turning clockwise with the upper [part of the syllables directed] inwards. [Then] he writes at the gates starting with the eastern the emanation mantras of Yamāntaka and the other [wrathful ones]. [Thereafter,] according to some [people] (ITY EKE), [one should write] on the respective seats of the six goddesses starting with Rūpavajra the syllables \textit{oṃ āḥ hūṃ}, [or alternatively] the seeds starting with the syllable \textit{jāḥ} embedded in the three protections (i.e. the syllables \textit{oṃ āḥ hūṃ}).\textsuperscript{1232} He rolls up this [vidyā/yantra] in

\hspace{1em}

\textsuperscript{1229} “in its belly” (tasyodare), i.e. along the inner side of the curved part of the syllable \textit{haṃ}.

\textsuperscript{1230} Apart from the fact that Alaṃkāra’s instructions start with a brief quotation (the source is obviously taken for granted, probably Uttaratantra 6) the description in our text perfectly agrees with the \textit{Daśatattva} (P fol. 290b2–5, D fol. 242a7–b3).

\textsuperscript{1231} The term \textit{utsargamantra} (phyung ba’i sngags) refers to the mantras indicated in the chapter on cakra for the emanation of the deities: jīnajik etc.

\textsuperscript{1232} rākṣatrayagarbhajñāhākārādibīja: The translation of this sentence is based on Isaacson’s conjecture rākṣatraya (see respective fn. of the edition), denoting the syllables \textit{oṃ āḥ hūṃ}. Though this expression does not seem to occur too frequently, it is attested e.g. in the Kurukullākalpa. As a matter of fact, the conjectured expression fits well in the framework of the description of the creation of a protective yantra. “garbhā- is used in this context as a technical term for a particular mode of interlocking the syllables of mantras; see Padoux 1986: 70. Alaṃkāra describes in more detail the two alternatives for the six goddesses referred to here, either the three realities \textit{oṃ āḥ hūṃ}, or instead of the syllable the seed of the respective goddess (P fols. 290b8–
eight layers or so [depending on the purpose] (aṣṭagaṇḍinā) around a tube (suvaṁdaṇalikāṃ) [made of the appropriate material] such as gold, dyes the protecting formula (vidyā) with red lac, and consecrates it.  

Then the master who is engaged in the yoga of the three stages of composure [generates] in the heart of [a visualised form of himself as] his cherished deity, situated in a mansion, the wheel described above. He [visualises] it as endowed with the mantras that have the nature of the 19 deities starting with Vairocana, [each at] the respective place [of the deity in the maṇḍala], [and with] all obstacles, etc. (resulting from the enemy’s attacks) destroyed by Amṛtakuṇḍali and his host [of deities], arising from rays of light [shining forth] from the individual syllables of the mantra garland arranged alongside the felly. In the [wheel’s] nave he generates

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291a1, D fol. 242b4): “On the seats of the six goddesses starting with Rūpavajrā, there are the three syllables, namely om āh hūṃ, or the [syllables om and hūṃ] endowed with their individual seeds, [for instance,] om jaḥ hūṃ.” Compare also Daśatattvasa ṇ g r a h a 53cd, where the yogin is instructed to emanate the goddesses starting with Rūpavajrā “by means of the three realities”: tritattvena rūpavajrādayaḥ smṛtāḥ; see also respective fn. of the translation.

1233 For the manufacturing procedure; see introduction under 3.7.3.

1234 The visualisation of Amṛtakuṇḍali destroying obstacles is described in Maṇḍalavidhiṭīkā ad Maṇḍalavidhi 138 (P fols. 385b5–386a3, D fol. 88a1–5): “The student supplicates two or three times, and when the necessary articles have been gathered, [one visualises as follows:] By means of rays of light from a [syllable] hūṃ situated on a sun maṇḍala arranged in the [guru’s] navel there arise, from a [syllable] kaṃ in the heart, evils of black colour, resembling ugly flesh-eating demons on the tip of the nose. By means of the [syllable] hūṃ they are retracted in the heart, and rearise in the form of Vajrayakṣa, with his left [leg] stretched forth, bearing his fangs, his belly hanging down, of black colour, raising his left in the threatening (scorpion) gesture like a fang andbrandishing the right hand holding a fang. [Further emanations] in wrathful form are spread out from him. With [the mantra] om vajrayakṣa krodha kha da dhā da pāpaṃ ni asya hūṃ phat, one solicits urgently and passes the command to [eliminate] the evils. [The guru] visualises the student, too, as [arising] in the form of Samantabhadra from the syllable saṃ. Mentally, he [visualises the student appearing as Samantabhadra] stabbing the kīla of Amṛtakuṇḍali into the obstructors. The light of
the target person (sādhyā), arisen from the first syllable of the [target’s] personal name, [then] he draws forth (ānīya) the consciousness of this [person] to unify it (ekikṛtyā) with the vajrabody, weaponed with the armour that is the syllable haṃ. He visualises that the body [of the target person] is suffused with nectar flowing forth from the garland of Vairocana’s emanation mantra (‘byin pa’i sngags: utsargamantra), [and] meditates that the [target person] is consecrated by means of a consecration with nectar from white coloured vases, [bestowed] by hosts of white coloured deities arising on the heads of rays of light. [The officiant] visualises [that the target person is consecrated] either with bodhicitta arising from sexual union (yang dag par sbyor ba: saṃyoga), or by means of [the divine pair] melting and then entering into [the target person’s] self [who is thus] freed from all evils.1235 [During the visualisation,] he recites the mantra again and again.

Then, he performs worship at the place of the deity [and] makes the [recipient] wear [the yantra] at the arm etc. or [around] the neck, deposited in a sampūṭa such as a casket.1236 Then peace arises. And indeed all actions [pertaining to the four classes of activity] are inherent in appeasing activity, because appeasing [activity] pacifies by nature all adverse effects.1237

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1235 To judge from the Tibetan translation, Kṣitigarbha’s exposition of the pratiṣṭhā visualisation complies literally with the respective passage in the Daśatattva (P fol. 291a2–7, D fol. 242b5–243a3).

1236 It is frequently prescribed in the texts that the yantra has to be put in some sort of container, presumably to protect it from damage; cf. e.g. Kṛṣṇaya-māritantram 4.18: cakradvam samālikhya hokāreṇa vidarbhayet | kālādirahite yantre sarāvadvayasampute |

1237 Cf. Daśatattva (P fol. 291b1–2, D fol. 243a3–4).
(x. Unlocking the Protective (Hemi-)Sphere(s):)

Now unlocking the protective (hemi-)sphere(s) will be set forth.

Someone who insults the Three Jewels or who is fond of harming the guru, who habitually [engages in offences such as] killing mother [or] father and even Noble Ones— 1

the master of yoga, the protector, whose mind is completely permeated by pity for others (kṛparāvastāśayaḥ), should entreat this person by means of [diplomatic methods] such as gifts and due respect (dānamānādhyais), etc. to refrain from these deeds (tātkarmabhyo nivartanam). 2

However, [in case] the [target person], being deluded, fails to comply, the [yogin] should take up this procedure (karmedam ārabhet). 3

In the interval between the times of formal practice (sandhyāntare) the [yogin in the form of his personal deity] performs union with an experienced consort (abhyastamudrā). 4

He should emanate instantaneously hosts of all Buddhas from rays of light from [a seed syllable in] the heart of the gnosis being. 5

Through precisely these rays of light, the target person is drawn forth and placed in front of him. 6

Thereupon, the [yogin] should visualise how the [target person], armed with weapons (āyudhagṛhiṇa), smashes into pieces

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1238 rataḥ in pāda 1b seems to go with the loc. 9 drohe as well as the infinitive hantum in 1c.

1239 na tv anuvartate mūḍhas tadā karmedam ārabhet || Cf. Pradīpoddyotanāṭikā ad Guhyasamājatantra 13.42 (Chakravarti 1984: 130): sādhakāḥ ripūṇām sādhyaiḥ saptabhiḥ ghāṭītan sattvān kṛtvā dhyātvā tataḥ karma samārabhet iti.

1240 In the course of the ritual, he changes role three times, he switches identity between an ordinary practitioner and a divine identity, i.e. he generates himself as his cherished deity.

1241 Verses 1–3 are drawn literally from Daśatattva, the parallel of verses 4 and 5 is in prose in Alāṃkāra’s text (P fol. 291b2–6, D fol. 243a4–7).
(khaṇḍakhaṇḍīkṛtāmś: dum bu rgyar byas) all hosts of Buddhas and also [ordinary] people, reduces them to dust (cūrṇīkṛtām: phye mar byas pa), and kills (vyapādītān: gnod par byas pa) them with a cruel mind (krūracīttena: khros pa’i sems) and harsh words (pāruṣyavāgbhiś: nag rtsub pos). And the [master] clearly perceives him, the evil person who realises his wickedness (saṃjñātakaṅkṛtya) with the words “I am a murderer of lots of Buddhās”, terrified with fear of hell (narakabhayabhīta), without shelter (aśaraṇa). Then in order to uplift him (= to save him, tadabhuddharanāya), he generates wrath out of compassion (karunākrodha) and reports to the lord of his [personal buddhakula] this deed the way it has been committed (yathākṛtam):¹²⁴³

You, the protectors who bring about benefit, observe both the activity this [person] committed [in the past] and that he is engaged (kriyamāṇa) in at present (saṃpratam). 6

He will end up being firewood in avīḍi hell (avīṣṇādhana-tāṃ yāyād), unless I, the yogin, carry out a countermeas-

¹²⁴² Note that it is the target person’s body, speech and mind that are involved in the evil activity.

¹²⁴³ Jacob Dalton was so kind as to draw my attention (by e-mail communication june 18th, 2008) to a liberation rite described in a Dunhuang manuscript (PT 840/1.23–25; the transliteration of the respective rite as well as the translation have meanwhile been published; see Dalton 2011: 210–217), which displays a close parallel with regard to this stage of the puṭṭoghaṭa procedure: dkyil [24] ’khor bsdkor nas | rgyu’i steng du zur myid gis bltas | shin tu nyon mongs par mthong nas | snying rje chen po bskyed de || [25] yul bzhi nas gnas pa la nyon mongs pa’i ’khor ba nas | byang cub kyi skyam sar gdon par bsam | “Having circumambulated the maṇḍala, look with a sidelong glance down at the cause [that is, the target person]. Having seen [him] to be extremely afflicted, generate great compassion. [25] Imagine that he who dwells in the four sensory objects will be raised from afflicted saṃsāra to the shores of enlightenment.” (Translation Jacob Dalton.) As Dalton observed, in both descriptions, the yogin generates compassion “perceiving” (vīksya, Tib. bltas nas) the target person’s despair in view of the karmic consequences of his crime, to then decide that he has to be “raised” (abhyuddharanā, Tib. gdon).
ure (pratikriyā) on his behalf (asya), with the permission from you, O all you who have great compassion. 7

Therefore, give me your consent (anujñānīta) with regard to this deed, Vajraholders. Otherwise, you are yourselves indeed transgressors of the obligation (samayollaṅghaka) in this [case].

He hears their permission [directly] from [the Buddhas] themselves (teṣām tebhyaḥ), and furious against him (the target person), he transforms into the lord of his personal [kula], blue-black, together with the deities of the maṇḍala, giving the command [by means of a verbal formula] beginning with the words: May all the hosts of obstructors listen!

May all the hosts of obstructors dwelling in body, speech and mind listen! I am the Glorious Vajradhara, the one who sets in motion the wheel of command (ājñācakraprayojaka).

By means of my beautifully shining vajra, I smash those [obstructors] born from the three kāyas. If someone were to offend me, he shall be smashed, there is no doubt.

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1244 The parallel passage in Alamkāra’s Daśatattva (P fol. 291b5–8, D fol. 243b1–2) does not include this formula, by means of which the yogin asks for permission to carry out the rite.

1245 māṇḍaleya: Though it cannot be excluded that the term refers to actual participants at the rite, with some probability, it denotes the visualised deities of the ādhyeyamaṇḍala.

1246 The translation of verses 9 and 10 which have no parallel in Alamkāra’s Daśatattva is based upon the conjectural emendation of viśīrye nātra (1st person passive does not make sense here) to viśīryeta na samśayaḥ. Cf. Maṇḍalavidhi 160c–162b (A fol. 10b1, B fol. 10b1–2, ed. Bahulkar 17.20–18.4):

śṛnvantu sarvavignaughāḥ kāyavākcītāsamṣṭhitāḥ ||
aham maḥjuravaḥ [A, ed. Bahulkar, maṁjuvaḥ B] śrīmān rakṣācakraprayojakaḥ |
vajräṇādiptavapusā sphālayāmi trikāyajān ||
The [yogin] whose intention is the benefit of all sentient beings contemplates the ritual as unobstructed (nirvibandha) due to the hosts of wrathful ones emanated from the circle of command and shot into the sky. 11

The wrathful [deity] in the form of Sumbha, holding a lasso, a hook, a short sword, and a jewel\(^\text{1247}\) is born from the fluid (dravodbhava) located in the vajra and lotus [of the yogin and his consort], [as the result of the melting away of] the Buddhas attracted by light rays from the seed syllable in the heart. The adept (kṛtin) causes the [Buddhas] emanated [as Sumbha] to execute the seizure of protection (rakṣopahāra) from the target person.\(^\text{1248}\)

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\textit{laṅghayed yadi kaścin me viśīryetātā [A, ed. Bahulkar, viśīrye nātra B] nānyathā |}

Apart from the epithet given to the deity (aḥam karuṇābalah śrīmān) and the fact that the first two pādas have no equivalent, the variant given in Saṃvarodayatantra xvii, 10c–11 is identical and thus supporting the above conjecture; the same applies to Vajrāvalī 7.3 (Mori 2009: i, 90). This is, however, not the case with Guhyasamājatantra 13.54–55 (Matsunaga 1978: 49) where we have indicative passive:

\textit{śṛṇvantu sarvbuddhāṁ kāyavrācittayogīnāḥ |}
\textit{aḥam vajradhāraḥ śrīmān ājñācakra-prabhedaḥ |}
\textit{vajreṇādīptapuṣā śphārayāmi trikāyājan |}
\textit{laṅghayed yadi samayam viśīryate na saṃśayah |}

See also Pradīpoddyotanaṭṭīkā ad Guhyasamājatantra 13.54 (Chakravarti 1984: 131): kim ity āha | aham ityādy ājñācakra-nirvartakah so ʾham | anena svadehasthiṇeṇādīptavapuṣā jvalāvalidhena vajreṇa trikāyajān kāyatraya-kasambhūtān śphārayāmi cūrṇikaromi | ata eva laṅghayed yadi saṃrayaḥ yah kaścid atra saṃdhānaṁ [em. Isaacson, saṃājñānaṁ Chakravarti] kuryāt sa śīryate viṇāyiṭi | nātra saṃśaya iti |

\(^{1247}\) As a rule, right-handed deities hold hook and sword in the right hands, and noose and jewel in the left (cf. Daśatattva P fol. 292a2, D fol. 243b3).

\(^{1248}\) The emendation of pāda b as well as the translation of this verse is admittedly unsatisfactory. In the unamended version of this verse (see respective fn. of the edition), the switch from plural to singular along with the causative construction is somewhat problematic (verse 22 is to some
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\[ \text{oṃ āḥ he Sumbha take away the protection etc. for this one } \]
\[ jaḥ hūm. } \]

He causes Sumbha himself to draw forth the [puṭa of outer protection, (sort of a protective bracketing of seed syllables) i.e.] a \textit{bam} above [at the feet of the target person who is visualised headlong], a \textit{hūm} below (\textit{adhodeśe}, i.e. on top of his head), and a universal \textit{vajra} endowed with a \textit{hūm}, arisen from the final consonant\textsuperscript{1249}, at his forehead (\textit{lalāṭe}).\textsuperscript{1250} 13

\textsuperscript{1249} \textit{antyasvarodbhavam} (\textit{dbyangs kyi yi ge tha ma las byung ba}): This expression is unclear; mostly, the \textit{viśvavajra} is described in the texts as arising from the syllable \textit{hūm}. There are 14 vowels that are occasionally supplemented by \textit{anusvara} and \textit{visarga}, thus \textit{antyasvara} might possibly refer to \textit{visarga}. There is sparse evidence for this term, so Maṇḍalavidhītikā ad Maṇḍalavidhi\textsuperscript{137} (P fol. 386a2–3, D fol. 88a4–5): \textit{de bsrung ba’i don du slob ma’i snying gar a las byung ba’i zla ba’i dkyil ’khor la dbyangs kyi yi ge tha ma las byung ba’i sna tshogs rdo rje gnas par bsam par bya’o’}. See also Vajřāvāti (Mori 2009: i, 74): \textit{rakṣārtham a-kārajam indumāṇḍalam antyasvarodhbhavādhiṣṭitaṁ vicintya [\ldots].}

\textsuperscript{1250} \textit{ūrdhvam baṃ hūṃ adhodeśe lalāṭe ’ntyasvarodbhavam} | The text, though emended, is somewhat unclear here; my translation is in accordance with Alāṃkāra’s \textit{Daśatattva} (see fn. 1115 below), where the two locatives in \textit{pāda}s 13a and 13b are not related. However, it would also be possible that \textit{adhodeśe} qualifies \textit{lalāṭe}: “[\ldots] a \textit{bam} above [at the feet of the target person who is visualised headlong], a \textit{hūm} at [the head], and an universal \textit{vajra} endowed with a \textit{hūm}, arisen from the final consonant at the forehead that faces downwards.” Anyway, the target person is supposed to be visualised headlong, as it is described in the respective passage setting forth the
Having drawn forth (ākṛṣya) this puṭa of outer protection (bāhyarakṣāpuṭa) that is fastened at [the target person’s] left (vāmato dhṛtam). Sumbha is then introduced again (punah) via the [target person’s] vajra path. 14

Situated face to face in front of Akṣobhya’s gnosis being, Glorious Sumbha now solicits (prārthayed) the gnosis being with many arguments (bahuyuktibhiḥ): 15

It is right for you (te yukto) to abandon indeed someone who sticks persistently to this kind of action (karmany evaṃvidhe) since it is conducive to (anurodhataḥ) his (i.e. the target person’s) future benefit (bhāviśreyas). 16

This is a [person] whose speech is without devotion (ayam abhaktivāḥ), who is a killer of Buddhas, and who is blaming the guru. Now, for this reason, [you] should give up his protection and blessing. 17

1251 ūrdhvaṃ... praveśitaḥ: These verses seem to give sort of a verse summary of Alamkāra’s more detailed prose explanation. Though the corresponding passage in the Daśatattva (P fol. 292a3–5, D fol. 243b4–5) is somewhat cryptic, too, it provides a few minor details and thus sheds some light upon ambiguities in our text. According to Alamkāra, there are two different elements functioning as sampūta at this stage that have to be drawn forth: A sampūta of outer protection situated at the head and at the feet arising from the syllables hūṃ and baṃ, and an universal vajra at the head arising from “the final vowel”. [The yogin] draws forth, in due sequence, from the [target person’s] head and feet the sphere of external protection arisen above and below [the target person] from a [syllable] hūṃ and baṃ, as well as the crossed vajra, born from the final vowel [and] blessed with a hūṃ located in [the target person’s] head. Then he makes Sumbha fix it at the target person’s left and introduces him (Sumbha) through the path of the target person’s vajra. Harunaga Isaacson comments on this passage (ITLR, s.v. antyasvara): “The underlying Sanskrit may well have had the expression antyasvara, rendered here by dbyangs kyi yi ge tha ma, ‘final vowel’; but perhaps that should rather be taken as ‘final sound/phoneme,’ i.e. ha, with in fact hūṃ intended.”
Otherwise, you would indeed be liars with regard to your own word (cātmabhāṣīte, i.e. the scriptures)\textsuperscript{1252}, and you would be transgressors of the obligations (sama-yollamghakāś).\textsuperscript{1253}

The gnosis being [gives his] consent [with the words]:

\begin{quote}
Do it.\textsuperscript{1254}
\end{quote}

Thereafter, he (the gnosis being of Akṣobhya), pleased by these arguments, abandons the target person (hitvā) and is released.\textsuperscript{1255}

\begin{itemize}
\item\textsuperscript{1252} Note that in Alaṃkāra’s Daśatattva, ātmabhāṣīta is taken as an adjective qualifying samaya and not as an independent locative: rang gis gsungs pa’i dam tshig las ’das pa yin no.
\item\textsuperscript{1253} To judge from the Tibetan translation, Kṣitigarbha’s version of Śrī Sumbha’s solicitation corresponds in the very wording to the respective passage in Alaṃkāra’s treatise (Daśatattva P fol. 292a6–b1, D fols. 243b6–244a1).
\item\textsuperscript{1254} Note that again, Alaṃkāra is more explicit here with regard to the consent given by the gnosis being (P fol. 292a8–292b1, D fol. 244r1): de nas red kyis ni ‘di’i las btang gis ji ltar ’dod pa bzhin du gyis shig ces gsungs shing zhal gyis bzhes te
\item\textsuperscript{1255} In the corresponding verse in Alaṃkāra’s Daśatattva (P fol. 292a8–292b1, D fol. 244r1), we have an equivalent for viniḥṣṛtaḥ, but not for hitvā, the subject of hitvā is the jhānasattva:

\begin{quote}
ye shes sems dpa’ dgyes nas ni ||
bsgrub par bya ba’i lus las gshegs ||
gnod mdzes skad cig de nyid la ||
khā shyar ’byed cing gsod par byed ||
\end{quote}

“The wisdom being is pleased, [and] has escaped the target person’s body.

In this very moment, Sumbha kills the [target] by unlocking the protective sphere”.

In contrast to our text, Alaṃkāra explicitly mentions that, in this very moment, the actual samputodghāṭa takes place, bringing about the target person’s physical death. Strictly speaking, Tib. is somewhat inconsistent in as much as later in the text, there is a hyperbolical visualisation of the target person’s being brought to death.
At this very moment, Sumbha draws forth [the gnosis being who is] identical with the sampuṭa (sampuṭena samam)\textsuperscript{1256}. 19

Now it shall be set forth of what kind the summoned sampuṭa is (yādṛk sampuṭam ānītaṃ; ji lta bu'i kha sbyar bkug nas): vajra, sword, further a lotus, a jewel, and a wheel, in the prescribed order. One should worship in reality\textsuperscript{1257} [the wisdom being who is] situated inside the sampuṭa above and below. Then, using the mouth, one throws [the wisdom being] ornamented (virājitam) with the sampuṭa into the lotus of the goddess, thinking, that the protection, mantra etc. are located there. 21

The [yogin] causes the Buddhas, summoned by rays of light from the heart, become fluid and issued forth, to nail in the form of Vighnāntakakīla all [the representations of the target person’s protection located in the consort’s bhaga]:\textsuperscript{1258}22

\textsuperscript{1256} The Daśatattva parallel reads ye shes sems dpa’ dang lhan cig, that would rather correspond to sampuṭena sārdham, however, in order to preserve the metre, the Sanskrit has not been emended.


\textsuperscript{1258} While large parts of the text seem to be almost literally identical, the equivalent of these verses in the Daśatattva (P fol. 292b1–5, D fol. 244a2–5) presents several differences. First of all, unlike in the Daśatattvasaṃgraha, the respective passage in Alaṃkāra’s text is composed in prose and, though somewhat more explicit, it is by no means less cryptic. First of all, we learn that the gnosis being associated with sampuṭa is drawn forth leftwards (g.yon phyogs su). Further, Alaṃkāra expressly mentions what is referred to with rakṣamantrādi in verse 21 of the Daśatattvasaṃgraha: “protection, yantra, mantra, calamity, harm and so forth” (bsrung ba dang | khrul ’khor dang | sngags dang | yams dang | ’tshe ba la sogs pa). Moreover, while this is only hinted at in Daśatattvasaṃgraha 21–22 (the interpretation of āṣyena as “with the mouth” is supported by the immediately preceding expression sampuṭya tattvatas), the prose version clearly supports the assumption that the kilana procedure involves sexual practice (as this is the case with hatha). In the respective passage, Alaṃkāra goes more into detail and sheds some light upon these crucial steps in the ritual that resemble the hatha practice described earlier in the text: By means of the seed syllable of his cherished deity, the yogin-qua-deity, clearly reciting the
The Bearer of the vajra shall give the command to the gnosis being of N.N.’s personal deity! Get [them] nailed down! Get [them] nailed down! hūṃ phaṭ

Thereafter he should fancy (vicintayet) the target person placed in a fire-manḍala facing east, smeared with sesame oil, naked, without shelter, powerless and weakened by fear, destitute of protection and with loose hair. Then he introduces the Buddhas into his own body by means of rays of light [going out from] his heart [to emanate them once again]. He should see [the target person] cut into pieces, killed and reduced to dust by the emanated Buddhas who are enraged with hatred, [appearing] ugly and

mantra, draws forth Vighnāntakakīla who stabs the kīla (Peking: the kīla of Amṛtakunḍali) with the left hand, while he wields the vajra hammer with his right.

1259 raksāmantrādi: Following Alaṃkāra’s Daśatattva (bsrung ba dang |’khrul ’khor dang engags dang yams dang; see fn. above), this is not to be understood as a tatpurāsa compound in the sense of “mantra etc. of protection”.

1260 For (minor variants of) this mantra, cf. e.g. Guhyasamājatantra 14 (Matsunaga 1978: 69): oṃ āḥ gha gha ghātaya 2 sarvaduṣṭān phat kīlaya 2 sarvapāpān phat hūṃ hūṃ hūṃ vajrakīlaya vajradhara ājñāpayati kāyavākcittavajraṃ kīlaya hūṃ phat; Piṇḍikramasādhana (de La Vallee-Poussin 1896), Vajrāvalī 8.2 (Mori 2009: i, 108–9).


terrifying, in the form of a host of fierce wrathful ones, holding sharp swords and other weapons.

f. 42 missing; translation of the corresponding passage in Alaṃkāra’s Daśatattva:

Then, they transform from a peaceful disposition into a wrathful demeanour and figure. [The yogin] emanates them as having transformed, like cool water inside very hot sesame oil, completely changed into [a state of] agitation by means of wildly blazing hatred, baring [their fangs], dreadful, holding manifold weapons such as the vajra. [The yogin] meditates that [the target person] is cut into pieces by means of these [weapons], [his remains] devoured by jackals and that he is tormented by disease, reduced to dust and killed. He should do [this] by means of mantra and yantra. Having killed the target person in this manner (de ltar), he transforms him into fluid substance applying procedures such as meditative immersion and mantra. Upon the exhortation from all the goddesses, he generates the mantrin [in the form of] Akṣobhya-vajra [or] another [deity] (mi skyod dorje gzhan dag tu sngags pas bya’o) from a vajra marked with a hūṃ that is arisen from a syllable hūṃ. Then he stabs the kīla, reciting [the mantra] oṃ āḥ vajrakīlotkīlaya hūṃ. Thereupon, he should meditate that Locanā and the other wisdom [goddesses] are attracted through [rays of light functioning as] hooks [shining forth] from their individual seed syllables. They bestow consecration upon the jñānavajrin (ye shes dorje can la dbang skur zhing) and enter precisely there. Thereafter, the jñānavajrin is placed in his chest, [and] being initiated again precisely in this way, he becomes fluid.

   sphuraṇan tu punaḥ kāryaṃ buddhānāṃ jñānavajriṇāṃ |
   kruddhān krodhākulān dhyātvā vikaṭotkaṭabhiṣaṇā ||
1264 Cf. Daśatattva (P fol. 292b7–8, D 244a6): ye shes sens dpa’i thugs ka’i sning po’i od kyis sangs rgyas sprin gyi tshogs bkug la rang gi lus la gzhug par bya’o’ ||
Abiding [in this state], he should adopt Akṣobhya's nature (de mi bskyod pa'i bdag nyid du bya ste) [and] perform worship, praise and tasting of nectar.

According to the instructions of the Perfect Teacher (yang dag gsungs),

the evil one is transferred to the Buddhafield of Akṣobhya.

The death of this deluded one [means]

that his erroneous conceptions (phyin ci log tu brtags: viparītakalpana) have come to an end.

If anyone [yogin] kills sentient beings (i.e. performs the pūtṛdgṛṭa ritual)

under the influence of greed, hatred, and ignorance,

in a future existence, he will be reborn in avīci hell.

If [the adept] knows the wicked person’s cherished deity, then [he proceeds as follows]: The [gnosis being] dwells in due sequence inside the sampuṭa [in the form of the implements] starting with the vajra, arisen from the respective [wisdom] being’s seed syllable such as hūṃ, etc. The [gnosis being] dwells outside the sampuṭa that is the implement that matches his own [respective Buddha] family, [and] this [implement] will be made the supreme sampuṭa. If he does not know the presiding deity [of the target person’s personal kula], he visualises [the deity] in the form of Akṣobhya.

As far as other authoritative scriptures are concerned, they say:
The gnosis being is located inside only one personal implement. Having performed this procedure with the target person, if one fails to please the spiritual friend (dge ba'i bshes gnyen:

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1265 Probably used as an epithet for the Buddha.

1266 These verses appear to be drawn verbatim from Alamkāra’s Daśatattva (P fol. 293a6–8, D fol. 244b4–5). The second stanza is quoted under indication of the Daśatattva as source in Jñānakara’s Mantrāvatāravṛtti (D fol. 205a6).
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kalyāṇamitra), and to put into practice a method of purifying evils, one will be born in the lower realms after death. “The Blessed One gives his permission to perform acts of fierce intervention to those who, due to their having obtained supernatural insight, know definitely [the transgressive deed that the target is about to commit].”

[…] rebirth in the lower realms is definite.

For if one knows definitely [what kind of] activity will be committed [in the future], one also knows how to counteract it, because karman is beyond thought.

This is the ritual of unlocking the protective hemispheres.

By means of the auspiciousness that I have accomplished compiling the ten fundamentals, may those people (asau janah) thoroughly understand the ten fundamentals.

(Colophon)

This work is [titled]: “The Compendium of the ten fundamentals of paṇḍita Kṣitigarbha”.

1267 Daśatattva (P fols. 292b8–293b4, D fols. 244a6–245a1).

1268 tadvirodha: “the counteraction of that”.

Professor Isaacson drew my attention to the fact that the expression kariṣya-mānakarmatvaṃ implicitly refers back to verse 6ab, where the yogin instigates the Buddhas bringing into their awareness deeds committed in the past and present. See also introduction on this chapter, fn. 409.

1270 daśatattvaparijñātā literally: a perceiver of the ten fundamentals.
PART III Appendix:
Textual Sources
1. Alaṃkāra's Daśatattva

1.1. Notes to the Critical Edition

The Tibetan text has been transliterated following the Wylie system, for the transliteration of Sanskrit mantras the IAST system has been adopted. The apparatus to the edition is positive in that all significant variants occurring in the different recensions of the Tibetan translation of Alaṃkāra’s Daśatattva are reported. However, variants in terms of punctuation as well as certain orthographic peculiarities are not referred to in the apparatus. The punctuation mainly follows the sDe-dge edition. Abbreviations consisting in the contraction of identical final and initial consonants (skung yig) occasionally applied in the gSer-bris-ma and the sNar-thang edition are not reported. The scribal practice of attaching suffixes below the penultimate consonant or to its vertical stroke is also not referred to in the apparatus. The same applies to the standardization of hardly distinguishable consonants (ba and pa as well as da, ta, and nga), gemination or degemination as well as the separation of syllables in transcribed Sanskrit words or mantras. For the abbreviations and symbols applied, see the editorial conventions for the edition of the Sanskrit text of the Daśatattvamsgraha.

The priorities of the present edition have been aligned with its primary purpose, namely to substantiate the findings relating to the subject of this study, Kṣitigarbha’s Daśatattvamsgraha and to enable the reader to comprehend the conclusions drawn in terms of its relation to Alaṃkāra’s Daśatattva. Thus, the present edition certainly needs to be further refined in some respects in the future.

The following blockprint editions of the bsTan-'gyur have been used:

\[ P = \text{Peking bsTan-'gyur, rgyud, vol. thi, fols. 280b1-305b7} \]
\[ D = \text{sDe-dge bsTan-'gyur, rgyud, vol. pi, fols. 234a1-253b7} \]
\[ C = \text{Co-ne bsTan-'gyur, rgyud, vol. pi, fols. 234b6-254b7}. \]
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N = sNar-thang bsTan-’gyur, rgyud, vol. thi, fols. 265a7-290b4.
S = gSer-bris-ma bsTan-’gyur, rgyud, vol. thi, fol. 348b-377b1.

References to sources, parallels, and variants as well as comments are given in the endnotes.1271

1.2. Critical Edition

rgya gar skad du | daśatattva | bod skad du | de kho na nyid bcu pa |
bcom ldan ’das ’jam1272 dpal gzhon P280b2 nur gyur pa la phyag ’tshal lo |
dkyil ’khor N265b2 yang dag ji lta bar ||
rab S348b2 tu brtag par1273 su yis nus ||
rang gi D234a2 ’khor lo gnas bsnyen pa ||
byas nas de ’og C234b7 dkyil ’khor bri ||
dkyil P280b3 ’khor sa ni sbyang bya ba ||
phyi rol mchod pa’i yon gyis te ||
’dgongs ka nang gi sa N265b3 dag pa ||
btab nas sa S348b3 gzhi yongs su gzung1274 ||
lhag par gnas pa nyin1275 gnyis pa ||

1271 Note that the Guhyasamājamaṇḍalavidhi verses referred to in Alaṃkāra’s Daśatattva are adopted without further edition from my own transcription, proof-read and revised by Professor Harunaga Isaacson provided on the tantric Studies website of the University of Hamburg.

1272 ’jam] D, S, N, C, ’dzam P
1273 brtag par] S, C, rtag par D, P, N.
1274 l.n. in C.
1275 nyin] P, S, N, C, nyid D
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rab gnas cho gas bum pa dang ||
D234a3 me long arga1276 bla re sogs ||
las C235a1 ni thams cad pa yi snod ||
srod la slob ma dam pa dang ||
sa dang N265b4 khor lo gtso S348b4 skyob pa1277 ||
ye shes srad bu sbyangs nas ni ||
de nas P280b5 thon yang dgye bya ste1278 ||
nyin gsum pa la mtshan ma ni ||
dgod pa la D234a4 sogs rdzogs par blta ||
C235a2 dkyil 'khor mtshan mo bsgrub bya zhing ||
gsol gdab N265b5 phyogs skyong gtor1279 S348b5 ma sbyin ||
gdong P280b6 gyogs la sogs cho ga bzhin ||
so sor rang sngags ldan pa yis |
bla ma bdag po blo yis ni ||
'jug par slob dpon yang D234a5 dag bya ||
chu dang cod pan rdo rje C235a3 bdag ||
mimg dang bum P280b7 pa gsang ba N265b6 dang ||
shes S348b6 rab ye shes dbang bskur ba ||
yang dag brjod de de bzhin yang ||
brtul zhugs lung bstan dbugs dbyung la ||
rjes gnang mtsha' yi rim pas kyang ||

1276 argha] D, C, arga P, S, N
1277 gtso ba skyob] P, S, N, gtso skyob pa D.
1278 bya ste] P, D, byas te S, N.
1279 gtor] D, S, N, C, gnyor P

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De nas P280b8, D234a6, di ltar slob ma gzhug ||
yon blangs nas ni dbang bskur S349a1, N265b7, C235a4, zhing ||
thon ma dbus dang mtha’ ma1280 ru ||
sbyin sreg byas nas ’khor lo gshegs ||
gsang ba’i tshig ces bya ba yi ||
bcu po P281a1, di dag bla mas kyang ||
gzhan du mi ’gyur slob ma la ||
D234a7, S349a2, man ngag dag ni bstan par bya ||
bsrung N266a1, dang phyir bzlog ’khor lo dang ||
kha C235a5, sbyar dbye1281 dang gtor ma dang ||
P281a2, ma dang sngags btu1282 bzlas brjod dang ||
drag po dkyil ’khor sgrub pa’o ||
slob dpon las ni byas pa yis ||
bdag S349a3, gis dge ba gang D234b1, N266a2, thob pas |
’jig rten ’gro don gyis brgyan zhing1283 ||
dpal P281a3, damgs gsang1284, ’dus la gnas shog |
C235a6, tshigs su bcad pa bcu pa’o ||
brtan zhing dul la blo gros ldan |
del la sogs pa’i yon tan ldan||
slob ma’ang S349a4, yon tan de lta bu |
N266a1, cung zad dman D234b2, pas P281a4, gsol ba gdab |

1280 mtha’ ma] P, D, S, C, tha ma N.
1281 dbye] P, D, N, C, dbyer S.
1283 zhing] D, C, cing P, S, N.
1284 gsang] P, D, N, C, gsangs S.
de nas dpal ldan sngags tshul bshad ||
thar rgyal 'bras bu 'dod pas bya |
gzhan du bla C235a17 ma slob ma dang ||
nges par nyams pa nyid du 'gyur ||
de la slob dpon S349a5 la 'slob P281a5 mas dkyil N266a4 'khor >1285 bri bar bya ba'i phyir lan D234b3 gnyis lan gsum du gsol ba btab nas | de'i tshe sms can gyi kham 'di dag thams cad1286 bla na med pa'i bde ba'i gnas la bdag gis dgod par C235b1 bya'o P281a6 zhes lhag S349a6 pa'i bsam pa bskyped la | slob ma la

khyod kyi yo N266a5 'byad thams cad tshogs D234b4 par byas sam 'on te ma byas

zhes dri bar bya'o || gal te cung zad ni tshogs so || cung zad ni ma tshogs so zhes P281a7 zer na | de'i tshe de'i lte ba la nyi ma'i dkyil S349b1 'khor la gnas pa'i hūm gi 'od C235b2 zer rnams kyi N266a6 snying gar gnas pa'i kaṃ las byung ba'i sdig pa D234b5 kha dog gnag pa mi sdug pa sha za lta bu sna'i rtse mor byung ba P281a8 dang | hūm de yang snying gar phyin te bdud rtsi thab sbyor gyi S349b2 gzugs su gyur nas byung ste |

_om ā namah samantakāyavāk N266a7 cittavajrānām_1287 namo vajrakrodhāya_1288

zhes bya C235b3 ba la sogz pa'i sngags kyi za P281b1 ru D234b6 bcug nas slob ma de yang sam las kun tu bzang po'i gzugs su bskyped de bdud S349b3 rtsi thab sbyor gyi phur bus de'i sems kyi bgegs la btab nas bgegs 1289 N266b1 zhi bar bya ba'i phyir bdud rtsi thab P281b2 sbyor gyi sngags 'di bzlaz par sbyin par bya'o || C235b4 bdag <nyid> 1290

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1285 I.n. in C.
1286 thams cad] P, D, S, C, thanmd? N.
1287 °vākācittavajrānām| _em_. °vākācittavajrānām P, D, N, °vācittavajrānām C.
1288 °krodhāya| P, N, °krodhaya D, C, S.
1290 _om_. D, C.
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kyang sngon du bsnyen D234b7 pa bya ba’i phyir ting nge ’dzin gsum S349b4 bskyed de thun bzhir bzlas pas ’khor lo can sngags ’bum bzlas zhes bya P281b5 ba la N266b2 sogs pa’i grangs bzung ba la bzlas brjod <par>1291 bya’o || yang na phra mo’i mal ’byor dang | thig le’i rnal ’byor la gnas pas sems S495b5 kyi D235a1, C235b5 spyod pa rtse gcig pas bya’o || sngon du bsnyen P281b4 pa’i cho ga’o ||

den as dkyil ’khor gyi khang pa’i N266b3 phyir sa yongs su brtag par bya ste | gtsug lag khang ngam mchod rten dang ’du khang la sogs pa gnas shis 1292 pa S349b6 nams su mchod yon dbul D235a2 ba P281b5 la sogs pa’i cho ga ji lta bas brko zhih slar C235b6 dang ba la sogs pa’i bshad pa nams de N266b4 bzhin du bya ste | dkyil ’khor gyi khang pa brtsig par bya’o ||

zug rangu’i nyes pa thams S350a1 cad ni |
gal P281b6 te dbyung bar ma nus na |
lag pas mnan zhih yi ge gsum |
D235a3 sngags bzlas 1293 slar ni brko bar bya’o || l
khang thog 1294 N266b5 dang ni rdo leb C235b7 dang 1 |
ba lang lhas dang gtsug S350a2 lag khang |
mchod P281b7 rten drung dang ’bab chu’i ’gram |
sa gzhi ‘sngar ni yongs sbyangs par 1295 || 2 ii
khung bu bkang ba la sogs pas |
slar ni sbyang sogs bya mi D235a4 dgos ||
phyi yis 1296 sbyang ba’i cho ga’o ||

1291 om. D, C.
1292 shis] P, S, N, C, shes D.
1295 par] P, S, N, pas D, L.n. in C.
1296 phyi yis] P, S, N, phyi’i sa D, C.

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mtshan mo P281b⁸ der bdud S350a³ tsi thab sbyor gyi 'khor lo'i C236a¹ sbyor bas gnas te sa gzhi rdo rje'i rang bzhin du byin gyis brlab pa ni nang gi sa gzhi yongs su sbyong ba'i cho ga'o || de nas thig 'debs pa'i srad bus thig P282a⁴ btab ¹²⁹⁷ D235a⁵ la j倒霉 N266b⁷ skad du bshad pa'i S350a⁴ dkyil 'khor dang dkyil 'khor gyi khang pa'i dbus su C236a² dug ste | mal 'byor pa ting nge 'dzin gsum gyi sbyor ba bsgoms la P282a² sgo srung gi ¹²⁹⁸ rang gi slob ma bzhig slob dpon du bskos pas |

dec bzhin gshegs pa kun zhi ba | N267a¹ zhes D235a⁶, S350a⁵ pa la sogs pa nas kha lo bsgyur ba ¹²⁹⁹ la thug pa'i tshigs su bcad pa re re 'don du gzhu P282a³ par bya'o || C236a³ de nas slob dpon gyis sprul pa'i 'khor lo yid kyi nam mkha' la bteg la | rang gi lha khor bo'i sbyor N267a² ba bsgyings pa dang S350a⁶ bcas pa'i rdo rje 'gros kyi ¹³⁰⁰ gar byed cing D235a⁷ lha la sogs pa zhes P282a⁴ pa nas gдон mi za ba la thug par ¹³⁰¹ brjod par bya steIV | bgegs med par bya ba'i phyir phur C236a⁴ bus btab ¹³⁰² la rdo rje ra ba'i phyi rol tu dbang chen dang me'i dkyil S350b¹ N267a³ 'khor dag gis phyogs dang mtshams being ba P282a⁶ byas nas mynam par bzhag pas de nyid du nyal D235b¹ bar bya'o || dang po <sa>¹³⁰³ yongs su gzung ba'i cho ga'o ||

nyi ma gnyis pa la bum pa S350b² bcu N267a⁴ dgu la sna tshogs C236a⁵ padma la gnas pa'i zla P282a⁶ | ba dang nyi ma la rang gi 'khor lo ji lta ba bzhin du lha bcu dgu'i mtshan ma rnam bris pa'i dkyil 'khor dang rjes su mthun par D235b² bri bar bya'o || de yang spyan

¹²⁹⁷ btab] D, N, C, gtab P, S.
¹²⁹⁸ sgo srung gi] D, C, sgo bsrungs kyi P, S, N.
¹²⁹⁹ kha lo bsgyur ba] D, P, S, N, kha los sgyur ba D, C.
¹³⁰⁰ kyi] D, S, N, gyis P, C.
¹³⁰¹ thug par] P, thug pa D, S, N, C.
¹³⁰² btab] D, C, gtab P, S, N.
¹³⁰³ om] D, C.
Daśatattvasaṃgraha of Kṣitigarbha

gyi ni mig go | māmā S350b3, kī'1304 N267a5 ni rdo rje P282a7 sngon po'o || bum pa bcu byed na rnam par rgyal ba'i bum pa'i C236a6 kha'i steng du gtso bo'i mtsshan ma dang ngos bzhiri de bzhin gshregs pa bzhī'i mtsshan ma dang gzugs rdo rje la sogs gzhan P282a8 gcig la'o || D235b3 lhag ma S350b4, N267a6 brgyad la spyan la 1305 sogs pa dang gshin rje gshed la sogs pa'i mtsshan ma dgod do 1306 || bum pa lnga byed na spyan C236a7 la sogs pa'i1307 lha mo1308 bzhī'i mtsshan ma rnam bum pa P282b1 gcig la bri | gshin rje mthar byed dang | shes N267a7 rab S350b5 mthar byed dang | padma mthar byed kyi D235b4 mtsshan ma gcig la bri | bdud rtsi thab1309 sbyor gyi mtsshan ma las thams cad pa'i bum pa la bri | bum P282b2 pa lhag ma gnyis la ni snga C236b1 ma bzhin du'o || de bzhin gshregs pa bdun1310 N267b1 gyi S350b6 mtsshan ma rdo rje bri ste | rigs mi shes pa rnam kyi yang de bzhin no || shes rab D235b5 kyi pha rol tu phyin pa'i glegs bam P282b3 ste | shes rab kyi pha rol tu phyin pa dang lha mo gnyis su med pa las glegs bam gyis phye nas1311 S351a1 thugs kyi nang N267b2, C236b2 du 'dus pa yin no || mchod rten ni 'khor lo ste | de bzhin gshregs pa'i rigs P282b4 yin pa'i phyir ro || glegs D235b6 bam gzhan dag ni padma'i mtsshan ma ste | gsung rdo rje'i ngo bo yin S351a2 pa'i phyir ro || de dag kyang kun nas 'khor N267b4 bar bzhag la de rnam s su mchod yon gyi snod las spos P282b5, C236b3 chu cung zad bcug nas rang rang gi 'khor lo bsams la mchod pa lngas mchod de | rang rang gi sa D235b7 bon yi ge gsum gyi S351a3 hang du bcug ste | 'khor lo'i dbang po rnam par rgyal ba la N267b4 bzhlas par bya'o || P282b6 las thams cad pa la rigs

1304 māmak'i' | P, S, N, C, māmaka'i D.
1305 la' | P, D, S, C, ma N.
1306 dgod do' | P, S, N, dgod pa'o D, C.
1307 sogs pa'i' | P, S, N sogs pa D, C.
1308 mo' | P, D, S, N, mos C.
1309 thab' | P, D, C, thal S, N.
1310 bdun' | D, C, mdun P, S, N.
1311 phye nas' | P, S, N, C, phyes nas D.
Alaṃkāra's Daśatattva

kyi¹³¹² bdag po dang | rigs kyi snying po dang | ’rigs²¹³³ C₂³⁶b₄ kyi
rig ma rnams kyi bzlas pa¹³¹⁴ bya’o || dpal he ru ka’i rigs kyi bdag
S₃₅₁₆a₁ po ni¹³¹₅ D₂³⁶a₁ mi bskyod pa’o || rigs kyi snying po ni hūṃ yig
P₂₈₂b⁷ go || N₂₇₆b⁵ ’rigs kyi rig ma ni māmākī’o || vajradhṛk¹³¹⁶ ces bya
ba sngags¹³¹⁷ yi ge gsum gyi C₂³⁶b⁵ nang du bcug pa dang | <hūṃ
ces bya ba’i sngags yi ge gsum gyi nang du bcug pa dang |¹³¹₈
māmākī’i sngags D₂³⁶a² yi ge gsum gyi nang du bcug pa ni rigs kyi
bdag S₃₅₁₆a⁵ po dang | P₂₈₂b⁸ rigs kyi snying po dang rigs kyi rig ma
N₂₇₆b⁶ rnams kyi las thams cad pa’i bum pa la bzlas par bya’o ||
bzlas brjod byas nas snod gcig tu yang mchod yon stsol ba¹³¹⁹ bla
na C₂³⁶b⁶ yod pa dang bcas pa’i P₂₈₂a¹ phyi’i¹³²₀ D₂³⁶a³ mchod pa
S₃₅₁₆a₆ dang | rab gnas kyi cho gar bshad pa’i rim pas bum N₂₇₆b⁷ pa
lhag¹³²¹ par gnas pa dang me long la sogs pa’i yi ge gsum gyis
byin gyis brlab bo || P₂₈₂a² nye bar mkho ba lhag par gnas pa’i cho
ga’o ||
dgongs ka’i dus su yang S₃₅₁b₁. C₂³⁶b⁷ dkyil ’khor gyi khang
D₂³⁶a⁴ pa’i snga khang ngam khyams su slob dpon ’dug ste |
N₂₇₆a₁ mdun du ’dug pa’i slob ma phreng ba P₂₈₂a³ thogs pa dge
bsnyen ma yin pa la dge bsnyen gyi sdom pa byin nas spro ba
bskyed par bya ba’i phyr dkyil ’khor gyi ni zhes bya S₃₅₁b₂ ba nas
’bras bu rgyas zhes bya ba’i N₂₇₆a² bar du bshad C₂³⁷a¹ par D₂³⁶a⁵ bya’o
||’ de nas P₂₈₂a⁴ de rang gi lus su bcug ste rang gi rdo rje’i lam nas

¹³¹² rigs kyi] P, S, N, rig pa’i D, C.
¹³¹₃ l.n. in C.
¹³¹⁴ kyi bzlas pa] P, S, N, kyiis bzlas par D, C.
¹³¹₆ badzradhṛk] P, badzradhrik D, S, N.
¹³¹₇ sngags] P, S, N, C, lngags D.
¹³¹₈ om] P, N, S.
¹³²₀ phyi’i] P, S, N, phyi rol D, C.
¹³²₁ lhag] P, S, N, leg D, legs C.

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phyung nas rang gi shes rab kyi chu skyes kyi nang du de bcug la
'gro ba'i lus bzhin du dbang bskur\textsuperscript{1322} te | sa'i \textsuperscript{351b3}snying po la
sogs pa bzhin \textsuperscript{P283a5}du phyung nas \textsuperscript{N268a3}dga'chen zhes bya ba nas
C\textsuperscript{237a2}jug par 'tshal \textsuperscript{D236a6}zhes bya ba'i bar du\textsuperscript{v} lan gsum 'don du
gzhug go || slob dpon gyis kyang khyod ni tshul chen zhes bya ba
nas | bu yis blo \textsuperscript{P283a6}gro'sdi gyis \textsuperscript{S351b4}shig | ces bya ba la sogs pa'i
bar gyi\textsuperscript{1323} N\textsuperscript{268a4}tshig spro ba\textsuperscript{vii} bskyed par bya ba'i phyir | lan
gsum brjod pas gzengs\textsuperscript{1324} C\textsuperscript{237a3}bstod la | D\textsuperscript{236a7}gang zhig thog med
ces bya ba nas da ni gnas \textsuperscript{P283a7}par bygi zhes bya la sogs pa'i bar
du\textsuperscript{viii} brjod par bya'o || \textsuperscript{S351b5}de nas bsnyen pa la sogs pa'i
N\textsuperscript{268a5}yan lag dang ldan pas lhar bskyed la\textsuperscript{1325} phyi rol gyi\textsuperscript{1326} dri la sogs pas
kyang mchod nas thal mo de \textsuperscript{P283a8}ram's la so shing sbyin \textsuperscript{D236b1}par
C\textsuperscript{237a4}bya'o || des kyang mchod\textsuperscript{1327} nas mdun du ba'i lei bas byugs
pa'i \textsuperscript{S351b6}gru bzhin pa'i sa la ltos\textsuperscript{1328} pa med par N\textsuperscript{268a6}dor bar bya'o
|| de nas hūṃ las bskyed\textsuperscript{1329} pa'i chu de nyid \textsuperscript{P283b1}bzlas la\textsuperscript{1330} 'thor
'thung bya ba'i phyir sbyin par bya'o\textsuperscript{1331} || \textit{om} hrīḥ zhes bya ba la
sogs pa'i sngags <\textit{kyi}s>\textsuperscript{1332} btah \textsuperscript{D236b2}pa'i <\textit{skyor}s>\textsuperscript{1333} C\textsuperscript{237a5}chu
lan gsum 'thung \textsuperscript{S352a1}du bcug la bos nas mdun du bzhag N\textsuperscript{268a7}ste ||
srad \textsuperscript{P283b2}bu sum bsrīl mdpa pa gsum dang ldan pa\textsuperscript{1334} dpung pa
Alamkāra's Daśatattva

g.yas par bcings\textsuperscript{1335} la | hūṃ las bskyed pa’i ku sha sar pa mnyams pa gcig ni sngags S\textsuperscript{352a2} bya’i phyir sbyin | gnyis pa yang hūṃ las P\textsuperscript{283b3}, D\textsuperscript{236b3} bskyed de ’og C\textsuperscript{237a6} tu stan du gding N\textsuperscript{268b1} ba’i phyir byin la bduḥ rtsi thab\textsuperscript{1336} sbyor gyis yang dag par bsrungs techos bstan pas gzengs bstod pa’i phyir ’jig rten du ni zhes bya ba la sogs pa nas |

S\textsuperscript{352a3} de P\textsuperscript{283b4} bzhin gshegs pa rnam[ms su ’gyur | zhes bya ba’i bar gyi tshigs su D\textsuperscript{236b4}, N\textsuperscript{268b2} bcad pa’is brjod la nang C\textsuperscript{237a7} par nga la rmi lam smros\textsuperscript{1337} shig ces bsgo ste | khang pa gzhan du seng ge’i\textsuperscript{1338} nyal thabs kyis nyal du P\textsuperscript{283b5} gzhug go || slob dpon don du gnyer S\textsuperscript{352a4} ba’i slob ma la ni |

thub pa nγi ma ma lus pa |

zhes bya ba nas |

mchod pa’i las N\textsuperscript{268b3} kyang ci nus bya |

zhes bya D\textsuperscript{236b5} ba’i bar du’ khor lor\textsuperscript{1339} phyr mi C\textsuperscript{237b1} dog pa’i dbang bskur P\textsuperscript{283b6} ba’i sdom pa byin la |

khyod kyis\textsuperscript{1340} rtag tu bsrung bar bya |

zhes brjod la de ’la S\textsuperscript{352a4} khyad par gyi sdom pa bsgrags shing de bzhin du sdig pa bshags pa la sogs N\textsuperscript{268b4} pa byed du gzhug go ||\textsuperscript{1341} slob ma lhag P\textsuperscript{283b7} par gnas pa’i cho D\textsuperscript{236b6} ga’o ||
de nas ‘bla ma de las\textsuperscript{1342} C\textsuperscript{237b2} gzhan pa’i slob dpon bzhı dang bcas par dkyil ’khor S\textsuperscript{352a6} gyi khang par zhugs la phyogs su phur

\textsuperscript{1335} bcings] D, C, bcing P, bcas N, S.
\textsuperscript{1336} thab] P, D, N, thar S, thal C.
\textsuperscript{1337} smros] P, D, N, C, smos S.
\textsuperscript{1338} seng ge’i] P, D, C, N, sengga’i S.
\textsuperscript{1339} lor] P, S, N, lo D, C.
\textsuperscript{1340} khyod kyis] D, C, khyed kyi P, S, N.
\textsuperscript{1341} l.n. in C.
\textsuperscript{1342} l.n. in C.
bus yang dag par gdab ste | rdo rje ra ba'i phyi N268b5 rol P283b8 du dbang chen dang me'i dkyil 'khor gnyis kyis phyogs mtshams¹³⁴³
bcing ba byas la 'di D236b7 las bshad pa'i sa'i lha mo rnams S352b1 mchod C237b3 la | skyob pa sangs rgyas zhes bya ba nas dkyil 'khor bri' P284a1 zhes bya ba'i bar gyis N268b6 gsol ba gdab bo¹³⁴⁴ | sa'i lha mo lhag par gnas pa'i cho ga'o ||

de nas nam mkha' na gnas pa'i dkyil 'khor yid kyis D237a1 bkug la P284a2 bdud S352b2 rtsi lnga'i dkyil 'khor bcu dgu¹³⁴⁵ la rang¹³⁴⁶ ji C237b4 lta ba bzhin du bcug ste | yang dag N268b7 par mchod nas mi bskyod pa¹³⁴⁷ zhes bya ba la sogs pa'i tshigs su bcad pas bstod cing bdud rtsi lnga bstabs te | P284a3 pus mo g.yas pa'i D237a2 lha ngas S352b3 la btsugs¹³⁴⁸ nas sbs khang thogs la bcom ldan zhes bya ba nas mdzad du gsol C237b5 zhes N269a1 bya ba'i bar gyi tshigs su bcad pa lan gsum brjod pa 'dis ni 'khor lo'i¹³⁴⁹ P284a4 gtso bo dang sangs rgyas thams cad lhag par gnas pa' S352b4 bya'o || dkyil 'khor gyi lha D237a3 lhag par gnas pa'i cho ga'o ||

¹³⁴⁴ gdab bo] P, S, gdab pa'o D.
¹³⁴⁵ bcu dgu] P, D, bcu dgu S.
¹³⁴⁶ rang] P, S, N, rang rang D.
¹³⁴⁷ mi bskyod pa] P, S, N, ni me mi bskyod pa D.
¹³⁴⁸ btsugs] S, gtsugs P, N, bcugs D.
¹³⁴⁹ gzhag pa'i] D, bzhag pa'i P, S, N.
¹³⁵⁰ pa de] D, S, N, C, par P.
¹³⁵¹ aḥ] D, N, C, aḥ P, S.
Alaṃkāra's Daśatattva

zhes brjod pas\textsuperscript{1355} 'dir C\textsuperscript{237b7} bcom ldan 'das S\textsuperscript{352b6} mam par snang mdzad 'kyi gnas su bcom ldan'\textsuperscript{1356} 'das rin chen 'byung ldan la sogs P\textsuperscript{284a7} N\textsuperscript{269a4} pa yang de bzhin du sbyar bar bya'o || de ltar D\textsuperscript{237a5} gsol ba gdab pas | mnyes pa de mams gzhug pa'i srad bu la rdzi ma myur bar S\textsuperscript{353a1} degs shing mig 'gul ba'i\textsuperscript{1357} 'bar ba'i la\textsuperscript{1358} C\textsuperscript{238a1} bas bkug ste | P\textsuperscript{284a8} <geig tu byas nas>\textsuperscript{1359} Inga po 'di N\textsuperscript{269a5} ltar geig tu byas nas bsgril bar bya'o ||

\textit{om āḥ anyonyānugatasarvadharmā hūṃ} |

\textit{om a paraspara\textsuperscript{1360} anupraviṣṭa\textsuperscript{S353a2} sarvadharmā\textsuperscript{1361} hūṃ} |

\textit{om āḥ atyantānupraviṣṭasarvadharmā\textsuperscript{1362} hūṃ} |  \textit{xī}

zhes brjod de | de nas C\textsuperscript{238a2} bdud N\textsuperscript{269a6} rtsi thab sbyor gyi sbyor bas rdo rje dril bu thogs pa'i slob ma srad bu mthā' nas 'dzin\textsuperscript{1363} pa dang bcas pas slob dpon rdo rje thogs S\textsuperscript{353a3} la ye shes kyi P\textsuperscript{284b2} srad D\textsuperscript{237a7} bu g.yon pa'i khu tshur gyis bzung\textsuperscript{1364} ste | jāh\textsuperscript{1365} zhes lan gsum brjod la slob ma la N\textsuperscript{269a7} btang nas | jāh jāh jāh\textsuperscript{1366} C\textsuperscript{238a3} zhes

\textsuperscript{1352} prayaccha\] em., prayadztsa P, S, N, panyatsa D, C.
\textsuperscript{1353} °sūtra\] P, S, °sutra D, N, C.
\textsuperscript{1354} svacakraṣutraṇāya\] P, S, N, sācakraṣutraṇāya D, C.
\textsuperscript{1355} pas\] D, C, la P, S, N.
\textsuperscript{1356} l.n. in C.
\textsuperscript{1357} 'gul ba'i\] P, D, S, C, mgul ba'i N.
\textsuperscript{1358} lta bas\] P, D, N, C, lte bas S.
\textsuperscript{1359} om\]. D, C.
\textsuperscript{1360} paraspara\] P, N, spharasaṃphara D, C, S.
\textsuperscript{1361} dharmā\] P, S, N, dharma D, C.
\textsuperscript{1362} °atyaṇṭā°\] em., °atyaṇṭa° D, C, °atanta° P, S, °atānta° N.
\textsuperscript{1363} 'dzin\] P, S, N, C, 'dzan D.
\textsuperscript{1364} bzung\] P, D, S, C, gzung N.
\textsuperscript{1365} jāh\] C, ja P, D, S, N.
\textsuperscript{1366} jāh jāh jāh\] D, C, dza dza dza P, S, N.

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brjod cing slob ma yang ’gro bar bya’o || slob dpon nub phyogs

kyi sgor shar P284b3 phyogs su bltas te ’dug la S353a4 tshangs pa’i1367
thig gdab par bya’o || D237b1 de nas yang g-yas phyogs su bskor nas
lho phyogs kyi sgor N269b1 song ste1369 byang du bltas te1370 ’dug la
|| tshangs pa’i thig C238a4 gnyis P284b4 gdab par bya’o || de bzhiin du de
nyid du shar lho mtshams su S353a5 song ste || byang phyogs su kha
bltas te ’dug la shar phyogs kyi thig gdab par bya’o || D237b2 de

de bzhiin du byang phyogs N269b2 su P284b5 song ste lho phyogs su
bltas nas ’dug la nub phyogs kyi thig gdab par C238a5 bya’o || de
bzhiin du S353a6 de nyid shar phyogs su bltas te ’dug la || byang
phyogs kyi thig gdab par bya’o || de nas P284b6 de bzhiin du shar lho
mtshams su song ste || D237b3 nub N269b3 phyogs su bltas nas ’dug la
lho phyogs1371 kyi thig gdab par bya’o || de nas de S353b1 nyid du
’dug ste nub byang C238a6 phyogs su bltas la mtshams kyi P284b7 thig
gdab par bya’o || de nas de bzhiin du song ste lho nub mtshams su
’dug la byang shad mtshams su N269b4 bltas la mtshams kyi D237b5 thig
dgab par bya’o || slob ma yang S353b5 bskor phyogs P284b5 su song ste
|| de yang der slob dpon la mgon1372 du phyogs C238a7 nas gdab par
bya’o || ’di ni ye shes kyi srad bu mgon par ’du bya ba dang gdab
pa’o || N269b5 de bzhiin du tshon rtsi lnga yang bcom ldan ’das
P285a1 rnam par snang D237b5 mdzad S353b3 la sogs pa ye shes kyi tshon
gang yin pa de bzhiin du bkug ste || gzi byin1373 bskyed la slob dpon
nang du gnas C238b1 nas shar du bltas te || P285a2 byang shad mtshams
nas N269b6 brtsams te || g.yas su bskor zhing so sor tshon rtsi dgye
bar bya’o || S353b4 de’i ‘og tu gzhag dag D237b6 ni slob ma1374 slob

1367 phyogs] P, D, N, C, phyod S.
1368 tshangs pa’i] P, S, N, C, changs pa’i D.
1369 ste] D, C, te P, S, N.
1370 te] D, C, la P, S, N.
1371 phyogs] P, D, S, C, phyo N.
1372 mgon] D, C, sngen P, sngon S.
1373 gzi byin] D, C, gzi P, S, N.
1374 ma] D, C, ma’i P, S, N.
dpon bzhi dang bcas te dgye bar bya’o || nyi ma ga’um mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la S353b5 ma’i bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzogs pa dang | rdo rje hūm mdzad kyi sbyor bas zhugs la bskor ba bya ste || bglas la mtshang ba dang lhag ma’i pa legs par rdzh
Daśatattvasaṃgraha of Kṣitigarbha

shes S354a5 par byas la | nam mkha’ P285b3 las byung zhes D238a5 bya ba nas dri ma med mthong shog ces bya ba’i bar du³³i brjod par bya’o  || de nas slob ma skal pa chen po’i N270a7 cha lugs dang Idan pa la phyi rol du gdong g.yogs dmar pos P285b4 gdong bkab ste | S354a6 thal mos me tog dkar C239a1 po gcig 1383 thogs la skyes bu’i rig pas D238a6 khrid la yol ba gnyis kyi bar du them pa la bzhag ste | bla mas hūṃ N270b4 gis yol ba’i phyogs gcig P285b5 bteg 1384 nas ku sha’i chun pos bsang gtor byas la sdug S354b1 pa khyod su yin zhes dri bar bya’o || C239a2 des kyang bdag ni skal ba bzang po zhes smra ba’1385 dang yang dag par mchod D238a7 la dkyil ‘khor P285b6 gyi khang N270b2 par bcug ste |

om₄ sarvayogacittam 1386 utpādayāmi 1387

zhes bya ba dang | byang chub kyi sams dam S354b2 pa bskyed la de’i snying gar sa bon las rdo rje bskyed la |

om₄ suratasaṃa C239a2 yas tvaṅ |

zhes bya P285b7 ba nas ma dad par mi bya’o zhes N270b3 bya ba’i bar duₓii brjod cing D238b1 jah 1388 hūṃ zhes bya ba gnyis kyi yid kyi sngug la der gzhug 1389 ste | dkyil S354b3 ‘khor gyi cho gar bshad pa’i yi ge lnga po a kham vi ra hūṃ P285b8 zhes brjod de ‘jug pa’i sgo’i stan gyi steng du bzhag la C239a4 nām N270b4 par snang mdzad dang gshin rje gshed kyi bar du bzhag nas deng khyod ces D238b2 bya ba nas dam tshig nyams par S354b4 gyur ta re zhes bya P286a1 ba’i bar duₓiv brjod la de’i snying gar rdo rje bzhag nas |

1383 gcig] P, D, S, C, cig N.
1384 bteg] D, S, N, C, brteg P.
1385 smra baj P, D, N, C, smras pa S.
1386 o cittam] em., o citta P, D, S, N, C.
1387 utpādayāmi] em., utпадayами P, D, S, N, C.
1388 jah] C, ja P, D, S, N.
1389 gzhug] D, C, N, bzhug P, S.

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om rdo rje sems dpa’ deng khyod kyi\textsuperscript{1390} | 

\begin{quote}
zhes bya ba la sogs\textsuperscript{N270b5} pa’i tshigs su bcdn pa’\textsuperscript{sv} brjod par bya’o ||
de nas\textsuperscript{P286a2} bdud rtsi lnga dung chos las mthe bo srin\textsuperscript{D238b3} lag
gis\textsuperscript{1391} S354b5 de’i khar mgon du byin la | ’di ni zhes bya ba nas ja
zhes bya ba’i bar du brjod de \textsuperscript{1392} ’thung du bcug la slob ma’i dam
bec’\textsuperscript{N270b6} ba b\textsuperscript{P286a3} brtan par bya’i phyir der phyin chad ces bya
ba nas gyur ta re zhes bya ba’i bar du brjod par bya’o || S354b6 de nas
de bzhin gshegs pa\textsuperscript{D238b4} thams cad kyis byin gyis brlbs\textsuperscript{1393} la
| rdo rje sems dpa’ bdag la\textsuperscript{P286a4} bab par gyur cig ces\textsuperscript{N270b7} smrar
bcug la slob ma rlung dang chu dang dbang chen gyi dkyil ’khor la
bzhag ste | ha a ħūm\textsuperscript{S355a1} zhes bya ba’i sku gsung\textsuperscript{1394} thugs kyi
snying po bkod pa dang | rkang pa\textsuperscript{C239a7} gnyis \textsuperscript{P286a5} kyi ’og tu
jhaim\textsuperscript{1395} D238b5 zhes bya ba rlung dang me’i dkyil ’khor bsams la |
N271a1 āveśaya nas\textsuperscript{1396} jhaim\textsuperscript{1397} zhes bya ba’i bar du dril S355a2 bu
dkrol zhing lan gsum brjod par bya’o || sgo brsungs kyi slob
dpon\textsuperscript{1398} P286a6 bzhis kyang dril bu dkrol bar bya’o || de nas de’i lee
la a dmar po dang N271a2\textsuperscript{od dpag} C239b1 tu med par D238b6 bsams te
babs par gyur pa dang | bru hi vajra shubha a S355a3 shu bha dri ba
dang babs pa\textsuperscript{P286a7} b\textsuperscript{med par bya ba’i phyir | tiśṭha vajra zhes brjod
pas nye barbsd ba ni dbab pa’i cho ga’o||
de nas pratīccha vajra hoṭi\textsuperscript{1399} | N271a3 zhes ’don du bcug la de’i lag
pa na gnas pa’i me tog dkyil D238b7 P286a8 khor du ’dor S355a4,
\end{quote}

\begin{flushright}
\textsuperscript{1390} kyī | P, S, N, kyis D, C.
\textsuperscript{1391} \textit{gis} | P, S, N, \textit{om}. D, C.
\textsuperscript{1392} brjod de[\textsuperscript{]} D, C, brjod par P, S, N.
\textsuperscript{1393} brlbs P, S, N, rlbs D, C.
\textsuperscript{1394} gsung | P, D, N, C, gsungs S.
\textsuperscript{1395} jhaim | D, C, jhai N, jhe P, S.
\textsuperscript{1396} nas | D, C, na P, S, la N.
\textsuperscript{1397} jhaim | D, C, jhai N, jhe P, S.
\textsuperscript{1398} brsungs kyi slob dpon\textsuperscript{P, S, N, srung gi slob ma D, C.}
\textsuperscript{1399} hoṭi | P, S, N, C, ho D.
\end{flushright}
Daśatattvasaṃgraha of Kṣitigarbha

C239b2 bcug las[1400] me tog de gang gi rigs su 'babs[1401] shes par bya ste | blangs nas de i mgo la bcings la


zhes N271a4 brjod par byas nas rgyud P286b1 gzhans las bshad pa'i phreng ba'i dbang bskur bar bya'o[1406] S355a5 de nas de i mig gnyis D239a1 la om bsams la |

rdo rje sms C239b3 dpa' deng khyod kyi |

zhes bya ba la sogs pa'i tshigs su bcad[1407] P286b2 pa brjod de | gdong g.yogs N271a5 bkrol[1408] te dkyil 'khor gyi bdag po las brtsams te bdud rtsi thab sbyor gyi S355a6 bar du brtan par bya'o || slob ma 'jug D239a2 pa'i cho ga'o ||

stan de nyid la shar P286b3 phyogs su kha bstan nas skyil mo krong gis C239b4 dug tu bcug ste | sngar N271a6 bshad pa'i rnam par rgyal ba'i bum pa'i[1409] steng du mchod yon gyi snod bzhag pa'i nang S355b1 du bum pa thams cad las chu nyung zad tsam P286b4 zhig blug[1410] la lo ma'i chun pos blangs D239a3 pa'i chu dang | slob ma <la>1410 bsnyen pa la sogs pa'i rim pas rang gi N271a7 lhar bskyed pa'i mgo la—

om C239b5 vajra abhiṣiṇa |

1400 bcug nas D, C, du bcug la P, S, N.
1401 'babs S, 'babs par P, D, N, C.
1402 pratiṃghna C, pratiṃghna P, pratiṃghna D, pratiṃghna S, N.
1403 tvam P, S, N, tvam D, C.
1404 imaṃ P, S, N, mimāṃ D, C.
1405 sattaṃ em., sattva P, S, N, C.
1406 bya'o D, C, 'gyur ro P, S, N.
1407 bkrol D, C, dkrol P, S, N.
1408 bum pa'i D, C, om. P, S, N.
1409 blug C, blugs P, S, N, thug D.
1410 om. D, C.
Alaṅkāra's Daśatattva

zhes brjod cing dbang bskur bar P286b5, S355b2 bya ba’i chu’i dbang bskur ba’o ||
gos la sogs pas brgyan pa’i cod pan de’i rigs1411 kyi gtso bos mtshan par bsams D239a6 la de’i mgo la bskon la N271b1’chad par ‘gyur ba rnam bya’o1412 || cod P286b6, pan dang dar dbyangs kyi1413 dbang bskur C239b6’ba’o ||
S355b3de’i snying gar rdo rje bzhag la des lag pa g.yas pas bzung1414 nas sangs rgyas kun gyi zhes bya la sogs pa’i tshigs su bcad pa P286b7(bya ba ni D239a5 rdo rje’i dbang bskur ba’o || rang gi bdag po’i sbyor ba dang ldan pa las de’i S355b4 snying gar rdo rje dang dril bu bzung1415 nas C239b7 lag pa g.yas1416 dang g.yon gyis ‘khyud cing |

   om vajrāP286b5’dhipati1417 tvāṃ1418 abhiśiṅcāmi1419 tiṣṭha
   vajrasamayas tvāṃ |

zhes N271b3 brjod par bya ste | ’di ni bdag po’i D239a6 dbang bskur ba’o ||

rdo rje dang dril bu dang S355b5 ldan pa de’i mgo la de’i lag pa bzhag ste P287a1 |

   om vajrasattva tvāṃ1420 | abhi C240a1śiṅcāmi1421 | va-
   jranāmābhiśekataḥ1422 kye che ge mo

1411 rig] P, D, S, C, rig N.
1412 bya’o] P, S, N, so D, C.
1413 kyi D, C, D, kyis P, N.
1415 bzung] D, C, gzung P, S, N.
1416 g.yas] P, S, N. g.yas pa D.
1417 vajrādhipati] em., vajra adhipati P, S, N, vajra adhipatis D, C.
1418 tvāṃ] em., tvāṃ D, C, tva P, S, N.
1420 tvāṃ] em., tvāṃ P, D, S, N, l.n. C.
Daśatattvasaṃgraha of Kṣitigarbha

zhès brjod par bya ste | 'di ni

la la dag ni me
tog gang du babs pa de'i

rjes su mthun par ming gdags par bya'o zhes zer ro ||

cingchos bshad de | dbang

bskur lnga pos ni mi bskyod pa la sogs pa'i

rnam par dag pa

shes par bya'o ||

dbang bskur ba de

mam kyis ni 'bras bur gyur

pa'i ye

shes lnga rdzogs

par 'gyur te | de bas slob ma mi phyed par

gyur cing stong par nyid kyi kham so ||

rigs kyi skye ba'i gnas su 'gyur zhing byang chub la dbang

ba'i skal pa dang ldan par 'gyur

ro || de nas de la rdo rje'i brtul zhugs

bstan pa dang dbugs dbyung ba dag bstan par bya ste | de la

'di ni zhes bya la la sogs pa'i

tshigs su bcd pa brjod la de'i

lag tu rdo rje byin te ||

P287a6 om sarvatathāgata

zhes bya ba

D239b3 la sogs pa brjod nas de'i lag pa g.yas par

'Dzin du
gzhug ste 'di ni

P287a7 tshigs su bcd pa

bla mas brjod la de kho na nyid kyis

rdo rje gzung bar bya'o ||
de nas 'di ni zhes bya la la sogs

D239b3 pa'i tshigs su bcd pa brjod la lag pa g.yon par dril bu 'dzin du

C240a6 bcug

P287a8, S356a nas | srid pa ngo bo nyid kyis dag ces bya ba la sogs pa'i

tshigs su bcd pa brjod du bcug la | snying po

bsnyen pa

N272a3 sogs'1428 bshad pa | zhes bya ba nas bsgoms'1429 pas

1422 "nāmābhīṣekataḥ] em., "nāma abhiṣekata P, D, S, N, C.
1423 om. P, S, N.
1424 "tathāgata] D, C, "tathāgāta P, S, N.
1425 pa'i] P, S, N, pa D, C.
1426 kyis] D, S, N, C, gyis P.
1427 gzung] D, C, bzung P, S, l.n. N.
1428 sogs] D, C, la sogs P, S, N.
1429 bsgoms] P, S, N, bsgom D, C.

so zhes bya ba'i bar D239b6 brjod par bya'o || de ltar srid pa'i longs spyod rnam S356a6 par dag pa'i C240a7 thabs bstan nas de'i 'og tu phyir mi ldog pa'i dbang bskur ba mi byed na lung N272a4 bstan pa dang dbugs dbyung ba dag bya ste | P287b2 di ni rig pa'i dbang bskur ba dang rjes su 'brel ba'i cho ga'o||
D239b6 de nas babs la slob S356b1 dpon la mchod la | bla ma la byang chub rdo rje zhes bya ba la C240b1 sogs pa'i1430 tshigs su bcad N272a5 pa brjod par P287b3 bya'o || de nas bla ma mgu bas sdóm pa bzhí byin nas stan de nyid la snga ma bzhin du 'dug tu bcug nas | yan lag bzhí'i tshogs rang gi D239b7, S356b2 sngags kyi1431 sbyor ba bya ste | rang gi snying ga las sprul pa'i P287b5 rig pa1432 mchod pa'i lha mo C240b2 rmams1433 kyis1434 dbang bskur ba ni rdo rje che zhes bya ba'i tshigs su bcad pa'ix zlos pas dbang bskur bar bya'o || de nas dkyil 'khor la bítas te snga ma bzhin du stan1435 S356b1 la 'dug tu P287b8 bcug D240a1 la mi mnyam med pa zhes bya ba nas N272a7 pha rol tu phyin pa la sogs pa'o zhes bya ba'i bar du bstan C240b3 par bya1436 ste'xx' di ni phyir mi ldog pa'i dbang bskur ba'o ||
S356b1 gal te gsang ba P287b6 dang shes rab ye shes kyi dbang bskur ba mi N272b1 stér na de'i tshe 'dir D240a2 lung bstan pa dang | dbugs dbyung ba byin la rjes su gnang ba byin par bya ste | de ni bya ba'i rgyud dang spyod pa'i rgyud dang | P287b7 mal C240b4 sbyor gyi1437 rgyud la sogs pa ston pa la S356b5 sogs pa la dbang bar gyur te | 'di'i ming ni slob N272b2 dpon du dbang bskur ba D240a3 zhes bya'o | de nas yang dag par mchod la shes rab gtd nas | P287b8 byang chub rdo rje

1430 pa'i] P, S, N, pa D, C.
1431 kyi] D, S, N, C, gyi P.
1432 rig ma] C, rig pa P, S, N, rig me D.
1433 mo rnam] P, D, S, N, l.n. C.
1435 stan] D, C, bstan P, S, N.
1436 par bya] P, D, S, N, l.n. C.
1437 'byor gyi] P, D, S, N, l.n. C.
Daśatattvasāṃgraha of Kṣitigarbha

zhes bya ba\textsuperscript{1438} la sogs pa’i tshigs su bcad C\textsuperscript{240b5} pas\textsuperscript{1439} bla ma la gsol ba S\textsuperscript{356b6} gdab ste | des sdom pa bzhi byin la slob ma yol bas bar du N\textsuperscript{272b3} bcad par bzhag nas gsang ba’i D\textsuperscript{240a4}, P\textsuperscript{288a1} mchod pa’i\textsuperscript{1440} mthar yol ba’i mtha’ ma bteg ste | mthe bong dang srin lag gis rdo rje bzung\textsuperscript{1441} nas gsang ba’i dbang sbyin par bya’o || des kyang C\textsuperscript{240b6} kye S\textsuperscript{357a1} ma\textsuperscript{1442} bde’o zhes P\textsuperscript{288a2} brjod de myang bar bya’o || slob dpon N\textsuperscript{272b4} rang nyid phyir log nas padma la gnas pa rang gis myang ste | D\textsuperscript{240a5} des kyang kha yis rang gi rdo rje myang du bcug nas rang gi stan\textsuperscript{1443} nang tshangs can S\textsuperscript{357a2} la sogs pa la ’dug P\textsuperscript{288a3} par bya’o || de nas phan yon brjod par bya ste |

zhugs C\textsuperscript{240b7} par gyur N\textsuperscript{272b5} pa’i slob ma la |

’di ni rdo rje can kun gyis |

zhes bya ba la sogs pa’\textsuperscript{xxi} brjod par bya’o || la la dag D\textsuperscript{240a6} ni yang de bzhin du gsol P\textsuperscript{288a4} ba gdab\textsuperscript{1444} par bya’o S\textsuperscript{357a3} zhes zer ro || de nas mdun du ’dug pa de dag gi lag pa g.yas pa N\textsuperscript{272b6} g.yon pa’i steng du bzhag ste | C\textsuperscript{241a1} mngon sum du shes rab yan lag ’dus zhes bya ba la sogs pa P\textsuperscript{288a5} nas khongs sugtogs par bsams\textsuperscript{1445} zhes bya ba’i bar D\textsuperscript{240a7} du\textsuperscript{xxii} brjod S\textsuperscript{357a4} par bya’o || yol ba’i nang du bsangs\textsuperscript{1446} te ’dug nas gsang ba’i mchod pa N\textsuperscript{272b7} la gnas pa’i slob C\textsuperscript{241a2} ma la bltas te | gal te rnam par P\textsuperscript{288a6} snang mdzad kyi rnal ‘byor pa’am | de’i rigs kyi\textsuperscript{1447} rnal ‘byor pa yin na de’i tshe rnam par S\textsuperscript{357a5} snang mdzad kyi rnal ‘byor byas D\textsuperscript{240b1} la rang gi snying ga

\textsuperscript{1438} ba] P, D, N, C, bas S.
\textsuperscript{1439} pas] P, D, N, S, l.n. C.
\textsuperscript{1440} pa’i] P, S, N, pa ni D, C.
\textsuperscript{1441} bzung] D, C, gzung P, S, N.
\textsuperscript{1442} kyang kye ma] P, D, S, N, l.n. C.
\textsuperscript{1443} stan] D, N, C, bstan P, S.
\textsuperscript{1444} gdab] P, D, S, C, btab N.
\textsuperscript{1445} bsams] D, C, bsam P, S, N.
\textsuperscript{1446} bsangs] D, C, gsangs P, S, N.
\textsuperscript{1447} kyi] D, C, kyis P, S, N.

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Alaṃkāra's Daśatattva

nas mam par snang mdzad spro ba ni | rig P288a7 bde ba chen po i C241a3 cha byad1448 du byas la | rdo rje dang padma dag las bdud rtsi’i1449 chu rgyun ’bab par bsams la ’bab pa S357a6 de nyid bcom ldan ’das kyis zla ba’i kha dog dang ldan pas de la N273a2 dbang D240b8 bskur bar P288a8 bsams nas | mam par snang mdzad slob ma de nyid la thim par byas la mar C241a4 gyi bum pa bzhin du zhus gs par sems kyis bsam par S357b1 bya’o || yang na rigs gzhan gyi rnal ’byor pa yin na de’i tshe de’i P288b1 N273a3 rigs kyi lha spros te | de’i rigs kyi mdog dang D240b3 ldan pa’i bdud rtsi’i rgyun gyis dbang bskur ba de bzhin du bsam1450 par bya zhing <rang gi stan la>,1451 | gti C241a5 mug ces bya ba nas rang S357b2 nyid gyur ces bya ba’i bar du’xix brjod par P288b2 bya’o || mthar bla N273a1 ma1452 yol ba nas byung ste | rang gi stan la ’dug pa de dag mdun na tsog por ’dug pa la de dag gi rig ma’i lag pa g.yon pa D240b4 slob ma’i lag pa g.yas par S357b3 bzhag pa bzung nas P288b3, C241a6 rang gi lag pa g.yas N273a5 pa slob ma’i mgo bor bzhag nas | thabs gzhan gyis ni zhes bya ba nas mchog ma yin zhes bya ba’i bar’xxiv dang | byang chub spyod pa1453 gzhan zhes bya ba nas thob mi ’gyur zhes bya S357b4 ba’i P288b4 du’xxv brjod do || de nas D240b5 slob dpon de lha1454 las N273a6 babs pa’i phyag C241a7 rgya dang ldan pas ’di nyid ces bya ba nas | bde bar gshegs zhes bya ba’i bar du’xxv brjod par bya’o || rjes su gnang ba yang byin nas P288b5 ji lta ji lta zhes bya ba nas | S357b5 byang chub mchog tu ’gyur zhes N273a7 bya ba’i bar du’xxvii brjod la | dbugs D240b6 dbyung ba’i phyir mthong ba dang ni C241b1 zhus pa zhes bya la so gas pa nas ’gyur zhes bya ba’i bar du’xxvii brjod P288b6 par bya’o || gzhan dag ni phyag

1448 cha byad] P, D, S, N, l.n. C.
1449 rtsi’i] D, C, rtsi P, S, N.
1450 bsam] P, D, N, C, bsams S.
1451 om. P, S, N.
1452 bla ma] P, D, N, C, bla na ma S.
1454 lhā] P, D, N, C, lhag S.
rgya byin gyis brlabs¹⁴⁵⁵ zhes bya ba lā S₃₅⁷b⁶ sosg N₂⁷³b¹ pa yang 'dir brjod par bya’o zhes zer ro || de nas slob mas¹⁴⁵⁶ bla ma'i zhabs gnyis D₂⁴⁰b⁷ la phyag byas te 'di skad ces brjod par bya C₂⁴¹b² ste¹⁴⁵⁷ |

P²⁸⁸b⁷ gtso bos ji ltar bka’ stsal pa |

de bzhin du ni bgyid par 'tshal ||xix

zhes brjod par bya’o || S₃₅⁸a¹, N₂⁷³b² phyag 'tshal ba dang legs par gnas so || zhes bkra shis pa’i tshig kyang brjod par bya’o || de nas P²⁸⁸b⁸ di la gsang D₂⁴¹a¹ ba’i gnas bslab par¹⁴⁵⁸ bya’o ||

hūṃ vajra kṛta¹⁴⁵⁹ bhūme¹⁴⁶₀ C₂⁴¹b³ hūṃ

zhes bya bas rdo rje ra ba dang S₃₅⁸a² gur gyi phyi rol du dbang chen la N₂⁷³b³ sosg pa’i dkyil 'khor bzhi ni bsrung ba yin par la la dag ‘dod de | sa bon P²⁸⁹a¹ lām ser po las sa’i dkyil 'khor zur bzhi pa mtshams D₂⁴¹a² su rdo rje rtse gsum pas mtshan pa <dang>¹⁴⁶¹ | yam sṅgon po las byung ba’i S₃₅⁸a³ rlung gi dkyil C₂⁴¹b⁴ ‘khor N₂⁷³b⁴ gzhu lta bu ba dan gyis P²⁸⁹a² mtshan pa dang | de’i phyi rim du chu’i dkyil 'khor bsam par bya ste | sa bon pam las byung ba mdog dkar po dang | de’i phyi rim du sa bon ram las byung ba’i D₂⁴¹a³ me’i dkyil 'khor dmar S₃₅⁸a⁴ po bsam P²⁸⁹a³ mo || mchog N₂⁷³b⁵ tu bsam pa ni nam mkha’ la nyi ma’i C₂⁴¹b⁵ dkyil 'khor la gnas pa’i yi ge bhrūṃ¹⁴⁶² ‘od zer ser po dang Idan pa bsams <nas>¹⁴⁶³ | bhrūṃ¹⁴⁶⁴

¹⁴⁵⁶ slob mas] D, C, slob ma S, P, N.
¹⁴⁵⁷ ste] P, D, S, N, l.n. C.
¹⁴⁵⁸ bslab par] D, slob par P, S, N.
¹⁴⁵⁹ kṛta] em., krita P, D, S, N, C.
¹⁴⁶₀ bhūme] em., bhume D, C, bhumo P, S, N.
¹⁴⁶¹ om. S.
¹⁴⁶² bhrūṃ] D, bhrūṃ P, S, N, C.
¹⁴⁶³ om. P, S, N.
¹⁴⁶⁴ bhrūṃ] D, C, bhrūṃ P, S, N.
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las byung ba'i 'khor lo mdoṅ ser po rtsibs bcu pa bsams₅₃₇
  de'i dbus su S₃₅₈ᵃ⁵ dpal rdo rje D₂₄₁ᵃ⁴ hūṃ mdzad bsams te
  N₂₇₃ᵇ₆ des lha chen po dang u ma mnan par bsam mo || de yang |
  g.yas C₂₄₁ᵇ⁶ na rdo rje ral gri ste |
  g.yon na zhags pa lcags kyu bsnams |
  sgeg pa P₂₈₉ᵃ⁵ khro bo'i gzugs 'chang zhing |
  khams gsum dag S₃₅₈ᵃ⁶ ni 'dul bar brtson ||
  gshin rje N₂₇₃ᵇ⁷ gshed sogs khro bo D₂₄₁ᵃ⁵ rnams |
  mkhas pas phyogs kyi rtsibs la bsam |
  'dod rgyal dbyg₁⁴₆₅ sngon stobs P₂₈₉ᵃ⁶ mi C₂₄₁ᵇ⁷ g.yo ||
  shar lho mtshams sogs rtsibs la bsam¹⁴₆₆ |
  gtsug tor 'khor lo sgyur S₃₅₈ᵇ¹ ba steng¹⁴₆₇ |
  gnod mdzes N₂₇₄ᵃ¹ og ste rim bzhin bsam |
  zhes bshad pa yin no || de la khro bo bcu'i D₂₄₁ᵃ⁶ sa bon ni yi ge
  hūṃ P₂₈₉ᵃ⁷ ste gzhan gtsug tor 'khor los sgyur ba'i sa bon ni yi ge
  bhrūṃ¹⁴₆₈ mo¹⁴₆₉ | C₂₄₂ᵃ¹ gzhan dag ni praṃ dang haṃ dag gzhan
  N₂₇₄ᵃ² gyis mi thub S₃₅₈ᵇ² pa dang | stobs po che'i sa bon yin par 'dod
do ||
  'dod pa'i rgyal po gnod mdzes P₂₈₉ᵃ⁸ dang |
  mi g.yo gtsug tor 'khor los sgyur |
  'khor D₂₄₁ᵃ⁷ lo'i gtso bo dang bcas pa |

¹⁴₆₅ dbYG] P, S, N, dbYig D, C.
¹⁴₆₆ bsam] P, S, N, bsams D, C.
¹⁴₆₇ steng] em., ste P, D, S, N, C.
¹⁴₆₈ bhrūṃ] D, C, bhrum P, brum S, N.
¹⁴₆₉ mo] D, C, ngo P, S, N.
Daśatattvasaṅgraha of Kṣitigarbha

ag tshom\textsuperscript{1470} C242a\textsuperscript{2} med par\textsuperscript{1471} rin chen gcod\textsuperscript{1472} | N274a\textsuperscript{3} gzhana der las S358b\textsuperscript{3} bzhug pa’o\textsuperscript{1473} || kun\textsuperscript{1474} kyang nyi ma’i dkyil 'khor la |. P289b\textsuperscript{1} g.yon brkyang nas <ni>\textsuperscript{1475} bzhugs pa’o\textsuperscript{1476} || nyi ma’i ’od dang ldan pa la\textsuperscript{1477} | rang snang rig pa’i bde myong\textsuperscript{1478} dang | ldan pa ’khyud pa yi ni lus |

khro bo chen po D241b\textsuperscript{1} padma mthar. N274a\textsuperscript{4} byed C242a\textsuperscript{3} kyi zhal dang po dang | sku mdog S358b\textsuperscript{4} dmar po zhal g.yas nag. P289b\textsuperscript{2} g.yon\textsuperscript{1479} dkar po’o || gtsug tor ’khor los sgyur ba’i zhal dang po dang sku mdog ser po zhal g.yas sngon po g.yon dkar po’o || shes rab mthar byed kyi. N274a\textsuperscript{5} zhal dang po dang | sku mdog dkar D241b\textsuperscript{2} po la S358b\textsuperscript{5} zhal	extsuperscript{1480} C242a\textsuperscript{4} g.yas sngon P289b\textsuperscript{3} po | g.yon dmar po’o || gang gzhana sku mdog sngon por bzhugs pa de dag gi zhal g.yas dkar po g.yon dmar po ste | zhal dang po sku’i mdog dang mthun no || N274a\textsuperscript{6} thams cad kyi co pan la ni mi bskyod pa P289b\textsuperscript{4} bzhugs\textsuperscript{1481} S358b\textsuperscript{6} pa\textsuperscript{1482} | gshin rje gshed D241b\textsuperscript{3} kyi cod pan la\textsuperscript{1483} C242a\textsuperscript{5} rnam par

\textsuperscript{1470} ag tshom] D, C, ag tshoms P, S, N.
\textsuperscript{1471} par] D, C, pa P, S, N.
\textsuperscript{1472} gcod] D, C, cod P, S, N.
\textsuperscript{1473} bzhug pa’o] D, C, zlog pa’o P, S, N.
\textsuperscript{1474} kun] P, D, N, C, kyun S.
\textsuperscript{1475} om. P, S, N.
\textsuperscript{1476} pa’o] D, C, pa P, S, N.
\textsuperscript{1477} la] D, C, om. P, S, N.
\textsuperscript{1478} myong] D, C, myang P, S, N.
\textsuperscript{1479} g.yon] D, S, N, C, g.yen P.
\textsuperscript{1480} la zhal] P, D, S, N, l.n. C.
\textsuperscript{1481} bzhugs] P, D, N, C, letter l.n., suffix s om.
\textsuperscript{1482} pa] D, C, par P, S, N.
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snang mdzad | padma mthar byed kyi cod pan la 'od dpag tu med pa bzhugs pa'o || thams cad kyi yang phyag g.yas na ral gri | phyag g.yon gnyis na rin po che P289b5 dang padma | padma mthar S359a1 byed kyi phyag g.yas gnyis na padma dang ral gri | g.yon gnyis D241b4 'na 'khor lo C242a6 dang rin po che bsams pa'o || rtsibs bcu la gnas pa'i khro bo bcu po rams kyi phyag g.yas N274b1 kyi dang po ni rtsa ba'i phyag P289b6, S359a2 mtshan tho ba dang | lcags kyu dang dbyug1484 pa dang | dbyug pa sgon po dang | padma dang rtses gsum pa dang | rdo rje dang | ral gri dang | D241b5 'khor C242a7 lo ser po dang | rdo rje bsams pa'o || <gshin rje gshed la sogs pa shar la sogs pa'i rtsibs la ji lta ba bzhin du bsam par bya'o || >1485 khro bo mi g.yo N274b2 ba'i khyad par bshad par P289b7 bya ste | phyag g.yas S359a3 na rdo rje dang ral gri 'dzin pa | g.yon na 'khor lo dang D241b6, C242b1 zhags pa bsams pa | spyan yo ba byis pa'i rgyan g.yis brgyan pa bsam par bya'o ||

spyan yo rdo rje 'dzin pa ni ||
mi N274b3 g.yo byis pa'i rgyan P289b8 g.yis brgyan ||

zhes bya ba yin no || 'di'i S359a1 mtshan cha gtsos bo ni rdo rje rka cig 'dod do || mi g.yo ba'i mtshan cha'i gtsos D241b7 bo ni ral C242b2 gri yin par kha cig 'dod do || og gi cha'i 'khor lo'i rtsibs N274b4 la gnod P290a1 mdzes rgyal po phyag g.yas na rdo <rje>1486 nag po bsams pa'o || steng gi rtsibs S359a5 la bzhugs pa'i gtsug tor 'khor los

bsgyur1487 ba'i phyag g.yas na 'khor lo rtsibs brgyad pa bsams D242a1 pa P290a2 od C242b1 'khyi 'khor lo can N274b5 bsam par bya'o ||

khro bo 'jigs phyag ldan pas khyab ||
'bar ba'i phreng bas 'khrug pa'i S359a6 od ||

1483 kyi cod pan la| P, D, S, N, l.n. C.
1484 dbyug] P, S, N, dbyig D, C.
1485 om. P, S, N.
1486 om. S.
1487 bsgyur] P, S, N, sgyur D, C.
Daśatattvasaṃgraha of Kṣitigarbha

mi ’gyur lta bu’i shugs kyis ni ||
g.yas phyogs bskor bas ’khor bar P290a3’gyur ||
phyogs beur gnas pa’i ’kho bo N274b6ni ||
stobs chen pha C242b4’rol gnon pa ste ||
de rnams g.yo ba med par ni ||
shes rab thabs kyi S359b1bde ba’i bdag ||
bsrung phyir rnal ’byor pas brtags1488 P290a4bsam ||
theg pa dman par ltung rnams la ||
bsrung1489 ba’i don du N274b7’khor lo ’di1490 ||
lte nang D242a3’khor stong gnas pa yang ||
rdo rje hūṃ mdzad C242b5snying dbus su ||
chos kyi ’byung gnas phyag rgya der ||
S359b2 gzhal P290a5yas khang sogs bsgom par bya ||
’khor lo ser po rtsibs bcu la ||
de yi N275a1dbus su bsgom par bya ||
zhes le’u bco brgyad pa las brjod pa’i D242a4dbus kyi sgra’i dgos pa
ni ’dis bshad par ’gyur C242b6ro ||
de bzhin P290a6 gang tshe de S359b3’khor lo ||
dbus su gtsug tor gyis N275a2brgyan na ||
steng gi rtsibs la hūṃ mdzad de ||
g.yon du ’khor bar bsam par bya ||
mchod pa la sogs sngon byas nas ||
mtshan mo dag D242a5 ni lan gsum P290a7 zhig ||
gsang sngags brjod de C24267 mchod S359b4 byas nas1491 ||
phyir zlog N275a3 zhes byar pa yin ||
on aḥ uṣṇīṣavajracakravartin1492 | sarvalaukikalokottarāṇi1493
<yantra>1494 mantratantra | cūrṇa1495 prayogādīni1496 sarvaviśva1497
vicūrṇaya1498 | mama kṛte1499 yenake P290a8 na cita1500 | kṛtāṇi1501
kariṇī1502 <patāni>1503 sarvanī1504 | D242a6 chinda chinda | bhinda
S359b5 bhinda | kampa kami N275a4 pa | ha C243a1 na hana | daha dha |
paca paca | vidhvaṃsaya1505 vidhvaṃsaya1506 | šatasahasradā1507
vicūrṇaya1508 vicūrṇaya | uṣṇīṣavajracakra P290b8 vartin1509 | bhrūṃ
Daśatattvasamgraha of Kṣitigarbha

bhrūm bhrūm | hūṃ hūṃ hūṃ || zhes nyin mo dang mtshan mo lan
gsum brjod nas | rnal N275a5
byor pa’am S359b6, C243a2, ga’ zhig
D242a7
gnod pa bya bar rtsom pa de nyid la de thams cad dbab par
’gyur ro || P290b2 phyir zlog pa’o || gro ga la sogs pa la ’khor lo gnyis
bris te zhes bya ba la sogs pa’i don ni ’di yin te | rnam N275a6
par
snang mdzad kyi S360a1 sbyor ba ji lta ba dang ldan pas gro ga
C243a3
’m dar la D242b1 sogs pa la P290b3 skyes pa bsrung ba’i phyir gur

| bud med bsrung ba’i phyir1510 ni gīvang gis dkyil ’khor zur
bzhi pa | sgo bzhi rta babs bzhi dang ldan pa S360a2, N275X7
’bris la de’i
nang du sna tshogs rdo rje rtse mo bcu gnyis P290b4 pa’i lte ba la
’khor lo rtsibs C243a4 brgyad pa de’i lte ba la <gru>1511 gsum
D242b2 steng du zla ba phyed pa la thig les brgyan pa | <la>1512 nas
drug par ’gyur ba’i sa bon na ni ha zhes bya ba’i don N275b1 te | S360a3 de’i
nang du om āḥ dzi na P290b5 dzik che ge mo śāntiṃ kuru
hūṃ zhes bya ba bri’o || shar la sogs pa’i phyogs kyi rtsibs kyi
dbus C243a5 su ni mi bskyod pa la sogs pa phyung ba’i D242b3
sngags bri bar bya’o || me la sogs pa mtshams P290b6 kyi N275b2
rtsibs S360a4 la
ni spyan la sogs pa phyung ba’i sngags bri’o || ’khor lo’i mu khyud
la ni om āḥ <om>1513 hu lu hu lu || tiṣṭha tiṣṭha | che ge mo’i
upadravādikam bandha1514 bandha1515 hana hana da C243a6 ha1516
P290b7 dahā amṛte1517 hūṃ phaṭ ces bya ba mgo1518 nang du D242b4,
N275b3 bstan la g.yas S360a5 phyogs su bskor nas ’khor bar bri’o || shar
la sogs pa’i sgo bzhir ni | gshin rje gshed la sogs pa phyung ba’i
P290b7 sngags bri’o | gzugs rdo rje la sogs pa lha mo drug gi gnas su

1510 bsrung ba’i phyir] D, C, kyi phyir P, S, N.
1511 om. D, C.
1512 om. P, S, N.
1513 om. D.
1514 bandha] P, D, N, C, bhandha S.
1515 see preceding fn.
1516 da] P, D, N, ha da S.
1517 amṛte] P, D, N, C, amrate S.
1518 mgo] P, D, S, C, ’mgo N.
Alaṃkāra's Daśatattva

ni om ṛaḥ C243a7 hūṃ zhes bya’i N275b4 yi ge gsum S360a6 mam1519 | rang rang gi sa bon D242b5 dang bcas pa ste | om jah P291a1 hūṃ zhes bya ba’i1520 la sogs pa’o || dar la sogs pa de rim pa bryad la sogs par lte1521 pa la sbu1522 gu la ddkris nas srad1523 bus ddkris te | rgya skyegs1524 P291a2 la N275b5 sogas pas byugs S360b1 la | rab tu gnas C243b1 par byas nas dpung pa’am mgul du gdags par bya’o || de nas ting nge ’dzin D242b6 gsum dang ldan pa’i slob dpon gyis rang gi ’dod pa’i lha’i thugs P291a3 kar bshad ma thag pa’i gzhala yas N275b6 ’khang gi dang du chud pa’i S360b2 khor lo der gnas ji lta1525 bar bcom ldan ’das mam par snang mdzad C243b2 la sogs pa’i lha bcu dgu’i ngo bo nyid kyi1526 sngags dang ldan pa <dang>1527 | P291a4 mu khyud la bkod pa’i D242b7 yi ge re re’i ’od las byung ba’i N275b7 phags pa bdud rtsi ’khyil pa’i1528 S360b3 tshogs rnam kyi rnam par ’tse ba thams cad rnam par ’jig shing1529 de’i lte ba la1530 rang gi ming gi yi ge dang po P291a5 las <byung ba’i>1531 bsgrub C243b3 par bya ba bsams nas | de’i shes pa bkug ste gcig tu byas N276a1 nas yi ge ham P291a6 gas go bskon S360b4 pa’i lus la bcom ldan ’das mam par snang mdzad ’byin pa’i sngags kyi phreng ba las P291a6 bdud rtsi’i rgyun ’dzag pas lus khyab par bsams

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1520 zhes bya ba] D, C, zhes pa P, S, N.
1521 lte] D, C, bta P, S, lta N.
1522 sbu gu] D, C, bu gu P, S, N.
1523 srad] P, D, C, sras S, N.
1524 skyegs] P, D, N, C, skyags S.
1525 lta] P, D, N, C, ltar S.
1527 om. D, C.
1528 ’khyil pa’i] D, C, thab sbyor gyi P, S, N.
1530 ba la] P, S, N, ba’i D, C.
1531 om. P, S, N.
Daśatattvasaṃgraha

la | 'od kyi sgo las  
ds276a2byung ba'i lha sku mdog dkar po dang  
ldan pa'i lha'i tshogs bum  
s360b5pa dkar po  
d243a2lās  
c243b4bdud rtsis  
dbang bsкур ro || yang na yang  
P291a7dag par sbyor ba las byung  
ba'i byang chub kyi sems kyis sam | yang na zhu bar gyur nas bdag  
N276a3nyid la zhugs pa'i dbang bsкур bas dbang bsкур ba  
c243b5dang  
| nyes pa  
s360b6 nthams cad dang bral bar  
P291a8bsams la yang dang  
yang du gsang  
c243a3ngags bzlas brjod byas nas bla na yod pa  
dang bcas pa'i mchod pa byas la | lha'i mchod pa'i  
N276a4gnas su  
kha sbyar la gzhag pa'am | mgul la sogs par  
P291b1, s361a1gdags par  
bya ste | de de  
c243b6nas zhi bar 'gyur ba ni zhi ba'i las yin la las  
thams cad ni 'di nang du 'dus  
d243a4pa yin te | mgon par 'dod pa  
ma yin pa'i nyes  
n276a5pa thams cad zhi bar byed pa'i phyir  
s361a2zhi ba'i  
P291b2bsrung ba'o || rig pa'i don du ni phyir bzlog pa'i  
'khor lo'o1532 ||
gang zhig dkon mchog gsum gnod  
c243b7byed ||
mi gang slob dpon la 'khu dang ||
pha dang ma ni gsod1533 byed dang ||
d243a5, n276a6de bzhin gzhan yang  
P291b3rtag gsod pa ||
de la  
s361a3rnal1534 dbang mgon pos ni ||
brtse bas gzhan dbang 'gyur sems kyis ||
sbyin dang brjod pas las de las ||
bzlog par bya zhing  
c244a1gsol ba gdab ||
gal te rmongs pa  
n276a7mi ldog  
P291b4na ||
de tshe las 'di brtsam bar bya ||
kha sbyor  
d243a6, s361a4dbye ba bshad par bya ste | thun mtshams  
dang po'i mthar rang gi lha'i sbyor ba rang gi phyag rgya legs par  
bslabs pa dang lhan cig  
c244a2skad cig gis byas la  
P291b6ye shes

1532 lo’o] P, S, N, ba’o D, C.
1533 gsod] P, S, N, gnod D, C.
1534 rnal] P, D, S, C, rnam N.

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N276b1 sems¹⁵³⁵ dpa’i thugs ka’i sa bon las sangs rgyas thams
S361a5 cad kyi tshogs spros la ’od zer de nyid las bsgrub bya spros
te | rang gi mdun du yang spros pa’i sangs rgyas kyi sku dang
| phyogs P291b6’bcur gnas pa’i sems can thams
D243a7 cad kyi tshogs bsgrub par bya ba de mtshon cha S361a6 sna tshogs kyis dum
bu brgyar¹⁵³⁶ byas shing phe ye mar byas pa dang khrus pa’i sems
dang ngag rtsub pos kyang gnod pa byas par
P291b7, D243b’bsams la
sems can gdu pa de nga ni sangs rgyas gsod N276b³ pa’o zhes
‘gyod¹⁵³⁷ pa skyes S361b1, C244a4’shing dmyal ba’i ’jigs pas skrag cing
skyabs med par bhaft nas de gdon¹⁵³⁸ par bya ba’i don du snying
rje chen pos khrö ba P291b⁸’bskyed la | de las gang byas pa rang gi
bdag po la gdas¹⁵³⁹ bar D243b’gsol lo || de nas N276b³ bdag po de dkyil
S361b²’khor dang bcas pa¹⁵⁴⁰ sngon por gyur pa C244a⁶’la | mchod pa
dang bstod pa dang bdud rtsi myang bar byas P292a¹ nas las yang
dag par brtsam par bya ste | rang gi ye shes sems dpa’i thugs ka’i
mtshan ma la gnas pa’i snying N276b⁵ po’i ’od zer D243b’gyis
S361b³’gtso bo drangs la | rdo rje’i lam nas P292a² zhu bar gyur pas chu
skyes su C244a⁶’gnod mdzes lta bur byung bar bsam mo || la la dag ni
‘di ’i phyag na lcags kyu dang | ral gri dang | rin po che dang |
zhags pa bsnams, N276b⁶ pa’o zhes zer ro || gzhän P292a³, S361b⁴’dag ni
gnod D243b⁴’mdzes zhes bya’i sgra rdo rje hūm mdzad la bya’o ||
zhes zer ro || des bsgrub C244a⁷ par¹⁵⁴¹ bya ba’i bsrgun pa phrogs par
blo dang ldan pas bsam par bya’o || steng dang¹⁵⁴² ’og gi char yang
hūm dang bam las byung P292a⁴, N276b⁷’ba’i kha sbyor rim pa bzhin
S361b⁵ du mgo dang rkang pa la gnas pa’i phyi’i bsrgun ba’i kha

¹⁵³⁵ sems] P, D, N, C, sems S (m replaced by anusvāra, suffix s subscribed to
initial consonant).
¹⁵³⁶ brgyar] D, N, C, rgyar P, S.
¹⁵³⁷ ’gyod] P, D, N, C, sangs ’gyod S.
¹⁵³⁸ gdon] P, S, N, gnon D, C.
¹⁵³⁹ gdas] P, S, N, gsad D, C.
¹⁵⁴⁰ pa] D, C, par P, S, N.
¹⁵⁴¹ par] P, D, S, N, ma C.
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D243b
sbyor dang mgor gnas pa’i dbyangs kyi yi ge tha ma las byung ba’i sna
!!543!! C244b
thsogs rdo rje hūṃ gis byin gyis brlabs pa drangs te | gnod
!!P292a!! mdzes nyid kyi sgrub pa N277a1 po’i g.yon
!!S361b!! phogs su bzhag la | de nas yang bsgrub par bya ba’i rdo rje’i
lam nas de bcug nas | snying gar gnas pa’i mi bskyod pa’i ye shes
sems dpa’i mdun phyogs na P292a6 gnas pa’i C244b2 dpal
!!ldan!! N277a2 gnod mdzes kyiis ye shes sems S362a1 dpa’ la rigs pa mang pos
gsol ba gdab ste |
gang zhig las ni ’di lta bu ||
gnas gyur rnam pa thams cad du ||
phyis legs ’gyur P292a7 phyir spang du D243b7 gsol ||
’di ni ma dad par S362a2 smra N277a3 ba ||
slob dpon la smod pa | sangs C244b3 rgyas mang po gsod par byed pa
lags kyiis | ’di la byin gyis rlab pa dang bsrgun ba spang du gsol |
de P292a8 lta ma yin na khyed rnams ni brdzun
!!1545!! du smras ba dang |
rang gis gsungs pa’i’ N277a4, S362a3 dam D244a1 tshig las ’das pa yin no |
des na’!!1546!! red kyiis ni ’di’i lus btang gis ji ltar ’dod C244b4 pa bzhin
du gyis shig ces gsungs shing!!1547!! P292b1 zhal gyis bzhes te |
ye shes sems dpa’ dgyes nas ni ||
bsgrub par bya ba’i lus N277a5 las S362a4 gshegs ||
gnod mdzes skad cig de nyid la ||
khya sbyar ’byed cing gsod par byed ||
ji lta P292b2 bu’i kha sbyar bkug nas khyer te ’ongs pa de lta C244b5 bu
bshad par bya ste | rdo rje’i kha sbyar dang | ral gri’i!!1548!! kha sbyar

1543 sna] P, D, S, N, l.n. C.
1544 dpal] P, D, S, C, final la l.n. N.
1545 brdzun] D, rdzun P, S, N.
1546 des na] D, de nas P, S, N.
1547 gsungs shing] D, gsung zhing P, S, N.
1548 ral gri’i] D, ral gri P, S, N.
Alaṃkāra’s Daśatattva

dang | padma’i S362a⁵ dang | nor bu’i kha sbyar dang |
’khor lo’i kha sbyar D244a⁵ rim pa ji lta bzhin P292b³ du steng ’og gi
char kha sbyar gyi dbus su gnas pa’i ye shes⁵⁴⁷ sems⁵⁵⁰ dpa’ dang
han cig bkug la g.yon phyogs su gtad⁵⁵¹ C244b⁶ nas | de nyid du ragn gi’
N277a⁷ lha mo’i padma S362a⁶ la bsprung ba dang | ’khrul ’khor
dang | P292b⁴ sngags dang | yams dang | ’tshe ba la sog pa byed
D244a³ pa zhu bar gyur nas | rdo rje’i lam nas bgegs mthar byed kyi
phur bu’i gzugs kyis gtsa bo’i sa bon gyis drangs N277b¹ la lag pa
S362b¹ g.yon pas mgul P292b⁵, C244b⁷ nas bzung ba’i phur bu bdud rtsi
’khyil pa phur bu’¹⁵⁵² ’debs byed kyi lag pa g.yas na gnas pa’i rdo
rje tho bas brdungs nas de’i sngags gsal por D244a⁵ brjod cing thams
cad <spangs par bsams>¹⁵⁵³ la phur bus gdab par bya’o || P292b⁶ de’i
N277b² sngags ni om S362b² gha gha zhes bya ba la sog pa yin no ||
des na¹⁵⁵⁴ lus la til C245a¹ mar gyis bskus pa | gos med pa | skyabs¹⁵⁵⁵
med pa | ’jigs pas nyen pa | skra grol ba | nus pa dang D244a⁶ bral ba |
me’i P292b⁷ dkyil ’khor gyi mdun na gnas N277b³ pa | bsprung¹⁵⁵⁶ ba
thams cad S362b³ spangs par bsams la | ye shes sems dpa’i
C245a² thugs ka’i snying po’i ’od kyis sangs rgyas <kyi>¹⁵⁵⁷ sprin
gyi tshogs bkug la rang gi lus la P292b⁶ gzhug par bya’o || de nas de
zhi ba’i tshul las D244a⁷ khrö bo’i nyams dang cha N277b⁴ lugs su
bsgyur S362b⁴ te | shin tu tsha ba’i til mar gyi nang du chu bsil
bzhugs pa bzhin du yongs su C245a³ gyur cing | shin tu ’bar P293a¹⁵⁵⁸

¹⁵⁴⁹ ye shes] P, D, N, she l.n. (suffix s either added to letter sha or vertical stroke blotchy).
¹⁵⁵⁰ sems] P, D, N, sems S (m replaced by anusvāra, suffix s subscribed to initial consonant).
¹⁵⁵¹ gtad] D, C, btad P, S, N.
¹⁵⁵² bdud rtsi ’khyil pa phur bu] P, S, N, om. D, C.
¹⁵⁵³ om. P, S, N.
¹⁵⁵⁴ des na] D, C, de nas P, S, N.
¹⁵⁵⁵ skyabs] P, D, S, C, skyab N.
¹⁵⁵⁶ bsprung] D, C, srung P, S, N.
¹⁵⁵⁷ om. P, S, N.

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khro bas 'khrugs par nram par 'gyur zheg | gtsigs pa 'jigs su runga
| rdo rje la sogs pa'i mtshan N277b5 cha S362b5 sna tshogs D244b1 pa
| bsnams pa spros te | de nrams kyis P293a2 gtubs pa dang | ce
| spyang1558 la sogs pas zos pa dang | nad kyis gdungs C245a shing
| phy e mar byas nas bsad par bsams la | 'khrul 'khor dang sngags la
| sos gs S362b6 bya'o || N277b6 de ltar bsgrub P293b3 par bya ba bsad nas
| bsam gtan dang D244b2 sngags la sogs pa'i las kyis zhu ba'i dngos
| por gyur pa dang | lha mo thams cad kyis yongs su bskul C245a la | de'i tsh'e hūṃ las byung ba'i rdo rje hūṃ gis P293a4 mtshan S363a1 pas |
| mi N277b7 bskyod rdo rje 'am | gzhan dag tu sngags pas bya'o || de
| nas om aḥ vajra kīlī kīlaya1559 hūṃ zhes brjod de D244b3 phur bu1560
| gdab par bya'o || de nas rang rang gi sa bon gyis lcags P293a5, S363a2 kyus drangs pa'i spyan la sogs pa'i C245a6 rig N278a1 ma
| mams kyis ye shes rdo rje can la dbang skur zhiṅg rig pa <de dag'>1561 de
| nyid du zhugs par bsams par bya'o || de nas ye shes rdo rje can de
| nyid kyi snying gar P293a6 bzhag ste | yang de D244b4, S363a3 bzhin du
| dbang N278a2 bskur la | de zhu bar gyur nas zhugs pa dang | de mi
| bskyod pa'i bdag nyid du bya C245a7 ste | mchod cing bstod pa dang
| bdud rtsi myaṅ ba la sogs pa bya'o ||

yang P293a7 dag gsungs pas ji skad du ||
bshad pa'i cho ga 'di N278a3 yis S363a4 ni ||
mi bskyod rdo rje sngas rgyas kyi ||
D244b5 zhiṅg du sdig can khrid 'gyur te ||
rmongs pa 'di yis 'chi ba ni ||
phyin ci log tu btags C245b1 par P293a8 zad ||
chags dang zhe sdang gti mug gis ||
gang gis log par bzung N278a4 gyu r nas ||

1558 spyang] D, S, N, C, spyangs P.
1559 kīlī kīlaya] D, C, kilotkīlaya P, S, N.
1561 om. D, C.
Alaṃkāra's Daśatattva

'gro ba S363a5 rnams ni gsod1562 byas na ||
'og tu bltas te mmar med skye ||
gal te sms D244b6, can gdug1563 pa'i 'dod P293b1 pa'i lha shes na de'i
tshe de lta bu'i sms dpa'i hūm la sogs pa las byung ba rdo rje la
N278a5, C245b2 sogs pa'i kha sbyor gyi nang na gnas S363a6, pa'i rim gyis
rang gi riggs dang rjes su mthun pa'i mtshan ma'i kha sbyar phyi rol
na P293b2 gnas pa mchog tu kha sbyar byas pa 'gyur ro || D244b7
gal te de'i lhag pa'i lha ma shes na de'i tshe N278a6 mi bskyod pa'i gzugs
su bpta bar bya'o || gzhung S363b1 gzhana rang gi mtshan ma
c245b3 gcig gi nang du P293b3 chud pa'i ye shes sms dpa'o zhes 'dod
do || bsgrub par bya ba la las 'di byas nas dge ba'i bshes gnyen1564
mnyes N278a7 par byas nas D245a1sdig pa sbyangs1565 ba'i thabs nyams
su ma blangs S363b2 na 'chi ba'i P293b4 og tu ngan 'gror skyes1566
bar 'gyur te | gang zhih mngon par shes pa thob C245b4 cing | shin tu
shes pa dag gis mngon spyod kyi las bya bar bcom ldan 'das kyis
N278b1 rjes su gnang ba yin no ||
de D245a2 'yang gang gis thog mtha'1567 dbus S363b3 dag tu ||
snying rje nyams par ma gyur cing ||
gang gis snying rje sngon byas pa1568 ||
de yis bya yi gzhana gyis min ||
de la dang C245b5 po kho nar sngags pas bza' N278b2 ba dang |
P293b6 bca' ba dang | gzhib1569 pa dang | lda1570 pa la sogs pa mam

1562 gsod] D, C, bsad P, S, N.
1563 gdug] P, D, N, C, gdugs S.
1564 gnyen] D, S, N, C, mnyen P.
1565 sbyang] P, D, N, C, sbyangs S.
1566 skye] P, D, S, C, bskye N.
1567 mtha'] P, D, C, mthar S, N.
1568 pa] P, S, N, la D, C.

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pa mang \textsuperscript{D245a3}po sna \textsuperscript{S363b1}tshogs pa dang ldan pa dang | dri dang | phreng ba dang | byug pa dang | phye ma dang | gos dang | gdugs dang | rgyal mtshan dang \textsuperscript{P293b7}ba dan dang | dri \textsuperscript{N278b2}bu la sogs pa yongs su rdzogs pa \textsuperscript{C245b6}dang | rol mo' \textsuperscript{i} sgra chen po mam pa lnga bzhag la | gtor \textsuperscript{S363b1}ma mdun du \textsuperscript{D245a4}gzhag\textsuperscript{1571} pa ni shing rta’am tsel po’am khur bu gzhag\textsuperscript{1572} pa’am tha na snyim pa \textsuperscript{P293b8}gsum yan chad ci ‘byor pa’am \textsuperscript{N278b4}ma ‘byor na thams cad yid kyis bskyed la gtor ma <la>,\textsuperscript{1573} bltas te skad c’ig mas\textsuperscript{1574} rang gi <’dod pa’i> \textsuperscript{1575} lha <sku>\textsuperscript{1576} S363b6 mdog nag po dang ldan pas ye C245b7 shes sems dpa’i thugs \textsuperscript{P294a1}ka’i snying po’i \textsuperscript{D245a5}’od zer gyis ’jig rten skyong ba thams cad N278b5 bkg la rang rang gi gzugs kyis\textsuperscript{1577} rang rang gi phyogs su bzhag ste | rang gi snying ga’i ’od zer las byung S364a1 ba’i phur bu bcu’i \textsuperscript{P294a2}steng du rang gi phyogs kyi kho bo dbyibs su gnas pa la lta ba C246a1 man chad rdo rje rtse gcig pa lta bu shes \textsuperscript{D245a6, N278b6}rab dam pa la ’khyud pa | srungr\textsuperscript{1578} ba’i ’khor lor bshad pa’i mtshon bya la sogs S364a2 pa dang ldan pa ppro \textsuperscript{P294a3}bar bya’o || spros nas rang gi lhag pa’i lha mchog\textsuperscript{1579} khros nas g.yas na rdo rje tho ba bsrams pa | g.yon C246a2 pas phur bu’i \textsuperscript{N278b7}mgul nas bzung ste spyi bo nas brdungs D245a7 shing spyi bo nas rkang pa’i mthar thug pa’i\textsuperscript{1580} P294a4 bar\textsuperscript{1581} du phyogs

\textsuperscript{1570} ldag pa | P, S, N, bldag pa D, C.
\textsuperscript{1571} gzhag] D, C, bzhag P, S, N.
\textsuperscript{1572} gzhag] D, C, bzhag P, S, N.
\textsuperscript{1573} om. P, S, N.
\textsuperscript{1574} mas] P, S, N, ma D, C.
\textsuperscript{1575} om. D, C.
\textsuperscript{1576} om. P.
\textsuperscript{1577} kyis] D, S, N, C, kyi P.
\textsuperscript{1578} srungr] D, C, bsrungr P, S, N.
\textsuperscript{1579} faded in C.
\textsuperscript{1580} pa’i] D, C, gi P, S, N.
\textsuperscript{1581} bar] D, S, N, C, bur P.
skyong rnam s la phur bu gdab par bya’o || gsang sngags ’di yang bskyings\textsuperscript{1582} pa dang bcas pas gdon par bya ste |

\textit{om āḥ yamānta\textsuperscript{1583} kṛt sarvaduṣṭendropendrān}\textsuperscript{1583} sapari vārāṇ kilayā hūṃ phat | P294a5

\textit{om āḥ praṇānta\textsuperscript{D245b1} kṛt sarvaduṣṭayamān sapari\textsuperscript{S364a4} bāran kilayā hūṃ phat |}

\textit{om āḥ padmaṇṭakṛt sarvaduṣṭanāgān saparivārān kilaya hūṃ phat |}

N279a2 \textit{om āḥ vighṇāntakṛt\textsuperscript{1584} sarvaduṣṭaganapakūberān}\textsuperscript{1585} sapari\textsuperscript{P294a6} vārāṇ\textsuperscript{1586} kilaya hūṃ phat |

\textit{om āḥ hūṃ C246a4 takkirāja\textsuperscript{1587} sarvaduṣṭāgnin\textsuperscript{1588} saparivārān}\textsuperscript{S364a5} n\textsuperscript{1589} kilā\textsuperscript{D245b2} ya hūṃ phat |

\textit{om āḥ hūṃ nīladaṇḍa sarvaduṣṭanairētin\textsuperscript{1590} saparivārān}\textsuperscript{N279a3} kilaya hūṃ phat |

\textit{om āḥ hūṃ mahābala sarvaduṣṭāḥyūn\textsuperscript{1592} sa\textsuperscript{P294a7} parivārān\textsuperscript{1593} kilaya hūṃ phat |}

\textsuperscript{1582} bskyings] D, S, N, C, bskyings P.

\textsuperscript{1583} duṣṭendropendrān] \textit{em.}, duṣṭā indropinḍrāṇ D, duṣṭa indropinḍrāṇ C, duṣṭan indropañḍi P, S, N.

\textsuperscript{1584} vighnān°] D, vighnān° P, S, N, vighnān° C.


\textsuperscript{1586} saparivārān] D, S, saparivāran P, N, sapabāraṇa S.

\textsuperscript{1587} takkīrāja] \textit{em.}, takkīrājān D, C, takki P, S, N.

\textsuperscript{1588} duṣṭāgnin] \textit{em.}, duṣṭā agnīn D, C, duṣṭa agnīn P, S, N.

\textsuperscript{1589} saparivārān] D, C, saparivāran P, S, N.

\textsuperscript{1590} nairṛtin] \textit{em.}, nairṛtin P, S, N, nairṛtyaṇ D, nairṛtyaṇ C.


\textsuperscript{1593} “vārāṇ] D, C, “vārān P, S, N.
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*om ăh hūm acala sarvaduṣṭeśānānān*1594 *saparivāra*Ś364a*6 ran*1595 *kīla*Ś246a5 ya hūm <phaṭ>1596 |

*om ăh brum cakra sarvaduṣṭacandrārkaptāmāhān*1597 *sa*Ś279a*4 parivārānān1598 *kīlaya hūm phaṭ* |

*om ăh hūm sumbha sar-va*s294a*8 duṣṭavemacitrīrthidevata1599 *saparivārānān1600 *kīlaya hūm* |

de ltar phur bu btā pa’i rjes thogs la Ś364b1 gsang ba ’dus pa’i lha’i rnam par gyur to || Ś246a6 de nas ’di rnamŚ279a*5 kyi mtshan ma la sogs pa bshad par P294b1, D245b4 bya ste | rdo rje mtshan cha ni lus dang gdong dang po ser po || g.yas nag po | g.yon dkar po || lag pa g.yas gnyis na rdo rje dang ralŚ364b2 gri thogs pa | g.yon gnyis na rin po che dang padma thogs pa | P294b2, N279a6 zła ba’i steng na ’dug Ś246a7 pa | rin po che’i cod pan gyi steng du mi D245bēbskyod pas mtshan pa | mig stong dang ldan pa shar du gnas pa bsam pa bya’o1601 || de dang ha cang mi1602 ring ba’iŚ364b3 g.yon logs su rdo rje sgyu ma sngon po || P294b3 gdom g.yas dkar po || N279a7 g.yon dmar po || lag pa g.yas1603 gnyis na ’khor lo dang ralŚ246bēgri thogs pa | g.yon gnyis na dung dang padma thogs D245bēpa | nyi ma’i stan la gnas pa | nyi ma’i ’odŚ364b4 yod pa | mi bskyod pa’i P294b4 cod pan

1594 °duṣṭeśānān] em., ° duṣṭa iṣanān P, D, S, N, ° duṣṭa iṣanān C.
1596 om. P, S.
1597 °candrārkāpitaṃmahān] em., °candra arkapimatamahān D, C, °candra arkapimatamahān S, °candra arkapimatamahān P, N.
1598 saparivārān] D, C, saparivāraṃ P, N, saparāvāraṃ S.
1599 °vemacitrīrthi] em., °vemacitrīrthi D, °vemacitrīrthi P, S, N, °vemacitrīrthi C.
1600 saparivārān] D, C, saparivāraṃ P, saparivāraṇa N, sparivāraṇa S.
1601 bya’o] D, C, bya ste P, S, N.
1602 ha cang mi] D, C, ha ci P, S, N.
1603 g.yas] D, C, g.yas pa P, S, N.
Alaṃkāra's Daśatattva

no || me'i phyogs su rdo rje <<1604 N279b1 me gdong dang po dang lus mdog dmar po || gdong g.yas sngon po || g.yon dkar po | lag pa <g.yas>1605 C246b2 gnyis na bgrang phreng dang mi 'jigs pa ste | lag pa g.yon D245b9 gnyis na dbyig P294b5, S364b5 pa dang kunḍe1606 thogs pa <me'i dkyil 'khor N279b2 gyi steng du nyi ma'i gdan la 'dug pa nyi ma'i 'od can mi bskyod pa'i cod pan can no || lho phyogs su rdo rje nag po mdog gdong g.yas dkar po | g.yon dmar po | lag P294b6 pa g.yas gnyis na S364b6 dbyug pa dang ral gri thogs pa | g.yon gnyis na padma dang rin po che thogs pa |1607 mig dmar ba | nyi ma'i stan la 'dug pa | nyi ma'i 'od yod pa | mi bskyod pa'i cod pan can no ||P294b7 bden bral gyi phyogs su rdo rje gtun shing mdog nag po || gdong S365a1 g.yas C246b3 dkar po | g.yon N279b4 dmar po | lag pa g.yas gnyis na gri gug D246a4 dang ral gri thogs pa | g.yon gnyis na rin po che dang khrag gis1608 bkang P294b8 ba'i thod pa thogs pa | skra kham pa gyen S365a2 du brdzes1609 pa | ag tshom1610 kyi phreng bas mam par mdzes pa | nyi N279b5 ma'i stan la g.yon brkyang bas C246b4 gnas pa | mi bskyod pa'i cod1611 pan can D246a2 no || nub phyogs su rdo rje P295a1 klu1612 mdog dkar po | gdong g.yas sngon po | g.yon dmar po || lag pa S365a3 g.yas gnyis na sbrul gyi zhags pa dang ral gri thogs pa | g.yon N279b6 gnyis na rin po che dang P295a2 padma thogs pa | zla ba'i stan dang padma'i 'od yod pa 'od dpag C246b5 med kyi cod pan can D246a2 no || rlung gi phyogs su rdo rje rlung mdog ljang gu S365a6 g.dong g.yas sngon po || g.yon dkar po || phyag g.yas pa gnyis na P295a3 gos dang N279b7 ral gri thogs pa |

1605 om. P, S, N.
1606 kunḍe] P, S, N, kunḍhe D, C.
1607 om. D, C (due to saut du même au même).
1608 gis] P, S, D, C, gi N.
1609 brdzes] D, C, mdzes P, S, N.
1610 tshom] D, C, tshoms P, S, N.
1611 cod] add. i.t. N.
1612 klu] P, S, N, sku D, C.
Daśatattvasaṃgraha of Kṣitigarbha

g.yon gnyis na rin po che dang padma thogs pa | zla ba'i stan dang zla ba'i 'od yod pa don yod grub pa'i cod C246b6 pan can no || S365a5 de dang D246a4'ha cang mi ring ba'i g.yon logs su rdo rje P295a4 sna mdog dkar po || gdong g.yas sngon N280a1'po || g.yon dmar po || lag pa g.yas gnyis na la du dang ral gri thogs pa | g.yon gnyis na rin po che dang char gis bkang ba'i kham S365a6 phor thogs pa | P295a5 zla ba'i stan la 'dug cing1613 C246b7 nyi ma'i1614 'od yod pa N280a2 mi bskyod D246a5'pa'i cod pan can no || byang phyogs su rdo rje 'jigs byed mdog ser po gdong g.yas nag po || g.yon dkar po || lag pa g.yas gnyis na bi dza P295a6 pu ra dang S365b ral gri thogs pa | g.yon gnyis na padma dang ne'u1615 le N280a3 thogs pa | nyi ma'i stan D246a7 la C247a1 'dug cing nyi ma'i 'od yod pa | mi bskyod pa'i cod pan can no1616 || dbang ldan gyi phyogs su rdo rje khrö bo mdog dkar po | P295a7 gdong g.yas sngon po | g.yon S365b2 dmar po || lag pa g.yas gnyis na rtse gsum N280a4 dang ral gri thogs pa | g.yon C247a2 gnyis na rin po che dang padma D246a7 bsnams pa | mi'i rus pa'i brgyan can zla ba'i stan la 'dug P295a8 cing zla ba'i 'od dang rgyan yod pa 'od dpag tu med pa'i S365b3 cod pan can no || steng gi phyogs kyi cha la || N280a5 rdo rje 'od mdog dkar po || gdong g.yas sngon po | g.yon dmar po || lag pa g.yas C247a3 gnyis P295b1 na padma dmar po dang D246b1 ral gri thogs pa | 'g.yon gnyis na rin po che dang 'khor lo thogs S365b4 'pa'i1617 | zla ba'i stan la 'dug cing zla ba'i N280a6 'od yod pa mi bskyod pa'i cod pan can no || < >1618 | de nyid kyi g.yon logs su P295b2 rdo rje 'khyil pa mdog dmar po gdong S365b5 g.yas sngon po | g.yon C247a4 dkar po || lag pa g.yas gnyis D246b2 na padma dmar po dang ral gri thogs pa | g.yon gnyis na N280a7 rin po che dang 'khor lo thogs pa | nyi P295b3 ma'i stan la 'dug

1613 cing] D, C, pa P, S, N.
1614 nyi ma'i] D, C, zla ba'i P, S, N.
1615 ne'u] D, C, ne P, S, N.
1616 can no] P, D, N, C, cano S.
1617 iter. S.
1618 steng gi phyogs kyi cha la] add. S.
Alaṃkāra's Daśatattva

cing nyi ma'i 'od yod pa | rin chen 'byung ldan S365b6 gyi cod pan can no || 'di nyid kyi g.yon logs su rdo rje mi smra ba mdog C247a5 ser po | gdong g.yas nag po | g.yon dkar D246b3 po | N280b1 lag pa P295b4 g.yas gnyis na padma ser po dang | ral gri thogs pa | g.yon gnyis ni rin po che dang S366a11 'khor lo thogs pa zla ba'i gdan la 'dug cing zla ba'i 'od yod pa | rnam par snang mdzad kyi cod pan can no || 'og P295b5 tu thag N280b2, C247a6 bzang1619 ris mdog sngon po | gdong g.yas dkar po | D246b4 g.yon dmar S366a2 po | lag pa g.yas gnyis na rdo rje dang 'khor lo thogs pa | g.yon gnyis na rin po che dang padma thogs pa | nyo ma'i gdan P295b6 la 'dug cing nyi ma'i 'od yod N280b3 pa mi bskyod pa'i cod pan can no || de'i g.yon logs su sa'i S366a3 lha C247a7 mo mdog ser ba | gdong g.yas sngo ba | g.yon D246a5 dkar ba | lag pa dang po gnyis kyiis rang snang ba la P295b7 'khyud pa lhur byed pa | g.yas gnyis na padma ser po | N280b4 ral gri thogs pa | g.yon gnyis na rin po che dang 'khor lo thogs pa 1620 | S366a4 zla ba'i gdan la 'dug cing zla ba'i 'od yod pa | rnam C247b1 par snang mdzad gyi P295b8 cod pan can no || 'di dag thams D246b6 cad kyang sna tshogs padma'i steng na rdo rje N280b5 skyil D246a5 krung gis bzhugs pa | lag pa dang po gnyis kyiis rang snang la 'khyud S366a5 pa'i rin po che'i cod pan can no || rgyan thams cad kyis P296a1 brgyan pa dang | lha'i gos dang phreng ba dang | byug pa dang ldan pa | C247b2 mtshan dang dpe byad nye bar 'bar N280b6 ba | phyag rgya bzhis D246b7 rgyas btab pa ste | de lta bur gyur pa bde P296a2 bar S366a6 gshegs pa dang 'dra bar bsams la | 'dod pa'i lha sku mdog sngon po yongs su gyur te | lhan cig skyes pa'i mdog dang ldan pa'i 'dod pa'i lha'i dkyil N280b7 'khor gyi 'khor lo mchod par P296a3 bshad pa'i C247b3 tshogs shes rab S366b1 kyi ba spu re re nas byung ba | 'od zer D247a1 sna tshogs rgya chen po 'thon pa las byung ba'i gzugs rdo rje la sogs pa'i lha mo rnam dang de bzhin du phyi'i dri la sogs pa thams P296a4, N281a1 'cad kyi kyang mchod la | sngar yang dag par brtags pa'i S366b2 gtor ma bdud rtsi lnga dang ldan pa la gtor ma'i sngags C247b4 mngon par bzlas par tshim par

1619 thag bzang] P, S, N, thags bzangs D, C.
1620 'khor lo thogs pa] P, D, N, C, l.n. S.
Dāsatattvasaṃgraha of Kṣitigarbha

D247a2 bya zhing | mi bskyod pa ni ye shes che | zhes N281a2 bya ba ’i P296a5 tshigs su bcad pas bstod la | dga’ zhing mgu na mson par ’dod pa ’i dngos grub ster S366b5 bar brtson pa rnas la gsol ba btad ’nas1621 bzod pa gsol te sngags ’dis gshegs su P296a6 gsol C247b5 bar bya ste—

\[\text{om} \ \text{āḥ} \ N281a3 \text{om akāro}^{1622} \text{mukham}^{1623} \text{sarva}^{1624} \ \text{dharmāṇāṃ}^{1624} | \ \text{ādyanutpattatvāḥ hūṃ mūḥ} \]

zhes pas so || tshon dang lha rnam kyi mtshan S366b4 ma dang | snying po la sogs pa ’di nyid kyis gshegs su gsol bar P296a7 bya’o—

\[\text{om} \ \text{āḥ sarvātṛṇāḥ yadhvajadāśadiglokaḥ}^{1625} \text{antaragana}^{1626} | \ \text{samudramṛgaḥ}^{1626} \text{vyūhāprasaraṇaṃurau}^{1627} | \ \text{parampara antaragata}^{1628} \text{samāpattutva}^{1629} | \ \text{dharmadhātu}^{1630} \text{samāvāsara}^{1631} \ \text{ākāśadḥātupuryavāsana}^{1632} \text{sarvātṛṇāḥ yadhvajadaśa}^{1633} \ \text{antaragana}^{1634} | \ \text{samudramṛgana}^{1635} \]

1621 iter. S.
1622 akāro] P, D, N, C, ākaro S.
1623 mukham] P, S, N, C, mukha D.
1624 dharmāṇāṃ] D, C, dharmmāna P, S, N.
1626 antaragana] \ em., āantaragana P, D, S, N, C.
1629 samāpattutva] \ em., samapattutva P, smapattutva D, C, smapattutva P, smapattutva D, S, N.
1630 dharmadhātu] \ em., dhārmadhātu D, C, dhārmadhātu P, S, N.
1631 samāvāsara] P, S, N, samāvāsara D, C.
Alaṅkāra's Daśatattva

vyūhaḥ aprasaragaganasamāḥ sarvalokapālāḥ sarvasattvās ca tadyathā vajrāyudha māyāvajraḥ vajrānalaḥ vajrakālaḥ vajramuṣalaḥ nāgavajraḥ vajrānīlaṁ vajrasaṃśa D247a, vajrabhairava vajrakrodha vajrāṇḍalī vajrāṇḍali maunavajra vema-citri prthvīdevatā saparivāra idam puspa dhūpa ṛṇḍa balīm upaharam prāṅ ṭīchhya upabhujya

1634 ananta[em., ānanta] P, D, N, C, sānanta[em.] S.
1635 "vyūha"[D, C, "vyuha" P, S, N.
1636 sarvalokapālā[em., sarvalokapāla D, C.
1637 "sarvasattvās ca" D, C, "sarvasatas ca" P, S, N.
1638 māyāvajra[em., māyavajra D, mayavajra P, S, N, l.n. C.
1639 vajrānala[em., vajra anāla P, S, N.
1640 vajramuṣala[em., vajra muṣala P, D, S, N.
1641 vajrānīla[em., vajra anīla N, om. P, l.n. C
1642 vajrāṇḍalī P, D, S, N, l.n. C.
1643 vajrāṇḍalī D, vajra anīla N, em. P, l.n. C.
1644 vajrakrodha[em., vajrakrodha P, D, S, N, l.n. C.
1645 vajrakrodha[em., vajrakrodhā P, D, S, N, l.n. C.
1646 vajrāṇḍalī P, D, S, N, l.n. C.
1647 maunavajra[em., maunavajra D, munavajra P, S, N, l.n. C.
1648 vema-citri[em., vima-citra D, vima-cittra P, S, N, l.n. C.
1649 prthvīdevatā D, C, prthvīdevata P, S, N.
1650 saparivāra D, saparivara P, S, N, l.n. C.
1651 idam P, S, N, idan D, C.
1652 puspa D, C, puspe P, S, N.
1653 naivedyādisamukta C, naivedyā | disamuktam P, S, N.
1654 pratīcchya[em., pratīccha P, S, N, C.

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Dasatattvasamgraha of Kṣitigarbha

1655 upabhujya] P, D, S, N, l.n. C.
1656 °sattvāṇāṃ em., °satvāṇāṃ P, S, N, °satvāṇāḥ D, C.
1657 hiranya] D, hirannya P, S, N, l.n. C.
1658 yauvanam] em., yovanam D, yovana P, S, N, C.
1659 °sukhāpahārakān] em., °sukha apaharakaṃ D, °sukha apaharakān C, °sukha ṣapaharakāṃ P, N.
1660 °vighna] em., °vighnāṃ D, C, °vignāṃ P, S, N.
1661 vināyakān] D, C, vināyakan P, vinayakaṃ S, N.
1662 °duṣṭān] D, C, °duṣṭam P, S, N.
1664 manuṣyān] D, manusya C, manusya P, S, N.
1665 amanuṣyān] D, C, amanuṣyaṃ P, amanuṣyaṃ na S, N.
1666 jambhaya] D, S, N, C, jambhāya P.
1668 vidhvamsaya] em., vidhvamsaya P, S, N, vidhvamsāya D, C.
1670 hiranya] D, C, hirannya P, S, N.
1671 suvarṇa] D, C, suvarna P, S, N.
1672 yauvana] em., yovana P, D, S, N, C.
1673 pravrddhaye] P, D, C, pravṛddhaye S, N.
1675 ābodhimaṇḍaparyantam] D, C, ābodhimaṇḍaparyantam P, N.
Alaṅkāra's Daśatattva

matsahāyatām | shāntiṃ rakṣāṃ ca kuru hūṃ | oṃ āḥ oṃ  
| akāro mu khaṃ sarvadharmānāṃadyanupanna tvāt hum phat svāhā hūṃ |

dkyil 'khor gyi khang pa'i phyi rol tu phyogs dang mtshams rnams su mandala zlum po bya'o || dbang ldan dang dbang po'i mandala gyzai bar du zla ba dang nyi ma dang | tshangs pa'1681 chen po'i mandala gcig bya'o| de bzhin du srin po dang | chu lha'i mandala gyi D247b1, C248a4 dbus N281b3 su thag bzangs ris 1682 dang | sa yi lha mo'i mandala gcig bya'o || der rdo rje mtshon cha la sogs pa la sngags kyi P296b6 mgon par bsnags te | gtom ma dang | dri dang | S367a4 me tog dang | bdug pa dang | mar me dang | chang la sogs N281b4 pa C248a5 dbul bar bya'o ||

rig pa'i D247b2 dbang bskur ba dang | phyir mi ldog pa'i dbang P296b7 bskur ba 'di gnyis ni bum pa'i dbang bskur ba ste | dang por bshad pa yin no || de nas kye ma S367a6 bde ba zhes brjod de | sens kyi dam pa myang ba ni gnyis N281b5 pa'o || rmons pa zhes bya ba'i tshigs P296b8, C248a6 su bcad pa'i don nyams su D247b3 blang ba gsum pa'o || bdag gi ston zhes bya ba la sogs pa'i tshigs su bcad pa'i don byed pas de yang zhes bya S367b1 ba'i tshigs su bcad pa'i don yang bshad pa ni P297a1 bzhhi pa'o || N281b6 sngar bshad pa'i bris pa'i dkyil 'khor ram1683 | yid kyi C248a7 btags1684 pa'i ye shes kyi dkyil 'khor D247b4 ram1685 | ras kyi ri mo la dmigs pa yang rung ste || P297a2 gtsang

1676 dhaukayata [em., dhaukayatya D, C, daukayata P, S, N.  
1677 matsahāyatām [em., matasvaha  yataṃ P, S, N, matasahayitvāṃ D, C.  
1678 rakṣāṃ [em., rakṣāṃ D, C, rakṣāṃ P, S, N.  
1679 mukhaṃ [P, S, N, C, mukha D.  
1680 dharmānāṃ D, dharmānā C, dharmmānāṃ P, S, N.  
1681 tshangs pa D, C, pa P, pha N.  
1682 thag bzangs ris [P, thag bzang ris N, thags bzangs ris D, C.  
1684 btags] D, P, S, N, rtags C.  
1685 ram] D, S, N, C, ram P.
Dashatattvasamgraha of Kṣitigarbha

zing nyams dga’ ba S367b2 mam par dben pa’i sa phyogs su bum pa’i dbang N281b7 bskur ba thob pa’i slob ma sngags dang rgyud legs par bslabs pa 1686 bzhin legs pa mi g.yengs pa 1687 C248b1 de kho na nyid P297a3 rig pa la brtson pa 1688 dang dam tshig bsrun g ba la brtson pa | rang gi rigs 1689 S367b3 sam gzhan yang rung ste | rgyud las N282a1 bshad pa’i bden pa’i rgyu thams cad dang ldan pa rdo rje slob dpon la dbul bar bya’o || P297a4 de nas <yang> 1690 de g.yon logs su gnas pa dang lhan cig bzhugs C248b2 pa’i bla ma la | o ma dang mar me dang bsnyen N282a2, S367b4 bskur ba dang | dri dang phreng ba D247b6 la sogs pa rgya chen pos mchod la phyi rol gyi yo byad P297a5 bla na yod pa’i mchod pa dang bcas pas kyang yang dag par mchod la pus mo g.yas pa’i lha nga sa la btsugs 1691 nas thal mo sbyar la | C248b3 slob dpon N282a3, S367b5 chen po la gsol ba gdab par bya ste |

P297a6 khyed kyi zhab s kyi bka’ drin gyis |
bla med bya ba bdag gis D247b7 rig |
de yang dbang bskur rin chen gyis |
mgon po rjes su bzung bar mdzod |
bde chen dpal gyi mgon po yis |
P297a7, N282a4 sangs S367b6 rgyas skyob pa ji ltar ni |
dag 1692 po’i de nyid ston 1693 mdzad pa |
de bzhin bdag la mgon dgyes mdzod |

1686 bslabs pa] P, S, N, bslab pa D, C.
1687 mi g.yengs pa] D, C, mig yangs pa P, S, N.
1688 brtson pa] P, D, S, btson pa] N.
1689 rigs] P, D, N, rig S.
1690 om] P, D, C, N.
1691 btsugs] P, D, S, gtsugs N.
1692 dag po’i] em., bdag po’i P, D, S, N, C.
1693 ston] D, C, bstan P, S, N.
Alaṃkāra's Daśatattva

sdug bsngal kun gyi gnas gyur pa’i |
dmyal las gtso bos D248a1 gdon1694 du P297a8 gsol |
sdug bsngal thams cad N282a6 bcad pa dang |
S368a1 mgon med pa la snying rje mdzod |
khoy zhabs padma spangs C248b5 nas ni |
gtso bo gzhan la skyabs ma mchis |
‘gro ba’i1695 dpa’ bo thub chen po ||
P297b1 de bas sorge gyas mchog mnyes1696 mdzod |
de ltar gsol ba’i S368a2 cho ga N282a6 mchog |
D248a2 dam pa de ni thos gyur nas |
bla ma dpal idan yon tan mtshos |
snying rje slob ma1697 la bskyed la |
C248b6 bzhin ni rab tu P297b2 dang gyur pas |
rang gi brtse1698 ba rab dga’ zhung |
mal ’byor rgyud las ’byung ba’i mchog |
dam S368a3 tshig bzang po bstan par bya |
srog chags bu khoy kyis sod cig |
rdzun gyi tshig D248a3 kyang smra bar bya |
P297b3 ma byin par yang blang bar bya |
gzhan C248b7 gyi chung ma bsten par bya |
dam tshig sdom pa mchog bzhi ni |

1694 gdon] P, D, N, C, gdan S.
1695 ba’i] em., na P, D, S, N, C.
1696 mnyes] P, S, N, brnyes D, C.
1697 ma] P, S, N, pa D, C.
1698 brtse] P, D, S, C, rtse N.
Daḥatattvasaṃgraha of Kṣitigarbha

bzang po khyod kyi bskyang N282b1, S368a4 | bar bya |
dri chu bshad dang sha 'tshal chen |
ingga pa sems las byung ba dang |
P297b4 khyi mi rta dang glang chen pa |
sbyang ba la sogs cho gas ni |
khyod kyi D248a4 rtag tu1699 bza’ bya ste |
dam tshig ’di C249a1 ni rmad byung ba’o ||
de nas sngar bshad N282b2, S368a5 pa’i dkyil ’khor nyid du bsgoms pas yongs su P297b5 btags pa’i dkyil ’khor la slob dpon lha thams cad kyi ’khor lo’i dbus su gnas te rang gi lhag pa’i lha’i sbyor ba ji lta bu1700 dang ldan pas rang gi rig D248a5 ma’i C249a2 padmar S368a6 bdud rtsi rnam pa lnga N282b3 bcug ste | man ngag ji P297b6 lta ba bzhin du de’i rnal1701 byor dang ldan pas || dbang bskur bar bya’i rang gi lhag pa’i lha spros nas des sems can gyi don byed du bcug ste bkug nas rang gi lus la bcug S368b1 ste | de’i rnam par P297b7, N282b4 gyur pas slob ma yang de’i rang bzhin du D248a6, C249a3 byin gyis brlabs te | mig la sogs pa rang gi lha dang ldan par bsgoms te | rang gi ba spu’i bu ga rnam las byung ba’i ’od zer gyi lcags ky’i tshogs kyi nams P297b8 mkha’i S368b2 khams thams N282b5 cad du khyab pa’i de bzhin gshegs pa thams cad spyan drangs te | rang gi lus la bcug D248a7 nas C249a4 las la gnas pa zhu bar gyur te | mchog tu dga’ ba’i1702 gnas skabs na | rdo rje’i P298a1 lta ba sems las byung nas mtsho bo dang S368a4 srin lag N282b6 gis bzung ste | slob ma’i kha ru sbyin par bya’o || rnam par snang mdzad kyi rnal ’byor dang ldan pa’i slob mas bde ba che zhes brjod P298a3 nas sems las byung ba D248b1 ’di C249a5 btung bar bya’o ||

1699 tu] P, S, N, C, ta D.
1700 lta bu] D, C, lta ba P, N, ltar ba S.
1701 rnal] P, D, S, rnam N.
1702 bu’i] P, S, N, ba ni D, C.
Alaṃkāra's Daśatattva

dbang bskur cho $S^{368b_4}a^{N^{282b_7}}$ mchog yin te ||
sngags ’di thams cad grub pa dang ||
las kyi mchog ni ’grub par ’gyur ||
zhes $P^{298a_3}b^{N^{368b_7}}$ bya ba ni gnyis pa’o ||
de nas padma la gnas bla ||
me tog dang ldan sms byung ba^{1703}||
rang gi kha yis mchod $D^{248b_2}, N^{283a_1}$ don dang ||
$C^{249a_6}$ rdo $S^{368b_5}$ jjer son pa’i rig ma’i khas ||
mi yi thod pa’i nang blugs pa ||
dri chen dri chu sha $P^{298a_4}$ ldan pa ||
lha rams la ni dbul bar bya ||
de nas de’am gzhan shin tu dad pa dang ldan pa | shes $N^{283a_2}$ rab che ba | gzugs bzang ba | sgrub pa po $S^{368b_6}$a $dga’$ ba | sbyor ba geig pa’i bya ba $D^{248b_3}$a goms $P^{298a_5}$ pa ||
dam tshig shes $C^{249a_7}$ shing legs sbas pa ||$^{xxx}$
bla ma la ni sgrub pa pos ||
yon gyi don du dbul bar bya ||
<de nas>^{1704} yang slob $N^{283a_3}$ mas bla ma la gsol ba btab^{1705} la mchod pa la sog's $<pa>$^{1706} $S^{369a_1}$ byas te $^{xxx}$ bla mas byin $P^{298a_6}$ gyis brlabs nas phyag rgya de slob pa’i^{1707} ched du sbyin par bya’o ||
me tog la sog's dam tshig ldan ||
sangs rgyas $D^{248b_4}$sogs $C^{249b_1}$ par byin gyis brlabs ||

\[1703\] byung ba$P$, D, N, C, byung S.
\[1704\] om. D, C.
\[1705\] la gsol ba btab$[P, D, C, la sog's pa P, S, N.$
\[1706\] om. S.
\[1707\] pa’i$[D, C, ma’i P, S, N.$

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De N283a4 dang rnal ’byor snyoms S369a2 jug cing ||
bla na yod P298a7 dang bcas pas mchod || 1
slob ma phyi rol mchod pa yis ||
rdorje ’dzin ni gnyis pa bzhin ||
bkra shis sna tshogs sgrogs pa dang ||
rol mo’i sgra ni du ma dang || 2
rnga yab N283a5 ’rgyal mtshan gdugs D248b5a P298a8 sogs ||
C249b2 me S369a3 tog phreng bzang tsandan sogs ||
rdorje skyil krung sbyor ba yis ||
brtan1708 zhing mnyam par bzhag nas su || 3
de la cho ga bzhin dbang bskur ||
me tog phreng thogs bzhi thal sbyar || xxxii 4ab

P298b1, N283a6 der slob dpön rang gi bdag po ’i sbyor ba dang ldan pas
slob ma yang S369a4 de ’i sbyor ba dang D248b6 ldan par byed du bcug
C249b3 la mnyam par bzhag nas rang gi rigs kyi sa’i sprin mams
byang chub kyi sems kyis yongs su P298b2 gang ba’i chu shel gyi
N283a7 bum pa thogs pa1709 spros te || des byang chub kyi sems kyi
rgyun phab pas dbang bskur ba S369a5 stsal1710 nas1711 de dag thams
cad mchog tu bde ba’i ting nge D248b7 dzin la snyoms par
C249b4 zhtags pas zhu P298b3 bar gyur te || ye shes kyi bdud rtsi’i nam
par N283b1 red nas slob ma’i lus la zhugs pa dang de yang lha’i lus
bde ba chen po’i ngo bo nyid du gyur S369a6 par bsam par bya’o
zhes bya ba’i don ’di ston pa yin te ||
P298b4 rmongs pa’i gti mug sbyor ba can ||

1708 brtan] P, D, C, bstan S, N.
1709 thogs pa] D, P, S, C, thugs pa N.
1710 stsal] P, S, N, stsol D, C.
1711 nas] P, D, N, C, chas S.
Alaṅkāra's Daśatattva

zhes bya ba nas ||
shes rab D249a1 ye shes C249b5 bdag N283b2 nyid ’gyur ||
zhes bya’i bar ni gsum pa yin no ||
de ltar gnas pa’i rig ma yi ||
de tshe S369b1 bla mas lag bzung nas ||
P298b5 slob ma yi ni lag tu gtad ||
de bzhin gshegs pa dbang du stsol ||
bdag gis de ring nas brtsams1712 N283b3 nas ||
sgrub pa D249a2 po la bu mo gtad ||
byang chub chen po C249b6 bsgrub pa’i phyir ||
de bzhin gshegs pa P298b6 mkhyen par S369b2 gsol ||
zhes1713 so || de nas de la—
gzungs ma de nyid nyams dga’ ba ||
kyod kyis rtag tu bsgrub par bya ||
zhes N283b4 brjod do || lag par gtad1714 nas zhes pa nas mchog ma yin
zhes bya D249a3 ba’i bar te ’di ni P298b7 bzhi pa’o ||
de C249b7 nas brtsams te de la S369b3 ni ||
gsang ba’i mchog ni bshad par bya ||
rgyud kun du ni gang sbas pa ||
yi ge phyag rgya sbas N283b5 rnams kyang ||
bshad ma thag pa’i cho1715 gas ’di la byin gyis brlabs la P298b8 <de la>1716 bla mas sbyin par bya ste ’di niangs rgyas ma ru bsgrags

1712 brtsams] D, C, bsams P, S, N.
1713 zhes] D, C, ces P, S, N.
1714 gtad] P, D, S, C, btad N.
1715 cho] P, D, N, C, chos S.
Daśatattvasaṃgraha of Kṣitigarbha

D249a4, S369b4: zhes bya ba’i phyir dang | C250a1: rdo rje ’dzin pa’i sprul pa’i bdag nyid bla ma dang ’brel pa de | N283b6: ma thag tu longs spyod pa’i phyir ro ||

sems can P299a1: kham ni dpag med pa |

zhes bya ba la sogs pa’i don ni ’di yin no ||

de nyid gsum dang ’byin1717 <pa spel |

zhes bya ba’i don ni S369b5: byin1718 pa’i sngags C250a2: de kho na nyid D249a5: gsum P299a2: dang spel N283b7: bar bya ste || om āḥ vajrāḥryk hūṃ | zhes bya ba la sogs pa’o || snying po’i sa bon yang | yi ge gsum dang spel na sngags su ’gyur te | om āḥ brum hūṃ zhes bya ba la sogs pa’o || snying po P299a3: mi S369b6: shes pa dag ni ming gi yi N284a1: ge’i nang na gang dang po yod pa de thig le C250a3: dang bcas D249a6: nas snying po’i sa bon du ’gyur te | debadatta1719 zhes bya ba la ’de zhes bya ba la’1720 sogs pa’o || phreng ba’i sngags P299a4: kyang yi ge gsum dang1721 S370a1: spel na N284a2: sngags zhes bya ba’i ming thob ste | om āḥ om ru ru sphu ru jvala tiṣṭha siddha1722 locanai1723 sarvārtha1724 sādhanam svāhā hūṃ zhes bya’o zhes la la ’dod to || gzhon dag ni phreng D249a7: ba’i C250a4: sngags mams ni P299a5: sgra S370a2: ji bzhin du bya’o zhes zer ro || N284a3: rgyas pa la sogs pa’i dus su ni svāhā’i gnas su om la sogs par ’gyur te | puṣṭim kuru om | shāntim kuru svāhā | siddhi me vaśim kuru ho | ākarśaya1725

1716 om. S.
1717 ’byin] P, S, N, sbyin D, C.
1718 om. S (due to saut du même au même).
1720 iter. P, S, N.
1721 dang] P, D, S, C, om. N.
1722 siddha] D, C, sidha P, S, N.
1723 locanai] D, locane P, S, N, C.
1724 sarvārtha] D, C, sarva artha P, S, N.
1725 ya] P, D, N, C, yaḥ S.

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Alaṅkāra's Daśatattva

<sJaḥ>⁷²⁶ vaideśaḥya hūṃ | ucchaṭṭayaḥphat | ucchaṭṭayaḥ⁷²⁸ hūṃ | S370a ucchaṭṭaya⁷²⁷ N284a phat | D249b. C250a phat ces bya ba gang yang rung ba'o || māraya phat | de skad du brjod pa rgyas pa dang zhi ba la sogs pa'i⁷³⁰ sngags kyi mtha' mar bskul ba'i tshig P299a gzhug par bshad pa ni 'di dag gis bya'o zhes pa'o || yang zhes bya ba'i N284a sgras ni ming nang du chud pas thog ma dang tha mar 'di dag spel bar D249b'bya'o C250a' zhes phyogs gnyis pa ston pa yin te | svāhā de P299a vadatta⁷³¹ sāntim kuru svāhā zhes bya ba la sogs pa rgyas pa'i las rnam las la yang ngo || ji lta ba S370a bzhin du N284a' gnas pa'i sngags nyid las thams cad byed de | pustim kuru zhes bya ba la sogs pa spel bar gzhān P299b1 dag go || yang zhi ba la C250a' sogs pa bskul ba'i dbang gis las gang byed par gyur pa de ni rig pa zhes bya ba ste | S370a' om āh N284a jina jik che ge mo sāntim kuru hūṃ | zhes bya ba la sogs pa'o || phreng ba'i sngags P299b2 kyang rig pa zhes bya ba ste | de las bshad pa'i las rnam byed pa'o zhes bya ba la sogs pa'o || rdo rje gsal zhes D249b4, C250b' bya ba la sogs pa la S370b1 rlung N284b1 dang chu dang | dbang chen dang | me'i dkyil 'khor la P299b3 gnas⁷³² pa'i sku la sogs pa'i sa bon bsam par bya'o zhes la la zer ro || rdo rje zhes pa ni mi shigs pa yin pas zla ba'i dkyil 'khor bzhin no || gsal N284b2 ba zhes pa yang S370b2 de bzhin no || chos P299b4' zhes bya ba C250b yang rang gi D249b5 mthshan nyid 'dzin pa yin pas zla ba'i gzugs so || der 'khor lo zhes bya ba ni stan der ye shes sems dpa'i sa bon gang sngar gnas pa'i zla ba'i gdan nam nyi N284b3 ma'i gdan P299b3 no || de skad du S370b3 le'u bco bṛgyad pa las bzlas pa la ni spro ba dang | bsdu zhes bya ba la sogs pa nas de nyid D249b6 bskul bar smra C250b3 ba'o zhes bya ba'i bar⁷³³

¹⁷²⁶ om. S.
¹⁷²⁷ ucchaṭṭaya] D, C, ucataya P, S, N.
¹⁷²⁸ see preceding fn.
¹⁷²⁹ see preceding fn.
¹⁷³⁰ pa'i] P, S, N, pa ni D, C.
¹⁷³¹ °datta] P, S, N, °dattva D, C.
¹⁷³² gnas] P, S, N, sogs D, C.
¹⁷³³ bar] P, S, N, phyir D, C.
Daśatattvasaṃgraha of Kṣitigarbha

ro || sna tshogs zhes pa ni sna tshogs pa’i P299b6 rang bzhin ye shes S370b5 gsum sa bon ni yi ge gsum dang lhan cig tu bzlaz pa’o || le’u bcu gsum pa las gsungs pa

| dam tshig de ni rdo rje gsum ||
| dbu ma’i P299b7 dam tshig rdo rje can ||
| D249b7 de nyid C250b4 dam tshig N284b5 rdo rje yi ||
| bzlaz pa ma ning zhes brjod do ||
| rdo S370b5 rje gsum ni sku dang gsung dang thugs rnams so || dam tshig ces bya ba ni ’da’ bar mi bya ba’o || de kho na nyid P299b8 ni sa bon te || om āḥ hūṃ zhes pa’o || dam tshig rdo rje N284b6 can rnams ni dam tshig sems dpa’i de kho na nyid yin la || snying po dang D250a1. S370b6 byin C250b5 pa dang phreng ba’i sngags kyang dbus su ’gyur te || om āḥ P300a1 mam hūṃ zhes pa 1735 ja so gs pa’o || de nyid ces pa ni brjod ma thag pa’i cho ga ste || lha N284b7 thams cad la yang sbyar bar bya’o || de ltar yang bshad do || yang na gzhan P300a2 du S371a1 bshad par bya ste || rgyud kyi rgyal po yang yid bzhin gyi rin po che D250a2 lta bu yin C250b6 pa’i phyir || dam tshig rdo rje gsum ni sku dang gsung dang thugs dbyar N285a1 med pa’i lha la dmigs pa’i ngo bo’o || de’i de nyid ni P300a3, S371a2 dbyer mi phyed pa’i shes rab lha mo’i rnam par yongs su gyur pa’o || de dag gi dbus su yang dag par sbyor ba las byung ba bde ba chen po’o || N285a2 dam tshig rdo rje’i zhes D250a3 pa gti mug C250b7 gi rigs kyi lha rnams P300a4 so || de skad du yang gsungs pa |

S371a3 ’dod chags skyes pa bud med ni |
| zhes sdang gti mug gnyi ga 1736 spangs pa’o |
| zhes so || de nyid thun mong ba nyid du bstan par ’dod N285a3 nas gsungs pa || de nyid P300a5 ces pa ni rdo rje can thams cad kyi rigs

1734 ye shes] P, D, S, C, akṣara sa either l.n. or om. N.
1735 pa] P, D, N, C, bya ba S.
1736 gnyi ga] P, S, N, gnyis D, C.

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Alaṅkāra’s Daśatattva

kiy iha rnam so || bud med dang1737 D250a4, C251a1 skyes S371a4 pa’i rnam par rtog pa med pas ma ning gi bzlas pa zhes so || de ltar ye shes zhab kyis gsungs pa |

c1737

rgya N285a4 mtsho chu ru pad P300a6 chen po ||

‘od zer ’bar bas yang dag ’khrug||

de rnam rig ma dang ldan pa ||

rmi lam yongs S371a5 su gsal bar mthong ||

de C251a2 ru gang de skye ’gyur ba ||

brdzun1738 dang bden pa spangs D250a5 pa’o ||

‘di P300a7 ltar chos rnam N285a5 thams cad kyi ||

erng bzhin rtogs bya mkhas pa yis ||

zhes so || phyi rol don med kyang dkar po dang bde ba la sogs pa’i rnam pa’i shes pa la dkar po <dang>,1739 bde ba la sogs pa’i rnam pa’i1740 shes pa skye bar C251a5 gyur ro || bag chags gtso bor gyur pa sad pa la rmi lam la sogs pa bzhin no || D250a6 gang rnam ’grel las3xxii |

gang gi1741 cung zad S371b1 de nyid ni ||

rang1742 gi bag chags sad byed P300b1 yin ||

de la blo ni nges pa ste ||

phyi rol don la ltos1743 pa N285a7 yin ||

gang zhig gang gi rnam par bsgos ||

1737 bud med dang] P, D, S, N, l.n. C.
1738 brdzun] D, C, rdzun P, S, N.
1739 om. P, S, N.
1740 pa’i] D, C, par P, S, N.
1741 gi] P, D, N, C, rnam gis S.
1742 rang] em., nang P, S, N, gang D, C.
1743 ltos] D, C, bltos P, S, N.

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Daśatattvasaṃgraha of Kṣitigarbha

de ni de yi rnam par C251a4 bskyed ||
gang dang gang1744 gi dang po yis ||
mi rnam yid ni P300b2 yang dag sbyar ||
S371b2 de rnam de yi rang bzhin ’thob ||
ji ltar sna tshogs nor bu D250a7 bzhin ||

zhes N285b1 brjod pa’i phyir ro || de yang sgon po la sogs pa’i rnam pa1745 gang gi tshe rjes su mthun pa’i gzugs des P300b3 rab tu snang ba yin te || de’i tshe bde ba C251a5 la sogs pa’i S371b3 ngo bo nyid du brjod de | rjes su ’dzin pa la sogs pa’i ngo bo yin pa’i N285b2 phyir ro || thams cad nyid ’khor bar ’gyur te bde ba ’dod pa dang P300b4 sgu bsgal dang bral1746 par ’dod pa’i D250b1 phyir ro || lan ni des na ’di rnam mchog tu dga’ ba’i S371b4 bdag nyid kho na’i khyad par du ’phags pa’i rnam par ’gyur la de C251a6 yang N285b3 bsogs pa’i stobs kyis P300b5 gsal por ’gyur ro zhes te || bde ba’i ngo bo sgon po la sogs pa’i rnam par shes pa ni ’de kho na nyid1747 du ’gyur ro zhes so || S371b5 de skad du ye shes zhabs kyis gsungs pa—

D250b2 shes rab P300b6 thabs kyi bdag N285b4 nyid dri ma med pa yi ||
ting ’dzin las byung dam pa’i bdes gang bar ||
’khor lo C251a7 bsams nas shes1748 pa dang ||
rtog pa kun las nges grol mchog ||xxxiv
S371b6 bde ba’i rgyur1749 gyur P300b7 pa rnam kyis ni zhes kyang ngo ||
’dir tshigs su N285b5 bcad pa rnam su ’gyur te ||

1744 gang] P, D, S, C, initial aksara ga blurred in N, could also read da.
1745 pa] D, C, par P, S, N.
1746 bral] P, D, N, C, bal s.
1747 iter. P, S, N.
1748 shes pa] P, N, zhes pa D, C.

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dpal ldan chos 'byung nang gnas pa ||
ji ltar gzhal D250b3 yas khang brjod par ||
'dod pa’i yon tan lngas P3008d dbang phyug||
yid 'ong S372a1 gnas ni C251b1 phun sum tshogs\textsuperscript{1750} ||
bsgoms te rgyal ba’i snyoms 'jug N285b6’dod ||
dga’ bas zab mo’i las gnas pa ||
de yi rjes la chen por gyur pa rgod\textsuperscript{1751} la 'dod ||
P301a1’jig chags chen po dang ni S372a2’ dra bar ’gyur ba yin ||
de dag de ru rtog med pa ste\textsuperscript{1752} thabs D250b4 dang blo ||
ting ’dzin yang dag byung bas N285b7, C251b2 rab tu bde bas gang ||
P301a2’gang zhig bde ba chen po skyes ||
'dod pa’i yon tan lnga rang bzhin ||
bsgoms pa’i stobs kyi sgal ba S372a3 ni ||
nyin mtshan rtag tu\textsuperscript{1753} rgyun mi chad || 1
de shes rtogs pa’i rang bzhin P301a3’phyir ||
gsal bar N286a1 snang ba rtog pa med ||
dma dpyad nyams dgar yod pa ste ||
‘dir ni brjod med D250b5 rtog C251b3 bral bas || 2
sngar gyi goms pa’i stobs\textsuperscript{1754} kyi kyang ||
S372a4’ snying rjes spro dang bsdu ba P301a4’yin ||

\textsuperscript{1750} phun sum tshogs\textsuperscript{]} D, C, phun tshogs par P, S, N.
\textsuperscript{1751} rgod\textsuperscript{]} P, S, N, dgod D, C.
\textsuperscript{1752} ste\textsuperscript{]} P, S, N, de D, C.
\textsuperscript{1753} nyin mtshan rtag tu\textsuperscript{]} P, S, N, nyin dang mtshan du D, C.
\textsuperscript{1754} stobs\textsuperscript{]} P, D, S, C, stabs N.
Daśatattvasaṃgraha of Kṣitigarbha

lhun gyis grub pas\textsuperscript{N286a2}sems can don \textbar

dehyir yid bzhin nor bu bzhin \textbar \textsuperscript{3xxv}

’tshe ba med dang yang dag don \textbar

ngo bo nyid la phyin log gis \textbar

dbang du zin kyang mi bzlogs te \textbar

P\textsuperscript{301a5} blo ni de phyogs ’dzin\textsuperscript{S372a5}phyir ro \textbar \textsuperscript{4xxvi}

zhes rigs pa\textsuperscript{C251b4}las so \textbar

de ni\textsuperscript{N286a3}rtog pa\textsuperscript{D250b6}med pa’i chos yin te \textbar

bud med skyes pa’i rto\textsuperscript{1755}ngs pa \textbar

de ni ma ning bzlas pa yin \textbar

phyi rol dga’ ba skad cig ste \textbar \textsuperscript{1}

P\textsuperscript{301a6}dpe dang bral bas brjod par bya \textbar

rdo rje padma ’dus pa las\textsuperscript{1756} \textbar

las kyi phyag rgya dang\textsuperscript{N286a4}ldan pa \textbar

gang zhig ’di ni bsgoms pa las\textsuperscript{1757} \textbar \textsuperscript{2}

bden pa gsungs pas\textsuperscript{C251b5}mngon sun\textsuperscript{1758} brjod \textbar

de ni las dang\textsuperscript{P301a7}sems can gyi \textbar

byang chub\textsuperscript{D250b7}sems ni bstan pa la \textbar

gang la las kyi phyag rgya spangs \textbar \textsuperscript{3}

S\textsuperscript{S372b1}gzhan du mtshon pa nus\textsuperscript{N286a5}ma yin \textbar

rto\textsuperscript{g}s pa dang po’i las can gyis \textbar

\hline

\textsuperscript{1755} rto\textsuperscript{g}s] P, D, N, C, rto\textsuperscript{g}s pa S.

\textsuperscript{1756} las] P, D, N, C, la S.

\textsuperscript{1757} las] P, N, S, las so D, C.

\textsuperscript{1758} sum] D, C, gsum P, S, N.
Alāṅkāra's Daśatattva

gzhan du rig pa\textsuperscript{1759} ma yin no ||
P\textsuperscript{301a8} bzang po’i gnas la de nus pa || 4
thog mtha’ bar du dri med la ||
’di ltar de ni mchog zhi ba ||
nam C\textsuperscript{251b7} mkha’i kham su grags par S\textsuperscript{372b2} gnas ||
N\textsuperscript{286a6} rdo rje padma’i sbyor ba ni || 5
yang dag D\textsuperscript{251a7} rab sbyin las P\textsuperscript{301b1} kyang thob ||
dang po’i las kyi sems can nams ||
mtshon cha yid ches byed pa’o ||
{rdo rje nam mkha’i kham sbyor dang || 6
reg\textsuperscript{1760} pa las kyang rmad byung che ||
gang de bde ba N\textsuperscript{286a7} skyed byed pa ||
P\textsuperscript{301b2}, S\textsuperscript{372b3} mchog tu dga’ bar\textsuperscript{1761} byed pa po ||
de zad pa las C\textsuperscript{251b7} dga’ bra\textsuperscript{1762} te)) || xxxvii
bra\(\text{(l)}\) mtha’ yin de ni mchog ||
rang gi nger bo bstan du D\textsuperscript{251a2} med ||
cung zad de ru skye ’gyur ba ||
dbang po kun las grol P\textsuperscript{301b3} ba yin || 8
rtsod N\textsuperscript{286b1} med mchog tu zhi ba po ||
khyab S\textsuperscript{372b4} dang dngos po med pa yin\textsuperscript{1763} ||
de ni byang chub gnas mchog go ||

\textsuperscript{1759} rig pa] P, S, N, rigs pa D, C.
\textsuperscript{1760} reg] P, S, N, rig pa D, C.
\textsuperscript{1761} bar] D, C, ba P, S, N.
\textsuperscript{1762} bra\(\text{(l)}\)] P, D, N, C, bal S.
\textsuperscript{1763} yin] P, S, N, yi D, C.
Daśatattvasaṃgraha of Kṣitigarbha

kun tu bzang por grags pa bzang || 9
bral dga’ mtha’ ru nman pa 1764 gnas ||
P301b4
grub pa C252a1
po yi mchog gsang ste ||
de ni gro l ba i 1765 gnas 1766 N286b2
su bsgrags ||
gzhan dag gi brjod D251a3, S372b5
pa ni dga’ ba dang | mchog tu dga’ ba dang | dga’ bral du grags pa’i skad cig ma gsum P301b5
rim gyis skye bar ’gyur te | dga’ bral gyi dbus su de bzhin gshegs pa drug pa ni de N286b3
yin no zhes C252a2
so|| gzhan dag brjod pa ni S372b6 skad cig ma dang | phra ba dang rten dang | de bzhin du nman P301b6
par gnon pa’i mtha’ dang | chos thams D251a4
cad gtod par byed pa zhes pa ste | dga’ ‘ba’i> 1767 skad cig ma’i ngo bo zhes so || de rnam
N286b4
las gzhan pa ni dga’ ba’i skad cig ma S373a1
ste | don dam P301b7
par brjod du med pa dang | sgras kyang brjod du C252a3
med pa gang yin pa de ni de bzhin gshegs pa drug pa’o|| dga’ ba’i skad cig ma ’di rnam ni phra mo’i rnal ’byor bsgom s N286b5
pas brtan S373a2
par P301b6.
D251a5
byas pa’i sms rnal ’byor pa bsgom pa la mngon par dga’ ba’i bsgom 1768
pa’i stobs kyis rang gi rig pa’i skad cig ma gsal ba’i rnam pa skye bar ’gyur ro zhes pa la sog s 1769
C252a4
pa’o|| rig pa’i P302a
brtul zhugs kyi N286b6
skabs su S373a3
gsungs pa ni |

padmar rdo rje sbyar byas nas ||
byang chub sms ni gtang 1770
mi bya ||
bskyed par byas nas dga’ D251a6
ba de ||
Alāṅkāra's Daśatattva

sems P302a2 kyis gang byas bsgom par bya || 1
rnal 'byor pa yi byang chub sems ||
ji srid gtong bar mi byed N286b7 pa ||
de srid S373a4 rgyun mi 'chad pa ni ||
dga’ ba cung zad 'byung C252a5 ba bde || 2
de nyid dang ldan P302a3 bdag nyid ni ||
bsgoms pas nges par grol bar ’gyur ||
byang chub sems ni lhung gyur na ||
dngos grub kun gyi gter gyur pa || 3xxxviii
<nam N287a1 shes phung po S373a5 rgyal gyur pa>1771 ||
D251a7 ma smad dngos grub ji ltar P302a4 gyur ||
phyag rgya chen por ldan pa gang ||
de ba chen po myong byed pa ||
ye shes bdud rtsi de nyid mchog || 4
de ni smra bar nus1772 nyid N287a2, C252a6 min ||
gus par bsgoms pas go bya gang ||
rang rig S373a6 rang gi P302a5 mtshan nyid yin ||
rmam pa kun gyi mchog ldan pa || 5
spro dang bsdu ba mdzad pa po ||
rgyu’i gnas skabs su mchog tu D251b1 dga’ ba’i mtshan nyid kyi
dkyil N287a3 khor gyi 'khor lo’i rman pa’i ye shes la P302a6 byang
bar bya ste | S373b1 dis kyang de’i rang bzhin nyid kyi ngo bor gyur
pa ni dga’ ba’i C252a7 rang bzhin gyi byang chub tu brjod do|| don
dam par ni yul dang lhan cig pa’i bde ba’i N287a4 sems las skyes

1771 om. D, C.
1772 nus] P, D, S, C, aksara na defaced in N.

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Daśatattvasaṃgraha of Kṣitigarbha

pa'iy1773 bde ba dag srid P302a7 pa ma yin te | de'i tshe bde ba dang bde S373b2 ba ma yin D251b2 pa'i rnam par rtog pa med pa'i phyir ro ||
'on kyang ji ltar goms pa'i < >1774 stobs kysis gsal ba'i rnam pa ni rang rig pa'i mthar P302a8 thug pa C252b1 bsa bar nus pa ma yin pa'i gsal ba nyid do zhes gzhan S373b3 dag go || mi rtog pa nyid kysis dbang po'i mgon sun1775 bzhin du rnal 'byor gyi mgon sum1776 yin no || de nyid kyi phyir gsungs pa |
P302b1, N287a6, dzin pa D251b3 gzhan na de gzhan min ||
khyod kyang de bzhin nga yang gzhan ||
kye snying khyod kyang mnyam gyur S373b4, na ||
ga yin zhes C252b2 ni su yis1777 shes || 1 'dod chags ma yin chags bral min ||
dbu P302b2, mar1778 dmigs pa ma yin te || xxxix
N287a7 bud med thams cad rgyu phyag rgya ||
dmigs med theg pa bla na med || 2
ces sdom pa las so || bde ba chen po'i rjes su D251b4, S373b5 dmigs pa'i dkyil 'khor gyi 'khor P302b1 lo sems kysis bsgom par bya ste | de yang ma ning C252b3 gi rtags N287b1 yin pas ma ning gi bzlas par brjod do ||
dga' bral gyi ni dbus su ni ||
gang du mtshon bya rab tu gnas ||
<sngon po la P302b4 sogs rnam>1779 S373b7 bral ba ||

1773 pa'iy D, C, pas P, S, N.
1774 <> D, C, rnam par bsgoms pa'iy add. P, S, N.
1775 sum] D, N, C, gsun P, S.
1776 sum] D, S, N, C, gsun P.
1778 dbu mar] D, C, dbus ma P, S, N.
1779 sngon po la sogs rnam] D, C, sngon sogs rnam pa dang P, S, N.

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bṣgom par bya ba\textsuperscript{1780} kha cig go \textbar 1
dbang po gnyis kyis snyoms par ’jug\textsuperscript{1781} \textbar
lha D\textsuperscript{251b5}RNAMS dmigs N\textsuperscript{287b2}pa med pa ni \textbar
rten med pa la bṣgom pa ni \textbar
P\textsuperscript{302b5}nus par C\textsuperscript{252b4}min zhes gzhans smra’o \textbar 2
reg las skyes kyi dga’\textsuperscript{1782} S\textsuperscript{374a1}mtshungs pa \textbar
bde dang bṣgrub pa zag pa med \textbar
ji ltar g zhan yang\textsuperscript{1783} rgyu las ni \textbar
de ’dra’i ’bras bu ji ltar ’dod \textbar 3
ces P\textsuperscript{302b6}so \textbar ting nge N\textsuperscript{287b3}, dzin gsum gyi sbyor ba dang ldan pa | ji skad bshad pa’i cho ga S\textsuperscript{374a2}yis \textbar thun D\textsuperscript{251b5}mtshams bzhir byin gyis rlob C\textsuperscript{252b5}pa la brtson pa | dam tshig dang sdom pa la gnas te | mtshan ma P\textsuperscript{302b7}thob nas zla ba drug tu bṣgom par bya’o \textbar de lta\textsuperscript{1784} na yang N\textsuperscript{287b4}, dod pa’i lha ma grub na slar yang cho ga ma tshang ba med pas | dam tshig la sogs pa la gnas te slar yang zla ba bco bṛgyad gyi bar P\textsuperscript{302b8}du bṣgom par bya’o \textbar de lta\textsuperscript{1785} na yang S\textsuperscript{374a3}gal te ma D\textsuperscript{251b7}, C\textsuperscript{252b6}grub na thun mtshams kyi mthar dang po’i sbyor ba brtsam N\textsuperscript{287b5}par bya’o \textbar gang rnam par snang mdzad kyi rnal ’byor pa kha dog nag po dang ldan pa | P\textsuperscript{303a1}sbyangs pa’i shes rab ma dang lhan cig gnyis su med pa’i sbyor ba dang ldan pas S\textsuperscript{374a4}dkyil ’khor pa dang zla ba’i dkyil ’khor la sogs pa dang | gzhal yas P\textsuperscript{303a2}khang N\textsuperscript{287b6}<yang>\textsuperscript{1786} C\textsuperscript{252b7}mngon D\textsuperscript{252a1}spyod kyi

\textsuperscript{1780} ba] D, C, bar P, S, N.
\textsuperscript{1781} ’jug || D, C, ’jug pa P, S, N.
\textsuperscript{1782} dga’] P, D, N, C, dga’ ba S.
\textsuperscript{1783} yang] D, C, ’dra P, S, N.
\textsuperscript{1784} lta] D, N, C, ltar P, S.
\textsuperscript{1785} lta] P, D, N, C, ltar S.
\textsuperscript{1786} om. C.
cho ga bzhin du nag por bsgoms te mchod pa dang | bchod pa dang bduṅ rtsi myang ba byas nas de’i rjes la rang gi snying ga’i 1787 S374a5 sa bon gys de bzhin gshegs pa’i P303a3 tshogs bkug ste | shes rab dang thabs kyis sbyor bas N2876 chu skyes su phab nas ji ltar bsgoms pa’i 1788 gzugs kyis dkyil ’khor gyi rnam par me’i D252a2. C253a1 dkyil ’khor la ’jigs 1789 shing ’dar ba S374a6 dang ldan pa P303a4 blta bar bya’o || de nas snying ga’i 1790 sa bon gyi ’od zer ’bar bas | de bzhin gshegs pa’i N288a1 tshogs bkug ste | shes rab dang thabs kyi sbyor ba dang 1791 ldan pas zhu bar gyur pa rdo rje’i lam nas P303a5 phyung ste | gshin S374b1 rje C253a2 mthar byed kyi phur pa’i gzugs <su> 1792 byas la | de bzhin du D252a3 gzhan rang 1793 N288a2 gi bdag po kha dog nag po khros pa rdo rje nas phyung ste | phyag g.yon pas <ske nas bzung nas> 1794 phyung ba’i phur P303a6 pa’i mgo bor brdungs pa 1795 ni g.yas pa’i phyag gi rdo rje tho bas S374b2 gdab par bya ste | bsgyings pa dang bcas pas sngags N288a3 zlos shing C253a3 ngo || om āḥ chinda chinda | hana hana | daha daha adhipati cakra vairocanavajra P303a7 kīla D252a4 ya hūṃ phat ces pa’o || phur bu de yang rdo rjes mnan pa dang ldan par 1796 <> 1797 S374b3 blta bar bya ste | de dngos grub tu ’gyur ro || N288a4 de nas om āḥ vajrotkīla-ya hūṃ zhes sngags brjod pas phur ba 1798 dbyung bar bya’o ||

1787 ga’i] D, N, C, ka’i P, S.
1788 bsgoms] P, S, N, bsgom D, C.
1789 ’jigs] P, D, N, C, ’ngigs S.
1790 ga’i] D, N, C, ka’i P, S.
1791 ba dang] P, D, S, C, l.n. in N.
1792 om. S.
1793 rang] P, D, S, C, l.n. in N.
1794 l.n. in S. due to very small letters, probably inserted only later.
1795 brdungs pa] D, C, brdung ba P, N, S.
1796 par] D, C, ldan pa P, N, S.
1797 <>] D, C, dang P, S, N.
1798 bu] P, D, N, C, da S.
P303a8 de nas rang gi kha dog gis 1799 gnas C253a4 te rang gi sa bon gyis bskul ba’i spyan la sog pā’i sngags brjod cing phur pas btab pa’i dkyil ’khor gyi ’khor lo P303b1 la 1800 dbang bskur ba sbyin par bya’o || ’di zhag bryad dam zla ba phyed kyis ji srid du ma grub pa de srid du S374b5’bya’o>1801|| ’di’i rjes su ’brangs pas de’i rigs N288a5 rigs kyis drag po’i sgrub pa’i thabs bta bar P303b2 bya’o || rnam par snang mdzad C253a5 kyi rigs <kyi> 1802 drag po’i> 1803 bsgrub pa’o || de bzhin du kha dog nag po snang ba mtha’ yas kyi dkyil D252a6 ‘khor S374b6 pa’i lha nams dang | zla ba’i gdan dang N288a7 gzhal yas khang la sog pā’i lha nams dang | padma mthar byed kha dog dmar po’i phur pas gdab par bya ste | om āḥ hri bhur bhuvah amitābhaṁ 1804 kīla S375a1 ya de’i C253a6 rigs kyi lha nams kyi D252a7 yang rung ste hūṁ N288b1 phat P303b4’ od dpag tu med pa dang de’i rigs kyi lha nams kyi drag po’i sgrub thabs so || mi bskyod pa dang rin chen ’byung ldan dang | don yod grub pa’i sbyor S375a2 bya’i | kha dog nag por dkyil P303b5’ khor dang bcas par bsgoms 1805 nas N288b2 ’di nams dang> P303b5’ di ngags kyi rigs kyang bdud rtsi ’khyil pa’i phur C253a7 pa 1807 sngags ’dis gdab par bya ste | om āḥ vajrarāja akṣobhya 1808 kīla de’i rigs C253a7 kyi lha S375a2 nams D252b1 kyang rung | hūṁ phat mi bskyod pa dang | rin chen ’byung N288b3’ ldan dang | don yod par grub pa’i <drag

1800 la] P, D, N, C, dang la S.
1801 om] D, C.
1803 l.n. C (effaced).
1804 amitābhaṁ em., amṛtābhaṁ P, D, N, C, amṛtśabhaṁ S.
1805 bsgoms] P, D, S, N, bskyoms C.
1806 om] D, C.
1807 pa] D, C, pas P, N, pa’i S.
1808 akṣobhya] em., akṣibhya P, D, S, N, C.

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Daśatattvasaṃgraha of Kṣitigarbha

po'i<sup>1809</sup> sgrub<sup>1810</sup> thabs so || gdab par bya ba dang phur bu dang 'debs par byed pa 'di dag thams<sup>P303b7</sup> cad la mgon par zhen pa med<sup>C253b1</sup> pas bya ste | gzhan<sup>S375a4</sup> du na 'grub par mi 'gyur ro || drag po'i sgrub pa'i dus<sup>N288b4</sup> su de bzhin gshegs pa rams kyi dbu rgyan du rdo<sup>D252b2</sup> rje sems dpa' bsgom par bya'o || P<sup>P303b8</sup> gnod mdzes rgyal po yang de bzhin gshegs pa rams kyi dbu rgyan gnyis par bsgom | S<sup>S375a5</sup> yang na rdo rje 'dzin pa sangs rgyas rams N<sup>N288b5</sup> kyi<sup>C253b2</sup> gnas<sup>1811</sup> lnga rams su bsgom par bya ste | spyi bo dang P<sup>P304a1</sup> lkg ma dang thugs ka dang tse ba gsum 'dus gsang ba rams su'o ||

de nas mal 'byor dam D<sup>D252b3</sup> tshig mchog |
ces bya ba la sogs pa nas<sup>S375a6</sup> khor lo yang dag legs<sup>P304a2</sup>, N<sup>N288b8</sup> bris<sup>1812</sup> la | sngar zhes bya ba la sogs pa'i gzhung gi don ni 'di yin te | tshon rtsi dgye ba dang | C<sup>C253b3</sup> mtshan ma<sup>1813</sup> dgod pa la sogs pa rdzogs pa dang | rdo rje ra ba dang | 'od kyi bskor ba'i phyi rol tu P<sup>P304a3</sup> dkyi<sup>S375b1</sup> khor gyi khang pa'i N<sup>N288b7</sup> sa gzhi<sup>1814</sup> ba'i lci bas byugs la spos D<sup>D252b4</sup> chus chag chag btab ste | me tog gi sil ma gtor la bum pa rams gzhun du bzhag ste | bla res la sogs pa bre ba dang | P<sup>P304a4</sup> mchod pa rnam pa lnga dang | phyi C<sup>C253b4</sup> nang gi mchod pas S<sup>S375b2</sup> rgya<sup>N289a1</sup> cher mchod par bya'o || de'i cho ga ni 'di yin te | shar phyogs kyi sgor stan shin tu bzang po la slob don shin tu khrus byas pa yan P<sup>P304a5</sup> lag dris D<sup>D252b5</sup> byugs pa phreng ba dang goš kyi brgya pa <sup>lha</sup><sup>1815</sup> N<sup>N289a2</sup> la mgon par phyogs nas 'dug ste | S<sup>S375b3</sup> lo bcu gnyis lon pa rgyud las bshad pa'i mtshan nyid dang ldan pa'i phyi C<sup>C253b5</sup> rol<sup>1816</sup> gyi bud med yod par

1809 om. P, S, N.
1810 sgrub] D, S, N, C, grub P.
1812 bris] P, D, N, bis S.
1813 l.n. C (effaced).
1814 gzhi] P, D, N, C, gzha S.
1815 l.n. N (effaced).
1816 l.n. C (effaced).
Alaṃkāra’s Daśatattva

P304a6 gyur na de dang lhan cig snyoms par zhugs la | ting nge 'dzin gsum gyi N289a3 sbyor ba dang ldan pas dkyil 'khor bsgrub par bya’o || de’i S375b4 rim pa ni 'di D252b6 yin te rdul tshon gyi dkyil 'khor bsgrub pa la P304a7 sgrub thabs kyi cho ga’i rim pas dang po’i sbyor ba ji lta ba bzhin du byas la | de nas rang 'od kyi chu N289a4 skyes su C2536 yid kyi gzhal yas khang bskyed nas snying po 'od S375b5 kyis drangs pa’i de bzhin gshegs P304a8 pa’i tshogs rang gi lus la bcug ste | zhu bar gyur pa’i rdo rje lam nas bton te D252b7 sprul pa’i gzhal yas khang na gnas N289a5 pa’i sna tshogs padma la gnas pa’i zla ba dang nyi ma la gnas pa’i S375b6 gdan bcu 304b1 dgu la rang gi C253b7 rigs kyi mdog dang ldan pa’i byang chub kyi sens kyi thig le’i gzugs su bsams la de yongs su gyur pa las 'khor lo’i N289a6 gtso bo’i sa bon las byung ba’i lha bcu dgu’i bdag P304b2 nyid ji skad du S376a1 bshad pa’i D253a1 dkyil 'khor bsams nas der slob ma <la>1817 'jug pa’i cho gas zhugs te | dbang bskur ba C254a1 thams cad thob pa’i ‘og tu rjes su gnang ba N289a7 thob nas ji lta ba bzhin du phyung P304b3 <ste rang gi S376a2 mtshan ma ji lta ba’i gnas su bzhag nas rdo rje dang chu skyes>1818 bskyod pa’i ye shes kyi dkyil 'khor <gyi 'khor lo>1819 bkug la dkyil 'khor gyi D253a2 ‘khor lo’i ngos la bzhag cing N289b1 khor lo can C254a2 dang lhan P304b3 cig ’ongs pa’i bgegs S376a3 nams gshin rje gshed la sog’i sbyor bas bskrad1820 la rdo rje <ra ba kha gyes pa’i mtshams yid kyis skad cig tsam gyis brtan par>1821 gyur par1822 bta’o || de nas om P304b5 ṛ̂ḥ maṃ pra N289b2 vārasatkāra1823 pravābasatka hūṃ zhes pa ’di yis S376a4 de la argha1824 dbul bar D253a2 bya’o || om ṛ̂ḥ maṃ pā C254a3 dyam1825

1817 om. D, C.
1818 l.n. C (effaced).
1819 om. D, C.
1820 bskrad] P, D, N, C, bskrad pa S.
1821 l.n. C (effaced).
1822 par] P, D, S, C, aḵṣara ra either blotchy or corrected to pa in N.
1823 pravārasatkāra] D, C, pravarasatka P, N, pavarasatka S.
praticanā hūṃ zhes bya ba 'dis zhabs bsil dbul lo || de nas spyan ma la sogs pa spros pas mchod P304b6 nas mi bskyod pa ni zhes bya ba la sogs N289b5 pas bstd la sgo ba rams kyis sgo'i S376a5 bya ba'o || om āḥ yaṃāntakṛt1826 jñānānandālā ākāśaya1827 jah hūṃ zhes brjod pa dang mdun na gnas pa'i 'khor lo D253a4 gshin rje C254a6 gshed P304b7 'kyi od zer gyis dgug par bya'o || om āḥ praN289b4 jñānānandālā praveśayā S376a6 hūṃ hūṃ zhes bya bas dam tshig gi dkyil 'khor la ye shes kyi dkyil 'khor gzhug par bya'o || om āḥ padmāntakṛt1829 jñāna P304b8 mandala bhan- daya1830 pam hūṃ zhes pas dam tshig gi dkyil 'khor N289b5a ya shes kyi dkyil 'khor D253a5. S376b1 'being bar bya'o || C254a5 om āḥ vighnāntakṛt1831 jñānānandālā toṣaya1832 ho hūṃ zhes bya bas bdud rtsi 'khyil pa'i 'od zer P305a4 rams kyis dkyil 'khor pa dngos grub ster ba la mngon du phyogs par N289b6 bya'o || ye shes kyi dkyil 'khor dang S376b2 lhan cīg dam tshig gi dkyil 'khor gcig tu byas te | P305a2 ye shes sams D253a6 dpa' yang dkyil 'khor gyi C254a6 bdag por 'gyur te 'di ni chen po'i bsenyen pa'o || rang 'od kyi lha mo'i snying N289b7 ga'i ye shes sams ma ni bdag po med S376b3 pa yin no || chen po'i nye P305a3 bar sgrub pa dang | sgrub pa dang | sgrub pa chen po dang ldan pa'i dkyil 'khor yang dag par mchod nas me tog dang | bdug pa dang | mar me dang | phreng N290a1 ba dang D253a7 byug1833 pa dang | C254a7 phye ma P305a4 dang | chos

1825 pādyāṃ] em., pādyāṃ P, D, S, N, l.n. C.
1826 yaṃāntakṛt] yaṃāntakṛta P, N, S, yaṃantakṛṭta D, C.
1827 ākāśaya] D, arśaya C, ākāśaya P, N, ākāśya S.
1828 prejñāntakṛt] prejñānāntakṛta D, C, prajñānāntakṛtata P, prajñānāntakṛtata S, N.
1829 padmāntakṛt] em., padmāntakṛta D, C, padmāṇāntakṛtata P, S, padmānāntakṛtata N.
1830 bhand] P, D, C, bandha N, bhanda S.
1831 vighnānāntakṛt] em., vighnānāntakṛta D, C, vighnānāntakṛtata S, vighnānāntakṛtata P, N.
1832 toṣaya] D, C, toṣayar P, N, S.
1833 byug pa] D, N, C, byugs pa P, S.
Alaṅkāra's Daśatattva

S376b4
gos dang | gdugs1834
dang rgyal mtshan dang | ba dan dang |
bla res dang rnga yab la sogs pa dang | bza' ba1835
dang | bca' ba
dang | bldag1836
da dang | N290a2
gzhib1837 pa P305a5
dang | btung ba la
sogs pa'i gtor ma'i nye bar spyod pa dang | <glu dang nye
bar spyod pa dang>1838 | S376b5
glu dang gar dang rol mo dang rgyan
dang rang gis brtags C254b1<pa'>1839
glang po D253b1
che dang | rta
da dang ba lang gi khyu la sogs pa bstabs te dril P305a6
bu dkrol
zhing mi bskyod rdo rje zhes N290a3 bya ba la sogs pa'i
thigs su bcad pa
rmams kyis bstod pa bya'o || S376b6
sgo skyong bzhi yis kyang brjod
ma thag pa'i dkyil 'khor sgrub pa'i cho ga dang || P305a7
dril bu dkrol
zhing bstod pa la thug C254b2 pa D253b2
thams cad nyams su blang bar
bya'o || N290a4
'phyi nas las kyi phyag rgya'i chu skyes la gnas pa'1840
rang gi khas me tog S377a1
dang bcas1841 pa'i rang gi
sams las byung P305a8
ba blangs te rang gi rdo rje la gnas pa yang rig pa'i kha yis
blangs nas tsan dan bzang po la sogs pa dang ldan pa'i
N290a5
padma'i S377a2
snod du D253b3
blugs C254b3
pa'i ye shes kyi bdud
rtsi bskyed pa la mchod pa'i don du P305b1
dbul bar bya'o || mgon po
rmams dang rang nyid kyis sprul pa la yang phyag bya ste | bzhod
par gsol nas dngos grub thams cad kyi1842 S377a3
'jres su N290a6
sams can gyi don mdzod cig ces gsol ba btab nas P305b2
grub D253b4
pa'i
grogs1843
mchog C254b4
dkyil 'khor du bzhag ste | phyir byung la
gtor ma btang1844
nas 'di skad brjod pa'i rim gyis slob ma gzhug

1834 gdugs] P, D, N, C, bdugs S.
1835 bza' ba] P, D, C, bza' S, N.
1836 bldag] D, C, ldag P, S, N.
1837 gzhib] D, C, bzhib P, N, bzhi S.
1838 om. P, S, N.
1839 l.n. C (effaced).
1840 pa] D, C, par P, S, N.
1841 bcas] P, D, N, C, bcad S.
1842 kyi] P, D, N, C, kyis S.
1843 grogs] D, C, N (suffix sa added to preceding ga), grog P, S.
1844 btang] D, N, C, gtang P, S.

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pa'i cho gas S\textsuperscript{377}a4 slob dpon nyid N\textsuperscript{290}a7 jug par bya’o || slar yang bzang P\textsuperscript{305}b3 po zhab kyi brjod pa’i don |

\[ sgo nams kun tu shes byas D\textsuperscript{253}b5 l\textsuperscript{a} \]

rang gi ’khor lor rab gsol bar ||

C\textsuperscript{254}h5 zhes pa la sgos pa’i don yin no || phyi rol gyi rig ma med S\textsuperscript{377}a5 na yang N\textsuperscript{290}b1 di kho na ltar P\textsuperscript{305}b4 dkyil ’khor bsgrub par bya’o ||

sngags btu ba dang gtor ma bsrung |

phur bus gdang ’khor lo D\textsuperscript{253}b6 bsgrub\textsuperscript{1845} |

kha sbyar dbyed dang dbang bsur bzlas |

phyir bzlog pa ni gnyis su grags |

\[ P\textsuperscript{305}b5, S\textsuperscript{377}a6 gang C\textsuperscript{254}h6 yang bdag blo \textsuperscript{1846} N\textsuperscript{290}b2 gti mug pas || \]

\[ \text{legs spyad}\textsuperscript{1847} ’di la nyes byas gang|| \]

gang phyir lus can skyabs gyur pa\textsuperscript{1848}||

de ni mgon pos bzod par mdzod ||

gtso bo\textsuperscript{1849} nus pa ma D\textsuperscript{253}b7 mchis shing ||

ma rnyed pa P\textsuperscript{305}b6 dang ma ’byor pa ||

S\textsuperscript{377}b1 ’dir ni bya ba\textsuperscript{1850} gang N\textsuperscript{290}b3 byas rnam ||

de dag thams cad bzod par C\textsuperscript{254}h7 mdzod ||

\[ 1845 \text{ sgrub} \] P, D, N, C, bsgrub S.  
\[ 1846 \text{ blo} \] P, D, C, Po S, don N.  
\[ 1847 \text{ spyad} \] P, D, S, C, byas N.  
\[ 1848 \text{ gyu} \] D, C, ’gyur ba P, N, S.  
\[ 1849 \text{ bo} \] D, C, bos P, S, N.  
\[ 1850 \text{ bya ba} \] P, D, S, C, byas pa N.
de kho na nyid bcu pa slob dpon rgyan pas mdzad pa rdzogs so^{1851}|| bod kyi lo tsa ba dge slong dar ma^7 grags kyis bsgyur cing zhus te^4 gtan la phab pa’o ||

1851 so] P, D, N, C, sho S.
2. Excerpts from Ratnākaraśānti’s
Guhyasamājamaṇḍalavidhi\(^{1852}\)

P fols. 350b5-351a1, D fols. 61b5-62a1:

P Dbang bskur ba ni khrus bya ba ste | de yang lus kyi phyi’i dri ma ’khru ba’o || chu dang
cod pan la sogs pa cho ga rnam par bcu gnyis dang Idan pa’i
sgags P\(^{350b6}\) pas yang dngos por gyur pa’i \(^{1853}\) sgrib pa’i dri ma
rnams ’khrud par byed pas de dang chos D\(^{61b6}\) mthun pa’i phyir
P dbang bskur ba zhes bya’o || de yang rnam pa gsum ste | rig pa’i
dbang bskur ba dang | P\(^{350b7}\) slob dpon du dbang bskur ba dang |
dbang bskur ba’i mchog go || de dag kyang Inga dang | gcig dang |
gnyis dang | rim bzhin du sbyar ro || ’dir tshig su bcad D\(^{61b7}\) pa ni |
chu dang cod pan P\(^{350b8}\) rdo rje bdag po dang ||
ming du btags\(^{1854}\) dang bum pa zhes bya dang ||
go bhang ba dang ni shes rab ye shes te ||
dbang bskur rnam pa gsum du shes par bya ||
zhes bya ba dang |
rig dang slob dpon P\(^{351a1}\) mchog ces btags ||
Inga pa la ni brtul zhugs ’dod ||
D\(^{62a1}\) lung bstan rjes gnang dbugs dbyung ba ||
drug pa’am yang na brgyad par bya ||
zhes bya ba’o||

P fol. 362a6-6, D fols. 70b5-71a2:
bla na med pa’i byang chub de 
bsrung bar bya ba’i phyir ’khor P\(^{362a7}\) lo bsgom par bya ba yin pas 
de bstan pa ni | hūṃ mdzad yang na zhes bya ba la sogs pa smos

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\(^{1852}\) These excerpts have been cited in the introduction and the apparatus to the translation.

\(^{1853}\) dngos por gyur pa’i] D, dngos grub kyi P.

\(^{1854}\) btags] D, gtags P.
te | hūṃ mdzad ces bya ba ni rdo rje hūṃ mdzad do || gtsug tor ni rgyal ba’i gtsug tor la sogs | ces bya ba ni ‘khor lo sgyur ba drug po rnam s las gang yang rung ba’o || khro bo’i ‘khor por gnas zhes bya ba ni gshin rje gshed la sogs pa’i P362b1 khro bo bcu po rtsibs la gnas pa’i ‘khor lo rtsibs bcu po ser po’i lte ba la man ngag ji lta ba bzhin du gnas | ces bya ba ni ‘khor por gnas rnam par dag par bya ba’i phyir rang gi snying gar nnyi ma’i dkyil P362b1 khro la yi ge hūṃ las byung ba’i rdo rje sngon po kha gyes pa bsams la | de’i lte bar chud pa’i hūṃ las rdo rje phra mo rnam spros la | rdo rje rnam s gcig tu ’dus pa las phyogs su rdo rje1855 ra ba P362b3 D71a1 steng du rdo rje’i dra ba | ’og tu rdo rje’i rang bzhin can gyi sa gzhis bsams la | de’i dbus su chos ’byung ba bsgom par bya ba yin pas | de bstan par bya ba’i phyir de nas zhes bya ba P362b4 la sogs pa smos te | chos kyi dbyings zhes bya ba ni chos ’byung gi phyag rgya’i D71a2 gzugs zur gsum pa ste gru gsum du gnas pa’o ||

P fol. 363a1-b3, D fol. 71a5-b5: rgyu’i rdo rje P363a2 sems dpa1856 bskyed pa’i rim pa bstan pa’i phyir | dbyangs1857 yig ces bya ba la sogs D71a6 pa smos te | de ltar dge ba’ichos nye bar bsags pa’i sems gang yin pa de nyid dbus na P363a1 gnas pa’i zla ba’i gdan la ye shes zla ba zhes pa’o ye shes kyi rang bzhin can gyi zla ba rgyas pa rnam pa bsgom mo || ji lta bu zhe na | dbyangs yig mtshan dang yang dag ldan | P363a4 D71a7 sogs dpe byad ’od zer can zhes pa ste | dbyangs kyi yi ge bcu drug ste | de nyid nyis ’gyur du byas pa ni skyes bu chen po’i mtshan sum cu rtsa gnyis kyi sa bon yin pas na mtshan P363a5 zhes bya bas1858 de dang yang dag par1859 ldan pa ni de las skyed1860 pa’o || ka la sogs pa ni sum D71b1 cu rtsa gnyis1861

1855 rdo rje] D. rdo rje’i P.
1856 dpa’] P, dbang D.
1857 dbyangs] D, dbyang P.
1858 bya bas] P, bya la | D.
1859 yang dag par] om. P.
1860 skyed] P, bskyed D.
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ste | de rnams la ḍa ḍha da ḍha ya la zhes bya ba rtsol ba chung ngur brjod pa dang bcas pa bcug P363a6nas bzhi bcur byas la | de nyid nyis 'gyur du byas pa ni <dpe byad brgyad cu'i sa bon yin pa'i phyir>1862 dpe byad de | ka sogs dpe byad do || de yongs su gyur pa'i 'od zer gang D71b2 yin pa de ni | ka sogs dpe byad 'od zer can | zhes bya'o || P363a7 di ltar dgongs te kun tu bzang po'i sgrub thabs las | bcu drug cha dang tshogs las byung pa yis |1863 zhes 'byung ba 'di ni dbyangs gi yi ge bcu drug gi cha dang ldan pa zhes bya ba'i don to || P63a8 'od zer dpag tu med pa'i; D71b3 tshogs ldan pa | dbus ma'i gdan la cho ga bzhin du bsam | zhes bya ba de yang | ka sogs dpe byad 'od zer can zhes bya ba'i don to || la la ni dbyangs P63b1 kyi yi ge dang gsal byed kyi yi ge nyis 'gyur du bya ba dang | gzhug par bya ba mi 'dod do || gzhan dag ni D71b4 dbyangs kyi yi ge las1864 zla ba gcig | gsal byed las gnyis pa byed par 'dod la || P63b2 de las1865 gzhan pa dag ni de gnyis gcig tu gyur par 'dod do || der zhes bya ba ni ye shes kyi zla ba la rdo rje bsgom par bya'o || de yang dang po'i snying po zhes pa ni dpal mchog dang po'i <snying po>1866 yi P363b3 ge hūṃ D71b5 las byung ba'o ||

P fols. 367b6-369b2, D fols. 75a1–76a5: de bas na srid pa dang zhi ba gnyi ga sgyu P367b7 ma lta bu nyid du so sor brtags pas bsnyen pa yang dag par byas pa ste | bsnyen pa'i yan lag mthar phyin par byas pa'i rnal 'byor pa ni chags pa gnyis dang bral bar chos kyi P367b8 dbyings kyi bdag D75a2 nyid can du 'gyur te | chos kyi dbyings shin tu nnam par dag pa'i rang bzhin can yin pas 'khor ba dang mya ngn las 'das pa gnyis la mi gnas par 'gyur ro P368a1 zhes bya ba'i tha tshig go || byin gyis brlab pa'i snga'si omzhes bya ba la sogs pa smos pa yin te | chos kyi dbyings kyi

1861 gnyis] P, bzhi D.
1862 <> om. P
1863 yis || D, yi P.
1864 las] D, la P.
1865 las] D, la P.
1866 om. D.
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rang bzhin ni ngo bo nyid kyis gnas pa ste || de ni mya ngan las 'das pa yin te || de'i bdag nyid can no bdag go || de ltar 'di ni bdag mya ngan las 'das par yang mthong P368a3\la || de ni1867 skye ba dang 'gag par yang mi mthong ngo || D75a4, di dag gi bar gyis ni bsnyen pa'i yan lag chung ngu dang rgyu mthun pa'i 'bras bu bstan pa yin no || de yang bsnyen pa'i ting nge P368a4\dzin yang dag sbyor | byang chub dam pa bsgom par bya | zhes ji skad gsungs pa lta bu'o || nye1868 bar bsgrub pa'i yan lag chu ngu dang rnam P368a5, par smin pa chung ngu bshad pa'i phyir | bshe P368a5, gnyen dam pa zhes bya ba la sog pa smos te | bshes gnyen dam pa zhes bya ba ni de bzhin gshegs pa thams cad kyi bdag nyid can gyi rang gi ngo bo nyid shin tu rnam par dag pa'i P368a6, rgyu mthun pa de yongs su gyur pa las 'jam pa'i D75a6, rdo rje'i sku thob pas bshes gnyen dam pas mal 'byor pa'i bsnyen pa'i yan lag la rgyu mthun pa byas pa yin la | de ni yang de'i P368a7, rnam par smin pas mgon par shes pa drug nyid thob par gyur pa yin no || de bas na mig la sog pa drug po byin gys brlabs1869 pa de ni nye bar bsgrub D75a7, pa'i yan lag yin par 'dod de |

rdo rje skye mched rnam par dpyad ||

ces ji skad gsungs pa lta bu'o || ji ltar byin gys brlab ce na | yi ge kṣim la sog pa rang gi sa bon las byung P368b1, ba'i sa'i snying po dang | phyag na rdo rje dang | nam mkha'i snying po D75b1, dang | 'jig rten dbang phyug dang | sgrib pa rnam par sel ba dang | kun tu bzhang po'i1870 sku mdog dang zhal dang | phyag P368b2, mthshan 'khor los sgyur ba drug dang 'dra ba zla ba'i gdan dang zla ba'i 'od mnga' ba | rin po che'i cod pan <can>1871 gyis mig la sog pa

1867 ni] P, na D.
1868 nye] P, zhi D.
1869 brlabs] D, brlab P.
1870 po'i] D, po P.
1871 om. P.
yang dag par dgang bar D75b2bya’o || sgrub pa’i yan lag
chung ngu dang skyes bu byed pa’i ’bras bu chung ngu
‘chad par ’dod pas | skyes bu byed pa zhes bya ba la sogs pa smos
te | de’i rjes thogs la skyes bu byed pa’i ’bras bu gzung bar
bya’o zhes bya ba’i tha tshig go || skyes bu byed pa de yang
gang zhig yin zhe na | chos D75b3zhes bya ba la sogs pa smos te |
sku gsum gyis bsdus pa’i ’gro ba’i don nyid ni skyes bu’i
zhes bya ba’i don to || gang las ’gro ba’i don du ’gyur ba de’i
dngos po nyid yin pas na ’gro ba’i don nyid de ’gro ba’i don
rdzogs par nus pa zhes bya ba’i tha tshig go || de bas na gsang
ba D75b4gsum byin gyis brlabs1872 pa tsam ni sgrub pa’i yan
lag tu ’gyur ro || de yang
sgrub pa skul ba yin par bshad ||
sngags kyi bdag po bsgom pa’o ||
zhes ji skad gsung pa lta P368b7bu’o || ji ltar byin gyis brlab ce na |
rang snying zhes bya ba la sogs pa smos te | rang gi snying ga’i
D75b5zla ba la hüm las byung ba’i rdo rje’i dbus na bzhugs pa’i
thugs kyi gsang ba P368bphyag na rdo rje dang ’dra ba dang | rang
gi lkog ma’i zla ba la yi ge āḥ las byung ba’i padma’i dbus na
bzhugs pa’i gsung gi gsang ba ’jig rten dbang phyug dang ’dra ba
dang rang gi spyi bo’i P369azla bar om las byung ba’i ’khor
D75b6lo’i dbus na sku’i gsang ba1873 sa’i snying po dang ’dra bar
bsam par bya’o || thugs rdo rje la sogs pa de rnams kyi thugs ka’i
zla ba’i P369a2mtshan ma la gnas pa’i sa bon gyi shes rab kyi yan
lag ’dus pa las byung ba’i ’od zer gang yin pa de rnams1874 las
gzugs rdo rje la sogs pa lta D75b7bu’i ’od gang yin pa de rnams kyi
P369asangs rgyas ma lus pa yang dag par mchod pa’o || ji lta bu
zhes na | phyogs kun te pyhogs thams cad dang | dus gsum khyab
pa gang yin pa de1875 nyid dang | gzhan gyi don phun sum

1872 brlabs] D, brlab P.
1873 gsang ba] P, gsang ba’i D.
1874 rnams] D, rnam P.
1875 de] D, des P.
Excerpts from Ratnakaraśānti's Guhyasamājamaṇḍalavidhī

P369a4 tshogs pa rdzogs par mdzad pa'i sangs rgyas de D76a1 rnams kyi thugs ka dang | lkog ma dang dbu la bzhugs pa'i thugs rdo rje la sogs pa rdzogs pa'i sangs rgyas gang yin pa de <ni>1876 thams P369a5 cad la | rang gi thugs rdo rje la sogs pa byin gyis brlab pa'i don du tshigs su bcad pa gnyis gnyis D76a2 kyis bskul bar bya zhing sngags re res byin gyis brlabs pas brtan par P369a6 bya'o || bsod nams dang ye shes phun sum tshogs pa ni dpal te de dang ldan pa ni dpal ldan no1877 || thugs nyid rdo rje ste de'i bdag nyid kyi 'dzin par mdzad pas na rdo rje thugs 'chang P369a7 ba'o || sku dang gsung dang D76a3 thugs rdo rje mi phyed cing ro gcig pa'i de kho na nyid gang yin pa des bsKyed1878 cing sprul pa'i phyir | rdo rje mi phyed gsum bsGoms pas | zhes bya'o || byin gyis P369a8 brlab pa ni lhag pa'i nus pa bsKyed pa ste | de nyid phun sum tshogs pa'i khyad par du gyur pas gnas so || rdo rje thugs kyi zhes D76a4 bya ba ni bdag gi thugs rdo rje la'o || tshigs su P369b1 bcad pa 'og ma dag gi don la yang 'di bzhin du rjes su 'brang bar bya'o || tshigs su bcad pa 'di dag ni yan lag bzhi dang 'brel pas le'u bcu gnyis pa las gsungs pa'o1879 || de bas P369b2 na 'di dag nyid kyi sgrub1880 pa'i yan lag la byin D76a5 gyis brlab1881 par rigs pa yin no ||

P fols. 370b8–371a5, D fol. 77a3-6: spyi bo snying ga1882 zhes bya ba la sogs P371a1 pa smos te | dang po spyi bo nas brla dang rkang pa'i mthar thug pa'i bar du snying pos zhes bya ba sa bon rnams kyis so || de yang cha nam pa Inga D77a4 las1883 sa bon Inga po rigs P371a2 Inga'i bdag nyid can rnams kyis phra rab so sor dgang bar bya'o zhes pa'i tha tshig go || hūṃ a chu skyes 'dab

1876 om. P.
1877 dpal ldan no] D. dpal lo P.
1878 bsKyed] P. skyed D.
1879 pa'o] D. la P.
1880 sgrub] P. bsgrub D.
1881 brlab] D. rlab P.
1882 bo snying ga] P. bo'i lte ba D.
1883 las] D. la P.

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brgyad pa | zhes bya ba ni hūṃ las padma dmar po a yis de’i lte ba mu tig gi ’bras P371a3 bu dang mdog mthun bskyed1884 par byed pas so || yang dag sbyangs zhes bya ba D77a5 ni de ltar yang dag par rnam par sbyangs pa des rjes su mnyes par bya’o zhes bya bar sbyar ro || hūṃ giś ni rdo rje P371a4 mchog bskyed par bya la | oṃ las ni nor bu1885 sprul la | nor bu gnyis kyi bar du yi ge phat dang ldan par bya’o zhes kyang blta bar bya’o || de yang le’u bdun pa las |

yi ge hūṃ D77a6 dang P371a5 oṃ dag dang ||
phat kyang rab tu bsgom par bya ||
‘od zer rnam lngas khyab pa yis ||
padma rdo rje bsgom par bya ||
izes ji skad gsungs pa lta bu’o ||

P fol. 371a6-8, D fol. 77a8-b1: rgyal ba’i ’khor lor zhes bya P371a7 ba ni phyi’i ’khor lo dang ’dra bar ro || de lta mod kyi gtsod bo ni mi bskyod pa yin no || rang gi sa bon ni yi ge mam ngo || brtan par byas pa ni sems kyis so || ’gro ba’i mi shes D77b1 dag bya’i P371a8 phyir | zhes bya ba ni ’khor los rang gi ye shes dang cha ’dra bar byas pas so || khyad par gyis bshad pa la ’khor lo’i bdag po ni mi bskyod pa’o ||

P fol. 373a4–373b1, D fols. 78b5-79a1: gzugs P873a5 sogs pa zhes bya ba ni gzugs dang | sgra dang | dri dang | ro dang | reg dang | chos kyi dbying kyi rdo rje’o || me long sogs rnam s zhes bya ba ni me long dang | pi wang1886 dang | D78b6 dri’i dngos dang P873a6 ro’i snod dang | ’gos sna tshogs dang | chos ’byung ba ni rtsa ba’i phyag mthshan no || sku sogs zhes bya ba ni sku mdog dang | zhal dang phyag mthshan gzhan ni rnam par snang mdzad la sogs P873a7 pa ’khor los sgur ba drug po dang ’dra ba’o || de nyid gsum

1884 bskyed] D, pa skyed P.
1885 bu] P, bur D.
1886 wang] D, bang P.
gyis zhes bya ba ni \textit{om \= a\h{}} hūm zhes bya ba \textsuperscript{D78b7} dis yang dag par bskul la gdon par bya’o zhes bya ba’i don to || drug po ’di \textsuperscript{P873a8} dag ni go rim\textsuperscript{1887} bzhin du sbyin pa la sogs pha pa rol tu phyin pa drug gi ngo bo nyid yin no zhes dkyil ’khor gyi de kho na nyid ‘og nas ’chad pa las bstan to || lha mo bcu po ’di dag kyang zla \textsuperscript{P873b1} ba’i gdan dang rin po che’i cod \textsuperscript{D79a1} pan can rang gi thabs la ’khyud pa’o ||

P fol. 373b1-2, D fol. 79a1: yams ’joms zhes bya ba ni spyi’i nye bar ’tshe ba ’joms pa ste | phung po’i bdud dang | shes bya’i sgrig pa ’joms \textsuperscript{P373b2} pa’i phyir ro || khro bo’i skyil\textsuperscript{1888} mos gnas zhes bya ba’i tshig ni khro bo thams cad kyi spyi’i yin te | g.yon brkyang pas zhes bya ba’i don to ||

P fol. 373b3-5, D fol. 79a2-3: ’dod ’joms \textsuperscript{P873b4} zhes bya ba ni mya ngan las ’das \textsuperscript{D79a3} par sred pa ’joms pa ste | mi gnas pa’i mya ngan las ’das pa la dgyes pa’i phyir ro || drag po’i hūm gis mgur gyi phyogs ’gengs pas na gtum zhing \textsuperscript{P873b5} sgra zab ces bya’o ||

P fol. 373b5, D fol. 79a3: bya ba lha’i bdud dag nyid | ces bya ba ni las kyi sgrig pa dang lha’i bu’i bdud bcom pa’i phyir ro ||

P fol. 374b6-8, D fol. 79b7-80a1: de ltar dbang bskur zhes bya ba ni tshul de ltar dbang bskur bar gyur nas | gzhug ces bya ba ni rang gi kha nas bcug ste\textsuperscript{1889} zhu bar gyur pa dang \textsuperscript{P374b7} zhu \textsuperscript{D80a1} ba de nyid las shes rab kyi ba spu’i bu gar gnas pa’i gzugs rdo rje la sogs pa’i rang bzhin can gyi ’od zer gzhal yas khang gi ’od las ’das nas zhes bya ba ni ’dir phyi’i gzugs \textsuperscript{P374b8} la sogs pa zhes bya ba ni lhag ma’o ||

P fol. 374b8-375a4, D fol. 80a2-5:chos rnam s kun zhes bya ba dngos po thams cad kyis so || bstod ces \textsuperscript{P375a1} bya ba ni bstod pa byed du gzhug pa’o || rang gi bdag nyid rdzogs sangs rgyas skus zhes bya ba la rang gi zhes bya ba ni bdag po’i’o || bdag nyid

\textsuperscript{1887} rim\textsuperscript{]} P, rims D.
\textsuperscript{1888} skyil\textsuperscript{]} D, dkyil P.
\textsuperscript{1889} ste\textsuperscript{]} D, te P.
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skus zhes bya ba ni de kho na P375a2 nyid kyi D80a3 skus te | rang gi bdag nyid kyi gzugs rdzogs pa’i sangs rgyas kyi skur gyur pa gang yin pa de la de skad ces bya’o || de yang de bzhin nyid dang sms tsam nyid gang yin pa de ni chos P375a3 thams cad kyi spyi’i mtshan nyid yin la | de yang dkyil ’khor gyi bdag po nyid yin te | de bas na thams D80a4 cad ni bdag nyid yin no || zhes bya ba dang || sms tsam nyid yin no zhes bya ba dang | thams cad rdo rje ’chang ba nyid yin no zhes bya ba’am | ’jam pa’i rdo rje nyid yin no zhes bya ba’i tsul des chos thams cad lan cig gis mthong bar nus pa yin no || P375a4 de’i phyir rang gi bdag nyid skus D80a5 yin no zhes bya ba’i tsam zhig smos par rigs kyi | rang gi bdag nyid rdzogs sangs <rgyas>,1890 zhes bya ba ’di ni mi rigs so||

D fol. 81a3-5, P fol. 376a8-b3: chos mams kun gyi ’khor lo bstod ces bya ba ci’i phyir brjod ce na | de’i phyir rang gi bdag nyid rdzogs sangs skus zhes bya ba smos te | rdzogs P376b1 sangs skus zhes bya ba gtsor bor bstan pas dkyil ’khor pa thams cad gzung D81a4 ngo || rang gi bdag nyid ces bya ba ni bdag po’i bdag nyid de | dkyil ’khor pa dang dkyil ’khor gyi P376b2 bdag po’i sku ’di yin pas de skad ces bya’o || de yang dkyil ’khor gyi bdag po ni cho thams cad kyi spyi’i’ 1891 mtshan nyid yin la | dkyil ’khor pa ni khyad par gyi mtshan nyid yin P376b3 no 1892 D81a5 de bas na bdag po bstod pas dkyil ’khor pa yang bstod pa yin te | dbye ba med pa’i phyir ro ||

P fol. 378a4-7, D fol. 82a7-b2: zla ba nyi ma zhes ya ba la zla ba D82b1 la sog pa P378a5 Inga po rlung dang me’i dkyil ’khor la brten pa’i padma’i snod la gnas pa om gyis byin gyis brlabs pa rdo rje dang yang dag par ldan pa ’bar ba dang de 1893 sreg pa dang snang bar byed 1894 pas shel P378a6 tar dang ba’i ye shes kyi bdud rtsir gyur pa ’od zer gyis phyogs bcu nas bkug pa’i bdud rtsi D82b2 dang

1890 om. P.
1891 spyi’i] D, spyir P.
1892 no] D, ste P.
1893 de] D, | P.
1894 bar byed] P, ba dbyed D.
Excerpts from Ratnākaraśānti's Guhyasamājamaṇḍalavidhi

ro gcig tu gyur pa dang yi ge gsum gyis byin gyis brlabs\textsuperscript{1895} par bsams la | des snying\textsuperscript{P378a7} ga’i zla bar chud pa’i ma lus pa’i ’khor <lo>\textsuperscript{1896} tshim par bya’o || de yang hūm bkod pa’i rdo rje mchog dang ldan pa’i lce dang ldan pas bya’o zhes bya’i don to ||

P fol. 379a6–b1, D fol. 83a5-7: rdo rje ni rlung\textsuperscript{P379a7} gi dkyil ’khor ro | gsal ba\textsuperscript{D83a6} ni chu’i dkyil ’khor ro | chos ni me’i dkyil ’khor ro | ’khor lo zhes bya ba ni dbang chen gyi dkyil ’khor te | de zhes bya ba ni sgra gtsos bo la snyezgs\textsuperscript{P379a8} pa’i phyir ro | bzhi po ’di dag ni sku gsung thugs rdo rjer gtogs pa’i gnas yin te | sku dang gsung dang thugs dang\textsuperscript{D83a7} ye shes sms dpa’i phyi’i gnas su bsgom par bya’o zhes\textsuperscript{P379b1} bya ba ni lhag ma’o || de ni zhes bya ba ni sku dang gsung dang thugs rdo rje’i gnas su bsgom pas brtan par byas la | sngar bshad pa’i rdo rje gsum gyi tshogs spro zhing bzlats brjod bya’o ||

P fol. 379b93-5, D fol. 83b1-3: rang gi ’od kyis zhes bya ba ye shes sms dpa’i sa bon gyi ’od zer spros la | sngon bzhin zhes bya ba ye shes kyi dkyil ’khor mchod par bshad pa’i rim gyis rig pa’i tshogs gzugs rdo rje la sogs pa’i chos mams bzang zhing bsgangs pa’i mchod pa’i mchog sna tshogs sprul par byed par ’os pa yin pas na sna tshogs mchod mchog ’os zhes bya’o ||

P fol. 380b2-4, D fol. 84a4-6: tshim par bya ba’i cho ga ni spyi bor zhes bya ba la sogs pa smos pa yin te | mgo bo’i steng mthog tsam gyis dpags\textsuperscript{1897} par bsgoms pa’i zla ba’i dkyil\textsuperscript{D84a5}’khor der\textsuperscript{P380b3} omy gyi rlan can zhes bya ba bsl bar byas la | dam pa’i sms zhes bya ba byang chub kyi sms chu’i rgyun ’dzag pa sku la sogs par phab la skul la sogs pa tshim par bya’o || cho ga bzhin\textsuperscript{P380b4} du zhes bya ba ni omy gyi ’od zer nams kyis phyogs

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\textsuperscript{1895} brlabs] D, brlab P.  
\textsuperscript{1896} om. P.  
\textsuperscript{1897} dpags] D, sbags P.
bcu nas drangs te srog dang  

d84b6 rtsol bas kyang nang du chud par byas la | rtsa ba’i 1898 tshogs la rgyu bas sku la khyab par bya’o ||

P fols. 380b7-381b3, D fols. 84b1-85a1: ting nge ’dzin las zhes bya ba la sogs pa yin te | bdag po’i nga rgyal zhes bya ba ni ’jam  
P380b8 dpal rdo rje’i nga rgyal lo || ’jug par gtogs tshe zhes bya ba ni mig la sogs pa’i shes pa ’jug pa’i tshe na’o || rdzogs pa’i sangs rgyas kyis sprul pa’i d84b2 gzugs rdo rje la sogs pa nyid  
P381a1 du yul rnam s lhag par mos par byas pa ni rdzogs sangs rgyas yul zhes bya ste | des bdag nyid yang dag par mchod par gyur par lhag par mos par bya’o || phyi rol  
P381a2 gyi bya ba rnam s la mnyam par ma bzhag pa’i mal ’byor bya ba de bshad pa ni | d84b3 ’jam dpal zhues bya ba la sogs pa smos pa yin te | ’jam dpal rdo rje’i kun bdag nyid | ces bya ba ni ji  
P381a3 skad du bshad pa’i dkyil ’khor dang | dkyil ’khor gyi bdag po’i ngo bo nyid ’di dag thams cad ni ’jam pa’i rdo rje’i rang bzhin yin pas na de skad ces bya la | de lta d84b4 bu’i nga rgyal dang  
P381a4 ldan par bya ste | de lta bur gyur pas bya ba thams cad rdzogs par bya’o || zhes bya ba’i tha tshig go ||  
yang ji lta bur gyur pas she na | yul de gzugs la sogs pa yang de  
ltar  
P381a5 bsgom zhing lhag par mos par bya’o || ji ltar bsgom zhe na | ngo bo nyid kyi 1899 yul  
P384b5 zhes bya ba ste | ye shes kyi so sor snang ba’i mtshan nyid can gyi yul lo || de bzhin du de ni  
P381a6 rjes su ’gro ba yang yin te | de dang ldan pas na de skad ces bya’o || de bzhin du rigs pa nyid ni phyi’i don dang bral ba’i phyir ro || yang ji <lta>1900 bu zhe na | rang rang dag rnam par  
P384b6 gnas | P381a7 zhes pa ste | rang rang gi mtshan nyid dag pa ni rnam par snang mdzad la sogs pa’i ngo bo nyid du ji lta ba bzhin du gnas pa’o || yang ji lta bu zhe na | rang rig ces bya ba ste | rnam par  
P381a8 mi rtog pa’i ye shes mchog gis rtogs pa’i chos gang yin pa de’i ngo bo nyid dang | <de d84b7 bzhin nyid ces bya ba spyi’i mtshan nyid kyis gnas pa’o ||>1901 ji ltar yang dag par gnas zhe na  

1898 rtsa ba’i] P, rtsa’i D.  
1899 kyi] D, kyis P.  
1900 om. P.  
1901 om. P.  

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\[\text{rdo rje}^{\text{P381b1}} \text{chang gi ngo bos so} \parallel \text{de nyid kyis} \ni \text{1902} \text{’jam dpa’i rdo rje’i rang bzhin yin no} \parallel \text{rtag pa la sogs par yang dag par brtags pa ’ba’ zhig tu ma zad kyi} \parallel \text{rang nyid kyis tha mal pa’i}^{\text{P381b2}} \text{rnam par}^{\text{D85a1}} \text{rtog pa yang spangs par gyur pa yin la de nyid kyi phyir ma ’dres pa nyid dang brtan pa nyid kyi phyir dag pa’o} \parallel \text{sems dpa’i} \ni \text{de kho na nyid rtags par gyur pa yin pas de} <\text{dang}>^{\text{1903}} \text{yang dag}^{\text{P381b3}} \text{par ldan} \parallel \text{ste} \parallel \]

\[\text{P fols. 384b4-385a7, D fol. 87a4-b5: ’} \text{dir gnas skabs kyi dbye bas rmal ’byor pa ni rnam}^{\text{D87a5}} \text{pa bzhi ste} \parallel \text{las dang po pa dang ye shes la cung zad dbang ba dang} \parallel \text{ye shes la dbang thob pa dang} \parallel \text{yang dag pa ye shes la dbang ba’o} \parallel \text{’di rnam}s \text{gang gi bya ba gang yin pa de go rims ji lta ba bzhin du tshigs su bcad pa bzhi ston to} \parallel \text{ldang tshe ni gnyid sad pa na’o} \parallel \text{lha mo’i glu}^{\text{D87a6}} \ni \text{sems can kham na gnas kyi dbang phyug ces bya ba la sogs pa’o} \parallel \text{legs zlos dang po’i}^{\text{1904}} \text{las can yin} \text{zhes bya ba ni las dang po pas cho ga ma lus par}^{\text{1905}} \text{yang dag par bzla bar bya ba ste} \parallel \text{ting nge}^{\text{P384b7}} \text{dzin gsum rgya cher mngon du byas la bzlas brjod bya’o} \parallel \text{zhes pa’i don to} \parallel \text{gang rags}^{\text{D87a7}} \text{pa’i sku’i dkyil ’khor ni yud tsam gyis mngon du byed par nus la} \parallel \text{phra ba’i sa’i}^{\text{P384b8}} \text{snying po la sogs pa dang} \parallel \text{sku rdo rje} \parallel \text{la sogs pa mngon du byed par mi nus pas}^{\text{1906}} \parallel \text{sgangs kyi tshul khrims dang brtul zhugs dang yang ldan} \parallel \text{pa dang ni de’i mthu thob pas} \parallel \text{de ni ye shes}^{\text{P385a1}} \text{la cung zad dbang}^{\text{D87b1}} \text{ba zhes bya ste} \parallel \text{de ni thun mtshams thams cad la} \text{yud tsam gyis dkyil ’khor mngon du byas la} \parallel \text{de la mig la sogs pa dang sku la sogs pa}^{\text{P385a2}} \text{byin gyis brlab pa} \text{byas te} \parallel \text{rjes su mnyes par bya ba dang} \parallel \text{mchod pa dang} \parallel \text{bstod pa dang} \parallel \text{bdud rtsi myang ba sngon du ’gro ba dang} \parallel \text{bag yod}^{\text{D87b2}} \text{pas bzlas pa bya’o} \parallel \text{gang rnam}^{\text{P385a3}} \text{pa thams cad du rab tu rdzogs par spro ba dang sdud par}

{\footnotesize
1902 ni P, na D.
1903 om. P.
1904 po’i] P, po D.
1905 par] D, pas P.
1906 pas] D, pa P.
}
byed pa’i sbyor bas dkyil ’khor yud tsam gyis mngon du byed par
nus pa de ni ye shes la dbang thob pa zhes bya ste | ’di yang ye
P385a4 shes babs pa thob pa nyid las ’gyur gyis | ma thob pa las ni
ma D87b3 yin te | de nyid kyis ni 1907 cung zad ces smos pa yin no ||
rnal ’byor pa des ni ’bras bu’i mthar thug par P385a5 bgrod 1908 par
bya ba’i phyir rnal ’byor de nyid nyin dang mtshan du bya’o ||
rang gi don gyi mthar thug par son pa’i rnal ’byor pa ni ye shes la
yang dag par dbang thob pa yin la | de D87b4 ni P385a6 bsam gtan
tsam gyis ’gro ba’i don byed par ’os pa yin no || gang gis byed ce
na | ’jig rten gyi khams thams cad kyi phra rab kyi nang du chud
pa’i sku dang gsung dang thugs kyi P385a7 dkyil ’khor | gzugs
brnyan bdag nyid gzugs kyis ni | zhes bya ba sprul pa’i rang gi
gzugs D87b5 zhes bya ba’i don to ||

P fols. 385a7-386a4, D fols. 87b5-88a6: de ltar sngon du bsnyen
pa byas pa’i rnal ’byor pa nyid kyis dkyil P385a8 khor bri bar byas
la | de yang ’dod pa’i dngos grub tha mal pa’am | mchog thob pa’i
mtshan ma rmi lam la sogs pa’am | sms gnas pa’i mtshan ma
rgyud P385b1 las gsungs pa lan gcig ma D87b6 yin pa lan <mang
du’am> 1909 du ma thob pa na 1910 | de kho na nyid gsum gyis
mchod pa cho ga bzhin du byas la | dkyil ’khor gyi dbus su ’dug
pa’am sgo’i dbus su ’dug par P385b2 lhag par mos pa byas la snga ma
bzhin du yan lag bzhi rdzogs par bya ba dang | de kho na nyid
gsum gyis byin gyis D87b7 brlab pa’i rim pas dngos grub stsol bar
mdzad pa’i skyob pa nams P385b3 la mchod par bya’o zhes bya ba’i
don to || bshad zin pa’i don nyid lhag ma dang bcas par smos pa ni
| rang ngam zhes bya ba la sogs pa smos pa yin te | rang ngam
zhes bya ba ni dngos P385b4 grub sgrub pa don du gnyer ba’o ||
gzhan D88a4 gyis gsol ba btab pa zhes bya ba ni dbang bskur ba
don du gnyer ba’i slob mas so || gzhan don ’bad par byed pas

1907 ni] P, na D.
1908 bgrod] D, dgod P.
1909 om] P.
1910 na] P, ni D.
kyang zhes bya ba ni sems P385b5 can gyi don chen po mthong zhing bskul na bri bar bya’o || de yang gang gi tshe zhe na | slob mas lan gnyis lan gsum D88a2 du gsol btab par gyur cing | gal te yo byad tshogs par gyur P385b6na <yang>1911 de’i tshe lte bar bkd pa’i nyi ma’i dkyil ’khor la gnas pa’i Ḥūm gi ’od zer rnams kyi snying gar gnas pa’i kham las byung ba’i sdig pa mdog gnag pa sha za dang ’dra bar mi sdug pas P385b7sna rtser byung ba dang | yi ge Ḥūm de yang D88a3 snying gar phyin pa na rdo rje gnod sbyin gyi gzugs g.yon brkyang pas gnas pa | mcbe ba gtsigs pa | lte ba’i phyang ba | mdog gnag pa P385b8g.yon pa’i sdigs mdzub mcbe la ltar bsrgren1912 ba | phyag g.yas pa mcbe ba dang bcas pa ’phyar ba | khro bo’i gzugs su byas pa phyung ste | om D88a4vajra yakṣa krodha khā da khā da pāpam P386a1ni asya Ḥūm phat ces byas bas sdig pa gsol du beug la | yang slob ma de yi ge sam las kun tu bzang po’i gzugs su bsams nas | de’i sems kyi bgegs P386a2bdud rtsi thab sbyor gyi phur bus1913 btab la | phur bu’i ’od zer shin tu drag cing D88a5 jigs su rung bas gdug pa thams cad shin tu bsregs nas | de bsrug ba’i don du slob ma’i snying gar P386a3a las byung ba’i zla ba’i dkyil ’khor la dbyangs kyi yi ge tha ma las byung ba’i sna tshogs rdo rje gnas par bsam par bya’o || ’khor lo la gnas tshul bzhin bzlas D88a6zhes bya bas ni sngon P386a4du bsnyen pa bya ba ston te

P fol. 386a6-b3, D fol. 88a7-b3: sngags bslla bar bya ba yin la | de bas na sngags btu ba bshad pa ni | ’byin pa zhes bya ba la sogs P386a7pa smos pa yin te | vajradhrk D88b1ces bya la la sogs pa’i ’byin pa’i sngags gang yin pa de dang spel ba’o || snying po’i sa bon ni yi ge Ḥūm la sogs pa gang yin pa de dang spel bar bya P386a8bsste | de gzhan dag dang zhes bya’i don to || ming ste mtshan gyi yi ge dang po klad kor dang bcas pa1914 dang yang

1911 om. P.
1912 bsrgren] D, sreng P.
1913 bus] D, bur P.
1914 bcas pa] P, ces pa D.
spel zhing sngags btu bar bya’o || gang D88b2 dang spel zhe na | de nyid gsum P386b1 dang man ngag ji lta ba bzhin du spel lo || phreng ba’i sngags ni ji skad gsungs pa nyid yin gyi btu bar bya ba ma yin no || gzhan dag ces bya bas ji skad gsungs pa’i phreng ba’i sngags rnam P386b2 ’kyang de kho na nyid gsum dang spel te btu ba bar bya’o zhes kha cig D88b3 ’chad do || kha cig ni snying po zhes bya ba’i sgr’ai don gyi shugs kyis1915 phreng ba’i sngags kyang ’jug pa yin no zhes ’chad do ||

P fol. 400a2-5, D fol. 98a7-b1: dad sogs zhes bya ba ni sgo rnam su dad pa dang | brtson ’grus dang | dran pa dang | ting nge ’dzin P400a3 to1916 || rnam kun gsal bar shes byas la | zhes bya ba ni bris pa’i dkyil ’khor rnam pa thams cad du gsal bar gyur par shes nas so || lhag par gnas D98b1 pa’i bum pa gnas ji lta ba P400a4 bzhin du bzhag1917 pa dang | phyi rol du bum pa gang ba yang bzhag1918 par bya’o || de nas | rang <|1919 gi ’khor lo bsgom par bya | zhes bya ba ni nam mkha’ la ’jam pa’i rdo rje’i ye shes kyi dkyil ’khor ro ||

P fol. 416a8-b4, D fol. 110b2-4: mi mnyam med pas zur bzhis zhes bya ba la sogs pa dpal mchog dang po las ’byung ba yin no || ’di’i don ni dkyil ’khor de ni mi mnyam pa med pa’i rgyus ni zur bzhis pa yin te | mi mnyam pa med D110b3 pa’i rnam par dag pa zhes bya ba’i don to || de yang zur bzhis pa nyid kyi de kho na nyid mi nyam pa med pa yin no zhes bya ba’i bar du’o || mi mnyam pa med pa’i bshad pa ni | sngas rgyas sngas rgyas min mnyam nyid ces smos pa yin te | de bzhin nyid kyi rang bzhin gyi sngas rgyas D110b4 dang sngas rgyas ma yin pa mnyam pa nyid kyis ni mi mnyam pa med ces bya ba’i tha tshig go || dpal mchog dang po las ni |

      dran nas dbang po sgo bzhis yin ||

1915 kyis] D, kyi P.
1916 to] D, no P.
1917 bzhag] P, gzhag D.
1918 bzhag] P, gzhag D.
1919 <|] D, gang P.
Excerpts from Ratnākaraśānti's Guhyasamājamaṇḍalavidhi

zhes 'byung la | 'di nyid rgya cher bshad pa ni lus tshor zhes bya ba la sogs pa smos pa yin te | 'di snyam du dgongs te | D110b5 dran nas P416b5 dbang po zhes bya ba la dran pa'i sgras ni dran pa la sogs pa sde tshan lnga sdud te | nye bar mtshan pa tsam yin pa'i phyir ro || de ni 'di lta ste dran pa nye bar gzhag pa bzhi dang | yang dag par P416b6 pong ba bzhi dang | rdzu 'phrul gyi rkang pa bzhi dang | dbang po lnga dang | stobs lnga'o || stobs D110b6 kyi1920 sgra ni go rim ji lta ba bzhiin du yul can gyi sde tshan lnga po dad pa la sogs pa lnga bsdu'o || P416b7 de la sde tshan gsum po dang dbang po gsum gnis ni go rim bzhiin du sgo gsum yin la | dbang po gnyis dang sde tshan gnyis kys1921 ni byang gi sgo yin la | byang chub phyir 'dod do zhes bya ba P416b8 ni D110b7 sgo thams cad la sbyar bar bya ste | byang chub pa'i phyir 'dod pa ni byang chub pa'i don du dga' ba yin la | byang chub pa'i <phyir> yongs su1922 gyur pas sgo zhes bya ba'i tha tshig go || lus dang tshor ba P417a1 dang sams dang chos rnams kyi gcig pa nyid dang du ma nyid la sogs pa dang bral ba nyid kyi rang bzhiin D111a1 med pa'i ye shes gang yin pa de ni dran zhes bya ba lus la sogs pa' P417a2 dran pa yin zhing dran pa'i rgyur gyur pas na dran pa zhes bya ste | lus dran pa nye bar bzhag pa dang | tshor ba dran pa nye bar gzhag pa dang sams dran pa nye bar gzhag pa dang | chos dran P417a3 pa nye bar gzhag D111a2 pa zhes bya ba'i tha tshig go || dran pa nye bar gzhag pa 'di dag ni shes rab kyi rang bzhiin yin zhing dran pa'i rgyu yin no zhes bya ba'i don to || dran pa nam pa 'di bzhi'i ngo bo gang P417a4 yin pa 'di dang | gang 'di dang por dad pa de gnyis ka'i de kho na nyid ni shar gyi sgo yin te | lnga po 'di dag ni shar D111a3 sgo'i de kho na nyid yin no zhes bya ba'i tha tshig go ||

P fol. 417a4-b2, D fol. 111a3-b3: brtson 'grus rnam pa P417a5 bzhi po gang yin pa dang | de'i yang gong gi brtson 'grus gang yin pa

1920 stobs kyi] D, dbang po'i P.
1921 kyi] D, kyi P.
1922 phyir yongs su] D, thabs su P.
ste | Inga po ’di dag ni lho’i sgor zhes pa lho<"i>1923 phyogs kyi 
sgo yin no zhes bya ba’i tha tshig go || ji ltar na rnam pa bzhi 
P417a6, yin zhe na | de nas D111a4, zhes bya ba chos dran pa nye bar 
gzhag pas phyin ci log gi bdag nyid can gyi kun nas nyon mongs 
p’i chos rnambs dang | phyin ci ma log pa’i bdag nyid can gyi 
rnam P417a7, par byang ba’i chos rnambs yongs su shes pa’i ’og tu 
byung zhing skyes pa’i phyin ci log rnambs spang bar bya ba’i 
phyir ni D111a5, brtson ’grus gcig yin no || ’byung bar ’gyur pa ste 
ma skyes pa’i phyin P417a8, ci log rnambs mi bskyed par bya ba’i 
phyir ni gnyis pa yin no || kyang zhes bya ba ni ’di gnyis kyi rjes 
la ma skyes shing ma byung ba’i yang dag pa ste | phyin ci log gi 
gnyen po bskyed pa’i P417b1, phyir ni gsum D111a6, pa’o || skyes pa’i 
yang dag par gnas par bya ba’i phyir ni brtson ’grus bzhi pa yin no 
|| brtson ’grus bzhi po ’di dag ni yang dag par spong ba zhes 
bshad do || dmigs pa ’dis P417b2, nang gi sems kyi yang dag par ’jog 
pas yang dag par spong ba zhes bya’o’o || ’dun dang D111a7, spr 
dang gnas dang blo zhes bya ba ni ’dun pa’i ting nye ’dzin dang | 
brtson ’grus kyi ting nye ’dzin dang | P417b3, sems kyi ting nye ’dzin 
dang | dpyod pa’i ting nye ’dzin zhes bya ba’i tha tshig go || yang 
dag par spong bas sems nang du ’jog pa’i ting nye ’dzin la gus par 
bya ba’i sbyor D111b1, ba’i stobs las byung P417b4, ba gang yin pa de ni 
’dun pa’i ting nye ’dzin to || rtag tu sbyor ba’i stobs las skyes pa 
gang yin pa de ni brtson ’grus kyi ting nye ’dzin to || snga ma’i ting 
 nye ’dzin gyis thob nas sems la sems P417b5, jog pa de nyid las skyes 
pa gang yin pa de ni sems kyi ting nye ’dzin D111b2, to || dmigs pa la 
rab tu rnam pa dpyod pa ni1924 skye ba gang yin pa de ni dpyod 
pa’i ting nye ’dzin to || ting nye ’dzin bzhi po P417b6, di dag las su 
rung ba thob pa la rdzu ’phrul gyi rkang par ’gyur te | mngon par 
shes pa la sogs pa’i sbyor ba rnambs kyi rkang pa ste | gnas dang 
gryu zhes bya ba’i tha D111b3, tshig go || rdzu ’phrul gyi P417b7, rkang

1923 om. D.
1924 ni] D, na P.
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pa bzhi po ’di dag dang | ’di’i yang gong gi dran pa gang yin pa ste lnga po ’di ni\textsuperscript{1925} nub kyi sgo yin no ||

P fols. 417b7-418a1, D fols. 111b3-112a1: dad dang brtson ’grus zhes bya ba la sogs pa la de ltar rdzu ’phrul gyi rkang pa rnams P\textsuperscript{417b8}kyi sems las su rung ba gyur pa\textsuperscript{1926} gang yin pa’i dad pa dang | D\textsuperscript{111b4}brtson ’grus dang dran pa dang | ting nge ’dzin dang shes rab de ni dbang po yin te | thar pa’i cha dang mthun pa’i dge ba’i rtsa ba rnams la P\textsuperscript{418a1}dbang byed pa’i phyir dbang sgyur bas na dbang po zhes bya ba yin no || de dag nyid kyis mi mthun pa’i phyogs ma dad pa dang | le lo dang D\textsuperscript{111b5}dran pa nyams pa dang rnam par g.yeng P\textsuperscript{416a2}ba dang | shes bzhin ma yin pa bsrabs pa | nyid du gyur pas gal te ma g.yengs par gyur pa de’i tshe stobs can nyid yin pas stobs su ’gyur ro || de la dad pa ni mgon par yid ches pa’o || brtson ’grus ni mgon par spro ba ’o || dran pa D\textsuperscript{111b6}ni dmigs pa ma brjod pa’o || ting nge ’dzin ni sens rtse gcig pa’o || shes rab ni chos rnam par ’byed pa’o || dbang po rnams dang stobs rnams ni dbang po dang stobs kyang yin la mnyam pa med pa yang yin pas na dbang stobs mnyam med ces bya ste | dbang po dang D\textsuperscript{111b7}stobs rnams kyis mnyam pa med pa ni ’jig rten las ’das pa’i lam gyi sbyor bar gyur pa’i phyir ro || bcu po de dag dang dbang po yul du byed pa’i sngar gyi ting nge ’dzin gang yin pa dang | yang zhes bya ba’i sgras stobs yul du byed pa’i shes rab gang yin pa ste | chos bcu D\textsuperscript{112a1}gnyis po gang yin pa de dag ni byang gi sgo yin te | byang gi sgo’i de kho na nyid ces bya ba’i tha tshig go ||

P fols. 419a6-420a2, D fols. 112b5-113a6: lag na zhes bya ba la sogs pa ni lha bshos la sogs pa’i mchod pa lag na thogs pa dang | P\textsuperscript{419a7}g.yen spyo zhes bya ba ni gar la sogs pas so || de rnams ni tshig\textsuperscript{1927} la D\textsuperscript{112b8}sogs pa’i gzugs kyi rang bzhin can gyi lha’i bu mo’i tshogs mang po’i dkyil ’khor gang la yod pa de la de skad

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\textsuperscript{1925} ’di ni] D, ni ’di P.

\textsuperscript{1926} gyur pa] D, om. P.

\textsuperscript{1927} tshig] D, tshigs P.
P fols. 420a3-421a2, D fols. 113a7-114a6: ye shes ni mda’ ste | mi mthun pa’i phyogs ’joms pas de dangchos mthun pa’i phyir ye P420a4 shes mda’ zhes bya ste | ’jig rten dang ’jig rten las ’das pa’i bsgom pa’i D113b1 lamzhes bya ba’i don to || me long lta bu la sosgs pa ye shes lnga ni me long ste | nyes bar mtshan pa tsam yin P420a6 pa’i phyir ro || byang chub yan lag ni bdun te | de yang mthong ba’i lam yin no || phyogs kun tu ’od rab tu gsal ba ni gsum ste | byang chub kyi sems D113b2 dang shes rab dang ye shes P420a6 chen po dang | sgrib pa thams cad las grol ba’i de bzhin gshogs pa’i lam kyi’1930 ye shes so || gsum po de dag gis de kho na nyid du gyur pas dra ba la sosgs pa’i ’bar ba yin te | dra ba’i P420a7 de kho na nyid ni ’jig rten las ’das pa’i bsgom D113b5 pa’i lam ste nyon mongs pa rtsa ba nas ’byin pa’i phyir ro || dra ba phyed pa ni ’jig rten pa’i sgom pa’i lam ste nyon mongs pa rnam par P420a8 sel ba’i phyir ro || nyi ma ni shes rab dang ye shes so || zla ba ni byang chub kyi sems so || rnga yab kyi de bzhin gshogs pa’i lam gyi ye D113b4 te | rgyal ba’i mtshan ma yin pa’i phyir dang | phra ba nyid P420b1 kyi phyir ro || me tog gi phreng ba ni byang chub kyi yan lag go || me long ni

1928 om. P.
1929 kyil D, kyis P.
1930 kyil D, kyis P.
Excerpts from Ratnākaraśānti's Guhyasamājamaṇḍalavidhi

me long lta bu’i ye shes la sogs pa yin no || dra ba la sogs pa’i de kho na nyid ston par byed pa ni dpal thams cad gsang ba P420b2las l

nyon D113b5 mongs thams cad des gcod pa
nyon mongs ’phrog pas dra ba ste
yang dag gcod cing spong ba nyid
sel ba’i spong ba la gnas pa

tshogs gnyis kyi ni sbyor ba nyid

nyon mongs P420b3 pa yi phyed ’phrog pa
dra ba phyed ces bya bar bshad
rang bzhin ’od gsal gang D113b6 yin te
byang chub sems ni bla med yin
sems ni don kun skyed byed pa

zla ba’i dkyil ’khor P420b4 yin par bshad
shes rab ye shes rang bzhin dag
rdo rje lta bu’i ting ’dzin skyes
thar pa’i snang ba gzi brjid che
nyi ma’i dkyil ’khor yin par bshad
<ltba lnga D113b7 yin me tog yin
ye shes lnga yi ni sbyor nyid

sangs rgyas lnga zhes yang dag bshad
nam mkha’ bzhin du bdag med pa’i
rnam shes ye shes dam pa yin
ye shes de yi rgyan bshad pa

chags pa’i sems zhes bya bar bshad >1931

__________________________

1931 om. P.
Daśatattvasaṃgraha of Kṣitigarbha

sgrib pa gnyis dang D114a1 bral ba ||
ting 'dzin ye shes su btags pa ||
lam gyi ye shes khyad par gyis ||
rnga yab nyid du nam par brjod ||
byang chub yan lag bdun po ni ||
me tog phreng spras de bzhin du ||

zhes P420b6 ji skad gsungs pa lta bu’o || dpal mchog dang po D114a2 las kyang |

ye shes me long rtag me tog ||
byang chub yan lag me tog phreng ||
dra ba me long rtag me tog ||
me tog phreng ba’i rgyan gyis bskor ||

P420b7 zhes 'byung ste | de yang don ’di nyid yin par shes par bya’o ||
der yang dra ba’i sgras ni dra ba phyed pa yang bsdu’o || rtag tu
dang me D114a3 tog ces bya ba’i sgra gnyis kyis ni byang chub kyi
sems la P420b8 sos pa gsum dang <yang>1932 dag par chos mthun
pa’i phyir byang chub kyi sems dang zla ba la sos pa gsum gyi
don yin no ||

P fol. 3-5, D fol. 116a6-7: phyogs kun <nas>1933 zhes bya ba la
sogs pa la phyogs thams P423b4 cad na dus gsum du bzhugs D116a7 pa’i
yang dag par rdzogs pa’i sangs rgyas rnam sdo rje theg pa rab tu
ston pa’i de kho na nyid ni rdo rje’i thig gis kun nas yongs su zlum
por bskor ba yin no ||

P fol. 423b5-6, D fol. 116b1: tshon ni zhes bya ba ni tshon sna
linga po nyid rdzogs pa’i sangs rgyas lnga yin no || ci’i phyir zhe na

1932 om. P.
1933 om. P.
| sangs rgyas kyi ye shes rnam | kyis sems can gyi shes pa rnam
| chags shing sgyur bar mdzad pas | 1934 na tshon [D, mtshon P] no |

P 424a2–3, D fol. 116b4-5: chos kyi zas\(^{1935}\) ni chos kyi ni rol dga’ ba’o \(\|\) bdag nyid kha na ma tho bas\(^{1936}\) ’jigs pa ni ngo tsha ba’o \(\|\) gshan zhig la brten ngo tsha <ba ni>\(^{1937}\) D116b5 khrel yod pa’o \(\|\) de gnyis ni | tshon P. 1934 nyi | chos kyi phreng ba la sogs pa’i de kho na nyid yin no \(\|\) mam par mi rtog pa’i bde ba chen po rnam par ’phel ba de ni glu la sogs pa’i de kho na nyid yin no \(\|\)

P fol. 424a3-4, D fol. 116b5-6: grong khyer gyi de kho na nyid ni thar pa’i grong khyer yin no \(\||\) D116b6 dkyil P424a4 khor gyi de kho na nyid ni snying po bs dus pa yin te | chos kyi dbyings shin tu rnam par dag pa’i snying po’i dkyil ’khor te | de len cing ’dzin par byed pas ni 1938 dkyil ’khor ro \(\|\)

P fol. 424b1-2, D fol. 117a3-4: sbyin pa la sogs pa’i pha rol tu phyin pa drug gi phyi rol dag cing dri ma med pa de’i P424b2dag nyid can du gyur pa gang yin pa de ni gzugs rdo rje la sogs pa’i rang bzhin yin te | gang gi pha rol tu phyin pa drug po ni de rnam kyi\(^{1939}\) de kho na D117a4 nyid yin no \(\|\)

P fol. 424b2-4, D fol. 117a4 -6: sa ni sa’i kham so \(\||\) thabs ni P424b3 thabs kyi pha rol tu phyin pa’o \(\|\) sogs pa’i sgras ni chu dang me dang rlung gi kham dang | smon lam dang | stobs dang ye shes kyi pha rol tu phyin pa rnam bs dus’o \(\|\) mtshan ma med pa ni dga’ P424b4 ba bzhhi po’o \(\|\) ’di rnam kyi ngo bo D117a5 nyid ni de kho na ste sems yin la | de ni de’i rang bzhin can yin no zhes bya ba’i tha tshig go \(\|\) de yang gang gi phyir de rnam lha mo bzhhi’i rang bzhin yin pa de’i P424b5 phyir de nyid kha na nyid yin no \(\|\) sa la sogs pa ji

\(^{1934}\) pas] D, pa P.

\(^{1935}\) kyi zas] D, kyis P.

\(^{1936}\) tho bas] D, thos pas P.

\(^{1937}\) om. P.

\(^{1938}\) ni] D, na P.

\(^{1939}\) kyi] D, kyis P.
ltar na de kḥo na nyid yin zhes rtog na | de bzhin nyid kyi ngo bo nyid D117a6| kyis so zhes kḥo bo smras ste |

P fols. 425b1–426a1, D fols. 117b7-118a6: so so’i skye bo mams kyi shes pa lnga po ni theg D118a1| pa chen po las don gyi shes pa dang | sens can gyi shes pa dang | bdag gis shes pa dang | rnam par rtog pa’i shes pa dang | ’jug pa’i shes pa’o | ’di dag P425b3| kyang go rim bzhin du gzugs dang | sgra dang | dri dang | ro dang reg bya ste yul gyi P425b4 D118a2| bdag nyid can gyi kun gzhi rnam par shes pa dang | mig dang | rna ba dang | sna dang | lce dang | lus kyi dbang po’i bdag nyid can gyi kun gzhi rnam par shes pa dang | nga dang bdag gi rnam pa can gyi nyon mongs pa can gyi yid dang | yid kyi rnam par1940 shes pa dang | mig la sog D118a3| pa’i rnam par shes pa P425b5| dang | rim pa bzhin du sbyar ro | de rnam kyi rnam par dag pa1941 ni des yang dag par bsdus pa’i sgrib pa rnam <dang>1942| bra’l ba’o | rgyu des na sens de nyid ni go rim ji lta ba bzhin du me long lta P425b6| bu dang mnyam pa nyid dang | so sor rtog pa dang | bya ba sgrub pa’i D118a4| ye shes dang | zad pa dang | mi skye ba’i ye shes kyi rang bzhin dang | rnam par snang mdzad dang | rin chen ‘byung ldan dang | od P425b7| dpag tu med pa dang | don yod par grub pa dang | mi bskyod pa’i rang bzhin can yin te | me long lta bu la sog D118a5| pa’i ye shes ni don la D118a5| sog pa’i shes pa dag pa’i mthshan nyid can yin pa’i P425b8| phyir dang | rnam par snang mdzad la sog pa’i de kho na nyid kyi rang bzhin yin pa’i phyir ro | zad pa D118a6| dphag tu phyir ro | de kho na nyid kyi rang bzhin yin pa’i phyir P426a1| po’i ngo bo nyid du rab tu gsal ba’i D118a6| snang ba yin no |  

P fol. 426a8-b3, D fol. 118b3-6: ser sna D118b4| zhes bya ba la sog pa smos pa yin te | pha rol tu phyin pa ni ji skad du bshad pa’i phyi rol tu phyin pa bcu’o | sa ni bcu P426b1| gcig go || shin tu gnas pa ni ||

1940 par| D, pa’i P.
1941 kyi rnam par dag pa| P, kyi bdag po D.
1942 om. P.
1943 phyir| D, phyir rol| P.
de rnam la sms de'i bdag nyid kyis rab tu brtan par gnas pa'o ||
de ci'i phyir zhe na | ser sna la sogs gnas gyur pas | zhes D118b5 bya
smos pa yin te | gnas gyur P426b2 pa de yang sms las logs shig na
med pa'i mtshan nyid can gyis dang pha rol tu phyin pa rnam ni
lha rnam kyi de kho na nyid du gyur pa yin no || de la lha mo
bcu'i de kho na nyid ni pha rol tu phyin pa P426b3 bcu'o || rab tu dga'
ba dang dri ma med pa ste | sa D118b6 gnyis ni gshin rje gshed kyi'o ||
de nas sa gsum ni sgo srung lhag ma gsum gyi'o || de nas sa Inga
ni de bzhin gshegs pa Inga'i'o ||

P fol. 428a1-4, D fol. 119b7-120a2: rnam par mi rtog P428a2 ces
bya ba la sogs pa smos te | gang gi phyir 'di na lha thams cad ni
shes rab dang thabs kyi bdag nyid can yin no || de la shes rab kyi
de kho na nyid ni zab pa ste | de yang rnam par mi rtog pa
P428a3 nyid D120a1 yin pa'i phyir ro || thabs kyi de kho na nyid ni rgya
che ba ste | de yang rang dang gzhan gyi don phun tshogs pa la
dbang byed pa'i phyir ro || rnam par mi rtog pa nyid dang dbang
byed pa de yang sms P428a4 nyid kyi rnam par dag pa yin no || de
bas na de'i bdag nyid can gyi sms ni lha thams cad D120a2 kyi bdag
nyid can yin na zhes bya ba'i tha tshig go ||

P fol. 429a7-430b1, D fol. 120b7-121a1: lha'i de kho na nyid
bshad pa'i rjes thogs <la> 1944 slob dpon gyi 1945 las bshad par bya
ba yin pas de ni | de nas zhes bya ba la sogs pa smos pa yin te | de
D121a1 nas P429a8 rnal 'byor dam tshig mchog | ces bya ba nas | de
rang nyid ces bya ba'i bar gyis ston to || 'dir slob dpon kyi las ni
gnyis te | dngos grub gsol ba 'debs la sogs pa'i cho ga ni tshigs su
bcad pa P429b1 ingas ston to || rab tu gnas pa'i cho ga ni D111a2 tshigs
su bcad pa gsum gyis ston to ||

P fol. 435a7-8, D fol. 125b5: ye shes dbab pa 1946 legs thob pa |
zhes bya ba ni ye shes cung zad babs pa zhes bya ba'i don to ||

1944 om. P.
1945 gyi] D, gyis P.
1946 dbab pa] P, dbang ba D.
bshad\(^{1947}\) de zhes bya ba ni bcom ldan \(\text{`das kyis so} \vert\)\(^{P435a8}\) yang dag mchod ces bya ba ni sngar bshad pa’i cho gas so \(\|\)

\(^{1947}\) bshad\] D, bcad P.
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**Deb ther sngon po**

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**Bla ma lnga bcu pa’i rnam bshad slob ma’i re ba kun skong shes bya ba (Slob ma’i re ba slong)**


**Bla ma bsten pa’i thabs shlo ka lnga bcu pa’i gsal byed**

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Sangs rgyas thams cad dang mnyam par sbyor ba mkha’ ’gro ma sgyu ma bde ba’i mchog ces pa’i rgyud kyi dka’ ’grel (Sangs rgyas mnyam sbyor)

Rong-zom Chos-kyi-bzang-po, Id., in: RZSB II, pp. 457-620

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i Ratnākaraśānti cites a similar set of verses commenting on Maṇḍalavidhi 145, pādas 1ab and 2a are identical (P fol. 387b3-5, D fol. 89a):

zug rngu’i nyes pa thams cad ni
gal te dbyung bar mi nus na
lag pas bya ba cing gsang sngags bzlas
de yi sbyang ba ’ang de nyid yin
khang thog dang ni rdo leb dang

gtsug lag khang sogs chu ’gram mam [D, ’am P]
sngar ni sbyang ba byas pa’i gnas
ma brkos kyang ni dag pa yin

ii Pādas 2a and c also occur in Kāmadhenu’s Āryasarvadurgatipariśodhana-tejorājanāmamahākalparājasyatīkā (D 2625, P 3452) D fol. 262b:

khang thog dang ni rdo leb dang
mchod rten drung dang ’bab chu’i ’gram

iii This quotation refers to Maṇḍalavidhi 153–156:

sarvatāthāgataṃ sāntam sarvatāthāgatālayam | 153
sarvadharmāgranairātyaṃ desa maṇḍalam uttamam |
sarvalakṣaṇasampūrṇaṃ sarvālakṣaṇavarjitaṃ |
samantabhadraṃbhāṣa maṇḍalam uttamam | 154
śāntadharmāgrasaṃbhāṣaṃ jñānaṃvārīṣodhakam |
samantabhadravācāgraṃ bhāṣa maṇḍalam uttamam | 155
sarvasattvamahācittaṃ śuddhaṃ prakṛtinirmalam |
samantabhadracittāgryam ghoṣa maṇḍalasārathe | 156

iv Cf. Maṇḍalavidhi 160a–162b:

protsārayet pradusṭauḥgān devādyān vighnanaṃgaṇān |
śṛṇvantu sarvavighnauḥ kāyavākācittasamsthitāḥ | 160
ahaṃ maṭīravah śrīmān rakṣācakraprayojakah |
vajreṇādīptavapaśaṃ śphālayāmi trikāyajān | 161
laṅghayed me viśīryetātra nānyathā |

v Cf. Maṇḍalavidhi 184–187:

catureṣu apy anuṣñātah parśadāṃ maṇḍale vidhiḥ |
śikṣāsu svāsu yuktānāṃ mahāyānaratātmanāṃ || 184
mantrasiddhyarthināḥ kecit praviṣantiḥa maṇḍale |
punyakāmās tato 'nye ca paralokārthino 'pare || 185
paralokam samuddisyā śraddhāṃ kṛtvā ca bhūyasim |
praviśen maṇḍalaṃ dhīmān naihikam phalam ihayet || 186
aihikāṃ kāṅkṣamāṇasya na tathā pāralaukikam |
paralokārthināḥ puṃsah puṣkalaṃ tv aihikaṃ phalam || 187

vi Cf. Maṇḍalavidhi 189-190:
tvam me sāstā mahārata
icchāmy aham mahānātha mahābobdhinayam drḍham || 189
dehi me samayaṃ tatvam bodhicittam ca dehi me |
buddhāṁ dharmaṃ ca saṃghaṃ ca dehi me śaranatrayam |
praveśayasya māṃ nātha mahāmoksapuraṇa varam || 190

vii Cf. Maṇḍalavidhi 192–195:
ehi vatsa mahāyānaṃ mantracaryānaṃ vidhim |
dēśayīśyāmi te samyak bhūjanas tvam mahānaye || 192
buddhās triyadhvasambhūtāḥ kāyavākṣitavajrīnāḥ |
saṃprāptā jānānām atulaṃ vajramantraprabhāvanaiḥ || 193
mantraprayogam atulaṃ yena bhagam mahābalaṃ |
mārasainyaṃ mahāghoraṃ sākyasimhādībhir varaikñ |
lokānuvṛttim āgamya cakrā pravartya nirvṛtāḥ |
tasmān matim imāṃ vatsa kuru sarvajñatāptaye || 195

Note that the Tibetan translation does not completely match Sanskrit here (Tib. P fol. 92b5–8, D fol. 77a1–3):
khyod ni tshul chen snod yin te ||
bu tshur theg pa chen po yi ||
gsang sngagsSpyod tshul cho ga ’di ||
khyod la yang dag bstan par bya ||
rdzogs pa ’i sangs rgyas gang ’das dang ||
de bzhin gang dag ma byon dang ||
da ltar byung ba ’i mgon po rnams ||
'gro la phan phyir bzhugs pa dag ||
 de dag kun gyi gsang sngags kyi ||
 cho ga mchog bzang ’di mkhyen nas ||
 dpa’ bos byang chub shing drung du ||
 thams cad mkhyen pa mtshan med brnyes ||
 gsang sngags sbyor ba mnyan med de ||
 shā kya seng ge skyob pa yis ||
 bdud sde gshin tu mi bzad pa ||
 dpung chen dag kyang de yis btsol ||
 de bas kun mkhyen thob bya’i phyir ||
 bu yis blo gros ’di gyis shig ||

Cf. Samantabhadra (P fol. 34a4–b2, D fol. 29a6–b3.

gang zhig thog med srid pa ’i chu klung du ||
 ma lus kun rtog gis bsags rnyog pa rnams ||
 thugs rje che ldan spyan sngar de dag ni ||
 cho ga bzhin du thams cad bshags par bgyi ||
 rdzogs sangs rgyas dang byang chub sms dpa’ dang ||
 ’phags pa gzhan gyis dge ba gang mdzad pa ||
 de dag kun la yang dag yi rang zhing ||
 byang chub tu ni yongs su bsngo bar bgyi ||
 yid kyi rol pa dri med zla ’dras bsgrubs ||
 snying rje dam pa mtha’ yas pa yi thabs ||
 rang gi yid la gnas par gyur pa yi ||
 bde gshegs rnams la rtag tu skyabs su mchi ||
 rtog pa ma lus pa las nges grol zhing ||
 sms dpa’ dam pa kun gyi phun tshogs gzhi ||
 dngos po thams cad ro gcig ngo bo nyid ||
 dam pa’i chos la rtag par skyabs su mchi ||
 ’ching ba rnams las yang dag grol gyur cing ||
 snying rje mchog gis bskrun pa’i dpal dang ldan ||

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rab tu dga’ sogs sa la rab bzhus pa ||
brtul zhugs dbang po’i tshogs la skyabs su mch'i ||
bsam dang rnams par smin pa dang gyur pas ||
sgrib pa kun gyi bag chags yang dag ’byin ||
lhag par mos pas rnams par brgyans pa yi ||
sems ni byang chub dam pa bskyed par bgyi ||
bsin sogs rnams bcu dkar po’i yon tan tshul ||
rdo’gs sangs rgyas dag ma lus ngo bo’i blos ||
yang dag nyid du da ni gnas par bgyi ||

ix Cf. Maṇḍalavidhi 203–210:
sarvajñānāṃ kadā loke sambhavo jāyate na vā ||
udumbarasyeva kusumāṃ kadācit kharicid bhaver || 203
yena sattvārtham atulam kartuṃ saktā hy anirvṛtāḥ || 204
anekakalpakothibhir yat kṛṭam pāpakam purā ||
tat sarvam hi kṣayaṃ yāti dṛṣṭvā maṇḍalam idṛṣṭaṃ || 205
kim utānantayasāsāṃ mantracaryānaye sthitāḥ ||
padam hy anuttaram yāti japan vai mantra tāyinām || 206
uccināṃ durgatis teśaṃ sarvadūkhhasya sambhavaḥ ||
yesāṃ caryāvare hy asmin matir atyantrinirūḥ || 207
adya yuṣmābhir atulā lābhā labdhā mahātmabhīḥ ||
yena yuṣyāṃ jinaḥ sarvaḥ sapatrīr iha sāsane || 208
sarve parighṛthāḥ stha jāyamāṇāmahātmabhīḥ ||
tenā yuṣyāṃ mahāyāne śvo jātā hi bhavisyaṭha || 209
esa mārgavarāḥ śrīmān mahāyānamahodayaḥ ||
yena yuṣyāṃ gamisyaṃto bhavisyātha tathāgaḍaḥ || 210

x There appears to be no corresponding passage in the Maṇḍalavidhi, however, the pāda mechod pa’i las kyang ci nus kyi occurs in a couple of verses quoted by Ratnākaraśānti commenting on Maṇḍalavidhi 215–216, obviously giving the wording of the saṃvara referred to in Maṇḍalavidhi
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215b respectively 216b, the pledge recited by the śisya in the framework of the ācāryābhiseka).

Here, Alaṃkāra presents the actual wording of the mantra referred to in Maṇḍalavidhī 220cd: anyonyāṅgatāḥ sarvadhamā ityādy anusmaraṇ.

Cf. Maṇḍalavidhī 281–289:

ākāśotpādacihnaḥvād anādinidhanāḥ paraḥ |
mahāvajramayaḥ sattvo mañjuvajrāṣṭāya siddhaḥ me || 281
sarvottamaḥsiddhi māhaśvaryaḥdīnaivaḥ |
sarvavajrārdhā roṣājā siddhaḥ me paramākṣara || 282
nirdosaḥ sāsvatsāv caṣi sarvāgāmṇurāgana |
tattvena siddhaḥ me bhagavan mahārāgō mahārata || 283
ayantaśuddha sarvāgra ādīmuktas tathāgataḥ |
samantabhadra sarvātmā bodhisattva prasiddha me || 284
sarvottamaḥsiddhi māhaśvaryaṃgrānumāṇaḥ |
siddha vajra mahotkārśāt vajragarvāpate mama || 285
sarvasattvāmanovyāḍī sarvasattvahṛdīnityaḥ |
sarvasattvapātā caiva kāmo ‘gryaḥ samayāgrīṇāṃ || 286
yena satyena sajiñānāṃ prajñopāyaṃ tamanḍalāṃ |
tena satyena me nātha kāṃṣaṃ tvam paripūrya || 287
pratibimbasamā dharmā acchāḥ sūddhāh hy anāvīlāḥ |
agrāhyā anabhilāpyāḥ ca hetukāmasamudbhavāḥ || 288
thathātattvaniyātā iti satyena maṇḍale |
pratibimbaṃ sphaṭaṃ sīyāḥ sarve paśyanvāt akalmaṣāḥ || 289

Cf. Maṇḍalavidhī between verses 292 and 293:

om sarvavogacittam utpādayāmi surate samayas tvam hoh sidhyā vajra yathāsukham |
adya tvam sarvatathāgataḥdhiṣṭho bhavisyasi |
na ca tvayedam sarvatathāgataparamaraḥasyaḥ ayaṃ ṣaṃāḍhāvyaṃ na cāśraddhāvyaṃ iti vācyam ||

Cf. Maṇḍalavidhī 294–295:

om vajrasattvāḥ svayaṃ te ‘dya hṛdaye samavasthītah |
nirbhidya tatāśaṃyaḥ yāyād yadi brīyāḥ imāṃ nayam | 294
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padmasthaṃ tryakṣarojjivaloṃ pāyayed amṛtaṃ pañca ||
idaṃ te nārakaṃ vāri samayātikramād dahet |
samayarakṣaṇāt siddhiḥ pība vajrāmṛtoddakam || 295

xv Cf. Maṇḍalavidhi 294:

om vajrasattvah svayaṃ te 'dya hṛdaye samavasthitah |
nirbhidya tatkṣaṇāt yāyā yadi brīyā imaṃ nayam || 294

xvi Cf. Maṇḍalavidhi 302:

om vajrasattva svayaṃ te 'dya caksūdghājanatatparyah |
udghājayati sarvāṅko vajracaksur anuttaram ||

xvii Cf. Maṇḍalavidhi 311:

sarvān vajravrataṃ dattvā vajrataṃ tattvena grāhayet |
anādinidhanaḥ sattva vajrasattva mahārataḥ |
samantabhadra sarvātmā vajragarvāpatiḥpatiḥ || 311

xviii Cf. Maṇḍalavidhi 315–320:

adhiṣṭhāya mahāmudrāṃ hṛdbhiḥ sevādikīrtitaiḥ |
samayaḥ kāmarūpādyair japen mantram avyaṅgataḥ || 315
svasamvedyasvabhāvaiḥ taiḥ sarvadiktryadhasamsthitaiḥ |
svādhidaivatayogena svāṃ parāṃś caiva pūjayat || 316
duṣkarair niyamais tair yat sevyamānair na siddhayah |
sidhyante 'ntardhyabhijñāṅkhaścārīvākṣṭhākayajāḥ || 317
tasmād buddhāḥ ca satsattvā mantracaryāgracārīṇaḥ |
prāptā dharmāṅkṣaraṃ sreṣṭham sarvakāmopasevanaiḥ || 318
sevayaṃ kāmagnuṇaṃ pañca sukhadubhkhobhayātmakāṃ |
jiñānārtī rāginām yogāt sādhayaṃ eva hi || 319
kāyavākṣtaśamsiddher yāś cānāś hīnajāḥ smṛtāḥ |
sidhyante mantrajāpayāṃ tu kāyavākṣtaśhāvānaiḥ || 320

xix The respective verses occur, for instance, in the Vajramālā (D fol. 80a1):

dbang bsur ba ni rdo rje che ||
khams gsum kun gys phyag byas pa ||
gsang ba gsum gyi gnas las byung ||
sangs rgyas kun gyi nga yis sbyin ||
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xx Cf. Maṇḍalavidhi 327–349:

dattvāvivartyasaṃkeṣaṃ cakratattvaṃ tu darśayer || 327
caturasram avaishayād buddhābuddhasamatvataḥ || 327
kāyavācittadharmanāṁ nānaikatvādyayogataḥ || 328
tatsmṛtis tatra yā śraddhā prāgdvāraṃ bodhaye matam || 328
bhūtabhāviviparyāsahānyanutattaye tataḥ || 329
abhūtoṭpannatatathavyaṣa copattisthitaye punaḥ || 329
arvāgvaṃ caturvīryaṃ chandotsāhasthitir mati || 330
paścimaṃ ṛdhipādās tu dvāraṃ tatsmrtir atra tu || 330
śraddhāvāyvasmṛtidhyānapraṇjendriyabalātulam || 331
samādhīr uttaram tv evaṃ caturdvāraṃ smṛtindrīyāḥ || 331
prathamādicaturdhyānaiś catustorāvad bhavet || 332
śūragaṃ khaṇḍhagāṇjādisamādhīr vedikāḥ smṛtāḥ || 332
vedyāṃ pājākaryagyagraṅthādīdhrīṇicayāḥ || 333
yac citrābharaṃ tasmāt sarvās pariṇānam || 333
vinayoddhānasaddharmanavāṅgaravasarvagam || 334
mārutoḍhāṭvābhōgatākāghanānādiratam || 334
jñāneṣv adārābodhyāṅgaiḥ sarvākṣaḥ prabhāśvaraiḥ || 335
hārārdhahāracandrārkāsarvārjikāṃbhras sattvarañjanaḥ || 335
prathamādicaturdhyānaiś catustorāvad bhavet || 336
caṅkram aṣṭamandakopamam || 336
sarvadiktryadhasambuddhavajrayānapravartanāt || 336
vajrāṣṭraparīkṣiptaṃ samanāt parimandalam || 337
raṅgāni paṅcasambuddhās tajjñānāiḥ sattvarañjanaḥ || 337
indriyārthādīsamādhīyā svalaksanavivekataḥ || 338
prāg yaj jñānāṃrataṃ pītāṃ vajrīnaṃ kalāsaṃ tu tat || 338
sambhārāpūriniṣyandah pārṣakumbbahāḥ kṛpādrataḥ || 339
puspadhāmaḥāḍipagandhāhāḥ vajrīṃ ca maṇḍalaḥ || 339
bodhyāṅgasumanohārdidharmokāyaṃ sattvaṃ cayaḥ || 340
dharmāhāras tu naivedyaṃ hṛīr apatrāpasyaṃvaram || 340

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sugītanṛtyavādītramahāsukhavivaridhanam || 341
purāṃ mokṣapuratvāc ca maṇḍalam sārasamgrahāt || 342
cakratattvāṃ samādārśya devatātattvām ādiṣet || 342
śraddhāvṛyasmrīṭidhyānaśuddhyā saddvārirūpakam |
kāyādau yogadhṛk cīttaṃ prajñāśuddhyā sunirmalam || 343
dānādiṣabhiḥśuddhyā rūpavajrādibhāvadhṛk |
bhūpāyādyanimitattvāl locanādīsabhāvakaṃ || 344
arthasattvātmasamkalpapravṛttijñānaśuddhītaḥ |
ādaśādikṣayajñāṇaṃ sarvabuddhasvarūpakam || 345
jñānānupādayogena caṅreśākāraḥbhāsvaram |
rūpādibhramasāmśuddhyā skandhāyatanadhātukam || 346
mātsaryādiparāvṛttyā paramābhṛṣu sushhirāṃ |
svaviṃśaparāvṛttyā balādyavikalāmalam || 347
avikalpāt tu gāmbhiryām audāryaṃ svaparodyat |
gāmbhirāudāryataś cetaḥ prajñopāyātmakam matam || 348
pratyātmavedyadharmatvād bhedābhādityasaṃsthitam |
evam prapañcite bhrāntiphalāḥ pāramītyaḥ || 349

xxi Cf. Uttaratantra 117 (Matsunaga 1978: 121):
idalīṃ tat sarvavajrāṇāṃ abhiśekapadaṃ paraṃ |
sidhyanti sarvavajrāṇāṃ karmāgraprasarāṇaṃ ca ||
Alaṃkāra cites the verse in full in the framework of his description of the Secret Consecration (P fol. 298a2; D 248b1–2).

xxii Cf. Maṇḍalavidhi 362–363:
prajñāsāmparkataḥ śrīmāṇ tattvaṃ samapalakṣayet |
iyam te dhārānī ramāyā seyyā buddhāḥ prakalpitā || 362
cakrakramaprayogena samāsvādaya satsukham |
vajraparyāṅkataḥ cīttaṃ manvantaragatam ikṣyān || 363

xxiii Uttaratantra 120–123 (Matsunaga 1978: 122):
mūḍhe mohātmakam yogam moharatyā samanvītam |
nilśekān mohadhārābhī mohavajrāḥ svayaṃ bhavet |
dviṣe dveśātmakam yogam dveṣaratyā samanvītam |
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niḥsekād dveṣadhārābhīr dveṣavajraḥ svayaṃ bhavet
rakte rāgaṃ tattvam rāgaratvāḥ samanvitam |
niḥsekād rāgadhārābhī rāgavajraḥ svayaṃ bhavet
prajñājñānāt tattvam rāgaratvāḥ samanvitam |
iḥsekād jñānadhārābhī prajñājñānāḥ svayaṃ bhavet

xiii Cf. vidyāvratadānavidhi, Vajrāvalī 38 (Mori 2009: ii, 448-9).
xiv Cf. Maṇḍalavidhi 365:
na tathā bodhicaryādyair anyair vāpi na yathā śubhaḥ |
prāpyante sarvabuddhādyā yathābhisekād ito nayāt || 365

xvii Maṇḍalavidhi 371–376:
yathā yathā hi vinayam sattvā yānti svabhāvataḥ |
tathā tathā hi sattvārtham kuryād rāgadibhiḥ śucih || 371
pratidinam catuḥsandhīyam samādhīhitrayayogavān |
bhūvā sādhuva samsādhiḥ sāmānyadharanaḥ || 372
antardhrī dhātusāhasre dvisāhasre abhijñakaḥ |
vidyāharas trīsāhasre vajrī sarvajagatpatiḥ || 373
śāntipuṣṭyādi yat karma tadanyad vā yad īpsitam |
cakrānurāgayogena sādhaṇaṃ sidhyate laghau || 374
tad uktam—
vajrādhipatayāḥ sarve rāgatattvārthacintakāḥ |
kurvanti rāgajām bodhiḥ sarvasattvahitaścintakāḥ || 375

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ato bodhyarthiko mantri kāyavākcittaceṣṭitam |
karma kuryād vidhānena sarvaḥ tad bodhayey matam || 376

Maṇḍalavidhi 378–386:
dṛṣṭvā pravīṣṭvā paramaḥ rahasyottamamaṇḍalam |
sarvapāpair vinirmuktā bhavanto 'dyaiva sushhitāḥ || 378
na bhūyo maraṇaṃ vo 'ṣitī yānād asmān mahāsukhāt |
adhṛṣṭyā śāpy abaddhāś ca ramadhvam akutobhayāḥ || 379
nivṛttaṃ bhavadahkhāṇaṃ vo 'tyantabhavaśuddhayave |
sambhātāṃ sāśinām agrā atyantabhavasiddhayaye || 380
ayam vah satataṃ rakṣyāḥ siddhāḥ samayasamvarāh |
sarvabuddhiḥ samāṃ praktaḥ ājñā paramaśāsvatī || 381
bodhicittaṃ na vai tyājyaṃ yad vajram iti mudrayā |
vasyotpādanamātreṇa buddha eva na samśayah || 382
saddharmo na pratikṣepyo na ca tyājyaḥ kadācana |
ajñānād vātha mohād vā na vai vīvrūnyāt satu || 383
svam ātmānaṃ parityājya tapobhir na ca pīdayet |
yathāsukhaṃ sak ham ṣūryaṃ sambuddho 'yam anāgataḥ || 384
vajraṃ ghanṭā ca mudrā ca na vai tyājyaḥ kadācana |
acāryo nāvamantavyaḥ sarvabuddhasamoḥ sa sau || 385
yo vāvamanetočāryaṃ sarvabuddhasamantī tu |
sarvabuddhāpamānena sa nitya duḥkham āptūñāt || 386

xxvii Variants of this verse occur, for instance, in the Vajrāvali, the Āryamañjuśrīnāmaṃgītamaṇḍalavidhi, the Śrīparamādiṭīkā, the Vajrajñānadhātumahāmaṇḍalopyākāśaravavajrodaya, the Śrītrailokyavijayamaṇḍalopyākā-āryatatvasamgrahatantroddhṛtā etc.

xxviii Cf. Uttaratantra 118 (Matsunaga 1978: 121):
atiṣraddhāṃ mahāprajñāṃ surūpāṃ sādhakapriyāṃ |
ekayogakiryāhastāṃ samayīṃ samapaśya vai ||

xxix Cf. Uttaratantra 119 (Matsunaga 1978: 122):
dakṣinā ca pradātavyā gurave sādhakena vai |
adhayaṃsa gurunā tasya dātavya sādhakasya tu ||
A parallel that displays only minor variants is contained in Bhavyakirti’s Abhisandhiprakāśikā (D fol. 207b2–4).

Unfortunately, I could not identify the source for the entire quotation. A close variant of the first stanza can be found in Dharmakirti’s Pramāṇavartitakakārikā (D 4210, fol. 131a6–7). For the second stanza, there are several parallels, for instance in the Čaryāmelāpakapradīpa and in Dipaṅkaraśrīnāma’s Abhisamayavibhaṅga. The latter refers to the 11th chapter (of the Yoginisamcāratantra) as scriptural source.

While the quotation of the first half stanza appears to be identical with the Samantabhadra, the third pāda is different (D fol. 33a2-3):

shes rab thabs kyi rang bzhin dri med pa’i ||
ting ’dzin las byung dam pa’i bdes gang bar ||
’khor lo bsams nas de nas gshin rje ni ||
mtar byed la soogs bshad pas bsrong bar bya ||

The fourth pāda of the quotation occurs only a few lines below (D fol. 33a6):

rtog pa ma lus kun las nges grol zhiṅg.

A variant of stanzas 1–3 can be found in Ratnakirti’s *Śāsanasarvasvasādhana (D 1897, fol. 280a4-6):

bde ba chen po gang skyes pa ||
‘dod pa yon tan linga rnam pa ||
bsgoms pa’i stobs kyis gsal ba ni ||
nyin mthshan rgyun du mi ’chad pa’o ||
de yi ye shes rtogs rang bzhin ||
gsal ba yin pas rtogs pa med ||
sna tshogs gnyis su med rang bzhin ||
yod med rtogs pas rjod byed phyir ||
thugs rjes spro ba dang bsdus ba ||
sngar goms pa yi dbang gis yin ||
lhun grub sems can don yin te ||
de nas yid bzhin nor bu bzhin ||
de ni lhun gyis grub pas na ||
rtag tu ma nyams pa yi blo ||
nam mkha’i mthas gtugs ’gro ba yi ||
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don byed pa la rab tu 'jug

xxxvi There is ample evidence for stanza 4, for instance in Dharmakīrti’s *Pramāṇavarttikakārikā* (D 4210, fol. 103a2-3) as well as his *Pramāṇavarttikavṛtti* (D 4216, fol. 324a1). Further parallels can be found in Vimalagupta’s *Śrīguhyasāmaśālamkāra* and in Ratnākaraśanti’s *Maṇḍalavidhiṭikā* (fol.127b2).

xxxvii Parallels can be found in the *Saṃkṣiptabhisekavidhi* as well as in the *Kṛṣṇayamārimaṇḍalopāyikā* (D 1924, fol. 22a3).

xxxviii The *Kṛṣṇayamārimaṇḍalopāyikā* (fol. 22a2-3) presents a variant of 2a–c as well as of 3cd.

xxxix The *Kṛṣṇayamārimaṇḍalopāyikā* (fol. 22a4) gives a variant of 2ab.