

**THE COMPENDIUM OF THE
TEN FUNDAMENTALS**

Daśatattvasaṃgraha
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

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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 *Daśatattvasaṃgraha*, 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 *Daśatattvasaṃgraha* 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 Buddha², and of the exegetical works relating to

¹ According to Tribe, the term *Vajrayāna* was not employed before the late 7th century, and, consequently, "the expressions "Vajrayāna Buddhism" and "tantric Buddhism" are not synonymous" (Tribe 2000: 196).

² Cf. Isaacson (1998: 2).

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”.³ 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 entirely Buddhist in its function”.⁴

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 latter⁵, while *prajñā* as its complement determines the soteriological function⁶: 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.⁷

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-

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

⁴ Sanderson (1994: 92).

⁵ Cf. Isaacson (1998: 6).

⁶ Cf. Tribe (2000: 196).

⁷ Cf. Isaacson (2010: 267).

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 *Daśatattvasaṃgraha* 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 (*dikpālas*) in the *bali* ritual.

The *Daśatattvasaṃgraha* 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 *Daśatattvasaṃgraha* 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 *Daśatattvasaṃgraha* 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 *Daśatattvasaṃgraha*, this study attempts to trace the occurrence of

⁸ Cf. Isaacson (2000: 4, taking into consideration Matsunaga 1978: xxiii–xxvi).

⁹ See Isaacson (2000: 5).

¹⁰ See Tribe (2000: 213).

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 *Daśatattvasaṃgraha* 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 *Daśatattvasaṃgraha* 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 *Daśatattvasaṃgraha* 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

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identification of sources of quotations shall be largely confined to such instances that are immediately relevant for Kṣitigarbha's *Daśatattvasaṃgraha*.

Thus, the present edition of Alaṃkāra'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 Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi*, particularly in the first chapter of the *Daśatattvasaṃgraha*. There is clear evidence that Kṣitigarbha also relies upon Ratnākaraśānti's commentary to this work, the *Śrīguhyasamājamaṇḍalavidhiṭkā*. Moreover, the latter commentary proves to be revealing with regard to ambiguous or even opaque instances in the *Guhyasamājamaṇḍalavidhi*. The Tibetan text of the quotations of the Ratnākaraśānti's *Śrīguhyasamājamaṇḍalavidhiṭkā* 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 *Guhyasamājamaṇḍalavidhi* 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 Dīpaṃkarabhadra'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.

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Not to forget my former mentor Alois Payer, M.A. (University of Tuebingen) who gave the initial impulse for my scholarly occupation with Buddhism.

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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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Abbreviations and symbols

a	<i>recto</i> , front side of a folio
AICSB	Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University
b	<i>verso</i> , reverse side of a folio
BHSD	Buddhist Hybrid Sanskrit Dictionary, see Edgerton 1953.
BTK	Bauddha Tantra Kośa, see Dwivedi and Shashni 1990, Shashni 1997.
CIHTS	Central Institute of Higher Tibetan Studies, Sarnath
CTS	Centre for tantric Studies, Department of Indian and Tibetan Studies, Asia-Africa-Institute, University of Hamburg
D	(Tohoku numbering of canonical texts, following:) Hakuju Ui <i>et al.</i> (eds), <i>A Complete Catalogue of the Tibetan Buddhist Canons</i> . Bkaḥ-gyur and Bstan-gyur. Sendai: Tohoku Imperial University, 1934.
EOB	Encyclopedia of Buddhism, ed. by Malalasekera <i>et al.</i> 1976.
fn.	footnote
GGCW	The Complete Works of Grags-pa rgyal-mtshan. (The Complete Works of the Great Masters of the Sa sKya Sect of The Tibetan Buddhism compiled by bSod-nams rgya-mtsho, vols. 3 and 4). Tokyo: The Toyo Bunko, 1968.
GOML	Government Oriental Manuscript Library, Madras

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HO	Handout, refers to unpublished papers distributed on the occasion of classes with Professor Harunaga Isaacson
IDIR	Iconographic Dictionary of the Indian Religions, see Liebert 1976
ITLR	Indo-Tibetan Lexical Resource
JAOS	Journal of the American Oriental Society
JBORS	Journal of the Bihar and Orissa Research Society
JIBS	Journal of Indian and Buddhist Studies (Indogaku Bukkyogaku Kenkyu)
JIABS	Journal of the International Association of Buddhist Studies
MW	Sir Monier Monier-Williams, A Sanskrit-English Dictionary.
NAK	National Archives Kathmandu
NGMCP	Nepal German Manuscript Cataloguing Project
P	(Otani numbering of canonical texts, following:) Suzuki, Daisetz T. (ed.), <i>The Tibetan Tripitaka</i> . Peking edition. Catalogue and Index. Tokyo: Suzuki Research Foundation, 1962.
PED	Pāli-English Dictionary, see Rhys-Davids and Stede 1921-23.
RBTS	Rare Buddhist Text Series (ed. CIHTS)
RZSB	<i>Rong-zom chos-bzang gi gsung 'bum</i> . 2 vols. Chengdu: Si-khron-mi-rigs-dpe-skrun-khang, 1999.
Skt.	Sanskrit

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 *Daśatattvasaṃgraha*. 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 *Daśatattvasaṃgraha*, 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.¹¹ To my knowledge, there is no Tibetan translation available. In the colophon, a *paṇḍita* Kṣitigarbha is indicated as the author of the text. In the initial verses, Kṣitigarbha declares himself for the tradition of Jñānapāda¹²—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*.¹³ Although there are only very few (silent)

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 *Daśatattvasaṃgraha* was also presented in *Dhīḥ* 5 (1988) and *Dhīḥ* 56 (2016).

¹² *Daśatattvasaṃgraha* (fol. 1a1–3):

daśa tattvāni kathyante jñānapādakrameṇa tu ||

rakṣcākramṃ ca cakram ca jāpaḥ sekau haṭho baliḥ |

pratyāṅgire puṭodghātas tattvāni kramaśo daśa ||

¹³ According to Paṅ-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 Dīpaṃkarabhadra's *Guhyasamājamāṇḍalavidhi* and Alaṃkāra'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.¹⁴

1.2. Structural Characteristics and Related Texts

Generally speaking, the *Daśatattvasaṃgraha* 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: Alaṃkāra's *Daśatattva* and Dīpaṃkarabhadra's *Guhyasamājamāṇḍalavidhi*, apart from the various tantras and tantric texts which he resorts to occasionally.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.

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.

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 *Daśatattvasaṃgraha*, we find remarkable analogies with texts authored by Jinadatta and Candraprabha.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 *Padminī* as well as Jinasujayasrīgupta's *Abhiṣekanirukti*¹⁷; moreover, there are apparent parallels with the *Guhyasiddhi*, the *Caryāmelāpaka* as well as Padmaśrīmitra's *Guhyasamājamaṇḍalopāyikā*. Catherine Dalton identified striking parallels with Jñānapāda's *Dvītyakrama*.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 *cakratattva* that appears to reflect his appreciation of Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi*, or from his presentation of the two consecrations that does not overtly take into account a fourth consecration. Even though the *Daśatattvasaṃgraha* 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.

¹⁶ In his *Guhyasamājatanrapañjikā*, Jinadatta repeatedly refers to the teachings of Jñānapāda.

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

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. Alaṃkāra's *Daśatattva*

Except for the first chapter of his compendium—the *cakratattva* that is almost exclusively drawn from Dīpaṃkarabhadra'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 Alaṃkāra. The name component Alaṃkāra or Alaṃka (or Alaka) occurs in the colophons of several tantric (and non-tantric¹⁹) texts.²⁰ The author

¹⁹ The famous Prajñākaragupta, the author of the *Pramāṇavārttikālaṃkāra*, is occasionally referred to as Alaṃkāra 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-alaṃkāra* (mdo xcix–c) by mahācārya Prajñākaragupta, alias Alaṃkāra-Upādhyāya, a disciple of both brāhmaṇa Śaṅkarānanda and Yamāri.” 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. Alaṃkāra (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 *Guhyasamājjatantra*, is indicated in the intermediate colophons as Alaṃkakalaśa²¹ (occasionally also as Alaṃkakalaśadeva).²² However, from the content point of view it does not appear too convincing that Alaṃkakalaśa and the author of the *Daśatattva* are the same person; since the latter work follows the Jñānāpāda

Eltschinger doubts Śaṅkaranandana's conversion from Buddhism to Śaivism (Gnoli 1960: xxiii–xxvi) or the other way round (Krasser 2001: 494–505), but rather proceeds from the assumption that Śaṅkaranandana functioned as Abhinavagupta's teacher. Interestingly, Eltschinger (2010: 117, fn. 11) points to a certain parallelity in the depiction of Śaṅkaranandana and the scholarly career of Haribhadra's son Ratnavajra according to Tāranātha's account (rGya gar chos 'byung, Schiefner 1868: 182₁₀–183₁₁, Chattopadhyaya 1980: 301–302, Scharfe 2002: 139–140, as indicated in Eltschinger 2010: 117, fn. 11): “[...] the depiction of Śaṅkaranandana 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 Jñānāpāda. Provided that Alaṃkāra alias Prajñākaragupta studied with Śaṅkarānanda, he is supposed to be a junior contemporary of Jñānāpāda's.

²⁰ See Kittay (2011: 197–336).

²¹ The author of the *Upadeśānusāriṇīvyākhyā*, a commentary to the *Yoginīsañcāratāntra*, is a certain Alakakalaśa, as noted in the preface of the CIHTS edition (Shastri 1998: xxviii); it cannot be stated with final certainty that Alakakalaśa is identical with Alaṃkakalaśa. In the framework of his discussion of Bhavyakīrti'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-lotsā-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, Alaṃkakalaśa 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 Alaṃka's commentary (Kittay 2011: 197–336). David Kittay points out that there is “no indication” that the author of the *Daśatattva* is identical with Alaṃkakalaśa (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.²³ 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.²⁴ This is an interesting detail in as much as the latter likewise seems to be associated with a *paṇḍita* Kṣitigarbha as shall be discussed below.

In the bsTan-'gyur, there are two exegetical works relating to the *Mahāmāyāyantra* authored by a scholar named Alaṃkāra (rGyan or rGyan-pa): the *Mahāmāyānāmapañjikā*²⁵ and the *Mahāmāyāsādhanamaṇḍalavidhi*.²⁶ In the colophon of the *Mahāmāyāsādhanamaṇḍalavidhi*, the author has the qualification of *mahāsiddha* (*grub pa thob pa*), his academic rank being specified as *ācārya* (*slob dpon*);²⁷ in the *Mahāmāyāyanāmapañjikā*, he is likewise referred to as *ācārya* (*slob dpon*) and

²³ Cf. Boord and Tsonawa (199: 109, fn. 166): “Alaṃkakalaśa, Alaṃkāra-Upādhyāya or Prajñākaragupta of Vikramaśīla, circa 1200 A.D. Contemporary with Kālacakra-pāda the elder.” See also Davidson (2005: 171).

²⁴ See below under 1.3.

²⁵ P 2497, D 1625.

²⁶ P 2516, D 1644.

²⁷ *Mahāmāyāsādhanamaṇḍalavidhi* (P fol. 366b7–8, D fol. 290a4–5):

sgyu 'phrul 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 rnams la bsngo ||

dpal sgyu 'phrul 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 ||

additionally as *mahāpaṇḍita* (*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 Yoginītantra 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 *Gurupañcāśikā*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 Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi*. In particular, the

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 rgyan gyi zhal 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 *Gurupañcāśikā*, Sparham (1999: 147) does not seem to have noticed Alaṃkāra's *Daśatattva* as a pertinent source. Instead, there occurs in his bibliography Advayavajra's *Tattvadaśaka*, 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 *Guhyasamājamaṇḍalavidhi*. 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, Alaṃkāra does not provide the textual references for his quotations; the extensive references from the *Guhyasamājamaṇḍalavidhi* in the first section of his text are silent quotations. Obviously, the knowledge of the source is taken for granted. As can be seen, Alaṃkāra extensively relies on or quotes from texts belonging to the Jñānapāda school of Guhyasamāja exegesis, while Alaṃkakalāśa's commentary to the *Vajramālā* is clearly associated with the Ārya school. Thus, it is questionable whether the author of the *Daśatattva* and Alaṃkakalāśa are one and the same person.

Throughout the text, Alaṃkāra 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 Alaṃkāra or alternatively, whether the latter draws upon the former. It is rather implausible that Alaṃkāra 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 Alaṃkāra, 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, Alaṃkāra 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 Alaṃkāra.

Although the *Daśatattvasaṃgraha* 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' (*saṃgraha*) 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. Alaṃkāra'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, Alaṃkāra'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 Alaṃkāra'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 Alaṃkāra'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 *Śrī-Guhyasamājamāṇḍalopāyikāviṃṣatividhi*,

has been edited *seriatim* by Tanaka (see Tanaka 1999, 2000ab, 2001, 2002, 2003ab, 2004a–d). A detailed exposition of these rites is provided by Abhayākara Gupta in the *Vajrāvalī*. In his commentary to the *Vajramālā*, Alamkāra alias Alamkākaśa 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 lnga bcu rtsa gnyis
pa'o || ji skad du 'chad par 'gyur ba las |*

de nas bcom ldan rdo rje gsungs ||

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 bskrad pa dang ||

sa bzung nyid dang sbyang ba dang ||

thig skud lhag par gnas pa dang ||

bgegs bskrad 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 bzhin ||

dbang bskur ba dang gshegs su gsol ||

de ltar cho ga nyi shu las ||

gang gis de shes 'gro ba'i bla ||

zhes bya ba la sogs pa gsungs 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 (*'jig rten 'gro don gyis brgyan zhing*) 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 *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 Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi*.

Both texts, the *Daśatattva* and the *Daśatattvasaṃgraha*, extensively draw on the *Guhyasamājamaṇḍalavidhi*. Although they refer, for the most part, to different parts of Dīpaṃkarabhadra's treatise (there are only a few verses which are quoted by both scholars), it is obvious that the *Guhyasamājamaṇḍalavidhi* 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 Dīpaṃkarabhadra's significant consecration manual.

The ten introductory verses shed some light on the ritual setting for the transmission of the *daśatattva*. What can be taken from these verses is that the bestowal of instructions on the *daśatattva* appears to form part of the *ācāryābhiṣeka*. The adept is referred to as *gzhan du mi 'gyur*, possibly an alternative Tibetan rendering for

Sanskrit *avaivartya* or *avaivarttika* respectively,³² pointing to the fact that he is about to undergo the *ācāryābhiṣeka*. Thus, the context suggests that it is in the framework of the *ācāryābhiṣeka* that the candidate is introduced to the *daśatattva* with what is referred to as “secret words” (*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 *cakra*, to then draw the maṇḍala. 1

He purifies the ground for the maṇḍala (*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 [of the ritual accessories] (*lhag par gnas pa: adhivāsana*), following the ritual [prescriptions for] consecration, he consecrates the vase, the mirror, the offering water, and the remaining accessories, [further] the receptacle performing all activities (*las thams cad pa: sārva-kārmika*). 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 (*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 ([*srad 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 *mantras* [of the individual deities], the officiant, [generating himself] mentally

³² The more common Tibetan rendering of these terms referring to the *ācāryābhiṣeka* is *phyir mi ldog pa*.

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: mukuṭa*), 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: sampuṭodghāṭa*), 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 (Matsunaga 1978: 121) frequently asserted as *locus classicus* for the postulate of a fourth consecration, *caturthaṃ tat punas tathā*. In the Tibetan translations of this *pāda* as well as of its parallels (e.g. *Hevajatantra* 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 Yoginītantras, 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 *Daśatattvasaṃgraha* 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 *Daśatattvasaṃgraha*—namely *jāpa*, the two initiations (*sekau*), the enforcement practice (*haṭha*), *bali*, and the two repellants (*pratyaṅgire*)—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

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 Smṛtijñānakīrti titled *Caturaṅgasāadhanopāyikā Samantabhadrīnāma* (*Yan lag bzhi pa'i sgrub thabs kun tu bzang mo zhes bya ba*, P 2719, D 1856).³⁷ Catherine Dalton comes to the same conclusion.³⁸ The Japanese scholar Ryuta Kikuya tends to distinguish these as two separate works in their own right.³⁹ Although unfortunately, there is no Sanskrit manuscript available of the *Samantabhadra* 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*⁴⁰, Kimiaki Tanaka discovered a lengthy quotation of the *Samantabhadra*, verses 10-17 on the confession of misconduct, *pāpadeśanā*.⁴¹ He also found that this part of Jñānapāda's work occurs in two other manuscripts.⁴² Incidentally, Tanaka came across a fragmentary Sanskrit

paraphrasis of Buddhajñānapāda'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 Jñānapāda titled *Samantabhadra*, which in fact were to be conceived of as one work. However, in the catalogues there is, apart from the *Samantabhadra*, only one other work qualified as *Samantabhadra* in the title, namely the *Caturaṅgasāadhanopāyikā Samantabhadrā nāma* (Otani 2719, Tohoku 1856).

³⁷ Szántó (2015: 543).

³⁸ Dalton (2019: 56 and 454, fn. 4). Dalton also points to the existence of a Sanskrit original of the *Samantabhadra*, that is, however, not available (Dalton 2019: 56, fn. 300).

³⁹ Kikuya (2012:141).

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

manuscript catalogued by the NGMCP and titled provisionally *Kasyacid bauddhatanrasya ṭīkā*, that he identified as a commentary on Jñānapāda's *Samantabhadra* (henceforth **Samantabhadraṭīkā*). Péter Szántó discovered a second textual witness of this work among manuscripts photographed by Giuseppe Tucci.⁴³ 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 *Caturaṅgasādhanāṭīkā Saramañjarīnāma* attributed to Samantabhadra.⁴⁴ 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 *Mañjuvajramukhyākhyāna* along with further relevant material (Tanaka 2018).

While the Tibetan translations already give an idea of the impact of the *Samantabhadra* on Dīpaṃkarabhadra's *Maṅḍalavidhi*, 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 *Maṅḍalavidhi* is a work focusing upon *utpattikrama* practice, namely the method of generating the Guhyasamāja maṅḍala, and it functions as a manual for

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

⁴³ Szántó 2015: 544–5.

⁴⁴ Sāṅkrtyāyana (1937: 44) mentions a Sanskrit manuscript of the *Caturaṅgasādhanāṭīkā Saramañjarī nāma*, described as complete, but partly damaged. The colophon is given as follows in Sāṅkrtyāyana's description: *śrīman mañjugiro niruttara mahākārunya ratnākara (!) prajñāyās tu samastakalpavisarajñānasya ... jīkam | ...sāramañjarī nāma caturaṅgasādhanasya ṭīkā samāptā || kṛtir iyaṃ ācārya śrī samantabhadrapādānām iti | ...deyadharmo yaṃ pravaramahāyānāyāyino ratnamatikṛte... || śrī ma nna ya pā la de va (1036–50 A.C.) sya pravarddhamānavijayarāje samvat 4 || āṣāḍha dine 6 || pramāṇam asya 2100 ||* See also Tanaka (2007: 158–161).

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 Dīpaṅkarabhadra'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

⁴⁵ Cf. Szántó (2015: 555–6).

⁴⁶ It was only in the final phase of the revision of my doctoral dissertation that I learnt about the completion of Daisy Cheung's valuable study of the *Guhyasamājamaṇḍalavidhi*. For this reason, her findings have not been considered in the present work. However, Dr. Cheung's study is explicitly and most emphatically recommended. Daisy Cheung: Empowered by Mañjuvāra: A Study of the *abhiṣeka* Section of Dīpaṅkarabhadra's **Guhyasamājamaṇḍalavidhi* and its Commentary by Ratnākaraśānti.

confusion about the authorship or rather the uniqueness of the *Maṅḍalavidhi in 450 verses*. While 'Gos-lo-tṣā-ba lists a *Guhyasamājjamaṅḍalavidhi* comprising 450 verses among the 14 major works (*chos bcu bzhi*) of Jñānapāda—without, however, mentioning a text bearing this title authored by Dīpaṃkarabhadra—Bu-ston mentions a *Guhyasamājjamaṅḍalavidhi* in 250 verses composed by Jñānapāda.⁴⁷ Proceeding from these accounts, Mori assumes that there are actually two *Guhyasamājjamaṅḍalavidhi*, one composed by Jñānapāda himself that got lost already during the lifetime of Abhayākaragupta, and a second one produced by Dīpaṃkarabhadra as one of his closest disciples. For various reasons, however, I would rather assume that there is only one *Maṅḍalavidhi in 450 verses*, being authored by Dīpaṃkarabhadra and ascribed only later to Jñānapāda. From the historiographical point of view, it might have been the considerable impact of this text⁴⁸—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.⁴⁹ 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 *Maṅḍalavidhi* 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 *Maṅḍalavidhi 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 Ratnākaraśānti. A similar case of double ascription will be discussed in the second part of the introduction in considering Vimalakīrti's *Daśatattva*,

striking parallelity between the *Maṇḍalavidhi* 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. Paṅ-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 *Maṇḍalavidhi in 450 verses* among the works of Jñānapāda.⁵⁰

Remarkably, apart from the *Daśatattvasaṃgraha*, 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 *Maṇḍalavidhi* or Alaṃkāra's *Daśatattva*. Kṣitigarbha's version—seemingly unique—of the **guhyadaśatattva*⁵¹ allows him to integrate large parts of the *Maṇḍalavidhi* 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 Ḍombipāda as exponent of the *Ḍākinīva-jrapañjaratantra* tradition.

⁵⁰ Boord and Tsonawa (1996: 62). According to bSod-nams-grags-pa's account, Jñānapāda is likewise the author of another work, the *Caturdevatāpariprcchāvyaḅhyānopadeśapaustikānāma* (D 1915), with some probability authored by a contemporary follower of his tradition, namely Smṛtijñānakīrti (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 Vaidyapāda⁵³, who might have known him personally.⁵⁴

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 brgya 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 exegete's name is Vaidyapāda. While Szántó refers to the exegete 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):

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 ||

⁵⁴ See also Mori (2009: i, 14–15).

Kṣīṭigarbha'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.⁵⁵ In the following example, Kṣīṭigarbha indicates in full the *matrkās* that are merely pointed to by Dīpaṃkarabhadra through a set of *upalakṣaṇas*:

Maṇḍalavidhi 344cd (16r4):

bhūpāyādyanimittatvāl locanādisvabhāvakam ||

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):

śūnyatāmukhabhūdhātukṛpopāyais tu locanā |

animittamahāmaitrījalapraṇidhir māmakī || 119

tejo 'prāṇihitamodābalacittais tu pāṇḍarā |

upekṣānabhisamskāraṃ jñānād vāyoś ca tāraṇī || 120

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

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).

(*anabhisamskāra*), equanimity (*upekṣā*), gnosis (*jñāna*) and wind (*vāyu*). 120

There is considerable evidence in the text for Kṣitigarbha's in-depth reception of Ratnākaraśānti'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 Ratnākaraśānti'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 Ratnākaraśānti. 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 *svabhojyam* (*rang gi zas*) occur in the parallel passage in the *Samantabhadra*, likewise immediately after the description of the *amṛtāsvādana*:

Daśatattvasaṃgraha 2.67 (fol. 11b3):

bhojanasamaye 'py evaṃ svabhojyam sādhayet kṛtī ||

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 sngags kyis ||

kun du dmigs [D, migs 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 *Daśatattvasaṃgraha* 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-

"At mealtime, [the *yogin*] completely observes the presiding deity of the maṇḍala on a moon in his heart by means of his personal secret mantra. He generates his own meal as having the own-being of the enlightened mental disposition, endowed with light, to then bespeak it with the three realities."

Admittedly, the contents of this verse are rather general indeed, so that the verse does not necessarily have to be drawn from the *Samantabhadra*.

⁵⁷ In the framework of his investigation of the textual sources of the *Vajrāvalī*, Mori observed that Abhayākara Gupta'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”.⁵⁹ On the other hand, it can be observed, in the verses that are not drawn from the *Maṇḍalavidhi*, 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):

svābhaprajñāṅgasaṅgāptānandādvaitādbhutasvanā |

These two *pādas* are reminiscent indeed of Dīpaṃkarabhadra’s artistic style, and his “sound-play” (as Tomabechi puts it) is beautifully illustrated in the following two *pādas*⁶⁰ (although it has to be taken into consideration that Kṣitigarbha borrowed this passage from another text):

Maṇḍalavidhi 87cd⁶¹:

krūrabhujāṅgabhūṣāṅgāḥ svābhavidyāṅgasaṅginah ||

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 *pādas* c and d of the following verse, which is not borrowed from the *Maṇḍalavidhi*, but rather seems to be a genuine contribution of Kṣitigarbha:

dhyāyād akṣobhyaṃ kṛṣṇaṃ vā madhye hūṅjātavajrajam |
*sāmānyamaṇḍale hy asmin dhyāyān nāyakam icchayā ||*⁶²

⁵⁹ Cf. Tomabechi (2008: 173).

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

⁶¹ The counting of *Maṇḍalavidhi* 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.

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:

smṛtimān padmāntako dhyeyo mithyādr̥ṇmṛtyujanmahā ||⁶³

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 (*caturāṅga*, 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.⁶⁴ 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

⁶² *Daśatattvasaṃgraha* 2.23 (fol. 6a5–6b1).

⁶³ *Daśatattvasaṃgraha* 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 Alaṃkāra’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 Dīpaṃkarabhadra explains this matter in detail.

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 Alaṃkāra’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 Alaṃkāra’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):

antarīkṣagatadhyeyaṃ vajraṃ hūṃ-kārasaṃbhavam || 67

adhastāt tatra bhāvyeta padmam ā-kārasaṃbhavam |

oṃ-kārāṅkitān amṛtān madhye tatra niveśayet || 68

adho vāyvagnicakreṇa tāpitaṃ śodhitaṃ tathā |

oṃkāraraśminā vajraṃ saṃpātyaikīkṛtaṃ param || 69

hūṃ-nyastavajrasajjihvo dhyātvā jñānāmṛtāmṛtam |

hṛccandrāntargatāśeṣaṃ cakraṃ tena pratarpayet || 70

Cf. *Uttaratantra* 130 (Matsunaga 1987: 122):

antarīkṣagatadhyeyaṃ cinted vajraṃ hūṃkārasaṃbhavam |

adhastāt tu tatra bhāge padmam ākārasaṃbhavam |

vajraṃ hūṃkārasaṃbhavam] *em.*, *vajrahūṃkārasaṃbhavam* 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, Alamkāra and Kṣitigarbha, heavily rely on the Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi*. Kṣitigarbha's sagacious approach suggests that his intention (expressed with the words *daśa tattvāni kathyante jñānapādakrameṇa 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 Dīpaṃkarabhadra's *Maṇḍalavidhi* 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 Dīpaṃkarabhadra 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 Chattopadhyaya and Chimpa (1996: 49): "Sum-pa mentions Dīpaṃkarabhadra while giving a list of the successive *sthavira*-s of the Vikramaśīla *vihāra*. It is not easy to follow the exact chronological order of these *sthavira*-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*, Dīpaṃkara-bhadra, who, "by attaining *siddhi* subdued the Tīrthika king", succeeded Buddhajñāna as the *sthavira* of Vikramaśīla."

comparatively precise dating:⁶⁷ 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 *Abhisamayālaṃkāraloka*, Haribhadra accomplished this work during the reign of the Pāla king Dharmapāla (775-812 C.E.).⁶⁸ Following Péter Szántó's suggestion, this initial dating can be further narrowed down proceeding from a relevant detail provided in Adhīśa's⁶⁹ **Bodhipathapradīpapañjikā*, which places Jñānapāda in the vicinity of Dharmapāla's son Devapāla.⁷⁰ 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 *Samcayagāthās* and the *Mahāyānalakṣaṇasamuccaya*.⁷¹ Moreover, there are fourteen treatises relating to the *Guhyasamājatantra* attributed to Jñānapāda that are occasionally referred to as the *chos bcu bzhi*.⁷² There is a considerable amount of biographical—or rather hagiographical—information on Jñānapāda. Apart from 'Gos-Lo-tśā-ba's comprehensive account,⁷³ Vaidyapāda, who is likewise supposed

⁶⁷ Proceeding from pertinent verses in the *Dvītyākrama* and Vaidyapāda's commentary, Catherine Dalton provides a comprehensive study of Buddhajñānapāda'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).

⁷¹ Cf. Ruegg (1981: 102).

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

⁷³ Roerich (1976: 367–374).

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

This basic temporal frame for the composition of the *Daśatattvasaṃgraha* 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 *Daśatattvasaṃgraha* has to be shifted accordingly. Proceeding from this assumption, Kṣitigarbha must be a (possibly junior) contemporary of Ratnākaraśānti, and the *Daśatattvasaṃgraha* is therefore supposed to have been produced no earlier than in the second half of the 11th century.

As far as Alaṃkāra'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 Alaṃkakalaśa is rather doubtful. Provided that, contrary to the above assumption, the author of the *Gambhīrārthadīpikā* is identical with Alaṃkāra, further evidence might be derived from the dating of the co-translator of the latter work, sTengs-pa Lo-tśā-ba. According to 'Gos-lo-tśā-ba, sTengs-pa Lo-tśā-ba was born in 1107;⁷⁶ thus, Alaṃkakalaśa is a presumably elder contemporary of sTengs-pa. In the case that Alaṃkakalaśa and Alaṃkāra 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).

⁷⁶ Kittay (2011: 171) with reference to Roerich (1978: 1052).

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—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-tśā-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, Mitraguhya (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

⁷⁷ Cf. Roerich (1976: 262) and Chattopadhyaya and Chimpa (1980: 310): According to Tāranātha, *Maitrī-pā and the disciples of Atīśa, namely *Pi-ṭo-pa, *Dharmākaramati, Kṣitigarbha (Bhūmigarbha), Madhyamikasiṃha and Mitraguhya flourished during the reign of *Hastipāla and Kṣāntipāla.

⁷⁸ Sum-pa mKhan-po Ye-shes-dPal-'byor: *dPag-bsam-ljon-bzang*. Calcutta: 1908, quoted in Chattopadhyaya (1967: 378).

⁷⁹ Chattopadhyaya and Chimpa (1980: 289): "Then, along with scholars, Kṣitigarbha and 19 others, he reached a small vihāra on the frontier of India". Sarat Chandra Das (1893:68) reports that "Atīśa, accompanied by paṇḍita Bhūmigarbha, Nag-tsho, rgya brtson, Bhūmisangha, Vīryacandra, and a large retinue set out for Mitra Vihāra....Atīśa with 20 attendants set out from here to Tibet." Elsewhere, the same biography mentions another companion named *paṇḍita* Parahitabhadra. Cf. also Decler (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 Thaṃ 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 *Maṇḍalavidhi*, it is rather improbable that Kuladatta borrowed directly from Dīpaṃkarabhadra’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 Alamkāra’s *Daśatattva*.

spread of the *Kālacakratāntra*, 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.⁸⁴ 'Gos-lo-tsā-ba, in his account of the rise of the *Kālacakratāntra*, reports a Piṇḍopa or Piṇḍopāda being initiated into this tantra by Adhīśa. In the same chapter, he mentions an Indian Buddhist named Piṇḍo-pā⁸⁵ who is supposed to have traveled to the mystical land of Shambala to be initiated into the *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 *Kālacakratāntra*,⁸⁶ where it is Cilu who receives consecration already on his way to Shambala, and this very Cilu then charges a Piṇḍi or Piḍo with the transmission of the *Kālacakra* teachings. Orofino (1994:20) and Newman suggest that the Piṇḍi or Piḍo mentioned in Bu-ston's hagiographical account has a historical counterpart in the *yogin* Piṇḍo from the 'Golden Isles', to whom Adhīśa refers to as teacher in the colophon of the *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, Piṇḍo as an exponent of the *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 *Daśatattvasaṃgraha*, as a contemporary of the Piṭopa associated with the early development of the *Kālacakra*. While Orofino (Orofino 1994:20) doubts Newman's assumption that Piṇḍo is identical with Kalkin Śrīpāla and *Kālacakrapāda the Elder respectively, according to Boord

⁸⁴ “*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.”

⁸⁵ Cf. Roerich (1976: 361).

⁸⁶ *Rgyud sde'i zab don sgo 'byed rin chen gces pa'i lde mig*. In: *Dus 'khor chos 'byung*: fols. 56–61. Cf. Orofino 1994: 17ff.

and Tsonawa, the latter is a contemporary of Alamkāra. 'Gos-lo-tsa-ba mentions a Piṇḍopa (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,⁸⁷ the reliability of which, however, might be doubtful. What can be stated with certainty is the fact that the *Śrī-Guhyasamāja-Lokeśvara-sādhana*,⁸⁸ a work focusing on the 19-deity maṇḍala characteristic for the Jñānapāda tradition, though with Lokeśvara 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 *Samkṣiptanānādrṣṭivibhāga*, the Tibetan translation of which is included in the bsTan-'gyur.⁸⁹

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*

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 Rakṣita, 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*⁹⁰ 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.⁹¹ However, it is also stated that, before he became Adhīśa's student, he had not adopted a clear position:⁹²

[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*)."

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.⁹³ 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 Alaṃkāra, 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.

⁹³ See Sinclair 2016: 138.

Ratnākaraśānti presumably flourished in the early 11th century⁹⁴ and is reported to have died before Adhīśa and Kṣitigarbha set out for Tibet.⁹⁵ 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 *Maṅḍalavidhi* 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 *paṇḍita* Kṣitigarbha by Adhīśa's biographers. It is again in the immediate biographical environment of Adhīśa, that we come across an—unfortunately

⁹⁴ Cf. Isaacson 2002a: 457.

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

fragmentary—piece of literature authored by the *paṇḍita* Kṣitigarbha: Helmut Eimer discovered a hymn in praise of Adhīśa—only 25 verses of which are preserved⁹⁶—titled *Pa ṇḍi ta Sa'i snying pos bstod 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 Kṣitigarbha 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 Kṣitigarbha as author; however, there are two works where a *paṇḍita* Kṣitigarbha is indicated as translator (namely, as supervisor):

⁹⁶ According to Eimer 1974: 137, the preserved verses are contained in *Legs par bshad pa bka' gdams rin po che'i gsung gi gshes pas nor bu'i bang mdzod* 2–6.

⁹⁷ Eimer 1974: 136.

⁹⁸ Roerich 1976: 247.

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 Atīśa, its commentary by Bhūmigarbha [...] Bhūmigarbha or Kṣitigarbha 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 *Hevajratantrapañjikāpadminī*,¹⁰⁰ 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 *Vajragarūḍasādhana*¹⁰¹ 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 *Vajragarūḍasādhana* and thus a conjectured contemporary of the *pañḍita* Kṣitigarbha, was born in 1044 A.D., "when Mar-pa was 33".¹⁰²

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.¹⁰³ According to 'Gos-lo-tsā-ba, Kṣitigarbha was the elder brother of Vajrapāṇi,¹⁰⁴ one of the four favourite students of Maitrīpa¹⁰⁵ whose birth has been dated by

¹⁰⁰ D 1181, P 2311.

¹⁰¹ D 2198, P 3042.

¹⁰² Roerich 1976: 405.

¹⁰³ 'Gos-lo-tsā-ba gives a brief account of the debate between Śānti-pa (Ratnākaraśānti) and Maitrī-pa (Roerich 1976: 842).

¹⁰⁴ See Roerich 1976: 842: "Vajrapāṇi was the youngest of the three brothers: Nam-mkha'i sñiñ-po (Ākāśagarbha), Sa'i sñiñ-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).

'Gos-lo-tsā-ba to the year 1017.¹⁰⁶ '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*.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 Ḍombipāda's *Daśatattva*, where Dīpaṃkaraśrījñāna is named as supervisor of the Tibetan translation of this text.¹⁰⁸ This might be interpreted at least as a clue as to Adhīśa's familiarity with the *daśatattva* subject matter.

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.

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.

¹⁰⁸ P fol. 46b1–2; D fol. 41a6–7: *slob dpon Ḍombi 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 | zhu chen gyi lo tsā ba dge slong dGe ba'i Blo gros kyi bsgrub cing zhus te gtan la phab pa'o ||* “The [treatise on the] ten fundamentals authored by *ācārya* Ḍombipāda 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 *Guhyasamājamāṇḍalavidhi* 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

been] translated ascertaining [the authenticity of the translation], by the main editor-translator dge slong dGe ba'i Blo gros under the supervision of the Indian *mahāpaṇḍita* Dīpaṃkaraśrījñāna." Note that 'Gos-lo-tsa-ba mentions Ḍombipāda among the teachers who introduced Dīpaṃkaraśrījñāna into the Vajrayāna (Roerich 1976: 243).

case, for instance, in *Daśatattvasaṃgraha* 1, *pāda* 68 c, *om-kārāṅkitān 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 *om-kārāṅkitam 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 *Daśatattvasaṃgraha* 1.82ab is drawn from *Guhyasamāja-maṅḍalavidhi* 132ab *sandhyāntare 'pi pūjādi*. Whereas the original *pāda* is metrically correct, Kṣitigarbha's continuation *sandhyāntare 'pi tritattvāc 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 *Guhyasamājamaṅḍalavidhi* verses. A certain lack of metrical competence becomes even more apparent when we look at verses Kṣitigarbha composed himself, such as, for instance, *Daśatattvasaṃgraha* 1.90ab that is obviously hypermetrical:

kin tv atra devatāsthāne lekhyam svasvacihnam 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.

Daśatattvasaṃgraha 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 *Daśatattvasaṃgraha* 1.110a (*prajñājñānamayam evam*) and 1.120a (*tejopraṇihitamodābalacittais*).

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*: *locanādisvabhāvākān*, or alternatively—following the related verses in the *Guhyasamāja-ṃḍalavidhi*—to *locanādisvabhāvājān*. 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 *Daśatattvasaṃgraha* 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 *māṭṛkā*s as an archaic designation for Abhidharma.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. *māṭṛkā*.

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 *Vajraḥṛdayālamkāra-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,¹¹⁰ leaving the particular fundamentals to his preference.

2.1.1. The *daśatattva* in Scriptural Texts

a) *Supraṭiṣṭhāntrasaṃgraha*

The *Supraṭiṣṭhāntrasaṃgraha* is a scriptural text dedicated to the procedure of divine installation (*rab tu gnas pa: praṭiṣṭhā*), 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 *praṭiṣṭhā*:

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 *Supraṭiṣṭhāntrasaṃgraha* (P fol. 149b3–4, D fol. 146b2–3):

A list of the ten fundamentals is not provided in this text.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 *Supraṭiṣṭhāntarasamgraha*.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 below¹¹⁴—some of the qualities mentioned are conceived of as qualifying the *śiṣya*, the

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 ||

¹¹² In his brief discussion of the ten fundamentals, the Sa-skya scholar Gragspa-rgyal-mtshan presents a list of ten fundamentals as required from an *ācārya* (GGCW iii, fol. 185b4–6), indicating as source the *Supraṭiṣṭhāntarasamgraha*—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.

¹¹³ See 2.1.1.A.

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 (*abhayaḍāna*)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*

slob dpon med par gyur na ni ||
dngos grub thob par mi 'gyur bas ||
slob dpon mtshan nyid bshad par bya ||
ye shes snying po khyod nyon cig ||
brtan zhing dul la blo gros ldan ||
bzod ldan drang zhing g.yo sgyu med ||
gsang sngags rgyud kyi sbyor shes pas ||
dkyil 'khor bri ba 'i las bya 'o ||
de nyid bcu ni yongs shes shing ||
sems can kun la mi 'jigs sbyin ||
theg pa che la rtag dga' ba ||
de ni slob dpon yin par gsungs ||

¹¹⁶ “Providing security” (*abhayaḍāna*) 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 hyperbolic 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, bsdus 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 ||

fundamentals.¹¹⁸ 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*:¹¹⁹

maṇḍala 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: upasaṃhṛti*)—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 three-fold awareness of those who have the one taste of compassion of the Buddhas arising in the three times and the ten directions.

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 hyperbolic character of the Tibetan. According to the Chinese, a person possessing the negative aspects mentioned is rather supposed to be actually disqualified as *vajrācārya*.

¹¹⁹ *Māyājālatantra* (P fol. 102a6–8, D fol. 133b5–7): *dkyil 'khor dang | ting nge 'dzin dang | phyag rgya dang stang stabs dang || 'dug stangs dang | bzlas brjod dang | sbyin bsreg dang | mchod pa dang | las la sbyar ba dang | slar bsdu ba rnams ni gsang sngags gyi tshul de kho na nyid bcu yin par gsungs so || dus gsum du 'byung ba'i rgyal ba thugs rje'i ro gcig pa rnams kyi gsang ba dang | gsang chen dang | ye shes nam pa gsum gyi snying po bstan pa dag ni slob dpon gyi kha nas bla ma la gus pa'i slob mas shes 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 *Vajrahr̥dayālamkāra*.¹²⁰ In his commentary to the *Māyājālatantra*, Praśāntamitra¹²¹ explains several of these categories:¹²²

Stance is *ālīḍha* etc., **seated posture** the *vajrāsana*.¹²³ **Application of activities** is protection (*srung ba: rakṣā*), invitation (*spyān drang ba: āvāhana*), etc. **Concluding acts** (*slar sdud: upasaṃhṛti*) 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 Gragspa-rgyal-mtshan and Rong-zom Chos-kyi-bzang-po.¹²⁴ 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

¹²⁰ See under 2.1.1.C.

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

¹²² *Māyājālatantrarājapañjikā* (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 srung ba dang spyān 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 *Māyājālamahātantra*, the four seats are *vajrāsana*, *padmāsana*, *vīrāsana*, *utkuṭukāsana*. 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 *Vajrahṛdayālaṃkāra* that encompasses both the **bāhya* and the **guhya* set of fundamentals.

c) *Vajrahṛdayālaṃkāra*

The *Vajrahṛdayālaṃkāra*,¹²⁵ a scriptural text appertaining to the Higher Yogatantras just like the *Guhyasamājatantra*, attracted considerable attention from the side of the Jñānapāda school.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 4th chapter, the *Vajrahṛdayālaṃkāra* formulates the criteria for the latter as follows: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 14th chapter, the *Vajrahṛdayālaṃkāra* discriminates between various categories of masters. An “officiant capable of

¹²⁵ P 86, D 451.

¹²⁶ For instance, according to bSod nams grags pa, the *Caturdevatāparipṛcchāvyākhyānopadeśapauṣṭika-nāma* (D 1916), a treatise that focuses upon the completion stage, is based upon the *Vajrahṛdayālaṃkāra*. 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).

¹²⁷ *Vajrahṛdayālaṃkāra* (P fol. 303a6–7, D fol. 40a3):

slob dpon mtshan 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 ||

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 *Vajrahṛdayālamkāra* 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 *Daśatattvasaṃgraha*:

The two repellants (*phyir zlog gnyis: pratyāṅgire*), the secret [consecration] (*gsang: guhya*) and *prajñājñāna* [consecration] (*shes rab ye shes: prajñājñāna*), the ritual of unlocking the protective (hemi-)sphere(s) (*kha sbyor 'byed*

¹²⁸ *Vajrahṛdayālamkāra* (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 ||

¹²⁹ Cf. also Lessing & Wayman (1968: 272–273).

¹³⁰ See below under 2.3.2.

ba: puṭodghāṭa), the *bali* offering (*gtor ma*) and *vajra* repetition (*rdo rje'i bzlas pa: vajrajāpa*), the ritual of the enforcement practice (*drag shul sgrub pa'i cho ga: haṭhasādhanavidhi*), 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: upasaṃhṛti*), these are the ten exoteric fundamentals.¹³¹

The last item in the exoteric list, the ‘concluding acts’ (*slar sdud: upasaṃhṛti*), 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.

¹³¹ *Vajrahṛdayālamkāra* (P fol. 319b2–4, D fols. 57b7–58a2):

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 bzlas 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 ting 'dzin phyag rgya dang ||
stang stabs 'dug stangs bzlas brjod dang ||
sbyin bsreg mchod pa las sbyor dang ||
slar sdud pa yi rnam pa ni ||
phyi yi de nyid bcu yin no ||

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*: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.

d) *Vajrārallitantra*¹³³

In the *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*¹³⁴. In this context, the relevant verses are sort of

¹³² *Vajrahṛdayālamkāraṇtantra* (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* (*oṃ vajrāralli*) and in the ninth chapter of the *Caryāmelāpakapradīpa* (*sarvatathātagatāralli*).

¹³⁴ See above under 2.1.1.B.

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: śiṣyasamaya*). 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):

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 bcos mkhas ||
de nyid bcu ni yongs su shes ||
dkyil 'khor bri ba'i las la mkhas ||

postulated by Nāgārjuna.¹³⁶ 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”:¹³⁷

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 nyan thos la spyod pa ||
de lta'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 ||
rnal '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 ||
rdo 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: ālokatraya*).

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*),¹³⁸ he is a second supreme Vajrasattva.

f) *Ḍākinīvajrapañjaratantra*

The *Ḍākinīvajrapañjaratantra* is a scriptural text belonging to the Yoginītantra or Yoganiruttaratantra class¹³⁹ and is regarded as an

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

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

rnal 'byor ma yi rdo rje gur ||

rnal 'byor ma yi rgyud ces bshad ||

explanation tantra (*vyākhyātantra*) 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 *Ḍākinīvajrapañjaratantra* that are not included in the Tibetan canon. The *daśatattva* is referred to in the 8th *paṭala* which deals with “the practice of miscellaneous rites and burnt oblations” (*las sna tshogs kyis 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 *Vajrahṛdayālamkāra*, as ten exoteric fundamentals (**bāhyadaśatattva*).¹⁴⁰

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

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 zhing zab mo'i chos dang ldan ||
rig pa kun la mkhas dang bcas ||
sbyin sreg dkyil 'khor sngags shes zhing ||
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,¹⁴¹ 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.

de nyid bcu ni rnam par rig ||
nyan thos spyod pa srung ba po ||
sngags spyod rim pa gus pa dang ||
gzugs ldan mthong na dga' ba dang ||
dkyil 'khor 'dri zhing bzlas par ldan ||
rtsa ba'i ltung ba 'joms pa po ||
sngags dang lus skyob sbyor ba yis ||
'jig rten rnams ni bde bar byed ||

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) *Catuṣpīṭhatantra*

The *Catuṣpīṭhatantra*¹⁴² also addresses the question of the distinctive features of an officiant under indication of the ten fundamentals: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) *Gurupañcāśikā*¹⁴⁴

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

¹⁴² A translation of selected chapters of the *Catuṣpīṭhatantra* along with a comprehensive introduction is provided by Péter Szántó (2012).

¹⁴³ Translated by Péter Szántó (Szántó 2012: 425). *Catuṣpīṭhatantra* 4.1.8 (Szántó 2012: 193):

satyavādī ahiṃsā tu kāruṇyāhitacetasā |
samatācittam utpanna sattvānāṃ nāthabhūtakaiḥ |
daśatattvaparijñātā ācāryo 'sau vidhīyate ||

¹⁴⁴ The *Gurupañcāśikā* has also been edited by Pandey (1997) in the *Bauddhalaghugranthasaṃgraha*. 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 *Gurupañcāśikā*, 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 description¹⁴⁵ provided in the *Gurupañcāśikā* apparently drawn from the *Māyājālatantra* as scriptural source:¹⁴⁶

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-

¹⁴⁵ 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 *Gurupañcāśikā*; these concern the ritual (*daśatattva*) and the Scriptures (the master is defined as *śāstrakovidā*).”

¹⁴⁶ Cf. Levi 1929: 260:

dhīro vinīto matimān kṣamavān ārjavo 'śaṭhaḥ |
mantratantraprayogajñāḥ kṛpāluḥ śāstrakovidāḥ || 8
daśatattvaparijñātā maṇḍalalekhyakarmavit |
mantravyākhyākṛd ācāryaḥ prasannaḥ syāt jitendriyaḥ || 9

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 *Śrīguhyasamājjālamkāra* (D fol. 72b5–6) as well as in the *Sarvabuddhasamāyogaḍākinījālaśamvaratantrārthaṭīkā* (D fol. 343a4–5).

tion of the student. This is, for instance, the case in the eighth chapter of the *Samvarodayatantra*, where the first two *pāda* are being applied to the *śiṣya*,¹⁴⁷ whereas the fourth *pāda* refers to the *ācārya*.¹⁴⁸

b) *Gurvārādhanaṅjīkā

The **Gurvārādhanaṅjīkā*, an anonymous commentary to the *Gurupañcāśīkā*,¹⁴⁹ provides a particularly comprehensive explanation of the ten fundamentals.¹⁵⁰

¹⁴⁷ *Samvarodayatantra* 8.8cd (Tsuda 1974: 125).

¹⁴⁸ *Samvarodayatantra* 8.2ab (Tsuda 1974: 124).

¹⁴⁹ Proceeding from Gzhon-nu-dpal's mentioning his Sanskrit teacher Vanaratna 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 from the circle of Vanaratna".

¹⁵⁰ **Gurvārādhanaṅjīkā* (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 bgrang ba la 'jug go || de nyid ni phyin ci ma log pa'i rang bzhin no | de rnams 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 dag kyang dkyil 'khor dang | ting nge 'dzin dang | phyag rgya dang | sngags dang | stang stabs dang | 'dug stangs dang | bzlas pa dang | spyin sreg dang | mchod pa'i las la sbyor 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 kyi dkyil 'khor ro || ting nge 'dzin ni rnam pa gsum ste | dang po sbyor 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 || 'dug stangs ni mdor bsdus na rnam pa bzhi ste | padma'i 'dug stangs dang rdo rje'i 'dug stangs dang sems dpa'i 'dug stangs dang khro bo'i 'dug stangs so || bzlas pa ni rnam pa bzhi ste | khro bo'i 'dug stangs so || bzlas pa ni rnam pa bzhi ste | khro 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 bzhi ste | zhi ba dang rgyas pa dang dbang dang mngon spyod do || mchod pa'i las la sbyor ba ni | phyi nang gsang ba'i mchod pa'i na tan la rab tu sbyor ba'o || slar sdu ba ni rnam pa gnyis te | ye shes kyi dkyil 'khor gshegs su gsol ba dang dam tshig gi dkyil 'khor bsdu ba'o || de nyid bcu po rnams 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 (*bzlas pa: jāpa*), 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: upasaṃhṛti*). 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: maṇḍalarājāgrīsamādhi*), and the paramount king of activity (*las rgyal po mchog: karmarājāgrīsamādhi*), distinguished in terms of *svabhāvikakāya* (*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 *jñānacakra* and the retraction of the *samayacakra*.

Knowledgeable with regard to the ten fundamentals, in that one fathoms [them], one is knowledgeable with regard to the ten fundamentals.

c) *Śrīsamputatantrarājaṭīkāmnāyamañjarī*

As is the case in the *Vajrahṛdayālamkāra Tantra*, the *Śrīsamputatantrarājaṭīkāmnāyamañjarī* of Abhayākaragupta provides two sets of ten fundamentals roughly analogous to those given in the *Vajrahṛdayālamkāra Tantra*. Although not explicitly designated as such, the distinction made is analogous to the classification into esoteric (**guhya daśatattva*) and exoteric fundamentals (**bāhya daśatattva*) established in the *Vajrahṛdayālamkāra Tantra*. However, the composition of the lists displays several differences:¹⁵¹

maṇḍala and personal mental composure (*rang gi ting 'dzin: svasamādhi*), *mudrā*, stance and seated posture, mantra repetition (*bzlas pa: jāpa*), burnt offering (*sbyin sreg: homa*), worship, application of activities, concluding acts (*nye bar sdud: upasamhṛti*) as well as protection (*rakṣā*), consecration, bali, mantra repetition, unlocking of the protective hemispheres, separation (*dbye: bheda*), the two repellants, generation of the maṇḍala (*dkyil 'khor sgrub thabs: maṇḍalasādhana*), and enforcement practice (*btsan thabs: haṭha*). These are supposed to be set forth according to the occasion.

¹⁵¹ *Śrīsamputatantrarājaṭīkāmnāyamañjarī* (P fol. 67b4–5, D fol. 60a3–4):

dkyil 'khor rang gi ting 'dzin dang ||
phyag rgya byed pa gdan dang ni ||
bzlas pa sbyin sreg de bzhin mchod ||
las kyi sbyor ba nye bar sdud ||
ces pa dang |
srung ba dbang bskur gtor ma bzlas 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 ||

While in the *Vajrahṛdayālaṃkāra* the secret consecration and the *prajñājñāna* consecration occur as two fundamentals in their own right, in the *Śrīsamputatantrarājaṭīkāmnāyamañjarī* 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 *maṅḍalasādhana* instead of *cakra* as a particularity of Kṣitigarbha's manual. Unlike the *Śrīsamputatantrarājaṭīkāmnāyamañjarī*, 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) Alaṃkakalaśa's Śrīvajramālāmahāyogatantraṭīkā-gambhīrārthadīpikā

Alaṃkakalaśa'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 Alaṃkakalaśa'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: anuvyañjana*) [of a Buddha]. He is totally (*gcig 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 ||
dbang bskur thob cing de nyid shes ||
blo ldan snying rje'i bdag nyid can ||
zab cing rgya che dri ma med ||
gnod dang 'tshes ba rnam par spangs ||
bskal bzang [D, bzangs P] lus ni rdzogs pa dang ||
mtshan dang dpe byad rnam par brgyan ||
chags pa che la gcig tu dga' ||
yul la phrag dog rnam par spangs ||
bag yod rtag tu dga' ba dang ||
rnal 'byor ma yi mngal nas skyes ||
rdo rje theg la gcig tu mos ||
theg 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 Alaṃkakalaśa’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: karaṇa*),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: upasaṃhṛti*).

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

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 bcu 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 **bāhyadaśatattva* given in the *Vajrahṛdayālaṃkāra* 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 *upasamhṛti*, 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 *Pradīpoddyotanābhisamdhīprakāśikā*

Bhavyakīrti,¹⁵⁶ the author of a sub-commentary to *Pradīpoddyotana*, the *Pradīpoddyotanābhisamdhīprakāśikā* 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 Alāṃkakalaśa's commentary to the *Vajramālā*.¹⁶⁰

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 *Abhisamdhīprakāśikā* (D fol. 192b5–6):

de nyid bcu ni yongs shes pa ||
dkyil 'khor bri ba 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: karaṇa*), 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 spyir bsdu ba: upasaṃhṛti*)¹⁶².

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

f) Vaidyapāda's *Guhyasamājamaṇḍalopāyikāṭīkā*

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

de nyid bcu ni sngags kyi tshul las so ||

zhes 'byung ngo ||

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 spyir bsdu ba* appears to be the equivalent of *nyer bsdu* (*upasaṃhṛti*) in the Tibetan translation of Alaṃkakalaśa's list.

the ‘third fundamental’, to then proceed with the ‘fourth fundamental’, namely the *prajñājñāna* consecration.¹⁶³

This is the third fundamental. Now, he explains the *prajñājñāna* consecration as the fourth fundamental.

Further, the procedure of accomplishing the maṇḍala (*maṇḍalasādhana*: *dkyil 'khor gyi bsgrub pa*) is said to be the ‘ninth fundamental’.¹⁶⁴

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 *Maṇḍalavidhi* 355¹⁶⁵ remains somewhat obscure to me.¹⁶⁶

Now, the officiant explains the tenth fundamental, the ritual of circumambulation (*bskor ba*) by means of books, etc.

The term *bskor ba* does not occur in the *mūla* verse, however, *sekataḥ* in *pāda* d might suggest that *bskor ba* is a corruption for *bskur ba*, and it is the consecration by means of images and books in the end of the sequence of the *vidyā*-consecrations that Vaidyapāda refers to.¹⁶⁷ Still, it appears somewhat odd to take *seka*

¹⁶³ *Maṇḍalopāyikāṭīkā* (P fol. 539a3, D fol. 211a2–3): *de kho na nyid gsum pa'o || da ni de kho na bzhi pa shes rab ye shes kyi dbang bskur ba gsungs pa |*

¹⁶⁴ *Maṇḍalopāyikāṭīkā* (P fol. 535b7–8, D fol. 208b3): *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 |*

¹⁶⁵ *Maṇḍalavidhi* 355 (A fol. 15b1, B fols. 21a2, ed. Bahulkar 40.3–4):

cakraṃ saṃlikhya samyak prāk pratiṣṭhāyāṃ tv ayaṃ vidhiḥ |
pratimāpustakādīnāṃ pauruṣāntas tu sekataḥ ||

¹⁶⁶ *Maṇḍalopāyikāṭīkā* (P fol. 537a4, D fol. 209b3): *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 |*

¹⁶⁷ This alternative seems to be supported by Vaidyapāda’s explanation of the term *pauruṣāntas* in 355d (D fol. 209b4):

with this rather specialised meaning as 10th fundamental besides the secret and the *prajñājñāna* 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 *Vajrahṛdayālaṃkāra*.

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 *Vajrahṛdayālaṃkāra* (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 *Hevajratantrapiṇḍārthaṭkā*

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:¹⁶⁸

daśatattvaparijñātā maṇḍalālekhyakarmavit |
*mantravyākhyākṛd ācāryaḥ prasannātmā jitendriyaḥ || 30*¹⁶⁹

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

¹⁶⁸ See above under 2.1.2.1.A.

¹⁶⁹ Cf. Sferra (2009: 445).

¹⁷⁰ *Pratiṣṭhāvidhi* (P fol. 150a1–2, D fol. 133a1–2):

de la de nyid bcu po ni ||
dkyil 'khor dang ni ting 'dzin mchog ||
phyag rgya stang stabs dag dang ni ||
bzlas brjod sbyin sreg de nyid mchod ||
las dang sbyor ba nyer bsdu ba ||
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 *Aṣṭādaśapaṭalavyākhyāna*, a commentary to the *Uttaratantra*.¹⁷¹ In the very outset of the *Pratiṣṭhāvidhi*, Candraprabha provides the standard list of *daśatattva* in accordance with the *Māyājālatantra*.¹⁷²

j) Bhavabaṭṭa's *Nibandha*

The list of ten fundamentals occurring in Bhavabaṭṭa's *Nibandha* ad *Catuṣpīṭhatantra* 4.1.8 is largely in accordance with the standard constellation given in the *Māyājālatantra*:¹⁷³

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 *Sarvadurgatipariśodhanatejorājatathāgatārhatasamyak-saṃbuddhanāmakaḷpaṭīkā* (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 ||

¹⁷³ Szántó (2012: 193): *daśatattvetyādi-*

maṇḍalaṃ svasamādhiś ca mudrā karaṇam āsanam |
japahomau tathā pūjā karmayogopasaṃhrī
iti daśatattvaparijñātā.

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

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

2.1.2.2. Treatises on the *daśatattva*

a) Vimalakīrti's *Daśatattva*¹⁷⁴/ Ḍombipāda's *Daśatattva*¹⁷⁵

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 Ḍombipāda.¹⁷⁶ According to the historiographical literature of Tibetan origin, Ḍombipāda—also referred to as Ḍombī, Ḍombipa or Ḍombī-Heruka—has numerous works in the field of Yoganiruttara commentarial literature, particularly relating to the *Dākinīvajrapañjaratantra*.¹⁷⁷ As already stated in part A of the introduction, according to the colophon, the Tibetan translation of the canonical version ascribed to Ḍombipāda was supervised by Dīpaṃkaraśrījñāna.¹⁷⁸

¹⁷⁴ P 2455, D 1323.

¹⁷⁵ P 2358, D 1229.

¹⁷⁶ Note that a parallel case is given with Jinajayaśrīgupta's *Abhiṣekanirukti*, 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 Ḍombipāda (personal communication 11/2011).

¹⁷⁸ Note that *Adhīśa's translation is included in the *Jo bo'i gsung chos gyi skor* section of the *bKa'-gdams dpe-dkon-btus* without a reference to Ḍombipāda's authorship. In his *Bka' Babs Bdun Ldan* (1983: 52) Tāranātha distinguishes two Ḍombipas 'Gos-lo-tsa-ba mentions a Ḍombipa among the teachers of *Adhīśa (Roerich 1976: 242, see also Chattopadhyaya 1996: 67)

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 Ḍombipāda 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/Ḍombipāda'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 *Hevajatantra*, moreover, there is evidence—text-immanent as well as on the authority of Tibetan exegetes—that this treatise is associated with the *Ḍākinīvajrapañjaratantra*.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 *Ḍākinīvajrapañjaratantra*.¹⁸¹

The ten fundamentals [based upon] the instructions of the *Ḍākinīvajrapañjaratantra* 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 Ḍombipa of less importance” who taught *Adhīśa.

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 Ḍombipāda 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 ||*

Proceeding from the basic distinction defined in the *Vajraḥṛdayālamkāra* tantra, the incomplete list of fundamentals indicated in the *Ḍākinīvajrapañjaratantra* 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 *Hevajratana*: protection, consecration, *bali*, repetition, separation (*bheda*), the [two] repellants (*phyir zlog pa: pratyāṅgire*), the maṇḍalasādhana (*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 *Ḍākinīvajrapañjaratantra*. 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 *puṭodghāṭa* 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 ||
rnam pa nges pa mdor bsdus nas bshad bya ||
bsrung ba dbang bskur gtor ma bzlas dgar dang ||
phyir zlog pa dang dkyil 'khor bsgrub pa dang ||
bsdigs sbyor ba dang gshegs su gsol ba ste ||
de nyid bcu zhes sangs rgyas nams kyis gsungs ||

Alaṃkāra's *Daśatattva* and the *Vajrahṛdayālaṃkāra Tantra*). Moreover, Vimalakīrti's description of this ritual displays striking parallels with the instructions given in the *Ḍākinīvajrapañjaratantra*.¹⁸³ 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 *saṃpuṭa* (nor does the latter term occur in the description of the liberation ritual in the *Ḍākinīvajrapañjaratantra*). The fundamental that matches the 'enforcement practice' (*haṭha*) in Vimalakīrti's list is *bsdigs sbyor* (*tarjana* or *tarjanī*), a technical term that is also applied to a particular kind of *mudrā*, a threatening hand gesture. Moreover, unlike in the *Daśatattvasaṃgraha* and *Vajrahṛdayālaṃkāra Tantra* where there is one separate fundamental attributed to each, the *guhyaḅhiṣeka* and the *prajñājñānāḅhiṣeka*, Vimalakīrti establishes only one *tattva* for consecration (*dbang*: *abhiṣeka*) as a collective term for the whole series of consecrations without further specification.¹⁸⁴ 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. *puṭodghāta*: Unlocking the Protective (hemi-)sphere(s).

¹⁸⁴ Note that the scriptural source for Vimalakīrti's/*Ḍombipāda*'s *Daśatattva*, the *Ḍākinīvajrapañjaratantra*—though it functions as *vyākhyātantra* of the *Hevajratāntra* 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):

bum pa'i dbang ni dang po ste ||
gnyis pa la ni gsang ba'i dbang ||
gsum pa shes rab ye shes ste ||
ji lta lus ni de bzhin gshegs ||

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 *Daśatattvasaṃgraha* and Alaṃkāra's *Daśatattva*.

b) Alaṃkāra's *Daśatattva*

Kṣitigarbha's *Daśatattvasaṃgraha* complies to a high degree with the lists of categories given in the *Vajrahṛdayālaṃkāra Tantra*, and the *Daśatattva* authored by Vimalakīrti and Ḍombipāda respectively. However, the exposition of the ten fundamentals in Alaṃkāra'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 Alaṃkāra'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: pratyaṅgire*), 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):

bsrung dang phyir bzlog 'khor lo dang ||
kha sbyar dbye dang gtor ma dang ||
ma dang sngags btu [D., tu P] bzlas brjod dang ||
drag po dkyil 'khor sgrub pa'o ||

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, Alaṃkāra 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

(*sngags btu' ba: mantroddhāra*), repetition (*bzlas brjod: jāpa*), enforcement (*drag po: haṭha*), and the accomplishment of the maṇḍala (*dkyil 'khor sgrub pa: maṇḍalasādhana*).

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: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 *pratyāṅgirā*.

The order in which the categories are set forth matches that of the list given in the beginning, while the terminology *Alaṃkāra* uses in the explanation complies with the terminology applied in the final verses. In contrast to the *Daśatattvasaṃgraha*, *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’.¹⁸⁹

speculative assumption is, however, not too convincing in *Alaṃkāra's* case in as much as the author discusses—unlike *Kṣitigarbha*—the whole set of four consecrations, cf. under 2.4.1.

¹⁸⁸ *Daśatattva* (P fol. 305b4, D fol. 253b5–6):

sngags btu ba dang gtor ma srung ||
phur bus gdab dang 'khor lo sgrub ||
kha sbyar dbye dang dbang bskur bzlas ||
phyir bzlog pa ni gnyis su grags || 339

¹⁸⁹ In an appendix of their edition of the *Vajrasattvaniṣpādanasūtra (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).

Here, *pratyāṅgirā* is given in the dual form like in Kṣitigarbha's text; the same applies to Vimalakīrti's *Daśatattva*. The latter indicates *srung ba*, protection, as a separate *tattva*. Unlike Kṣitigarbha,¹⁹⁰ 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/Dombipāda's *Daśatattva*, in which *dbang bskur* also occupies one *tattva* only. As far as Kṣitigarbha is concerned, he follows the *Vajrahṛdayālaṃkāra-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*.¹⁹¹ 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 *Daśatattvasaṃgraha* fol. 23r4: *guhyaprajñātmakau pradhānatvān nirdiṣṭau tāv eva tattvarūpeṇa pratipāditau* |. See also the introduction of the chapter on *sekau*.

¹⁹¹ *Vimalaprabhā* ad *Kālacakratantra* 3.3 (Upādhyaya et al. 1994: ii, 5) contains a nice definition of *vajrācārya*: *iha traidhātuke sattvārthaṃ prati yasya kāyavākcittam abhedyam vajravat ācarati, sa vajrācāryaḥ sarvagaḥ 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.¹⁹² The intactness of this relationship is crucial for the progress on the path, as Nāgabuddhi emphasizes in the *Guhyasamājamaṇḍalopāyikā-viṃśati-vidhi*:¹⁹³

Without a *vajraguru*, one cannot obtain *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 (*samaya: dam tshig*) with one's *guru* must by no means be violated, and the harmful consequences of failure in this respect are subject to dilution 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.¹⁹⁴

The *Catuṣpīṭhatantra* 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 *guru*:¹⁹⁵

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

¹⁹³ *Guhyasamājamaṇḍalopāyikā-viṃśati-vidhi* 11 (Tanaka 2003: 213):

na vinā vajraguruṇā sarvakleśaprahāṇakam |
nirvāṇaṅ ca pādaṃ śāntam avavarttikam āpnuyāt ||

¹⁹⁴ *Guhyasamājamaṇḍalopāyikā-viṃśati-vidhi* 8 (Tanaka 2003: 212):

yo vāvamanyed ācāryaṃ sarvabuddhasamaṃ gurum |
sarvabuddhāpamānena sa nityaṃ duḥkham āpnuyāt ||

¹⁹⁵ Szántó 2012: 196–7:

na tu ācāryanindā vai svapne siddhi kadācana || 4.1.13 ||

ācāryasya guṇā grāhyā doṣā naiva kadācana |

mantramudrādiyogasya tasya mārgena sidhyate || 4.1.14 ||

Translation by Péter Szántó (Szántó 2012: 430).

The *Vajrapāṇiguhyadeśatantra* 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 (*mārgeṇa*) 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 *Daśatattvasaṃgraha*, 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) (*puṭodghāṭa*), 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 *Daśatattvasaṃgraha* that accounts for the inconsistency in style, ranging from sophisticated verses (*cakra*) to scholarly word-for-word commentary on pertinent

gal te slob dpon smod pa la ||

dngos grub rmi lam du yang med ||

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

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-śiṣya* 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:

ācāryaḥ paramo devaḥ pūjanīyaḥ prayatnataḥ |
svayaṃ vajradharo rājā sākṣādrūpeṇa saṃsthitah ||

consists in the devotional recollection of his virtues, meant to enhance the perception of the *guru*'s supramundane identity.¹⁹⁷

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:¹⁹⁸

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 blta 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 mams nams kyang ma yin no ||
yon tan gzung bas dngos gru cing ||
skyon mams kyis ni dngos grub nyams ||

[The ideal] student rejoices in merit[orious 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

The last stanza is quoted in *Vimalaprabhā ad Kālacakrantra* 3.3 (Upādhyaya et. al. 1994: ii,4):

ācāryasya guṇā grāhyā doṣā naiva kadācana |
gunagrahaṇād bhavet siddhir na siddhir doṣavākyataḥ ||

¹⁹⁹ *Vimalaprabhā ad Kālacakrantra* 3.3 (Upādhyaya et. al. 1994: ii,3): *māno 'py anekadhā—paṇḍitābhīmāṇaḥ, dravyaiśvaryaḥbhīmāṇaḥ, daśatattvaparijñānamārgarūpādyabhīmāṇaḥ, sa yasyāsti sa varjanīyaḥ |*

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.²⁰⁰

The *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.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

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

²⁰¹ *Vimalaprabhā* ad *Kālacakratāntra* 4.202 (Upādhyaya et. al. 1994: ii, 146): *ihācāryaparīkṣāyāṃ tridho vajrācāryaḥ: uttamo madhyamo ’dhama iti | tadyathā—*

daśatattvaparijñānāt trayāṇāṃ bhikṣur uttamah |

madhyamah śrāmaṇerākhyo gr̥hasthas tv adhamas tayoh ||

Precisely the same verse occurs in *Vimalaprabhā* ad *Kālacakratāntra* 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 *Gurupañcāsīkhā*, the *Slob ma’i re ba slong* (P fol. 182a3–4; cf. Sparham 1999: 46): *de ltar yang dpal dus kyi ’khor lo’i dbang gi le’u’i ’grel par dvangs pa las |*

de nyid bcu ni yongs shes pa ||

gsum las dge slong mchog yin ’bring ||

dge tshul zhes bya de dag las ||

khyim na gnas pa mtha’ ma’o ||

zhes gsungs so ||

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 Alaṃkāra'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):

grhasthacailakayor vāpi bhikṣur ācārya eva ca |
ye kecid bhikṣur ācāryo laukike śāsane sthitiḥ |
ye kecid guṇiṇaḥ kāryo 'bhijñāprāpta eva ca ||

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 *Vajrahṛdayālaṅkāra* 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 **guhyaśatattva*, 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.

Translation Tsuda (1974: 264).

Daśatattvasaṃgraha of Kṣitigarbha

	Vajra- hṛdayālaṃ- kāraṇtantra	Alaṃkāra' s Daśatattva	Kṣiti- garbha's Daśa- tattva	Vimala- kīrti's/Ḍombi- pāda's Daśatattva	Vaidyapāda's Guhyasamāja maṅḍalopāyi kāṭikā
(1)	<i>pratyaṅgire</i> (<i>phyir zlog</i>	<i>rakṣā</i> (<i>srung ba</i>)	<i>rakṣācakra</i>	<i>rakṣā (srung ba)</i>	
(2)	<i>pa gnyis</i>)	<i>pratyaṅgire</i> (<i>phyir zlog</i>	<i>cakra</i>	<i>abhiṣeka (dbang</i> <i>bskur)</i>	
(3)	<i>guhyābhiṣe-</i> <i>ka (gsang</i> <i>ba'i dbang</i> <i>bskur)</i>	<i>pa gnyis</i>)	<i>jāpa</i>	<i>bali (gtor ma)</i>	<i>guhyābhiṣeka</i> (<i>gsang ba'i</i> <i>dbang bskur)</i>
(4)	<i>prajñājñānā</i> <i>bhiṣeka</i> (<i>shes rab ye</i> <i>shes kyi</i> <i>dbang</i> <i>bskur)</i>	<i>puṭodghāṭa</i> (<i>kha sbyor</i> <i>dbyed ba</i>)	<i>guhyābhi</i> <i>ṣeka</i>	<i>jāpa (bzlas pa)</i>	<i>prajñājñānābh</i> <i>iṣeka (shes</i> <i>rab ye shes kyi</i> <i>dbang bskur)</i>
(5)	<i>puṭodghāṭa</i> (<i>kha sbyor</i> <i>dbyed ba</i>)	<i>bali (gtor</i> <i>ma)</i>	<i>prajñā-</i> <i>jñānābhi-</i> <i>ṣeka</i>	<i>bheda (dgar)</i>	
(6)	<i>bali (gtor</i> <i>ma)</i>	<i>abhiṣeka</i> (<i>dbang</i> <i>bskur)</i>	<i>haṭha</i>	<i>pratyaṅgire</i> (<i>phyir zlog pa</i> <i>gnyis)</i>	
(7)	<i>vajrajāpa</i> (<i>rdo rje'i</i> <i>bzlas pa)</i>	<i>mantrōd-</i> <i>dhāra</i> (<i>sngags btu</i> <i>ba)</i>	<i>bali</i>		
(8)	<i>haṭhasādhan</i> <i>a (drag shul</i> <i>bsgrub pa)</i>	<i>jāpa (bzlas</i> <i>brjod)</i>	<i>pratyaṅgi</i> <i>re</i>	<i>maṅḍala-</i> <i>sādhana (dkyil</i> <i>'khor sgrub pa)</i>	
(9)	<i>pratiṣṭhā</i> (<i>rab tu gnas</i> <i>pa)</i>	<i>haṭha (drag</i> <i>po)</i>		<i>tarjaṇa (bsdigs</i> <i>sbyor)</i>	<i>maṅḍalasādha</i> <i>naṃ (dkyil</i> <i>'khor sgrub</i>

Introductory Remarks on the *daśatattva*

					<i>pa</i>)
(10)	<i>maṅḍalasād</i> <i>hana</i> (<i>dkyil</i> <i>'khor sgrub</i> <i>pa</i>)	<i>maṅḍalasād</i> <i>hana</i> (<i>dkyil</i> <i>'khor sgrub</i> <i>pa</i>)	<i>puṭodghā</i> <i>ṭa</i>	<i>visarjana</i> (<i>gshegs su gsol</i> <i>ba</i>)	<i>pratiṣṭhā</i> (<i>rab</i> <i>tu gnas pa</i>)

Table 1. Lists of **guhyadaśatattva*

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 *Ḍākinīvajrapañjaratantra*; in the case of the *Daśatattvasaṅgraha* and Alaṅkāra's *Daśatattva* as well as the list that can be reconstructed from Vaidyapāda's commentary on the *Maṅḍalavidhi*, the *Vajrahṛdayālaṅkārantra*. For instance, as pointed to above, the ritual termed *puṭodghāṭa* (*kha sbyor 'byed ba*) in the texts depending on the *Vajrahṛdayālaṅkārantra* 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 *udghāṭa* (*'byed ba*) that has been translated for our purposes as “unlocking”.²⁰⁴ In the case of the ritual listed in our text as *haṭha*, “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 *puṭodghāṭa* can be juxtaposed, details shall be considered in the introduction of the chapter on *puṭodghāṭa*.

beyond merely terminological differences. The use of the term *bsdigs sbyor ba* for this ritual in the translation of Ḍombipāda'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 *Vajrahṛdayālaṃkāra-tantra*, seems to simply be the Tibetan equivalent of *haṭha*. One might take these terminological parallels in the latter text and *Daśatattvasaṃgraha* as another indication of Kṣitigarbha's resorting to the *Vajrahṛdayālaṃkāra-tantra* 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 *maṇḍalasādhana* with *cakra* in the *Daśatattvasaṃgraha*. 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 *Daśatattvasaṃgraha* and the *Vajrahṛdayālaṃkāra-tantra*, two fundamentals are occupied by the *guhya* namely the *prajñājñāna* consecration, in Vimalakīrti's/Ḍombipāda'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*,²⁰⁵ in his commentary to the latter scripture, the *Māyājālamahātantrarājaṭkā*, 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*,²⁰⁶ 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*):²⁰⁷

²⁰⁵ See under 2.1.2.1.H.

²⁰⁶ See above under 2.1.1.B.

²⁰⁷ *Māyājālatantrarājaṭkā* (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 rnam gsungs pas | 'dis ni sangs rgyas thams cad kyi rjes su mthun pa'i gzhung du bstan pa yin no || **dus gsum du byung ba'i rgyal ba thugs rje ro gcig pa rnam kyis 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 gsang 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 lnga'i de kho na nyid chen po dang 'brel pa'i dkyil 'khor la sogs pa <rnam pa> [om. P] bcu ni **gsang 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 *Pradīpoddyotanaṅkā*. 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 gyi 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: adhimokṣa*) 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 *Vajrahṛdayālamkāra-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 *Gurupañcāśikā*, 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 *Māyājālatantrarājaṭīkā* (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 kho 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 (abhisamṣkṛta) 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 sems 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 lnga'i bdag nyid kyi rang gi lha'i rim pas te | 'di dag gis 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 gyi 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*

phyir 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 ||
stang stabs 'dug stangs bzlas brjod dang ||
sbyin sreg mchod pa las sbyor dang ||
slar sdud 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 **phyir bzlog pa gnyis** ni khro bo bcu lta bu la bsgoms nas **phyir bzlog pa dang** bris nas 'dogs pa sogs byas pas **phyir 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 bum dbang mtshon la gsum pas bzhi pa mtshon pas de der bsdu ste | de kho na nyid bcu pa las dbang bzhi ka gsungs so || **kha sbyar dbye ba** ni dgra bo srung ma dang bral nas mngon 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 | gzhan yang sngags rnams spel nas bzlas lugs mang du de kho na nyid bcu pa las bshad do || **drag shul bsgrub pa** ni | dbang thob cing dam tshig dang sdom 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 mdun bskyed kyi dkyil 'khor bsgrub pa dang | de la mchod cing bstod pa dang | der zhugs 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 '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 *Vajrahṛdayālamkāra*, a Highest Yogatantra, the esoteric ten fundamentals (*gsang ba'i de nyid bcu: guhyadaśatattva*) and the exoteric ten fundamentals (*phyi yi de nyid bcu: bāhyadaśatattva*) are specified as follows:

The two repellants (*phyir zlog gnyis: pratyāṅgire*), 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: vajrajāpa*), the ritual of the enforcement practice (*drag shul sgrub pa'i cho ga: haṭhasādhanavidhi*), 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: upasaṃhṛti*), these are the ten exoteric fundamentals.

Among these, there are the two repellants (*phyir zlog gnyis: pratyāṅgire*): One visualises a [circle of protection] similar to that of the ten wrathful ones, then draws the *pratyāṅgirā*,

rgya sogs so || stang stabs dang 'dug stangs dang las la sbyor ba dang slar bsdu ba bzhi ni rim pa ltar g.yas brkyang la sogs pa dang rdo rje khyil 'krung la sogs pa dang | bsrung zhing spyang drang ba sogs dang mchod bstod sogs sngon du 'gro bas gshegs su gsol ba la slob dpon rab zhi bshes gnyen gyis sgyu 'phrul dra ba'i 'grel par bshad la | kun snying gis las la sbyor ba zhi sogs kyi las sbyor ba la bshad cing gzhan gsum don 'dra'o || bzlas brjod sogs lhag ma gsum ni go sla'o || sgyu 'phrul dra ba'i rim par phye ba mtha' mar de nyid bcu gsungs pa yang bcu tshan phyi ma dang 'dra'o || de ltar na rgyud sde 'og ma'i rdo rje slob dpon yin na bcu tshan 'og ma dang bla med kyi rdo rje slob dpon gyis ni bcu tshan dang po'i de nyid bcu legs par shes dgos so || The translation is mine, Gareth Sparham also provides an English translation of this passage (1999: 42–44).

to finally perform the sealing etc. This is the ritual that repels sorcerous aggression. Although only the secret and the *prajñājñāna* 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 mtshon*), 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 (*mngon spyod: abhicāra*). *Bali* corresponds to the *bali* offering to the fifteen guardians of the directions (*phyogs skyong: dikpāla*) [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: haṭhasādhanavidhi*): Somebody who, after he has received consecration, is endowed with obligations (*dam tshig: samaya*) 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 sdud: upasaṃhṛti*)] 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) **Grag-s-pa-rgyal-mtshan**

The Sa-skyā scholar Grags-pa-rgyal-mtshan likewise composed a commentary to the *Gurupañcāśikā*, the *Bla ma bsten pa'i thabs shlo ka lnga 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 zhing bstan bcos mkhas ||

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

de nyid bcu ni yongs su shes ||
dkyil 'khor 'bri ba'i las la mkhas ||
sngar bshad pa yi spyod pa shes ||
rab tu drang zhing dbang po dul ||

*zhes bla ma'i khyad par gyi mtshan nyid yin te | de'ang sngags ni phrin las
bzhi la sogs pa'i sngags kyi sbyor ba dang | rgyud mtha' drug gam gdams
ngag drug dang yan lag lnga la sogs pa'i rgyud kyi sbyor 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 gsum
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 |*

dkyil 'khor ting 'dzin phyag rgya dang ||
stang stabs sngags dang 'dug stangs dang ||
bzlas brjod sbyin sreg gtor ma dang ||
las la sbyar dang slar bsdu ba'o ||

*zhes 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 Dombi pa'i de nyid bcu pa las 'byung ba
||*

bsrung ba dbang bskur gtor ma bzlas bsgom dang ||
phyir bzlog pa dang dkyil 'khor sgrub pa dang ||
sdig sbyong ba dang gshegs su gsol ba dang ||
de nyid bcu zhes rgyal ba rnams kyis sungs ||

*zhes 'byung ba dang || de kho na nyid kyi de nyid bcu rgyud 'bum lnga'i
dgongs pa rin chen 'bar ba las 'byung ba |*

rdo rje dril bu ye shes dang ||
lha dang dkyil 'khor sbyin sreg dang ||
sngags dang rdul tshon gtor ma dang ||
dbang bskur de nyid bcu rig pas ||

zhes gsungs te | de ltar de kho na nyid sum cu tham pa'o ||

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 *Supraṭiṣṭhāntantra*.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 (*saṃhāra: slar bsdu ba*).

These are the ten fundamentals as required from a master. The ten fundamentals of Ritual occur in Ḍombipāda's *Daśatattva*, taking into consideration the *Vajrapañjara-tantra*:

²¹⁴ As stated under 2.1.1.A and 2.1.1.B, this list seems to be drawn from the *Māyājālatantra*, because in the *Supraṭiṣṭhāntarasamgraha*, 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: ghaṅṭā*), gnosis (*ye shes: jñāna*), 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

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 tshig 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 Ḍombipāda'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 *Vajrahṛdayālamkāra* as exoteric. The source indicated by the Sa-skyā scholar (notwithstanding the terminological variants) for his second category, the “ten fundamentals of ritual”, is Ḍombipāda’s *Daśatattva*. Thus, the “ten fundamentals of ritual” largely comply with what has been established above as esoteric list.²¹⁷ However, Grags-pa-rgyal-mtshan’s version of Ḍombipāda’s a.k.a. Vimalakīrti’s list shows two substantial variances: First, it contains *bsgom* instead of *dgar* (*bhedā*), 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 *abhicāruka* 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 Ḍombipāda’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.

²¹⁷ See above under 2.1.2.2.A.

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

In the collected works of the 11th-century scholar Rong-zom Chos-kyi-bzang-po²¹⁸ 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 *Tantrārthāvatārvyākhyāna*²²⁰ proceeding from the *Tattvasaṃgraha*,²²¹ namely (*dam tshig: samaya*), consecration (*dbang: abhiṣeka*), expedient activity (*phrin las: karman*), maṇḍala (*dkyil 'khor*), worship (*mchod pa: pūjā*), 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.

upasamhṛti), *mudrā* (*phyag rgya*),²²³ means of realisation (*bsgrub pa: sādhana*):²²⁴

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: mantrana*).²²⁵

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 *Māyājālatantra*, 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 *Māyājālatantra* and, though slightly differently, also in other sources:

maṇḍala 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-

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 khrar 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 mjug 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 ||*

sure (*ting nge 'dzin: samādhi*) and the concluding acts (*slar sdud: upasamhṛti*).²²⁶

Rong-zom-pa also addresses the function of this set of ten fundamentals.²²⁷

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” (*dkyil '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.²²⁸

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 (*prātihārya: cho 'phrul*)²²⁹ and the four *prayogas* (*sbyor ba rnām pa bzhi*).²³⁰

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 mi 'dra bar '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 bsdu 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 *prātihāryas* occurs in Ānandagarbha's *Sarvadurgatipariśodhanatejorājatathāgatārhatasamyaksambuddhakalpaṭkā* (D fol. 16a1–2).

An alternative set of *prātihārya* 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.²³¹ In this context (*de la*), the ten fundamentals are: The four miraculous displays (*cho 'phrul: prātihārya*) and the fourfold union—these eight are actually (*rdzas su*) ten. As concerns the miraculous display of worship, [it comprises four fundamentals, namely] *hrdaya* (*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 *prātihārya*] 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.

list of *prātihārya* that goes back to the Pāli canonical sources’ extensive literary references, see DBHS, s.v. *prātihārya*.

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 dngos 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,²³² while his explanation is substantiated with the same—to judge from the Tibetan translation—exact (silent) quotation from Thu-bo Rājahasti's *Mahāsukhavajrasattvasādhana*.²³³

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 composure (*ting nge 'dzin: samādhi*) and consecration (*dbang bskur: abhiṣeka*), seed syllable (*snying po: hṛdaya*), *mudrā*,

²³² *Sangs rgyas mnyam sbyor* (RZSB ii, 506.3–10) (see above) and *Sangs rgyas mnyam sbyor* (RZSB ii, 529.22–23): *de la slob dpon rdo rje bzhad pa 'i zhal snga nas bsgrub pa 'i cho ga de kho na nyid bcu gsung pa ni |*

²³³ *Sangs rgyas mnyam sbyor* (RZSB ii, 506.12–17):

rdo rje 'i byin brlabs tshul gyis su ||
ting nge 'dzin ni bdag dbang bskur ||
snying po phyag rgya sngags rig gis ||
gsang ba 'i mchod pa mchog gis bskul ||
sbyor dang rab sbyor sbyor ba che ||
rnal 'byor thams cad bsgrub par bya ||
de nyid bcu la sogs tshul gyis ||
thams cad skye 'gyur bsgrub par bya ||
'di yis sangs rgyas thams cad dang ||
de bzhin dpa' bo thams cad kyang ||
ci bder yul la longs spyod pas ||
tshe 'di nyid la thob par 'gyur ||

zhes gsungs so || See also *Sangs rgyas mnyam sbyor* (RZSB ii, 530.6–11). Cf. *Mahāsukhavajrasattvasādhana* (D fol. 300a7–b2).

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 (*tshē '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.):²³⁴

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 brlabs: adhiṣṭhāna*)
6. the miraculous display of consecration (*dbang bskur: abhiṣeka*)
- 7.–10. fourfold prayoga (*sbyor ba rnam pa bzhi*)²³⁵

²³⁴ An analogous list occurs in Ānandagarbha's *Sarvadurgatipariśodhanatejorājatathāgatārhatasamyaksambuddhakalpaṭīkā* (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 rnams kyi rnal 'byor ro || sbyor ba chen po ni de gnyis 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 *sādhana* (*sgrub pa'i cho ga*), the second reference occurs in the framework of instructions on *svādhiṣṭhāna* (*rang byin gyis rlabs pa*). Thirdly, Rong-zom-pa states that the *sādhana* 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 *prajñājñānābhiṣeka*), the enforcement practice (*haṭha*), unlocking the protective (hemi-)sphere(s) (*samputodghāṭa*), etc., come into play only with the rise of the Higher Yogatantras and Yoginītantras. 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* |

sexual *yoga*.²³⁷ 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 *ācāryaparīkṣā*, 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 *bāhya* 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.

²³⁷ 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 *Vajrahrdayālaṃkāra* 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 *Tantrārthāvatārvyākhyāna*) 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 **guhya* *daśatattva* 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 *Vajrahṛdayālaṃkāra Tantra*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 Yoginītantras 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*, Alaṃkāra's *Daśatattva* and Kṣitigarbha's *Daśatattvasaṃgraha*, can provisionally be dated into the late 11th century, a period when the Higher Yogatantras and Yoginītantras already flourished. As regards Vimalakīrti's *Daśatattva*—presumably later also ascribed to Ḍombipāda—, it is supposed to have been composed some centuries earlier. While all the aforementioned scholarly works are dedicated to the **guhya daśatattva* subject matter, there appears to be no canonical treatise devoted to the discussion of the **bāhyadaśatattva*,

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 *Daśatattvasaṃgraha* 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 discuss 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 *Vajrahṛdayālamkāra-tantra* and, granted that he is identical with Adhīśa's student of the

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same name, particularly the *Daśatattva* attributed to Ḍombipāda. 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

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.²⁴⁰

3.1. Wheel of Protection (*rakṣācakra*)

The wheel of protection (*rakṣācakra*) is the initial fundamental in Kṣitigarbha's *Daśatattvasaṃgraha* and likewise in Ācārya Alaṃkāra's as well as Vimalakīrti's i.e. Ḍombipāda's treatises on the ten fundamentals. From the standpoint of the sequence of ritual procedure, it is only natural that the *rakṣācakra* is the category to be discussed first. Unfortunately, the second folio of the *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 *rakṣācakra*. To judge from the verses preserved on folio 3r, several of which seem to comply almost *verbatim* with the respective passage in Ācārya Alaṃkāra's *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 *rakṣā* in Ācārya Alaṃkāra's work is composed partly in verse, partly in prose. Some of the verse passages in the *Daśatattva* are explicitly marked as a quotation—however, without indicating the source. The preserved portion of Kṣitigarbha's presentation of the first *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 *pañḍita* renders relevant prose passages in the form of condensed verse equivalents.

Both the *Daśatattvasaṃgraha* and the *Daśatattva* display certain parallels with Jñānapāda's description of the *rakṣācakra*. While

²⁴⁰ See introduction part 1.2.1.

the *rakṣācakra* is not referred to in the *Samantabhadra*, however, it is set out in some detail in the *Mukhāgama*.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 Alaṃkāra’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, Viḥnāntaka²⁴², Acala, Sumbharāja, Nīladaṇḍa, Mahābala, and Ṭakkirāja (the constellation given in the *Māyājālatantra*).²⁴³ According to Ācārya Alaṃkāra, 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.²⁴⁴

In the *Maṇḍalavidhi*, the generation of the wheel of protection is only briefly pointed to without going into detail on the visualisation.²⁴⁵

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

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).

²⁴² In the preserved part of the *rakṣācakra* section in the *Daśatattvasaṃgraha*, Viḥnāntaka does not occur, however, he is mentioned in verse 124 of the *cakra* chapter.

²⁴³ Iain Sinclair observed a certain parallelity between the description of the *rakṣācakra* in the *Daśatattvasaṃgraha* with the pertinent section in Rahulaguptapāda’s *Pañcakramānuttarahevajraprakāśa*. 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).

²⁴⁴ *Daśatattva* (P fols. 288b8–289a6, D fols. 241a1–242a4).

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.

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In *sādhanas* belonging to the Yoganiruttara 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 *Maṅḍalavidhi* 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: vajrapañjara*), 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 *vajrapañjara*, *vajrabhūmī*, *vajraprakāra*, etc. as circle of protection in Yoganiruttara *sādhanas* is set forth in detail by English (2002: pp. 133).

²⁴⁷ *Maṅḍalavidhi* 21 (A fol. 7a3, B fol. 2b2, Bahulkar 3.4–5):

dharmadhātuṃ tato dhyāyāt tryāśraṃ śuklordhvasaṃsthita |
dikcakravarticitrābhaṃ antaḥkhādho 'bjavajragam ||

Ratnākaraśānti comments on these verses as follows (*Maṅḍalavidhiṭkā*, P fol. 362a6–6; D fols. 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 als Hūṃkāra**”. **Hūṃkāra** is [the deity] Vajrahūṃkāra. Uṣṇīṣas, the [fierce deities] starting with Buddhoṣṇīṣa. “**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 Alaṃkāra'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 class²⁴⁸ but also occasionally in maṇḍala rituals belonging to the Guhyasamāja tradition.²⁴⁹ 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: vajrapañjara*) 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] a triangular form placed upon [another] triangle.”

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

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

tato madhyāsane sthitvā bhāvayed anupūrvavat |

caturbhūtavivarttanameruṃ tatra vicintayet |

tatra madhye tu hūṃkāraṃ 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 *Ḍākinīvajrapañjaratantra*.²⁵⁰

Padmaśrīmitra's *Maṅḍalopāyika* presents an alternative to the visualisation of the ten *krodhas* in the style of a body maṅḍala: 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, Amṛtakuṇḍali 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

²⁵⁰ Vimalakīrti's *Daśatattva* (P fol. 144a3–5, D fol. 261b3–5), Ḍombipāda's *Daśatattva* (P fol. 42a1–3, D fol. 37a3–5): *bsrung* [srung ViD] *ba'i 'khor lo zhes bya ba ni yi ge paṃ ser po'i sa bon las byung ba'i sna tshogs pa dma la y i ge yaṃ* [ViP, ViD *raṃ* ḌoD, ḌoP] *las skyes pa'i nyi ma las gnas pa'i sa bon bhrum* [ViP, ViD, *hūṃ* ḌoP *bhrūṃ* ḌoD] *ser po de yongs su gyur pa'i 'khor lo rtsibs bcu <pa'o>*[om. ViD, ViP] || *de'i dbus kyi* [ViD, ViP, ḌoP, *dbus su* ḌoD] *<nyi ma'i>* [om. ViD, ViP, ḌoP] *lte ba la gnas pa'i <nyi ma'i dkyil 'khor gyi steng du >* [om ḌoD, ḌoP] *<yi ge>*[om. ViD, ViP] *hūṃ sngon po <de>*[om. ViD, ViP] *yongs su gyur pa las rdo rje hūṃ mdzad dang cho ga bzhin du sa bon gyi yi ge <hūṃ>*[om. ViD, ViP] *bcu rtsibs bcu la gnas pa de las skyes pa'i khro bo bcu po* [ḌoD, ḌoP, ViD; *bcu pa* ViP] *yin no* || “The circle of protection: From a yellow syllable *paṃ* as seed there arises a multi-coloured lotus upon which there is a syllable *yaṃ*. From this, there arises a sun, upon which there is the yellow seed syllable *bhrum* that transforms into a ten-spoked wheel. Upon a sun disk at its nave there is a dark blue syllable *hūṃ* that transforms into Vajrahūmkara. And, according to the ritual prescriptions, the ten fierce ones arise from a seed *hūṃ* upon [each of] the ten spokes.”

²⁵¹ *Maṅḍalopāyika* fol. 3b5–6:

daśa krodhān svakāye tān nivāsayet ||
yamāntaka dakṣiṇe bāhau prajñāntaṃ vāmamūlataḥ |
hayagrīvan tu vaktre ca guhya cāmṛtakuṇḍaliḥ ||
acalo dakṣiṇo bhāge ṭakkirājo ca savyataḥ |
nyased dakṣiṇajānau ca nīladaṇḍo tataḥ sudhīḥ ||
mahābala vāmajānau mūrdhni uṣṇīṣavarttinaḥ |
pādāntadvaye ^{3b6}*vinyastaṃ sumbharājaṃ vibhāvayet* ||

Verses 8–10, as well as verse 13 of the *Daśatattvasaṃgraha*, are taken from the Ācārya’s source text without major modification. The *paṇḍita* does not go into great detail with regard to the iconographical description of the deities of the *rakṣācakra*. 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 equivalents²⁵² of the *krodhas*. For instance, with verses (3cd) to (7) he succinctly summarizes the comprehensive depiction provided by Alaṃkāra.²⁵³ 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).²⁵⁴ 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 Amṛtakunḍalin in the secret place.

Acala is in the right half of the body and Ṭakkirāja in the left.

Thereafter, the intelligent [*yogin*] installs Nīladaṇḍa in the right knee,

Mahābala in the left knee, [and] Uṣṇīṣa in the forehead.

He visualises Sumbharāja installed in the two feet.”

An analogous description occurs in the *Vajrasattvaniṣpādanasūtra* (*Vajrasattvasādhana*), ascribed to (tantric) Candrakīrti, like Padmaśrīmitra’s *Maṇḍalopāyika* 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 *Guhyasamājantra* 13.109 (Matsunaga 1978: 54), they have four arms, in the *Niṣpannayogāvalī* six, with the main arms embracing the consort (Lee 2004: 3): *ṣaḍbhujāḥ pradhānabhujābhyām svābhaprajñāliṅgitās 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: tarjañī*).²⁵⁵

Verse (7) lists the personal emblems in precisely the same order as applied in the *Daśatattva*²⁵⁶ and *Jinadatta's *Priyāsādhana*,²⁵⁷ a text that also places itself in the exegetical school of Jñānapada (*ye shes zhabs kyis lam bstan pas*).²⁵⁸ However, Alaṃkāra 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 Alaṃkāra's explanation:²⁵⁹:

[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.

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

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

²⁵⁶ Tib. P fol. 289b5–6, D fol. 241b4–5.

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

²⁵⁸ *Priyāsādhana* (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” (*bālābharāṇa*), cf. also *Uttaratantra* 102cd–103ab (Matsunaga 1978: 120), where Acala is referred to as *bāla* (note also the variant *acalaṃ* for *bālaṃ* indicated by Matsunaga in fn. 20):

aṅkuśaṃ daṅḍasūlaṃ ca khadgaṃ koṅṣu vinyaset |

ṭakkidaṅḍabalam bālaṃ cakraṃ sumbham adhordhvataḥ |

judge from the Tibetan translation).²⁶⁰ The exception established in the *Daśatattva* for Padmāntaka, however, appears to be neglected by Kṣitigarbha:²⁶¹

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 Alaṃkāra'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 *jñāna*:

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.²⁶²

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 *jñāna* and the five transcendent components (*lokottaraskandha*). No parallel can be found in the Paṇḍit's major sources: the *Guhyasamājamaṇḍalavidhi*, Ratnākaraśānti's *Maṇḍalavidhiṭkā* or Alaṃkāra's *Daśatattva*, respectively. In the *Mukhāgama*, the

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

spyān g.yo [D, *g.yon* P] *rdo rje 'dzin par 'gyur* ||

mī g.yo byis pa 'i rgyan gyis brgyan ||

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

²⁶² *Daśatattvasaṃgraha* i.(11).

wheel with its nave and ten spokes, upon which Vajrahūmkāra 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 *Mukhāgama* P fol. 22b1–3; D fol. 19a5–7:

bhrum ser las byung 'khor lo rtsibs bcu pa 'i ||
rtse mo 'i 'od zer phyogs bcur spro bar bya ||
rtsibs rnams thams cad kyi ni lte ba 'i phyogs ||
pa.m byung pa dma 'i steng du ram skyes nyi ||
legs gsungs rgyal ba rnams kyi skyed byed yaṃ [P, yuṃ D] ||
bhrum by ung ye shes rnams ni gang yin nyid ||
sduḡ bsngal la sogs bcu gcig rnams kyi phyir ||
nyi ma nyi ma 'i steng du hūṃ dgod bya ||
ye shes bcu gcig bcas 'dir 'khor lo la ||

The list referred to here matches that given in *Dharmasaṃgraha* 93 and *Mahāvīyutpatti* 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 *Dharmasaṃgraha*, the *daśa jñānāni* are listed as follows: *duḥkhajñānaṃ, samudayajñānaṃ, nirodhajñānaṃ, mārgajñānaṃ, dharmajñānaṃ, anvayajñānaṃ, saṃvrtijñānaṃ, paracittajñānaṃ, kṣayajñānaṃ, anutpādayajñānaṃ*. Cf. also EOB, s.v. *jñāna*.

²⁶⁴ Matsunaga (1978: 119):

daśāraṃ cakram āpītaṃ tatra madhye vibhāvayet |
sarvāreṣu daśakrodhān daśajñānātmakodayān || 81
bhāvayen nirodhacakreṇa niṣpannanenāgracāruṇā |
vajrajvālāṃ spharen meghair bhramantaṃ niścalopamam || 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 *Aṣṭadaśapaṭalavyākhyāna*, Candraprabha declares his commentary to reflect the teachings of *Jinadatta,²⁶⁸ the author of the *Priyāsādhana*, which has been identified above as the conjectured source of a quotation of Ācārya Alaṃkāra's.

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

²⁶⁵ The alternative correlation worded by Kṣitigarbha is also referred to in the *Śrī-Akṣobhyavajrasādhana* 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 zhing ye shes bcu'i bdag nyid can du bya ba ste || me long lta bu la sogs pa'i ye shes lnga po dang/ 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: *daśajñānātmakodayān*

²⁶⁷ *Aṣṭadaśapaṭalavyākhyāna* (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 btags nas brod do || zhes 'dir' 'chad do ||*

²⁶⁸ *Aṣṭadaśapaṭalavyākhyāna* (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 (*bhāvyaṃpratyāṅgirā*),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 *rakṣācakra*, 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

²⁶⁹ While in the *Daśatattvasaṃgraha* the discussion of the *rakṣācakra* 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 Dīpaṃkarabhadra's *Maṇḍalavidhi*. Save for a few exceptions, the *Maṇḍalavidhi* verses quoted or silently referred to by Ācārya Alaṃkāra are not the same as the verses borrowed by Kṣitigarbha. Nevertheless, the high significance both authors attach to Dīpaṃkarabhadra's work tends to suggest that the composition of the *cakratattva*, too, might be influenced, though indirectly, by Ācārya Alaṃkāra.

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 Ratnākaraśānti's commentary. Occasionally, where he does not rely upon the *Maṇḍalavidhi*, 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 *Maṇḍalavidhi* 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 *Maṇḍalavidhi* as consecration manual and the *sādhana* set forth in the framework of the *cakratattva* 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 Ratnākaraśānti provides a nice definition of *utpattikrama* in *Muktāvalī* ad *Hevajratantra* 1.8.24cd–25ab (ed. Isaacson HO 2001–2:11): *kramah prakāro bhāgaḥ pakṣa itī paryāyāḥ. kasya kramah? yogasya. man-*

completion stage (*utpannakrama*²⁷⁴). In accordance with the Jñānapāda exegetical school, the focus is on the generation of the 19 deities' maṇḍala with Mañjuvajra as presiding deity.²⁷⁵ The notion of two stages (*kramadvaya*) is a common feature of the Higher Yogatantras and the Yoganiruttaratantras going back to the 8th century,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.²⁷⁷ However, on the basis

tracihñādikrameṇa devatākāraṇiṣpattir yogina utpattiḥ, sā yasmin yoge 'sti sa utpattikramaḥ. “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 Ratnākaraśānti conceives *utpattikrama* as a *madhyapadalopī samāsaḥ*, a “compound omitting the middle position” (Isaacson HO 2001–2: 11, fn. 31, and Isaacson 2002a: 93).

²⁷⁴ A synonym for *utpannakrama* attested in primary sources is *niṣpannakrama* (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 *saṃpannakrama*: Harunaga Isaacson (2002a: 468, fn. 87) notes that there is no evidence for this term in Sanskrit sources as known to him.

²⁷⁵ As Kimiaki Tanaka sets forth, the 19 deities maṇḍala is composed of the five Buddhas with Mañjuvajra in the centre, four consorts, four *krodhas* 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.

²⁷⁶ Cf. Dalton 2019: 176, Tanemura 2015: 329.

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 *Muktītilaka* 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 (*caturāṅga*) that will be referred to in the following in somewhat greater detail, as well as the fourfold *vajra* (*vajracatuṣka*).²⁷⁹

kramadvayaṃ upāśritya vajriṇāṃ dharmadeśanā |

kramam utpattikaṃ caiva kramam utpannakam tathā ||

dharmadeśanā conj. Isaacson 2002a: 469, *tatra deśanā* Matsunaga 1978: 119. A variant of this verse occurs in *Hevajratāntra* 1.8.24cd–25ab (the readings follow Isaacson 2002a: 468; cf. also Snellgrove 1959: II, 28):

kramam utpattikaṃ caiva utpannakramaṃ eva ca |

kramadvayaṃ samāśritya vajriṇāṃ dharmadeśanā ||

See also *Yogaratanmālā* ad *Hevajratāntra* 1.1.4 (Snellgrove 1959: II, 104–5). Proceeding from *Uttaratantra* 84, Harunaga Isaacson (2001: 469) worked out the analogy between the distinction of the two *kramas* and the basic Madhyamaka postulate of the two truths (*saṃvṛtīsatya* and *paramārthasatya*).

²⁷⁸ Dalton 2019: 276, 278.

²⁷⁹ See also English (2002: 25).

The *cakra* section can be roughly structured as follows:

Verse(s)		
1-2		Generation of the divine mansion (<i>kuṭāgāra</i>)
3-22	3-5 6-8 9-13a	Generation of the progenitor deities: The five awakenings (<i>pañcākārābhisambodhi</i>) Self-generation as Samantabhadra in union with his consort Description of the <i>māṇḍaleyas</i> Installation of the world into the <i>māṇḍala</i> inside the consort's padma
	13b-16	Generation of the <i>māṇḍaleyas</i> by means of their individual seeds
17-18		Melting away of the divine couple and arousal of the <i>gandharvasattva</i> by means of the goddesses' songs
19-65		Generation of the descendant deities: The four phases (<i>caturaṅga</i>)
	19-25	Minor service (<i>mṛdusevā</i>): Self-generation as Mañjuvajra (respectively black Akṣobhya or another presiding deity depending on the purpose of the maṇḍala) from the individual emblem born from the seed syllable <i>maṃ</i>
	26-28	Minor quasi-realisation (<i>mṛdūpasādhana</i>): Empowerment of the sense faculties by means of the seeds of the Bodhisattvas
	29-33	Minor realisation (<i>mṛdusādhana</i>): Blessing of body, speech, and mind of the <i>samayasattva</i> , fusion with the awareness being (<i>jñānasattva</i>).
	34-36	Minor realisation <i>par excellence</i> (<i>mṛdūmahāsādhana</i>): Consecration and sealing (<i>āmudraṇa</i>).

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	37-39a	Moderate (<i>madhya</i>) application of the four phases (emanation, empowerment, fusion with the awareness being, and sealing): Generation of the consort
	39b-d	Empowerment of the <i>padma</i> ²⁸⁰
	40-65	Exceeding (<i>adhimātra</i>) application of the four phases: Generation of the <i>māṇḍaleyas</i>
66-82		Minor rites/ the stages of conclusion (<i>upasaṃhṛti</i>)
	66	Worship (<i>pūjā</i>)
	67ab	Praise (<i>stotra</i>)
	67c-78	Tasting of nectar (<i>amṛtasvādana</i>)
79-82		Arousing the “pride of the lord” (<i>garvaṃ patyuh</i>)
83-93		Distinctive instructions for <i>yogins</i> on different levels
94-127		The reality of the maṇḍala and the deities (<i>cakradevatayos tattvaṃ</i>)
	94-115	The reality of the maṇḍala as the deities’ ambience (<i>ādhāramaṇḍala</i>)
	116-125	The reality of the deities (<i>ādhyeyamaṇḍala</i>)
	127	Correlation of the pure equivalents to the emblems as symbolic representations of the deities in the coloured sand maṇḍala (<i>lekhyamaṇḍala</i>)
128-133		Accomplishment of the maṇḍala (<i>cakrasādhana/maṇḍalasādhana</i>) burnt oblation (<i>homa</i>)
134-139		Dismissal of the deities (<i>visarjana</i>) and discharge of the drawn maṇḍala

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’ (*caturaṅga*: *yan lag bzhi*) in the *Guhya-samājatantra*, or the ‘five [stages of] awakening’ (*pañcākārābhi-saṃbodhim*: *mngon 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 phases²⁸² in terms of progenitor, ‘causal’ (*hetu*: *rgyu*) and descendant, ‘resultant’ (*phala*: *'bras bu*)²⁸³ deities.

²⁸¹ The three composures (*samādhitraya*) are: *ādiyogasamādhi* (“preliminary practice”), *maṇḍalarājāgrīsamādhi* (occasionally also referred to as *cakrarājāgrīsamādhi*; “paramount king of the maṇḍala”), and *kar-marājāgrīsamādhi* (“the paramount king of activity”). These three episodes are distinguished as such in the commentarial literature relating to the *Sarvatathāgatātattvasaṃgraha*, such as in Śākyamitra’s *Kosalālaṃkāratattvasaṃgrahaṭīkā* and the *Tattvāloka* of Ānandagarbha, a prominent exegete of the Yogatantras proper. The latter also sets forth the three composures in another work, the *Vajradhātumahāmaṇḍalavidhisarvavajro-dayanāma* (a.k.a. *Vajrodaya*); cf. Lessing and Wayman 1968: 223, fn. 19. For a concise explanation of this model of structuring the generation stage, see e.g. Hong & Tomabechi 2009: pp. xi.

²⁸² 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 *māṇḍaleyas* are related to the grounds (*nidāna*) of dependent

a) Generation of the Progenitor Deities: The Five Stages of Awakening (*pañcākārābhisaṃbodhi*)

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* (*hūṃkṛtiḥ*). From the emanation and reabsorption [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 (*jagat-sampatsamāśraya*). His body and main face [have the colour of] crystal moon (i.e. translucent white) (*sphaṭikendvaṅgamūlāsya*), 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

As a rule, in *sādhanas* 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: praṭītyasamutpāda*). 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 Mañjuvā-jra 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 (*hetupariṇāma*) and transformation [appearing as] result (*phalapariṇāma*) 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.²⁸⁴ This peculiarity occurs quite frequently in texts belonging to the Jñānapāda school.²⁸⁵ Our text follows *Maṅḍalavidhi* 24-26, where the *yogin*'s self-generation as Samantabhadra is described in slightly more detail:²⁸⁶

²⁸⁴ 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* (*Dhīh* 2003: 134–5): *etatsamastapariṇatam ātmānaṃ śrī-he-kāravajrarūpaṃ nīlavarṇam aṣṭāsyam ṣoḍaśabhujam catuścaraṇam nairātmyāsahaikarasaparamānandamahāsukharatidvandasamāpannam paśyeta* | “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.”

²⁸⁵ 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 rgyal 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 awarenesses [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.”

²⁸⁶ *Maṅḍalavidhi* 24–28 (A 7a4–5, B 2b3–3a1, ed. Bahulkar 3.10–19):

svaralakṣaṇasaṃyuktam kādivyañjanaraśmikam |

madhyacandrāsane cittam jñānacandraṃ vibhāvya tat || 24

tatrādyahṛdbhavam vajraṃ raktam ādyahṛdāyutam |

[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

kṛtajinābhadehyarthas tadahaṃkṛtimān svayam || 25

sphatikendvaṅgamūlāsyaṃ nīlasavyetarāruṇam |

sarvākāvarodāraṃ sadguṇābharaṇāmbaram || 26

dvibhujāśliṣṭasatprajñam vajraparyāṅkasusthiram |

vajrakhadḡgabhujaṃ savye vāme sanmaṇipadminam || 27

prajñopāyātmakaṃ śrimajjagatsampatsamāśrayam |

samantabhadram ātmānaṃ bhāvayet spharaṇatviṣam || 28

V. 26: *nīlasavyetarāruṇam*] A, ed. Bahulkar, *nīlasavyāruṇetaram* B; *sadguṇābharaṇāmbaram*] A, ed. Bahulkar, B p.c., *sadguṇābharaṇāmbaram* a.c.

V. 28: °*ātma*<*kaṃ śrīma*>*jjagatsampatsamāśrayam*] A, ed. Bahulkar, unreadable B.

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 (**hetuvajrasattvotpatikrama: rgyu'i rdo rje sems dpa' 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’ (*pañcākārābhisambodhi: mngon byang lnga*),²⁹⁰ conceived in analogy to the five major stations of

²⁸⁷ In the Tibetan text of the *Samantabhadra*, we have *rdo rje bzang*, that might be regarded as a synthesis of *rdo rje sems dpa'* and *kun tu bzang po*. For the use of *vajrasattva* as epithet for the causal deity, see also the *Niṣpannayogāvalī* (Lee 2004: 4): *tasya madhye bhagavān vajrasattvo mañjuvajrarūpaḥ*. Cf. also *Hevajratāntra* 1.8.8b (Snellgrove 1959: II, 26), and *Bhramaharanāma Hevajrasādhana* (Isaacson 2002: 162): *tataś candrasūryacihṇabījapariṇāmajaṃ bhagavantaṃ vajrasattvaṃ vakṣyamāṇavarṇākṛticihṇādinā śrītherukarūpeṇāvīrbhūtaṃ tathaiva nairātmyāśliṣṭakandharaṃ suviśuddhadharmadhātujñānātmakaṃ 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 *pañcākārābhisambodhi* 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 *Hevajratāntra* 1.8.4–8 (Snellgrove 1959: II, 26); the term *pañcākārābhisambodhi* 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.²⁹¹

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.²⁹² 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 *hṛdbhavaṃ*, “[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*.²⁹³ However,

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

²⁹¹ 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 *Caṇḍamahāroṣaṇatantra*). 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).

²⁹² This alternative is acknowledged by Ratnākaraśānti in *Maṇḍalavidhiṭīkā* ad *Maṇḍalavidhi* 24, see fn. 294 below.

²⁹³ 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*:²⁹⁴

In order to explain the stage of the generation of the *vajra* being of cause (**hetuvajrasattva*), he says **the vowels** (*dbyangs yig: svāra*) 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: kādivyañjana*), 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

²⁹⁴ *Maṇḍalavidhiṅkā* ad *Maṇḍalavidhi* 24 (P fol. 363a1–b3, D fol. 71a5–b5).

an immeasurable flood of light”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. **There**, on the awareness moon, one generates a *vajra*. Moreover, it (the *vajra*) is born from *ādyahṛd*, that is from the [the syllable] *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 *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 *Maṇḍalavidhi*, neither do they seem to be based on the *Samantabhadra*, although the expression *svābhaprajñāṅgasāṅgāptānandādvaitādbhutasvanāḥ* is strikingly reminiscent of Dīpaṃkarabhadra’s style. One parallelity to a pertinent passage in Ācārya Alaṃkāra’s *Daśatattva*²⁹⁶ is rather unspecific, thus, the respective verses may well represent Kṣitigarbha’s own contribution.

²⁹⁵ *Samantabhadra* P fol. 35a5, D fol. 30a4:

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 |

²⁹⁶ *Daśatattva* (P fol. 289b3–5, D fol. 241b2–3): *gang gzhan 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 || [...] thams cad kyi yang phyag g.yas na ral gri | phyag g.yon gnyis na rin po che dang pa dma |*

**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 *Guhyasamājatantra* 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 *Guhyasamājatantra* 12.60–62 (Matsunaga 1978: 42–43, the translation is mine):

sevāsamayasaṃyogam upasādhanasambhavam |
sādhanaṅgathasamayam ca mahāsādhanaçaturthakam |
vijñāya vajrabhedena tataḥ karmāṇi sādhayet || 60
sevāsamādhisaṃyogam bhāvayed bodhim uttamam |
upasādhanaçiddhyagre vajrāyatanavicāraṇam || 61
sādhane codanaṃ proktaṃ mantrādhipatibhāvanam |
mahāsādhanaçakāleṣu bimbaṃ svamantravajriṇaḥ || 62

They are also briefly referred to in *Uttaratantra* 136 (Matsunaga 1978: P 123):

sevāvidhānaṃ prathamam dvitīyam upasādhanam |
sādhanaṃ tu tṛtīyam vai mahāsādhanaṃ çaturthakam ||

Moreover, in *Uttaratantra* 137–138 (Matsunaga 1978: 123, the translation is mine), *sevā* as the first of the four phases is further distinguished as conventional (*sāmānya*) and superior (*uttama*), with its conventional aspect comprising another set of four phases within the process of self-generation as the deity, the *vajracatuṣka*:

sāmānyottamabhedena sevā tu dvividhā bhavet |
vajracatuṣkeṇa sāmānyam uttamaṃ jñānāmṛtena ca || 137
prathamam sūnyatābodhiṃ dvitīyam bījasamhṛtam |
tṛtīyam bimbaṇiṣpattiṣ çaturtham nyāsam akṣaram || 138

[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 (*Guhyasamājantra* 12.66 (Matsunaga 1978: 43, the translation is mine), cf. also English (2002: 25; 455, fn. 337):

atha vajracatuṣkeṇa sevā kāryā dr̥dhavrataiḥ |

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:²⁹⁹

From clinging to existence, [there arises] endless existence;³⁰⁰ someone who clings to peace (*śamasāṅga*) 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

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

svahr̥tkañṭhaśiraścandre hūṃ āḥ om jāms̄ ca satprabhūn |

vajrābjacakramadhyasthān dhyātvā cittādiguhyakān || 52

taddhr̥tprajñāṅgasāṅgārc̥trūpavajrādiraśmibhiḥ |

sampūjya sarvadiktryadhvavyāptāśeṣavināyakān || 53

kṛtārthasampadāṃ teṣāṃ ye hr̥tkañṭhaśirogatāḥ |

cittavajrādayas tāṃs tu tadadhiṣṭhāne prayācayet || 54

V. 54: *padām*] A, ed. Bahulkar, *padān* B; *tu*] A, ed. Bahulkar, om. B.

³⁰⁰ I translate *anantaḥ* as *bahuvr̥thi*, taking into consideration *Maṇḍalavidhi* 48a (see fn. 302 below).

[The *yogin*) who has realised outflow (*kṛtaniṣyanda*) by means of excellent friends becomes a Buddha³⁰¹ 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, Sarvanīvaraṇaviṣkambhin, 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

³⁰¹ *sarvajñatām iyāt* “go to the state of omniscience”.

³⁰² *Maṅḍalavidhi* 48–62 (A fols. 7b5–8a3, B fols. 4a3–5a2, ed. Bahulkar 6.5–7.19):

bhavasamgād bhavo' nantaḥ śamasamgo vipattibhāk |
<mṛḍusniṣyandasamśuddhau sevāsaṃyogaṃ iṣyate>
māyayā kṛtasamsevo dharmadhātvātmako bhavet || 48
sanmitraiḥ kṛtaniṣyandaḥ pākāt sarvajñatām iyāt |
taccakṣurādyadhiṣṭhānam upasādhanam iṣyate || 49
kṣitīśakuliśākāśalokeśaskambhibhadrakaiḥ |
sampūrya cakṣurādīni tadbījaiḥ pauruṣaṃ vahet || 50
dharmasaṃbhoganirmāṇavāhinī jagadarthatā |
cittaguhyādyadhiṣṭhānaṃ sādhanārtham ato bhavet || 51
svahr̥tkaṇṭhaśiraścandre hūṃ āḥ oṃ jāṃś ca satprabhūn |
vajrābjacakramadhyasthān dhyātvā cittādiguhyakān ||52
taddhr̥tprajñāṅgasan̄gārc̄rūpavajrādiraśmibhiḥ |
sampūjya sarvadiktryadhvavyāptāśeṣavināyakān || 53
kṛtārthasampadāṃ teṣāṃ ye hr̥tkaṇṭhaśirogatāḥ |
cittavajrādayas tāṃs tu tadadhiṣṭhāne prayācayet || 54
cittavajradharaḥ śrīmāṃs trivajrābhedyabhāvitaḥ |

adhiṣṭhānapadaṃ me 'dya karotu cittavajriṇaḥ || 55
daśadikṣaṃsthitā buddhās trivajrābhedyabhāvitāḥ |
adhiṣṭhānapadaṃ me 'dya kurvantu cittavajriṇaḥ || 56
oṃ sarvatathāgatacittavajrasvabhāvātmako 'ham ||
dharmo vai vākpathaḥ śrīmāṃs trivajrābhedyabhāvitāḥ |
adhiṣṭhānapadaṃ me 'dya karotu vāgvajriṇaḥ || 57
daśadikṣaṃsthitā buddhās trivajrābhedyabhāvitāḥ |
adhiṣṭhānapadaṃ me 'dya kurvantu vāgvajriṇaḥ || 58
oṃ sarvatathāgata vāgvajrasvabhāvātmako 'ham ||
kāyavajradharaḥ śrīmāṃs trivajrābhedyabhāvitāḥ |
adhiṣṭhānapadaṃ me 'dya karotu kāyavajriṇaḥ || 59
daśadikṣaṃsthitā buddhās trivajrābhedyabhāvitāḥ |
adhiṣṭhānapadaṃ me 'dya kurvantu kāyavajriṇaḥ || 60
oṃ sarvatathāgata kāyavajrasvabhāvātmako 'ham ||
ṣoḍaśānusmrteḥ śuddhau kurvanti taduktavān |
tasya cittādyadhiṣṭhānaṃ noktam aprastutoktitaḥ || 61
triguhyālakṣaṇaṃ vīkṣya māyāprajñāṅgasaṅgataḥ |
mṛdುವaimalyasaṃśuddhau mahāsādhanaṃ iṣyate || 62

V. 48: *mṛdusniṣyandasamśuddhau sevāsaṃyogaṃ iṣyate*] B, om. in A, ed. Bahulkar, Tib.

V. 50: °*skambhi*°] A, ed. Bahulkar, °*ṣkambhi*° B.

V. 51: °*adhiṣṭhānaṃ*] A, ed. Bahulkar, °*adhiṣṭhana*- B.

V. 54: °*padāṃ*] A, ed. Bahulkar, °*padān* B; *tu*] A, ed. Bahulkar, om. B.

V. 56: ° *trivajrābhedyabhāvitāḥ | adhiṣṭhānapadaṃ me 'dya*] A, ed. Bahulkar, om. B.

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

V. 61: °*adhiṣṭhānaṃ*] A, ed. Bahulkar, °*adhiṣṭhānan* B; *aprastutoktitaḥ*] A, ed. Bahulkar, *apraṣṭutoktitaḥ* B.

V. 62: ° *prajñāṅga*°] A, ed. Bahulkar, °*prajñāṃga*° B.

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 (*mṛdುವaimalya*) 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*.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 *mṛdūpasādhanāṅgena 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 (*srjet* instead of *bhaver*), 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*).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 mṛdau 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*^{305,306}.

³⁰³ *Daśatattvasaṃgraha* 1.23 (fol. 6a5–6b1):

dhyāyād akṣobhyaṃ kṛṣṇaṃ vā madhye hūṃjātavajrajam |
sāmānyamaṇḍale hy asmin dhyāyān nāyakam icchayā || 23

³⁰⁴ *Maṇḍalavidhiṭkā* D fol. 75b3–4.

³⁰⁵ This is in line with the standard list of five *phalas*: *niṣyanda*, *adhipati*, *puruṣakāra*, *vipāka* and *saṃyoga*. See BHSD s.v. *phala*.

³⁰⁶ *Maṇḍalavidhiṭkā* (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 homogenous result. Furthermore, [the *yogin*] practises the composure of preparatory practice as expressed [with the words] “one should meditate on sublime awakening”. In order to set forth the minor quasi-realisation (*nye bar bsgrub pa'i yan lag chu ngu: mṛdūpasādhanāṅga*), and minor **heterogenous result** (*rnam 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: kṛtanīṣyanda*) with regard to the phase of the *yogin*'s service, and it is **from its ripening** (*rnam 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 Bodhisattvas, namely] Kṣitigarbha, Vajrapāṇi, Akāśagarbha, Lokēśvara, Nivaraṇaviṣkambhin, and Samantabhadra, 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 (*skyes bu byed pa'i 'bras bu chung ngu: mṛdupauruṣaphala*), 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 *dharmakāya*, 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: sādhanāṅga*). [...] In order to explain the phase of minor realisation par excellence (*sgrub pa chen po'i yan lag chung ngu: mṛdumahāsādhanāṅga*) and the minor dominant result (*mṛdvadhipatiphala*), he says **illusion**, etc. Exceeding the phase of realisation (*sādhanāṅga*), 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 *Maṅḍalavidhi* (verses 48-62) and *Maṅḍalavidhi* 345³⁰⁸ (following the *Caturāṅgasādhanopāyika*) on

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

³⁰⁸ *Maṅḍalavidhi* 345 establishes the five kinds of awareness and the respective class of consciousness as purity correlates of the five Buddhas, see fn. 366.

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 (*pañcākārābhisambodhi*) 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 *Abhisamayālamkāra*, the *Samcayagāthāpañjikā* (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):

kun gzhi nam par shes pa gzhan gyur pa ||
zla gnyis 'dus gyur pa yi rnam snang mdzad ||
 <me long> [om. P] *ye shes rang bzhin de gcig go ||*
nyon mongs yid kyi rnam shes gzhan gyur pa ||
'od tshogs gang yin de yang rin chen 'byung ||
 <de> [om. P] *ni ye shes gnyis pa mnyam nyid gyur ||*
rnam par rtog pa'i shes pa gzhan gyur pa ||
hūṃ byung rdo rje 'dzin pa 'od dpag med ||
so sor rtog pa'i ye shes 'di gsum pa ||
'jug pa'i rnam par shes pa gzhan gyur pa ||
rdo rje'i dbus kyi sa bon don yod grub ||
bya ba nan tan grub 'di bzhi pa yin ||

The (*ālayavijñāna*) transforms into two moon [disks]. From their union [arises] Vairocana who is one with mirror-like awareness.

Thought determined by emotional afflictions (*kliṣṭamānas*) 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] *hūṃ* that gives rise to Amitabha who [represents] the third [aspect of] awareness, the discriminating awareness (*pratyavekṣanajñāna*).

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

rang gi nam par shes pa gzhan gyur pa ||
ye shes nam 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 ||
rnam dag gnyis med chos dbyings rdo rje sems ||
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 ||
rdo < 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 *pañcākārābhisambodhi* 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 *pañcākārābhisambodhi* 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, fns. 335 and 336). For a concise description of the process of visualisation in terms of the five *pañcākārābhisambodhi*, see Isaacson 2002a: 470, fn. 94, also providing further textual references on this subject, such as *Hevajratantra* 1.8.6cd–7 and the *Yogaratnamālā* commentary (Snellgrove 1959: II, 114–115, 124).

Daśatattvasaṃgraha of Kṣitigarbha

realisation par excellence (<i>mahāsādha- na</i>)	unstained (<i>vaimalya</i>)	consciousness as characterised by constant emergence (<i>pravṛttivijñāna</i>)	awareness of the performance of tasks (<i>krtyānuṣṭhānajñāna</i>)
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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.³¹² Neither the *Maṅḍalavidhi* nor the *Daśatattvasaṃgraha* refer to the three composures (*samādhitraya*) for the systematisation of the generation of the maṅḍala. This also applies to Jñānapāda's *Samantabhadra*, whereas the *Sāramañjarī* attempts a correlation of the four phases and the three composures.³¹³

³¹² See PED, s.vv. *nissanda*, *vipāka*.

³¹³ In the **Samantabhadraṭīkā*, there is a most detailed exposition of the three applications (*mṛdu*, *madhya* and *adhimātra*) of the four phases and the characteristics of the results to be obtained at each level. For the minor (*mṛdu*) 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 aṅgam hetusādṛśam devatākhyam mṛdu-niṣyandaphalam uktam* (**Samantabhadraṭīkā* fol. 21a2) 2. *upasādhana-nāmāṅgam sarvajñatālakṣaṇamṛdುವಿಪākaphalam uktam* (**Samantabhadraṭīkā* fol. 21a5) 3. *sādhana-nāmāṅgam dharmasaṃbhoga-nirmāṇalakṣanakāyatritayaviśuddhirūpam mṛdupuruṣākārāpha<la>*[add. on top of line at resp. pos.] *m uktam* (**Samantabhadraṭīkā* fol. 22a1) 4. *mahāsāadhanam aṅgam abhiṣekarūpamṛduvaimalyaphalam uktam* (**Samantabhadraṭīkā* fol. 22a6).

3.2.3. The Tasting of Nectar (*amṛtasvādāna*)

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

³¹⁴ Matsunaga 1978: 122–123; note that the setup is described slightly differently, in that *Uttaratantra* 130b has the compound *vajrahūṅkārasaṃbhavam*, probably related to *pañcāmṛtāmṛtam* in *pāda* 129d, while the *Daśatattvasaṃgraha* reads *vajraṃ hūṅkārasaṃbhavam*, which sounds more plausible to me.

prakṛtyā dehadharmeṣu bhrājate malapañcakam |
pañcāñānair adhiṣṭhānāt pañcāmṛtam iti smṛtam || 128
jvālanaṃ tāpanaṃ caivodyotanaṃ rūpadarśanam |
mantramūrtiprayogeṇa bhakṣet pañcāmṛtāmṛtam || 129
antarikṣagataṃ cinted vajrahūṅkārasaṃbhavam |
adhastāt tu tatra bhāge padmam ākārasaṃbhavam |
omkāraṅkitam amṛtaṃ tatra madhye niveśayet || 130
vajrapadmasamāyogāj jvālyā santāpya yoginā |
udyate sphaṭikākāraṃ jñānasūryam ivāparam || 131
ākṛṣya paramāstreṇa daśadiglokadhātuṣu |
amṛtaṃ tatra sampātya bhakṣed bhakṣaṇayogataḥ || 132
pañcāvīryaṃ tathā bhakṣyaṃ sādhyasiddhividhānataḥ |
niṣpādya tryakṣarair bījair anyathānaiva siddhidāḥ || 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 (*pañcāmṛtāmṛtam*) according to the method of shape [arising by means of] mantra (*mantramūrtiprayogeṇa*), seeing [their] form (that of the five nectars) blazing, burning, and precisely illuminating. 129

There is also a rough parallelity with the instructions on *amṛta-sādhana* 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 *Maṇḍalavidhi* ad *Maṇḍalavidhi* 100-101: In verse 66cd, he mentions the ‘highest *vajra*’, presumably matching Ratnākaraśānti’s expression *rdō 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*.³¹⁵ Unlike

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 (*tatra 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 (*siddhidāh*) by means of the seed that is the three syllables, and not in another way indeed (*anyathānaiva*).” 133

³¹⁵ *Vajrāvalī* 48.1.2 (Mori 2009: 494–5): *om-āḥ-hūṃ-kāraśmibhir diggata-tathāgatānāṃ bodhicittāmṛtaṃ sāgarādistaṃ ca tryakṣaracandrau ca tatra praveśya tris tryakṣareṇādhitīṣṭhet svacchapāradopamam* “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

in the *Uttaratantra* and the *Vajrāvalī* the five meats or lamps (*pañcapradīpaṃ*) respectively the five heroisms (*pañcavīryaṃ*) 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):

candrārkavāribhaiṣajyagandhaṃ vāyvagnicakraṃ |
praṇavādhiṣṭhitam sārcais tritattvair abhimantritam || 100
hūmnyastavajrasajjihvo dhyātvā jñānāmṛtair bhṛtam |
hṛccandrāntargatāśeṣacakraṃ tena pratarpayet || 101

V. 101: °sajjihvo A, ed. Bahulkar, °sajihvo B.

Cf. Tib. (P fol. 88a7–8, D fol. 73a5–6):

zla ba nyi 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 mngon par zlas || 100
rdo rje'i lce mchog hūm bkod pa ||
bsams nas ye shes bdud rtsi blang ||
snying ga'i zlar chud ma lus pa'i ||
'khor lo des ni tshim par bya || 101

Maṇḍalavidhiṭkā 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] om**, possessing a *vajra*, flaming and burning and brilliant like glass (*shel ltar*), they are the pure **nectar of awareness** (*ye shes kyi bdud rtsi: jñānāmṛta*). 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] hūm**. 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 om̐ [and] blazing, recited over with the three realities (om̐, 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:³¹⁷

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 om̐ 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 om̐, 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.“

³¹⁷ *Daśatattvasaṃgraha* 1.79–81 (fol.12v1–2).

[The *yogin*,] who [in the form of the central deity] has an excellent maṇḍala [and] has the three realities (the syllables *oṃ*, *āḥ*, *hūṃ*) placed [on forehead, throat, and heart],³¹⁸ rests in this way (*viśramyaivam*), performs the mantra repetition and emanates the circle of the awareness [beings], arousing the pride of the lord (*garvaṃ patyuh*). 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 (*dharmān*³²⁰) 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 *Samantabhadra*³²¹). 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 *cāragatas* 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, *dharmā* seems to be used as a quasi-synonym of *viśaya* (or *yul* as its Tibetan equivalent), the term applied in the parallel verse(s) in *Maṇḍalavidhi* (and likewise in the *Samantabhadra*), 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 sogs gshegs su gsol ba dang ||
sngags pas rab tu ’bad de rnam bya zhing ||
oṃ la sogs par ’khor lo bsdu nas ni ||

sku la sogs pa brtag pa dag tu bya ||
de ltar de nyid mthong bas rnam grol ba ||
sems can khams rnams kun du dmigs nas ni ||
snying rjes 'gro ba rnams la phan don du ||
smon lam rnams ni mngon sum nyid du bya ||
langs nas dag pa'i sems dpa' rang gi lha'i ||
rnam pa'i nga rgyal yid la byas nas ni ||
kun tu snang bar gnas pa'i yul rnams ni ||
snga ma bzhin du yul du yongs su bsgom ||
rang rang gi ni ngo bo rnam dag pa ||
rim bzhin sku la sogs pa'i rdo rjer gyur ||
dpal ldan rdo rje 'dzin pa lta bur ni ||
chos nyid kyis na phan tshun khyad par med ||
phyin ci log gi rtog pa spangs pa yis ||
bya ba ma lus pa ni rdzogs par bya ||
de yi thub pa'i 'khor lo ma lus pa ||
mchod pa 'di ni kun tu mchog yin no ||

“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 *paṇḍita* 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 *Maṅḍalavidhi* (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 maṅḍalas of the Buddha.”

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

viśramyaivam japam kṛtvā kṛtapūjādiko budhaḥ |
tritattvātmāhitān buddhān gatasāṅgo visarjayet || 116
evaṃ tattvadrśā muktam jagat kṛtsnam vilokya ca |
prañiḍhim āmukhīkuryāt kṛpayā taddhitāya tu || 117
samādhitaḥ samutthāya garvaṃ patyuh samudvahan |
cāragatas tu sambuddhaviṣayaiḥ saṃprapūjayet || 118
śrīmañju²vajrasarvātmā svabhāvaviṣayānugān |
viṣayān bhāvayann evaṃ svasvaśuddhyā pratiṣṭhitān || 119
śāśvatādisvabhāvāms tān pratyātmadharmasamsthitān |
śrīmadvajradharākārān śuddhasattvasamanvitaḥ || 120
sarvaṃ saṃpādayet kṛtyaṃ svāsatsaṃkalpavarjitaḥ | 121ab

V. 11b8: *patyuh*] A, ed. Bahulkar, *patyu* B.

V. 119b: *svabhāvaviṣayānugān*] A, ed. Bahulkar, *svabhātaviṣayānugān* B.

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 (*praṇiḍhi*) 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

de nyid gsum bsduṣ sangs rgyas rnams ||
bzhud pa'i skabs su gshegs su gsol || 116
'di ni de nyid mthong bar bshad ||
'gro ba ma lus bltas nas kyang ||
snying rjes de la phan pa'i phyir ||
smon lam rnams ni mngon du bya || 117
ting nge 'dzin las langs nas kyang ||
bdag po'i nga rgyal mngon du bya ||
'jug par rtogs [D, gtogs P] tshē rdzogs sangs rgyas ||
yul gyis yang dag mchod par bya || 118
'jam dpal rdo rje kun bdag nyid ||
ngo bo nyid kyis yul rjes 'gro ||
de ltar yul rnams bsgom pa ni ||
rang rang dag par rnam par gnas || 119
rtag pa la sogs ngo bo de ||
rang rig chos su yang dag gnas ||
dpal ldan rdo rje 'chang 'dra bar ||
dag pa'i sems dpar yang dag ldan || 120

[The *yogin*] who has the all-self of Glorious Mañjuvajra (*śrīmañjuvajasarvātmā*), who is endowed with the [nature of] the pure being (*śuddhasattvasamanvitaḥ*), should carry out any task (*sarvaṃ saṃpādayet kṛtyaṃ*) 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] (*svabhāvaviṣayānugān*), as installed (*pratiṣṭhitān*) by means of the individual [equivalent in terms of] purity (*svasvasuddhyā*),

having the Buddhas starting with Vairocana as their own being, abiding as the respective individual existent (*pratyātmadharmasaṃsthitān*), 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*)³²³ that appears to be contrasted to *viśramya* in *Daśatattvasaṃgraha* 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 indriyamārgatvaṃ yāyāt tat tat svabhāvataḥ |
asamāhitayogena sarvaṃ buddhamayaṃ vahet ||

“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 *Maṇḍalavidhiṭkā* 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 gtogs*), 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 bzhang 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 zhing*), [which means] developing conviction, **sense objects** (*viśaya: 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** (*svabhāvaviśaya: 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** (*anugān: 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 yuktam*) 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

deities] starting with Vairocana. Again, what are the [sense objects] like? [Subject] **to individual [insight] (*pratyātma*)**³²⁵, having the nature of existents (*dharmā: 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: sems 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 *Hevajratāntra*:

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 *svasaṃvedya*, 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 *svasaṃvedya*. As Sferra (1999: 92) points out, *svasaṃvedya* 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 *Hevajratāntra* (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 (*viśayaśuddhabhāvāt*), and thus *buddhamaya*, “consisting of Buddha”:

ataḥ param viśuddhipaṭalam vyākhyāsyāmaḥ |

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 (*samādhitrāyayogavān*).³²⁷ 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 133-136,³²⁸ subsequently 404-409³²⁹):

sarveṣāṃ khalu vastūnāṃ viśuddhis tathatā smṛtā |
paścād ekaikabhedena devatānāṃ tu kathyate || 1
śaḍindriyaṃ pañcaskandhaṃ śaḍāyatanam pañcabhūtam |
svasaṃvedyātmikā śuddhir nānaśuddhyā vimucyate |
viśayaśuddhabhāvavāt svasaṃvedyaṃ paraṃ sukham || 3
rūpaviśayādi ye 'py anye pratibhāsante hi yoginaḥ |
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. Sferra 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):

utthānasamaye śrīmān devīsaṃgīticoditaḥ |
prātar utthāya prāgvat tu saṃjaped ādikarmikaḥ || 133
mantraśīlavratair yuktaś cakṣuḥkāyādyadhiṣṭhitaḥ |
jñāne kiñcitsamāveśī japed sandhyāsv atandritaḥ || 134
sarvākārasuniṣpannam sphaṛatsamhārakārakam |

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.
133

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]

prāptajñānavaśī kiñcid anīśaṃ yogam āśrayet || 135
samyajjñānavaśī dhyāyan kuryāt kāryaṃ jagaddhitam |
dhātvaṅvantas trisaccakraiḥ pratibimbātmamūrtibhiḥ || 136

V. 133d: *ādikarmikaḥ*] A, ed. Bahulkar, *ādikalpitaḥ* B.

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

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

³²⁹ See notes to the translation of *Daśatattvasaṃgraha* 1.91–93.

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 *samyajñānavaśī*, 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, [Dīpaṃkarabhadra] 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**

³³⁰ *Maṇḍalavidhiṭkā* (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 Daśatattvasaṃgraha

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

Level	Sign (<i>nimitta: mtshan ma</i>)	Task (<i>kārya: bya ba</i>),
1 st level: Beginner (ādikarmika/ādikarmā: dang po'i las can)		visualisation as described above (Daśatattvasaṃgra- ha) mantra repetition as described above (Maṇḍalavidhi)
2 nd level: A yogin who is absorbed into awareness to some extent (jñāne kiñcitsamāveśī: ye shes cung zad babs gyur pa)	He is endowed with the empowerment of the [sense faculties] starting with the eye and body, [speech and mind] He is endowed with mantra, discipline and vows (Maṇḍalavidhi) He is able to generate the maṇḍala in an instant (Daśatattvasaṃgraha, Maṇḍalavidhiṭkā)	mantra repetition at the times of formal practice

Daśatattvasaṃgraha of Kṣitigarbha

<p>3rd level: A yogin who has acquired mastery over awareness (Maṇḍalavidhi: prāptajñānavaśī kiṃcid, Daśatattvasaṃgraha: kiṃcitprāpte vaśe yogī: ye shes dbang ba cung zad 'thob)</p>	<p>The capacity to perform the yoga causing emanation and drawing back accomplished in all aspects (sarvākārasun-iṣpannam spharatsaṃhārakāraṃ) He creates the maṇḍala by means of possession (āveśa) with a twelve-year-old couple as 'mediums'</p>	<p>practice of yoga day and night</p>
<p>4th level: A yogin who has acquired perfect mastery over awareness (Maṇḍalavidhi (136), Daśatattvasaṃgraha (82): samyagjñānavaśī; Maṇḍalavidhi (409), Daśatattvasaṃgraha (89): prāptajñānavaśī: yang dag ye shes dbang thob)</p>	<p>capacity to create the maṇḍala merely through the mind (cetasa) so that it is visible for himself and other (empowered people)</p>	<p>performs the benefit of all people (sarvajagaddhitam) [merely] by meditation</p>

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 yuktaḥ*, “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 dharmadhātu-svabhāvātmako haṃ*. “Discipline” (*tshul khrims: śīla*) is meant to

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*.³³¹

The *Yogaratanmālā* likewise describes the visualisation of the deity as the initial practice for those who enter the 'great vehicle of secret mantra'.³³² Worth mentioning in this context is verse 72 in the *Sarvasūddhivīsuddhikrama/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 *Daśabhūmīka*. 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*):

³³¹ *Maṅgalopāyikāṅkā* P fol. 509a3–8, D fol. 187b3–7: **las dang po pa ces pa ni 'di las rnal 'byor pa'i bye brag gis las bzhir ston [D, stod P] pa ni las dang po pa'i las dang ldan pa'i phyir ro || de la yang bsam gtan dang bya bas [D, bya ba bas P] bskal [D, skal P] pa ste rang rang gi las kyi bstan pa'i mtshan ma mthong zhing rnyed pa'o || de las de ma thag pa'i rkyen gyis bsgyur [D, sgyur P] ba ni **cung zad ye shes dbang du gyur pa'i** rnal byor te | **brtul zhugs zhes pa la sogs pa'o || brtul zhugs zhes pa ni chos brgyad la sogs pa dang ldan pa'o || tshul khriṃs zhes pa ni rang gi rjes su mthun pa'i dam tshig dang bzlas brjod dang phan gdags pa'i bya ba'o || sngags shes pa ni lha'i skur gyur pa'i ye shes te om dha rma dhā tu sva bhā ba ā tma ko** <'>[D, om. P]ham zhes pa **dang ldan pa'o || rang gi las gsungs pa mig ces pa la sogs pa ste | chen po mig la sogs pa byin gyis brlab [D, rlab P] pa la sogs pa ces [P, zhes D] pa ni don to || de gang gis she na | **cung zad ye shes dbang gyur pas** | zhes [D, pas shes P] te **'bebs pa thob pa ces [P, zhes D] pa'i don to || dus bzhi zhes pa** <ni> [om. P] **las dang po pa [P, dang po'i pa D] bzhin du'o ||******

³³² Cf. *Yogaratanmālā* ad *Hevajratāntra* 1.1.10a (*prathamam tāvad bhaved | bhāvayed ekaṃ herukotapattikāraṇam | bhāvenaiva vimucyante vajragarbha mahākṛpa* || (Snellgrove 1959: II, 2) *kasmāt prathamam. iha guhyamantra-mahāyāne ādikarmikāṇām sattvānām prathamam avatārāya devatāmūrtibhāvenaiva kathyate. yad āhā: ādikarmikasattvānām devatāmūrtibhāvanā | nirḍiṣṭā prathamam tantra 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.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),³³⁴ but rather to the series of consecration s: Thus, *aṣṭamī bhūmī* would refer to the vase consecration that culminates in the *ācārya* consecration.³³⁵

3.2.6. Recollection of the Reality of the maṇḍala

That by which all phenomena are unstained is purity.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*³³⁷): The recollection of the reality

³³³ *Pañcakrama* 2.72:

ādikarmikayogena cāṣṭamīm bhūmīm āpnuyāt |
ālokatrayadarśī ca daśabhūmyām pratiṣṭitah ||

See Tomabechi 2006: 146–7. Cf. also Wayman 1977: 145.

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*.

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

³³⁶ *yayā sarve bhāvā nirdoṣā bhavanti sā viśuddhiḥ* (Snellgrove 1959: II,130): Sferra quotes this verse in the same context (Sferra 1999: 86).

³³⁷ Cf. *Vajrāvalī* 30.2: *ity avaiivartyābhiṣekāparanāmācāryābhiṣekavidhi* (Mori 2009: ii, 436, ms. A f. 74r6–7, ms. B f.68v3–4, Sakurai P 464, quoted in Isaacson HO 2006: 7/2, Notes on the *Hevajrasekaprakriyā*).

of the wheel, the recollection of the reality of the deities, and the accomplishment of the maṇḍala.³³⁸ While in the *Maṇḍalavidhi*, this triple procedure is indeed set forth in the framework of the *ācāryābhiṣeka*, it is described in the context of a *sāadhanā* in the *Daśatattvasaṃgraha*. A definition of these three aspects is given in the *Samkṣiptābhiṣekavidhi* 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,

³³⁸ See 327ab (A fol. 14v5, B. fol. 19v5, ed. Bahulkar37.7):

dattvāvivartyasaṃsekam cakratattvaṃ tu darśayet |

Tib. (P fol. 99a7–8, D fol. 82b5–6):

mi ldog dbang bskur byin nas ni ||

'khor lo de nyid sbyin par bya ||

This procedure is also referred to in *Maṇḍalavidhi* 2d–3b:

udakādyam anujñāntaṃ yo 'bhiṣikto guros tataḥ || 2

tattvāptau guhyacakre 'smin guhyaprajñābhiṣekataḥ |

Tib. (P fol. 83b1–2, D fol. 69a6–7):

chu thog rjes gnang tha ma yis ||

gang zhig dbang bskur de nas blang ||

gsang ba'i 'khor 'dir de nyid thob ||

gsang dang shes rab dbang bskur bas ||

According to Ratnākaraśānti, *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 gyi de kho na nyid dang | lha'i de kho na nyid dang | slob dpon gyi las dang bcas pa thob par gyur nas zhes bya ba'i tha tshig go ||* (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 *Hevajrasekaprakriyā* (Finot 1934: 22): *cakre avavartya[m]* [em., *avaivarṇya* Finot] *saṃsekam dattvā nātha vadasva me | cakradevatayos tattvam ācāryaparikarma vā | samayaṃ sarvabuddhānāṃ samvaram guhyam uttamam*. See also Isaacson 2006: 5/1, 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.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:

cakradevatayos tattvam idānīm pratipādyate /

The key term used in the verses that follow—in this context, conceived as a synonym for *tattva*—is *viśuddhi*, purity, or purification.³⁴⁰ Each component of the maṇḍala and each deity is related to its individual purity correlate (*viśuddhi*),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

³³⁹ *Samkṣiptābhiṣekavidhi* 2r7–8, Sakurai P 415 I. 3–5, quoted in Isaacson 2006: 5/1: *tato maṇḍalatattvaṃ maṇḍalaviśuddhilakṣaṇaṃ devatātattvaṃ devatāviśuddhilakṣaṇaṃ ācāryaparikarma ca maṇḍalasādhanaṃ pūrvakaṃ tatrācāryasya praveśalakṣaṇaṃ iti trayam kathayet.*

³⁴⁰ Cf. Sferra (1999: 85–6).

³⁴¹ In the context of this chapter, inasmuch as *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”.

the fact that tantric Buddhist *sādhana* unfolds between the poles of non-Buddhist origin and Buddhist function.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 (*bodhi-pāṅśikadharmā*) represent a standard paradigm resorted to frequently in terms of purity correlates, the analogies defined in the *Maṅḍalavidhi* and the *Daśatattvasaṃgraha* go beyond this terminological framework. According to Ratnākaraśānti, the scriptural sources for the details of the correlation established in the *Maṅḍalavidhi* are the *Śrī Paramādyatantra* and the *Vajra-śekharatantra*.³⁴³

The process of recollection of the maṅḍala'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.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 maṅḍala is not regarded as a limited, artificial sphere of purity, but rather as a catalyser 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 maṅḍala 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 *Maṅḍalavidhiṭkā* (P fol. 423b4–5, D fol. 116a7–b1): *de kho na 'di dag ni dpal mchog dang po las blangs pa yin la | de kho 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.”

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.³⁴⁵

As such they are sort of contemplative keys to switch from *saṃsāra* 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*:

mātsaryādivipakṣeṇa dānādiṣaḍviśuddhitāḥ |
rūpavajrādayo bhāvyāḥ
121a-c

2. The correlate is given in the instrumental case:³⁴⁶

tejo praṇihitamodābalacittais tu pāṇḍarā |
120ab

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

³⁴⁵ Cf. Sferra (1999: 88).

³⁴⁶ For the use of the instrumental case to indicate the *viśuddhi* in the sense of purity correlate, cf. Sferra (1999: 85).

pradīpasumanodhūpagandhākhyam yac ca maṇḍale

|

sugītanṛtyavādyam ca tat mahāsukhavardhanāt ||
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 tattvaṃ*) 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 sūtra and tantra.

The *ādhāramaṇḍala* is the ground, the deities' ambiance, the static aspect. Its purity correlates such as the 37 *bodhipākṣikadharmā* 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 (*bodhipākṣikadharmā*, Pāli *bodhipakkhikadharmā/bodhipakkhiyadharmā*)³⁴⁷ define the whole repertory of the Buddhist path to salvation.³⁴⁸ Our *sādhana* acknowledges this basic function in that the 37 *bodhipākṣikadharmā* 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 *bodhipākṣikadharmā*, 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. *bodhipakkhikadharmā/bodhipakkhiyadharmā*. According to Edgerton, both readings are attested, *bodhipakṣika*^o as well as *bodhipākṣika*^o; cf. BHSD, s.vv. *bodhipakṣika*, *bodhipakṣya*.

³⁴⁸ Cf. Sferra (1999: 93).

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.³⁴⁹

The correlations established for the *cakra*, that is, the *ādheyamaṇḍala*, 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 *ādhāramaṇḍala*, 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):

³⁴⁹ The *bodhipāṅśikadharmas* are quite frequently related to the *ādheyamaṇḍala*, mainly in texts that do not establish purity correlates for the *ādhāramaṇḍala*. 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 *Guhyasamājantra* related literature, however, the correlation with the *bodhipāṅśikadharmas* 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.³⁵⁰

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 nyid: tathatā*) as own nature. This is drawn from the *Śrīparamādyatantra*.³⁵¹

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

³⁵⁰ *Daśatattvasaṃgraha* 1.94cd and *Maṇḍalavidhi* 327cd (A fol. 14b5, B fol. 19b5, ed. Bahulkar37.8):

caturasram avaiṣamyād buddhābuddhasamatvataḥ ||

Tib. (P fol. 99a8, D fol. 82b6):

mi mnyam med pa zur bzhi pa ||

sangs rgyas sangs rgyas mi mnyam nyid ||

³⁵¹ *Maṇḍalavidhiṭkā* ad *Maṇḍalavidhi* 327cd (P fol. 416a8–b4, D fol. 110b2–4).

Dīpaṃkarabhadra. Taken in isolation, the pertinent verses in the *Maṇḍalavidhi* do not allow this correlation scheme to be inferred. Proceeding from a quotation from the *Paramādyatantra*, Ratnākaraśānti's commentary on *Maṇḍalavidhi* 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 (*Maṇḍalavidhi* 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 *Maṇḍalavidhi* passage³⁵²

³⁵² *Maṇḍalavidhi* 328 (A fol. 14b5–6, B fol. 19b5–20a2, ed. Bahulkar 37.9–16); *Daśatattvasaṃgraha* 1.91:

kāyaviccittadharmānām nānaikatvādyayogataḥ |
tatsmṛtis tatra yā śraddhā prāgdvāraṃ bodhaye matam || 328
bhūtabhāviviparyāśahānyanutpattaye tataḥ |
abhūtotpannatathyasya cotpattisthitaye punaḥ || 329
avāgdvāraṃ caturvīryaṃ chandotsāhasthitimatih |
paścimaṃ ṛddhipādās tu dvāraṃ tatsmṛtir atra tu || 330
śraddhāvīryasmṛtidhyānaprajñendriyabalātulam |
samādhir uttaraṃ tv evaṃ caturdvāraṃ smṛtīndriyaiḥ || 331

V. 328: *kāyaviccitta*°] A, ed. Bahulkar, *kāyavākcitta*° B.

V. 330: *avāgdvāraṃ caturvīryaṃ chandotsāha*°] A, B p.c., *avāgdvāraṃ smṛ caturvīryaṃ chandotsāha*° a.c., *avāgdvāraṃ caturvīryacchandotsāha*° ed. Bahulkar.

V. 331: *uttaraṃ tv evaṃ*] A, *uttara tv evāñ*] B, *uttaraṃ caivaṃ* ed. Bahulkar.

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

lus tshor sems dang chos mams kyis ||
gcig dang sna tshogs sbyor bral nyid ||
de dran de la dad pa gang ||
shar sgor byang chub phyir 'dod do || 328

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 (*kāyaviccittadharmāṇām*), the mindfulness of these [four spheres of application of mindfulness] and faith with regard to it are the eastern gate intended for awakening (*bodhaye*). 95

From that (*tataḥ*, i.e. from *smṛti*) there is elimination (*hāni*) of existing delusions (*bhūtaviparyāsa*), further the nonarising (*anutpatti*) of [potential] future delusions (*bhāviviparyāsa*), moreover, the generation (*utpatti*) of [moments of consciousness,] the reality of which is [yet] unarisen (*abhūtatathyasya*), and the stabilization (*sthiti*) of such [moments of consciousness,] the reality of which has arisen (*utpannatathyasya*); 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

de nas byung dang 'byung 'gyur ba'i ||
phyin ci log spang ma skyes bya ||
ma skyes skyes pa'i yang dag kyang ||
b skyed pa dang ni gnas bya ba || 329
brtson 'grus rnams bzhi lho yi sgo ||
'dun dang spro dang gnas dang blo ||
rdzu 'phrul rkang dang dran pa 'dir ||
nub kyi sgo ni yin par bshad || 330

with mindfulness relating to these. 97

them are [the purity correlates of] the western gate. 330

The [four] foundations of supernatural power (*rddhipāda*), being determination (*chandas*: powers [including] faith 'dun), perseverance (*vīrya*: *brtson* (*śraddhā*), fervour (*vīrya*), 'grus), mindfulness (*smṛti*: *dran*) mindfulness (*smṛti*), meditative immersion (*dhyāna*) and wisdom (*prajñā*: *shes rab*): The western gate is [purified by wisdom (*prajñā*) as well as means of] them [and] and composure, however, are [the mindfulness relating to the latter purity correlates of] the northern gate. 331

The skills and powers (*indriyabalaṃ*) [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] (*tayoḥ*), are [the purity correlates of] the northern gate. 99

According to Ratnākaraśānti, *smṛti* functions as a synecdoche (*nye'i mtshan pa: upalakṣaṇa*) for a group of five fundamentals (*sde tshan*) encompassing 22 of the 37 *bodhipāḥṣikadharmā*, 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

³⁵³ The seven limbs of awakening (*bodhyaṅga*) are mentioned in verse 107, functioning as the purity correlate of the streamer (*sraja*) (for the corresponding verses in the *Maṅḍalavidhi* 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*).

gate is endowed with a representative of each of the two groups, apart from the northern gate, which is associated with two elements of each group:³⁵⁴

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 tshan 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 *bodhipāṅkṣikadharmā* (apart from the Noble Eightfold Path and the seven *bodhyaṅga*), namely] the four spheres of application of mindfulness (*dran pa nye bar gzhaḡ pa: smṛtyupasthāna*), and the four exertions (*yang dag par spong ba: samyakprahāna*), 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

³⁵⁴ *Maṅḍalavidhiṭkā* ad *Maṅḍalavidhi* 328 (P fols. 416b4–417a6, D fols. 110b4–111a3). Note that Ratnākaraśānti’s explanation of *Maṅḍalavidhi* 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.

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 (*smaraṇahetutvāt 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.

Cardinal Direction	<i>sde tshan</i>	<i>balendriya</i>
eastern gate	the 4 <i>smṛtyupasthānas</i>	<i>śraddhā</i>
southern gate	the 4 <i>prahāṇas</i>	<i>vīrya</i>
western gate	the 4 <i>ṛddhi pādas</i>	<i>smṛti</i>
northern gate	the 5 <i>balas</i> and five <i>indriyas</i>	<i>samādhi</i> and <i>prajñā</i>

Table 5. The purity correlates of the four gates

As far as the southern gate is concerned, Dīpaṅkarabhadra's instructions obviously do not match the pattern of correlation

expounded by Ratnākaraśānti proceeding from the *Paramādyatantra* 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 *bodhipākṣikadharmā* except the seven *bodhyaṅga* and the *aryāṣṭāṅgikamārga* (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 *vīryāṇi* in *Daśatattvasaṃgraha* 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 *ṛddhipādas* in *pāda* 330b is rather uncommon (*’dun dang spro dang gnas dang blo: chandotsāhasthitimatih*), whereas Ratnākaraśānti refers to the standard list of *ṛddhipādas*^{355,356}:

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 || chaṃḍasamādhiprahāṇāya saṃskārasamanvāgata ṛddhipādāḥ | evaṃ citta ṛddhipādāḥ | vīrya ṛddhipādāḥ | mīmāṃsāsamādhiprahāṇāya saṃskārasamanvāgata ṛddhipādaś ceti ||* See also DBHS s.v. *ṛddhipāda*; for further literary evidence of this list, see Kasawara et al. 1972: 44–45).

³⁵⁶ *Maṇḍalavidhiṅkā* (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: upasaṃjñā*) of the defiled moments of consciousness (*saṃkleśadharmā*) that are **distortions** by nature, and the purified (*rnam par byang ba: vyavadāna*) 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 [fervour] 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 [fervour] 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: chandasamādhi*), the composure of **enthusiasm** (*sems kyi ting nge 'dzin: cittasamādhi*), composure of **perseverance** (*brtson 'grus kyi ting nge 'dzin: vīryasamādhi*), and composure of **reason** (*dpyod pa'i ting nge 'dzin: mīmāṃsā-samādhi*). 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 sems '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 *Maṅḍalavidhi* 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 Ratnākaraśānti. 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 Ratnākaraśānti 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: adhi-mokṣa*). 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: dharma-pravicaya*). As regards the [before mentioned skills and powers], given that they are skills and at the same time

³⁵⁷ *Maṅḍalavidhiṅkā* (P fols. 417b7–418a1, D fols. 111b3–112a1).

powers, inasmuch as they are also unequalled, he says **une-qualified skills and powers**. Skills and powers are **une-qualified** 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: viṣayīkara*) 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 *Maṇḍalavidhiṭkā*.³⁵⁸

The pearl string (*hāra*) is the removing of emotional afflictions (*kleśānāṃ haraṇaṃ*), due to the abandonment (*prahāṇataḥ*) of all [extant] emotional afflictions. The half pearl string (*ardhahāra: dra phyed*) is to be known as the partial removing (*ardhaharaṇa: phyed 'phrog pa*) of emotional afflictions. 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 (*dharmapraṇicaya: 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 (*anuyogataḥ*) [like the limbs of a streamer]. 107

³⁵⁸ *Daśatattvasaṃgraha* 15a1–b1.

The yak's tail (*cāmaram*) [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 (*prakṛtiprabhāsvaraśuddha: 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 *Maṅḍalavidhiṭīkā* ad *Maṅḍalavidhi* 335, providing a far more detailed explanation of the ornaments and the *bodhyaṅga* as their purity correlates (*viśuddhi*) than the single *Maṅḍalavidhi* verse dedicated to this correlation:³⁶⁰

³⁵⁹ This verse is not drawn directly from the *Maṅḍalavidhi*; instead, the term *prakṛtiprabhāsvara* appears in *Maṅḍalavidhi* 96 (A fol. 9a1–2, B. fol. 6b4, ed. Bahulkar 11.10–11):

vairocana mahāśuddha vajraśānta mahārāte |
prakṛtiprabhāsvarāgrāgrya deśavajra namo 'stu te ||

V. 96c: °*prabhāsvarāgrāgrya*] A, ed. Bahulkar, °*prabhāsvarāgrāgra* B.

³⁶⁰ *Maṅḍalavidhi* 335 (A fol. 15a1–2, B fol. 20a4, ed. Bahulkar 38.3–4):

jñāneṣv ādarśabodhyaṅgaiḥ sarvadikṣu prabhāsvaraiḥ |
hārārdhahāracandrārkkādarśasrākcamarojjvalam ||

Cf. Tib. (P fol. 99b5–6, D fol. 83a3)

ye shes me long byang yan lag ||
phyogs kun tu ni 'od rab gsal ||
dra ba dra phyed nyi zla dang ||
rnga yab me long me tog phreng ||

Cf. also *Samantabhadra* (P fol. 35a1–2, D fol. 30a1–2):

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 Ratnākaraśānti's commentary on *Maṅḍalavidhi* 335 is a gloss of the description given in the *Sarvarahasyatantra*, followed by a quotation of the relevant verses of the *Paramādya-*

me long dra ba dra phyed me tog gi ||
phreng ba sna tshogs kyis brgyan mnyam pa med ||
ye shes me long dri med byang chub kyi ||
yan lag dri ni me tog phun sum tshogs ||

The parallel passage in the *Caturāṅgasādhanopāyikasamantabhadrī* (P fol. 44a1–2, D fol. 37a4–5) is somewhat clearer: *me long ye shes rtag tu dri med byang chub yan lag me tog spos bkram zhing | dra ba dra phyed me long me tog phreng ba sna tshogs brgyan pa'i gzugs |*

In his *Samantabhadrīnāmaṅkā* (P fol. 454a8–b2, D fols. 41b6–42a1), Vaidyapāda expounds upon this passage as follows: *me long lta bu'i ye shes rnams nyid 'od gsal ba nyid kyi phyir me long ste thams cad gzung bar bya'o || rtag tu dri ma med pa de yin par shes par bya'o || byang chub yan lag ces pa ni dran pa dang | chos rab rnam par 'byed pa dang | dga' ba dang | <sbyangs pa dang > [D, om. P] ting ne'dzin dang | brtson 'grus dang | btang snyoms te | mthu stobs las byung ba chos kyi dbyings spyod yul nyon mongs pa'i gnyen por 'gyur ba rnams yan lag tu gyur pa'o [P, 'gyur ba'o D] || de rnam par dag pa ni dri ma med pa'i me tog dang sbos bkram zhing de bzhin du dra ba dang dra ba phyed pa nyi ma dang zla ba'i me long dang me tog phreng ba sgo logs su btags [D, brtags P] pa la sogs pa'o || sna tshogs brgyan 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 *dharmā*, joy, [and] assuredness (*prasarabdhī*: *shin tu sbyangs*, here: *sbyangs pa*), mental composure, vigour, and equanimity (*upekṣā*: *btang 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.”*

tantra. *Daśatattvasaṃgraha* 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 *Maṇḍalavidhiṭkā* 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 (*upalakṣaṇa*). 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: prajñājñānamayam*). The **moon disk** is the mind directed towards awakening (*byang chub kyi sems: bodhicitta*). The **yak's tail** (*rnga yab: cāmara*) 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 mtshan ma yin pa'i phyir: rājacihnatvāt*)³⁶¹, 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: ardhaharaṇa*) of emotional afflictions.

This is known as the half-pearl string (*dra phyed pa: ardhahāra*). The supreme *bodhicitta*, luminous by nature (*rang bzhin 'od gsal: prakṛtiprabhāsvara*), that brings about the benefit of sentient beings (*sarvasattvārthasambhūta: 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

³⁶¹ Used as a fan for high-ranking people.

(*thar pa'i snang ba gzi brjid 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.³⁶²

However, proceeding from the above quotation, we may observe that in any case Kṣitigarbha does not follow Ratnākaraśānti’s *Maṇḍalavidhiṭkā*. 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 *bodhyaṅga* and following up the (presumed) locative *jñāneṣu*. In the *Maṇḍalavidhiṭkā* (P fol. 420a3-4), Ratnākaraśānti explains *jñāna* in terms of *laukika*- and *lokottarabhāvanāmārgajñāna*, and, remarkably, *-iṣu*, not as a locative ending, but in the sense of ‘arrow’ (Skt. *iṣu*, 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 *Maṇḍalavidhiṭkā*.

³⁶² See *Maṇḍalavidhiṭkā* ad *Maṇḍalavidhi* 335 (P fols. 420a3–421a2, D fols. 113a7–114a6).

The Ten Fundamentals in the Daśatattvasaṃgraha

Element of <i>ādhāraṃḍala</i>	Purity correlate (<i>viśuddhi</i>)
(The Four Gates: see table above)	The four spheres of application of mindfulness (<i>smṛtyupasthāna</i>)
The four doors (<i>catustoraṇa</i>)	The four stages of meditative immersion (<i>caturdhyāna</i>): <i>prathamadhyāna</i> <i>dviīyadhyāna</i> <i>trīyadhyāna</i> <i>caturthadhyāna</i>
The balcony (<i>vedikā</i>)	The four composites (<i>samādhi</i>): <i>śūraṃgama</i> , <i>khagaṃjā</i> , <i>vimala</i> , <i>siṃhajṛmbhita</i>
manifold ornaments (<i>vicitrābharaṇa</i>)	array of retention formulas (<i>dhāraṇī</i> : <i>gzungs</i>) starting with sacred texts (<i>pūjākaravyagrāgranthādīdhāraṇīgaṇa</i>)
the ringing of the bells at the flagstaves on the top of the universe impelled by the wind (<i>mārutoddhūtaviśvāgrapatākā-ghaṇṭanādītaṃ</i>)	the sound of the nine limbs of the excellent doctrine impelled by discipline (<i>vinayoddhūtasaddharmānavāṅgasvara</i>)
pearl string (<i>hāra</i>)	removing of emotional afflictions (<i>kleśānāṃ haraṇaṃ</i>)
half pearl string (<i>ardhahāra</i>)	partial removing of emotional afflictions (<i>kleśānāṃ ardhaharaṇaṃ</i>)
streamer (<i>sraja</i>)	the seven limbs of awakening (<i>bodhyaṅga</i>): intellectual penetration of the doctrine (<i>dharmapraṇicaya</i>) mindfulness (<i>smṛti</i>) mental composure (<i>samādhi</i>) joy (<i>prīti</i>) fervour (<i>vīrya</i>)

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	equanimity (<i>upekṣā</i>) composure (<i>prasrabdhī</i>)
mirror (<i>ādarśa</i>)	mirror [like awareness] (<i>ādarśjñāna</i>)
Yak's tail (<i>cāmara</i>)	awareness of the path (<i>mārgajñāna</i>)
moon disk (<i>candramaṇḍala</i>)	the mind of awakening pure through its natural brightness (<i>prakṛtiprabhāsvaraśuddhaṃ bodhicittam</i>)
sun disk (<i>sūryamaṇḍala</i>)	the great light that is the light of liberation (<i>mokṣālokamahāloka</i>)
food (<i>naivedya</i>)	taking of the doctrine (<i>dharmāhāra</i>)
cloth (<i>saṃvara</i>)	shame (<i>hrīr</i>) and bashfulness (<i>apatrāpya</i>)
lamps, incense, fragrant [powder], (<i>pradīpasumanādhūpagandham</i>) singing, dancing, instrumental music (<i>sugīta-nṛtyavādyam</i>)	growth of great bliss (<i>mahāsukhavaradhana</i>)
pillars (<i>stambha</i>)	eight liberations (<i>vimokṣāṣṭaka</i>)
garland of <i>vajras</i> (<i>vajrāvalī</i>) that is completely circular (<i>parimaṇḍala</i>)	the turning of the wheel of the doctrine of the Vajrayāna by the Buddhas of all directions and the three times (<i>sarvadictryadhvasaṃbuddhavarjyānapravartana</i>)
five coloured lines (<i>raṅga</i>)	the five Buddhas
full vases (<i>pūrṇakumbha</i>)	outflow of the completion (<i>pūriṇiṣyandāḥ</i>) of the accumulation [of merit and wisdom] (<i>sambhāra</i>)

Table 6. Purity correlates of the elements of the *ādhāramaṇḍala*

The purity correlates (*viśuddhi*) of the deities and their maṇḍala environment (the *ādheya*- and the *ādhāramaṇḍala*) 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.³⁶³ More fertile in this regard are the commentarial treatises relating to Jñānapāda's works, such as Samantabhadra's *Sāramañjarī*³⁶⁴ or Vaidyapāda's *Samantabhadrīṭikā*. In the

³⁶³ *Caturaṅgasādhana* (P fol. 43b7, D fol. 37r2–3): *gru bzhi* [D, *bzhis* P] *mnyam pa'i phyir na mchog bzhis dran pa dbang po sgo rnams kyis* | *Samantabhadra* P fol. 29b6–7: *mi mnyam pa dag med phyir zur bzhi mnyam* | *dran dang dbang po'i mchog gi sgo rnams yin* || Cf. also Wayman 1973: 84–85.

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* (*Sāramañjarī* P fol. 286b4–287b6, D fol. 11a4–b1): ***dran dbang sgo bzhi rnams kyi*** [D, *kyis* P] ***mchog gyur pa zhes bya ba la*** | ***dran pa ni lus la sogs pa'i dran pa nye bar gzhag pa'o*** || *'dis ni yang dag pa'i spong ba bzhi dang* | *rdzu 'phrul gyi rkang pa bzhi yang nye bar mtshan par lta'o* || [D, *blta'o* P] || ***dbang po ni dad pa la sogs pa'o*** || ***dran pa la sogs pa'i yul can gyi dbang po ni dran pa'i dbang po yin no*** || *de dag nyid rnam par dag par gyur pa ni sgo bzhi po rnams te* | *de rnams kyi mchog tu gyur pa zhes bya bar rab tu gyur pa'o* || *don ni 'di yin te* | *lus dang tshor ba dang sems dang chos rnams gcig la sogs par mi 'thad pa'i phyir ro* || *dran pa nye bar gzhag pa zhes bya ba'i dran pa gang yin pa thos pa dang bsam pa dang* | *bsgoms pa las byung ba'i shes rab kyi rang bzhin gyis rnam pa gsum du gyur pa de dag gi yang chos la 'jug pa'i rgyu yin pa nyid kyis sngon du 'gro ba yin pa'i phyir na dad pa tsam yin pa'i phyir* | *der dad pa gang yin pa de'i rnam par dag pas ni shar gyi sgo'o* || *bzang po<'i>* [D, om. P] *zhabs kyis kyang lus tshor sems dang chos rnams ni* | *gcig dang du sogs mi 'thad phyir* |

de dran der dad gang yin pa | *shar sgo sogs pa'i don du 'dod zhes gsungs so* ||

“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 (*nye 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

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 (*bodhipāṅśikadharmā*).³⁶⁵

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 Dīpaṃkarabhadrā:

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. *Dharmaśaṃgraha CXI* (Kasawara et al. 1972: 28): *prajñā trividhā | tadyathā || śrutamayī cintāmayī bhāvanāmayī ceti ||* These three are already known in the Pali tradition as *pariyatti*, *paṭipatti*, 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 *bodhipāṅśikadharmā*.

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 *Daśatattvasaṃgraha* they are contrasted with the five emotional afflictions (apparently following the wording of this correlation in the *Sarvarahasyatantra*, as quoted in the *Maṇḍalavidhiṭkā*), 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 (*kṣayajñānaṃ: zad pa'i ye shes*) awareness of non-arising (*anutpādayajñānaṃ: mi skye ba'i ye shes*) as its complement].³⁶⁶

³⁶⁶ *Maṇḍalavidhi* 345 (A fol. 15a4, om. B., ed. Bahulkar 39.3–4):

arthasattvātmasaṃkalpapravṛtījñānaśuddhitāḥ |
ādarśādikṣayajñānaṃ sarvabuddhasvarūpakam ||

V. 345c: *ādarśādikṣayajñānaṃ*] A, *ādarśādikaṃ ca jñānaṃ* ed. Bahulkar

Cf. Tib. (P fol. 100a5–6, D fol. 83b1–2):

don dang sems can bdag kun rtogs ||
'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 *ādarśādikṣaye jñānaṃ* has been taken into consideration, but this alternative would not be in line with *Maṇḍalavidhiṭkā* ad *Maṇḍalavidhi* 345. Possibly, *kṣaya* might also be interpreted as *upalakṣaṇa* for the *daśa jñānāni* as listed in *Dharmasaṃgraha*

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 Ratnākaraśānti relates both terminological sets.³⁶⁸

(Kasawara et al. 1972: 22): *duḥkhajñānaṃ, samudayajñānaṃ, ni-rodhajñānaṃ, mārgajñānaṃ, dharmajñānaṃ, anvayajñānaṃ, saṃvṛtijñānaṃ, paracittajñānaṃ, kṣayajñānaṃ, anutpādayajñānaṃ*. In the *Śatasahasrikāprajñāpāramitā* (p. 1440) a nearly identical list of eleven *jñāna* appears with *paricayajñāna* instead of *paracittajñāna*, and additionally *yathābhūta-* or *yathākatajñāna.*; cf. EOB, s.v. *ñāna*. According to the *Maṅḍalavidhiṭkā*, however, *kṣayajñānaṃ* implies solely the complementary term *anutpādayajñānaṃ*, 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 tshogs 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* (*sattva*) seems to be missing here, however, it occurs in the above *Samantabhadra* passage; moreover, it is mentioned by Vaidyapāda in his *Samantabhadrīnāmāṭikā*, see fn. 369 below.

³⁶⁸ *Maṅḍalavidhiṭkā* ad *Maṅḍalavidhi* 345 (P fols. 425b1–426a1, D fols. 117b7–118a6).

These are the five kinds of consciousness of ordinary beings (*so so'i skye bo rnam*: *pṛthagjana*) [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*: *viṣayātmālayavijñāna*), that is form, sound, smell, taste, sensation; to the (2) consciousness endowed with the nature of sense skills (*dbang po'i bdag nyid can gyi kun gzhi rnam par shes pa*: *indriyātmālayavijñāna*), 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 (= *sgrib pa rnam*) contained (*bsdus pa*: *saṃgrhīta*) 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*: *kṛtyānuṣṭhānajñāna*), the **awareness of elimination and non-arising** (*zad pa dang mi skye ba'i ye shes*: *kṣayajñānaṃ* and *anutpādayajñānaṃ*), [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: kṣayañānam*) and of non-arising (*mi skye ba'i ye shes: anutpādayñānam*), 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 *Samantabhadrīnāmaṭīkā*.³⁶⁹

³⁶⁹ *Samantabhadrīnāmaṭīkā* (P fol. 483 a4–8, D fol. 166a3–6): *sems can zhes pa ni dbang po lnga'o || don <ni> [om. D] bzung [D, gzung P] ba la sogs pa lnga'o || des don dang sems 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 brnyan snang ba lta dngos po ma lus pa cig car shes pa ni me long lia bu'o || sogs pa'i sgras bsdu pa nyon mongs pa can gyi yid rnam par dag pa ni sems 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: pañcopādāna*) 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: asādhāraṇavikalpa*), 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:**

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Buddha	Functional Aggregate of Individual Existence (<i>skandha</i>)	Emotional Affliction	Awareness (<i>jñāna</i>)
Akṣobhya	consciousness (<i>vijñāna</i>)	hatred (<i>dveśa</i>)	knowledge of the purity of the realm of entities (<i>dharmadhātu-viśuddhijñāna</i>)
Vairocana	form (<i>rūpa</i>)	delusion (<i>moha</i>)	awareness [functioning as] a mirror (<i>ādarśajñāna</i>)
Ratnasambhava	sensation (<i>vedanā</i>)	pride (<i>māna</i>)	awareness of sameness (<i>samatājñāna</i>)

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 (*dn̄gos 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).

Amitābha	conceptualising perception (<i>saṃjñā</i>)	passion (<i>rāgā</i>)	discriminative awareness (<i>pratyavekṣaṇa- jñāna</i>)
Amoghasiddhi	mental predispositions (<i>saṃskāra</i>)	envy (<i>īrṣya</i>)	awareness of performance of duty (<i>kṛtyānuṣṭhāna- jñāna</i>)

Table 7. The purity correlates of the Buddhas

3.2.6.3. *Ādheyamaṇḍala*: 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 *brahmanivhāras*, 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.

Goddess	Perfection (<i>paramitā</i>)	Access to Liberation (<i>vimokṣamukha</i>)	Element (<i>dhātu</i>)	Four Immeasurable States (<i>brahmanivhāra</i>)
Locanā	means (<i>upāya</i>)	voidness (<i>śūnyatā</i>)	earth (<i>bhū</i>)	compassion (<i>kṛpā</i>)
Māmakī	aspiration (<i>praṇidhi</i>)	[joy that is] free from characteristics (<i>animitta</i>)	water (<i>jala</i>)	friendliness (<i>maitrī</i>)

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Pāṇḍarā	power (<i>bala</i>)	[joy that is] free from desires (<i>apraṇihita</i>)	fire (<i>tejas</i>)	rejoicing (<i>moda</i>)
Tārā	awareness (<i>jñāna</i>)	absence of mental construction (<i>anabhi-saṃskāra</i>)	wind (<i>vāyu</i>)	equanimity (<i>upekṣā</i>)

Table 8. The purity correlates of the goddesses

For the six goddesses starting with Rūpavajrā, the purity correlates are not indicated individually.³⁷⁰ 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” (*mātsaryādivipakṣeṇa dānādiṣadviśuddhitāḥ*).

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 Viḥnāntaka, 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*³⁷¹) referred to later

³⁷⁰ For a detailed analysis of the symbolism of the *vajra* goddesses in terms of the six *pāramitās* and the six *āyatanas* in the *Guhyasamājantra* 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 *matrkā*, but the fact that the former two terms are well known as *āvaraṇadvayaṃ*, and the term *karmāvaraṇa* is also attested (cf. DBHS s.v.

in the *devatātattva* section (*Daśatattvasaṃgraha* verses 121d-124), where there are also correlations with the five *nīvaraṇas*, the five *balendriyas*, and the five *dr̥ṣṭis*.³⁷² In order to match the terminological sets of five, one member has to be skipped (such as the *prajñābala* i.e. *–indriya*, *kāmacchanda*, and *śīlavrataparāmarśa-dr̥ṣṭi*); 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.

<i>krodha</i>	Psychological Impediment (<i>nīvaraṇa</i>)	Powers and Skills (<i>balendriya</i>)	Obscuration (<i>āvaraṇa</i>)	Seductive Influence (<i>māra</i>) that manifests itself as	Belief (<i>dr̥ṣṭi</i>) in terms of
Yamāntaka	doubtfulness (<i>aśraddhā</i> : <i>vicikitsā</i>)	trust (<i>śraddhā</i>)	cognitive obscurations (<i>jñeyāvaraṇa</i>)	the five functional aggregates of individual existence (<i>skandhamāra</i>)	personality (<i>satkāya-dr̥ṣṭi</i>)
Prajñāntaka	indolence (<i>kauśīdya</i> : <i>sthyāna-</i>	fervour (<i>vīrya</i>)	obscurations appearing as	emotional afflictions (<i>kleśamāra</i>)	clinging to extremes (<i>anta-</i>

āvaraṇa), gives rise to the assumption that Dīpaṃkarabhadra takes recourse to a less common list of *āvaraṇa* with *janmāvaraṇa* as fourth member.

³⁷² For the four *māra*, cf. *Dharmasaṃgraha* xxx (Kasawara et al. 1972: 17):
catvāro mārāḥ | tadyathā || skandhamāraḥ kleśamāro devaputramāro mṛtyumāras ceti ||

For the five *dr̥ṣṭi*, cf. *Dharmasaṃgraha* xviii (Kasawara et al. 1972: 14):
pañca dr̥ṣṭayah || satkāyadr̥ṣṭir aṃtagrāhadr̥ṣṭir mithyādr̥ṣṭir dr̥ṣṭiparāmarśaśīlavrataparāmarśaḥ ||

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	<i>middha</i>)		emotional afflictions (<i>kleśāvaraṇa</i>)		<i>grāha</i>)
Padmānta-ka	ṛ ³⁷³	recollection (<i>smṛti</i>)	obscurations generated from action in this life (<i>janma</i>)	death (<i>mṛtyu-māra</i>)	erroneous view (<i>mithyā-dṛṣṭi</i>)
Vighnānta-ka	distraction (<i>vikṣepa: auddhatya-kaukrtya</i>)	mental composure (<i>samādhi</i>)	obscurations generated from action in former lifetimes (<i>karma/ kriyā</i>)	god (<i>deva-māra</i>)	cherishing beliefs (<i>dṛṣṭiparāmarśa</i>)

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 bsrung: dvārapāla*), the remaining grounds with the Buddhas.³⁷⁴

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.

³⁷³ See respective fn. of the translation of verse 123.

³⁷⁴ *Maṅḍalavidhiṅkā* ad *Maṅḍalavidhi* 347 (P fol. 426b3, D fol. 118b5–6).

3.2.7. Accomplishment of the maṇḍala (*cakrasādhana/maṇḍalasādhana*)

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 *lekhyamaṇḍala* 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,³⁷⁵ 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 *Daśatattvasaṃgraha* to summarize the ritual activities described in these verses is *cakrasādhana*.³⁷⁶ *Cakrasādhana* and the—obviously more common—synonymous term *maṇḍalasādhana* is to be conceived of as a technical term for precisely this fusion of the different manifestations of the maṇḍala. In the *Vajrāvalī*, the *maṇḍalasādhana* is one of the 50 rites distinguished by Abhayākaragupta himself.³⁷⁷ 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 *lekhyamaṇḍala*.³⁷⁸ In conclusion of this *adhimātra* procedure of the four phases, a

³⁷⁵ Mori observed that more than one fourth of the *Vajrāvalī* is dedicated to technical details regarding the *lekhyamaṇḍala* (Mori 2009: i, 23).

³⁷⁶ *cakrasādhanam evaṃ syād visarjanam athocyate* || 126

³⁷⁷ The *saparikaramaṇḍalasādhanavidhi* (Mori 2009: i, 314) is the fifteenth of the 50 sections (*pañcāśad vidhayaḥ*) 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 *maṇḍalasādhana*, 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 Ḍombipāda'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 *Maṇḍalopāyikāṭīkā 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 *Maṇḍalopāyikāṭīkā* (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 *avaivarttikābhīṣeka* is a less frequently occurring synonym for *ācāryābhīṣeka*; cf. for instance the *Vajrāvalī* (Mori 2009: II, 436): *avaivarttikābhīṣekāparanāmācāryābhīṣekavidhiḥ*, “the rite of the consecration to become an officiant, with the alternative designation non-reversible consecration”; *Maṇḍalopāyika* 11v8 and the *Kṛṣṇayamāritantrapāñjikā ācāryābhīṣeka evāvaivarttikābhīṣeka <ity> [om. Maṇḍalopāyika] 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.³⁸¹

In Alaṃkāra's *Daśatattva*, this stage of the process of generation is explicitly qualified as *adhimātra* application of the four phases.³⁸² Alaṃkāra also refers to Dīpaṃkarabhadra's instructions on the subject matter, sort of bracketing his explanation of the *maṇḍalasādhana* by means of two quotations from the *Maṇḍalavidhi*:³⁸³

This is [to explain the] meaning of the text passage from
samayāgryā tato yogaṃ to cakraṃ saṃlikhya samyak prāk.

According to his own words, his instructions on the *maṇḍala-sādhana* are composed as a commentary on *Maṇḍalavidhi* 350 to 355.³⁸⁴

³⁸¹ AICSB 1989: 229: *maṇḍalatattvaṃ maṇḍalaviśuddhilakṣaṇaṃ devatā-tattvaṃ devatāviśuddhilakṣaṇaṃ ācāryaparikarma ca maṇḍalasādhana-jñānaṃ pañcapradīpapañcāmṛtabhakṣaṇaṃ ca bhavyatā | tattvaṃ ca naiḥ-svābhāvyam eṣāṃ utpannakramapakṣataḥ |*

³⁸² *Daśatattva* (P fol. 305a1–3D fol. 253a5–6).

³⁸³ *Daśatattva* (P fol. 304a1–2, D fol. 252b2–3):

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 ||

³⁸⁴ *Maṇḍalavidhi* 350–355 (A fol. 15a5–15b1, B fols. 20b5–21a2, ed. Bahulkar 39.13–40.4):

samayāgryā tato yogaṃ rūpābdagaṇayuktayā |
kṛtvācāryo 'tra saṃviśya jñānāveśaṃ prakalpayet || 350
vajreṇa padmam āsphoṭya buddhān svāntar niveśya ca |
sthirikṛtya ca padmasthan prāpyānujñāṃ kulādhipāt || 351
svanāmocārya vajrātmā spharayec cakrayogataḥ |
vajrābjadhvanibhir buddhān ānīya cakrapārśvataḥ || 352

vighnān utsārya saṃrakṣya dattvārghaṃ pratipūjya ca |
saṃstutya dvāribhir dvārakarma kṛtvātra sādhayet || 353
cakṣuḥkāyādyadhiṣṭhānasekapūjādikalpita |
vijñāpayet sarvasattvārthaṃ kurudhvaṃ sarvasiddhaye || 354
cakraṃ saṃlikhya samyak prāk pratiṣṭhāyāṃ tv ayaṃ vidhiḥ |
pratimāpustakādīnāṃ pauruṣāntas tu sekataḥ || 355

V. 350: rūpābdagaṇa°] A, ed. Bahulkar, rūpādeguna° B.

V. 353: saṃrakṣya] A, ed. Bahulkar, sarakṣya B.

V. 354: °adhiṣṭhāna°] A, ed Bahulkar, °adhiṣṭhānaṃ B ; vijñāpayet] A, ed. Bahulkar, vijñāyet B.

Cf. Tib. (P fol. 100b1–5, D fol. 83b4–7)

de nas rnal 'byor dam tshig mchog ||
gzugs dang lang tsho yon tan ldan ||
sbyor byas slob dpon de 'dug la ||
ye shes dbab pa rab tu brtag || 350
rdo rje chu skyes kha phye 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 sbyor bas spro bar bya ||
rdo rje chus skyes sgras sangs rgyas ||
spyang drangs 'khor lo 'i phyogs logs su || 352
bgegs rnambs 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 rnambs byas nas bsgrub par bya || 353
mig dang sku sogs byin brlabs la ||
dbang bskur mchod pa la sogs brtag ||
dngos grub kun phyir sems can don ||

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: sthirīkrtya*) 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

mdzod cig ces ni gsol ba gdab || 354

'khor lo yang dag bris nas ni ||

dang po rab gnas cho ga 'di ||

sku gzugs glegs bam la sogs la ||

skyes bu'i mthar thug pas dbang bskur || 355

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

Alaṃkāra's explanation provides valuable details on various aspects of this procedure that are taken for granted in Dīpaṃkarabhadra's concise description:³⁸⁵

The *yogin* who is proficient in the yoga of the three components (*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 gnang 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: jñānamaṇḍalacakra*) 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]

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 (*dkyil '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.³⁸⁶ 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*).³⁸⁷

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 |

tripañcākṣarasanmantrair mantrair vā prāk samuddhṛtaiḥ || 356

kārayitvā bahiḥ snānaṃ cakravartīva tat svayam |

uttamaṃ tattvam etad dhi prajñopāyātmakam tu yat || 357

V. 356: *sakalārgha°*] A, *kalaśārgha°* B, ed Bahulkar.

Cf. Tib. (P fol. 100b6–7, D fols. 83b7–84a1):

bum pa mchod yon bla re sogs ||

bsrungs nas sbyin sreg sogs bshad gang ||

yi ge sngags gsum sngags mchog gam ||

sngar btus pa yi sngags kyi bya || 356

phyi yi khru 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

Maṇḍalavidhiṭkā ad *Maṇḍalavidhi* 350–357b (P fol. 429a7–b1, D fols. 120b7–121a1): “Inasmuch as, following up the explanation of the reality of

Moreover, Alaṃkāra points out that his exposition of this fundamental also glosses another passage from the *Maṇḍalavidhi*, namely verses 257cd to 262:³⁸⁸

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 kyis 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 ||

Alaṃkāra refers to the following verses (*Maṇḍalavidhi* 257c–262, A fols. 12b6–13a1, B fol. 15b1–4, ed. Bahulkar 28.18–29–8):

dvāreṣu sarvathā jñātvā sphuṭaṃ dhyātvā svacakraḥ || 257
prāgvat prajñāṅgasamyogād buddhān svāntar niveśya ca |
saccittena viyad vyāpya cakrapārsvakṛtāspadān || 258
taiḥ samāyātaviḥnāms tān samutsāryābhiraḥṣya ca |
yamāryādibhir ākṛṣyāveśya baddhvā vaśaṃ nayet || 259
caḥṣṭhāyādya adhiṣṭhāyārgḥābhīṣekābhīpūjanam |
kṛtvā stutvātha saṃprīṇya japtvā vibhāvya toṣayet || 260
prāgvat satpadmabhāṇḍe tu kṛtvā jñānāmṛtāmṛtam |
dikpālān svasvayogasthān prapūjya maṇḍalaṃ viśet || 261
trailokyavijayo bhūtvā yathāptyābharaṇāmbaraḥ |
kṛtapradakṣiṇāś cakraṃ natvā homena pūrayet || 262

V. 259: *ākṛṣyāveśya*] A, ed. Bahulkar, *ākṛṣya praveśya* B.

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

sngar bzhin shes rab yang dag 'dug ||
sangs rgyas rnams ni rang nang gzhug ||
sems bzang nam mkha' khyab byas pa'i ||
'khor lo'i ngos su gnas bya'o || 258
de dang lhan ci 'ongs pa'i bgegs ||
de ni kun bskrad mngon par bsrung ||
gshin rje'i dgra sogs kyis bkug la ||
bcug ste bcings nas dbang du bya || 259
mig dang sku sogs byin brlabs la ||
mchod yon dbang bskur mngon mchod pa ||
byas nas bstod de tshim bya zhing ||
rnam bsgoms bzlas pas mnyes par bya || 260
sngon bzhin pad snod dam par yang ||
bdud rtsi ye shes bdud rtsir bya ||
phyogs skyong rang rang sbyor la gnas ||
rab tu mchod de dkyil 'khor 'jug || 261
'jig rten gsum las rgyal gyur pas ||
gos dang rgyan ni ji snyed dag ||
'khor lo bskor ba byas nas ni ||
phyag byas sbyin sreg dag gis mchod || 262

“Having realised the gates everywhere (in all directions), he visualises his own maṇḍala 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 binds 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 Alaṃkāra 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.³⁸⁹

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 *Maṇḍalavidhiṭkā* 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*), Alamkāra explicitly states that the accomplishment of the maṇḍala can also be carried out “when an exterior consort is not available”.³⁹⁰ 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 *japa/jāpa*, the author furnishes instructions on an advanced technique of tantric practice, focusing on the meditative emanation and retraction of the three syllables *oṃ*, *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 Kṣīṭigarbha'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 Dīpaṃkara-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 *Muktilaka* 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 *Guhyasamājantra*³⁹¹ as well as from the *Uttaratantra*³⁹², furnishing

³⁹¹ *Guhyasamājantra* 13.8a–13b (Matsunaga 1978: 45–46):

sarvamantrārthajāpeṣu trivajrābhedyalakṣaṇam |
tribhede vajraparyanto nyāso 'yaṃ trivajram ucyate || 8
trividhaṃ sphuraṇaṃ kāryaṃ kāyavākcittasannidhau |
anena jāpavajreṇa trivajracittasamo bhavet || 9
buddhānāṃ kāyavākcittaṃ dhyātvā pūjāgrakalpanam |
kartavyaṃ jñānavajreṇa trivajracittasamo bhavet || 10

buddhānāṃ kāyavākcittaṃ dhyātvā pūjāgrakalpanam |

kartavyaṃ jñānavajreṇa idaṃ bodhisamāvaham || 11

atha vā sphuraṇaṃ kāryaṃ tribhedena prati prati |

kāyavākcittanairātmyaṃ jñānacittena saṃsphaṛet || 12

uccārayan sphared vajraṃ samāptau saṃhāram ādiśet | 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 (*kāyavākcittanairātmyaṃ*) with a mind determined by awareness (*jñānacittena*). 12

While pronouncing, one should emanate the vajras; in the concluding phase (*samāptau*) he aims at (*ādiśet*) the [process of] retraction (*saṃhāram*).” 13ab

³⁹² See *Uttaratantra* 74c–75 (Matsunaga 1978: 118):

japaṃ jalpanam ākhyātaṃ sarvavān mantram ucyate |

mantram mantram iti proktaṃ tattvacodanabhāṣaṇam ||

For *tattva* in this context, cf. *Uttaratantra* 36 (Matsunaga 1978: 115): *tattvaṃ pañcakulaṃ proktaṃ*. For *codana*, cf. *Uttaratantra* 107 (Matsunaga 1978: 121):

codanaṃ bodhanaṃ proktaṃ kāyavākcittabhāvataḥ |

and *Uttaratantra* 74: *tattvaṃ codanabhāṣaṇam*, as well as *Guṇavatī ad Mahāmāyātantra* 5 (Samdhong and Dwivedi 1992: 26): *tattvadyotakaṃ vacanaṃ mantraḥ*.

alternatives of interpretation on assumedly ambiguous points. For these alternative explanations, he draws on his major sources, the *Maṇḍalavidhi* along with Ratnākaraśānti's commentary, Alaṃkāra'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 *Mukṭītilaka* and the *Mukhāgama*, distinguishes different methods of *jāpa*. The practice as described by Kṣitigarbha focuses on the three syllables *om*, *āḥ*, *hūm* (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 *paṇḍita* discusses the initially nonspecific meaning of *japa*³⁹³ in the more specific sense of muttering, proceeding from the frequently quoted etymological explanation *japaṃ jalpanam ākhyātam*.³⁹⁴ 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:³⁹⁵

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 ity antarbahirjalpo jāpa ity arthaḥ*. 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):

*mantrasaṃsthānadharmātmā yogas trividha ucyate |
trividhena tu jñānena bhavadoṣair 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 (*mūrtijñānāyor bhāvanā*)? Based on this [question] (*ity ata*), he says mantra, etc. Yoga is mental composure having reality (i.e. the deity) as objective support (*tattvāmbanasamādhi*). This yoga is threefold, is of three kinds. Wherefore? Because it has the nature of mantra, specific form (*saṃsthāna*) and doctrine (*dharma*). Mantra is speech that indicates reality (*tattvadyotakaṃ vacanaṃ*), specific form is the appearance of the deity, [and] doctrine is awareness [as expressed by] the meaning of the mantra (*mantrārthajñānaṃ*). By means of threefold awareness: 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 *saṃsāra* starting with evil. This is the [final] meaning.³⁹⁶

Mere muttering i.e. verbal repetition is occasionally referred to in the literature as external repetition (*bāhyajāpa*),³⁹⁷ a technique the *yogin* is supposed to relinquish:

by means of the threefold awareness, one remains unaffected by the faults of existence.”

³⁹⁶ *Guṇavatī ad Mahāmāyātāntra* 2.5 (Samdhong and Dwivedi 1992: 26–27): *nanu jalpanaṃ japaḥ? tad atra japatā kiṃ kevala eva jalpaḥ karanīyaḥ, kiṃ vā mūrtijñānāyor api bhāvanety ata āha mantrētyādi. tattvāmbanasamādhir yogah. sa yogas trividhas triprakārah. kutaḥ? yasmān mantrasaṃsthānadharmātmā. tattvadyotakaṃ vacanaṃ mantrah, devatāmūrtiḥ saṃsthānam, mantrārthajñānaṃ dharmah. trividhena tu jñāneneti: anantaroktena yogatrayeṇa, na tu jalpamātreṇa. bhavadoṣair na lipyata iti: saṃsāradoṣaiḥ pāpādibhir vimucyata, ity arthaḥ.*

³⁹⁷ Muniśrībhadrā explains external repetition (*bāhyajāpa*) as verbal repetition (*Yogīmanoharā* 37b2, Mimaki and Tomabechei 1994: 51): *bāhyajāpaṃ vāgjāpaṃ tyajet parityajed yogī || bāhya°* em. Jiang and Tomabechei, *bāyu°* ms; *tyajet* em. Jiang and Tomabechei, *tyajat* ms.

Therefore, one should give up external repetition in as much as it interferes with Yoga.³⁹⁸

provides further explanation as to how external recitations ‘interfere’.³⁹⁹

It interferes [with Yoga] because such verbal activity gives rise to distraction.

In the *Muktilaka*, Jñānapāda also addresses the issue of how the *yogin* is supposed to proceed in order to practice *jāpa* correctly, specifying the notion of *jāpa* in the *Guhyasamājahāyogatantra* in terms of verbal activity such as recitation and chanting in combination with the visualized emanation and retraction of the three syllables.⁴⁰⁰ In his *Muktilakavyākhyā*, Vaidyapāda refers to this kind of *jāpa* as *vajrajāpa*:⁴⁰¹

³⁹⁸ *Muktilaka* (P fol. 59b7, D fol. 49b6):

de bas rnal 'byor bar chod pa ||
phyi rol bzlas pa spang byas te ||

Jñānapāda’s statement is a minor variant of *Pañcakrama* 1.47ab (Mimaki and Tomabechei 1994: 9):

bāhyajāpaṃ tyajed yogī bhāvanāyāntarāyikam |

“The *yogin* should give up external repetition that intervenes with meditative generation.”

³⁹⁹ *Muktilakavyākhyā* (P fol. 41b2, D fol. 54b3–4): *bar chod pa zhes pa ni ngag de nyid g.yeng ba 'i rgyu 'i phyir ro ||*

⁴⁰⁰ *Muktilaka* (P fol. 59b5–6, D fol. 49b5–6):

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 rtogs pas ||

⁴⁰¹ *Muktilakavyākhyā* (P fol. 41a7, D fol. 54b2–3) *'di 'dra ba 'i rdo rje 'i bzlas pa ma rtogs par phyi rol gyi bzlas pa la mngon par zhen pas ni yang dag pa 'i don rtogs 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 Yoginītantras is *vajrajāpa* or *jāpavajra* respectively.⁴⁰² Kṣitigarbha defines *vajrajāpa* as follows:⁴⁰³

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 *Muktilaka* and the *Mukhāgama*, present various methods of *vajrajāpa*. For instance, in his *Muktilaka*, Jñānapāda provides detailed instructions on *vajrajāpa* focusing on the repetition of the three syllables *oṃ 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 (*pañcakrama*). In the chapter in the *Pañcakrama* 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 *Hevajratantraṭīkā* ad *Hevajratantra* 20ab: *ālikālyor vāmadakṣiṇapuṭanāḍībhyo gatāgatanirīkṣaṇaṃ gurūpadeśato vidhāraṇaṃ ca jāpaḥ, sa eva vajrajāpaśabdenocyate* |

⁴⁰³ *Daśatattvasaṃgraha* 20a1–2.

⁴⁰⁴ *Muktilaka* (P fol. 59b3–4, D 49b4–5):

de dus chos kun gnyis med kyi ||
ye shes su ni skad cig zhugs ||
de ltar dbyer med bzlas pa 'di ||
sems can thams cad rab zlos kyang ||

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 *saṃsāra*, [assuming] the five forms of existence.

Another form of *vajrajāpa* practice Kṣitigarbha refers to—though briefly—is *prāṇāyāma*⁴⁰⁵. This practice, which involves conscious control of breath, such as the observance of the life-sustaining wind (*prāṇa*) 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 Ratnākaraśānti's commentary:

**While pronouncing, the [yogin] should emanate the [re-
spective] vajra** synchronized with the pronunciation—one
emanates, together with the *prāṇa* wind, vajras from the
[three vajras starting with the] body vajra. **In the conclud-
ing 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*)⁴⁰⁶ **the retraction** with the efferent
wind (*apāna*). Hence, it has been said:

rnam rtog rmongs pas rab bsgribs pas ||

de yi ngo bo mi shes te ||

'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 *Sekoddeśaṭīkā* 33, Naropa juxtaposes *prāṇāyāma* and *vajrajāpa*: *prāṇāyāma iti vajrajāpa iti ca madh-
yamābhinnāṅgatvena japtavyaḥ ||*

⁴⁰⁶ Note that *Guhyasamājatantra* 13.13ab reads *āviśet* that is likewise glossed by Candrakīrti with *kuryāt* (*Pradīpoddyotanaṭīkā ad Guhyasamājatantra*

Emanating with the sustaining [winds], [the *yogin*]
should pronounce the mantra, that is retracted with
restraint (of breath).⁴⁰⁷

Ratnākaraśānti briefly explains this verse as follows:⁴⁰⁸

Synchronized with the pronunciation of the mantra, there is
emanation; in conclusion of the pronunciation, there is re-
traction, 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, *trividhaṃ 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

13.13ab, Chakravarti 1984: 125): *samāptau sphuṭīkaraṇakriyāvasthāne
saṃhāraṃ samādhisattvapraveśam ādiśet kuryāt* |

⁴⁰⁷ *Maṇḍalavidhi* 110ab (A fol. 9a5, B fol. 7a–7b1, ed. Bahulkar p. 12):

uccārayet spharan prāṇair mantram āyāmasaṃhṛtam |

kāyādispharasamhāraiḥ kuryāj jāpaṃ kramākramāt || 110

V. 110a: *uccārayet spharan*] A, ed. Bahulkar, *uccārayan spharat*] B.

V. 110d: *kramākramāt*] A,B, *yathākramam*] ed. Bahulkar,

⁴⁰⁸ *Maṇḍalavidhiṭīkā* (P fol. 379b2–3, D fol. 83a7–b2): *sngags bzlas 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 smos te*. In the *Mahāmāyātān-
trānusāriṇītherukasādhanopāyikā* (D 1627, fol. 230a1–2), emanation and
retraction are likewise attuned to the *prāṇa* and *apāna* winds, whereby
Kukkuripāda’s variant is slightly more explicit than *Maṇḍalavidhi* 110ab:

brjod nas spro bar bya ba ni ||

srog dang rtsol ba bsdams nas su ||

sngags ni de bzhin slar bsdu ba’o ||

mantra.⁴⁰⁹ This instruction is compatible with the contents of *Maṅḍalavidhi* 109:⁴¹⁰

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):⁴¹¹

Vajra, crystal, etc.: The *maṅḍalas* 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 *maṅḍala*. 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.

⁴⁰⁹ *Daśatattvasaṃgraha* 19a2–5.

⁴¹⁰ *Maṅḍalavidhi* 109 (A fol. 9a5, B fol. 7a4–5, ed. Bahulkar 12.15–16):

vajrācchadharmataccakraṃ kāyavākcittavajragam |
nilayaṃ tad dṛḍhīkurvañ jñānakāyaṃ spharañ 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):

rdo rje gsal chos 'khor lo ste ||
sku gsung thugs kyi rdo rjer gtogs ||
gnas su de ni brtan byas la ||
ye shes sku ni spro zhing 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 codanabhāṣaṇam*).⁴¹² **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 Alaṃkāra’s interpretation of *Maṅḍalavidhi* 109 is in line with that of Ratnākaraśānti. However, Ratnākaraśānti does not mention the moon disk and he relates the reading *tad* in the first *pāda* to the presiding deity, while Alaṃkāra takes it as demonstrative pronoun.⁴¹³

Vajra is the wind maṅḍala. Radiance is the water maṅḍala. **Dharma** is the fire maṅḍala. **Wheel** is the earth maṅḍala, [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 [respective] **abode** of the **vajras of body, speech, and mind**, one **stabilises it** and

⁴¹² *Uttaratantra* 72c–75 (Matsunaga 1978: 118):

*japaṃ tu sṛṣṭisaṃhāraṃ mantram uccāryabhedaḥ [em., ucyārya°
Matsunaga] || 72*

viśvavajrātmakān buddhān jñānabījena saṃharet |

bodhinairātmyabījena nirātmāṃ bhāvayed vratī || 73

saṃsphared viśvadvaiśvaṃ tryadhvabījena taṃ japat |

japaṃ jalpanaṃ ākhyātaṃ sarvavāṇmantram ucyate || 74

mantraṃ mantram iti proktaṃ tattvaṃ codanabhāṣaṇam || 75

⁴¹³ *Maṅḍalavidhiṭkā* (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 *Guhyasamājantra* 13ab, Kṣitigarbha quotes *Maṇḍalavidhi* 110ab⁴¹⁴:

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 *pañḍita* discusses the threefold classification of *jāpa* in terms of female, male, and neuter,⁴¹⁵ again proceeding from a scriptural verse, *Guhyasamāja*-

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 Vallée-Poussin p. 20):

ye varṇāḥ pṛṣṭhataḥ proktā abhimukhāś ca ye punaḥ |
strīpuṃnapuṃsakās te ca dhātvādīparikalpitāḥ |

“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 *Sandhyāvyākaraṇatantra* (P fol. 248b5–6; the Tibetan is quoted in Tomabechi 2006: 116, fn. 60), and is also quoted in the 3rd chapter of the *Caryāmelāpaka* indicating the scriptural reference (see Wedemayer 2007: 381). Muniśrībhadrā comments upon this verse as follows in his *Pañcakramaṭīkā* ad *Pañcakrama* 2.39 (Mimaki and Tomabechi: 47): *ye varṇā ityādy | āler anantaram kāler uccāraṇam arthavaśād uccāraṇāt pṛṣṭhābhimukhabhāvaḥ | atha vā | ubhayoḥ | a-ā-ka-kheti ca kṛtvā kramavṛttyuccāraṇāt | strīpuṃnapuṃsakā iti | r̥ḥl̥m vihāya āleḥ strīsaṃjñā | nāṇānamam varjjayitvā kāleḥ puruṣasaṃjñā | ālikālyor yad varjitan tan napuṃsakam |* “[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 [*uccāraṇāt*] 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 ṛ, ̄, ḷ, and Ḍ, the vowels are conceptualised as female. Apart from [the nasals] ṇa, ṇā, ṇa, na, and ma, the consonants are conceptualised as male. The vowels and consonants that have been left aside are [conceived of] as neuter.”

tantra 13.23. Kṣitigarbha explains this verse drawing from Alaṃkāra'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 Maṅḍalavidhi* 109b:) The *vajrins* of the pledge: Since it is the reality of the obligation being, the essence mantra (*snying po: hṛdaya*) 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 maṃ 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-

⁴¹⁶ *Daśatattva* (P fols. 299b6–300a5, D fols. 249b6–250a4). Note that, as far as Alaṃkāra'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 kyis 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 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 *Daśatattvasaṃgraha*. 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 Ḍombipāda'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 *prajñājñāna* consecration, each representing a fundamental in its own right—in contrast with the corresponding section in Alaṃkāra's treatise, where consecration (*dbang bskur: abhiṣeka*) is collectively treated as one single *tattva*.⁴¹⁸ The secret consecration and the *prajñājñāna* consecration represent the fourth and fifth *tattva* in Kṣitigarbha's list. The Paṇḍit's way of

⁴¹⁷ Vimalakīrti's *Daśatattva* (P fol. 146a2–5, D fol. 263a6–b2); Ḍombī's *Daśatattva* (P fol. 44a1–2, D fols. 38b6–39a2; note that the Peking edition of the Tibetan translation of Ḍombipāda's *Daśatattva* skips a considerable part of the explanation (marked with <<>>) obviously due to *saut du même au même*): *da ni bzlas pa bshad* [ViD, ViP, ḌoD; *bstan ḌoP*] *par bya ste | ting nge 'dzin gsum sngon du song* [ḌoD, ḌoP; 'gro ViD, ViP] *ba'i rang gi lha'i rnal 'byor dang ldan <pa'i rnal 'byor>* [om. ViP] *pas lhan cig skyes pa bsgom pa'i de ma thag <tu>* [om. ViD, ḌoP] *rang gi lha <<dran pas | rang gi snying gar ye shes sems dpa' [ViP, ViD; snying ga'i ye shes sems dpa'i ḌoD] | de'i thugs gar nyi ma la gnas pa'i hūṃ gi sa bon las <nges par>* [om. ViD, ViP] *byung ba'i 'od zer gyis sems can thams cad kyi* [ViD, gyis 'gro ba ma lus pa'i D] *lus ngag <yid>* [om. ViD, ViP] *du son nas* [ḌoD, *tu gtogs pa'i ViD, ViP*] *dri ma ma lus par bkug nas* [D, *dri ma bsal nas ViD, ViP*] *bdag nyid la | <gzhug par bya'o>* || [ḌoD, *slar zhugs te ViD, ViP*] *<rang gi 'dod pa'i lha'i sngags bzlas so ||>* [om. ḌoD] *yang de bzhin du bltas te | [ḌoD, *blta bar bya'o ViD, ViP*] rang gi lha'i>>* [deest in ḌoP] *sngags bzlas pa byas shing* [ḌoD, *gsang sngags bzlas shing ViD, ViP*] *mchod pa la sogs pa byas nas ldang bar bya'o || <gsang>* [om. ViD, ViP] *sngags bzlas pa'i* [ViD, ViP, *pa ste ḌoD, ḌoP*] *de kho na nyid <de>* [ViD ste ViP; om. ḌoD, ḌoP] *bzhi pa'o ||*

⁴¹⁸ This is also the case with Vimalakīrti's respectively Ḍombipāda's texts.

proceeding is in line with the *Vajrahṛdayālaṃkāra* and also supported by Vaidyapāda.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 Alaṃkāra's presentation:⁴²⁰

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]⁴²¹ are ancil-

⁴¹⁹ At the close of his explanation of the *guhyābhiṣeka*, and respectively the outset of the description of the *prajñābhiṣeka* (P 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 *Vajrahṛdayālaṃkāra* (see under 2.1.1.C.): *de kho na nyid gsum pa'o || da ni de kho na bzhi pa shes rab ye shes kyī dbang bskur ba gsungs pa |*

⁴²⁰ *Daśatattvasaṃgraha* (fol. 23a): *sekāv iti | guhyaprajñātmakau pradhānatvān nirdiṣṭau tāv eva tattvarūpeṇa pratipāditau | anyeṣāṃ etadaṅga-bhūtatvāt | kāyaśodhanadvāreṇa bāhyatvāc ceti ||* –An interesting parallelity is to be found in Tsong-kha-pa's explanation of the ten fundamentals as indicated in the *Vajrahṛdayālaṃkāra* (in his commentary on the *Gurupañcāśikā*, 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 kyī dbang bskur ba gnyis las ma gsungs kyang gsang dbang bum dbang thob pa la bskur bas des bum dbang mtshon la gsum pas bzhi pa mtshon pas de der bsdu ste |* "Although only the secret and the *prajñājñāna* 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 *prajñājñāna* 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 *grhītavidyācāryābhiṣeko mantrī* 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 (*etadaṅgabhūtatvāt*) and since they are external in as much as they purify the body.

Alaṃkāra 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*, Alaṃkāra 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

(and sufficiency) is accounted for by the homologization with the five *jñāna*, that can be observed in several texts such as Kuladatta’s *Kriyāsaṃgrahapañjikā* and Darpaṇācārya’s *Kriyāsamuccaya* (see Isaacson 2010: 263–264). Kṣitigarbha’s qualification of the five *vidyā*-consecrations as “ancillary” and “external” in that they “purify the body”, accounts for their reinterpretation in the higher tantras, as a result of the introduction of further consecrations that were claimed to be the ritual, and soteriological, culmination. Ratnākaraśānti (ad *Maṅḍalavidhi* 2c–3b, A fol.6b4: *udakādyam anujñāntaṃ yo 'bhiṣikto guros tataḥ || tattvāptaḥ guhyacakra 'smin guhyaprajñābhiṣekataḥ |*) likewise indicates the purification of the body as function of the *vidyā*-consecrations, see fn. 1156 of the translation.

⁴²² Note that Alaṃkāra 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 Alaṃkāra’s explanation of the *prajñājñānābhiṣeka* obviously refers to the *Uttaratantra*: *rmongs 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):

mūḍhe mohātmakaṃ yogaṃ moharatyā samanvitam |

(*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 *cakra-tattva* 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

niḥsekān mohadhārābhir mohavajraḥ svayaṃ bhavet ||
dviṣṭe dveṣātmakam yogaṃ dveṣaratyā samanvitam |
niḥsekād dveṣadhārābhir dveṣavajraḥ svayaṃ bhavet ||
rakte ragātmakam yogaṃ rāgaratyā samanvitam |
niḥsekād rāgadhārābhī rāgavajraḥ svayaṃ bhavet ||
prajñājñānātmakam yogaṃ vajraratyā samanvitam |
niḥsekād jñānadhārābhiḥ prajñājñānaḥ svayaṃ 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 gtad 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.

Alaṃkāra's deviation from the standards of the Jñānapāda school is not that surprising: Although the *Daśatattva* has extensive references to the *Maṅḍalavidhi* (whose author is referred to respectfully as Bhadrāpāda) and numerous quotations from works of the master himself, and shows an evident affinity to the Jñānapāda school, Alaṃkāra's literary activity is not confined to this exegetical tradition. With reasonable certainty, he is the author of two works relating to the *Mahāmāyatantra*⁴²⁷. The latter work obviously presupposes a fourth consecration. The silence with regard to a fourth consecration is usually regarded as a salient feature⁴²⁸ distinguishing the Jñānapāda exegetical tradition from the later Ārya school where the *caturthābhiṣeka* is a matter of course.⁴²⁹ The works of the early Jñānapāda school as represented

hastam dattvā śire śiṣyaṃ ucyate guruvajriṇā |
nānyopāyena buddhatvaṃ tasmād vidyām imāṃ varām ||
advayāḥ sarvadharmās tu dvayabhāvena lakṣitāḥ |
tasmād viyogaḥ saṃsāre na kārya bhavatā sadā |
idaṃ tat sarvabuddhānāṃ vidyāvratam anuttamam |
atikramati yo mūḍhaḥ siddhis tasya na cottamā ||

⁴²⁷ The *Mahāmāyāpañjikā* and the *Mahāmāyāsādhanaṅḍalavidhi*.

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 *Dvikramatattvabhāvanā-mukhāgama*, 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 *Maṅḍalopāyika* — though following the Ārya tradition—displays a couple of remarkable parallels with the presentation of this topic in the *Daśatattvasaṃgraha*, Padmaśrīmitra's definition of the fourth might be worth mentioning: The

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 Sujayaśrīgupta's *Abhiṣekanirukti*⁴³⁰ and Vāgīśvarakīrti's *Tattvaratnāvaloka*⁴³¹ as well as Rāmapāla's *Sekanirdeśapañjikā* on Maitreyanātha's *Sekanirdeśa*.

author resorts to a twofold classification of consecration originating from the *Kālacakrantra* tradition and applies it to the *Guhyasamājatantra* context, namely the distinction in terms of *lokasaṃvṛtyābhiṣeka* and *lokottarābhiṣeka*. 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 lokottarābhiṣekas caturthaḥ | trtīyaṃ prajñājñānāna bhavati* (emend to *prajñājñānaṃ na bhavati?*) *caturtham iti vacanāt caturthaṃ prajñājñānaṃ 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 *Kālacakrantra* 5.14, Upādhyaya et al. 1994: iii, 53; I did not follow the punctuation of the edition): *iha yad dhasitekṣaṇapaṇyāptidvandva iti caturvidho 'bhiṣeka ācāryaguhyaprajñājñānaṃ caturthaṃ [tat] punas tathā [iti]śabdenoktaḥ samājādau kalaśādikaḥ sa sekaḥ saṃketamātraṃ saṃvṛtyācāryakaraṇāya na tattvam*. “That fourfold consecration that is in our system (*iha*) laughter, glance, marriage, and the *yoga* in sexual union (*hasitekṣaṇapaṇyāptidvandvayoga*), the [series of consecrations] starting with that of the vase, referred to in [other Tantras] such as the *Samāja* with the words (*śabdenoktaḥ*) “officiant, 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.”

⁴³⁰ For an English translation of this text based on an edited transcription produced by Isaacson (2001/2008), see Onians (2003, appendix). For a discussion of the authorship of this text and its being ascribed to Ratnākaraśānti in Tibetan sources, see Isaacson (2010: 267, fn. 19).

⁴³¹ Cf. Isaacson (2010: 269).

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 Alamkāra.

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".⁴³² Other than that there is no (fourth consecration)/or: for others, it does not exist.⁴³³

⁴³² This statement might be drawn from one of Jñānapāda's works, cf. e.g. *Caturāṅgasādhana* (P fol. 49 b1): *zab cing rgya che nyid kyang thabs dang shes rab bdag nyid du ni sems pa'o* || Cf. also *Maṅḍalavidhi* 348 (A fol. 15a5, B fol. 20v4, ed. Bahulkar 39.9–10):

avikalpāt tu gāmbhīryam audāryaṃ svaparodayāt |
gāmbhīryaudāryataś cetaḥ prajñopāyātmakaṃ matam ||

°parodayāt A, ed. Bahulkar, *°rarodayāt* B.

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 *Samantabhadrīnāmaṅkā* (P fol. 539b6–7, D fol. 211b3–4; note that Derge has *bzhi* instead of the ordinal number *bzhi pa*): *de nas des rgyas btab 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 *prajñājñānābhīṣeka*):⁴³⁵

He elucidates the maṇḍala, the reality of the deities, and the duties of an officiant, bestows the secret and the *prajñājñānā* consecration, to then expound reality.⁴³⁶

*dbang bskur ba rin po che bzhi <pa> [P, om. D] bla ma 'i man ngag [D, man ngan P] gis mkha' gnyis kyi sbyor ba 'i bshad pa sbyin par bya ste | bsam pa brtan pa zab cing rgya che ba la mos pa 'o || gzhan la ma yin no [P, to D]|| I clearly tend to support the Peking variant *bzhi pa* inasmuch as this explanation immediately follows the *prajñājñānābhīṣeka* and the set of three consecrations is already complete, thus *dbang bskur ba bzhi pa* in the sense of “the precious fourth consecration” definitely makes much more sense.*

⁴³⁴ See Dalton (2004: 24).

⁴³⁵ See Isaacson 2010: 275–6.

⁴³⁶ *Maṇḍalavidhi* 364 (A fol. 15b3–4, B fol. 21a6–b1, ed. Bahulkar 40.21–22):

*maṇḍalaṃ devatātattvam ācāryaparikarma ca |
saṃkathya guhyaprajñābhyāṃ siktivā tattvaṃ samuddiṣet ||*

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.⁴³⁷

As will be shown below in somewhat more detail, the chapter on *sekau* in the *Daśatattvasaṃgraha*—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* 113⁴³⁸, generally conceived of as *locus classicus* for the postulate of a fourth consecration.⁴³⁹

⁴³⁷ In his *Maṅdalopāyikāṭīkā*, Vaidyapāda provides a rather conventional interpretation of *Maṅdalavidhi* 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).

⁴³⁸ *Uttaratantra* 113 (Matsunaga 1978: 121):

*abhiṣekaṃ tridhā bhedaṃ asmin tantrē prakalpitam |
kalaśābhiṣekaṃ prathamam dvitīyaṃ guhyābhiṣekataḥ |
prajñājñānam tritīyaṃ tu caturtham tat punas tathā ||*

“In this Tantra, consecration is conceived as threefold:

The first is the vase consecration, the second is the secret consecration, the third is the *prajñājñāna* initiation, the fourth is likewise this again.”

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 *Padminī*, 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 *Hevajratāntra*. 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: *sems 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,⁴⁴⁰ 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:⁴⁴¹

⁴⁴⁰ *Daśatattva* (P fol. 297b4–8, D fol. 248a4–7).

⁴⁴¹ *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].⁴⁴² According to his capacity, he restrains [ejaculation] by means of the wind [generated through] the syllable *phaṭ*, 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.⁴⁴³ 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.”⁴⁴⁴

⁴⁴² In the corresponding passage of the *Daśatattva*, Alamkāra 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 *Maṇḍalavidhi* 360 (A fol. 15b2, B fol. 21a4, ed. Bahulkar 40.13–14):

munīndravṛndaṃ vajrāntaḥ samāveśya ca satsukham |
prapīdyānāmajyeṣṭhābhyaṃ śiṣyavaktre prapā<ta>yet ||

prapātayet | A, ed. Bahulkar, *akṣara ta* add. i.m. B.

⁴⁴⁴ According to *Hevajratāntra* 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 *Maṅḍalavidhi*. 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

cāruvaktrā viśālākṣī rūpayauvanamaṇḍitā |

jyeṣṭhānāmikābhyāṃ ca śiṣyavaktre nipātayet ||

Apart from a conventional interpretation of this verse, Kāṇha presents an alternative explanation resorting to a central paradigm of the *Hevajratāntra* in that he applies the term *jyeṣṭhānāmikābhyāṃ* to the *nāḍīs* (Snellgrove 1959: 143): *cāruvaktrety ādinā guhyābhiṣekārthaṃ prajñāyāḥ svarūpam āha. jyeṣṭhānāmikābhyāṃ iti vāmakarajyeṣṭhānāmikābhyāṃ samāpat-tirasam śiṣyavaktre guhyābhiṣekagāthāpurassaram nipātayet. ekā vyākhyā. atha vā: jyeṣṭhā lalanā anāmikā rasanā tābhyāṃ śiṣyakulīsamānivaktre prajñāyā bodhicittaṃ nipātayet.* The Tibetan scholar Paṅ-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 *Padminī*, 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 *prajñājñāna* consecration might be due to the rather vague description provided by Alaṃkāra, again lacking details about the actual consecration procedure. Alaṃkāra'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, Alaṃkāra tends to neglect sexual elements.

Alaṃkāra ties up his instructions of the *prajñājñāna* consecration with *Uttaratantra* 118-123, the scriptural passage that has long been regarded as the earliest description of the *prajñājñāna* 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 *prajñājñāna* consecration contained in the *Dvītyākrama* have to be considered as the earliest known references.⁴⁴⁷ Alaṃkāra's explanation of *Uttaratantra* 118-123 is supposed to elucidate the meaning of the respective scriptural passage:⁴⁴⁸

⁴⁴⁵ Some of Kṣitigarbha's verses appear to be inspired by Dīpaṃkarabhadra's characteristic style (*Daśatattvasaṃgraha* fol. 7a5):

jñānāmbupūrṇasatkumbhair vajrāmbhojāmṛtāmbubhiḥ |
rūpavajrādibhiḥ siktivā tatra pra<veśa>yet || 25

⁴⁴⁶ See Isaacson (2006a: 7/6).

⁴⁴⁷ Dalton (2019: 248, 254 and 257).

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 emanates clouds of deities belonging to his [presiding deity's] family, holding crystal vases full to the brim with *bodhicitta*. 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 wisdom and gnosis himself”, teach this meaning, they are a [description of] the third [consecration].

Kṣitigarbha's exposition of the *prajñājñāna* consecration closes with the so-called *vidyā* vow (*vidyāvṛata*, 124-127), by which the bond between the *sādhaka* and the *vidyā* that functioned as his consort during the *prajñājñāna* consecration is solemnly sealed. Alaṃkāra presents a slightly abbreviated version of these verses⁴⁴⁹ in the framework of the fourth consecration, however, he does not explicitly mention the term *vidyāvṛata*.

3.5. The Enforcement practice (*haṭha*)

3.5.1. Terminological Considerations

In the preceding chapter, Kṣitigarbha set forth the two consecrations, the bestowal of which constitutes the very outset of the tantric path. With *haṭha*, the *pañḍita* now focuses upon a practice destined for advanced practitioners only, a procedure confined to exceptional circumstances: *haṭhasādhana*, the forceful procedure,

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 *haṭha*, 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, *haṭha* 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 At the outset of his exposition of *haṭha*, Kṣitigarbha explicitly points out that the term is an abbreviation for *haṭhasādhana*. Although *prima facie* he appears to thus distinguish *haṭha* as a fundamental from *haṭha-yoga*,⁴⁵¹ the *paṇḍita* uses the terms *haṭhasādhana* and *haṭhayoga*

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 *haṭha* respectively *haṭhayoga* in earlier Sanskrit sources, see Birch 2011. According to the *Yogatattvo-paniṣad* (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 (*prāṇasaṃyama/prāṇāyama*), withdrawal (*pratyāhāra*), focusing (*dhāraṇā*), meditative immersion (*dhyāna*), and mental composure (*samādhi*) (cf. Rastelli 2000: 357–8). The final five of these limbs plus recollection (*anusmṛti*)—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 *Samvarodayatantra*. 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 Maitreya-nātha’s *Sekānirdeśa* (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 *prajñājñāna* 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.⁴⁵² 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:⁴⁵³

2014, 274 fn. 118). For a detailed analysis of *haṭhayoga* with this specific connotation, see Isaacson and Sferra (2014: 100).

⁴⁵² Jason Birch specifies three common features of the description of in *Kālacakra* exegetical literature (Birch 2011: 535–536). The definition of *haṭhayoga* given by Puṇḍarika (*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: *idānīm haṭhayoga ucyate | iha yadā pratyāhārādibhir bimbe dr̥ṣṭe saty akṣarākṣaṇam notpadyate 'yantrita-prāṇatayā tadā nādābhyāsād vakṣyamānād dhaṭhena prāṇam madhyamāyām vāhayivā prajñābjagatakulīśamanau bodhicittabindunirodhād akṣarākṣaṇam sādhyen niḥspandeneti haṭhayogaḥ* | “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 *Sekoddeśaṅkā* ad *Kālacakratantra* 4.196 (Sferra 2006: 133), as well as in Anupamarakṣita’s *Ṣaḍaṅgayoga* (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 *Amṛtakaṅikā*. The above definition along with Sferra’s translation is also quoted in Birch (2011: 535–6).

⁴⁵³ *Aṣṭādaśapaṭalavyākhyāna* (P fol. 199b2–5, D fol. 172b1–4): *da ni mtshan ma thob cing bzlas ba rdzogs pa'i rig pa'i brtul zhugs can gyis 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 nyid 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** (*darśanaṃ 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 kartavyaṃ*). **If the abovementioned vision does not come about during six months, then he should take up three times the abovementioned precepts and observances** (*ārabheta tribhir vārair yathoktavidhisambaraiḥ*). **If the vision still does not come about in the practitioner, although he proceeded accordingly** (*darśanaṃ tu kṛte 'py evaṃ 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*.⁴⁵⁴ However, *Uttaratantra* 163 explicitly relates it to the *kīlanavidhi*, the performance of which is

*ci lus dka' ba la sogs pa'i rnam par g.yang ba de bya'am zhes 'dod pa kun
la longs spyod pas zhes so || gal te ji skad du brjod pa mthong ba zla ba
drug gis mi skyen de'i tshe na ji srid du lan gsum du mi skyo ba nyid du
brtsam par bya'o || gang rnams kyis she na | ji skad du brjod pa sdom pa'i
cho ga rnams kyis so || 'di ltar byas kyang gal te sgrub pa po la mthong ba
skye bar mi 'gyur te byang chub ma grub na de'i tshe drag shul gyi sgrub
pas bsgrub par bya'o || ci ste rang gi sems ma rtogs pa'i byang chub zhes pa
ni cung zad kyang med na de ltar drag shul gyis bsgrub zhe na |*

⁴⁵⁴ Cf. Birch (2011: 535).

supposed to vary according to the *kula* (*kulabhedaprayogeṇa*). Commenting on this differentiation, Candraprabha refers to the instructions on the *kīlanavidhi* presented in the fourteenth chapter of the *Guhyasamājantra*: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 (*jñānasiddhis tadā tasya yogenaivopajāyate*). At this point, the enforcement practice engendered by mental concentration is taught. **Applying** (*instr.*) **the practice that depends on the kula** (*kulabhedaprayogeṇa*), 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 *Guhyasamājantra* that is referred to for the exposition of *haṭha* in the exegetical literature⁴⁵⁶ (although the term *haṭha* does not occur in this chapter).

⁴⁵⁵ *Aṣṭādaśapaṭalavyākhyāna* (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 sems pas sgom pa byed du 'jug ste | de'i sems rnam par dag pa'i rgyu ru 'di yin te tha mi dad pa'i bgegs bskrad 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 grub de'i tshe rab kyi mthar phyin par 'byung bar 'gyur ro || da ni bsam gtan las skyes pa'i drag po'i bsgrub pa'i cho ga gsungs pa | rigs kyi dbye 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 *Guhyasamājantra* 12.76cd (*atikramed yadi mohātmā sphuṭeyur nātra saṃśayah*), Celuka refers to the analogous *pāda* in “the verses on the enforcement practice in the tenth chapter” (*Ratnavr̥kṣavṛtti* D fol. 60b5–6): *rmongs pa ni*

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

gnyis kyi rnam pa 'o || le 'u bcu pa 'i drag shul bsgrub pa la tshigs su bcad pa
'di sbyar bar tshig 'dis mngon no ||

⁴⁵⁷ *Uttaratantra* 160–164b (Matsunaga 1978: 125):

darśanaṃ ca dvidhā yāvat tāvat śaṅmāsabhāvanam |
sarvakāmopabhogais tu kartavyaṃ sarvataḥ sadā || 160
darśanaṃ yadi śaṅmāsair yad uktaṃ naiva jāyate |
ārabheta tribhir vārair yathoktavidhisambaraiḥ || 161
darśanaṃ tu krte 'py evaṃ sādhakasya na jāyate |
yadā na sidhyate bodhir haṭhayogena sādhayet || 162
jñānasiddhis tadā tasya yogenaivopajāyate |
kulabhedaprayogeṇa vajrakīlena kīlayet || 163
vaśīkaraṇarakṣāṃ ca tataḥ kuryāt prayogataḥ |

⁴⁵⁸ *Kusumāñjaliguhyasamājanibandha* (P fol. 332a2–5, D fol. 283b2–5):

ji srid mthong ba de srid du ||
rnam gnyis zla ba drug tu bsgom ||
'dod pa kun la longs spyod pas ||
thams cad du ni rtag tu bya ||
gal te zla ba drug gis ni ||
ji skad gsungs pa ma mthong na ||
ji skad gsungs pa 'i cho ga dang ||
sdom pas lan gsum brtsam par bya ||
de ltar byas kyang gsrub pa pos ||
mthong ba 'byung bar ma gyur cing ||

To judge from Ratnākaraśānti's *Kusumāñjaliguhyasamājani-bandha* as well as further evidence in the commentarial literature relating to the *Guhyasamājatantra*,⁴⁵⁹ the term *codana*, “impelling, exhortation”, that is central in the tenth chapter appears to be closely associated with *haṭha* 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.⁴⁶⁰

In his *Guhyasamājatantrapañjikā*, 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 mynes par byas pa bstan pa 'i phyir le'u bcu pa ni |

⁴⁵⁹ Cf., for instance, Jñānagarbha's *Tantrarājaśrīguhyasamājaṭikā* (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 rnam par dag pa gsungs pa ni de bzhin gshegs pa zhes pa la sogs pa 'o ||*

⁴⁶⁰ *Kusumāñjali* (P fol. 339a3, D fol. 289b3–4): *de bzhin gshegs pa thams cad kyi snying po bskul 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.⁴⁶¹

According to Ratnākaraśānti, the Buddhas are being impelled by means of *kīlana*, as this has been stated for the 18th chapter. Although not explicitly mentioned in the text, Ratnākaraśānti identifies several references to *kīlana* in the tenth chapter.

Thus, he explains *pāda* c of the first verse of the tenth chapter⁴⁶² as relating to *kīlana*:⁴⁶³

“**The secret of body, speech and mind**” means stabbing the *kīla*.

According to Ratnākaraśānti, the differentiation of the *kīla* depending on the *kula* is taught in verse 11:⁴⁶⁴

Five-pronged, a five-pronged vajra. **Constantly**, for a long time. Temporarily, this [functions as] the *kīla* of the family. It is stated (in verse 12cd) that the [*kīlas*] of the wheel and

⁴⁶¹ *Guhyasamājantrapāñjikā* (P fol. 221a4–6, D fol. 210b3–4): *de bzhin du yang lhag par gnas pa'i cho ga sngon du song ba'i dkyil 'khor bris nas dngos grub bsgrub par 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 gshegs pa'i thugs bskul bar bya'o ||*

⁴⁶² *Guhyasamājantra* 10.1 (Matsunaga 1978: 29):

bhāṣasva bhagavan tattvaṃmantrasārasamuccayam |

kāyavākcittaguhyākhyam mahāsiddhinayottamam ||

Tell, Blessed One, the concentration of the essence of mantra

called the secret of body, speech and mind, the supreme method of great accomplishment.

⁴⁶³ *Kusumāñjali* (P fol. 332b2, D fol. 284a1–2):

sku dang gsung thugs gsang bar bsgrags | zhes bya ba ni | phur bus 'debs pa zhes bya ba'i don to ||

⁴⁶⁴ *Guhyasamājantra* 10.11 (Matsunaga 1978: 30):

pañcaśūlaṃ mahāvajraṃ bhāvayet yogavit sadā |

cintayet trīṇi vajrāṇi vajrāṅkuśaprabhedataḥ ||

the lotus family also have to be contemplated. ‘**Vajra**’ is the distinction (*dbye 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 *Guhyasamājatantra*, Celuka also points out that the practice of impelling the heart (*snying po bskul ba: hṛdcodana*) 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 *Daśatattvasaṃgraha*

The presentation of *haṭha* is the shortest of the eight chapters in our text, and again, Kṣitigarbha draws large portions of his explanation directly from Alamkāra’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

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 zhig rdo rje rigs 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 dbye ba las rdo rje lcags kyu dang ’dra bar khyad par gyis te rdo rje dang ’khor lo dang padma’i rigs rnams la rdo rje dang ’khor lo dang padma mgo bor bya’o ||*

⁴⁶⁶ *Ratnavṛkṣavṛtti* (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 Alamkāra. 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.⁴⁶⁸ 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 *Guhyasamājantra* (see table below).

As Birch conclusively demonstrates, “the word *haṭha* is never used in Haṭha texts to refer to violent means or forceful effort”⁴⁶⁹, and Haṭhayoga “was forceful in some way other than ‘forceful effort’”⁴⁷⁰. 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 *Guhyasamājantra*, *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 catalyser 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.

⁴⁶⁸ For the mantra of Vighnāntakakīla, see *Daśatattvasaṃgraha* (fol. 41r5–41v2): *oṃ āḥ gha gha ghātaya 2 sarvaduṣṭān phaṭ kīlaya 2 sarvapāpān phaṭ vajrakīla vajradhara ājñāpayati amukasya jñānasattvaṃ kīlaya hūṃ phaṭ |*

⁴⁶⁹ Birch (2011: 531).

⁴⁷⁰ Birch (2011: 534–535).

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 *saṃsāra* lasts, in order to perform the goal of sentient beings.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” (*samādhitrāyayogavān*), who is steadfast in obligations and pledges (*samayasamvarastho*), 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): *siddhiś ca maṇḍalacakrākāre[...].ṇāsamsāram avasthānaṃ sattvārthakriyārtham*

the sexual act, the ‘stabbing’ of the vajra into the *padma* as the actual *kīlana*. In the *putodghāṭa* ritual, the *yogin*, likewise in sexual union with his consort, visualises the Buddhas themselves in the form of Vighnāntakakīla.⁴⁷² 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 *putodghāṭa*, it is the *samputa* 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 Yamāntakakīla (or any other deity belonging to the five *kula*). In order to enforce Yamāntakakīla 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 Yamāntakakīla 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 (*punaḥ*), 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

⁴⁷² Daśatattvasaṃgraha (fol. 41a3–5):

āsyena devatīpadme samputena virājitam |
prakṣīpya rakṣāmantrādi cintayet tadgataṃ punaḥ || 21
hṛdbījākṛṣṭasambuddhā dravībhūya viniḥsṛtāḥ |
vighnārikīlarūpeṇa 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 *Uttara-tantra* 163, Alaṃkāra and Kṣṭigarbha 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 (*haṭhasādhanaṃ*):

Deities belonging to the <i>kula</i> of:	Mantra for the enforcement procedure (<i>haṭhasādhana</i>):
Vairocana	<i>oṃ āḥ chinda 2 hana 2 daha 2 dīptacakraṃ vairocanavajraṃ kīlaya hūṃ phaṭ hūṃ</i> ⁴⁷⁴
Amitābha (except for red Padmāntaka)	<i>oṃ āḥ hrīḥ bhūr bhuvah</i> ⁴⁷⁵ <i>amitābhaṃ</i> (—or a [deity] different from him —) <i>kīlaya hūṃ phaṭ hūṃ</i>
“Deities having Vajrasattva on their crown” ⁴⁷⁶ :	<i>oṃ āḥ vajrarāja akṣobhyam</i> [N.N.] <i>vā kīlaya hūṃ phaṭ hūṃ</i>

⁴⁷³ *Daśatattvasaṃgraha* (fol. 29a2–3): *punaḥ svahr̥dbījaraśmijvālākṛṣṭaṃ tathāgatavṛndam prajñāyogena drāvayitvā, vajramārgena niścārya* |

⁴⁷⁴ The corresponding mantra in the 14th chapter of the *Guhyasamājantra* (Matsunaga 1978: 70) is slightly different: *oṃ āḥ chinda chinda bhinda bhinda hana hana daha daha dīptavajracakra kṣuṃ phaṭ*

⁴⁷⁵ Cf. *Guhyasamājantra* 14 (Matsunaga 1987: 70): *oṃ hrīḥ bhūr bhuvah*

Akṣobhya, Ratnasambhava, Amoghasiddhi (with the exception of Vighnāntaka) ⁴⁷⁷	
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Table 10. Alternative mantras in the *haṭhasādhana*

Moreover, Alaṃkāra also supplies the mantra for the release of the *kīla* that does not occur in our text:⁴⁷⁸

Thereafter, he releases the *kīla* reciting the mantra *om āḥ vajrotkīlaya hūṃ*.

Not only does Kṣitigarbha’s presentation of the enforcement practice agree to a considerable extent with Alaṃkāra’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 sbyor: 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/Daśatattvasaṃgraha*: 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

⁴⁷⁶ *Daśatattvasaṃgraha* (fol. 30a2–3): *yeṣām api makūṭe vajrasattvas teṣām apy ayam eva vidhiḥ*.

⁴⁷⁷ According to Alaṃkāra, with the exception of Amṛtakuṇḍali (P fol. 303b2–6, D fol. 252a7–b1).

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/Ḍombipāda'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/Ḍombipāda'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*.⁴⁷⁹

⁴⁷⁹ Vimalakīrti's *Daśatattva* (P fols. 147b7–148a6, D fol. 265a1–7), Ḍombipāda's *Daśatattva* (P fols. 45b5–46a5, D fols. 40b3–41a2): *da ni bsdigs pa'i* [ViD, ViP, ḌoD, *sdig pa'i* ḌoP] <*rab tu*> [om. ḌoD, ḌoP] *sbyor ba brjod par bya ste | rnal 'byor pa'i sems <las>* [om. ḌoP] *bsgom pa cung zhiḡ brtan par gyur cing mtshan ma cung zhiḡ rnyed par gyur pas zla ba drug gi bar du bsgom par bya'o || de lta* [ḌoD, ViD, *ltar* ViP, ḌoP] *na yang gal te ma grub na | de'i tshe 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 ḌoD,ḌoP] *dam tshig la sogs pa sngon du 'gro bas zla ba bco brgyad bsgom par bya'o || de lta na yang gal te grub par ma gyur <to zhe>* [om. ViD, ViP] *na || de'i tshe thun mtshams <rnams>* [om. ViD, ViP] *su ni bsdigs pa'i sbyor ba brtsam par bya ste | de la rim pa ni 'di <dag>* [om. ḌoD, ḌoP] *yin no || mi bskyod pa'i sbyor ba dang ldan pa'i rnal 'byor pa ting nge 'dzin gsum dang ldan pas* [ViD, ViP, pa ḌoD, ḌoP] | *dkyil 'khor nag pos yongs su bskor ba | gzhāl yas khang <spyan>* [om. ḌoD, ViP, ViD] *nag por* [ḌoD, ḌoP, *pos* ViD, ViP] *bsgrubs pa* [ḌoP, *bsgrubs la* ViD, ViP, *gyur par* ḌoD] *bsgom mo || de'i 'og tu mchod pa dang bstod pa dang bdud rtsi myang ba byas nas | ye shes sems dpa'i thugs ka'i sa bon gyi 'od zer gyis de bzhin gshegs pa'i 'khor lo <spyan>* [om. ḌoP] *drangs te | pa dma'i dkyil 'khor du lhung bar gyur pa'i me'i dkyil 'khor gyis yongs su bskor ba 'jigs shing skrag la* [ḌoD, pa ViD, ViP] | *rab tu 'dar bar gyur par* [ḌoD, pa ViD, ViP, ḌoP] *bltas la | de'i sa bon gyi* [ḌoD, ViD, ViP, *gyis* ḌoP] *'od zer gyis de bzhin gshegs 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* ḌoD, ḌoP]

3.6. The ritual Offering of Food (*bali*)

The chapter on *haṭha* 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 Alaṃkāra's *Daśatattva* and shows obvious congruences with other works belonging to Kṣitigarbha's professed exegetical school, such as the *Mañjuvajramukhyākhyāna* and Vaidyapāda's *Mahābalividhi*.⁴⁸⁰

gshin rje gshed phyag gnyis pas [ḌoD, pa ViD, ViP] | *phyogs brgyad nas* | *om a badzra rā dza* [ḌoD, ḌoP, tsa ra ViD, ViP] | *akṣobhyaṃ kīlāya hūṃ phaṭ* | *zhes bya bas phur bu* [ḌoD, ḌoP, bus ViD, ViP] *gdab par bya'o* || 'di ni mi bskyod pa'i cho ga yin no || *de dag thams cad la gdab par bya ba dang* | 'debs pa po dang [ḌoD, ViD, ViP] 'debs par byed do [ḌoP] | 'debs par byed par [ḌoD, pa ViD, ViP] <mngon par> [om. ViD, ViP] *zhen pa* ^{ViD265a7} *med pas byas nas 'grub par 'gyur gyi gzhan du ma yin no* || *bsdigs pa'i* [ḌoD, pa ViD, ViP] *bsgrub pa* [ViD, ViP, sgrub pa ḌoD, ḌoP] *ste de kho na nyid dgu pa'o* ||

⁴⁸⁰ In many instances, Alaṃkāra is more explicit about iconographical details than the Paṇḍit. In the given context, however, Alaṃkāra 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:

brgya byin ser po spyang stong pa ||

rdo rje 'dzin pa sha tsir bcas ||

glang chen rab tu brtan 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 dung dang nor bu 'dzin ||
de steng dgug bya shar lho yi ||
stegs steng ra zhon me lha yi ||
ral pa'i dbu rgyan dmar mdog can ||
skyabs sbyin phreng 'dzin g.yon du ni ||
dbyug 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 dbyug 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 zhabs klu gcig ||
de bzhin nub bynag steng dgug pa ||
dgo ba ser zhon rlung lha ljang ||
phyag gnyis 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 ||

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 ||
rta bdun shing rta la zhon pa ||
nyid ma dmar po zer bcas pa ||
dbang ldan bar dgug pa 'dzin ||
phyag 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 ||
de nyid dbus su de steng dgug ||
dang pa zhon pa tshangs pa che ||
thung du zhal bzhi tshangs skud can ||
tshon po phreng ba dbyug pa 'dzin ||
klu dang cig shos gnyis par steng ||
shing rta la zhon thags zangs gnag ||
dgug bya ral gri 'dzin pa'o ||
lha 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 ||

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 *sādhana* or ritual procedure such as consecration⁴⁸² 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 [manuals], 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 (sarvaduṣṭapraduṣṭa) 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-Mevissen'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 vighnopaśāntaye baliṃ dadyāt |*

*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 Sumatisiṃha'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 *Samvarodayatantra*, 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 (*siddhihetutaḥ*), 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 *pratyāṅgirā*, the *bali* ritual is already attested not only in Vedic

⁴⁸⁴ *yāvad ābodhimaṇḍaparyantaṃ*: Note that this is tautological, in that *yāvad*, the prefix *ā-* and *paryantaṃ* express roughly the same thing.

⁴⁸⁵ *śāntikapauṣṭikaṃ yac ca vaśyābhicārukaṃ tathā |*
balyupahāramātreṇa sādhyate nātra saṃśayaḥ ||
balyupahāra^o B = NGMCP, *ba<lyu>prakāhāra*^o A = Cambridge add. 1697, fol. 2r2.

⁴⁸⁶ *Samvarodayatantra* 8.19–20 (Tsuda 1974: 98–99):
ācāryo balim ākalpya dhvajacchattreṇa śobhitam |
pūjayed devatārādhyā dānapater manasepsitam || 19
śāntiṃ puṣṭiṃ yathākarma prcchet siddhihetutaḥ |
yathā yathābhikarma syāt tathā karmam anuṣṭhayet || 20

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*, *yakṣas* 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 *baliharāṇa*, 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 *māṇḍaleyas* 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

⁴⁸⁷ See e.g. Wessels-Mevissen (2001: 11): “In some passages of the Śrauta-, the Gṛhya- and the Dharmasūtras [...] *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.⁴⁹⁰ In fact, the pertinent passage in the *Sarvatathāgata-tattvasaṃgraha*⁴⁹¹ appears to function as a template for the depiction of *bali* in *Guhyasamājantra* related texts. Indeed, in the Jñānapāda exegetical school, as accounted for by relevant literature such as Vaidyapāda's *Mahābalividhi*, Alankāra's *Daśa-tattva* and likewise the *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 *Guhyasamājamaṇḍala* becomes the very focus of the *bali* ritual that involves *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. 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 *kīla*, above [the navel] having

⁴⁹⁰ In *Yogīmanoharā 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 (*sthānarakṣā*)—of the *dikpālas* being stabbed by the ten *krodhas*: however, the *kīlana* does not seem to aim at a transformation into *sāmājika* deities. The correlation of *krodhas* and *dikpālas* matches that in the *Daśatattvasaṃgraha*, apart from the fact that there is only one *dikpāla* for each direction. The *yogin* performing the *kīlana* rite generates himself as dark blue Amṛtakūṇḍali having the form of a spike below the navel (*Piṇḍīkramasādhana* 11–12):

vajrāmṛtamahārājam vajrakīlam vibhāvayet |

nilotpaladalaśyāmaṃ jvālāmālākulaprabham || 11

nābhideśādadhobhāgam śūlakāraṃ vibhāvayet |

urdhvaṃ krodhākṛtiṃ caiva trimukhākāraṣadbhujam || 12

⁴⁹¹ The subjugation of Maheśvara and his retinue in the *Trilokyavijaya-mahāmaṇḍalavidhivistara*, see Chandra (1987: 56–60).

their own form (*ūrdhvaṃ svarūpadhāriṇaḥ*)⁴⁹². One should make the emanated wrathful deities and further [wrathful emanations from these] nail the guardians of the directions.

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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 (*jhaṭiti*) “immediately after they have entered into clear light” (*prabhāsvarapravesānantaram*):

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-

⁴⁹² As noted in the apparatus of the edited text, the text does not necessarily have to be emended here: *ūrdhvasvarūpadhāriṇaḥ* could be translated as “having their own upper form”.

dressed to] Akṣobhyavajra⁴⁹³ to then draw forth the *maṇḍala* 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 [*dikpālas*] starting with Indra [and their] retinues, the *nāgas* and all sentient beings. One contemplates instantaneously the [*dikpālas*] starting with Indra immediately upon entering into the radiance having the form of *sāmājika* deities in union with their consort.⁴⁹⁴

It is obvious that the Jñānapāda tradition attaches great importance to the fact that these deities are addressed in their capacity as *sāmājika* deities. This becomes obvious from Alaṃkāra's wording, too:

⁴⁹³ For these stanzas, see above fn. 932. This refers to the stanzas given in *Samantabhadranāmasādhana* (P fol. 39a4–7, D fol. 33b1–2) and *Maṇḍala-vidhi* 95–99 (A fol. 9a1–2, B fol. 6b3–6, ed. Bahulkar 11.8–17):

akṣobhyavajra mahājñāna vajradhātu mahābudha |
trimaṇḍala trivajrāgra ghoṣavajra namo 'stu te || 95
vairocana mahāśuddha vajrasānta mahārāte |
prakṛtiprabhāsvarāgrāgrya dveśavajra namo 'stu te || 96
ratnarājasugāmbhūrya khavajrākāśa nirmala |
svabhāvaśuddha nirlepa kāyavajra namo 'stu te || 97
vajrāmita mahārāja nirvikalpa khavajradhṛk |
rāgapāramitāprāpta bhāśavajra namo 'stu te || 98
amoghavajra saṃbuddha sarvāśāparipūraka |
śuddhasvabhāvasaṃbhūta vajrasattva namo 'stu te || 99

V. 96: °*bhāsvarāgrāgrya*] A, ed. Bahulkar, °*bhāsvarāgrāgra* B; *dveśavajra*] A, ed. Bahulkar, *deśavajra* B.

⁴⁹⁴ *Vajrāvalī* (Mori 2009: ii, 495) *tadanu piṇḍīkramavidhinā caturaṅgavidhinā vā krameṇa jhaṭīti vā vajradhararūpaḥ purataḥ sugandhādinā kṛtamaṇḍale svamaṇḍaleśādisarvatathāgatādīn sampūjyākṣobhyavajretyādibhiḥ stutvā svahr̥dbījamayūkhaiḥ sakrodhadaśārarakṣācakranābhīsthitakūṭāgārāntaḥ sthamaṇḍalaṃ indrādīn saparivārān nāgān sarvasattvāṃś cākṛṣyendrādīn jhaṭīti prabhāsvarapraveśānantaraṃ saprajñāsāmājikadevatārūpān vicintya*

Immediately after the stabbing of the *kīla*, [the *dikpālas*] transform into *sāmājika* deities.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.⁴⁹⁶

This accounts for a remarkably conservative view compared with other tantric Buddhist texts, wherein the potential recipients of *bali* 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*.⁴⁹⁷

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 ||*

⁴⁹⁶ *Mahābalividhi* (P fol. 93a2–3, D fol. 78a6–7):

zhal gsum phyag drug rig mar ldan ||
yang dag bskyed nas nyer sgrub sogs ||
yid 'ong gsang ba 'dus pa yi ||
gzhung gis byin brlabs sbyang bar bya ||

⁴⁹⁷ *Mahābalividhi* (P fol. 91b2–3, D fol. 77a2):

sngags de dag ni brjod byas nas ||
gdab bya 'debs byed btab pa nams ||

Following up their ‘rebirth’, they receive a name in accordance with the new identity as *sāmājika* deities (*vajranāma*).

Guardian Deity	<i>Sāmājika</i> Form	Direction	Related <i>krodha</i>
Indra [and Viṣṇu]	Vajrāyudha [and Māyāvajra]	east	Yamāntaka
Agni	Vajrānala (<i>Daśatattvasaṃgraha</i> : Vajrāgni)	southeast	Takkirāja
Yama	Vajramuṣala	south	Prajñāntaka
Nairṛti	Vajrānala	southwest	Nīladaṇḍa
Varuṇa	Nāgavajra	west	Padmāntaka
Vāyu	Vajrānila	northwest	Mahābala
Kubera [and Ganeśa]	Vajrabhairava [and Vajraśauṇḍa]	north	Vighnāntaka
Īśāna	Vajrakrodha	northeast	Acala
Brahmā [and sun (<i>arka</i>) and moon (<i>candra</i>)]	Maunavajra [and Vajrakuṇḍalin and Vajraprabha]	zenith	Uṣṇīṣacakravartin
[Pṛthvī and Vemacitrin]	[Pṛthvī and Vemacitrin]	nadir	Sumbha

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 (Pṛthvī and Vemacitrin instead of Ananta), and the double

sgrib pa nyam nyid shes pa yis ||

brtsal phyir rim bzhin phur pas gdab ||

attribution for east, north, and zenith. (Names of deities who do not belong to this ‘canonical group’ are given in square brackets⁴⁹⁸.) 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 (*aṣṭadīkṣā*), occasionally supplemented by the overlords for nadir and zenith.⁴⁹⁹ Wessels-Mevissen (2001: 113) indicates a passage in the *Matsyapurāṇa* (260.65-261.23) as literary evidence for the full-fledged conception of the *aṣṭadīkṣā* 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 *dīkṣās* occurs, remarkably, in the framework of prescriptions of *balidāna*.⁵⁰⁰

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, Vasudharā), deities appealed to for pacification such as Ugratārā, Vajravārāhī, Mahākāla, Vajraśṛṅkhālā, Mahāpratyāṅgirā, the Pañcarakṣā, etc.)

In the context of the *Guhyasamājatantra* ritual tradition as evidenced in the *Daśatattva/Daśatattvasaṃgraha* and the *Vajrāvalī*, the *dīkṣās* 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 *Guhyasamāja* 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 *dīkṣās*, see Wessels-Mevissen (2001:1).

⁴⁹⁹ See Wessels-Mevissen (2001: 113).

⁵⁰⁰ See Wessels-Mevissen (2001: 11).

maṇḍala 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 *Sāmājjikabalividhi* in the *Vajrāvalī*, the actual *bali* offering is preceded by the ritual of tasting nectar, *amṛtāsvādana* or *amṛtasādhana*; this frequently recurring preliminary⁵⁰¹ 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 *Aṅguttara 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):

yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe |
sabbeva bhūtā sumanā bhavantu athopi sakkacca suṇantu bhāsitaṃ ||
222

tasmā hi bhūtā nisāmetha sabbe mettaṃ karotha mānusiya pajāya |
divā ca ratto ca haranti ye baliṃ tasmā hi ne rakkhatha appamattā ||
223.

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 *Daśatattvasaṃgraha* and the *Vajrāvalī* respectively—increase of wealth, long life, youth, and health—can not be regarded as immediately soteriological either, although the expression *yāvad ābodhimaṇḍa-paryantam* 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 *sādhana*, and as such, it is of paramount importance for the Yogi. The actual soteriological impact is worded in the so-called *sārvabhautikabalinmantra*,⁵⁰⁴ 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.⁵⁰⁵

⁵⁰⁴ Kāṇha provides a brief terminological explanation in *Yogaratanmālā ad Hevajratāntra* 1.2.1 (Snellgrove 1959: ii, 111): *indrādayaḥ saparivārāḥ · sarvabhūtāḥ · te devatā ‘syeti sārvaḥbhautikaḥ · baliḥ pūjopahāraḥ · tadarthaṃ 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 oblation(s) for worship. The *mantra* that has this as object (*tadarthaṃ*) is denoted accordingly (*tathoktaḥ*.” Cf. also Pāṇini 4.2.24 *sāsya devatā*.

⁵⁰⁵ For evidence, see respective fn. of the translation.

om āḥ akāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt
hūṃ muḥ ||

om āḥ the syllable a is foremost because all existents are
un arisen from the beginning hūṃ muḥ.

A most interesting perspective is worded by Advayavajra, also known as Maitreyaṇātha, Maitrīpa or Maitrīgupta and renowned as a *siddha*,⁵⁰⁶93 who draws upon the *sārvabhautikabalinmantra* in the framework of his exposition of the term *amanasikāra*, “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 *amanasikāra* does, provided it is being understood as a *madhyapadalopī samāsaḥ* skipping *pradhāna* (as a synonym of *mukha*) as middle word.⁵⁰⁷ 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” (*akāro mukhaṃ*):⁵⁰⁸

[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-

⁵⁰⁶ See Isaacson (2009: 99). A survey of Maitreyaṇātha’s life and work is provided in Isaacson and Sferra (2014: 59–85). For a consideration of the various names of this author in terms of stages of his *siddha* career, cf. Isaacson and Sferra (2014: 59, fn. 2) referring to Tatz (1987: 696).

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 *akārapradhāno manasikāraḥ* [M; ‘*manasikāraḥ* AICSB]. *śākapārthivavat madhyapadalopī samāsaḥ. tena yāvān manasikāraḥ sarvaḥ* [M; *sarvam* AICSB] *anutpādātma* [M; °*ātmakam* AICSB] *ity arthaḥ. kva nirdiṣṭaṃ bhagavatānutpādakārako ‘kāra iti. tad yathoktam ca Hevajra mantrapāṭale “akāro mukhaṃ sarvadharmāṇām ādyanutpannatvād” ity ādi. asyārthaḥ: sarvadharmāṇām ādyanutpannatvād akāro mukhaṃ pradhānam iti. akāra ity anutpannalakṣaṇayogaḥ.*

M = Mathes 2009:19, fn. 66; AICSB 1989: 203.

pound that skips the middle term (*madhyapadalopī samāsaḥ*) [in that it is a short form for *apradhānamanasikāraḥ*, focusing the mind upon the syllable *a* as priority]⁵⁰⁹, like with vegetable king (*śākapārthiva*) [as a short form for *śākabhōjipārthiva*, 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 arthaḥ*). 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 *Hevajratāntra*: 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 *sārvabhautikābālīmantra*; 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 (*gāthābhiḥ 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 *amanasikāra*, an edition of the Tibetan translation of Maitrīpa’s *Amanasikārādhāra* see Mathes 2009. According to Glenn Wallis, Maitrīpa’s respectively Advayavajra’s exposition of the term *amanasikāra* 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 *amanasikāra* is to be construed not as a negative prefix (*nañar-thaka*), as appears to be the case, but as the seed (*bīja*) of *nairātmya*, *anātman*, and *asvabhāva*. Understanding *amanasikāra* 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 (*manasikāra*) to the nonsubstantiality (*a*) of phenomena.”

⁵¹⁰ With some probability, *kva* is corrupt and needs to be emended.

*om āḥ the syllable ā is foremost because all existents are unarisen from the beginning hūṃ muḥ.*⁵¹¹

3.7. The Two Repellants (*pratyaṅgire*)

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 *Daśatattvasaṃgraha* (fol. 35b3–4). The equivalent passage in Tib. reads *dga' zhing mgu nas mngon par gsol btab nas bzod pa gsol te | sngags 'dis gshegs su gsol bar bya ste |* (see respective fn. of the translation).

⁵¹² *Daśatattvasaṃgraha* (fol. 38a5–6): *tataḥ śāntir bhavati. śāntike karmaṇi ca sarvāṇy eva karmāṇy antarbhavanti, anabhimatasarvadoṣaśamanāt-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 | mngon par 'dod pa ma yin pa'i nyes pa thams cad zhi bar byed pa'i phyir zhi ba'i bsrung ba'o ||* A close parallel appears in the *Āmnāyamañjarī*: *gzhan yang zhi ba'i*

In all *daśatattva* texts considered in this study, the two *repellants* are treated as a twin category⁵¹⁴, occupying two distinct fundamentals, a fact that might account for the relative importance attested to retaliatory practices.⁵¹⁵

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 *pratyāṅgirā* 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 *pratyāṅgirasam* or *pratyāṅgiratva*. Padoux (1986-92: 66) defines *pratyāṅgira* or *pratyāṅgiratva* as a ritual technique that enables a

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 bsrung 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 *Daśatattvasaṃgraha* between *bhāvapratyāṅgirā* and *lekhyapratyāṅgirā* can be traced back to Atharvavedic sources, where we find *vidyās* supposed to return foreign spells (*paravidyānivāriṇī*). In the *Paippalādiṣaṭkarmapaddhati*, there is the description of the visualisation (*dhyāna*) of *Pratyāṅgirā* as a deity, as well as instructions for the fabrication of a *pratyāṅgirāyantram*, “the yantra of *Pratyāṅgirā*, which “merely by focusing upon it, makes foreign manipulation ineffective“ (*Paippalādiṣaṭkarmapaddhati* e-text p.95: *atha pratyāṅgirāyantram asmābhir abhidhīyate | yasya dhāraṇamātreṇa parakarmanirarthakam*). In the intermediate colophon, the latter rite is referred to as *paravidyānivāraṇa-yantravidhiḥ* (Sanderson 2007: 215). See also Hidas (2012: 241, particularly fn. 253).

⁵¹⁵ It has to be noted, however, that in the *Vajraḥṛdayālaṃkāraṇtra*, 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 *bhāvvyapratyāṅgirā* corresponds to the generation of the circle of protection; what actually distinguishes it from the latter is the mantra to be recited.

sādhaka “to oppose those who try to counteract the action of his mantra or to make it turn against him” (Padoux). Sanderson⁵¹⁶ refers to the goddess Pratyāṅgirā as a “tantric personification of Atharvavedic counter-sorcery (*pratyāṅgirasam*)”.⁵¹⁷ In the *Paippalādiṣaṭkarmapaddhati*, 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 parakarmanivāriṇī*)⁵¹⁸. Her name indicates her Atharvavedic etymological roots in terms of the connection with Aṅgiras, the name of a ṛṣi, 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.⁵¹⁹ In the context of Buddhist tantrism, *pratyāṅgirā* as a technical term designates specific protective procedures or methods of protection⁵²⁰, above all those

⁵¹⁶ For a detailed examination of the presence of Atharvavedic elements in the tantric tradition see Sanderson 2007.

⁵¹⁷ See Sanderson (2007: 213, fn. 46).

⁵¹⁸ Griffiths e-text P 68 (I am grateful to Arlo Griffiths who kindly provided his unpublished e-text of the *Paippalādiṣaṭkarmapaddhati*, based on Paṇḍā 2003).

⁵¹⁹ Bahulkar (2004: 20) considers the relation between Aṅgiras and Pratyāṅgiras as relevant to the function of Pratyāṅgirā, quoting Ṛgvidhāna 4.6.4: *yam āṅgirasakalpais tu tadvido 'bhicaranti saḥ | pratyāṅgirasakalpena sarvāms tām pratibādhate ||* “The man over whom the experts cast a charm by means of rituals taught by Aṅgiras, 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 *kṛtyāpratiharānī* (“hymns that repel sorceries or *kṛtyās*”, 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.

⁵²⁰ Cf. e.g. the brief classification of texts provided in *Rahasyadīpikā* ad *Vasantatilaka* 9.6 (*mantrāṇām caiva tantrāṇām śāstrāṇām bāhyarūpiṇām |*

meant to repel sorcerous aggression. However, there is also evidence for the application of *pratyāṅgirā* 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 (*pratyāṅgirāmūlāni*):⁵²¹

[...] on the fifth day of the waxing moon [dedicated to] *Pratyāṅgirā*, he should drink (*pātavyāni*) the *pratyāṅgirā* 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 *Pratyāṅgirā*, 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*⁵²² or *Bhadrakālī*.⁵²³ In the *Niruttaratantra*, a

etāny eva svarūpāṇi nānyad anyo 'sti kiñcana || Samdhong and Dwivedi 1990: 73), where *pratyāṅgirā* (presumably the respective meditation ritual) is mentioned as a particular kind of wheel of protection: *śāntaraudrobhaya-svabhāvānām mantrāṇām pratyāṅgirādīnām ca rakṣācakrāṇām bāhya-śāstrāṇām ca prāguktavidyāsthānānām etāny eva varṇāni kāraṇatām prayānti* | (Samdhong and Dwivedi 1990: 73).

⁵²¹ *Kurukullākalpa* 5.44: [...] *pratyāṅgirāpañcamyām pratyāṅgirāmūlāni rajatapātre kṣīreṇa sarpiṣātha vā pātavyāni taṃ rajatapātram prakṣālyā bhikṣave dadyāt varṣaṃ yāvat | sarppebhyo bhūto na bhavati tasyaiva sarpasyāśubhakarmanā yadi daṃśati tadā mriyate | saptābhimantraṇa siddhiḥ* ||

⁵²² Cf. e.g. *Pratyāṅgī[rā]siddhilakṣmī[yantra]*, NGMCP reel no. H 234/10; *Siddhilakṣmīpratyāṅgirāmahāmāyāstotra* NGMCP reel no. E 1819/2; *Sarvatathāgatoṣṇīṣa(...)**pratyāṅgirāmahāvidyārajñī* NGMCP reel no. E 1050/20. Cf. also Sanderson (2007: 295).

⁵²³ See Bahulkar (2004: 20-1). Sanderson (2007: 207, fn. 35) mentions a 23 syllable-*Pratyāṅgirā-vidyā* that is a close variant of a *Bhadrakālī-vidyā*, cf. *Pratyāṅgirābhadrakālīmantra* (GOML MS 6651).

Śaiva tantra that focuses upon the worship of Dakṣiṇakālī, Pratyāṅgirā is counted among the goddesses belonging to the Kālīkula—in contrast to the Śrīkula—besides Kālī, Tārā, Raktakālī, Bhuvaneśvarī, Maḥiṣamardinī, Tripuṭā, Tvaritā, and Durgā.⁵²⁴

The *Paippalādiṣaṭkarmapaddhati* 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.⁵²⁵

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.⁵²⁶

⁵²⁴ See Goudriaan (1981: 82).

⁵²⁵ *dhyānam—kṛṣṇābhāṃ kṛṣṇavāsanāṃ (em., °vasanāṃ ms.) sahasramukha-bhīṣaṇāṃ | dvisahasre bhujē tūccaiḥ tāvatyastrāṇi vibhratīm | tribhiḥ sahasrair nayanair īkṣamānāṃ prakopanāṃ | siṃhalakṣaṃ samāruhya parakarmanivṛttaye | samudyatāṃ mahākāyāṃ praśamanāṃ jagattrayam | sthitāṃ vicintayed etāṃ paravidyānivāriṇīm |*

⁵²⁶ *Sādhanamālā* (Bhattacharya 1968: 402): *mahāpratyāṅgirā kṛṣṇā ṣaḍbhujai kamukhā khaḍgāṅkuśavaradadakṣiṇahastā raktapadmatrīśūla-*

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 Pratyāṅgirā 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, Mahāpratisarā⁵²⁸, 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 Ḍombī’s and Vimalakīrti’s treatises.⁵²⁹ Moreover, in the 27th chapter of the *Āmnāyamañjarī*, where Abhayākara Gupta relates the 62 deities of the *Samvaratantra*, Pratyāṅgirā is associated with Mahābalā.⁵³⁰

To summarize, we have to distinguish Pratyāṅgirā as the name of a female deity, and *pratyāṅgira* as the corresponding technical term

hṛdayasthasapāsatarjjanīyuktavāmahastā huṃ-bījā akṣobhyamukūṭā
sarvālaṅkāravatī rūpayauvanasampannā |

⁵²⁷ Cf. IDIR s.v. *mahārakṣā*.

⁵²⁸ Hidas (2010) has published an edition and English translation of the *Mahāpratisarāvidyāvidhi*, 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 Ḍombī’s and Vimalakīrti’s explanation of the *bhāvya-pratyāṅgirā* (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* Sītāpatra, Vimala, Śaṅkara, Uṣṇisacakravartin. Drawing the *lekhyapratyāṅgirā* according to Ḍombīpāda’s (P fol. 45a7–8, D fol. 40a5) and Vimalakīrti’s (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 *pratyāṅgira* (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 Pratyāṅgirā (2). Though Pratyāṅgirā as a goddess also occurs in Buddhist sources, in the *Daśatattva /Daśatattvasaṃgraha*, the name of the goddess is used as technical term (*pratyāṅgirā*) (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 (*bhāvyapratyāṅgirā*)

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 *bhāvyapratyāṅgirā*, 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 *pratyāṅgirā*.⁵³¹

⁵³¹ *Daśatattvasaṃgraha* (fol. 36a3–36b2): *oṃ āḥ uṣṇīṣacakravartin sarvalaukikalokottarāṇi mantratantrayantraprayogādīni mama kṛte yena kenacit kṛtāni tāni sarvāṇi chinda 2 bhinda 2 kuru 2 pharu 2 daha 2 paca 2 kampaya 2 vidhvamsaya 2 śatasahasradhā vicūrṇaya 2 uṣṇīṣacakravartin bhrūṃ 3 hūṃ 3 triṣkṛtvā rātrau divasasya ca paṭhitena yaḥ kaścid yogino 'pakāraṃ cintayati tasmīn eva tat sarvam patatīti bhāvyapratyāṅgirā*. The parallel passage in Ḍombī's (P fols. 44b8–45a2, D fol. 39b5–7) and Vimalakīrti's (P fol. 147a2–4, D fol. 264a6–7) presentation of the *bhāvyapratyāṅgirā* 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 pa tre oṃ bi ma la oṃ shaṃ ka ra | oṃ pra tyāṃ gi ra oṃ ba dzra u ṣṇī ṣa tsa kra ba rti |sa rba ya ntra ma ntra |*

*om āḥ Uṣṇīṣacakravartin, 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, Uṣṇīṣacakravartin, bhrūṃ bhrūṃ bhrūṃ hūṃ hūṃ hūṃ.*⁵³²

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 repellent to be visualised (*bhāvyapratyaṅgirā*).

3.7.3. The Repellent to be drawn (*lekhyapratyaṅgirā*)

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 *lekhyapratyaṅgirā* 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

ta ntra mū la ka rma ba ndhā nām | tā dā nām kī la ṇaṃ bā ma ma kṛ te ye na ke na | tsi tkṛ taṃ ta ta sa rba ntu | tshī nda tshī nda | bhī nda bhī nda | tsi ri tsi ri | gi ri gi ri | ma ra ma ra | hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ | phaṭ phaṭ phaṭ | nyal ba'i dus su lan bdun [ḌoP, ḌoD; lan bdun bdun ViD, ViP] bzlas nas bsgom par bya'o || bsgom pa'i phyir bzlog pa'i de kho na nyid ste [P; de kho na ste D; de kho na nyid de ViD, ViP] drug pa'o ||
This mantra also supports the assumption that Ḍombī's and Vimalakīrtis *Daśatattva* rely upon the *Ḍākinīvajrapañjaratantra*, where it occurs in the end of chapter iv. In the *Balimālikā*, a collection of *bali* mantras, this mantra is referred to as *Uṣṇīṣacakravartibalimantra*. Among the numerous deities made appeal to in this text are *Mahāpratyāṅgirā* and *Mahāpratisarā*; 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 *Guhyasamājantra*:

*oṃ hūlū hūlū tiṣṭha tiṣṭha bandha bandha hana hana daha-
daha amṛte hūṃ phaṭ 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 establish⁵³³ 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. 70⁵³⁴

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 *Guhyasamājantra* 17.69–70 (Matsunaga 1978: 108): *oṃ hūlū hūlū tiṣṭha tiṣṭha bandha bandha hana hana daha daha amṛte hūṃ phaṭ svāhā |*

bhūrjapatādiṣu cakram karmavajrapraṭiṣṭhitam |

*hakāramadhyagataṃ kṛtvā nāmamadhye (emend to nāma madhye ?)
samālikhet || 69*

mantrākṣarapadaih samyag maṇḍitaṃ sthāpayet sadā |

eṣo hi sarvamantrāṇāṃ triguhyālayasambhavaḥ || 70

⁵³⁵ *Pradīpoddyotanaṭīkā* ad *Guhyasamājantra* 17.69 (Chakravartī 1984: 221) likewise proceeds from a single wheel having eight spokes, placed in the knot of an universal vajra: *bhūrjapatādiṣu cakram aṣṭāraṃ karmavajrapraṭiṣṭhitam viśvavajravaraṭakasthitam ālikhya phaṭkāramadhyagataṃ kṛtveti cakranābhigataṃ phaṭkāram ālikhya tanmadhye rakṣyanāma samālikhet ||* The term *cakradvayam* occurs frequently in the descriptions

mantra given in the *Guhyasamājatantra* passage agrees with that indicated in Alaṃkāra’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 Alaṃkāra 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 Alaṃkāra, and—at least—not the

given in the fourth paṭala of the *Kṛṣṇayamāritantram*, 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):

cakradvayaṃ samālikhya hokāreṇa vidarbhayet |
kālādirahite yantra śarāvadvayasampute ||

The verse referred to by Alaṃkāra 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):

karpaṭe bhūrjapatre vā dvayacakran tu samālikhet ||

“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 rajasvalākarpāṭe vā lākṣārasasamanvitam | cakradvayam abhīlikhya jaḥ hrīm̄kāreṇa 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 *Hrīm̄* (to it).” (Translation Tsuda 1974: 276).

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] (*aṣṭaguṇādinā*) around a tube (*suvarṇādinalikāṃ*) [made of the appropriate material] such as gold, dyes the protecting formula (*vidyā*) with red lac, and consecrates it.⁵³⁹

⁵³⁸ In the parallel passage in Ḍombipāda'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: *bsrung* [ḌoP, ViD, ViP; *bdag bsrung* ḌoD] *ba'i sbyor ba 'dis 'khrul 'khor dang sngags la sogs pa 'jig* [ḌoD, ḌoP; 'jigs ViP; l.n. ViD] *par byed pa yin te | bsrung* [ḌoP, ViP; *srung* ḌoD, ViD] *ba'i 'khor lo byas pa dpung pa la btags* [D; P; *par gdags* ViD] *na* [D; P; *par bya'o* || ViD] *khams gsum pos zil gyis gnon* [ḌoD; *non* ḌoP, ViP; ViD] *par mi 'gyur ro* || For the manufacturing procedure; see also Beyer (1988: 284ff).

⁵³⁹ *Daśatattvasaṃgraha* (fol. 37b1): *tad aṣṭaguṇādinā suvarṇādinalikāṃ veṣṭayitvā lākṣāhiṅgulādibhir vidyāṃ kārayitvā pratisthāpayet*. An emendation to *aṣṭaguṇādinā suvarṇādinā nalikāṃ* 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 *suvarṇādinalikāṃ* (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: *śāntipuṣṭyoḥ raupyanalikā vidyāyā madhye sthāpyā, māraṇe mānuṣāsthinalikā, uccāṭane kākāsthinalikā, vaśye suvarṇanalikā, ākṛṣṭau tāmranalikā, mohane lohanalikā, stambhane rītikānalikā iti niyamah* | “For [the purpose of] pacifying and prospering, a tube made of silver should be placed in the center of the protective formula (*rig 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 explanation⁵⁴⁰, we observe that, unlike in the *Daśatattvasaṃgraha* 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

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 śukla-sūtreṇa veṣṭayet |* and 16cd (Tsuda 1974: 108) *raktasūtreṇa veṣṭayitvā raktapuşpeṅārcayet*. The *Jāyākhyaṣaṃhitā*, 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”, *Jāyākhyaṣaṃhitā* 30.94c; “covered with gold” (*suvarṇa-veṣṭita*), *Jāyākhyaṣaṃhitā* 27.55c; “covered with the three metals gold, silver, and copper” (*trilohaveṣṭita*); seven wrappings, *Jāyākhyaṣaṃhitā* 29.52ab; a five-coloured thread, a golden case *Jāyākhyaṣaṃhitā* 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 Alaṃkāra—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: saṃyogā*), 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 *Daśatattvasaṃgraha* 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 (*haṭha*) and the two repellants (*pratyāṅgire*) 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 *Daśatattvasaṃgraha* 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*).

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 (**guhyaśatattva*) 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 *Pradīpoddyotanaṭīkā* (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 *Saṃpuṭatantra* (that is regarded as explanatory tantra related to the *Hevajatantra*) are also pertinent for the purposes of the *saṃpuṭodghāṭa* ritual:

The term *saṃpuṭa* 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 *saṃpuṭa* 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 *saṃpuṭa* designates two complementary entities that are essentially united with each other and the separation of which equals the destruction of the whole

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."

entity.⁵⁴⁶ The rather multivalent basic meaning of the Sanskrit term *saṃpuṭa* and its Tibetan equivalents allows its application in a wide range of contexts.⁵⁴⁷ 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.”⁵⁴⁸

a) *saṃpuṭāñjalī*: 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:⁵⁴⁹

*tadpariṇatam ātmanam lokesvararūpaṃ sarvvālaṅkāra-
bhūṣitam śuklavarṇam caturbhujam vāmataḥ padma-
dharam, dakṣiṇato akṣasūtradharam aparābhyām
hastābhyām hr̥di saṃpuṭāñjalīsthitam dhyāyāt.*

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:⁵⁵⁰

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 *saṃpuṭodghāṭa* 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 *Vajrahṛdayālaṅkāratāntra*, Sparham translates *kha sbyor ’byed ba (saṃpuṭodghāṭa)* as “the ritual of separating those who are kissing” (Sparham: 1999: 43).

⁵⁴⁸ Skorupski 1996: 192.

⁵⁴⁹ *Sādhanamālā* 6, *Ṣaḍakṣarīlokeśvarasādhanam* (Bhattacharya 1968: 27).

⁵⁵⁰ Lessing and Wayman 1968: 267.

beyond learning’ (*aśaikṣayuganaddha*) and ‘rank possessing the seven members of the *saṃpuṭa*’ has the same meaning.

c) A rather current usage in tantric texts is *saṃpuṭayoga* as technical term for sexual *yoga*, literally ‘embrace *yoga*’, as in the following description given in the *Raktayamārisādhanam*:⁵⁵¹

*prajñā tu madavihvalā galadaṃśukā dvibhujaikamukhī
bhagavatā saha saṃpuṭayogenāvasthitā*

Occasionally, in this usage, it also occurs as an adjective, as witnessed by the following verse from the *Hevajrasekaprakriyā*:⁵⁵²

tvam me śāsta mahāvīra māmakyā saha saṃpuṭa.

A variant of this verse is to be found in *Samvarodayatantra* 18.12:⁵⁵³

⁵⁵¹ *Sādhanamālā* 270 (Bhattacharya 1968: 532).

⁵⁵² A variant of this verse occurs in *Maṅḍalavidhi* 189 (A fol. 11a3, B fol. 11b2–3, ed. Bahulkar 21.1–2):

*tvam me śāstā mahārata
icchāmy ahaṃ mahānātha mahābodhinayaṃ dṛḍham |*

pāda b is missing in the mss., however, it is preserved in Tib.:

*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 ||*

According to Professor Isaacson, the version as given here with *pāda* a is supposed to be the older one; it is also attested in *Sarvadurgatipariśodhanatantra* 284, *Maṅḍalopāyika* 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 *Vajrasekharatantra*—goes back to the early Yogatantras since it is quoted in Ānandagarbha’s *Tattvālokakārī*. He also drew my attention to the fact that *Rahulaśrīmitra’s *Sekaparakriyā* (D 1818, fol. 234b1) gives the version mentioning Māmakī (e-mail communication January 3rd, 2018).

⁵⁵³ *Samvarodayatantra* 18.12 (Tsuda 1974):

You, my teacher, great hero, who is in sexual union with
the best of yoginīs,

great protector, I desire the stable teaching of great awake-
ning.

According to Isaacson (2006), *samputa* 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

ratidvandvasamāpannaṃ nairātmya saha samputam.

samputa in the sense of sexual intercourse is also listed among the seven constituents as specified by the *ācārya* Vāgīśvarakīrti (a contemporary of Ratnākaraśānti) 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 Sambhoga[kāya] and so on [i.e. and the Nirmāṇakāyas]; Uninter-

tvam me śāstā mahāvira yoginīvarasamputa |

icchāmy ahaṃ mahānātha mahābodhinayaṃ dṛḍham |

⁵⁵⁴ Harunaga Isaacson, Notes on the *Hevajrasekaprakriyā*, HO 4, April 28th, 2006: 20.

⁵⁵⁵ D 1888.

⁵⁵⁶ *Sekanirdeśapañjikā ad Sekanirdeśa* verse 2, translation Isaacson and Sferra 2014, 270. See also Lessing and Waman 1968: 267.

rupted, 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 *saṃpuṭa* is applied as a technical term associated with tantric practice is the construction of mantras. Generally speaking, *saṃpuṭa* 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, *saṃpuṭa* refers to the framing of a mantra with syllables in its beginning and end, e.g. *hūṃ... svāhā*”.⁵⁵⁷ In the more specific case of rituals involving a target person, *saṃpuṭa* 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.⁵⁵⁸ Padoux defines the term as⁵⁵⁹

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 *saṃpuṭa* 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: *mantram ādau likhed vidvān abhidheyam atah param | mantram asya likhet pascāt saṃpuṭam 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 *saṃpuṭa*”; 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).

⁵⁵⁹ Padoux (1986–92: 66).

commentary ad *Cakrasaṃvaratantra* 35.4c (*samputaṃ samputībhāveneti*):⁵⁶⁰

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 devadattāya svāhā om*.

e) Now we turn to a usage that is in a narrower sense relevant for our purposes, namely *samputa* 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 *bījas* of father and mother or alternatively as the mental and the physical aspect of individual existence.⁵⁶¹ As a matter of fact, this meaning of the term has been deduced from *samputodghāta*, 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 *samputa* with these specific implications, but only for its occurrence in the compound *samputodghāta* (occasionally also as past participle *samputodghāṭita*).

f) Finally, we arrive at the meaning of *samputa* in our text as an even more specialised variant of what has been specified under e). The *samputodghāta* 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 *samputa* in the given context. In the texts, *samputa* denotes a particular kind of effigy—effigy in

⁵⁶⁰ Gray (2007: 569, fn. 7; translation David Gray): *samputaṃ samputībhāveneti | mantravyākaraṇādinirdiṣṭakrameṇa | omkāraḍi | omkāraṅtaṃ samputaṃ samputībhāveneti/om devadattāya svāhā om |*

⁵⁶¹ The latter distinction follows Kāṇha's explanation in *Yogaratnamālā* ad *Hevajratana* 2.9.1 which glosses *samputodghāta* as *vijñānaśarīrayor udghāṭaḥ* (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 *saṃpuṭa* 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 *saṃpuṭa* (*mchog gi kha sbyor*) consists in the gnosis being (*ye shes sems dpa': jñānasattva*) of one's cherished deity.⁵⁶² In the *Daśatattvasaṃgraha*, there are various stages of *saṃpuṭa*; the text distinguishes an outer and an inner *saṃpuṭa*. The deactivation of the outer protective space enables the *yogin* to access the various manifestations of the inner *saṃpuṭa* and thus prepares the actual lethal sorcery (*abhicāra*). Seemingly, the implementation of the *saṃpuṭodghāṭa* ritual as described in *Daśatattvasaṃgraha* respectively the *Daśatattva* is confined to a tantric practitioner as target person since the protection symbolised by the *saṃpuṭa*—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 *puṭodghāṭa* 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

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* Sumbha⁵⁶³, 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 means⁵⁶⁴ is meant to safeguard a certain degree of objectivity and to prevent misinterpreta-

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 *Mārkaṇḍeya-purāna*. 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 *Yogīmanoharā* (Tomabechi & Mimaki 1996: 28): *daśadigvighna-ḡaṇān ānīya kīlanān nnisumbhanān nisumbharājah* || “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 *Yogīmanoharā* 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*.

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 (*sādhya*). 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 hyperbolic 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 catalyser 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 motivation⁵⁶⁵.

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

⁵⁶⁵ *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 (*samayollaṅghakāḥ*).

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

*oṃ āḥ he sumbha amukasya rakṣādikam ākarṣaya
jaḥ 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' (*bāhyarakṣāpuṭam*) 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 *Daśatattvasaṃgraha* 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 *samputa* up to the respective gnosis being of his cherished deity as the ultimate *samputa*.

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 *samputa*, 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/Daśatattvasaṃgraha* (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 *Pradīpoddyotanaṭīkā* and Celuka's *Ratnavṛkṣa*

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 hyperbolic 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 *karman* 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*-officiant, 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 follow⁵⁶⁸ 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):

abhaktivādinaḥ sattvā nindakācāryavajriṇe |
anyeṣāṃ api duṣṭānām idaṃ kāryaṃ pracodanam || 41
ity āha bhagavān mahājñānacakravajraḥ |
traidhātukasthitān sarvān buddhakāye vibhāvayet |
samputodghāṭitān kṛtvā tataḥ karmaprasādhanam || 42

samputodghāṭitān em. in accordance with Bagchi ed., *samputodghāṭitān* Matsunaga.

Note that *nindakācārya*^o is the result of a double sandhi: *nindakāḥ + ācārya*^o = *nindakā + ācārya*^o = *nindakācārya*^o.

⁵⁶⁸ *Guhyasamājatantra* 13.43–49 (Matsunaga 1978: 48–9):

khadhātumadhyagataṃ vajraṃ pañcaśūlaṃ caturmukham |
sarvākāravaroḥpetāṃ vajrasattvaṃ vibhāvayet || 43
tryadhvasamayasaṃbhūtaṃ buddhacakraṃ vibhāvayet |

samputodghātanapūrvakam, “the [procedure] that is preceded by *samputodghātana*”. Matsunaga presents a couple of variants for *pāda* 42c.⁵⁶⁹ While Ratnākaraśānti and Jinadatta obviously read *samputodghātītān kṛtvā*,⁵⁷⁰ Candrakīrti and likewise Celuka comment on *ripūṇāṃ ghātītān kṛtvā*.⁵⁷¹

In order to show that, among the four classes of activity, the lethal sorcery (*abhicāra*) is hard to perform (*duṣkaratva*), in as much as he wishes to express this (*tadvivakṣayā*), he

dakṣapānāv idam kāryaṃ buddhacakraṃ mahābalaṃ || 44
sattvān daśadikṣaṃbhūtān buddhakāyaprabhedataḥ |
saṃhṛtya piṇḍayogena svakāye tān praveśayet || 45
sphuraṇan tu punaḥ kāryaṃ buddhānāṃ jñānavajriṇām |
kruddhān krodhākulān dhyātvā vikaṭokatabhīṣaṇān || 46
nānāpraharaṇahastāgrān māraṇārthāgryacintakān |
ghātayanto mahāduṣṭān vajrasattvam api svayam || 47
buddhās trikāyavaradā trivajrālayamaṇḍale |
dadāti siddhiṃ mohātmā mriyate nātra saṃśayaḥ || 48
dināni saptedaṃ kāryaṃ buddhasyāpi na siddhyati || 49

⁵⁶⁹ Matsunaga (1978: 48, fn. 20).

⁵⁷⁰ See *Kusumāñjali* (P fol. 367b8, D fol. 313a3): *kha sbyor dbye bar bsams nas su* and Jinadatta’s *Guhyasamājatantrapañjikā* (om. P, D fol. 231b3): *kha sbyar dbye ba byas nas su*.

⁵⁷¹ *Pradīpoddhotanaṭīkā* ad *Guhyasamājatantra* 13.42 (Chakravartī 1984: 129): *caturṇāṃ karmaṇāṃ madhye abhicārasya duṣkaratvapradarśanārthaṃ tadvivakṣayā tasyaiva viśayaṃ darśayann āha | abhaktivādina iti | abhaktir abhajanam nindā ratnatrayam adhikṛtyā tadvādinaḥ sattvā anāstikā ācāryaguravaḥ vajriṇaḥ vajrācāryāḥ | teṣāṃ nindakāś ca | anyeṣāṃ api pañcānantaryādikāriṇām api duṣṭānām idam vakṣyamāṇam pracodanam | amukaṃ mārayed iti pracodanālakṣaṇam karma kāryaṃ karaṇīyam | mahājñānacakravajraḥ kuladvayātmako mahāvajradhara ity āha eva bhāṣata | traidhātuketyādi | traidhātukasthitān sattvān kāmarūpārūpy-paryāpannān aṇḍajādisattvān buddhakāye buddhakāyān tathāgatagarbhān vibhāvayet adhimuñcet sādhakāḥ ripūṇāṃ sādhyaiḥ saptabhiḥ ghātītān sattvān kṛtvā dhyātvā tataḥ karma samārabhet iti | anantaroktakrameṇopa-citakilviśān kṛtvā samputodghātanapūrvakam nigrhṇīyāt |*

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** (*pracodanaṃ*) 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*⁵⁷², [who represent] the enemies⁵⁷³. As a consequence of that (*tataḥ*), he takes up action. That is, he (the *sādhaka*) [mentally] causes them (i.e. the potential target

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 *Guhyasamājantra* 13.41.

⁵⁷³ Note that Candrakīrti glosses the the genitive *ripūṇāṃ* 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 *saṃpuṭodghāṭa* occurs in the context of an *abhicāruka* 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 *saṃpuṭodghāṭitān* is not applied to the target person (*sādhya*) of the 'deed characterised by instigation' (*pracodanālakṣaṇaṃ 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 *saṃpuṭa*, Celuka's explanation supports the above assumption that the procedure referred to as (*ud*)*ghāṭana* is conceived as a preliminary for the

⁵⁷⁴ *Ratnavṛkṣavṛtti* (P fol. 74b5–6, D fol. 65b4–5): *dgra rnams 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 rnams 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 Pradīpoddyotanaṅkī:

In the respective *mūla* verse, the term *saṃpuṭodghāṭa* does not occur, however, it is used by Candrakīrti in his explanation.

The wicked-minded enemies (*ripūṇāṃ duṣṭacetāsām = 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 *saṃpuṭodghāṭa*. The term *saṃpuṭodghāṭana* 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) (*saṃpuṭodghāṭanam*) 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?” (*keṣāṃ = genitivus subjectivus*), [he says] **the wicked-minded enemies**, those whose mind is wicked, who blame the officiant (*ācārya-nīndakānām*). The context is indicated by means of the [verb form] **is to be visualised** (*bhāvanīyaṃ*).⁵⁷⁶

⁵⁷⁵ *Guhyasamājatantra* 14,48 (Matsunaga 1978: 68):

daśadiksarvasattvānām kāyavākcittaghātanam |
bhāvanīyaṃ vidhānena ripūṇāṃ duṣṭacetāsām ||

⁵⁷⁶ *Pradīpoddyotanaṅkī* ad *Guhyasamājatantra* 14.48 (Chakravarti 1984: 156):
teṣāṃ vadhyānām saṃpuṭodghāṭanam āhā | daśadigityādi | daśadik-

c) **Hevajratāntra 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) (*saṃputodghāṭalākṣaṇam*), by which the *sādhaka* will attain accomplishment merely by meditation. 1

The adept (*vratī*), 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 (*nābhimūla*, 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] (*yatra dr̥ṣtvā*), 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. 5⁵⁷⁷

paryāpannasattvarāśīnāṃ kāyavākcittaghātanam māraṇam | bhāvanīyaṃ sādhakena bhāvyaṃ | keṣāṃ ity āha ripūṇāṃ duṣṭacetāsāmiti | duṣṭacittānāṃ ācāryānindakānāṃ bhāvanīyaṃ ity anena saṃbandhaḥ || An English translation is also provided in Boord 2002: 26–46.

⁵⁷⁷ *Hevajratāntra* 2.9.1–5 (Snellgrove 1959: ii,90–91):*

*athātaḥ saṃpravakṣyāmi saṃputodghāṭalākṣaṇam |
yena dhyānamātreṇa sādhaḥ siddhiṃ āpnuyāt ||* 1

In contrast to what has been said with regard to the *Guhyasamājatantra*, in the Hevajatantra, *saṃpuṭodghāta* 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 Gags-pa-rgyal-mtshan observes, the respective verses specify two alternative methods that cause the lethal dissociation of the protective hemispheres.⁵⁷⁸ 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 *saṃpuṭodghāta* in the Hevajatantra displays a certain parallelity with the relevant

sādhasya nābhimūle tu hastenotpāṭayed vratī |
herukapratirūpeṇādhyātakrūracetasā |
bhāvanāmātrakenaiva buddho 'pi naśyate dhruvam || 2
māraṇaṃ kriyate kṛpayā śrāvayitvā gurau munau |
śāsanāyāpacārī ca gurubuddhasya nāśakaḥ || 3
yatra dṛṣtvā yathārūpaṃ adhomukhaṃ tu bhāvayet |
raktaṃ udvamantaṃ caiva kampayantaṃ samūrdhajaṃ || 4
tasya mārga sūcīm dhyāyāt praviśantīm vahnirūpiṇam |
hṛdaye hutāśanabījaṃ dṛṣtvā mārayet tatkṣaṇāt || 5

⁵⁷⁸ *brTag pa gnyis pa'i rnam par bshad pa* (GGCW i, fol. 315v5–6): *dang po ni de nas zhes bya ba nas | gsad par bya ba nyid ces bya ba'i bar ni kha sbyar '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 ||* In order to interpret correctly Gags-pa-rgyal-mtshan's division of the text, one has to bear in mind that the word order in the Tibetan translation is different: “The first is unlocking the protective sphere, [described in the passage] from ‘after that’ (*athātaḥ*)“ up to ‘performs the killing’ (*māraṇaṃ kriyate*). The second yoga is [that applying] the vajra needle, [described in the passage] from ‘like that’ (*yathārūpaṃ*) up to ‘he visualises’ (*dṛṣtvā*). Although they are presented as two, according to the instruction of the guru, they have to be performed as one yoga”.

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 Hevajratāntra, 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 Hevajratāntra 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 *samputodghāṭa* that are merely hinted at in the Hevajratāntra passage, are set forth in Grags-pa-rgyal-mtshan's text that represents a historical stage where this ritual had already attained its 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

(*sbyor ba'i thabs la mkhas pa ma tshor ba dang*), 5. the actual ritual procedure (*cho ga*).⁵⁷⁹

Grag-s-pa-rgyal-mtshan's commentary represents a developed stage of tantric Buddhism, where the *samputodghāṭa* 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 *samputodghāṭa* 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 only⁵⁸⁰, 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

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 *vijñānamātrena*.

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 *samputodghāṭa* 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 Ḍombipāda's *Daśatattva*; he also refers to this work for additional information on the procedure.⁵⁸¹

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 brgyad par bslab pas gdul bar gsungs kyang mngon spyod kyis gdul 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 (abhisamaya) de dag ston pa mtha' dag dang 'brel mod kyis | nye bar mkho ba'i dbang du byas na rdo rje dang po ni **de nas** (athātaḥ) zhes bya ba nas | **gsad par bya ba** (māraṇaṃ kriyate) nyid ces bya ba'i bar ni kha sbyar '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 yul du gyur pa | bdag la nus pa yod pa dang | bsam pa'i thabs la mkhas pa byang chub kyis sems dang | sbyor ba'i thabs la mkhas pa ma tshor ba dang | cho ga dngos so || dang po ni | bstan la zhes pa rkang pa gnyis te | las mi dge ba tshan po che byas pas ngan 'gro la phyogs par gyur pa de la brtse bas so || gnyis pa ni |*

gang gis rnam par shes pa tsam | (*dhyānamātrena*)

zhes bya ba rkang pa gnyis kyis bdag lha'i rnal 'byor brtan pas bsam gtan gyi mthus 'grub pa zhes bya ba'o || 'di gnyis kyis pha rol tu phyin pa'i theg pa pas sdig pa la 'jug par 'dod pa'i gang zag la mtshon gyis gsad pa zhes bya ba de las khyad par du bya bar bstan to || 'o na de ltar gsod na mu stegs byed kyis gsod pa'i sbyin byed pa dang khyad ci yod snyam pa la | gsum pa bsam pa ni |

d) *Abhidhānottaratantra*⁵⁸²

The *Abhidhānottara* is one of the quite rare scriptural sources preserved in the original Sanskrit to present a description of a *saṃpuṭodghāṭa* practice in its 62nd chapter bearing the same title.

snying rje gsad par bya ba nyid |

*ces bya ba smos te | mu stegs rnams ni rang gi don byed pas brtse ba dang
bral ba yin na 'dir theg pa chen po pas | snying rjer ldan zhing dbu mas
phyir dang | sems dge ba la nyes pa med | ces pa la sogs pa gsungs pas grub
bo || bzhi pa sbyor ba'i thabs la mkhas pa ni sdiḡ 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 dus lags 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 phyir shin tu mi tshor
bar bya 'di ni bzhi pa sbyor ba'i thabs la mkhas pa'o || lnga 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 'byung ba bsam
gyis mi khyab pa'i phyir 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 yaṃ raṃ las rlung me'i sbyor ba byas la |
mkha' 'gro'i tshogs spros pas bkug ste snying ga'i hūṃ 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 khyod kyis spang bar gyis ||

*zhes gsol ba btab la | hūṃ 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 raṃ bsgoms te de la phog
pas de 'bar te hūṃ bsreg cing mkha' 'gro ma rnams kyis lte 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 ||*

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 *Daśatattvasaṃgraha*: 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 *samputodghāta* 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 *Daśatattvasaṃgraha* refers to a “master of yoga” (*yogeśvaro*), a “protector (*nāthaḥ*) whose mind is completely permeated by pity for others” (*kṛpāparavaśāśayaḥ*), the *Abhidhānottara* is even more explicit about the personality of the officiant. The *yogin* is described as a person whose discernment is refined (*parisuddhabuddhi*), for whom the disguise of all cognitive concepts is cut through (*kṛttāśeṣavikalpakeli*)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 *Daśatattvasaṃgraha*, the target (*sādhya*) is referred to as a wicked person (*durātmānaṃ*) who has committed one of the five deeds entailing immediate retribution (*pañcānantaryakāriṇaṃ*) and thus inescapably faces rebirth in hell. It is precisely the situation of the target who, as the *Daśatattvasaṃgraha* vividly puts it, “will end up being firewood in *avīci-*

⁵⁸³ *kṛttāśeṣavikalpakeliḥ* em., *kṛttāśeṣavikalpakeli* ms.

⁵⁸⁴ *Abhidhānottara* 65.7 (transcription Iain Sinclair): *nirbhinnabhūtiḥ parisuddhabuddhir mantrī kṛttāśeṣavikalpakeliḥ | maitrīkṛpābhūṣaṇa-bhūṣitāṅgo niḥsaṅgayogī sukhasusthitātmā || 7*

hell” (*avīcīndhanatām yāyād*),⁵⁸⁵ that defines the sole objective of the ritual, namely establishment of peace (*śānti*).

Although the *samputodghāta* 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

oṃ svāhā aṃ aḥ vaṃ N.N. will desist from evil deeds. May there be peace for him. vaṃ aṃ 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 *bhaviṣyati* 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.

⁵⁸⁵ *Daśatattvasaṃgraha* 10.7a.

e) *Vajramahākālakrodhanātharahasyasiddhibhavantra*

In the *Vajramahākālakrodhanātharahasyasiddhibhavantra*, the *saṃpuṭodghāṭa* 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) *Ḍākinīvajrapañjaratantra*

In the *Ḍākinīvajrapañjaratantra*, 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 *saṃpuṭodghāṭa*:⁵⁸⁹

⁵⁸⁶ *Vajramahākālakrodhanātharahasyasiddhibhavantra* (D fol. 290b2–3): *de nas yang kha sbyar dbye ba'i las dag gis pha rol gyi sde dag gi lus dang ngag dang sems kyi dbye bas phyag rgya dang gsang sngags dang ting nge 'dzin gyis bskul nas lan bdun myur du 'grub par 'gyur ro||*

⁵⁸⁷ As pointed to in the introduction (2.3.2.C), according to Grags-pa-rgyal-mtshan, Ḍombipāda's *Daśatattva* is based upon the *Ḍākinīvajrapañjaratantra*. However, while this scripture is not referred to in the *Daśatattva* ascribed to Ḍombī, 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 *Subahupariprcchā* (D fol. 133a7) the term is mentioned along with a number of rituals of fierce intervention:

gru gsum du ni dgar bskrad bsad pa dang ||

gshed byed la sogs drag po'i las kyang bya ||

⁵⁸⁹ *Ḍākinīvajrapañjaratantra* (P fol. 291b1–5, D fol. 56b1–5):

gang gis dkon mchog gsum bsad dang ||

gang gis sems can bsad byas dang ||

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,

gang gis slob dpon smod pa dang ||
sangs rgyas lam la 'phya ba rnams ||
lcags kyu yis ni yang dag dgug ||
lcags sgrog gis ni rkang pa bcing ||
zhags pas mgrin pa dam par bcing ||
rdo rje bdag gis dgug par bya ||
mkha' 'gro sangs rgyas bsams nas ni ||
de rnams dpa' bor gsol bar bya ||
'dis [D, 'di P] ni sangs rgyas dpa' bo dang ||
rdo rje sems dpa' bkrongs pa ste ||
'di ni sdig pa chen po can ||
mnar med 'gro ba'i bdag nyid de ||
'di ni myal ba chen por ltung ||
de ltar bsams nas bsad par bya ||
rdo rje'i gzugs ni bsams nas su ||
nam mkha'i dbyings ni bsgom par bya ||
rdo rje dbyig [P, dbyug D] pas brdungs [D, brdung P] byas nas ||
rdo rje can gyi gnas su skye ||
<lcags kyu la sogs mi nus na ||
nan gyis kyang ni 'du bya zhing ||
de nyid kyis ni gzugs bsams nas ||
rdo rje dkyil 'khor nyid du gzhas ||> [om. P]
ta kki'i rgyal po lcags kyu ste ||
dbyig [P, dbyug D] sngon can la rang gi ming ||
stobs kyi rgyal po rtse gsum pa ||
<mi g.yo gri rtse'i dkyil 'khor can ||> [om. P]
rnam par rtog pa chen po gsod pa zhes bya ba'i ting nge 'dzin to ||

fetter his feet with chains, bind his neck with a lasso, summon him by means of the vajra self. You visualise the *dākinīs* 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 (*sdig 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 *Dākinīvajrapañjaratantra*, though not termed *saṃpuṭodghāta*, obviously displays a noteworthy parallelism with the descriptions of the latter in the *Guhyasamājatantra* and the *Hevajatantra*, as well as in the *Daśatattva* and the *Daśatattvasaṃgraha*: 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 *saṃpuṭodghāta* 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 *Dākinīvajrapañjaratantra* 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 *dākinīs* 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) Vimalakīrti's/ Ḍombipāda's Daśatattva

The analogous ritual discipline in Vimalakīrti's/Ḍombipāda's *Daśatattva* is termed 'separation' (*dgar*: *bheda*), in accordance with the terminology used in the *Ḍākinīvajrapañjaratantra*, scriptural foundation of this treatise. Vimalakīrti'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 *samputodghāṭa*, are present in this description. Vimalakīrti/Ḍombipāda distinguish four stages in the ritual procedure referred to as *dgar ba (bheda)*.⁵⁹⁰

⁵⁹⁰ Vimalakīrti's *Daśatattva* (P fol. 146a5–b8, D fols. 263b2–264a3), Ḍombī's *Daśatattva* (P fol. 44a3–b6, D 39a2–b4): *dgar ba* <yang> [deest ViP] *brjod par bya ste | bstan pa la gnod par byed pa dang | bla ma dang sangs rgyas bslus pa dang | pha dang ma gsod pa la 'chel ba mthong na* [P, D; nas ViD, ViP] *gzhan gyi* [ViP, gyis ViD, P, D] *las dge ba dang mi dge ba* <mngon par shes pa'i> [deest ViD, ViP] *mngon par shes pa yod pa'i rnal 'byor pas* [P, D, ViP; rnal 'byor pa ViD] *snying brtse ba* [P, D, ViD; rje ViP] *dang ldan pa'i sems kyis sbyin pa dang gus pa* [P, D; dgug pa ViD, ViP] *la sogs pas don du gnyer ba na bdag nyid ngan pa mi byed na* [P, ViD, ViP] *ngan par byed D* [P, D; byed pa la ViD, ViP] *yang dang yang du* <don du> [ViP, deest P, D, ViD] *gnyer bar bya'o || gal te tshig mi nyan na de'i tshe brtse ba dang ldan pa'i sems kyis* (P, D; *brtse ba dang ldan pas* ViKī D) *dpal dgyes pa'i rdo rje las gsungs pa'i* <cho ga> [om. ViP] *drag po'i las bya ste | de la rim bzhi 'di yin te | dus mtshams su ting nge 'dzin* <gsum> [deest ViP] *gyi sbyor ba dang ldan pas ye shes sems dpa'i thugs ka'i sa bon las 'od zer 'phros pas sangs rgyas dpag tu med pa spyang drangs te* <rang bzhin gyi gnas nas bkug la |> [deest P, D] *de rnams kyis spyang sngar de lta bu'i las byed pa'i* [D, P, ViD; pa de'i ViP] *bsgrub bya la bltas nas sangs rgyas mams la bsgrags* [D, P, bsgrag ViD, ViP] *par bya'o || de'i 'og tu dkyil 'khor pa dang bcas pa spyang drangs la | mchod pa dang | bstod pa dang | bdud rtsi myang ba byas nas* [P, D; la ViD, ViP] *ye shes sems dpa'i thugs ka'i sa bon gyi 'od zer* [D, ViD, ViP; 'od gzer P] *gyis rang gi 'khor lo'i gts'o bo spyang drangs la | rdo rje'i* [D, ViD, ViP; rdo rje P] *lam las* [P, nas ViD, ViP] *pa dmar zhu bar* [D, P, ViD; zhugs par ViP] *gyur pa las* [D, P, ViD; gyur pas ViP] *zhags pas* [D, P, ViD; pa ViP] *dang lcags kyu dang tho ba thogs pa'i gau rī gzugs su 'byung* [P, D, byung ViD, ViP] *bar blta'o || gau rī* <de> [om. ViD, ViP] *rang gi 'od zer rdo rje'i* [P, D; gyi ViD, ViP] *gzugs su spros pas bsgrub bya de'i sngags dang phyag rgya la sogs pa gsal* [D, P, ViD; bsal ViP] *nas zhags pas bcings shing lcags kyus drangs nas* [P, D, la ViP, ViD] *'khor lo<'i>* [deest ViP] *mdun du bkug la | rnal 'byor pa des ye shes sems dpa' de la |*

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

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 ||
gaurī'i lcags kyu zhags pa yis ||
ye shes sems dpa' des 'phyung nas ||
rgyu ma ma lus drangs nas ni ||
dka' thub can gyi de ma thag ||
drag po'i las la sbyang 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 bon bsams nas de thag tu bsgral bar bya'o || ye shes sems dpa' yang mi bskyod par bsgrubs la cho ga'i rim pa ji lta ba bzhin du mchod 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 ||

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 *samputodghāta*; 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/Ḍombipāda does 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 *saṃpuṭodghāṭa* 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 *saṃpuṭodghāṭa* as technical term. The *Guhyasamājantra* might be conceived of as one of the earliest sources for the term *saṃpuṭodghāṭa* occurring in the framework of rituals of lethal sorcerous activity. *Saṃpuṭodghāṭa* 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 *Daśatattva/-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 *Guhyasamājantra*, *saṃpuṭodghāṭa* 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 hyperbolic 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 *saṃpuṭodghāṭa*.

Since pertinent textual evidence that predates the *Guhyasamājatantra* is not available to me as yet, I proceed from the, admittedly speculative, assumption that *saṃpuṭodghāṭa* as a technical term for a particular kind of *abhicāruka* 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 (*saṃpuṭodghāṭa*) 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 *saṃpuṭodghāṭa* to those rituals of lethal sorcerous activity that include the hyperbolic 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 *saṃpuṭodghāṭa* is already applied to the respective ritual as such: The lethal sorcerous procedure is referred to as *saṃpuṭodghāṭalakṣaṇam*, “characterised by the unlocking of the protective (hemi-)sphere(s)”, and Thus, the expression *saṃpuṭodghāṭa* 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 (*bhāvanāmātrena*).

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 *dhyānamātrena*—used in the

respective passage in the *Hevajratāntra*—would be devoid of meaning unless the aimed-at result is brought about in reality. In the case of the *Daśatattvasaṃgraha*, 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-emanation 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 Ḍombī's and Vimalakīrti's text respectively, obviously due to the fact that their description of the ritual is based on the *Dākinīvajrapañjaratantra*.

The above pieces of textual evidence show that, in a couple of texts, there are descriptions of rituals of lethal sorcerous activity termed *saṃpuṭodghāṭa*, while actually there is no clue for the occurrence of a *saṃpuṭa* during the ritual procedure. It seems that *saṃpuṭa* 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 *saṃpuṭa* is not the primary feature for the qualification of an *abhicāruka* rite as *saṃpuṭodghāṭa*. 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 hyperbolic generation of a fictitious crime. Another important aspect the texts have in common—at least in accounts that depict the *saṃpuṭodghāṭa* at a 'mature' stage—is the soteriological motivation of the procedure. To judge from Grags-pa-rgyal-

mtshan's exposition as well as from Alamkāra's *Daśatattva*, we may conclude that the *saṃpuṭodghāṭa* 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 *saṃpuṭodghāṭa* 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 *Hevajra Tantra*. In the latter sources that depict the *saṃpuṭodghāṭa* 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 *saṃpuṭodghāṭa*, 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 *saṃpuṭodghāṭa*.
3. Request for permission from the supreme spiritual authority following up the hyperbolic visualisation of the target person committing a imagined crime (that was originally termed *saṃpuṭodghāṭa* 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 *samputodghāta* 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 *samputa* 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 *samputa* 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 *samputa* 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 *samputa* but temporarily: As soon as the ‘liberation’ has been completed, his consciousness is reunited with the *jñānasattva* and the *samputa*.

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 *akṣaras* 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, *daṇḍas* 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 Symbols⁵⁹⁴

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 (<i>ante correctionem</i>)
add.	added
conj.	conjectured
dam.	damaged
em.	emended
i.m.	at the margin (<i>in margine</i>)
i.t.	in the text (not at the margin)
ins.	inserted
iter.	repeated (<i>iteravit</i>)
l.n.	illegible (<i>legi nequit</i>)
om.	omitted
p.c.	the reading after correction (<i>post correctionem</i>)
°	A variable for parts of a compound from which the <i>lemma</i> 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.).

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.

- ◊ 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 *śa*, *ṣa* and *sa*
- Missing *avagraha* and *virāma*
- *Sandhi* with *iti* in quotations.

2. Kṣitigarbha's *Daśatattvasaṃgraha*

namo vajrasattvāya ||

^{1v1}vajrasattvaṃ guruṃ natvā taddharmaṃ sūnusaṃhatim⁵⁹⁶ |

daśa tattvāni kathyante jñāna^{1v2}pādakrameṇa⁵⁹⁷ tu || 1

rakṣācakraṃ ca cakraṃ ca jāpaḥ sekau haṭho baliḥ |

pratyāṅgire puṭodghāṭas⁵⁹⁸ ^{1v3}tattvāni kramaśo daśa⁵⁹⁹ || 2

hrnnyastanijabjotthaprabhāvvyūhair jagatkṛtim |

kṛtvā tair eva buddhā^{1v4}dīn ākrṣya purato dhiyā || 3

vandanām ca tathā pūjām⁶⁰⁰ deśanām anumodanām⁶⁰¹ |

buddhādīn śaraṇam^{1v5} gatvā mārgam āśrayate tataḥ |

bodhicittam athotpādya trivimokṣamukhaṃ smaret || 4

FOLIO MISSING (i. *rakṣācakra*.)

^{3r1}dikoṇeṣu ṭakkidaṇḍabalācalān || (2)⁶⁰²

uṣṇīṣa⁶⁰³ cakravarty ūrdhvaṃ sumbharājas tv adhaḥ smṛtaḥ |

sarve ^{3r2}hūmkārajāḥ krodhā uṣṇīṣo bhrūṃbhavaḥ param || (3)

pratyālīḍhasthitāḥ sarve ravimaṇḍalino ravau |

⁵⁹⁶ saṃhatim] *em.*, sahatim *ms.*

⁵⁹⁷ jñānapāda°] *em.*, jñānapāpādakrameṇa° *ms.*

⁵⁹⁸ puṭodghāṭas] *em.*, puṭodghāṭa *ms.*

⁵⁹⁹ daśa] *em.*, daśaḥ *ms.*

⁶⁰⁰ pūjām] *em.*, pūjā *ms.* See also respective *fn.* of the translation.

⁶⁰¹ anumodanām] *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.*, ūṣṇīṣa *ms.*

^{3r3}svābhavidyāsukhāsṅvādaprajñālingita⁶⁰⁴vigrahāḥ || (4)
prajñāpadmāntakoṣṇīśād anye nīlāḥ prakṛ^{3r4}rtitāḥ |
prajñāntakādayo śuklaraktapītā yathākramam || (5)
yamapadmāntakau tyaktvā ye 'nye te 'kṣobhya^{3r5}maulayaḥ |
yamāreḥ śāśvato maulāv amitābho 'parasya tu || (6)
mudgaram ankuśam daṇḍam nīladaṇḍam ^{3v1}saroruham |
triśūlam kuliśam khaḍgam pītam cakram ca vajrakam || (7)
saccihnam dakṣiṇe haste kekarasyā^{3v2}calasya tu |
vāme cakram ca pāśās ca bālābharāṇabhūṣaṇaḥ⁶⁰⁵ || (8)
krodhadordaṇḍasaṃchannaṃ jvālāmā^{3v3}lākulaprabham |
bhramantaṃ dakṣiṇāvartaṃ suvegān⁶⁰⁶ niścalopamam || (9)
ye daśārāsthitaḥ krodhā ^{3v4}mahābalaparākramāḥ |
te tu niścalato dhyeyāḥ prajñopāyasukhātmakāḥ || (10)
śīlasamādha^{3v5}yaḥ prajñā vimuktijñānadarśanam |
vimuktīś ceti pañcaiva skandhā lokottarā amī || (11)
āda^{4r1}rśasamatāpratyavekṣaṇāvīryaśuddhitāḥ⁶⁰⁷ |
daśajñānaviśuddhās te krodhā dhyeyāḥ suniścitāḥ || (12)
hī^{4r2}nayānanipātāde rakṣārthaṃ cakragasya tu |
nābhyantaḥ śuśirasthāyivajrahūmkārahṛdgatā⁶⁰⁸ |

⁶⁰⁴ °prajñālingita°] conj. Isaacson, °yuktālingita° ms. Note that in Nepalese script, yu- and pra- are quite similar, the same applies to the ligatures -kta and -jña.

⁶⁰⁵ bālā°] em., vyālā° ms. vyālābharāṇa is likely to be a scribal error. Note that this passage as a whole is close to Ācārya Alaṃkāra's Daśatattva where we have the well attested term bālābharāṇa. See also introduction 3.1.

⁶⁰⁶ suvegān] em., suvegā ms.

⁶⁰⁷ °śuddhitāḥ] em., °śuddhitā ms.

^{4r3}mudrā dharmodayā tasyām kūṭāgārādi bhāvayet || (13)

(ii. cakra:)

tatra bhrūṃkārācakrottha⁶⁰⁹ savidyāśāśva^{4r4} todbhavam⁶¹⁰ |
 spharadbuddhaughakhavyāpicaturaśrādisaṃyutam⁶¹¹ || 1
 śāśisūryasamākrāntaviśvābjadevatā^{612/4r5} sanam |
 vibhaktāśeṣasadrataṃ⁶¹³ kūṭāgāraṃ prabhāvayet || 2
 tatra madhyāsane candraṃ dvātriṅśallakṣaṇā^{4v1} nvitam |
 anuvyañjanakālaiś⁶¹⁴ ca tatra ḥṛdbhavam⁶¹⁵ hūṃkṛtiḥ⁶¹⁶ |
 spharasamhāratas tasmād vajrasattvasamudbha^{4v2} vaḥ || 3
 sphaṭikendvaṅgamūlāsyam⁶¹⁷ nīlasavyāruṇetaram |
 vajrakhadgabhujaṃ⁶¹⁸ savye vāme sanmaṇipa^{4v3} dminam || 4
 prajñopāyātmaṃ śrīmaj jagatsampatsamāśrayam |
 samantabhadram ātmānaṃ bhāvayet spha^{4v4} raṇatviṣam⁶¹⁹ || 5

⁶⁰⁸ °kārahrdgatā°] readability impeded by library stamp.

⁶⁰⁹ bhrūṃkārācakrottha] em., bhrūṃkārācakrottha° ms.

⁶¹⁰ °savidyāśāśva°] readability impeded by library stamp.

⁶¹¹ caturaśrādisaṃyutam] em., catusrādisaṃyutam ms.

⁶¹² °krāntaviśvābjadevatā°] readability impeded by library stamp.

⁶¹³ sadratam] em., sadraktam ms.

⁶¹⁴ kālaiś] “line of consonants beginning with ka”, wrong instr. pl., metri causa (the correct form would be kālibhiś). Alternatively, analogous to Maṅḍalavidhi 24b kādivyañjanaraśmikam, an emendation to karaiś (“through rays of consonants starting with ka”) could be taken into consideration. See respective fn. of the translation.

⁶¹⁵ ḥṛdbhavam] em., ḥṛdbhava ms.

⁶¹⁶ pāda d is metrically incorrect.

⁶¹⁷ °mūlāsyam] em., mūlāśya ms.

⁶¹⁸ °bhujam] em., °bhuja ms.

krodhādidivatāḥ sarvās trimukhāḥ ṣaḍbhujā iha |
svābhaprajñāṅgasaṅgāptānandādvai^{4v5}tādbhutasvanāḥ || 6
sarveṣāṃ dakṣiṇe khaḍgaṃ ratnaṃ padmaṃ ca vāmataḥ |
savye' bjaṃ vā maṇir yeṣāṃ cakraṃ ^{5r1}teṣāṃ tu vāmataḥ || 7
sarveṣāṃ dakṣiṇaṃ nīlaṃ nīlasya vadaṇaṃ sitaṃ |
sarveṣāṃ dhavalaṃ vāmaṃ raktaṃ tu sita^{5r2}kṛṣṇayoḥ || 8
mahārāgavineyaṃ tu lokam ālokya bhājanam |
suratadhvaninā⁶²⁰ svāntar jinavṛndaṃ niveśa^{5r3}yet || 9
locanārūpavajrādirūpāḥ prajñānurāgaṇāt⁶²¹ |
protsrjya navadhā devīs tadvidyāntar nive^{5r4}śayet || 10
punaḥ svayoṣitpadmasthaṃ⁶²² suratodbhavamaṇḍalam⁶²³ |
nirmāyātra jagatkṛtsnam āśvāsāya prave^{5r5}śayet || 11
khavyāpisarvasaṃbuddhaiḥ svavajrāntardravodbhavaiḥ |
sevayed avivartyarthaṃ tattvajñānaphalāpta^{5v1}ye⁶²⁴ || 12
āśvastaṃ taj jagad dṛṣṭvā svasvabījaṃ⁶²⁵ samutsrjet || 13
kṣiṃ jraṃ khaṃ gaṃ skam⁶²⁶ ity ebhiḥ saṃbījāc ca
yathākra^{5v2}mam⁶²⁷ |

⁶¹⁹ °tviṣaṃ] *em.*, °tviṣāṃ *ms.*

⁶²⁰ surata°] *em.*, svarata° *ms.*

⁶²¹ prajñānurāgaṇāt] *em.*, prajñānurāgaṇān *ms.*

⁶²² padma°] akṣara dma *add. i.m.* (on top of first line at respective position); *pāda a is metrically incorrect.*

⁶²³ suratodbhava°] *vocal sign u effaced.*

⁶²⁴ phalāptaye] akṣara ye *slightly effaced.*

⁶²⁵ svasvabījaṃ] *em.*, svasvabījaḥ *ms.* (upper part of vocal sign of akṣara bī *effaced.*)

⁶²⁶ skam] akṣara sa *effaced.*

kṣitigarbhādīkāṅ ṣaṭkāmś⁶²⁸ cakṣurādiviśuddhitāḥ || 14
 jaḥ⁶²⁹ hūṃ vaṃ hoḥ khaṃ raṃ bījād rūpavajrādirūpi^{5v3}ṇaḥ |
 lāṃ māṃ pāṃ tāṃ iti tv ebhir locanādisvabhāvākāṅ⁶³⁰ || 15
 buṃ āṃ jrīṃ khaṃ hūṃ bījād buddhān skandhādirūpi^{5v4}ṇaḥ⁶³¹ || 16
 oṃ āḥ hūṃ iti <tac>⁶³² cittāṃ bhāsvaddhorbhyām⁶³³ vidar-
 bhitam⁶³⁴ |
 guhyapadmodarāntas tad viśad dravati rā^{5v5}gataḥ || 17
 tanmahārāgatas tau ca prajñopāyau dravaṃ gatau |
 tvaṃ vajretyādīgāthābhir⁶³⁵ devī<saṃcoda>^{6r1}nām⁶³⁶ smaret || 18
 utthāpanyanurodhena⁶³⁷ dravaṃ paśyan vipattivat |
 māyāvad vastu⁶³⁸ saṃvityā tad dravād⁶³⁹ bīja^{6r2}sambhavaḥ⁶⁴⁰ || 19

⁶²⁷ yathākramam] akṣaras thā and kra somewhat effaced.

⁶²⁸ ṣaṭkāmś] *em.*, ṣaṭkāṅ *ms.*

⁶²⁹ jaḥ] *em.*, jaṃ *ms.*

⁶³⁰ °svabhāvākāṅ] *em. metri causa*, °svabhāvān *ms.* Alternatively, an emendation to *locanādisvabhāvajān* is possible in accordance with *Maṅḍalavidhi* 34–37; see respective *fn. of the translation*.

⁶³¹ °rūpiṇaḥ] *vocal signs of akṣaras rū and ni somewhat effaced.*

⁶³² tac] *add., om. ms. Inserted metri causa following Maṅḍalavidhi 38a; see respective fn. of the translation.*

⁶³³ °bhyām] akṣara slightly effaced.

⁶³⁴ vidarbhitam] *em.*, vidarbhitāḥ *ms.* Cf. *Maṅḍalavidhi* 38b, see respective *fn. of the translation*.

⁶³⁵ °gāthābhir] akṣaras thā and bhi slightly effaced.

⁶³⁶ devīsaṃcodanām] *conj. (alternative conjectural emendation: devīs saṃcodanāḥ), ms. dam.* (akṣaras de and vī and nām effaced, remaining akṣaras *l.n.*).

⁶³⁷ utthāpany°] *em.*, utthāyany° *ms.*

⁶³⁸ māyāvadvastu°] *upper part of akṣara dva slightly effaced.*

mambījodbhavakhaḍgotthamañjuvajraḥ svayaṃ bhavet |
kuṅkumākāramūlāsyaṅīlasavyasite^{6r3} taraḥ⁶⁴¹ || 20
kumārābharaṇākāraḥ prajñānandaikasundaraḥ |
dvibhujāśliṣṭasatprajñāḥ svābhaprajñādhara^{6r4}syadhṛk⁶⁴² || 21
bhāsvatkrpānasadbāṇa⁶⁴³ nīlotpaladhanuḥkarāḥ |
spharadbuddhaughanirmāṇaniṣpāditaja^{6r5}gattrayaḥ⁶⁴⁴ || 22
dhyāyād akṣobhyaṃ⁶⁴⁵ kṛṣṇaṃ vā madhye hūṃjātavajrajam |
^{6v1}sāmānyamaṇḍale⁶⁴⁶ hy asmin dhyāyān nāyakam icchayā || 23
bhavaśaṅgād bhavo' nantaḥ śamaśaṅgo vipatti^{6v2}bhāk |
māyayā kṛtasamsevo dharmadhātuvātmako bhavet || 24
oṃ dharmadhātu svabhāvātmako' ham ||
mṛ^{6v3}dusevāṅganiṣyandaphalotpattyā nivartate |
sāsravam ālayavijñānaṃ⁶⁴⁷ ādarśajñānasambhavaḥ || 25
^{6v4}kṣitīśakulīśākāśalokeśaskambhibhadra<kai>ḥ⁶⁴⁸ |

⁶³⁹ °dravād] *final letter d effaced.*

⁶⁴⁰ bīja°] *upper part of akṣaras effaced.*

⁶⁴¹ °sitetaraḥ] *apart from vocal sign i, akṣaras slightly effaced.*

⁶⁴² °prajñādharaśya°] *conj. in accordance with Maṇḍalavidhi 46b (see respective fn. of the translation), akṣaras jñā, dha, and rā l.n., akṣara sya effaced.*

⁶⁴³ sadbāṇa°] *em. sadbāṇe° ms.*

⁶⁴⁴ °niṣpāditajagattrayaḥ] *conj. in accordance with Maṇḍalavidhi 47b (see respective fn. of the translation), akṣaras l.n.*

⁶⁴⁵ akṣobhyaṃ] *em., akṣobhya ms.*

⁶⁴⁶ sāmānya°] *upper left part of akṣara sā broken off, ms. dam..*

⁶⁴⁷ *unmetrical.*

⁶⁴⁸ °bhadrakaiḥ] *add. i.t.*

sampūrya cakṣurādīni bījaiḥ sarvajñatām iyāt || 26
śāśvatādisvarūpābhās⁶⁴⁹ taccihnadhāri^{7r1} tatkulāḥ |
bodhisattvāḥ samantas tu vajrasattvakṛtiḥ kṛtī || 27
mṛdūpasādhanāṅgena vipākaphala^{7r2} yoginā
utpādyā samatājñānaṃ kliṣṭamano nivartayet || 28
dharmāsambhoganirmāṇavāhinī ja^{7r3} gadarthatā |
cittaguhyādyadhiṣṭhānaṃ sādhanāṅgam ataḥ sṛjet || 29
svahr̥tkaṇṭhaśiraścandre hūṃ-āḥ-om^{7r4} jāś ca satprabhūn |
vajrābjacakramadhyasthān svahr̥ccihnasthabījakān || 30
dhyātvā tadbījaraśmibhyo^{7r5} rūpavajrādimūrtibhiḥ |
sampūjya diggatān nāthāms⁶⁵⁰ teṣāṃ⁶⁵¹ trivajravajriṇaḥ |
^{7v1}cittavajrādigāthābhis tadadhiṣṭhānaṃ⁶⁵² prayācayet || 31
yācitāṃś cittavajrādin svacittādaḥ praveśya ca
^{7v2}om sarvety ādi mantreṇa tadahaṅkṛtimaḍ bhavet || 32
sādhanāṅge mṛdaḥ tasmin puruṣakārasambhavāt |
^{7v3}kṣīṇaḥ kalpavikalpaś ca pratyavekṣodayakṣaṇāt || 33
cittavajrordhvato jñānasattvaḥ samayavan mataḥ |
^{7v4}svabījacihnajaś candre svabījāṅkitacihnahr̥t || 34
saṃcodya diggatān nāthāñ⁶⁵³ jñānasattvahr̥darcīṣā |

⁶⁴⁹ śāśvatādisvarūpābhās] *em.*, śāśvatādīś ca rūpābhās *ms.*

⁶⁵⁰ sampūjya diggatān nāthāms] *em.*, sampūjyā diggatā nāthām *ms.*

⁶⁵¹ teṣāṃ] *pc.*

⁶⁵² tadadhiṣṭhānaṃ] *em.* tadradiṣṭhānaṃ *ms.* In accordance with Maṇḍalavidhi 54, this emendation has been given preference over the *alternative conjecture* adhiṣṭhānaṃ which would be plausible from the metrical point of view.

⁶⁵³ nāthāñ] *em.*, nāthān *ms.*

^{7v5}tatprahodbhavavidyābhir bhṛtakumbhāmṛtāmbubhiḥ⁶⁵⁴ |
svabhiṣiktaḥ⁶⁵⁵ prabhuḥ śrīmān kuleśo⁶⁵⁶ makuṭo⁶⁵⁷ bhavet⁶⁵⁸ || 35
^{8r1}mahāsādhanato jāte phale vaimalyanāmani |
kṣīṇaṃ pravṛttivijñānaṃ kṛtyānuṣṭhānasambhavāt || 36
^{8r2}niṣyandādyais tathā madhyaiḥ svābhāṃ prajñāṃ viśodhayet || 37
śirohr̥nābhiguhye' syās caraṇānte ca pra^{8r3}tyaṇūn |
oṃ hūṃ svā āḥ hā ca bījaiḥ śāśvatādikulātmakaiḥ⁶⁵⁹ || 38
āpūrya pañcasambuddhaiḥ hūṃ-āḥ-^{8r4}satpadmakarṇikām |
saṃviśodhya tayā buddhān hūṃ-sadvajro' nurāgayet || 39
oṃ sarvatathāgatā^{8r5}nurāgaṇavajrasvabhāvātmako' ham ||
hr̥ccandrācīhnaḥṛdbhābhiḥ khavyāpibuddhamaṇḍalam |
niveśyā^{8v1}tmani saccittarūpaṃ vajrābjasamsthitaṃ || 40
jīnavṛndaṃ svabīje<na>⁶⁶⁰ tatrotpādyā sthīrīkṛtaṃ |
utsṛjed vidhinā^{8v2}nena jagatsv ajñānaśuddhaye || 41
saṃcodyādhipaṃ akṣobhyaṃ mahādveṣārthakṛjīnaṃ |
vajradhṛg itī vajre^{8v3}śam indranīlamaniprabhaṃ |
saṃhr̥tyātmani sacchrīmān sarvabhāvair niveśayet || 42

⁶⁵⁴ °āmbubhiḥ] akṣara mbu *n.l.*

⁶⁵⁵ svabhiṣiktaḥ] *em.*, svaṣiktaḥ *ms.*; *emendation in accordance with Maṇḍalavidhi 64a, see respective fn. of the translation; an equally attested alternative emendation would be svābhiṣikta.*

⁶⁵⁶ kuleśo] *em.*, kuleśaḥ *ms.*

⁶⁵⁷ makuṭo] *lower half of akṣaras somewhat effaced.*

⁶⁵⁸ bhavet] *lower half of akṣaras bha and ve as well as virāma of final ta effaced.*

⁶⁵⁹ kulātmakaiḥ] *p.c.*, kulātmāḥ *a.c.*

⁶⁶⁰ °bījena] akṣara *add. i.m. (on top of first line at respective position).*

jinajig iti cā^{8v4}dyābhaṃ mahāmohārthakṛjīnam |
utsṛjya cakrabhṛnnāthaṃ dhyāyāt pūrṇendumaṇḍale || 43
ratnadhrig iti ^{8v5}ratneśaṃ pītaś ca samatodyamaṃ⁶⁶¹ |
utsṛjya dakṣiṇādiśye kumārāśyaṃ vibhāvayet || 44
ārolig i^{9r1}ti vāgīśaṃ mahārāgārthakṛtprabhum |
raktaṃ padmadharaṃ pṛṣṭhe sūryāsane nirūpayet || 45
prajñādhrig ity amo^{9r2}gheśaṃ mahogrerśyājanārthadam |
khaḍgabhrddharitaśyāmamaṃ dhyāyād uttarasūryataḥ || 46
sajaṭāmaku^{9r3}ṭāḥ sarve sarvābharaṇabhūṣiṇaḥ || 47
nāyake śāśvatādau tu tatnāyakena maṇḍalāt |
utsṛjyā^{9r4}tmani tadrūpaṃ saṃharet pūrvavat kṛtī || 48
tattatsthāne punar dhyāyād akṣobhyam upanāyakam || 49
moha^{9r5}ratīti cāgneyāṃ kāyeśābhā tu locanā |
dveṣaratīti nairṛtyāṃ cittaśacandramāmakī || 50
rā^{9v1}garatīti vāyavyāṃ vāgīśābhā tu pāṇḍarā |
vajraratīti caiśānyāṃ tārā ratneśavat smṛtā || 51
cakraṃ⁶⁶² ra^{9v2}ktotpalam divyaṃ paṃkajaṃ pītam utpalam |
cihnam⁶⁶³ āśaṃ kramād diṣṭam śiṣṭam svādhipavad diśet || 52
ā^{9v3}gneyādicatuḥkoṇe⁶⁶⁴ pūrvadvāradvipārśvayoḥ |
kāyādyābhās tritattvena rūpavajrādayaḥ smṛtāḥ || 53

⁶⁶¹ samatodyamaṃ] *em.*, samahodyatām *ms.* *Emendation in accordance with Maṇḍalavidhi 72b; see respective fn. of the translation.*

⁶⁶² cakraṃ] *em.*?, (anusvāra *either om. or effaced*).

⁶⁶³ cihnam] *em.*, ciḥnam *ms.*

⁶⁶⁴ °catuḥkoṇe] *em.*, °catuḥkoṇa° *ms.* *See also respective fn. of the translation.*

^{9v4}darpaṇaś ca tathā vīṇā gandha<śaṅkha>⁶⁶⁵rasāyanam⁶⁶⁶ |
vastraṃ dharmodayaś⁶⁶⁷ caiva cihnam āsāṃ kramān matam || 54
ca^{9v5}ndrasthā ratnamakuṭāḥ⁶⁶⁸ svābhopyāṅgasamgamāḥ |
sarvālaṅkāraśṅgair⁶⁶⁹ āyuktā⁶⁷⁰ devyaḥ kṛpā^{10r1}dvayāḥ || 55
prāgdvāre krodhaparyaṅkaś cittaśākārabhāsuraḥ |
yamāntakṛd <it>ītiḥnaḥ⁶⁷¹ skandhajñeyavinā^{10r2}śakaḥ⁶⁷² || 56
kāyeśābhogradṛgbhīmo 'vāgdvāre 'parājitaḥ⁶⁷³ |
prajñāntakṛd itīcchāghna ātmadr̥kkle^{10r3}śāhānitaḥ || 57
mr̥tyujanmāghasaṃghātī⁶⁷⁴ pṛṣṭhadvāre 'śvakandharaḥ |
padmāntakṛd itīkṣāghno⁶⁷⁵ vāgī^{10r4}śābhograśabditaḥ || 58
akṣobhyaābhogravighnaghna uttare 'mr̥takuṇḍaliḥ⁶⁷⁶ |

⁶⁶⁵ °śaṅkha°] akṣaras *add. i.m.* (on top of first line at respective position).

⁶⁶⁶ °rasāyanam] *em.* °rasāyataḥ *ms.* Emendation in accordance with Maṅḍalavidhi 256; see respective *fn.* of the translation.

⁶⁶⁷ dharmodayaś] *em.*, dharmodayāṃś *ms.*

⁶⁶⁸ second half of pāda a metrically incorrect.

⁶⁶⁹ sarvālaṅkāraśṅgair] *em.*, sarvālaṅkair aśṅgair *ms.*

⁶⁷⁰ āyuktā] *em.*, ayuktā *ms.*

⁶⁷¹ itītiḥnaḥ] akṣara *add.i.m.* (on top of first line at respective position).

⁶⁷² skandha°] *em.*, sattva°*ms.* Here it is the skandhamāra that is referred to as purity correlate of Yamāntaka; sattva would match none of the terminological 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 'parājitaḥ] *em.*, 'parārjitaḥ *ms.*

⁶⁷⁴ °janmāghasaṃghātī] *em.*, °janmāghasāṃ ghātī *ms.*

⁶⁷⁵ itīkṣāghno] *em.*, itīkṣāghnaḥ *ms.*

vighnāntakṛd iti dvāre ^{10r5}kriyāsurārīśuddhitāḥ⁶⁷⁷ ||⁶⁷⁸59
 bhrūbhaṅgordhvajvalatkeśababhṛubhrūśmaśrulocanāḥ |
 vyāvṛtāsyā lalajjihvāḥ ^{10v1}sadaṃṣṭrotkaṭahāsinaḥ || 60
 sūryamaṇḍalinaḥ sarve krodhāḥ sūryādhabhāsinaḥ |
 vajramudgaradaṇḍābjasvavajrā^{10v2}dikarās tvamī || 61
 krūrabhujāṅgabhūṣāṅgāḥ svābhavidyāṅgasāṅginaḥ |
 kharvālambo<da>rā⁶⁷⁹ dhyeyās trimaṇḍala^{10v3}ḍṛśo 'dvayāḥ || 62
 niṣpannacakram ālokyānandasamḍohabhāvataḥ |
 hṛdbījād ankuśair buddhāñ jñānacakrasa^{10v4}māhṛtān || 63
 dattvārghādyambu saṃjaptaṃ candrādikusumānvitam |
 cakre niveśya tac cakram cakṣuḥkāyā^{10v5}dyadhiṣṭhitam⁶⁸⁰ |
 prāgvat siktaṃ ca tad dhyāyān niṣyandādyadhimātrataḥ || 64
 buddhānāṃ makūṭe vajrī ^{11r1}śeṣāḥ svādhipasekinaḥ |
 phalena hetum āmudrya phalam āmudrya hetunā |
 kāyeśākṣobhyavā^{11r2}gīsacitteśair dvāriṇo matāḥ || 65
 ity āsicya svahṛdbhābhiḥ prajñābjāntarniveśitam |
 rūpādyam roma^{11r3}kūpottharūpavajrādibhiḥ puram |
 sampūjya svaṃ munīndrāṃś ca pūjyapūjātmako⁶⁸¹ bhavet || 66

⁶⁷⁶ 'mṛtakuṇḍaliḥ] *em.*, amṛtakuṇḍaliḥ *ms.*

⁶⁷⁷ kriyāsurārī°] *em.* (following Maṇḍalavidhi 85d, see the respective *fn.* of the translation), kriyāsurādi *ms.*

⁶⁷⁸ kriyāsurārī°] *em.*, kriyāsurādi° *ms.* Emendation in accordance with Maṇḍalavidhi 85, see respective *fn.* of the translation.

⁶⁷⁹ kharvālabodarā] akṣara da *add. i.m.* (on top of first line at respective position).

⁶⁸⁰ °adhiṣṭhitam] lower part of akṣara ṣṭhi somewhat effaced.

oṃ sarvata^{11r4}thāgatapūjā⁶⁸²vajrasvabhāvātmaḥ' ham ||
akṣobhyetyādīgāthābhīḥ stuyāc cakram svarūpataḥ |
anta^{11r5}rīkṣagataṃ dhyeyaṃ vajraṃ hūṃ-kārasaṃbhavam⁶⁸³ || 67
adhastāt tatra bhāvyeta padmam ā-kārasaṃbhavam |
oṃ-kārāṅkitā^{11v1}n amṛtān madhye tatra niveśayet⁶⁸⁴ || 68
adhovāyavagnicakreṇa tāpitaṃ śodhitaṃ tathā |
oṃ-kārara^{11v2}śminā vajraṃ saṃpātyaikīkṛtaṃ⁶⁸⁵ param || 69
hūṃ-nyastavajrasajjihvo⁶⁸⁶ dhyātvā⁶⁸⁷ jñānāmṛtair bhṛtaṃ⁶⁸⁸ |
hrccandrāntarga^{11v3}tāśeṣaṃ cakram tena pratarpayet || 70
bhojanasamaye 'py evaṃ svabhojyaṃ sādhayet kṛtī || 71
tadraśmini^{11v4}rmitair nāthaiḥ svāsatsaṃkalpavarjitaṃ |
buddhātmakaṃ jagat kṛtvā hrdbījāntar niveśayet || 72
hrccihna^{689/11v5}varaṅtasthaṃ⁶⁹⁰ candrahṛdbindurūpakam |

⁶⁸¹ pūjyapūjātmako] *em.*, pūjāpūjātmako *ms.* Cf. Maṅḍalavidhi 93d, see respective fn. of the translation.

⁶⁸² °pūjā°] *em.*? vocal sign ā either *om.* or effaced.

⁶⁸³ °kāra°] *em.*? vocal sign ā either *om.* or effaced.

⁶⁸⁴ pāda *c* metrically incorrect.

⁶⁸⁵ saṃpātyaikīkṛtaṃ] *em.*, saṃpāty ekīkṛtaṃ *ms.*

⁶⁸⁶ °sajjihvo] *em.*, °sajjihvā *ms.*

⁶⁸⁷ dhyātvā] *em.*, tathā *ms.*

⁶⁸⁸ jñānāmṛtair bhṛtaṃ] *em.*, jñānāmṛtāyitaṃ *ms.* I prefer this conjectural emendation matching Maṅḍalavidhi 101b to the less drastic alternative jñānāmṛtāmṛtaṃ in accordance with Uttaratantra 129d (pañcāmṛtāmṛtaṃ), since verse 66 is obviously drawn from the former source. See also respective fn. of the translation.

⁶⁸⁹ hrccihna°] *em.*? akṣara cci unclear.

⁶⁹⁰ °sthaṃ] *em.*, °stha *ms.* For the Maṅḍalavidhi parallel, see respective fn. of the translation.

prabhāsvat svamano dhyātvā^{12r1} jñānasattvaṃ prabhāsayet || 73
cittavākkāyavajraṃ ca samayasattvaṃ eva ca |
maṇḍalaṃ ca tayābhāsyā spharaṇa^{12r2} tyā raśmimālayā || 74
saṃhārād dhṛdi tāṃ dhyāyāt sajjñānāmṛtavāhinīm |
pratiromaṃprabhāvyūhair ja^{12r3} gadarthaṃ prapūrayan || 75
dhyātvā sūkṣmasvacihnasthaṃ vidyānāsāgrasambhavam |
municakraṃ svasaṃvedyaṃ sarvasaṃ^{12r4} pūrṇadaivatam || 76
dṛṣṭvā sthairyanimittam⁶⁹¹ tu spharaṇaṃ tadraśminirgataiḥ⁶⁹² |
buddhair nānāvidhaiḥ kuryāc cihnai^{12r5} r vā anyathā⁶⁹³ na tu || 77
mūrdhnīndupraṇavārdrāṃ⁶⁹⁴ tu saccittavārivāhanīm |
vidhivat pātayan kuryāt kāyavākci^{12v1} ttapriṇanam⁶⁹⁵ || 78
viśramyaivaṃ japaṃ⁶⁹⁶ kṛtvā jñānacakraṃ visarjya ca |
tritattvāhitasaccakro⁶⁹⁷ garvam patyuh samu^{12v2} dvahan || 79
evaṃ tattvadṛṣā muktam jagat sarvaṃ vilokya ca |
praṇidhānaṃ vidhāyātra kṛpayā taddhitāya ca || 80
^{12v3}vajrasattvasvarūpeṇa dharmān paśya caret kṛtī || 81
sandhyāntare' pi tritattvāc ca pūrṇaṃ saṃsphārya maṇḍalam⁶⁹⁸ |

⁶⁹¹ dṛṣṭvā sthairyanimittam] *em.*, dṛṣṭvāthairya° *ms.* The emendation follows Maṇḍalavidhi 107; see respective *fn.* of the translation.

⁶⁹² hypermetrical (in accordance with Maṇḍalavidhi 107b).

⁶⁹³ vā anyathā] *em. metri causa*, vānyathā *ms.*

⁶⁹⁴ °praṇavārdrāṃ] *em.*, °praṇavādrān *ms.*

⁶⁹⁵ kāyavākci°] *akṣara vā unclear.*

⁶⁹⁶ japaṃ] *em.*, jagat *ms.* The emendation follows Maṇḍalavidhi 116a; see respective *fn.* of the translation.

⁶⁹⁷ °cakro] *em.*, °cakrah *ms.*

^{12v4}pūjājapādikaṃ kṛtvā pūrvavad vidadhīta saḥ || 82
pūrvavat prātar utthāya bhavayed ādikarmikaḥ || 83
jñā^{12v5}ne kiṃcitsamāveśī jhaṭity ālaṃbya maṇḍalam |
cakṣuhkāyādy adhiṣṭhāya japeṭ sandhyāsv atandritaḥ || 84
^{13r1}sarvākārasuniṣpannaṃ spharatsaṃhārakāraḥ⁶⁹⁹ |
kiṃcitprāpte vaśe yogī santataṃ yogam āśrayet || 85
^{13r2}samyagjñāna<va>śī⁷⁰⁰ dhyāyan kuryāt sarvajagaddhitam || 86
evaṃ vibhāvya saccakraṃ labdhvā nimittam eva ca |
cakra^{13r3}stho vidhivaj japtvā svayaṃ vādhyeṣito' pi vā |
parārthaghaṭamā<no>⁷⁰¹ vā siddhikāmo 'tha vā likhet || 87
ca^{13r4}krimantraṃ japeṭ lakṣam anyeṣām ayutaṃ tathā || 88
tritattvair garbhitaṃ bījam utsargaṃ vā tathā kṛtam |
yathaiva ^{13r5}bhāvitaṃ cakraṃ tathaivaṃ lekhyamaṇḍalam⁷⁰² || 89
kiṃ tv atra devatāsthāne lekhyam svasvacihnam⁷⁰³ yathoditam |
loca^{13v1}nāyāḥ⁷⁰⁴ paraṃ sthāne⁷⁰⁵ netraṃ lekhyam vicakṣaṇaiḥ⁷⁰⁶ ||
90

⁶⁹⁸ The first pāda is hypermetrical.

⁶⁹⁹ spharatsaṃhārakāraḥ] *em.*, spharet saṃhārakāraḥ *ms.* The emendation follows Maṇḍalavidhi 135; see respective *fn.* of the translation.

⁷⁰⁰ °jñānavaśī] akṣara va *add. i.t.*

⁷⁰¹ parārthaghaṭamāno] *em.*, parārthaghaṭasamāno *ms.* 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 °maṇḍalam] *em.*, °maṇḍalam *ms.*

⁷⁰³ I refrained from the possible emendation svacihnam since pāda b would nevertheless remain hypermetrical.

ādikarmā svayaṃ kuryād dvitīyo 'pi tathāvidhaḥ |
 ā^{13v2}veśenaiva⁷⁰⁷ kurvīta tṛtīyo maṇḍalaṃ kṛtī || 91
 dvādaśābde samāveśya sampūjya bālabālike |
 tā^{13v3}bhyāṃ yad <ra>cayec⁷⁰⁸ cakraṃ na tathā pūrvayoginoḥ || 92
 prāptajñānavaśī kuryāc cetasaiva hi maṇḍalam |
 tada^{13v4}dhiṣṭhānataś⁷⁰⁹ cakraṃ dṛśyate svaparair yataḥ || 93
 cakradevatayos tattvam idānīm pratipādyate |
 catura^{13v5}śram⁷¹⁰ avaiṣamyād buddhābuddhasamatvataḥ || 94
 kāyaviccittadharmāṇāṃ nānaikatvādyayogataḥ |
 tat^{14r1}smṛtis⁷¹¹ tatra yā śraddhā prāgdvāraṃ bodhaye matam || 95
 bhūtabhāviviparyāśahānyanutpattaye⁷¹² tataḥ |
 abhūtotpa^{14r2}nmatathyasya⁷¹³ cotpattisthitaye tathā || 96
 vīryāṇi tatra yad vīryam avāgdvāraṃ tu tair iha || 97

⁷⁰⁴ locanāyāḥ] akṣara nā *completely*, left part of akṣara yāḥ *considerably effaced*.

⁷⁰⁵ sthāne] *em.*, sthānaṃ *ms.*

⁷⁰⁶ vicakṣaṇaiḥ] akṣaras ca, kṣa and ṇai *somewhat effaced*.

⁷⁰⁷ āveśenaiva] akṣara ve *completely*, left part of akṣara śe *somewhat effaced*.

⁷⁰⁸ racayec] akṣara ra *add. i.t.* (below the line at respective position).

⁷⁰⁹ tadadhiṣṭhānataś] akṣaras ta and da *effaced*.

⁷¹⁰ caturaśram] ra of akṣara śra *effaced*.

⁷¹¹ tatsmṛtis] *em.*, tatra yā smṛtis *ms.* *Emendation metri causa in accordance with Maṇḍalavidhi 328; see relevant section of the introduction of this chapter and respective fn. of the translation. Upper part of akṣara smṛ, as well as vocal sign i and upper part of akṣara ti considerably effaced.*

⁷¹² °anutpattaye] *em.*, °utpattaye *ms.*

⁷¹³ abhūtotpannatathyasya] *pc?*, abhūtotpaṃna tathyasya *ac ?* (akṣara pa *slightly effaced*, anusvāra *either deleted or effaced*).

chandovīryasmṛ^{14r3}tiprajñā⁷¹⁴ ṛddhipādā⁷¹⁵ <amī matāh>⁷¹⁶ |
amīṣu yā smṛtis taiḥ syāt paścimadvāram atra⁷¹⁷ tu || 98
śraddhāvīryasmṛtidhyāna^{14r4}prajñendriyabalaṃ⁷¹⁸ ca tat |
tayoḥ samādhiprajñe ca dvādaśottaradvārakam || 99
savitarkaṃ vicāraṃ⁷¹⁹ ca ^{14r5}prītisaukhyam⁷²⁰ vivekajam |
pañcāṅgaṃ prathamadhyānam avitarkavicāraṇam |
adhyātmasamprasādaṃ ca ^{14v1}caturaṅgaṃ dvitīyakam || 100
samprajanyasukhopekṣācittaikāgratayā smṛtiḥ |
ṛṭīyam api pañcāṅgam asu^{14v2}khaduḥkhavedanam⁷²¹ || 101
smṛty upekṣā viśuddhiś ca vivekajam caturthakam |
caturbhir uditair dhyānaiḥ pūrvādito^{14v3}raṇam matam || 102
śūraṃgamaḥ khagaṃjās ca vimalaḥ siṃhajrmbhitaḥ |
sarvasaṃgrāhakair ebhir vedikā syā^{14v4}t samantataḥ || 103
tatra pūjākaravyagraṃthādīdhāraṇīgaṇaḥ |
vicitrābharaṇam yasmāj jagadāśā^{14v5}prapūraṇam || 104

⁷¹⁴ smṛti] akṣara ti *slightly effaced*).

⁷¹⁵ *Left unemended to preserve the metre (the correct form would be prajñaraddhipādā]*.

⁷¹⁶ amī matāh] *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 ñ that as class nasal is used instead of the anusvāra before ca.*

⁷²⁰ prīti°] akṣara prī *as well as vocal sign i considerably effaced.*

⁷²¹ pañcāṅgam asukha°] *conj., pañcāṅgam āsukha° ms.? (unclear, either a.c. or akṣara effaced).*

vinayoddhūtasaddharmanavāṅgasvaraśuddhitam⁷²² |
mārutoddhūtaviśvāgrapatākāghaṇ^{15r1}ṭanādītam || 105
kleśānām haraṇam hāraḥ sarvakleśaprahāṇataḥ |
kleśānām⁷²³ ardharāṇam ardhahāra itī smṛ^{15r2}taḥ || 106
srag bodhyaṅgaviśuddhā syād ādarśena tu darpaṇaḥ |
bodhyaṅgāni punaḥ sapta dharmapravi^{15r3}cayasmṛtiḥ |
samādhiprītivīryopekṣāprasrabdhyānuyogataḥ || 107
cāmaraṃ rājacinatvād buddhasya mārga^{15r4}jñānataḥ || 108
prakṛtiprabhāsvaraśuddham bodhicittam anuttaram |
sarvasattvārthasambhūtaṃ candramaṇḍalam u^{15r5}cyate || 109
prajñājñānamayam evaṃ vajropamasamādhijam |
mokṣāloka mahālokaḥ sūryamaṇḍala^{15v1}m⁷²⁴ ucyate⁷²⁵ || 110
dharmāhāras tu naivedyaṃ hrīr apatrāpyasamvaram |
praṭīpasumanodhūpagandhākhyam yac ca maṇḍale⁷²⁶ |
^{15v2}sugītanṛtyavādyam ca tan mahāsukhavardhanāt || 111
vimokṣāṣṭakasaṃsuddhyā cakram stambhābhiśobhitam || 112
^{15v3}sarvadiktryadhvasambuddhavajrayānapravartanāt |
vajrāvalīvṛtaṃ śastaṃ samantāt parimaṇḍalam || 113
ra^{15v4}ṅgāni pañcasambuddhās tajjñānaiḥ sattvaraṅjanāt |
sambhārapūriṇiṣyandāḥ pūrṇakumbhāḥ kṛpārdrataḥ⁷²⁷ || 114

⁷²² °śuddhitam] *em*, °śuddhitam] *ms*.

⁷²³ kleśānām] akṣara nā *add. i.t. (below the line at respective position)*.

⁷²⁴ maṇḍalam] *letter m considerably effaced*.

⁷²⁵ ucyate] akṣaras *almost completely effaced*.

⁷²⁶ maṇḍale] *em.*, maṇḍalam] *ms*.

^{15v5}puram mokṣapuratvāc ca maṇḍalam sārasaṃgrahāt || 115
jñānaskandha⁷²⁸ mahādveṣaviśuddhadharmadhātutaḥ |
a^{16r1}kṣobhyas tasya⁷²⁹ śuddhyaivam abjavajraviśodhanam⁷³⁰ || 116
rūpādarśamahāmohaśuddhitaḥ śāśvataḥ smṛtaḥ⁷³¹ |
veda^{16r2}nāsamatāmānaśuddhito ratnasambhavaḥ || 117
saṃjñāskandhamahārāgapratyavekṣaṇato⁷³² 'mitaḥ⁷³³ |
krtyā^{16r3}nuṣṭhānasamskāramaherṣyāmoghasambhavaḥ⁷³⁴ || 118
śūnyatāmukhabhūdhātukṛpopāyais⁷³⁵ tu locanā |
^{16r4}animittamahāmaitrījalapraṇidhimāmakī⁷³⁶ || 119
tejopraṇihitamodābalacittais tu pā^{16r5}ṇḍarā⁷³⁷ |
upekṣānabhisamskāram⁷³⁸ jñānād vāyoś⁷³⁹ ca tāraṇī⁷⁴⁰ || 120

⁷²⁷ kṛpārdrataḥ] *pc.*, kṛpārdritaḥ *ac.*

⁷²⁸ °skandha°] *em.*, °skanda° *ms.*

⁷²⁹ akṣobhyas tasya] akṣaras *considerably effaced.*

⁷³⁰ abjavajraviśodhanam] *conj. Isaacson, Ln.*, akṣaras *bja and vi considerably, akṣaras śo, dha, and nam completely effaced.*

⁷³¹ śāśvataḥ smṛtaḥ] akṣaras *considerably effaced.*

⁷³² saṃjñāskandhamahārāgapratyavekṣaṇato] *lower half of akṣaras considerably effaced.*

⁷³³ 'mitaḥ] akṣaras *almost completely effaced.*

⁷³⁴ krtyānuṣṭhānasamskāramaherṣyāmoghasambhavaḥ] akṣaras *kṛ and tyā, vocal sign of ṣṭhā and remaining akṣaras considerably effaced.*

⁷³⁵ śūnyatāmukhabhūdhātukṛpopāyais] *lower part of akṣaras considerably effaced.*

⁷³⁶ °praṇidhi] akṣaras *ṇi and dhi considerably effaced.*

⁷³⁷ pāṇḍarā] akṣaras *considerably effaced.*

⁷³⁸ upekṣānabhisamskāram] akṣaras *kṣā and na as well as saṃ and skā considerably effaced.*

⁷³⁹ jñānād vāyoś] akṣaras *considerably effaced.*

mātsaryādivipakṣeṇa⁷⁴¹ dānādiṣaḍviśu^{16v1} ddhitāḥ⁷⁴² |
rūpavajrādayo bhāvvyāḥ śraddhāsuddhyā yamāntakaḥ |
aśraddhāskandhasatkāyajñeyāvaraṇahāri^{16v2} taḥ⁷⁴³ || 121
kauśīdyakleśamārasya antagrāhadṛśas tathā |
kleśāvṛteḥ prahāṇac ca prajñāntako 'tra vīryavā^{16v3}n || 122
smṛtimān padmāntako dhyeyo mithyādṛṇmṛtyujanmahā ||⁷⁴⁴ 123
devadṛṣṭiparāmarśavikṣepakarmanā^{16v4}śakaḥ |
samādhirūpato⁷⁴⁵ dhyeyaḥ sarvaviḡhnāntakaḥ kṛtī || 124
dānādiṣaḍviśuddhyā tu ṣaḍbhujāḥ sar^{16v5}vadevatāḥ |
trivimokṣaviśuddhyā⁷⁴⁶sām trimukhākāralābhinaḥ⁷⁴⁷ || 125
gāmbhīryaṃ śūnyatāsuddhyā⁷⁴⁸ audāryaṃ ^{17r1}kṛpayā viduḥ |
gāmbhīryodārataḥ sarvāḥ prajñopāyātmikāḥ sukhāḥ || 126
lekhyamaṇḍalacihṇānām tadva^{17r2}cchuddhyā viśodhanam || 127
rajonīṣpāditam cakram jñātvā pūrṇam⁷⁴⁹ samantataḥ |
vajrābjadhvaninā svāntar jinavṛndaṃ praveśa^{17r3}yet || 128

⁷⁴⁰ tāraṇī] akṣaras *considerably effaced*.

⁷⁴¹ mātsaryādivipakṣeṇa] akṣaras *considerably effaced*.

⁷⁴² dānādiṣaḍviśuddhitāḥ] *conj.* akṣaras dā, nā, and di as well as ddhi and niḥ *completely effaced*.

⁷⁴³ °hāritāḥ] *em.*, ° hārita *ms.*

⁷⁴⁴ hypermetrical.

⁷⁴⁵ samādhi°] akṣara sa and vocal sign of akṣara dhi *considerably effaced*.

⁷⁴⁶ trivimokṣaviśuddhyā] akṣaras śu and ddhyā *considerably effaced*.

⁷⁴⁷ trimukhākāralābhinaḥ] *lower part of akṣara tri as well as vocal sign u completely effaced, lower part of remaining akṣaras somewhat effaced*.

⁷⁴⁸ śūnyatāsuddhyā] *lower half of akṣaras as well as vocal sign u effaced*.

⁷⁴⁹ pūrṇam] *em.*, pūrṇa *ms.*

prajñāpadmodbhavaṃ cakraṃ pūrvavat pravibhāvya ca |
saṃsphārya⁷⁵⁰ tataś cakraṃ rajaścakre niveśayet ||⁷⁵¹ 129
jñānacakre^{17r4} samānīya dattvārghādi ca pūrvavat |
jaḥ hūṃ vaṃ hoḥ praveśādi yamāntakādibhiḥ sṛjet || 130
cakṣuḥkā^{17r5} yādyadhiṣṭhānaṃ⁷⁵² punar arghādipūjanam |
stutvā praṇamya samprīṇya japtvā vibhāvya toṣayet || 131
dikpālān^{17v1} svasvayogasthān prapūjya maṇḍalam viśet || 132
trailokyavijayī bhūtvā yathāptābharanāmbaraḥ |
kṛtapradakṣiṇāś^{17v2} cakraṃ natvā homena pūrayet || 133
cakrasādhanam evaṃ syād visarjanam athocyate || 134
pūrvadvārādisaṃviṣṭa ā^{17v3} cāryaḥ susamāhitaḥ |
samādhitritayaṃ⁷⁵³ kṛtvā guhyetaraprapūjayā⁷⁵⁴ |
sampūjyāmṛtāsvādaṃ <ca>⁷⁵⁵ kāra^{17v4} yitvā stuyāt tataḥ || 135
jñānacakraṃ samānītaṃ visarjya samayaṃ tataḥ |
dharmadhātusvarūpeṇāpratighaṃ^{17v5} sarvato mukham || 136
oṃ kṛto vaḥ sarvasattvārthaḥ siddhiṃ dattvā yathānugām⁷⁵⁶ |
gacchadhvaṃ buddhaviṣayaṃ punar ā^{18r1} gamanāya⁷⁵⁷ muḥ || 137

⁷⁵⁰ saṃsphārya] *em.*, saṃphārya *ms.*

⁷⁵¹ hypometrical.

⁷⁵² °adhiṣṭhānaṃ] *em.*, °adhiṣṭhāna *ms.*

⁷⁵³ samādhitritrayaṃ] *em.*, samādhitritrayaṃ *ms.*

⁷⁵⁴ °prapūjayā] *em.*, °prapūjyayā *ms.*

⁷⁵⁵ ca] *em.* (*add. metri causa*), *om. ms.*

⁷⁵⁶ siddhir dattā yathānugā] *em.*, siddhir dattvā yathānugāḥ *ms.* (see respective fn. of the translation).

⁷⁵⁷ āgamanāya] akṣaras ga, ma, and nā *effaced.*

tatkāyacittavajrādi⁷⁵⁸svakāyāda⁷⁵⁹ praveśayet |
 bhagnacaityādibhittiyādilikhitānām a^{18r2}yaṃ kramaḥ || 138
 muḥ-kāraṃ mantram uccārya vajreṇollekhayed rajaḥ |
 pravāhayen mahānādyam gītavādyādipū^{18r3}rvakam || 139
 cakradevatayos⁷⁶⁰ tattvaṃ⁷⁶¹ bhinnam⁷⁶² eveti kecana |
 rakṣācakram ca cakram ceti nirdiṣṭaḥ ||

(iii. japa/jāpa:)

idānīm^{18r4}jāpa⁷⁶³ ity uddiṣṭanirdeśo vaktavya ity ucyate. tatra
 jāpārtham uktaṃ tantre—

tribhedavajraparyantaṃ^{18r5}nyāso⁷⁶⁴ 'yaṃ trivajram ucyate
 |⁷⁶⁵

trividham spharaṇam kāryam kāyavākciittasaṃnidhau || 1

buddhānām kāyavākciittam dhyātvā
 bu^{18v1}<ddhā>grapūjanam⁷⁶⁶ |

kartavyam jñānavajreṇa idaṃ bodhinayam dṛḍham || 2

uccārayan sphared vajrān samāptau saṃhāram⁷⁶⁷ āviśet⁷⁶⁸ |

⁷⁵⁸ tatkāya°] *upper part and vocal sign of akṣara tkā slightly effaced.*

⁷⁵⁹ svakāyāda] *akṣaras yā and dau effaced.*

⁷⁶⁰ cakradevatayos] *em., cakradevatayās 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.*

⁷⁶⁵ *hypermetrical. Cf. Guhyasamājantra 8.cd (Matsunaga 1978: 45): tribhede vajraparyanto nyāso 'yaṃ trivajram ucyate.*

⁷⁶⁶ buddhāgrapūjanam] *conj., bugrapūjanam ms. Note that Guhyasamājantra 13.10b and 11b read pūjāgrakalpanam (Matsunaga 1978: 45).*

⁷⁶⁷ saṃhāram] *akṣara hā slightly effaced.*

^{18v2}anena⁷⁶⁹ jāpavajreṇa trivajracittasamo⁷⁷⁰ bhavet || 3
japam jalpanam ākhyātam sarvavān⁷⁷¹ mantram ucyate |
mantram man^{18v3}tram⁷⁷² iti proktaṃ tattvacodanabhāṣaṇam
|| 4
pratītyotpadyate yad yad indriyair viṣayair manaḥ |
tan mano mana^{18v4}nam proktaṃ trakāram trāṇanārthataḥ || 5

tribhedeneti svadevatāhr̥tkaṅṭhaśiraḥsu vajrapadmacakramadhya-
^{18v5}**sthavajraparyantam**⁷⁷³ iti cittavajrādibhedena. **nyāsa**
trivajram ucyata iti trivajrāṇām **nyāsa** iti⁷⁷⁴ **u**^{19r1}**cyate**⁷⁷⁵.
trayāṇām vajrāṇām vā samāhāras **trivajram** ucyate. atha vā
vajraparyantam iti jñānasattvanyāsa^{19r2} **paryantam**⁷⁷⁶ nyāsaḥ
kāryaḥ. **trividham spharaṇam kāryam** iti kāyavajrādiḥc-
candreṣu oṃ āḥ hūṃ iti mantra^{19r3}ccāraṇakāle kāyavajrādi
spharaṇīyam, jñānasattvah̥ccandrasthabījocāraṇakāle tasyāpi
spharaṇa^{19r4}**m**, ity upadeśaḥ. tatropadeśād vāyuvāruṇa-
māhendrāgneyamaṇḍalesu kṛtvā, yathāsaṃkhyam
kāyava^{19r5}jṛavāgvajrajñānasattvacittavajrān svamantroccāraṇakāle
sphārayed iti. anye tu bījānām⁷⁷⁷ evety ā^{19v1}huḥ. **kāyavākçitta-**

⁷⁶⁸ āviśet] *vocal sign i and akṣara śe slightly effaced. Note that Guhyasamājantra 13.13b (Matsunaga 1978: 46) reads ādiśet.*

⁷⁶⁹ anena] akṣaras a and ne effaced.

⁷⁷⁰ trivajracittasamo] *em.*, trivajre cittasamo *ms.* Cf. Guhyasamājantra 13.9cd (Matsunaga 1978: 45).

⁷⁷¹ sarvavān] *em.*, sarvam *ms.* Emendation in accordance with Uttaratantra 74d.

⁷⁷² mantram mantram] akṣaras considerably effaced.

⁷⁷³ °madhyastha°] *em.*, °madhyastham *ms.*

⁷⁷⁴ iti] akṣaras effaced.

⁷⁷⁵ iti ucyate] *conj.*, akṣaras in the end of folio 18b l.n.

⁷⁷⁶ jñānasattvanyāsa°] akṣara sa, and ttva effaced, remaining akṣaras in the end of the line l.n.

⁷⁷⁷ bījānām] lower part of akṣaras bī and jā almost completely effaced.

saṃnidhāv iti kāyavākcittamantrāt. apare tu jñānasattvabījād eva manyante. eke tu ^{19v2}ekacandraṃḍalasthānām⁷⁷⁸ eva bijānām **spharaṇaṃ** varṇayanti.

buddhānām kāyavākcittaṃ dhyātvā buddhāgrapūjanam i^{19v3}ti <teṣām eva spharaṇakāle pratyekaṃ rūpavajrādikaṃ saṃsphārya **pūjanaṃ** kāyavajrādīnām⁷⁷⁹ kārayet.>⁷⁸⁰ **jñānavajreṇeti** nirālambanajñānena. jñānasattvād rūpavajrāḥ sphāryā iti kecit.

uccā^{19v4}**rayan sphared vajrān** iti uccāraṇakāle prāṇavāyunā saha vajrāṇi kāyādivajrāt **spharet. sa**^{19v5}**māptau saṃhāram** iti sarvoccāraṇasamāptau⁷⁸¹ apānavāyunā saha **saṃhāram aviśet** kuryāt.⁷⁸² ^{20r1}tad uktam—

uccārayan spharet prāṇair⁷⁸³ mantram āyāmasaṃhṛtam⁷⁸⁴

iti. anena jāpavajreṇeti anāsa^{20r2}kyānupalambhena⁷⁸⁵ kriyāmāṇo jāpa eva vajro bhaved, yas tena. vajrajāpakrameṇa vā. **trivajra-****cittasamo**⁷⁸⁶ ^{20r3}**bhaved** iti trivajrānām **cittātmatveṇa samaḥ** **samatātmako bhaved** yogī japāvasthāyām phalāvasthā^{20r4}yām vā. tad uktam atraiva⁷⁸⁷ bhagavatā—

vajrajāpaṃ mahājñānaṃ trikāyābhedyalakṣaṇam |

prāpyante buddhajñānā^{20r5}ni trivajrābhedyabhāvanaiḥ |

⁷⁷⁸ °maṇḍalasthānām] *em.*, °maṇḍalastham *ms.*

⁷⁷⁹ kāyavajrādīnām] *em.*, kāyavajrādīnām *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 akṣara ku as well as remaining akṣaras in the end of the line l.n. (ms. dam.)*

⁷⁸³ prāṇair] *em.*, prāṇai *ms.*

⁷⁸⁴ mantram āyāmasaṃhṛtam] *em. Isaacson, mantrayām āsa saṃhṛtam ms.*

⁷⁸⁵ anāsaktyā°] akṣara sa *dam.*

⁷⁸⁶ °samo] *vocal sign of akṣara mo effaced.*

⁷⁸⁷ tad uktam atraiva] *em.*, tad uktamantraiva *ms.*

jāpena vajraprayogeṇa sarvabuddhair ādhiṣṭhyata
iti. vajramaṇḍālamkā^{20v1}re 'py uktam—
hṛtkaṅthoṣṭhe na jihvāyāṃ tālūke mūrdhanīva ca |
adhyātmaṃ ca⁷⁸⁸ bahirdhā ca ubhayor antareṇa ca |
^{20v2}kevalaṃ dharmamātraṃ tu jāpaśabdo⁷⁸⁹ py anīśritaḥ

iti.

jāpaśabdārtham āha. **japaṃ jalpanam** ity ^{20v3}antarbahirjalpo⁷⁹⁰
jāpa ity arthaḥ. tattvadṛṣṭināṃ tu **sarvai**va **mantram** ity āha
sarvavāñ mantram ucyata ^{20v4}iti. mantrārtham āha. **mantram**
mantram iti **tattvasya saṃcodanaṃ bhāṣaṇam** iti.
pratītyābhidhā^{20v5}nam ākāraṇaṃ vā. tad uktaṃ bhagavatā—

mantram āmantraṇaṃ proktaṃ abhimukhīkaraṇaṃ⁷⁹¹
yataḥ⁷⁹² |

^{21r1}yathā⁷⁹³ kaścīn mahāpuruṣa āhūtaḥ śabdavikramaiḥ |

āyāti śrutamātreṇa⁷⁹⁴ tadvad bu<ddhāgamaḥ>^{21r2}kṣaṇād⁷⁹⁵

iti. mananatrāṇanātmakena⁷⁹⁶ mantrasya bodhicittātmatām āha.

yad yad iti **tat pratītya**^{21r3}**samutpannatvena mananaṃ**
śūnyatayā nirūpaṇam. tad uktam—

yat pratītyasamutpannaṃ <notpannaṃ tat>⁷⁹⁷ svabhāvataḥ |

⁷⁸⁸ ca] *em.*, na *ms.*

⁷⁸⁹ śabdo] *em.*, śabde *ms.*

⁷⁹⁰ antarbahirjalpo] *em.*, antarbahijalpo *ms.*

⁷⁹¹ karaṇaṃ] *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^o] *akṣaras unclear*, *ms. dam.*

⁷⁹⁶ trāṇanātmā^o] *em.*, trāṇātma^o *ms.*

^{21r4}punaś coktam—

yat praṭīyasamutpannam śūnyatām tām pracakṣate ceti |

iti. maṃkārasyaṛthaḥ. **trakā**^{21r5}**raṃ**⁷⁹⁸ **trāṇanāṛthata** iti. trāyante sarvasattvā aneneti **trāṇanam**. karuṇā tasyārthatas **traśabdaḥ**.^{21v1} **ataḥ**⁷⁹⁹ śūnyatākaruṇābhinnam bodhicittam iti smṛtam iti nyāyād bodhicittam paramāṛthamantram a^{21v2}kṣarātmakatve tatsūcakatvenopacārāt paramāṛthato' bhedād vā tadrūpeṇālabhād veti. evaṃ^{21v3} bhūtas ca jāpo napuṃsakajāpa ity ucyate. tad uktam atraiva prastāve bhagavatā—

trivajrasama^{21v4}yam tattvam <madhyamam>⁸⁰⁰ samaya-
vajriṇām |

tad eva sarvavajrāṇām jāpo napuṃsakajāpa ity ucyate |

tad uktam a^{21v5}traiva⁸⁰¹ bhagavatā—

trivajrasamayam tattvam madhyamam samayavajriṇām |

tad eva sarvavajrāṇām jāpo⁸⁰² ^{22r1}na puṃsakaḥ⁸⁰³ smṛtaḥ⁸⁰⁴

iti. **trivajrasamayam** kāyavākcittābhedyadevatālabhanarūpam | **tattvam** iti tasyā^{22r2}pi **tattvam** anupalambhākārā prajñā tad eva **madhyamam** madhyamā pratipat | sadasatpakṣahīnatvād iti |^{22r3} **samayavajriṇām** iti mohakuladevatānām ayam ittham jāpaḥ. tad uktam—

⁷⁹⁷ notpannam tat] conj., add. i.m. (on top of first line at respective position, vocal sign of akṣara no effaced, anusvāra of akṣara nnam as well as syllable tat either effaced or om.).

⁷⁹⁸ °kāram] conj., akṣara raṃ om., edge of folio dam.

⁷⁹⁹ ataḥ] left part of akṣara effaced.

⁸⁰⁰ madhyamam] conj., om. ms. See respective fn. of the translation.

⁸⁰¹ atraiva] conj., akṣara trai l.n., ms. dam.

⁸⁰² jāpo] conj., l.n., ms. dam.

⁸⁰³ puṃsakaḥ] em., puṃsaka ms.

⁸⁰⁴ smṛtaḥ] em., smṛta ms.

rāgo 'ṅganā pu^{22r4}mān dveṣo mohas tūbhayavarjita
iti. evambhūtaṃ⁸⁰⁵ jāpaṃ sarvatathāgatajāpe 'pi atidiś^{22r5}ati⁸⁰⁶ tad
eva sarvavajrāṇāṃ iti | atha vā samayavajriṇāṃ iti | tad eva ca
sarvatathāgatā^{22v1}nāṃ⁸⁰⁷ jāpa ity āha | tad eveti | atha vā tad eva
samayavajriṇāṃ | sarvavajrāṇāṃ jāpa iti saṃ^{22v2}bandhaḥ |
strīpūṃvikalpābhāvān napuṃsako jāpa ity eke |

jāpakāle⁸⁰⁸ prakārāntareṇāpi spharaṇam ā^{22v3}ha bhagavān—

atha vā spharaṇam kāryam tribhedena prati pratīti ||

tatra omkāroccaraṇakāle vā^{22v4}yumaṇḍalastham om āḥ om hūṃ
trivajrādhiṣṭhitam kāyavajram sphārayitvā tata eva rūpavajrādi-
sphara^{22v5}ṇena⁸⁰⁹ saṃpūjya samāptau saṃharet | tato vāruṇe
<vāgvajrasya>⁸¹⁰ om āḥ āḥ hūṃ iti | dr̥ṣṭvā⁸¹¹ āḥ-
kāroccāra^{812/23r1}ṇārambhe⁸¹³ ityādi pūrvavat | māhendre om āḥ
maṃ hūṃ ityādi jñānasattvabijaṃ svarūpeṇeti keci^{23r2}t | tathaiva⁸¹⁴
vahnimaṇḍale⁸¹⁵ cittavajrasya om āḥ hūṃ hūṃ iti draṣṭavyam ity
evaṃ pūrvoktadevatāyoge^{23r3}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 °spharaṇena] *akṣara ṇe completely effaced*.

⁸¹⁰ vāgvajrasya] *conj., om. ms.*

⁸¹¹ dr̥ṣṭvā] *lower part of akṣaras effaced*.

⁸¹² āḥ°] *em.*, ā° *ms.*

⁸¹³ °kāroccāraṇārambhe] *akṣaras ro and ccā slightly, akṣara ṇā completely effaced*.

⁸¹⁴ tathaivaṃ] *em.*, tathaiva *ms.*

⁸¹⁵ vahnimaṇḍale] *em.*, vaṃhniṃmaṇḍale *ms.*

(iv. *guhyābhiṣeka* :)

idānīm sekā vinirdiśyante⁸¹⁶. sekāv iti guhya^{23r4}prajñātmakau
pradhānatvān nirdiṣṭau tāv eva tattvarūpeṇa pratipāditau, anyeṣāṃ
etadaṅgabhūta^{23r5}tvāt kāyaśodhanadvāreṇa bāhyatvāc ceti. tatra
gṛhītavidyā<cāryā>bhiṣeko⁸¹⁷ mantrī śrāddhaḥ samya^{23v1}g ārādhyā
sadguruṃ śrutasaṃyādīśālinīm abhinavayauva<na>tām⁸¹⁸
dvādaśābdādibhedena sarvālaṃkā^{23v2}rabhūṣitāṃ kṛtvā guror vāme
nidhāya. nānāpūjayā⁸¹⁹ saprajñam guruṃ pūjayitvā kṛta-
maṇḍala^{23v3}cakrādiko mantrī nānopahāraṃḍite vijanasthāne
rajasāracite maṇḍale paṭamaṇḍa^{23v4}le vā tadekaśe manonukūla-
khatvādiśayyāyām upaviṣṭam guruṃ gāthābhir guhyābhi-
ṣekā^{23v5}rtham yācayet—

yuṣmatpādaprasādena prāptā me' nuttarakriyā |
adhunābhiṣekaratnena ku^{24r1}ru nātha anugraham || 1
śrīmahāsukhanāthena buddhānām tāyinām yathā |
darśitam śuddhatattvākhyam tathā^{24r2}nātha prasīda me || 2
nilayāt sarvaduḥkhānām duḥkhād uddhara mām prabho |
anāthe kuru kāruṇyam^{24r3}sarvaduḥkhanikṛntanam || 3
tvatpādapañkajam tyaktvā nānyan me śaraṇam prabho |
tasmāt prasīda buddhā^{24r4}gra jagadvīra mahāsukha || 4

iti.

evaṃ śrutvā tu taṃ divyam adhyeṣaṇavidhiṃ param |
śiṣyakāruṇya^{24r5}m utpādya guruḥ śrīmān guṇodadhiḥ || 5
prasannavadano bhūtvā sānukampaḥ praharṣitaḥ |

⁸¹⁶ sekā vinirdiśyante] *em.*, sekā vinirdiśyate *ms.*

⁸¹⁷ °cāryā] *add. i.m. (at respective position below line five)..*

⁸¹⁸ yauvanatām] aksara na *add i.m. (on top of the first line at the respective position).*

⁸¹⁹ °pūjayā] *em.*, °pūjīyā *ms.*

śrāva^{24v1}yet samvaram divyaṃ viśeṣaṃ guhyam uttamam || 6
hanyās te prāṇinaḥ putra vaktavyaṃ⁸²⁰ cāṅṛtaṃ vacaḥ |
a^{24v2}dattaṃ ca tvayā grāhyaṃ sevanaṃ parayoṣitāṃ⁸²¹ || 7
pālanīyaṃ tvayā bhadrā saṃcitsaṃvaram⁸²² uttamam |
viñ^{24v3}mūtramāmsaraktaś⁸²³ ca pañcamam cittasambhavam
|| 8
gavāśvādipradīpaṃ ca śodhanādividhānataḥ |
bhakṣa^{24v4}ñīyaṃ tvayā nityaṃ samayo' yaṃ mahādbhutaḥ ||
9

tata ācāryaḥ⁸²⁴ sakaladevatācakramadhyasthaḥ sva^{24v5}vidyāpadme
pañcāmṛtādi prakṣīpya, prajñāṃ tatsvābhāṃ yogavatīṃ samyak
prajñopāyādvayayoge^{25r1}nādhiṣṭhāya, svajñānasattvahrdayān
nānāraśmim sphārayitvā, sarvasattvān mahāsukhasahajānande
^{25r2}pratiṣṭhāpya, tenaiva⁸²⁵ saṃyogadhvaninā vā sarvatathāgatān
ānīya mukhena praveśya paramamahāsukha^{25r3}rāgeṇa drāvayitvā,
yathāsthāne ānandādibhedena samupalakṣya sthīrīkṛtya sahajam,
phaṭ-kāravāyivā^{25r4}dinā yāvacchakti saṃdhārya, śiṣyaṃ ca
vairocanarūpeṇālambya sveṣṭayoginaṃ vā cakṣuḥkāyādy
a^{25r2}dhiṣṭhāya⁸²⁶, taccittaṃ vajramārgēṇa nipatitaṃ svadevīkamala-

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 parayoṣitāṃ] *em.*, parayoṣitaṃ *ms.*

⁸²² saṃcitsaṃvaram] *conj.*, samvittasaṃvaram *ms.* See respective *fn.* of the translation.

⁸²³ viñmūtra°] *em.*, viñmūtra° *ms.*

⁸²⁴ tata] *em.*, tataḥ *ms.*

⁸²⁵ tenaiva] *em.* Shaman Hatley, teneva *ms.* (E-mail communication May 31st 2014)

⁸²⁶ cakṣuḥkāyādy adhiṣṭhāya] *em.*, cakṣuḥkāyādhiṣṭhāya *ms.*

gatam agataṃ vā⁸²⁷ nāmajyeṣṭhābhyāṃ śiṣya^{25v1} vaktre nipātayet.
vajreṇaiva tābhyāṃ nipīḍiteneti kecit. tataḥ śiṣyo 'pi devatā-
yogavān^{25v2} aho sukha iti bruvan sakalājñānāndhakāraavidhamana-
paramāmṛtam etad ity adhimucyābhyavaha^{25v3} ret. prajñayāpi
tathaiva deyam iti kecit.

idaṃ tat sarvavajrāṇām abhiṣekapadaṃ <va>ram⁸²⁸ |

sidhyanti sarva^{25v4} vajrāṇi karmāgraprasarāṇi ca || 10

iti guhyābhiṣekaḥ.

(v. prajñājñānābhiṣeka:)

tataḥ saṃgrhya padmasthaṃ sapuṣpaṃ cittasaṃ^{25v5} bhavam |

svavaktreṇa⁸²⁹ tu pūjārthaṃ vidyāvaktreṇa vajragam |

grāhayitvā tataḥ śiṣyaṃ^{26r1} svam adhyeṣayati⁸³⁰ guruḥ || 11

tatas⁸³¹ tām atha⁸³² vā kanyāṃ guruḥ prāgvadadhiṣṭhitāḥ |

adhaūrdhvaṃ karau dhṛtvā vidyāṃ^{26r2} tasmin samarpayet— 12

iyam te dhāraṇī ramyā sevyā buddhaiḥ prakalpitā |

cakrakramaprayogeṇa sa^{26r3} māsṡādaya satsukham || 13

prajñāsaṃparkataḥ śrīmattattvaṃ samupalakṣayet—

vajraparyaṅkataś cittam maṇya^{26r4} ntargatam īkṣayan || 14

iti. sāpi bhavyā tatas tasmai samvaram samprakāṣayet—

kiṃ tvam utsahase vajrin⁸³³ vi^{26r5} ṅ⁸³⁴ mūtrādibhakṣaṇam |

⁸²⁷ °gatam agataṃ vā is a little bit odd, °gatam vā na vā would be a more customary way to express the negative alternative.

⁸²⁸ pādam varam] *pc.*, vajram ... *ac.*? Slightly effaced; akṣara va add *i.t.*

⁸²⁹ svavaktreṇa] *em.*, svavajreṇa *ms.*

⁸³⁰ adhyeṣayati] *em.*, adhyeṣayate *ms.*

⁸³¹ tatas tām] *em.*, tataḥ stām *ms.*

⁸³² tām atha] *em.*, tām matha *ms.*

raktaṃ śukraṃ tathā māṃsaṃ strīṇāṃ bhaktis tathā param |
cumbanaṃ bhagapadmasya brūhi va^{26v1}jrin⁸³⁵ mahāsukham
|| 15

tatas tu bhagavān vajrī hasamāna idam abravīt—

kiṃ cāhaṃ notsahe devi śukraraktādibhakṣaṇam |
kāryā bhaktiḥ sadā strīṇāṃ cumbanaṃ bhagam⁸³⁶ eva ca ||
16

nirambaravarāṅgī sā svābjaṃ tattvena darśayet—

aho madīyaṃ kamalaṃ sarvasukhasamanvitam |
yaḥ sevati vidhānena tasyāḥam agrataḥ sthitā || 17
dharmadhātur ayaṃ śuddhaḥ sattvadhātupramocakaḥ |
svayaṃ mahāsukho rājā sarvabhāvavyavasthitaḥ || 18
bhagamadhye yad ākāśaṃ pañcavyomair alaṃkṛtam |
kaṇṭikākeśarair yuktaṃ dalāṣṭakavibhūṣitam |
tatrasthaṃ⁸³⁷ sra^{27r1}vate nityam amṛtaṃ⁸³⁸ bindurūpiṇam ||
19

tam ājñāpayati—

bhaja mokṣa hoḥ ||

tato 'sau guruvākyena samyak sa^{27r2}mupalakṣya ca |
vajradhātviśvarīṃ nāḍīṃ prajñāyādvayayogataḥ |

⁸³³ vajrin] *em.*, vajrī *ms.*

⁸³⁴ viñmūtrādi°] akṣara vi *slightly effaced.*

⁸³⁵ brūhi vajrin] *vocal sign of akṣara brū is lost, as well as the lower part of the ha of akṣaras hi and va, ms. dam.*

⁸³⁶ bhagam] ‘*hiatus-breaker*’, normally: bhage.

⁸³⁷ tatrasthaṃ] *em.*, tatrastha *ms.*

⁸³⁸ nityam amṛtaṃ] *em.*, nityaṃ mamṛtaṃ *ms.*

aṅgulyā codayet kiñcid bhūyo jihvā^{27r3}śalākayā || 20

vikāśaṃ yāti sā nāḍī paraṃ⁸³⁹ suratavāhinī || 21

dhātviśvarīsamāpannam iṣṭadaivata^{27v4}cakriṇam |

sukhāsanāsamāsīnaḥ paṭādyantarhito⁸⁴⁰ guruḥ |

drṣṭvā hṛdraśmito buddhair bījārciśco^{27v5}ditam sutam || 22

jñānāmbupūrṇasatkumbhair vajrāmbhojāmṛtāmbubhiḥ |

rūpavajrādi<devī>bhiḥ⁸⁴¹ siktvā tatra⁸⁴² praveśa^{27v1}yet⁸⁴³ || 23

tataḥ śiṣyo 'pi gurūpadeśena yāvadiccham sattvān saṃsphārya
bodhicittam saṃlaksyotsrjya svayaṃ⁸⁴⁴ 27v2 padmastham jihvayā⁸⁴⁵
saṃgrhya pibet. prajñāyaiva⁸⁴⁶ mukhena mukhe dadyād iti
<kecit>⁸⁴⁷. tato 'nurūpasatpū^{27v3}jādakṣiṇābhyarthitas tayoh
samutkuṭukayoh prāgvat svavāmakaragau karau kṛtvā, tanmūrdhni
sa^{27v4}vyam ca dadyād vidyāvratam guruḥ—

adyārabhya mayā samyag dattā kanyāsyā sādhave |

sādhanāya mahā^{27v5}bodher⁸⁴⁸ vijānantu tathāgatāḥ || 24

⁸³⁹ paraṃ] *em. Isaacson, varam ms.*

⁸⁴⁰ °antarhito] *em., °antarahito ms.*

⁸⁴¹ rūpavajrādivibhiḥ] *conj. Sinclair, rūpavajrādibhiḥ ms.*

⁸⁴² tatra] *ms., An emendation to tattvam has also been taken into consieration. See respective fn. of the translation.*

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.*

⁸⁴⁴ °kṣyotsrjya svayaṃ] *akṣara kṣya right half effaced, remaining akṣaras hardly readable.*

⁸⁴⁵ jihvayā] *em., jihvāyā ms.*

⁸⁴⁶ prajñāyaiva] *double sandhi, i.e. prajñāyāḥ + eva = prajñāyā eva = prajñāyaiva*

⁸⁴⁷ kecit] *add., conj.*

⁸⁴⁸ °bodher] *em. Isaacson, bodhim ms.*

iyam te dhāraṇī ramyā sevyā buddhaiḥ prakalpitā |
nānyopāyena ^{28r1}buddhatvaṃ śuddhaṃ cedam jagattrayam ||
25

advayāḥ sarvadharmās te dvayabhāvena lakṣitāḥ⁸⁴⁹ |
tasmād viyogaṃ saṃsā^{28r2}re na kāryaṃ bhavatānaya || 26
idaṃ tat sarvabuddhānāṃ vidyāvratam anuttaram |
atīkrāmati yo⁸⁵⁰ mūḍhaḥ si^{28r3}ddhis tasya na cottamā || 27

iti vidyāvratam dadyād iti || ||

(vi. haṭha:)

idānīm haṭha ity uddiṣṭam nirdi^{28r4}śyate. haṭha iti haṭhasādhanam.
tatra samādhitrayayogavān yathoktavīdhānena catuḥsandhyādhi-
^{28r5}ṣṭhānatatparaḥ samayasamvarastho yogī nimittaṃ prāpya
ṣaṇmāsān⁸⁵¹ ^{28v1}vijānagiriguhādaḥ bhāvayet.

tathāpi yadi na sidhyati, ^{28v2}tadā punar akṣuṇṇavidhinā⁸⁵²
samayādīṣṭitaḥ punar aṣṭādaśa⁸⁵³ māsān bhāvayet.

tathāpi yadi ^{28v3}na sidhyati, tadāsau sandhyāntare haṭhayogam
ārabhet. yo vairocānayogī sa kṛṣṇaḥ, svabhyasta^{28v4}prajñayā
sahādvayayogavān, kṛṣṇamāṇḍaleyaḥ parivṛtaḥ, candrāsānādi-
kūṭāgāram api kṛ^{28v5}ṣṇam⁸⁵⁴ dhyāyāt, abhicāraḥ parivṛt.

tataḥ pūjāstutyamṛtāsvādān kṛtvā, hṛdbījākṛṣṭatathāga^{29r1}tān⁸⁵⁵
prajñopāyayoge pātayitvā, yathābhāvitamaṇḍalacakrākāreṇāgneya-

⁸⁴⁹ lakṣitāḥ] *em.*, lakṣyatām *ms.*

⁸⁵⁰ yo] *em.*, yā *ms.*

⁸⁵¹ ṣaṇmāsān] *lower half of* akṣaras ṇmā, sā, and n *effaced.*

⁸⁵² akṣuṇṇa°] *em.*, akṣūṇa° *ms.*

⁸⁵³ aṣṭādaśa] *em.*, aṣṭādaśā *ms.*

⁸⁵⁴ kṛṣṇam] akṣara ṣṇa *effaced.*

⁸⁵⁵ °bījākṛṣṭa°] *em.*, °bījākṛṣṇa° *ms.*

maṇḍale maṇḍala^{29v2}cakram bhītabhītaṃ kampamānaṃ niṣpādyā,
punaḥ svahr̥dbījaraśmijvālākṛṣṭaṃ tathāgatavṛndaṃ pra^{29r3}jñā-
yogena⁸⁵⁶ drāvayitvā, vajramārgena niścārya, tathaivāparo 'pi
svādhipaḥ kṛṣṇaḥ kruddhaḥ⁸⁵⁷ vajre^{29r4}ṇa nirgatya, vāmahastena
grīvām gr̥hītvā karasthadgareṇa⁸⁵⁸ Yamāntakakīlasya śira^{29r5}sy
ākotayan sākṣepaṃ sakrodhaṃ mantraṃ āvartayan padmaṣṭhaṃ
cakram kīlayet⁸⁵⁹.^{29v1}mantraḥ—

*oṃ āḥ chinda 2 hana 2 daha 2 dīptacakram⁸⁶⁰ vairocana-
vajraṃ kīlaya hūṃ phaṭ hūṃ |*

tac ca kīlaṃ vajreṇā^{29v2}kramyamānaṃ paśyēt siddhir bhavati.
siddhiś ca maṇḍalacakrākāre<ṇa mahāsukharūpe>⁸⁶¹ṇāśaṃsāram
avasthānaṃ sattvārthakri^{29v3}yārtham | etadanusāreṇa tatkulinām
api haṭhasādhanam draṣṭavyam evam amitābhayoginām
tat^{29v4}kulinām cāyam eva vidhiḥ. paraṃ raktapadmāntakakīlaṃ
tathā kīlamantro 'py anyāḥ—

oṃ āḥ hrīḥ^{29v5} bhūr bhuvāḥ |

amitābhaṃ taditaraṃ vā—

kīla hūṃ phaṭ hūṃ |

evam akṣobhyaratnasambhavāmoghasiddhiyo^{30r1}<gī>⁸⁶² <ta>tkula-
yogino⁸⁶³ 'py ayam eva vidhiḥ. paraṃ Vighnāntakakīlakaṃ manthro
'py anyāḥ⁸⁶⁴—

⁸⁵⁶ prajñāyogena] *em.*, prajñāyogina *ms.*

⁸⁵⁷ kruddhaḥ] *em.*, kruddhā *ms.*

⁸⁵⁸ savyakarasthavajramudgareṇa] *em.*, savyakarasthaṃ vajramudgareṇa *ms.*

⁸⁵⁹ kīlayet] *lower part of akṣaras slightly effaced.*

⁸⁶⁰ dīptacakram] *pc.*, dīdīptacakram *ac.* (due to cord eyelet).

⁸⁶¹ maṇḍalacakrākāreṇa mahāsukharūpeṇā°] *conj. Isaacson, add. i.m. (at the bottom of ms., l.n.).*

⁸⁶² °siddhiyogī] *conj., ms. dam. (akṣara gī lost).*

⁸⁶³ tatkula°] *conj., ms. dam. (akṣara ta lost).*

⁸⁶⁴ anyāḥ] *visarga effaced.*

om⁸⁶⁵ 30r2 <āḥ⁸⁶⁶ va>jrārāja⁸⁶⁷ akṣobhyam anyatamaṃ vā
kīlaya hūṃ phaṭ hūṃ ||

yeṣām api⁸⁶⁸ makuṭe vajrasattva^{30r3} <s⁸⁶⁹ teṣā>m⁸⁷⁰ apy ayam eva
vidhiḥ. etac ca haṭhasādhanam aṣṭadivasaṃ pakṣaṃ vā yāvat tāvat
kartta^{30r4} <vyam yāva>n⁸⁷¹ na sidhyati. sarvaṃ ca vidhānam balād
abhayaṃ anupalambhayogena kīlyakīlakakī^{30v1} <lanā>nabhi-
niṣṭhena⁸⁷² karaṇīyaṃ nānyathā siddhiḥ. iti haṭhasādhanam.

(vii. bali:)

idānīm bali^{30v2} <r u>ddiṣṭo⁸⁷³ nirdiśyate || tatrāyaṃ balitattva-
kramaḥ | jhaṭiti kṛṣṇavarṇeṣṭadevatācakrī yogī jñā^{30v3} <nasattva>-
hṛdamśubhir⁸⁷⁴ daśadigbhyaḥ sarvalokapālān ākrṣya kīlayet |
tatra—

aindryām indraḥ^{30v4} <sahasrā>kṣo⁸⁷⁵ lakṣaṇābharaṇojjvalaḥ⁸⁷⁶ |⁸⁷⁷
sitairāvatam ārūḍho vajrahastaś ca pītakaḥ || 1

⁸⁶⁵ om] considerably effaced.

⁸⁶⁶ āḥ] conj., lost, ms. dam.

⁸⁶⁷ vajrārāja] conj., ms. dam. (akṣara 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 yeṣām api] em., yeṣām mapi ms.

⁸⁶⁹ vajrasattvas] conj., ms. dam., final letter s lost.

⁸⁷⁰ teṣām] upper half of akṣaras lost.

⁸⁷¹ karttavyam yāvan] conj., ms. dam. (akṣaras vyamand yālost, lower part of
akṣara va lost).

⁸⁷² °kīlanānabhiniviṣṭhena] conj., ms. dam. (akṣaras la and nā lost).

⁸⁷³ balir uddiṣṭo] conj., ms. dam.. (akṣara ru almost completely lost).

⁸⁷⁴ jñānasattva°] conj., ms. dam. (akṣaras na, sa and ttva lost).

⁸⁷⁵ sahasrākṣo] conj., ms. dam. (akṣaras sa, ha and srā lost).

⁸⁷⁶ lakṣaṇābharaṇojjvalaḥ] em., lakṣaṇo bharaṇojjvalaḥ ms.

⁸⁷⁷ This half stanza is hypermetrical.

tasyai^{31r1}va vāmataḥ kṛṣṇo viṣṇur garuḍavāhanaḥ⁸⁷⁸ |
gadācakradharaḥ savye śaṅkhakaustubham anyataḥ || 2
chāga^{31r2}stho 'gnir athāgneyāṃ⁸⁷⁹ raktaḥ pīno⁸⁸⁰ 'bhayākṣabhṛt |
kharvo babhrujaṭāmaulī⁸⁸¹ vāme daṇḍakamaṇḍaluḥ || 3
^{31r3}yāmyāṃ kṛṣṇaḥ suraktolkā-raudro⁸⁸² daṇḍasatarjanaḥ |
mahīṣastho yamo rājā vastrābharaṇabhū^{31r4}ṣitaḥ || 4
nairṛtyāṃ asitaḥ kravyāc chmaśrumālāvirājitaḥ |
nagno daṃṣṭrākārālāsyo vikṛ^{31r5}to muktamūrdhajaḥ || 5
kaṭṭārikakarotograḥ pratyālīḍhaḥ śavāsanah |
vāruṇyāṃ⁸⁸³ varuṇaḥ śu^{31v1}klo nāgastho nāgapāśabhṛt || 6
vāyavyāṃ harito vāyur mṛgastho vātavastradhṛk |
kauberyāṃ nakulī pītaḥ^{31v2}kubero naravāhanaḥ || 7
bījapūraḥ kare savye tasya vāme vināyakaḥ |
mūṣikasthaḥ sito laḍḍupa^{31v3}rśumodakamūlabhṛt || 8
aiśānyāṃ vṛṣabhārūḍha⁸⁸⁴ īśānas tu trīśūlabhṛt |
śuklaḥ kapālabhūṣāṅgo ga^{31v4}japārśve vyāghracarmabhṛt || 9
khatvāṅgaḍamaruvyagrakapālavāmasatkarah |
ūrdhvaḥ sūryaś ca candra^{31v5}ś ca rathasthau⁸⁸⁵ raktaśuklakau || 10

⁸⁷⁸ garuḍavāhanaḥ] *em.*, °vāmataḥ *ms.*

⁸⁷⁹ athāgneyāṃ] *em.*, athāgneyyāṃ *ms.*

⁸⁸⁰ pīno] *em.*, pīto *ms.*

⁸⁸¹ babhrujaṭāmaulī] *em.*, babhrur jaṭāmauli *ms.*

⁸⁸² suraktolkāraudro] *em.*, suraktolkā raudrā *ms.*

⁸⁸³ vāruṇyāṃ] *em.*, vāruṇyo *ms.*

⁸⁸⁴ vṛṣabhārūḍha] *em.*, °bhṛṣabhārūḍha *ms.*

⁸⁸⁵ rathasthau] *em.*, rathastho *ms.*

brahmā haṃsastho⁸⁸⁶ pītaś ca savye padmadharo hy asī |
brahmā yajñopavītī tu^{32r1} kamaṇḍalvakṣadaṇḍabhṛt⁸⁸⁷ || 11
vemacitry⁸⁸⁸ adhaḥ⁸⁸⁹ kṛṣṇaḥ kṛpānī rathasaṃsthitah |
pṛthvī tadvāmataḥ pītā padma^{32r2}sthā hemakumbhabhṛt || 12
ūrdhvādhodigvidiksaṃsthān sarvān dhyātveti dikpatīn⁸⁹⁰ |
parivāraṇair yuktān⁸⁹¹ kra^{32r3}meṇānena kīlayet || 13
rakṣācakroktasatkrodhān svahr̥dbjāt sphared daśa |
kīlākārān⁸⁹² adho^{32r4}nābher ūrdhvaṃ svarūpadhāriṇaḥ⁸⁹³ || 14
sphāritāparakrodhena kīlayet dikpatīn iti— 15

oṃ āḥ yamāntakṛt^{32r5} sarvaduṣṭendropendrān sapari-
vārān⁸⁹⁴ kīlaya hūṃ phaṭ |

oṃ āḥ prajñāntakṛt sarvaduṣṭayamān saparivārān
kī^{32v1}laya hūṃ phaṭ |

oṃ āḥ padmāntakṛt sarvaduṣṭanāgān saparivārān kīlaya
hūṃ phaṭ |

oṃ āḥ vighnāntakṛt sarvaduṣṭagaṇapatikuberān sapari-
vārān kīlaya hūṃ phaṭ |

⁸⁸⁶ haṃsastho] *em.*, haṃsastha *ms.*

⁸⁸⁷ kamaṇḍalvakṣa°] *em.*, kamaṇḍvakṣa° *ms.*

⁸⁸⁸ vemacitry] *em.*, vemacitrir *ms.*

⁸⁸⁹ adhaḥ] *em.*, athaḥ *ms.*

⁸⁹⁰ dikpatīn] *em.*, digpatīn *ms.*

⁸⁹¹ yuktān] *em.*, yuktā *ms.*

⁸⁹² kīlākārān] *em.*, kīlakākārān *ms.* (unmetrical)

⁸⁹³ ūrdhvaṃ svarūpadhāriṇaḥ] *em.*, ūrdhvasvarūpadhāriṇaḥ *ms.* Note that the compound does not necessarily have to be emended, see respective *fn.* of the translation.

⁸⁹⁴ saparivārān] *em.*, saparivān *ms.*

om āḥ ṭakki sarvaduṣṭāgnīn saparivārān kīlaya hūṃ phaṭ |
om āḥ nīladaṇḍa sarvaduṣṭanairṛtīn saparivārān kīlaya hūṃ
phaṭ |
om āḥ mahābala sarvaduṣṭavāyūn saparivārān kīlaya hūṃ
phaṭ |
om āḥ acala sarvaduṣṭeśān⁸⁹⁵ saparivārān kīlaya hūṃ phaṭ
|
om āḥ ūṣṇīṣacakravartī⁸⁹⁶ sarva-
duṣṭ<ārka>acandrapitāmahān⁸⁹⁷ saparivārā^{33r1}n kīlaya hūṃ
phaṭ ||

śi^{33r2}ra ārabhya pādatalam⁸⁹⁸ yāvad ime punaḥ kīlakādisamatā-
jñānayoginā kīlitās |

tataḥ sa^{33r3}rve sāmājikā jātās trimukhaṣaḍbhujāḥ⁸⁹⁹ || 16

candre vajrāyudhaḥ pīto vajrabhṛt tasya⁹⁰⁰ vāmataḥ⁹⁰¹ |

māyāva^{33r4}jro gadācakrī nīlaḥ sūrye 'bjaśamsthitaḥ || 17

trikoṅkarkasthavajrāgnir jaṭī śakro 'bhayākṣabhṛt || 18

kuṇḍika^{33r5}daṇḍabhṛt pīno vajrakālaḥ sitas tataḥ |

babhrubhrūśmaśruke<śa>⁹⁰² ca sūryastho daṇḍabhṛt kharāḥ || 19

sūryastho⁹⁰³ ^{33v1}vajramuśalaḥ kṛṣṇaḥ kaṭṭārikāsibhṛt⁹⁰⁴ |

⁸⁹⁵ °duṣṭeśān] *em.*, °duṣṭaiśān *ms.* The more common form would be duṣṭeśānān,
for evidence see respective *fn.* of translation.

⁸⁹⁶ ūṣṇīṣacakravartī] *em.* (*irregular vocative*), ūṣṇīṣacakravartī *ms.*

⁸⁹⁷ sarvaduṣṭārkaacandrapitāmahān] *em.*, *om. ms.* For textual evidence in support
of this emendation, see respective *fn.* of the translation.

⁸⁹⁸ pādatalam] *em.*, āpādatalam *ms.*

⁸⁹⁹ trimukhaṣaḍbhujāḥ] *em.*, trimukhāṣaḍbhujāḥ *ms.*

⁹⁰⁰ vajrabhṛt tasya] *em.*, vajrabhṛtan tasya *ms.* (*unmetrical*)

⁹⁰¹ vāmataḥ] *em.*, nāmataḥ *ms.*

⁹⁰² °keśaś] *add. i.m.* (*at respective position on top of first line*).

vāme karōṭakaṃ⁹⁰⁵ ratnam akṣobhyaṃ makuṭottame || 20
nāgavajraḥ⁹⁰⁶ ^{33v2}sitaś candre nāgapāśāmitā<bha>bhr̥t⁹⁰⁷ |
harito 'moghabhṛc candre vajrānilaḥ⁹⁰⁸ svavastrabhṛt || 21
vajrabhairavo he^{33v3} mābho⁹⁰⁹ bījapūrāsisavyataḥ⁹¹⁰ |
padmaṃ nakulikā vāme sūryastho 'kṣobhyamaulikaḥ || 22
candrastho <vajraśauṇḍaś ca>⁹¹¹ sitaḥ ^{33v4}savye 'simodakau⁹¹² |
ratnaṃ madyaṃ sarāvaṃ ca vāme 'kṣobhyamaulibhr̥t || 23
candre 'mitābhamakuṭī vajrakro^{33v5} dhaḥ sito mataḥ |
triśūlāsīdharahaḥ savye maṇicakre 'pasavyataḥ || 24
candre vajraprabhaḥ śuklo vāgvajra^{34r1} makuṭotkataḥ |
padmāsimaṇicakraś ca virājītakaraḥ paraḥ || 25
ratneśamakuṭaḥ sūrye lohito ^{34r2}vajrakuṇḍalī |
kāyeśamakuṭaḥ pīto maunavajras tu candrataḥ || 26

⁹⁰³ sūryastho] *vocal sign of akṣara stho slightly effaced.*

⁹⁰⁴ kṛṣṇaḥ kaṭṭārikāsibhr̥t] *em., kṛṣṇakaṭārikāsibhr̥t ms.*

⁹⁰⁵ karōṭikaṃ] *em. Sinclair, karōṭakaṃ ms.*

⁹⁰⁶ nāgavajraḥ] *em., visarga either effaced or om.*

⁹⁰⁷ nāgapāśāmitābhabhr̥t] *akṣara bha add. i.m. (at respective position on top of first line). This reading (analogous to amoghabhr̥t in 21c) follows Alaṃkāra's Daśatattva (P fol. 295a2, D fol. 246b4–5) 'od dpag med kyi cod pan can no. Proceeding from Vaidyapāda's Mahābalividhi, Iain Sinclair proposes the equally plausible emendation nāgapāśāsisavyabhṛt.*

⁹⁰⁸ vajrānilaḥ] *em., vajrānala ms.*

⁹⁰⁹ vajrabhairavo hemābho] *em., vajrabhairava hemābha° ms.*

⁹¹⁰ °savyataḥ] *conj., °cakrakaḥ ms. cakrakaḥ is a little bit odd and has no parallel in the Daśatattva. Iain Sinclair proposes °dhārakaḥ.*

⁹¹¹ vajraśauṇḍaś ca] *em., vajraśoṇḍaś ca ms., add.i.m. (at respective position on top of first line).*

⁹¹² 'simodakau] *em., 'simodake ms.*

maunavajranibhā pṛthvī candre cihnabhṛ^{34r3}tas trayah |
vemacitry aruṇakṛṣṇa⁹¹³ akṣobhyañkaś ca vajravān || 27
vajraparyañkiṇah sarve svābhāṅgāśle^{34r4}ṣiṣaḍbhujāḥ⁹¹⁴ |
sarveṣāṃ dakṣiṇe⁹¹⁵ khaḍgaṃ vāme padmaṃ maṇis tathā || 28
svasvāsyena prabhāyogo viśvapadme ca^{34r5}svāsanam |
anusvārayutān nāmādyakṣarād udbhavo 'pi ca || 29
kīlanānantaram^{34v1} sarve yad vā savye svacihnadhāriṇah |
makūṭe vajrasattvaś ca śiṣṭaiś ca vajrasattvavat | 30
tataḥ pūrvayogaṃ parityajya sveṣṭadevatāyogaṃ kṛtvā bhakta-
vyañjanādibhārādisaṃkhyayā pañcopahārānviṭaṃ chatradhvaja-
vāditrādibhiś ca yuktaṃ | abhāve 'pi tad adhimucya arghādi-
pūrvakam amṛtākāreṇa niṣpādyānena mantreṇopānāmayet
tebhyaḥ—

*om āḥ sarvatryadhvajadaśadiglokadhātuparamāṅv-
an^{35r1}tarvarttisarvadaśadiglokapālāḥ | tadyathā vajrāyudha
māyāvajra vajrānala vajrakāla^{35r2}vajramuṣala nāgavajra
vajrānila vajraśauṇḍa⁹¹⁶ vajrabhairava vajrakrodha vajra-
prabha vajrakuṇḍali^{35r3}maunavajra⁹¹⁷ vemacitri pṛthvi⁹¹⁸
devatāḥ saparivārāḥ | idaṃ puṣpadhūpagandha-
nivedyā^{35r4}disaṃyutaṃ balyupahāraṃ praṭicchyopabhujya
mama hiraṇyasuvarṇadhanadhānyāyuryauvanārogya
^{35r5}satsukhāpahārakān sarvaviḅnavināyakān sarvaduṣṭa-*

⁹¹³ vemacitry aruṇakṛṣṇa] *em.*, vemacitrī 'ruṇakṛṣṇah *ms.*

⁹¹⁴ °ṣaḍbhujāḥ] *em.*, °yaḍbhujāḥ *ms.*

⁹¹⁵ dakṣiṇe] *em.*, dakṣiṇaṃ *ms.*

⁹¹⁶ vajraśauṇḍa] *em.*, vajraśoṇḍa *ms.*

⁹¹⁷ maunavajra] *em.*, maṇavajra³ *ms.*

⁹¹⁸ pṛthvi] *em.*, pṛthvī *ms.*

praduṣṭān manuṣyā^{35v1}manuṣyāñ jambhayata⁹¹⁹
 stambhayata⁹²⁰ vidhvaṃsayata mama hiraṇyasuvarṇa-
 dhanadhānyāyuryauvanārogya^{921/35v2}sukha⁹²²mahāsukha-
 pravṛddhaye yāvadābodhimaṇḍaparyantaṃ dhaukayata
 mama sahāyatām śāntiṃ rakṣāṃ⁹²³ ^{35v3}ca kuruta hūṃ ||

tato hr̥dbījasphāritābhī rūpavajrādibhiḥ pūjayitvākṣobhyaughādi-
 gā^{35v4}thābhiḥ stutvā tuṣṭān dr̥ṣtvānena kṣamayet—

oṃ āḥ akāro mukhaṃ sarvadharmāṇām⁹²⁴
 ādya^{35v5}nutpannatvāt hūṃ muḥ ||

bali || ||

(viii. bhāvyapratyaṅgirā)

pratyaṅgire iti dve pratyaṅgire. bhāvyapratyaṅgirālekhyā-
 pra^{36r1}tyaṅgirā⁹²⁵ ceti. tatra bhāvyapratyaṅgirā yad eva rakṣāca-
 kram tad eva madhyasthitoṣṇīṣacakravarti-
 va^{36r2}jrahūmkārahūṣitaṃ⁹²⁶ vāmāvartanena cintyamānaṃ
 pratyaṅgirācakram bhavati. tad eva vibhāvayan yo^{36r3}gī⁹²⁷
 pūjādipurahsaram trīn vārān mantraṃ āvartya pūjayet—

⁹¹⁹ manuṣyān jam°] *em.*, manuṣyābjam *ms.*; akṣara ma *effaced*, akṣara nu *slightly effaced*, ṣa of akṣara ṣyā *slightly effaced*.

⁹²⁰ 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 śāntiṃ] akṣaras *slightly effaced*.

⁹²⁴ °dharmāṇām] akṣaras *considerably effaced*.

⁹²⁵ lekhyā°] *em.*, likhya° *ms.*; akṣaras *considerably effaced*.

⁹²⁶ madhyasthitoṣṇīṣacakravartivajra°] *conj.*, akṣaras dhya, sthi, to *slightly effaced, vocal sign of akṣara ṣṇī, as well as akṣaras ṣa, ca, kra, va, rti, and va completely effaced*.

⁹²⁷ vibhāvayan] *upper part of akṣara vi and bhā, as well as akṣaras va and ya considerably effaced*.

*om āḥ uṣṇīṣacakravartin⁹²⁸ sarvalau^{36r4}kikalokottarāṇi⁹²⁹
mantratantrayantraprayogādīni⁹³⁰ mama kṛte yena kenacit
kṛtāni | tāni sarvāṇi⁹³¹ chinda chinda⁹³² bhinda bhinda⁹³³
kuru kuru pharu pharu hana hana daha daha paca paca
kampaya kampaya vidhvaṃsaya vidhvaṃsaya⁹³⁴ śata-
sahasra<dhā⁹³⁵ vi>^{36v1}cūrṇaya⁹³⁶ vicūrṇaya uṣṇīṣackra-
vartin⁹³⁷ bhrūṃ bhrūṃ bhrūṃ hūṃ hūṃ hūṃ*

triṣkṛtvā rātrau divasasya⁹³⁸ ca paṭhitena yaḥ kaścīd yogino⁹³⁹,
^{36v2} pakāraṃ cintayati, tasminn eva⁹⁴⁰ tat sarvaṃ patatīti.
bhāvyapratyaṅgirā.

(ix. lekhyapratyaṅgirā)

rakṣārthaṃ viḡhnaśāntyarthaṃ⁹⁴¹ ^{36v3}vā bhūrjapatrādiṣu
yathāvadvairocanayogavān puruṣāṅgaṃ kṛte <kuṅkumena>⁹⁴²,
strīṅgāṃ tu gorocanayā catu^{36v4}raśraṃ caturdvāraṃ

⁹²⁸ cakravartin] *em.*, cakravarti *ms.*, *upper part of akṣara va and akṣara rti effaced.*

⁹²⁹ sarvalaukika°] akṣaras sa *and rva effaced, right side and vocal sign of akṣara lau effaced.*

⁹³⁰ *Iain Sinclair draw my attention to the fact that the majority of parallels read yantramantratantra.*

⁹³¹ sarvāṇi] akṣaras sa *and ṇi considerably effaced.*

⁹³² chinda 2] akṣara chi *completely effaced, akṣara nda and 2 slightly effaced.*

⁹³³ bhinda] *lower left part of akṣara bhi slightly effaced.*

⁹³⁴ 2] *em., om. ms.*

⁹³⁵ śatasahasradhā] akṣara ta *slightly, akṣaras sa, ha, and sra considerably effaced, akṣara dhā lost, ms. dam.*

⁹³⁶ vicūrṇaya] *conj.*, akṣara vi *lost, ms. dam.*

⁹³⁷ uṣṇīṣacakravartin] *em.*, uṣṇīṣacakravartti *ms.*

⁹³⁸ divasasya] *though one would rather expect locative divase, genitive is possible here.*

⁹³⁹ yogino] *conj.*, *final akṣara l.n., ms. dam.*

⁹⁴⁰ tasminn eva] *em.*, tasyaiva *ms.*

caturtoranādiyuktaṃ bhūmaṅḍalam ālikhya, tasyābhyantare dvādaśasūcikam^{36v5} viśvavajram, tadvarate 'ṣṭāram cakram, tannābhau ca trikoṇamastakam ardhendubinduśikhopetaṃ ha^{37r1} kāram vilikhya, tasyodare *om āḥ* jinajik amukasya śāntiṃ kuru *hūṃ* iti likhitvā, pūrvādidiśā^{37r2} nām⁹⁴³ madhye akṣobhyādīnām utsargamantrān, āgneyādiṣu locanādīnām utsargamantrān⁹⁴⁴, ca^{37r3} krasya nemyām *om āḥ* hulu hulu tiṣṭha tiṣṭha amukasyopadravādikam bandha bandha hana hana daha daha amṛte *hūṃ*^{37r4} *phaṭ* svāhā iti veṣṭayan dakṣiṇāvartenābhyantarāśiraskam likhet. pūrvādivāreṣu yamā^{37r5} ryādīnām utsargamantrān, rūpavajrādiśaḍdevatīnām svasvasthāne *om āḥ hūṃ* ity eke <rakṣa>^{37v1} trayagarbhajaḥkārādibījam⁹⁴⁵ likhet. tad aṣṭaguṇādīnā suvarṇādinalikām⁹⁴⁶ veṣṭayitvā lākṣā^{37v2} - hiṅgulādibhir⁹⁴⁷ vidyām kārayitvā pratiṣṭhayet⁹⁴⁸.

tataḥ samādhitrāyayogavān ācāryaḥ sveṣṭa^{37v3} devatāhrdaye 'nantaroktaṃ kūṭāgārāntargataṃ cakram, tatra yathāsthānam⁹⁴⁹ vairocānādyunnaviṣātidē^{37v4} vatāsvabhāvamantrayuktaṃ nemi-

⁹⁴¹ vighnaśāntyarthaṃ] *conj.* Isaacson, gnāniśāntyo° *ms.*

⁹⁴² kuṅkumena] *conj.*, *om.* *ms.*

⁹⁴³ pūrvādidiśānām] akṣara śā *add. i.m.*; *anusvāra* either deleted or effaced.

⁹⁴⁴ utsargamantrān] *em.*, utsargamantrāt *ms.*

⁹⁴⁵ rakṣa°] *conj.*, *ms. dam.* (*lower half of akṣara ra and second akṣara lost*). *tattva°* would be an alternative reasonable conjecture, however, it does not comply with the readable remains of the effaced akṣaras. See also the respective *fn.* of the translation. Iain Sinclair proposes the conjecture akṣara° pointing to parallels in other sources, e.g. Sādhnamālā 257, 278 and Vajrasattvaniṣpādāna 3.1.5.

⁹⁴⁶ An emendation to aṣṭaguṇādīnā suvarṇādīnā nalikām 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 lākṣā°] *ms. dam.*; *vocal sign ā* and upper right part of akṣara kṣā *l.n.*

⁹⁴⁸ pratiṣṭhayet] *wrong causative* ("tantric Sanskrit", instead of pratiṣṭhāpayet), *no need to emend.*

⁹⁴⁹ yathāsthānam] *em.* Isaacson, yathāsthāne *ms.*

vinyastamālāmantrapratyēkākṣararaśminiṣpannāryāmṛta-
 kuṇ^{37v5}ḍalivyūhavidhvastasarvopadravādikaṃ⁹⁵⁰ tannābhau
 svanāmādyakṣaraniṣpannam sādhyam^{38r1}sādhayitvā, tajjñānam
 ānīya, ekīkṛtya haṃkārakavacavarmitam vajrakāyam vairocana-
 sargamantra^{38r2}mālayā sravatsudhayā taccharīram abhi-
 vyāpyamānam paśyan, raśmimukhanirgatasitavarṇade^{38r3}vatā-
 vyūhaiḥ sitavarṇakalaśāmṛtābhiṣekeṇa saṃyogajabodhicittena⁹⁵¹
 dravībhūyātmapraveśā^{38r4}bhiṣekeṇa vābhiṣiktam, sarvadoṣāpa-
 gatam bhāvayan punaḥ punar mantram āvartayet. tataḥ
 pūja^{38r5}yitvā samudgakādīsaṃpuṭastham⁹⁵² devatāsthāne
 bāhūkaṅṭhādau dhārayet. tataḥ śāntir bhavati. ^{38v1}śāntike
 karmaṇi⁹⁵³ ca sarvāṅy eva karmāṅy antarbhavanti⁹⁵⁴ | anabhimata-
 sarvadoṣaśamanātmakatvāc chān^{38v2}tikasya || iti lekhyapratyaṅgirā
 || ||

(x. puṭodghāṭa)

puṭodghāṭa iti nirdiśyate |
 ratnatrayāpakārī^{38v3}yo gurudrohe ca yo rataḥ |
 mātaram pitaram hantum tathāryān api yaḥ sadā || 1
 etaṃ yogeśvaro^{38v4}nāthaḥ kṛpāparavaśāśayaḥ |
 prārthayed dānamānādyais tat-karmabhyo nivartanam || 2
 na tv anuvartate^{38v5}mūḍhas tadā karmedam ārabhet || 3
 kṛtvā sandhyāntare yogam⁹⁵⁵jhaṭīty abhyastamudrayā |
 sphārayet sa^{39r1}rvabuddhaughān⁹⁵⁶jñānasattvahr̥darcīṣaḥ || 4

⁹⁵⁰ °dravādikaṃ] conj. Isaacson, °dravādrīdham ms.

⁹⁵¹ saṃyogaja°] em., saṃyojagaja° ms.

⁹⁵² °saṃpuṭastham] em., °saṃpuṭastha ms.

⁹⁵³ karmaṇi] em., karmāṇi ms. Emendation to locative is in accordance with Tib., see the respective fn. of the translation.

⁹⁵⁴ antarbhavanti] em., antarbhavati ms.

⁹⁵⁵ yogam] em., yoga ms.

tenaiva raśminā sādhya ākr̥ṣya purataḥ kṛtaḥ || 5

tenā^{39r2}yudhagr̥hītena⁹⁵⁷ buddhaughān atha janān⁹⁵⁸ api sarvān
khaṇḍakhaṇḍīkṛtāmś cūrṇīkṛtāmś⁹⁵⁹ ca krūraccittena
^{39r3}pāruṣyavāgbhiś ca vyapāditān dhyāyāt. taṃ ca duṣṭasattvaṃ
bahubuddhaghātakō' ham iti saṃjñāta^{39r4}kaukr̥tyaṃ, narakabhaya-
bhītam, aśaraṇaṃ vīkṣya, tadabhyuddharaṇāya karuṇākrodham
utpādyā, svādhi^{39r5}pāya tat karma yathākṛtaṃ śrāvayet—

yad anena kṛtaṃ karma kriyamāṇaṃ ca sāmpratam |

tad dva<yam dṛ>^{39v1}śyate⁹⁶⁰ nāthair⁹⁶¹ yuṣmābhir hita-
kāribhiḥ || 6

avīcīndhanatām yāyād yadi nāsyā pratikriyām⁹⁶² |

yuṣmadanujñayai^{39v2}vāhaṃ⁹⁶³ kuryām yogī mahākṛpāḥ⁹⁶⁴ ||
7

anujñānīta mām tasmād atra karmaṇi vajriṇaḥ |

anyathā yūyam evā^{39v3}tra samayollaṅghakāḥ svayam || 8

śrutvābhyupagamaṃ teṣāṃ tebhyaḥ kruddhaś ca taṃ prati, tato'
sau svādhi^{39v4}po nīlo māṇḍaleyair bhavet saha. śṛṇvantu
sarvavighnaughā ityādyājñāpradadhvaniḥ—

śṛṇvantu sa^{39v5}rvavighnaughāḥ kāyavākcittasaṃsthitāḥ |

⁹⁵⁶ sphārayet sarva°] akṣara tsa *l.n.*, *ms. dam.*

⁹⁵⁷ tenāyudha°] *vocal signs of akṣaras te and nā effaced.*

⁹⁵⁸ atha] *p.c.?* adhva *ac.?*

⁹⁵⁹ cūrṇīkṛtāmś] *em.*, cūrṇīkṛtām *ms.*

⁹⁶⁰ tadvayam dṛśyate] *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 pratikriyām] *em.*; pratikriyā *ms.*

⁹⁶³ anujñayai vāhaṃ] *conj.*, *em.*, *ms. dam.*; *upper part of akṣaras jñā and yai as*
well as vocal signs lost, anusvāra om.

⁹⁶⁴ mahākṛpāḥ] *em.* Isaacson, mahākṛpām *ms.*

ahaṃ vajradharaḥ śrīmān ājñācakraprayojakaḥ || 9
 vajre^{40r1} nādīptavapuṣā⁹⁶⁵ sphālayāmi trikāyajān
 lamghayed yadi kaścin me viśīryeta na⁹⁶⁶ saṃśayaḥ || 10
 ā^{40r2} jñācakraspharatkrodhavyūhair vyomavisargibhiḥ⁹⁶⁷ |
 nirvibandhaṃ vidhiṃ dhyātvā sarvasattvahitāśayaḥ || 11
 hr̥tka^{40r3} rākṣṣasambuddhavajrābjagadravodbhavaḥ⁹⁶⁸ |
 pāsāṅkuśasaratnāsivyagrasumbhākṛtikrudhaḥ |
 sādhyara^{40r4} kṣopahāraṃ taiḥ sphāritaiḥ kārayet kṛtī— 12
 om āḥ he sumbha amukasya rakṣādikam ākarṣaya jaḥ
 40r5 hūm |
 ūrdhvaṃ baṃ hūm adhodeśe⁹⁶⁹ lalāṭe 'ntyasvarodbhavam⁹⁷⁰ |
 viśvavajraṃ ca hūm-yuktaṃ sumbhenaivākarṣayet⁹⁷¹ || 13
 40v1 bāhyarakṣāpuṭaṃ hy etad ākr̥ṣya vāmato dhṛtam |
 tatas tu vajramārgena punaḥ sumbhaḥ⁹⁷² praveśitaḥ || 14
 akṣobhyajñā^{40v2} nasattvasya⁹⁷³ saṃmukhena puraḥ sthitaḥ |

⁹⁶⁵ vajreñādīpta°] 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, dravodbhavāḥ ms. See the respective fn. of the translation.

⁹⁶⁹ ūrdhvaṃ baṃ hūm adhodeśe] conj., ūrdhvaḥ hūm adhodeśe ms. See the respective fn. of the translation.

⁹⁷⁰ lalāṭe' ntyasvarodbhavaṃ] em., lalāṭe antyasvarodbhavaṃ ms.

⁹⁷¹ sumbhenaivākarṣayet] conj., ms. dam., akṣara yet lost.

⁹⁷² sumbhaḥ] em., sumbha ms.

⁹⁷³ akṣobhyajñāna°] top of akṣara bhya and major part of akṣara jñā lost.

śrīsumbho jñānasattvaṃ tu prārthayed bahuyuktibhiḥ— 15
karmaṇy evaṃvi^{40v3}dhe yas tu sthito bhavati sarvathā |
tattyāga e<va>⁹⁷⁴ te yukto bhāviśreyonurodhataḥ || 16
ayam abhaktivāg buddha^{40v4}ghātakogurunindakaḥ |
ato rakṣām adhiṣṭhānaṃ⁹⁷⁵ cāsyatyajatisamprati || 17
yūyam eva na ced mithyāvā^{40v5}dinaś⁹⁷⁶ cātmabhāṣite |
samayollaṃghakāśceti tena kurviti svīkṛtam || 18
tato' sauyuktibhis tuṣṭo⁹⁷⁷ hitvā⁹⁷⁸ 41r1sādhyam viniḥsṛtaḥ⁹⁷⁹ |
samputena samam sumbhas tam ānayati tatkaṣaṇāt || 19
yādṛk samputam ānītam^{41r2}tad idānīm ihocyate |
vajraṃ khaḍgaṃ tathā padmaṃ maṇiṃ cakram⁹⁸⁰ yathākramāt || 20
ūrdhvādhaḥsamputān^{41r3}tastham⁹⁸¹ sampūjyā tattvatas tataḥ |
āsyena devatīpadme samputena virājitam |
prakṣīpya rakṣāmantrādi cintayet tadgataṃ punaḥ || 21
hrdbījākṛṣṭasambuddhā dravībhūyā viniḥsṛtāḥ⁹⁸² |
vighnārikīlarūpeṇa tena sarvaṃ prakīlayet || 22

⁹⁷⁴ eva] *add. i.t.*

⁹⁷⁵ adhiṣṭhānaṃ] *em., adhiṣṭhāna ms.*

⁹⁷⁶ mithyāvādinaś] *em., mithyovādinās ms.*

⁹⁷⁷ °tuṣṭo] *em., tuṣṭā ms.*

⁹⁷⁸ hitvā] *conj. Isaacson, hatvā ms.; lower part and vocal sign of akṣara tvā slightly effaced.*

⁹⁷⁹ viniḥsṛtaḥ] *conj. Isaacson, viniḥsṛtam ms.*

⁹⁸⁰ maṇiṃ cakram] *em., maṇicakram ms.*

⁹⁸¹ samputāntastham] *anusvāra either effaced or om.*

⁹⁸² dravībhūyaviniḥsṛtāḥ] *em., dravībhūyaviniḥsṛtā ms.*

om āḥ gha gha ^{41v1}ghātaya 2 sarvaduṣṭān phaṭ kīlaya 2
sarvapāpān phaṭ vajrakīla vajradharo ājñāpayati amuka-
sya jñā^{41v2}nasattvaṃ kīlaya hūṃ phaṭ |

tataḥ sādhyam purovartyāgneyamaṇḍalasaṃsthitam⁹⁸³ |
tailāktam nagnam atrāṇām niste^{41v3}jo bhayavihvalam |
rakṣayā tu vihīnam tam muktakeśam vicintayet || 23
hr̥darcīṣā tato buddhān svaśārīre prave^{41v4}śayet⁹⁸⁴ |
sphāritair eva sambuddhair vikaṭotkatabhīṣaṇaiḥ || 24
caṇḍakrodhagaṇākārais tīkṣṇakhaḍgādihārībhīḥ |
^{41v5}khaṇḍakhaṇḍīkṛtam paśyen māritam cūrṇitam tathā || 25

[folio missing]

^{43r1}niyatam durgatiḥ param |
kariṣyamānakarmatvam jñāyate yadi niścitam |
tadvirodho' py acintyatvāj jñā<yate>^{98543r2}karmaṇo yataḥ ||
iti samputodghāṭavidhiḥ ||
daśa tattvāni saṃhr̥tya yan mayāsāditam śu<bham>⁹⁸⁶
^{43r3}daśatattvaparijñātā samyak tenāstv asau janaḥ⁹⁸⁷ ||

(Colophon:)

kṛtir iyam daśatattvasaṃgrahaḥ paṇḍitakṣitiga<rbha>^{98843r4}syeti || ||

⁹⁸³ °vartyāgneyamaṇḍalasaṃsthitam] *em.*, °vartyāgneyamaṇḍalasaṃsthitā *ms.*

⁹⁸⁴ praveśayet] *em.*, praśayet *ms.*

⁹⁸⁵ acintyatvāj jñāyate] *conj. Isaacson, ms. dam.; upper part and vocal sign of akṣara jñā effaced, akṣaras ya and te lost.*

⁹⁸⁶ śubha] *conj., right part and vocal sign of akṣara śu effaced, akṣara bhām lost.*

⁹⁸⁷ janaḥ] *em.*, jana *ms.*

⁹⁸⁸ kṣitigarbhasyeti] akṣara ga *slightly effaced, akṣara rbha lost.*

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 (*jñānapādakrameṇa*). 1

Wheel of protection (*rakṣācakra*), [*maṇḍala*] circle (*cakra*), repetition (*jāpa*), the two consecrations (*sekau*), enforcement practice (*haṭha*), *bali* offering, the two repellants (*pratyaṅgire*), unlocking the protective (hemi-)sphere(s) (*puṭodghāṭa*)—[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

⁹⁸⁹ Note that there is no verb given in this verse to justify the accusative forms *vandanām* 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 (*apraṇihita*) and devoid of signs (*animitta*); for literary evidence, see DBHS s.v. *vimokṣa*.

(i. The Wheel of Protection:)

Some [people] claim that protection consists in the four *maṇḍalas* 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 *laṃ* a four-cornered earth *maṇḍala* that is marked at its borders with a three-spoked *vajra*, a wind *maṇḍala* resembling a bow arisen from a blue seed *yaṃ* ornamented with a banner, bounded by (*de'i phyi rim*) a water *maṇḍala* arisen from a white syllable *vaṃ*. At its boundary (*de'i phyi rim*), he visualises a red fire *maṇḍala* emerged from the seed *raṃ*. As to the supreme visualisation [of protection], [the *yogin*] visualises in space a syllable *bhrūṃ* endowed with golden light located on a sun *maṇḍala*, then he generates a golden wheel having ten spokes arising from [the syllable] *bhrūṃ* and visualises in its centre Vajrahūmkara. 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]⁹⁹¹ Ṭakkirāja, Nīladaṇḍa, Mahābala, [and] Acala.⁹⁹² (2)

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 *Daśatattvasaṃgraha*.

⁹⁹² This verse, again, seems to be borrowed from Alaṃkāra's *Daśatattva* (P fol. 289a6, D fol. 241a5).

Uṣṇīṣacakravartin 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 *pratyālīḍha*-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, Kṣitigarbha does not completely follow Ācārya Alaṃkāra 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 *praṃ* and Mahābala’s [seed] is *haṃ*.” The P and D versions of the Tibetan translation of Vimalakīrti’s *Daśatattva*, namely the work ascribed to Ḍombipāda, 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; *bhrūṃ* ViP, om. ViD] *bcu rtsibs bcu la gnas pa de las skyes pa’i* [D, P; *bskyed pa’i* ViD] *khro bo bcu 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 Alaṃkāra’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 *Mañjuvajraṇḍala* in Abhayākara Gupta’s *Niṣpannayogāvalī* (Lee 2004: 3): *daśāpy ete sahāsanair niścalāḥ pratyālīḍhenārāgreṣv īśadalagnaviśvābhjasūryasthāḥ sūryaprabhāḥ*. “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 (*pratyālīḍhena*).”

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*)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 arms⁹⁹⁷, radiating with a multitude of garlands of flames⁹⁹⁸. While it

⁹⁹⁶ An emendation to the better attested term *svacihna* has been considered.

⁹⁹⁷ Cf. also *Guhyasamājatantra* 13.46cd–47ab (Matsunaga 1978: 48):

kruddhān krodhākulān dhyātvā vikaṭokaṭabhīṣaṇān |
nānāpraharaṇahastāgrān māraṇārthāgryacintakān |

⁹⁹⁸ *jvālāmālākulaprabham* 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):

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 bcur gnas pa'i 'khro bo ni ||

The parallel passage in *Uttaratantra* 82 (Matsunaga 1978: 119) presents a similar problem with regard to congruence: *bhramantaṃ* and *niścalopamam* do not comply with the accusative feminine *vajrajvālām* and thus are supposed to refer to *cakra*, whereas *vajrajvālām* 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

daśāraṃ cakram āpitaṃ tatra madhye vibhāvayet |

sarvāreṣu daśakrodhān daśajñānātmakodayān || 81

bhāvayen nirodhacakreṇa niṣpannenāgracāruṇā |

vajrajālāṃ spharen meghair bhramantaṃ niścalopamam || 82

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 phyogs su ni 'khor lo myur bar 'khor ||*

khro bo 'i tshogs de rnams ni mi 'gul lta ||

“The wheel rotates clockwise at high speed,

the host of fierce ones seems immovable.”

¹⁰⁰⁰ *skandhā lokottarā: śīla, samādhi, prajñā, vimukti, and vimuktijñānadarśana*. This list can be traced back to Pāli literature, where it is occasionally termed *dhammakhandha*. Alternative terms such as *anāsravaskandha asamāsama-skandha* are also attested (*Mahāvīyūtpatti*). In *Dharmasaṃgraha* 23, they are listed under the designation *lokottaraskandhas*. In the *Buddhabhūmisūtra*, the list is supplemented by *dharmadhātuvīśuddhi*. 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 *kṛtyānusthānājñāna*.

of the purity [of the *dharmadhātu*]¹⁰⁰²: One should contemplate the wrathful deities as purified by the [aforementioned] ten awaren-esses¹⁰⁰³, 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),¹⁰⁰⁴ [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 Vajrahūmkāra¹⁰⁰⁵, who is standing in the hollow space inside the wheel's nave.¹⁰⁰⁶ (13)

¹⁰⁰² *śuddhitā* is short for *suviśuddhadharmadhātujñāna*.

¹⁰⁰³ For a more customary listing of the ten [manifestations of] gnosis, see introduction on this chapter.

¹⁰⁰⁴ Presumably, the expression *hīnayānanipāta rakṣārthaṃ* is to be interpreted as the going astray from *bodhicitta*. Accordingly, Ratnākaraśānti defines the function of the wheel of protection (P fol. 362a6–7, D fol. 70b5) as “protecting the unexcelled [mind of] enlightenment”: *bla na med pa'i byang chub de bsrung bar bya ba'i phyir 'khor lo bsgom par bya ba yin pas de bstan pa ni | hūṃ mdzad yang na zhes bya ba la sogs pa smos te | hūṃ mdzad ces bya ba ni rdo rje hūṃ mdzad do ||*

¹⁰⁰⁵ The *yogin* visualises Vajrahūmkāra in order to destroy obstacles.

¹⁰⁰⁶ This verse is obviously drawn directly from Tib. (P fol. 290a4–5, D fol. 242a2–3) 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 Vajrahūmkāra, 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 āpītaṃ tatra madhye vibhāvayet |
sarvāreṣu daśakrodhān daśajñānātmakodayān || 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 nirodhacakreṇa niṣpannanenāgracāruṇā |

vajrajvālāṃ spharen meghair bhramantaṃ 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 dbus 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 nyi ma bdun gyis 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 dog gis chas spras pas rnam par brgyan 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.”

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 marks¹⁰⁰⁹ and [a vajra] born from a [syllable] *hūṃ*, [endowed with] the symbol *hūṃ* (*hūṃkṛtiḥ*).¹⁰¹⁰ From the emanation and reabsorption

¹⁰⁰⁸ *Maṅḍalavidhi* 22–23 (A fol. 7a3–4, B fol. 2b2–3, ed. Bahulkar 3.6):

tatra bhrūṃkārācakrotthasavidyaśāśvatodbhavam |
spharadbuddhaughakhavyāpicaturaśrādisaṃyutam || 22
śāsisūryasamākrāntaṃ viśvābjadevatāsanam |
vibhaktāśeśasadratnaṃ kūṭāgāraṃ prabhāvayet || 23

V. 22a: °*cakrottha*] A, ed. Bahulkar, °*cakrotthaṃ* B.

Verse 2 (*Maṅḍalavidhi* 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 ||
nyi zla mngon bcas lha yi gnas mams dang ||
rin chen ma lus pa yis nam spras pa ||
gzhal 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 parallelism 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 *Maṅḍalavidhi*, thus Kuladatta's term ‘Dīpaṃkara monastery’ might possibly refer directly to Dīpaṃkarabhadra.

¹⁰⁰⁹ *Maṅḍalavidhi* 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 *Maṅḍalavidhi* 25ab (see fn. above) describing the generation of a vajra, however, in contrast to the parallel passage in the *Maṅḍalavidhi*, a vajra is not explicitly mentioned. *hṛdbhava* is short for *ādyahṛdbhava* 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) (*sphaṭikendvaṅgamūlāsya*), 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 (*svābhaprajñāṅgasāṅga*). 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 ālokyā*) as a [fit] vessel to be trained by means of great passion (*mahārāgavineyaṃ*), he then

the syllable *hūṃ*, cf. *Maṅḍalavidhiṭikā* (D fol. 71b4–5; P fol. 363b2–3): *de yang dang po'i snying po zhes pa ni dpal mchog dang po'i <snying po>* [om. D] *yi ge hūṃ las byung ba'o* || The literal translation of the unemended *pāda* is as follows: “There is a creation of a syllable *hūṃ* (subjective or objective genitive?) arising from the seed of [Paramādya].” The above translation is based on an emendation to *hr̥dbhavaṃ*. An emendation of *tatra* (*pāda* 3d) to *vajraṃ* could also be taken into consideration, however, this is an unsatisfactory solution. In the *Daśatattvasaṃgraha* variant, it is actually the term *hr̥dbhavaṃ* that denotes vajra (the *Maṅḍalavidhi* parallel passage has *ādyahr̥dbhavaṃ* as adjective qualifying *vajraṃ*, see fn. below).

makes a host of Buddhas enter himself by means of the sounds of sexual passion.¹⁰¹¹ 9

From loving the *prajñā* (*prajñānurāgaṇāt*), he dismisses (*protsṛjya*) the ninefold goddesses starting with Locanā and Rūpavajrā, [and then] causes them to enter inside this consort (*tadvidyāntar*).¹⁰¹² 10

¹⁰¹¹ *Maṅḍalavidhi* 29 (A fol. 7a5, B fol. 3a1, ed. Bahulkar 4.20–21):

mahārāgavineyaṃ tal lokam ālokya bhājanam |
suratadhvaninā svāntar jinavṛndaṃ niveśayet ||

V.29cd: sura<tadhvaninā svāntar jinavṛndaṃ> barely legible in B.

This passage again is obviously based upon *Samantabhadra* (P fol. 35b2–4, D fol. 30a7–b2):

mchog tu rjes chags phun tshogs dpag med kyis ||
'dul ba'i 'jig rten 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 yul 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 ||

The term *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."

¹⁰¹² *Maṅḍalavidhi* 30 (A fol. 7a5–6, B fol. 3a1–2, ed. Bahulkar 4.1–2):

tal locanādisadvidyā rūpādiviṣayātmabhiḥ |
protsṛjya navadhā devīḥ svavidyāntar niveśayet ||

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 (*atra*) for reassurance (*āśvāsāya*).¹⁰¹³ 11

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 (*avivartyarthaṃ*) in order to attain the fruit of knowledge of reality (*tattvajñānaphalāptaye*).¹⁰¹⁴ 12

And then, having perceived this world as reassured (*āśvasta*), he should emanate the [deities from] their individual seed syllables:¹⁰¹⁵ 13

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

¹⁰¹³ *Maṇḍalavidhi* 31 (A fol. 7a6, B fol. 3a2–3, ed. Bahulkar 4.3–4):

svayoṣitpadmakarkaṭyāṃ suratodbhavamaṇḍalam |
nirmāyātra jagat kṛtsnam āśvāsāya praveśayet ||

¹⁰¹⁴ *Maṇḍalavidhi* 32 (A fol. 7a6, B fol. 3a3, ed. Bahulkar 4.5–6):

khavyāpibuddhasanmitraiḥ svavajrāntardravodbhavaiḥ |
sevayed avivartyarthaṃ tattvajñānaphalāptaye ||

Iain Sinclair (e-mail communication October 28, 2019) draw my attention to the fact that the term *avivartyarthaṃ* as well as the repeated references to the altruistic motivation (*jagadarthaṃ*) 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):

āśvastam taj jagad drṣtvā bijaiś cātaḥ svabhāvajaiḥ |
utsrjet sarvasattvāṃś ca jagaccittātmabhāvajān ||

V. 33c: °*sattvāṃś* ca] A, ed. Bahulkar, °*sattvāṃś* tu B.

correlate¹⁰¹⁶ for the [sense skills] starting with the eye (*cakṣurādiviśuddhitāḥ*),¹⁰¹⁷ 14

by means of the seed syllable[s] *jaṃ hūṃ vaṃ hoḥ khaṃ raṃ* [the six goddesses] appearing as Rūpavajra etc.,¹⁰¹⁸ by means of [the syllables] *lāṃ māṃ pāṃ tām*, however, those having the nature of Locanā [and the other three consorts],¹⁰¹⁹ 15

by means of the seed syllable[s] *buṃ āṃ jrīṃ 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*).¹⁰²⁰ 16

His mind [in the form of the syllables] *oṃ āḥ hūṃ*, bracketed by two shining [syllables] *hoḥ*¹⁰²¹, entering inside the womb of the secret lotus, melts due to passion. 17

¹⁰¹⁶ °*viśuddhitāḥ* ablative translated as adverb.

¹⁰¹⁷ *Maṅḍalavidhi* 34 (A fol. 7b1, B fol. 3a4, ed. Bahulkar 4.9–10):

ksitigarbhādikān śaṭkāmś cakṣurādivsvabhāvakān |

ksim jraṃ khaṃ gaṃ skaṃ ity ebhiḥ saṃ-bījāc ca yathākramam ||

V. 34b: °*svabhāvakān*] A, °*svabhāvajān* B, ed. Bahulkar

¹⁰¹⁸ *Maṅḍalavidhi* 35 (A fol. 7b1, B fol. 3a4–5, ed. Bahulkar 4.11–12):

rūpavajrādikān śaṭkān bāhyādhyātmasvabhāvajān |

jaḥ hūṃ vaṃ hoḥ khaṃ ity etai raṃ-bījāc ca bahiḥ sthitān ||

¹⁰¹⁹ *Maṅḍalavidhi* 36 (A fol. 7b1, B fol. 3a5–b1, ed. Bahulkar 4.13–14):

locanādyās tu tā vidyāḥ pṛthivyādivsvabhāvajān ||

lāṃ māṃ pāṃ tām tv ebhir jagaddharmātmattattvajāḥ ||

V. 36b: *pṛthivyādivsvabhāvajān*] A, B?, °*ajāḥ* ed. Bahulkar

¹⁰²⁰ *Maṅḍalavidhi* 37 (A fol. 7b1–2, B fol. 3b1, ed. Bahulkar 4.15–16):

śāśvatādyāms tu sambuddhān rūpādiskandhasvabhāvajān |

buṃ-āṃ-jrīṃ-bhiś ca khaṃ-hūṃ-bhyāṃ sarvadharmān samutsrjet ||

V. 37b: °*skandhasvabhāvajān*] A, ed. Bahulkar, °*skandhabhāvajān* B.

¹⁰²¹ *oṃ āḥ hūṃ iti tad cittam bhāsvaddhorbhyāṃ vidarbhitaṃ ||*

And then, these two, wisdom and method, melt (*dravaṃ gatau*) from great passion. He perceives (*smaret*) the arousal (*saṃcodanā*) of the goddesses by means of the stanzas beginning with “You, vajra...”.¹⁰²² 18

The two shining syllables *hoḥ* bracketing the mind represented by means of the three syllables *oṃ āḥ hūṃ* have a protective function. *Vidarbhita* or *vidarbha* 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 *sādhya*, 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 *vidarbha* as a technical term in this context is quite complex indeed; cf. Padoux 1986: 69. For a detailed study of *vidarbha* as a tantric technical term, see Padoux 1977. Cf. also BHSD, s.v. *vidarbhayati*.

¹⁰²² *Maṅḍalavidhi* 38–39 (A fol. 7b2, B fol. 3b1–2, ed. Bahulkar 4.17–18):

oṃ āḥ hūṃ iti tac cittaṃ bhāsvaddhorbhyāṃ vidarbhitaṃ |
guhyaḥ padmodarāntasthaṃ mrduniṣyandaśuddhaye || 38
te ca rāgāgnisaṃdīpte kāyadvayadravīkṛte |
sanmitrābhātadigdevīgītyā dhyāyāt sucodanāḥ || 39

V. 38c: °*padmodarāntasthaṃ*] A, ed. Bahulkar, °*padmodarāntasthaṃ* B.

Note that *Maṅḍalavidhi* Tib. 38 (P fol. 85a4–5, D fol. 70b5) has *spel* for *vidarbhitaṃ*, possibly rendering *vivardhitaṃ* (an emendation to *sbrel* would be in accordance with the Tibetan translation of the *Samantabhadra*):

de nas oṃ āḥ 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 phyr 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 *Maṅḍalavidhi*:

oṃ āḥ hūṃ zhes bya ba 'i sems nyid ni ||
'od ldan ho dang spel ba cho ga bzhin ||
padma 'i nang du zhugs pa mnyam med pa (= udara) ||
shes rab chags pas zhu bar <byas par> [om. P] bsam ||
de yi 'od kyi mthu yis gnyis ka yang ||

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 19

zla ba zhu bar byas par mthong ba dang ||

spyān la sogs pa'i lha mo rnams kyis ni ||

glu yi sgra yis bskul [D, bskur P] bar byas par bsam ||

“One meditates that the *citta*, in accordance with the ritual [prescription], [appearing as] the [syllables] *oṃ 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):

oṃ dang aḥ hūṃ dkar zhing dmar dang gnag ||

‘od zer ho gnyis kyi ni dbus gnas pa ||

kha yi nang bzhugs padma'i dbus gnas te ||

mgon po rig ma gnyi ga zhu bar byas ||

¹⁰²³ Cf. *Maṅḍalavidhi* 44 (A fol. 7b4, B fol. 4a1, ed. Bahulkar 5.17–18):

utthāpanyanurodhāt tad dravaṃ paśyan vipattivat |

māyāvad vastu saṃvityā svamantrārthaḥ punar bhavet ||

V. 44ab: *tad dravaṃ*] A, ed. Bahulkar, *tadravaṃ* B.

V. 44c: *saṃvityā*] A, ed. Bahulkar, *saṃvitya* B.

Note that the *Daśatattvasaṃgraha* clearly reads *saṃvityā*, the alternative apparently supported by the Tibetan translation of *Maṅḍalavidhi* 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 *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 (*ekasundara*) of bliss with his consort. He embraces his excellent consort with both arms, [and] kisses the consort who resembles him¹⁰²⁴ (*svābhaprajñādhārāsyadhṛk*). 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 (*niṣpādita*) the triple world by means of hosts of emanated Buddhas (*spharadbuddhaugha*) like supernatural creations (*nirmāṇa*).¹⁰²⁵ 22

¹⁰²⁴ *svābhaprajñādhārāsyadhṛk* “pressing his mouth to the mouth of the consort who resembles him [in colour]”: an equivalent expression (*svābhavidyādhārāsyadhṛk*) occurs, likewise, in the context of the visualisation of Mañjuvajra in *Sādhanamālā* 83 (*Mañjuvajrasādhana*; 163).

¹⁰²⁵ Cf. *Maṅḍalavidhi* 45–47 (A fol. 7b4–5, B fol. 4a1–3, ed. Bahulkar 5.19–20):

kunkūmākāramūlāsyo nīlasavyasītarah |
kumārābharaṇākārah prajñānandaikasundarah || 45
dvibhujāśliṣṭasatprajñāḥ svābhaprajñādhārāsyadhṛk |
bhāsvatkrpānasadbāṇanīlotpaladhanuḥkaraḥ || 46
spharadbuddhaughanirmāṇanispāditajagattrayah |
svabījodbhavacihnotthamañjuvajrah svayaṃ bhavet || 47

V. 45a: °*mūlāsyo*] A, ed. Bahulkar, °*mūlāsya* B.

V. 46b: °*dhanuḥkaraḥ*] A, ed. Bahulkar, °*dhanukaraḥ* B.

V. 46d: °*jagattrayah*] A, ed. Bahulkar, °*jagatrayah* B.

Tib. (P fol. 85b4–6; D fol. 71a3–5):

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 ||

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*).¹⁰²⁶ 23

From clinging to existence, [there arises] endless existence;¹⁰²⁷ someone who clings to peace (*śamasāṅga*) experiences destruction. [The *yogin*] who has performed service (*kṛtasamsevo*) [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.¹⁰²⁸ 24

phyag gnyis shes rab dam pa 'khyud ||
ral gri 'od ldan mda' yi mchog ||
utpal sngon gzhu 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 rjer [P, rje D] rang nyid 'gyur || 47

¹⁰²⁶ This verse is inserted in the series of verses exclusively based upon *Maṇḍalavidhi* and might will be regarded as Kṣitigarbha's own contribution.

¹⁰²⁷ I translate *anantaḥ* as *bahuvrīhi*, taking into consideration *Maṇḍalavidhi* 48a (see introduction under 3.2.2.2., fn. 302).

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 non-duality of subject and object of grasping:

dngos rnam thams cad gzung dang 'dzin pa dang ||
bral bas dngos po med pa nyid du shes ||
rnam par byang la mngon par zhen pa ni ||
med pas byin gyis brlabs pa 'di nyid bya ||
om dharmadhātusvabhāba ātmako ham ||

om my nature is that of the own being of the realm of existents.

By means of the occurrence of the homogenous result (*niṣyandaphala*) 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, Sarvaṅīvaraṇa-ṣṭambhin, and Samantabhadra, [and from that] he will become a Buddha.¹⁰²⁹ 26

The Bodhisattvas, resembling the individual appearances (*svarūpābhās*) 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.*”

¹⁰²⁹ Cf. *Maṅḍalavidhi* 50. The differing *pāda* *Daśatattvasaṃgraha* 25d matches *Maṅḍalavidhi* 49b (A fol. 7b6, B fol. 4a4, ed. Bahulkar 6.8):

sanmitraiḥ kṛtaniṣyandaḥ pākāt sarvajñatām īyāt |

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: anenopasādhananāmāṅgam sarvajñatālakṣaṇamṛdūvipākaphalam 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*).¹⁰³⁰ 29

And he visualises the excellent lords (*satprabhūn*) born from [the syllables] *hūṃ*, *āḥ* and *oṃ* placed on a moon disk in one's heart, throat, and head, standing in the middle of vajra, lotus, and wheel (*vajrābjacakramadhyasthān*), having their seed syllable in the characteristic implement located in their heart (*svahr̥ccihna-sthabījakān*).¹⁰³¹ 30

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

¹⁰³⁰ Cf. *Maṇḍalavidhi* 51, see introduction under 3.2.2.2., fn. 302.

¹⁰³¹ Cf. *Maṇḍalavidhi* 52, see introduction under 3.2.2.2., fn. 302. In his explanation of *Maṇḍalavidhi* 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 *oṃ*, 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 rnams 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 (*cittavajrādi-gāthābhis*), he solicits the *vajrins* of the three vajras (*trivajra-vajriṇaḥ*) of those (*teṣāṃ*, i.e. of the protectors), for their empowerment.¹⁰³² 31

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 “*oṃ sarva...*”, he becomes identical with them (*tadahāṅkṛtimaḍ 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 (*hūṃ*), should be visualised as resembling the *samayasattva*, with the personal characteristic implement endowed with the seed syllable in his heart (*svabījāṅkitacihnahṛt*). 32-34

He impels (*saṃcodya*) the lords by the rays from the heart of the awareness being. Duly consecrated (*svabhiṣikta*) by means of [streams of the] water that is nectar from full pots (*bhṛta-kumbhāmṛtāmbubhiḥ*) from the *vidyās* whose origin is their (the Buddhas’) radiance (*tatprabhodbhavavidyābhir*), he should [himself] become the mighty one, having the lord of the family as his excellent crown.¹⁰³⁴ 35

¹⁰³² Verses 30–31 display Kṣitigarbha’s attempt to simplify the somewhat involved syntactical structure in the corresponding passage in *Maṅḍalavidhi* 52–54 (see fn. 302).

For the *gāthās*, cf. *Samantabhadra* (P fols. 36b6–37a3, D fol. 31b1–5) and *Maṅḍalavidhi* 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. *Maṅḍalavidhi* 63–64ab (A fol. 8a4, B fol. 5a2, ed. Bahulkar 8.1–2):

saṃcodya diggatān nāthān jñānasattvahr̥darcīṣā |

When the result called ‘stainlessness’ (*vaimalya*) is cultivated [on the stage of] major means of realisation (*mahāsāadhanato*), the consciousness characterised by constant emergence (*pravṛttivijñāna*) is extinguished from the occurrence [of the awareness] of the performance of duty (*kr̥tyānuṣṭhānasambhavāt*). 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 (*pratyañūn*) [in the before mentioned sequence] with the seeds *oṃ hūṃ svā āḥ hā* having the nature of the families of [the Buddhas] starting with Vairocana, purifies (*saṃviśodhya*) her excellent lotus [marked with a syllable] *hūṃ* and [its] pericarp [marked with a syllable] *āḥ* by means of the

tatprabodbhavavidyābhir bhṛtakumbhāmṛtāmbubhiḥ || 63

svabhiṣiktaḥ prabhuh śrīmān kuleśamakuṭottamaḥ | 64ab

V. 64: *svabhiṣiktaḥ*] A, ed. Bahulkar, *svatiṣiktaḥ* B; *kuleśamakuṭottamaḥ*] A, ed. Bahulkar, *kuleśātmakuṭottamaḥ* B.

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 bcur 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. *Maṅḍalavidhi* 64cd (A fol. 8a4, B fol. 5a2–3; ed. Bahulkar 8.4):

niṣyandādyais tathā madhyaiḥ svābhām prajñām viśodhayet ||

Tib. (P fol. 86b4–5, D fol. 71b7):

de bzhin rgyu mthun sogs par mas |

rang rig shes rab rnam par sbyang ||

five Buddhas, to then love (*anurāgayet*) the Buddhas by means of her (*tayā*).¹⁰³⁶ 38-39

¹⁰³⁶ Cf. *Maṅḍalavidhi* 65–66 (A fol. 8a4–5, B fol.5a3–4, ed. Bahulkar 8.5–8):

śirohṛnnābhiguhye 'syās caraṇānte ca pratyāṇūn |
om-hūm-svāhṛdbhiḥ āḥ-hābhyām śāśvatādikulātmakaiḥ || 65
āpūrya pañca saṃbuddhaiḥ hūm-āḥ-aṣṭadalābjikām |
saṃviśodhya tayā buddhān hūm-sadvajro 'nurāgayet || 66

V. 65: °*hṛdbhiḥ*] A, ed. Bahulkar, °*hṛdbhir* B; *āḥ-hābhyām*] A, ed. Bahulkar, *ārḥābhyām* B.

V. 66a: *saṃbuddhaiḥ*] A, ed. Bahulkar, *saṃbuddhai* B.

Cf. Tib. (P fol. 86b5–6, D fol. 72a1–2):

spyi bo snying ga lte ba gsang |
rkang mthar thug pa'i cha re la |
om hūm svā āḥ hā snying po |
rtags [D, rtag P] sogs rigs kyi bdag nyid can || 65
rdzogs sangs rgyas lngas dḡang bar bya |
hūm a chu skyes 'dab brgyad pa |
yang dag sbyangs des sangs rgyas rnams |
hūm gi rdo rje mchog mnyes bya || 66

Maṅḍalavidhiṭkā ad *Maṅḍalavidhi* 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 hūm and āḥ**”: from a [syllable] *hūm* 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] *hūm* a vajra, and from a [syllable] *om* he emanates a gem, and the gap between the two gems should be endowed with the syllable *phaṭ*, it should also be regarded like this. As it says in the seventh chapter [of the *Guhyasamāja*]: “One should generate the syllables *hūm* and *om*, and also the syllable *phaṭ*. One should visualise a lotus and a vajra as completely pervaded by rays of light in the five [colours].” Ratnākaraśānti refers to *Guhyasamājantra* 7.19 (Matsuna-

om my nature is that of the own being of the vajra of sexual passion of all Buddhas.

ga 1978: 21): *hūṃkāraṃ ca oṃkāraṃ ca phaṭkāraṃ ca vikalpayet | pañcaraśmisamākīrṇaṃ vajrapadmaṃ ca bhāvayet ||*

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 bsname te |
ye shes chu yis mngon par dbang bskur bas |
rang gi rigs kyi gtsos brgyan 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 dgang zhing yi ge gsum |
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 hūṃ svā āḥ hā zhes grags pa rnams |
de ni sku thugs rdo rje bzang rigs sogs |
lga po rnams kyis yan lag byin brlabs te |
'od kyi phreng ba dam pas 'gro gsum khyab |
ā [D, a P] yis sna tshogs padma'i lte ba bya |
hūṃ 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 |
de yis [D, yi P] bde gshegs rjes su mnyes bya zhes |
sngags pas dga' ba kun du brtsam par bya |
om sarbatathāgatānurāgaṇabadz+rasvabhābātmako ham |

By means of rays from the essential seed in the characteristic implement¹⁰³⁷ on a moon [disk] in the heart (*hrccandracihna-hrdbbhābhiḥ*),¹⁰³⁸ he enters into himself a maṇḍala of Buddhas that pervades the sky, appearing as the excellent mind (*saccittarūpaṃ*) placed at the vajra and the lotus.¹⁰³⁹ 40

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*).¹⁰⁴⁰ 41

¹⁰³⁷ According to *Maṇḍalavidhi* 67a, this is a *khadga*, see fn. below.

¹⁰³⁸ The second *hrd* in this compound is short for *hrdbīja*, “essential seed”.

¹⁰³⁹ Cf. *Maṇḍalavidhi* 67 (A fol. 8a5, B fol.5a4–5, ed. Bahulkar 8.10–11):

hrccandrakhadgahṛdbbhābhiḥ khavyāpibuddhamāṇḍalam |
niveśyātmani saccittarūpaṃ vajrābjasamsthitaṃ ||

Tib. (P fol. 86b6–7, D fol. 72a2):

snying zla'i ral gri snying po'i 'od ||
sangs rgyas dkyil 'khor mkha' khyab pa ||
bdag nyid la bzhugs sems mchog gi ||
gzugs su rdo rje'i pad legs gnas ||

Ratnākaraśānti (*Maṇḍalavidhiṭkā* P fol. 371a5–6, D fol. 77a7–8) seems to skip the first two *pādas* of this verse, and comments only starting with the term *niveśya* (*gzhug*): **gzhug ces bya ba ni** <*khar*> [D, om. P] *chud par bya'o || sems mchog ces bya ba ni byang chub kyi sems so || rdo rje'i pad mthar gnas zhes bya ba ni dang por rdo rje'i nor bur | phyi nas ni chu skyes kyi nor bur ro || “Enter”, he should cause to get in. “Excellent mind”, bodhicitta. “Dwelling in vajra and lotus”, [dwelling] first in the gem of the vajra, then in the gem of the lotus.*

¹⁰⁴⁰ Cf. *Maṇḍalavidhi* 68 (A fol. 8a5–6, B fol. 5a5, ed. Bahulkar 8.12–13):

nijacakraṃ svabījena tatrotpādyā sthirīkṛtam |
utsrjed vidhinānena jagatsv ajñānaśuddhaye ||

V. 68: *nijacakraṃ*] A, B, *jinacakraṃ* ed. Bahulkar.

Cf. Tib. (P fol. 86b7–8, D fol. 72a2–3):

rgyal ba'i 'khor lo sa bon gyis ||
 der bskyed nas ni brtan byas la ||
 'gro ba'i mi shes dag bya'i phyir ||
 rang gi cho gas dbyung bar bya ||

Both ms. A and ms. B clearly read *nijacakram* instead of *jinacakram*. Note that neither Tib. nor Ratnākaraśānti support this variant, but have *jinacakram* instead, while the **Samantabhadraṭīkā* reads *samastanijamāṇḍaleya*^o. Possibly, *nija-* is a corruption as a result of the transposition of the two *akṣaras*. *Maṅḍalavidhīṭīkā ad Maṅḍalavidhi* 68 (P fol. 371a6–8, D fol. 77a8–b1): “**The circle of the Buddhas**” (*rgyal ba'i 'khor lo: jinacakram*), 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 ajñānaśuddhaye*), 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 sngags kyi 'od rnam kyis ||
 ma lus sangs rgyas tshogs rnam bcug nas ni ||
 hūṃ 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 bsams la ||
 cho ga 'di yis sems ni brtan po dang ||
 'jig rten rnam 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 (*vajracatuṣka*) quoting *Uttaratantra* 138: *svahr̥tprasūtam iti | svahr̥d yathoktā maṃ-kāro | tatpariṇatakrameṇa tadeva bodhicittam īdṛśaṃ dhyātvā iti vakṣyamāṇena vidhiṇā samutsṛjet | kūṭāgāra(m) māṇḍale sthāpayituṃ yogī devīkamalodarān niścārayed ity arthaḥ | yad uktam |*

prathamam sūnyatābodhi dvitīyaṃ bījasamgraham |
tritīyaṃ bimbanīṣpatti caturtham nyāsam akṣaram ||

iti | tam eva kamalotpannadevatācakro[tsa]rga vidhim āha | “**Born from his own seed**”, his own seed, as it has been explained, is the syllable *maṃ*. One

[Reciting] “*vajradhr̥k*” (“holding a vajra”), the [*yogin*] impels Akṣobhya, the Buddha who performs the goal [of the world] by means of hatred *par excellence* (*mahādveṣārthakṛjjinam*), [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 (*sarvabhāvair*)¹⁰⁴¹ .¹⁰⁴² 42

[Reciting] “*jinajik*”, he emanates the Buddha who performs the goal [of the world] by means of delusion *par excellence* (*mahāmohārthakṛjjinam*), 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 (*vakṣyamānena 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 Ratnākaraśānti, in this context, *bhāva* includes *upāya*, *prajñā*, *kāya-vāk-citta*.

¹⁰⁴² Cf. *Maṇḍalavidhi* 69–70 (A fol. 8a6, B fol. 5a5–b1, ed. Bahulkar 8.14–17):

saṃcodyādhipam akṣobhyaṃ mahādveṣārthakṛjjinam |

vajradhr̥g iti cotsrjyāṅgendranīlamaniprabham || 69

sitasavyetarāraktam paramādyabhujānvitam |

samhr̥tyātmani sacchrīmān sarvabhāvair niveśayet || 70

V. 69: °*dveṣārtha*° lower part of *akṣara dve* as well as *akṣaras śā* 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] “*ratnadhṛk*” (“holding a vajra”), he emanates Ratnasambhava, the lord, yellow [in colour], who [makes] efforts by means of sameness (*samatodyamaṃ*). He visualises him, having the face of a prince (*kumārāśyaṃ*), 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* (*mahārāgārthakṛtprabhū*), of red colour and holding a lotus. 45

¹⁰⁴³ To judge from *Maṇḍalavidhiṭkā* ad *Maṇḍalavidhi* 70b *paramādyabhujānvitam*, the term *ādyābha* probably refers to the emblems of Vairocana as central deity in the *Paramādyatantra*.

¹⁰⁴⁴ Cf. *Maṇḍalavidhi* 71 (A fol. 8a6, B fol.5b1–2, ed. Bahulkar 8.18–19):

jinajig iti cādyābhaṃ mahāmohārthakṛdvibhum |
saccakrādyanvitaṃ tadvad dhyāyāt pūrvendumaṇḍale ||

V. 71: upper part of *akṣaras rtha* and *kṛ* l.n. in B (ms. damaged).

Cf. Tib. (P fol. 87a1–2, D fol. 72a4–5):

dzi na dzik [P, dzig D] gis dang po 'dra ||
gti mug chen pos don mdzad gtso ||
'khor lo bzang sogs dpal de bzhin ||
shar gyi zla dkyil dag la bsgom ||

¹⁰⁴⁵ Cf. *Maṇḍalavidhi* 72 (A fol. 8a6–b1, B fol.5b2, ed. Bahulkar 9.12):

ratnadhṛg iti ratneśaṃ suvarṇābhaṃ samodyamam |
sadrātnādyanvitaṃ nāthaṃ kumārāśyaṃ tu dakṣiṇe ||

Cf. Tib. (P fol. 87a2–3, D fol. 72 a5):

ra tna dhṛk gis rin chen dbang ||
gser mdog mnyam nyid brtson 'grus can ||
mgon po rin chen mchog sogs bsams ||
gzhon nu 'i zhal 'dra lho phyogs su 'o ||

[Reciting] “*prajñādhṛk*”, [emanate] the Lord Amogha[-siddhi], bestowing benefit upon beings by means of great envy (*mahogrersyājanārthadam*), [and] meditate upon him holding a sword and being of green colour¹⁰⁴⁶, on the top of a sun disk. 46

All [the Buddhas] have a hair crown (*sajaṭāmakuṭāḥ*) and are decorated with all ornaments.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...saṃharet*) 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.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

¹⁰⁴⁶ According to *Maṇḍalavidhi* 74c the colour is rather dark green (*vaidūryābha*).

¹⁰⁴⁷ Cf. *Maṇḍalavidhi* 75 (A fol. 8b1, B fol.5b3–4, ed. Bahulkar 9.7–8):

sajaṭāmukuṭāḥ sarve svavidyādvayasangiṇaḥ |
sarvābharaṇasadvāstrā dhyeyāḥ padmārkamaṇḍale ||

V. 75a: *sajaṭāmukuṭāḥ*] A, ed. Bahulkar, *sajaṭāmukuṭās* B.

Cf. Tib. (P fol. 87a5, D fol. 72a6–7):

kun kyang ral pa cod pan bcas ||
rang rig gnyis su med par sbyor ||
rgyan dang na bza' mchog kun ldan ||
pa dma nyi dkyil dag la bsam ||

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] “*rāgaratī*”, there is Pāṇḍarā in the North-West, resembling the lord of speech (Amitābha). [Reciting] “*vajraratī*”, there is Tārā in the North-East; she is held to resemble the *ratna* lord (Ratnasambhava). 51

Their [respective] characteristic implement (*cihna*) is indicated (*diṣṭam*) 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”, *diśet*) the remaining [features] (*śiṣṭam*) 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 (*smṛtāḥ*) in the four corners starting with the South-East [and] at the two sides of the Eastern gate (*pūrvadvāradvipārśvayoḥ*) with their body resembling [the Buddhas] (*kāyādyābhās*).¹⁰⁵⁰ 53

¹⁰⁴⁹ Cf. *Maṇḍalavidhi* 80 (A fol. 8b3, B fol. 5b6, ed. Bahulkar 9.17–18):

cakram raktopalam divyaṃ paṃkajaṃ pītaṃ utpalam |
śiṣṭam svādhipavad diṣṭam cihnam āsāṃ kramād atah ||

Note that Tib. (P fol. 87a8, D fol. 72b2) has *bstan* in *pāda* d instead of *ataḥ* and is thus in accordance with the *Daśatattvasaṃgraha* variant (*diśet*):

'di rnams mtshan ma rim bzhin du ||
'khor lo utpal dmar po mchog ||
padma utpal ser po ste ||
lhag ma rang bdag lta bur bstan ||

¹⁰⁵⁰ Cf. *Maṇḍalavidhi* 81 (A fol. 8b3, B fols. 5b6–6a1, ed. Bahulkar 9.19–20):

agneyādicatuṣkoṇe pūrvadvāradvipārśvayoḥ |
rūpādyā darpaṇādyaiḥ syuḥ kāyādyābhās tritattvataḥ ||

V. 81: *syuḥ*] A, ed. Bahulkar, *svaḥ* B.

Cf. Tib. (P fol. 87a8–87b1, D fol. 72b2–3):

me la sogs pa 'i mtshams bzhi 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 (*dharmodaya*)—should be visualised in the sequence of their [arising] (*āsāṃ kramāt*).¹⁰⁵¹ 54

The goddesses who are in non-dual [union] with their consort (*kṛpādvayāḥ*)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 (*svābhōpāyāṅgasamgamāḥ*) [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 (*cittēśākārabhāsurah*) in the sitting posture with the

me long sogs bsnams sku sogs 'dra ||

Maṅḍalavidhiṭīka ad Maṅḍalavidhi 81 (P fol. 373a4–b1, D fols. 78b5–79a1): **Form etc.**, the [respective] vajra [goddess] of form, sound, smell, taste, touch, and matrix of existents (*chos kyi dbyings: dharmadhātu*). **Mirror etc.** are the individual emblems, [namely] **mirror**, lute, conch-shell filled with perfume, receptacle with elixir, manifold garments, and *dharmodaya*. **Body etc.**, the colour of body and face, and the individual emblems other [than the above mentioned ones], **resembling** [those of] the six *cakravartins* starting with Vairocana. **By means of the three realities**, by means of the [three syllables] *oṃ 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 *maṅḍala*. 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 *Maṅḍalavidhi* (A fol. 12v5, B fol. 15r5, ed. Bahulkar 28.14):

āgneyādicatuḥkoṇe pūrvadvāradvipārśvayoḥ || 255cd

¹⁰⁵¹ Cf. *Maṅḍalavidhi* 256 (A fol. 12b5, B fol. 15a5–b1, ed. Bahulkar 28.15–16):

darpaṇaṃ ca tathā vīṇāṃ gandhaśaṅkharāśāyanam |

vastraṃ dharmodayaṃś caiva dānaśīlādiśodhitam ||

V. 256: *dharmodayaṃś*] A, *dharmodayaṃ* B, ed. Bahulkar.

¹⁰⁵² *kṛpā*, “compassion”, is to be understood as “means” and thus denotes the male consort.

crossed legs of the wrathful ones (*krodhaparyaṅka*). [Saying] “*yamāntakṛt*”, the slayer of distress (*ītiḡhnaḡ*) [arises], destroying the [seductive influence that manifests itself as the five] functional aggregates (*skandha*)¹⁰⁵³ and cognitive [obscuration] (*jñeya*)¹⁰⁵⁴.¹⁰⁵⁵ 56

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

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 another *matṛkā*, namely the “five depravities” (*kaṣāya*) besides *āyuh*, *dṛṣṭi*, *kleśa* and *kalpa*.

¹⁰⁵⁴ Short for *jñeyāvaraṇa*, see introduction under 3.2.6.5.

¹⁰⁵⁵ Cf. *Maṅḡalavidhi* 82 (A fol. 8b3, B fol. 6a1, ed. Bahulkar10.1–2):

prāgdvāre krodhaparyaṅkaś cittaśākārabhāsuraḡ |
yamāntakṛd itītiḡhnaḡ skandhajñeyavināśataḡ ||

Cf. Tib. (P fol. 87b1–2, D fol. 72b3):

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 ||

Ratnākaraśānti explains this verse as follows (*Maṅḡalavidhiṅkā* P fol. 373b1–2, D fol. 79a1): **yams 'joms** *zhes bya ba ni spyi'i nye bar 'tshes ba 'joms pa ste | phung po'i bdud dang | shes bya'i sgrub 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 sgrub 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 (*ātmadr̥k*)¹⁰⁵⁶.¹⁰⁵⁷ 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.¹⁰⁵⁸ 58

¹⁰⁵⁶ One of the five beliefs (*dr̥ṣṭi*), in this context used as a synonym of *satkāyadr̥ṣṭi*.

¹⁰⁵⁷ Cf. *Maṇḍalavidhi* 83 (A fol. 8b3–4, B fol. 6a1–2, ed. Bahulkar 10.3–4):

kāyeśābhogradr̥gbhīmo ‘*vāgdvāre*’ *parājitaḥ* |
prajñāntakṛd *it̥cchāghnaḥ* *svātmadr̥kkleśahānitaḥ* ||

V. 83: ‘*vāgdvāre*] A, ed. Bahulkar, ‘*vāggdvāre* B. ‘*parājitaḥ*] A, ed. Bahulkar, *avagraha* om. B;

prajñāntakṛd] A, ed. Bahulkar, *prajñāntakakṛd* B; °*kleśa*°] A, ed. Bahulkar, *keśa* B.

Cf. Tib. (P fol. 87b2–3, D fol. 72b3–4):

prajñāntakṛt *kyis srid* ‘*joms*’ ||
nyon mongs bdaglta ‘*jig byed pa*’ ||
gtum zhing ‘*jigs la kun dbang* [P, *dang* D] ‘*dra*’ ||
gzhan gyis mi grub lho sgor ro ||

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.

¹⁰⁵⁸ Cf. *Maṇḍalavidhi* 84 (A fol. 8b4, B fol. 6a2–3, ed. Bahulkar 10.5–6):

mṛtyujanmāghasām *ghātī* *pr̥ṣṭhadvāre* ‘*śvakandharaḥ*’ |
padmāntakṛd *it̥cchāghno* *vāgīśābhogrāghūr̥ṇitaḥ* ||

V. 84: *mṛtyujanmāgha*°] A, *mṛtyujanmāgha* B, *mṛtyujanmaugha*°ed. Bahulkar; °*dvāre* ‘*śva*°] A, ed. Bahulkar, °*dvāreḥ* | *śva*° B.

Cf. Tib. (P fol. 87b3, D fol. 72b4):

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*’ ||

At the Northern gate, there is Amṛtakunḍali, 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*)¹⁰⁵⁹.¹⁰⁶⁰ 59

ṛta mgrin nub kyi sgo ru bsam ||

Note that the Tibetan translation of *Maṅḍalavidhi* 84a does not seem to render *agha* (but rather *ātma*?), which, in this context, has to be taken as a synonym of *āvaraṇa*. Thus *janmāgha* is to be regarded as the—less common—fourth term in the list of *āvaraṇas*, contrasted to *kriyāvaraṇa*, “emotional afflictions 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 *Maṅḍalavidhiṭīkā*. According to Ratnākaraśānti, the expression “destroying desire” (*’dod ’joms: itīcchāghno*) has, in the case of Hayagrīva, quite specialised connotations: It refers to the abandonment of attachment to “ordinary” *nirvāṇa* in favour of the *apraṭiṣṭhitanirvāṇa* (*Maṅḍalavidhiṭīkā* P fol. 373b3–5, D fol. 79a2–3): “**Destroying desire, destroying the desire** for *nirvāṇa*, because he rejoices in the *nirvāṇa* where one does not abide (*mi gnas pa ’i mya ngan las ’das pa: apraṭiṣṭhitanirvāṇa*). 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 *īkṣāghno*, “*slayer of view*”, while *Maṅḍalavidhi* again reads *icchāghnaḥ* 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 *kṣā* in Nepalese script.

¹⁰⁵⁹ *sura* = *devaputramāra*.

¹⁰⁶⁰ Cf. *Maṅḍalavidhi* 85 (A fol. 8b4, B fol. 6a3, ed. Bahulkar 10.7–8):

akṣobhyābhogravighnaghna uttare ’mṛtakunḍaliḥ |
vighnāntakṛd iti dvāre kriyāsurārīśuddhitāḥ ||

V. 85c: *dvāre*] B. *dvāra*- A, ed. Bahulkar.

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):

bighnāntakrit kyis bgegs ’joms ||
bya ba lha yi [D, lha ’i P] bdud dag nyid ||
gtum la mi bskyod mdog ’dra ba ||
bdud rtsi ’khyil pa byung sgor bsam ||

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 (*krūrabhujāṅgabhūṣāṅgāḥ*), and they are embracing the body of their consort who resembles them (*svābhavidyāṅgasāṅgināḥ*). They should be visualised with the bellies hanging down and nondual like the triple maṇḍala. 62¹⁰⁶¹

The *yogin* contemplates the generated circle [of deities] as a result of bliss in abundance (*ānandasam̐dohabhāvataḥ*), 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 (*hr̥dbījāt*), 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 (*Maṇḍalavidhiṭkā* 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):

sarvakleśakṣayaṃ yat tat sarvakarmakṣayan tathā |

sarvāvaraṇakṣayaṃ nānaṃ vighnāntakṛd 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*). 63-64¹⁰⁶²

¹⁰⁶² With verses 59–60, Kṣitigarbha draws on *Maṇḍalavidhi* 88–89 (A fol. 8b5, B fol. 6a4–6v1, Bahulkar 2010: 13–18), however, he clearly skips two *pādas* (89ab):

niṣpannaṃ cakram ālokya nijabhāvena sarvataḥ |

hr̥dbījābhāṅkuśair buddhāṃś cakrākārasamāhṛtān || 88

dr̥ṣṭvā vighnān svavighnaghnaṅṅ samutsāryābhiraḥṣya ca |

dattvārghaṃ mantrasaṃjaptaṃ candrādikusumānvitam || 89

cakre niveśya tac cakraṃ cakṣuhkāyādyadhiṣṭhitam |

prāgvat siktam ca tad dhyāyān niṣyandādyadhimātrataḥ || 90

V. 88: °*nija*°] A, ed. Bahulkar, °*jina*° B; *hr̥dbījābhāṅkuśair*] A, ed. Bahulkar, *hr̥dbījābhāṅkuśair* B.

V 90: *tac*] A, Bahulkar, *tām* B; *prāgvat siktam*] lower part of *akṣaras va* and *si* l.n. (ms. dam.)

With these verses, Dīpaṃkarabhadra 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 kyis ni bltas 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 mngon bzlas mchod yon ni ||

tsan dan bzang sogs me tog gis mdzes dbul ||

rang las byas pa lta bur dbang bskur zhing ||

cho ga yis ni mngon par mchod par bya ||

On the Buddhas' crown[s], there is Akṣobhya (*vajrin*)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.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.¹⁰⁶⁵ 65

Following this consecration, [the goddesses of] form, etc. are introduced (*niveśitam*) 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]:¹⁰⁶⁶ 66

¹⁰⁶³ *Vajrin* seems to be used here as an epithet for Akṣobhya in accordance with his characteristic implement. Cf. also *Maṅḍalavidhi* 91a, see fn. below.

¹⁰⁶⁴ These two *pādas* that do not occur in the *Maṅḍalavidhi* 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.

¹⁰⁶⁵ Cf. *Maṅḍalavidhi* 91 (A fol. 8b5, B fol. 6b1, Bahulkar 2010: 10.19–20):

buddhānāṃ makūṭe 'kṣobhyaḥ śeṣāḥ svādhipasekinaḥ |
kāyeśākṣobhyvāgīśacittesair dvāriṇo matāḥ ||

¹⁰⁶⁶ Cf. *Maṅḍalavidhi* 92–93 (A fols. 8b6–9r1, B fol. 6b1–2, Bahulkar 2010: 11.1–4); note that the corresponding part of the *Daśatattvasaṃgraha* skips 93ab:

ity āsicya svahr̥dbhābhiḥ prajñābjāntarniveśitam |
rūpādyaṃ romakūpotthaṃ rūpavajrādiraśmibhiḥ || 92
kūṭāgāraprabhonmuktair gaganāntaḥ prasarpibhiḥ |
sampūjya svaṃ munīndrāṃś ca pūjyapūjātmako bhavet || 93

V. 92: *prajñābjāntar*^o] A, Bahulkar 2010, *prajñābjanta* B. (superscribed *ra* either om. or om. due to dam.).

“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):

de ltar dbang bskur rang snying po'i [P, *po'o* D] ||

'od kyis shes rab bad der gzhus ||

gzugs sogs spu khung las byung ba'i ||

gzugs kyi rdo rje sogs 'od ni || 92

gzhal yas khang 'od las 'das nas ||

nam mkha'i mtha'ni rab khyab pas ||

thub dbang rang ni legs mchod pa'i ||

mchod dang mchod pa'i bdag can gyur || 93

Ratnākaraśānti (*Maṅḍalavidhiṅkā* 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*: *kūṭāgāraprabhōmuktair*): 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*: *bāhyarūpa*).” Again, the *Maṅḍalavidhi* 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.:

pad nang rang gi sa bon 'di rnams kyis ||

gzugs la sogs pa thams cad drangs nas ni ||

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 nam 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 nam 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] ||
rtog 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 tha dad rtogs las [D, rtog la P] *nges grol bya* ||
om sarvatathāgatapūjavajrasvabhāva 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 tha dad 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 “Akṣobhya”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 *Maṅḍalavidhi* 95–99 (A fol. 9a1–2, B fol. 6b3–6, Bahulkar 2010: 11.8–17):

akṣobhyavajra mahājñāna vajradhātu mahābudha |
trimaṅḍala trivajrāgra ghoṣavajra namo 'stu te || 95
vairocana mahāsuddha vajrasānta mahārate |
prakṛtiprabhāsvarāgrāgrya deśavajra namo 'stu te || 96
ratnarājasugāmbhīrya khavajrākāśa nirmala |
svabhāvasuddha nirlepa kāyavajra namo 'stu te || 97
vajrāmita mahārāja nirvikalpa khavajradhṛk |
rāgapāramitāprāpta bhāṣavajra namo 'stu te || 98
amoghavajra sambuddha sarvāśāparipūraka |
suddhasvabhāvasaṃbhūta vajrasattva namo 'stu te || 99

V. 96: °prabhāsvarāgrāgrya] A, Bahulkar 2010, °prabhāsvarāgrāgrya B.

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. *Maṅḍalavidhi* 94ab (A fol. 9a1, B fol. 6b3, Bahulkar 2010: 11.6):

sarvadharmaiḥ stuyāc cakram sambuddhasvātmamūrtibhiḥ |

“He praises the circle with all existents that are the concrete manifestation (*mūrti: sku*) of the own nature of the perfect Buddhas.”

Tib. (P fol. 88a2–3, D fol. 73a2–3):

chos rnams kun gyi 'khor lo bstod ||
rang gi bdag nyid rdzogs sangs skus ||

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 Akṣobhya” referred to in *pāda* (see fn. above). Alternatively, it is to be understood in the sense of the expression *sarvadharmaiḥ... sambuddhasvātmamūrtibhiḥ* in the

Below it (*adhastāt 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

Maṅḍalavidhi parallel verse, which Ratnākaraśānti explains as follows in his quite extensive commentary on *Maṅḍalavidhi* 94, where he approaches the subject matter under different points of view (*Maṅḍalavidhiṭīkā* P fol. 374b8–375a4, D fol. 80a2–5): “**All existents**, with all entities (*dn̄gos po: vastu*). “**Praises**”, stays praising. In [the phrase] “**concrete manifestations of the own nature of the perfect Buddhas**”, **own** [means] of the presiding deity. **Concrete manifestations of the nature**, the concrete manifestation of reality (*de kho na nyid: tattva*). With that (*de la* reproduces the locative *skur* that renders the instrumental °*mūrtibhiḥ*) which is the form of **his own nature**, the **concrete manifestation** (*sku: mūrti*) **of the perfect Buddha**. Moreover, thusness (*de bzhin nyid: tathatā*) and the ontological state of being consciousness only (*sems tsam nyid: cittamatratā*) is the general characteristic of **all existents**, and they are precisely the [respective] lord of the *maṅḍala*. Consequently, all [*dharmas*] have [this same] own nature, and this being so, the ontological state of being consciousness only. Or, in other words (*zhes bya ba’am*), [everything] has the nature of Vajradhara, or of Mañjuvajra. In this manner, one is capable of perceiving [the respective presiding deity] together with **all existents**. Therefore, it is exclusively (*tsam zhig*) logically correct (*rigs*) to [read] **concrete manifestation of the own nature**, however (*kyi*), it is not logically correct (*mi rigs: na yuktam*) to [put it the other way round] “perfect Buddhas of his own nature”.

[...] And: (*Maṅḍalavidhiṭīkā* P fol. 376a8–b3, D fol. 81a3–5): “**He praises the circle with all existents**: “For what reason does he mention this?” [In reply to this question] he says: **The concrete manifestation** (*sku: mūrti*) **of the own nature of the perfect Buddhas**. **The concrete manifestations of the perfect Buddha**: in that this is taught for the presiding deity, it comprises all the deities of the *maṅḍala* (*dkyil ’khor pa: māṅḍaleyas*). **Own nature** is the nature of the presiding deity, inasmuch as they (the existents) are (*yin pas*) the **concrete manifestations** of the *māṅḍaleyas* and the presiding deity, this is the meaning of this statement. Moreover, the presiding deity of the *maṅḍala* is the general characteristic (*spyi’i mtshan nyid: samānyalakṣana*) of the existents, and the *māṅḍaleyas* are the specific characteristic (*khyad par gyi mtshan nyid: viśeṣalakṣana*); accordingly, through the praise of the presiding deity, the *māṅḍaleyas* are praised as well because there is no difference.” Note that Tib. as well as the Tibetan translation of Ratnākaraśānti’s gloss of *pāda* 94a renders the instrumental form *sarvadharmaiḥ* with genitive *chos rnams kun gyi ’khor lo*; still, Ratnākaraśānti’s explanation makes the use of the genitive form plausible.

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 (*śodhitam*) 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” (*svāsatsaṃkalpavarjita*), 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):

hṛdraśminirmitair nāthaiḥ svāsatsaṃkalpavarjitaiḥ |
buddhātmakam jagat kṛtvā hṛdbjāntar niveśayet ||

Note that in the *Maṇḍalavidhi* variant, the expression “devoid of concepts like “[having an] own [nature]” and “unreal” (*svāsatsaṃkalpavarjitaiḥ*) 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 kyis sprul mgon pos ||
rang gi log rtog rnams 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*).¹⁰⁷¹ 73

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.¹⁰⁷² [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 (*sūkṣmasvacihnasthaṃ*) originating from the tip of the insight consort's nose (*vidyāṅśa*, the clitoris), subject to personal experience (*svasaṃvedyaṃ*) and complete with all deities (*sarvasaṃpūrṇadaivatam*). 74-76¹⁰⁷³

¹⁰⁷¹ *Maṇḍalavidhi* 103 (A fol. 9a3, B fol. 7a1–2, Bahulkar 2010: 12.3–4).

¹⁰⁷² *saṃhārād* “from retraction”.

¹⁰⁷³ Cf. *Maṇḍalavidhi* 104–106 (A fol. 9a3–4, B fol. 7a2–3, Bahulkar 2010: 12.5–10):

cittavākkāyavajraṃ ca prabodhya raśmimālayā |
niviṣṭāṃ hṛdi tāṃ dhyāyāt svajñānāmṛtavāhinīm || 104
antas tanum ataḥ sarvāṃ tayābhāsyā samantataḥ |
pratiromaṃprabhāvvyūhair jagadarthaṃ prapūrayan || 105
dhyātvā sūkṣmaṃ svacihnaṃ vā vidyāṅśāgrasaṃsthitam |
municakraṃ svasaṃvedyaṃ satprajñāsaṅgabhāsvaram || 106

V. 106: *vā*] A, Bahulkar 2010, *svā* B.

Note that *Maṇḍalavidhi* 104d has *svajñānāmṛta* instead of *sajjñānāmṛta*, 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 zhugs 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 (*tadraśminirgataiḥ*), or [alternatively] by means of the individual emblems (instead of the Buddhas), but not in a different manner (*anyathā na tu*).¹⁰⁷⁴ 77

de nas nang gi lus thams cad ||
ba spu las byung 'od zer tshogs ||
de yis kun nas snang byas la || '
gro ba'i don ni rab rdzogs bya || 105
yang na rang rtags phra bsgom pa ||
rig pa'i sna yi rtse mor gnas ||
thub [D, thug P] pa'i 'khor lo rang rig pa ||
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 experi-
ence (*svasaṃvedyam*),
brilliant with [each of them] in union with his excellent consort (*sat-
prajñāsaṅgābhāsvaraṃ*).”

¹⁰⁷⁴ Cf. *Maṇḍalavidhi* 107 (A fol. 9a4–5, B fol. 7a3–4, Bahulkar 2010: 12.11–12):

dr̥stvā sthairyanimittam tu spharaṇam 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 *oṃ* on a moon [disk] at the forehead (*mūrdhnīndupraṇavārdrāṃ*).¹⁰⁷⁵ 78

[The *yogin*,] who [in the form of the central deity] has an excellent maṇḍala [and] has the three realities (the syllables *oṃ*, *āḥ*, *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 (*garvaṃ patyuh*). 79

buddhair nānāvidhaiś cihnair vidadhīta punaḥ punaḥ ||

V. 107: °*nimittaiḥ*] A, Bahulkar 2010 (under indication of the variant °*nirmitaiḥ*), *nirgataiḥ* B.

¹⁰⁷⁵ Cf. *Maṇḍalavidhi* 115 (A fol. 9b1, B fol. 7b3, Bahulkar 2010: 7–8).

mūrdhnīndupraṇavārdrāṃ tu sacittavārivāhinīm |

vidhivat pātayan kuryāt kāyavākcittaprīṇanam ||

Cf. Tib. (P fol. 89a2, D fol. 73b6–7):

spyi bor zla ba oṃ rlan can ||

dam pa 'i sems kyi [D, kyis P] chu 'dzag pas ||

sku gsung thugs ni tshim byed pa ||

cho ga bzhin du dbab par bya ||

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] oṃ** 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 *oṃ*, [the *yogin*] likewise causes to enter the vital wind with force and pervades the body by means of the movement [of the vital wind] through the array of channels.”

And he contemplates the whole world as thus liberated [by means of the] vision of reality (*tattvadrśā*), 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 (*ādikarmikaḥ*) 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 kiṃcitsamāveśin*), focusing upon (*ālambya*) the maṇḍala in an instant (*jhaṭiti*), 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 |

hr̥dyantargatasaccakraḥ supyāt prajñākṛpānviṭaḥ ||

V. 132: *kṛtvā tu*] A, Bahulkar 2010, *kṛtvā* <*sarve śu*> *tu* B. The bracketed *akṣaras* 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 *Maṇḍalavidhiṭīkā* ad *Maṇḍalavidhi* 134–1, where Ratnākaraśānti 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 yogī*) should constantly (*santataṃ*) abide by (*āśrayet*) the *yoga* that produces emanation and retraction perfectly with all aspects.¹⁰⁷⁹ 85

One who has acquired perfect mastery in terms of awareness (*samyagiñānavasīn*) should achieve the benefit of all people (*sarvajagaddhitam*) meditating.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 (*parārthaghaṭamāna*) or else desiring accomplishment (*siddhikāmo*) [for himself],¹⁰⁸¹ he should draw (the maṇḍala).¹⁰⁸² 87

Ratnākaraśānti's explanation of this verse, see the respective section of the introduction for this chapter (see introduction 3.2.5.).

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 *spharat*) 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 bas...*), *sarvākārasuniṣpannam* has to be taken as adverb qualifying *spharatsaṃhārakārakam*, rather than as an adjective relating to *yogam*. For Ratnākaraśānti's explanation of this verse (see introduction 3.2.5.).

¹⁰⁸⁰ Cf. *Maṇḍalavidhi* 136ab (see introduction 3.2.5.).

¹⁰⁸¹ The term *siddhikāmo* does not appear in the parallel *Maṇḍalavidhi* verse, however, there is a certain parallelity with Ratnākaraśānti'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* ||

¹⁰⁸² Following *Maṇḍalavidhi* 137–138 (A fols. 9b6–10a1, B fol. 8b4–5, Bahulka S. 15), Kṣitigarbha indicates different motivations with regard to the bestowal of the *ācāryābhiṣeka*:

samsiddhāv asakṛl labdhvā yogī nimittam eva tu |

tritattvāṃ vidhivat pūjāṃ kṛtvā maṇḍalam ālikhet || 137

cakrastho vidhivaj japtvā svayaṃ vādhyeṣito 'pi vā |
parārthaṃ ghaṭamāno 'pi nimittaṃ prāpya saṃlikhet || 138

“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 *maṇḍala*.

Standing in the *maṇḍala*, he should recite the mantra as prescribed. Having received the sign, he should draw [the *maṇḍala*], 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 bzhin ||
mchod byas dkyil 'khor 'bri bar bya ||
rang ngam gzhan gyis [D, gyi P] gsol btab bam ||
gzhan don 'bad par byed pas kyang ||
'khor lo la gnas tshul bzhin bzlas ||
mtshan ma thob nas yang dag bri ||

Again, *Maṇḍalavidhi* is strikingly close to *Samantabhadra* (P fol.42a2–4, D fol. 35b4–6):

langs na thub pas bzlas brjod la sogs pa ||
cho ga snga ma bzhin 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 ||
dbang bskur byas nas 'bad 'pa med par 'joms ||
gang zhig dbus su gnas par gyur pa yis [D, yi P] ||
'khor lo de yang de yi yin par 'gyur ||

In the framework of his explanation of *Maṇḍalavidhi* 138 (*Maṇḍalavidhiṭkā* 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: asakṛt*), [that is] several times, the **sign** (*mtshan ma: nimitta*) of the desired **accomplishment** (*dn̄gos 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: caturaṅga*) 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 demanour, 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] *oṃ vajra yakṣa krodha khā da khā da pāpaṃ ni asya hūṃ phaṭ*, 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]. 88

The seed or emanation [mantra] (*utsarga*) is prepared (*kṛtam*) [by being] inserted within the three *tattvas* [i.e. *oṃ*, *āḥ*, *hūṃ*). The drawn maṇḍala is [made] in precisely the same manner as (*yathaiva... tathaivaṃ*) the visualised cakra.¹⁰⁸³ 89

¹⁰⁸³ Cf. *Maṇḍalavidhi* 140 (A fol. 10a1, B fols. 8b5–9a1, ed. Bahulkar 5.17–18):

tritattvair garbhitotsargān anyān hrdbījagarbhitān |
sānusvārādyavarṇāms 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 *anusvārā*."

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 rnam 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 Alaṃkāra’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 *vajradhṛk* 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] (*vicakṣaṇaiḥ*) draw an eye.¹⁰⁸⁴ 90

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 (*āveśa*).¹⁰⁸⁵ 91

is because of the meaning (*don gyi shugs kyis: arthavaśāt*) of the word **essential** (*snying po: hrd*) that this also applies to garland mantras.”

¹⁰⁸⁴ This verse is drawn neither from *Maṇḍalavidhi* nor from the *Samantabhadra*. In the framework of instructions for drawing the maṇḍala in *Guhyasamājantra* 4.14 (Matsunaga 1978: 14) mention is made of an eye (instead of a wheel as would be expected):

pūrvakoṇe likhen netraṃ meghamadhyasamaprabham |
dakṣiṇena tato vajraṃ māmakīkulasambhavam ||

“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 *Guhyasamājantrapāñjikā*, *Jinadatta explains the eye as an alternative to Locanā's—i.e. the respective Buddha family's— actual emblem that is the wheel: *spyān la sogs pa'i mtshan ma dgod pa gsungs pa | spyān 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 spyān zhes bya ba spyān gyi mtshan ma'i skabs yin pas de'i mtshan 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 (*spyān: 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).“

¹⁰⁸⁵ Cf. *Maṇḍalavidhi* 404 (A fol. 16b3, B fol. 23b1, ed. Bahulkar 45.7–8):

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 (*tābhyām*) is not like [that generated by] the two former [types of] *yogins*.¹⁰⁸⁶ 92

ityādikarmikasyāyam uktaś cakravidihiḥ sphuṭaḥ |

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 ||

sems 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 (*Maṇḍalavidhiṭkā* 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 kiñcitsamāveśī*) that also occurs in *Maṇḍalavidhi* 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. *Maṇḍalavidhi* 405: (A fol. 16v3, B fol. 23b1–2, ed. Bahulkar 45.9–10):

dvādaśābde samāveśya saṃpūjya bālabālike |

tābhyām yad racayec cakraṃ cittavākkāyikaṃ matam ||

citta°] A, ed. Bahulkar, *akṣara 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 (*prāptajñānavaśin*)¹⁰⁸⁷ can create the maṇḍala merely with the mind (*cetasaiva*), whereupon it becomes visible (*drśyate*) for himself and others from his blessing.¹⁰⁸⁸ 93

Now the reality of the maṇḍala and the deities (*cakradevatayos tattvaṃ*) will be explained. It is square (*caturaśram*) because it is not unequal (*avaiśamyād*), inasmuch as Buddha and non-Buddha are equal.¹⁰⁸⁹ 94

lo bcu gnyis lon byis pa dang ||

bu ma dbab byas yang dag mchod ||

de nyid kyis bris 'khor lo gang ||

“Precisely he who causes [the deity] to enter a twelve-year-old boy and girl [and] performs worship, draws the maṇḍala.”

¹⁰⁸⁷ The translation of *prāptajñānavaśī* follows *Maṇḍalavidhiṭikā* ad *Maṇḍalavidhi* 135–136 (see introduction 3.2.5.).

¹⁰⁸⁸ Cf. *Maṇḍalavidhi* 409 (A fol. 16b4, B fol. 23b3–4, ed. Bahulkar 45.17–18):

prāptajñānavaśīkuryāc cetasaiva tricakrakam |

tadadhiṣṭhānataś cakram drśyate svaparair yataḥ ||

° *parair*] A, ed. Bahulkar, *parai* B.

“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):

ye shes dbang thob pa yi sems ||

nyid kyis [D, kyī P] 'khor lo gsum po bya ||

byin brlabs [D, rlabs P] des ni 'khor lo de ||

gang phyir rang bzhin dag la snang ||

¹⁰⁸⁹ Cf. *Maṇḍalavidhi* 327 (A fol. 14b5, B fol. 9b5, ed. Bahulkar 37.7–8):

dattvāvivartyasaṃsekam cakratattvaṃ tu darśayet |

caturasram avaiśamyād buddhābuddhasamatvataḥ ||

For Tib. and Ratnākaraśānti’s commentary, see introduction 3.2.6.2.

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

From that (*tataḥ*) there is elimination (*hāni*) of existing delusions (*bhūtaviparyāsa*), further the nonarising (*anutpatti*) of [potential] future delusions (*bhāviviparyāsa*), moreover, the generation (*utpatti*) of [moments of consciousness,] the reality of which is [yet] unarisen (*abhūtatathyasya*), and the stabilization (*sthiti*) of such [moments of consciousness,] the reality of which has arisen (*utpannatathyasya*). 96

The [four] exertions (*vīryaṇi*, i.e. the four *prahāṇa*), and fervour (*vīrya*) relating to the latter: [According to] this system (*iha*), the southern gate is [purified] by these.¹⁰⁹⁰ 97

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 (*indriyabalaṃ*) [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] (*tayoḥ*), are [the purity correlates of] the northern gate. 99

The first [stage of meditative immersion] (*prathamadhyāna*), which has five aspects (*pañcāṅga*), is accompanied by reasoning (*vitarka*: *rtog pa*) and discursive thought (*vicāra* = *dpyod pa*), joy and pleasure, [and] is born from discrimination (*vivekajā*). The second has four aspects; it is devoid of reasoning and discursive thought (*avītarkavicāraṇam*: *rtog pa dang dpyod pa spong ba*),

¹⁰⁹⁰ Cf. *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: btang snyoms*), mental one-pointedness (*cittekāgratayā: sems rtse gcig pa*) and mindfulness (*smṛti: dran pa*). The fourth, arising from discrimination (*vivekaja*), is [characterised by] absence of sensations of pleasure and discomfort (*asukhaduḥkhavedana*), mindfulness, equanimity [and] purity. The doorways starting with the eastern are regarded as the arising of the four stages of meditative immersion.¹⁰⁹¹ 101-102

Śūraṅgama (“becoming a hero”), *Khagañja* (“treasuries of the heavens”),¹⁰⁹² *Vimala* (“unstained”) and *Siṃhajṛmbhita* (“bursting lion”): The pavilion all around (*samantatas*) is [purified] by means of these [four composures¹⁰⁹³] that are all-embracing (*sarvasaṃgrāhakair*).¹⁰⁹⁴ 103

¹⁰⁹¹ Note that Kṣitigarbha’s terminology is not completely in accordance with the more customary expressions occurring, for instance, in *Abhidharmasamuccaya* 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 *vivekaja* for *cittaikāgratā*, presumably for the sake of metre. As far as the second *dhyāna* is concerned, he indicates only three of the four *aṅga*, skipping *cittaikāgratā* respectively *vivekaja* (the latter expression does not occur in the relevant passage in *Maṅḍalavidhīkā* ad *Maṅḍalavidhi* 332).

¹⁰⁹² The more customary term seems to be *gaganagañja*, e.g. *Pradīpoddyotanaṭīkā* ad *Guhyasamājantra* 11.28 (Chakravartti 1984: 102): *gaganagañjasamādhina ratnaketusamarddhiḥ sa bhavet | Pradīpoddyotanaṭīkā* ad *Guhyasamājantra* 15.36 (Chakravartti 1984: 102): *gaganagañjasamādhina sattvārthasampādanāt |* See also DBHS s.v. *gaganagañja*.

¹⁰⁹³ This list has been slightly modified for the sake of metre, cf. *Dharmasaṃgraha* CXXXVI (Kasawara et al. 1972: 32): *catvāraḥ samādhayaḥ | tadyathā | śūraṅgamo gaganagaṃjo vimalaprabhaḥ siṃhavikrīḍitaś ceti |*. For textual evidence, see also DBHS s.v. *samādhi* (2). There is also an alternative list of 4 *samādhis*, cf. *Dharmasaṃgraha* CI (Kasawara et al. 1972: 23): *āloka° vṛtāloka° ekādaśapraṭiṣṭha° ānamṭaryasamādhya eti |*.

¹⁰⁹⁴ Kṣitigarbha goes more into detail here than Dīpaṃkarabhadra 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 (*vicitrābharāṇa*: *sna tshogs rgyan*) [arises as purity correlate] the complete fulfillment of the hopes of living beings (*jagadāsāprapūraṇa*).¹⁰⁹⁵

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(*dhyāna*) and their major characteristics, while his source text merely provides a summarizing correlation:

Maṇḍalavidhi 332 (A fol. 15r1, B fol. 20a2–3, ed. Bahulkar 37.17–18):

prathamādicaturdhyānaiś catustoraṇavad bhavet |
śūraṅgamakhagañjādisamādhir vedikāḥ smṛtāḥ ||

°*dhyānaiś*] A, ed. Bahulkar, °*dhyānair* B.

¹⁰⁹⁵ 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 pūjākaraṇavyagragranthādidhāriṇīcayaṃ |
yac citrābharāṇaṃ tasmāt sarvāsāparipūraṇam ||

°*granthādidhāriṇī*°] A, ed. Bahulkar, *granthādir dhāraṇī*° B.

“The array of retention formulas (*dhāriṇī*: *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 (*citrābharāṇa*: *sna tshogs rgyan*) [arises as purity correlate] the fulfillment of all the hopes of living beings (*jagadāsāprapūraṇa*).”

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 (*citrābharāṇa*), 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 ||

tshig la sogs pa'i gzungs sogs yin ||
gang phyir sna tshogs rgyan ldan pa ||
bsam pa thams cad rdzogs byed pa'o ||

Although Kṣitigarbha sticks closely to *Maṅḍalavidhi* 333, he does not render the *vedyām* 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 *Maṅḍalavidhiṭkā*. According to Ratnākaraśānti, the term functions as collective singular in locative case denoting the “*maṅḍala* of a host of *vidyās*” i.e. offering goddesses (*lha'i bu mo'i dkyil 'khor*): (*Maṅḍalavidhiṭkā* 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 *vedyām*:) Referring to these [goddesses] (*de rnams ni*) [he says:] There (*de la: tatra*) in the *maṅḍala* of the manifold hosts of *vidyā* goddesses whose own nature are the retention formulas (*gzungs: dhāraṇī*) starting with scriptural texts (*tshigs: grantha*) etc. [Thus, he says] “**the retention formulas in the host of wisdom goddesses** (*vedyām*)”, because the [former] are the [goddesses’] own nature. “**Starting with scriptural texts**”, the four kinds of **retention formula** starting with the *dharmā* [*dhāraṇī*] that are supposed to include all [kinds of] retention formulas. Among these there is, in that it retains forbearance, the forbearance *dhāraṇī*. Likewise (i.e. applying an analogous etymological explanation), there are the mantra *dhāraṇī* (retaining mantra), and the *dharmā dhāraṇī* (retaining the doctrine), and the meaning *dhāraṇī* (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 *dhāraṇī* cf. MMK 12.20ff., and Dhs. LII (Kasawara et al. 1972: 11): *catasro dhāraṇyaḥ | tadyathā || ātmadhāraṇī graṃthadhāraṇī dharmadhāraṇī maṃtradhāraṇī* | Cf. also BHSD, s.v. *dhāraṇī*. Davidson (2009) attempts to arrive at a definition of *dhāraṇī* that covers all the potential fields of application, and argues that “*dhāraṇī* is a function term denoting codes/coding” (Davidson 2009: 97).

The resounding¹⁰⁹⁶ of the ringing of the bells on the flagstaves on the top of the universe impelled by the wind has as purity correlate (*viśuddhi*) the sound of the nine divisions (*navāṅgasvara*) of the excellent doctrine impelled by discipline (*vinayoddhūta*).¹⁰⁹⁷ 105

The pearl string (*hāra*) is the removing of emotional afflictions (*kleśānāṃ haraṇam*), due to the abandonment (*prahāṇataḥ*) of all [extant] emotional afflictions. The half pearl string is to be known as the partial removing (*ardhaharaṇam*) of emotional afflictions. 106

The streamer 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 (*dharmapracaya*) of the doctrine, mindfulness (*smṛti*), mental composure (*samādhi*), joy (*prīti*), fervour (*vīrya*), equanimity (*upekṣā*), [and] composure (*prasrabdhi*) inasmuch as they are linked with each other (*anuyogataḥ*) [like the segments of a streamer]. 107

The yak's tail (*cāmaram*) [symbolises] the awareness of the path (*mārgajñāna*) 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 (*prakṛtiprabhāsvaraśuddha*),¹⁰⁹⁸ bringing about the goal of all beings. 109

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 *Maṅḍalavidhi* that probably goes together with *cakra* in 336c.

¹⁰⁹⁷ Cf. *Maṅḍalavidhi* 334 (A fol. 15a1, B fol. 20a3–4, ed. Bahulkar 38.1–2):

vinayoddhūtasaddharmanavāṅgaravasarvagam |

mārutoddhūtaviśvāgrapatākāghaṇṭanāditam ||

¹⁰⁹⁸ This verse obviously is not drawn from the corresponding part of the *Maṅḍalavidhi*, instead, but the term *prakṛtiprabhāsvara* had appeared in *Maṅḍalavidhi* 96 (A fol. 9a1–2, B fol. 6b4, ed. Bahulkar 11.10–11):

vairocana mahāśuddha vajraśānta mahārāte |

prakṛtiprabhāsvarāgrāgrya deśavajra namo 'stu te ||

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

Food is imbibing of the doctrine (*dharmāhāra*),¹⁰⁹⁹ cloth is shame and forbearance that is bashfulness.¹¹⁰⁰ And the purity correlate of

°prabhāsvarāgrāgrya] A, ed. Bahulkar, °prabhāsvarāgrāgra B.

¹⁰⁹⁹ Note that the term *dharmāhāra* (*chos kyi zas*) also occurs in *Ḍākinīvajrapañjaratantra* (P Ka 279a5) in the context of the description of the *amṛtasvādāna* (*bdud rtsi myang ba*).

¹¹⁰⁰ Cf. *Maṅḍalavidhi* 341 (A fol. 15a, B fol. 20b, ed. Bahulkar 38.1–2):

dharmāhāras tu naivedyaṃ hrīr apatrāpyasamvaram |
sugītanṛtyavāditramahāsukhavivardhanam ||

“Food is the taking of *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):

chos kyi zas ni lha bshos yin ||
ngo tsha khrel yod pa yi gos ||
glu snyan gar dang rol mo rnams ||
bde ba chen po rnam 'phel ba'o ||

The term *samvaram* is somewhat ambiguous here: It could either be understood in the sense of “cover” or “cloth” or “garment” (Tib. *gos*), or alternatively as “restraint, forbearance” (Tib. *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 (*Maṅḍalavidhiṭkā* 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 *ṭīkā* (P fol. 535a7–8, D fol. 208a4–5), Vaidyapāda, in contrast, clearly explains *samvara* in the sense of restraint (*sdom pa*): *lung sogs pa chos kyis 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 ||*.

what is called lamps, flowers, incense, and fragrance—and singing, dancing, and instrumental music—in the maṇḍala is the growth of Great Bliss.¹¹⁰¹ 111

Inasmuch as they are purified by the eight liberations, the circle [of the maṇḍala] is embellished by pillars, etc.¹¹⁰² 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.¹¹⁰³ 113

¹¹⁰¹ Cf. *Maṇḍalavidhi* 340 (A fol. 15a3; B fol. 20b1–2, ed. Bahulkar 38.15–16):

puṣpadhūpamahādīpagandhākhyam yac ca maṇḍale |
bodhyaṅgasumanohlādidharmolkā yaśasām cayah ||

°hlādi°] A, ed. Bahulkar, °hlāda° B.

¹¹⁰² Cf. *Maṇḍalavidhi* 336 (A fol. 15a2, B fol. 20a4–5, ed. Bahulkar 38.5–6):

cakratnādisatstambhair vimokṣāṣṭakaśodhitaiḥ |
tasyābhyantarataś cakram aṣṭamaṇḍalakopamam ||

cakra°] A, ed. Bahulkar, *māru*] B; °*satstambhair*] A (p.c.), ed. Bahulkar, °*saṃstambhair*] B.

Tib. (P fol. 99b6–7, D fol. 83b3–4):

'khor lo rin chen sogs ka ba ||
rnam thar brgyad kyis sbyangs pa yin |
de yi nang gi 'khor lo de ||
dkyil 'khor brgyad pa lta bu yin |

¹¹⁰³ Cf. *Maṇḍalavidhi* 337 (A fol. 15a2, B fol. 20a5, ed. Bahulkar 38.7–8):

sarvadiktryadhvasambuddhavajrayānapravartanāt |
vajrasūtraparikṣiptam samantāt parimaṇḍalam ||

°*sambuddha*°] B, °*sambhūta*° A, ed. Bahulkar.

Tib. (P fol. 99b7–8, D fol. 83b4):

phyogs kun dus gsum rdzogs sangs rgyas ||
rdo rje theg pa rab ston pas ||

The [five] coloured lines [constituting the interior border] (*raṅgāni*) are the five Buddhas because beings are coloured (*rañjanāt*) by means of [the Buddhas'] awarenesses.¹¹⁰⁴ The full vases are outflow of the completion (*pūriṇiṣyandāh*) of the

kun nas yongs su zlum por ni ||

rdo rje'i thig gis bskor ba yin |

“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 *Daśatattvasaṅgraha* 107b) is meant to indicate that the term functions as *viśuddhi* (*Maṇḍalavidhiṅkā* 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** (*samantāt*) 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.**”

¹¹⁰⁴ Cf. *Maṇḍalavidhi* 338 (A fol. 15a2, B fol. 20a5–6, ed. Bahulkar 38.9–10):

raṅgāni pañcasambuddhās tajjñānaiḥ sattvarañjanāt |

indriyārthādisaṃśuddhyā svalakṣaṇavivekataḥ ||

raṅgāni] A, ed. Bahulkar, akṣara *rañ* lost in B (ms. dam.); °*saṃśuddhyā*] A, ed. Bahulkar, °*sacchuddhyā* B; °*vivekataḥ*] A, ed. Bahulkar, °*divekataḥ* B.

Tib. (P fol. 99b8, D fol. 83b4–5):

ye shes kyis '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 (*Maṇḍalavidhiṅkā* 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 (*kṛpārdrataḥ*).¹¹⁰⁵
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It is an enclosure because it [functions as] enclosure of liberation (*mokṣapuratvāt*), and a maṇḍala because it collects the essence (*sārasaṃgrahāt*).¹¹⁰⁶ 115

¹¹⁰⁵ *Maṇḍalavidhi* 339 (A fol. 15a2–3, B fol. 20a6–b1, ed. Bahulkar 38.12):

prāg yaj jñānāmṛtaṃ pītaṃ vajriṇām kalaśaṃ tu tat |
sambhārapūriṇiṣyandaḥ pūrṇakumbhaḥ kṛpārdrataḥ ||

prāg yaj] A, *prāgvaj*° B, *prajñā*° ed. Bahulkar.

¹¹⁰⁶ *Maṇḍalavidhi* 342ab (A fol. 15a3, B fol. 20b2, ed. Bahulkar 38.17–18):

puram mokṣapuratvāc ca maṇḍalaṃ 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: dharmadhātusuvīśuddhi*), it is grasping the [*dharmadhātusuvīśuddhi*] (*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 *Buddhakaṇḍantrapāñjikajñānavatī* (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):

maṇḍalaṃ ity uktam bodhicittam mahat sukham [ed. Snellgrove, mahāsukham Maṇḍalopāyika]||

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 (*dharmadhātu*). Thus (*evaṃ*), 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 (*māna*). 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 (*krtyānuṣṭhāna*). 118

ādānan tat karotīti maṇḍalaṃ mīlanaṃ [ed. Snellgrove: *malanaṃ*]
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 enclosing.”

(The translation is mine.) Note that Snellgrove emended to *malanaṃ* although he reports in the footnote that all mss. under his consideration read *mīlanaṃ*, 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 (*kṛpā*) 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]. 119

Pāṇḍarā, however, is [endowed] with fire, [joy that is] free from desires (*apraṇihita*), and the mind-associated factors of rejoicing (*moda*) and power (*bala*) [as purity correlates]. Tārā [symbolizes] non-construction (*anabhisamkāra*), equanimity (*upekṣā*), awareness (*jñāna*), and wind (*vāyu*).¹¹⁰⁸ 120

¹¹⁰⁸ *Maṇḍalavidhi* 344 (A fol. 15a4, B fol. 20b3, ed. Bahulkar 39.1–2):

dānādi[^]saḍbahihśuddhyā rūpavajrādibhāvadhṛk | 344ab
bhūpāyādyanimittatvāl locanādisvabhāvakam> ||

<> *om. B.*

Cf. Tib. (P fol. 100a5–6, D fol. 83b1):

sa thabs la sogs mtshan med phyir ||
spyān la sogs pa'i ngo bo nyid ||

“It (mind) has the nature of [the six goddesses] starting with Rūpavajrā through the external purity by means of the six perfections starting with generosity.

It has the own being of the four goddesses starting with Locanā, because [they] are the [four elements] starting with earth, [the four perfections] starting with means, and the four blisses starting with absence of characteristics.”

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 *upalakṣaṇa*, 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 (*mātsaryādivipakṣeṇa*).¹¹⁰⁹ Yamāntaka [has] faith as

the perfection of **means**. 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 [abefore mentioned 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* xviii (Kasawara et al. 1972: 4): *daśa pāramitāḥ || śaṭpāramitāsakalam upāyam prañidhir balaṃ jñānaṃ ceti ||* For the four liberations, cf. *Vimalaprabhā* ad *Kālacakratantra* 4.5 (Samdhong et al. 1994: ii,153): *tataś ca catur vimokṣaṃ vibhāvayet | śūnyatām animittam apraṇihitam anabhisamskāram iti |* An analogous homologisation is to be found in the *Caturraṅgasādhana* (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 *Maṅḍalavidhi* 344ab (see fn. above) and *Maṅḍalavidhi* 347:

Maṅḍalavidhi 347 (A fol. 15r5, B fol. 20b3–4, ed. Bahulkar 39.7–8):

mātsaryādiviparāvṛtteḥ paramābhūsu susthiram |

svavipakṣaparāvṛtṭyā balādyavikalāmalam ||

°*bhūsu*] A (*akṣara su* add. i.m.), ed. Bahulkar, °*bhūmi* B; *susthiram*] A p.c., *susthitam* 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 ||

Maṅḍalavidhiṭkā ad *Maṅḍalavidhi* 344 (P fol. 424b1–2, D fol. 117a3–4): “**Through the external purity** (*phyi rol dag cing: bahiṣuddhyā*) **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 (*satkāyadṛṣṭi*), [and] cognitive obscuration (*jñeyāvaraṇa*). 121

From the elimination of indolence (*kauśīdya*), 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 *susthitam* 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 complete with all [factors that are conducive to enlightenment] starting with the [five] powers.”

Note that, seemingly, Ratnākaraśānti’s glosse in *Maṅḍalavidhiṭkā* ad *Maṅḍalavidhi* 347b supports *susthitam* (the variant before correction) rather than *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 *maṅḍala* (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 pa/shin tu bstan: susthita*) upon these [grounds respectively perfections], mind is steadfast (*rab tu brtan 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 (*mithyādr̥ṣṭi*), the [seductive influence that manifests as] death, and rebirth.¹¹¹⁰ 123

The effective (*kr̥tī*) 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 (*dr̥ṣṭiparāmarśa*), 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 *akṣaras dhya-* and *vya-*, as well as of *ya-* and *pa-* in Nepalese script gave 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-kaukr̥tya* = *vikṣepa*, *sthyāna-middha* = *kausīdya*, and *vicikitsā* = *āsraddhā*). Moreover, they are related to four of the five *dr̥ṣṭi*, and the four *māras*. For the four *māras*, cf. *Dharmasaṃgraha* lxxx (Kasawara et al. 1972: 17): *catvāro mārāḥ | tadyathā || skam̐dhamāraḥ kleśamāro devaputramāro mr̥tyumāras ceti ||* For the five *dr̥ṣṭi*, cf. *Dharmasaṃgraha* lxxviii (Kasawara et al. 1972: 14): *pañca dr̥ṣṭayaḥ || satkāyadr̥ṣṭir am̐tagrāhadr̥ṣṭir mithyādr̥ṣṭir dr̥ṣṭiparāmarśaḥ śīlavrataparāmarśaḥ ||* Note that the realities i.e. *y* respectively the purity correlates of the four *krodhas* are already partly indicated in verses 52–55. Dīpaṃkarabhadra relates the four *krodhas* to four of the five *balas*, respectively namely, *indriya*, namely faith, energy, mindfulness, and meditative immersion; *Maṇḍalavidhi* 343 (A fol. 15a3–4, B fol. 20b2, ed. Bahulkar 38.19–20):

śraddhāvīryasmṛtidhyānaśuddhyā saddvārirūpakam |

kāyādau yogadhṛk cittaṃ prajñāsuddhyā 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 br̥tson '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 (*dānādiṣaḍ*). 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.¹¹¹² 126

*pas kyang | dam pa'i sgo srung gzugs te shes rab rnam par dag pas thams
cad yul du snang |*

¹¹¹² *Maṅḍalavidhi* 348 (A fol. 15a5, B fol. 20b4, ed. Bahulkar 39.9–10):

*avikalpāt tu gāmbhīryam audāryaṃ svaparodayāt |
gāmbhīryaudāryataś cetaḥ prajñopāyātmakaṃ matam ||*

“Profundity is there from the absence of mental fabrication [as its *viśud-dhi*], vastness is there from the emergence of [the benefit] of oneself and others. It is due to profundity and vastness that mind is known to have the nature of wisdom and means.”

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 ||*

Maṅḍalavidhiṭkā ad *Maṅḍalavidhi* 348 (P fol. 428a1–4, D fols. 119b7–120a2): “He says **without cognitive fabrication** etc., because (*gang gi phyir 'di na: yasmāt*) all deities are endowed with the own being of **awareness and means**. Among these, wisdom is the reality of **profundity**, in that it is also the **absence of cognitive fabrication**. The reality of **vastness** is **means**, in that it effects the accomplishment **of the benefit of oneself and others**. Moreover, the state of being free from mental fabrication and efficiency is the purity of mind (*sems nyid: cetas*). For that reason, mind that has the nature [of these two], is possessed of the nature of all deities, this is the basic meaning.” The relation between the complementary technical terms *gambhīra* and *udāra* with *śūnyatā* and *karuṇa* as qualities of the purified mind, is also referred to in *Vimalaprabhā* ad *Kālacakratantra* 3.4 (Samdhong et al. 1994: ii,7): *iti gambhīrodāradharme śūnyatākaruṇāt-make cittam yasya sa gambhīrodāracitta iti...* Cf. Wangchuk 2007: 174.

The individual emblems (*cihna*) in the drawn maṇḍala (*lekhyamaṇḍala*) are symbolically purified in the same way (*tadvacchuddhyā*).¹¹¹³ 127

[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.¹¹¹⁴ 128

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. 129

Having assembled [the maṇḍala] in the circle of wisdom [beings], and having offered as [described] before¹¹¹⁵ [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] *jaḥ hūṃ vaṃ hoḥ*.¹¹¹⁶ 130

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 (*tadvac chuddhyā*).” 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 cakrapārśvataḥ ||

¹¹¹⁵ *pūrvavat*, “as before” refers to the *bāhyapūja* in verse 59.

¹¹¹⁶ *Alaṃkāra* 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] *oṃ āḥ yamāntakṛt jñānamaṇḍala ākārśaya jaḥ hūṃ* [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] *oṃ āḥ prajñāntakṛt jñānamaṇḍala praveśaya hūṃ hūṃ* he [causes *Prajñāntaka*] to [bring about] the seizure of the *samayacakra* by means of the *jñānacakra*. Reciting [the mantra] *oṃ āḥ padmāntakṛt jñānamaṇḍala bhandaya baṃ hūṃ* he [causes *Padmāntaka*] to [bring about] the intertwining of the *samayacakra* and the *jñānacakra*. Reciting [the mantra] *oṃ āḥ 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 (*yathāptyābharaṇāmbarah*). 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

jñānamaṇḍala toṣaya ho hūṃ he [causes] by means of rays of light [going out from the heart] of Amṛtakuṇḍali the māṇḍaleyas to grant accomplishments and to give attention to the [*yogin*].”

krodha	Yamāntaka	Prajñāntaka	Padmāntaka	Vighnāntaka
syllable	jaḥ hūṃ	hūṃ hūṃ	vaṃ hūṃ	hoḥ hūṃ
activity	drawing (ākarṣaṇa)	possession (praveśa)	binding (bandhana)	satisfying (toṣana)

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

om 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], muḥ¹¹²⁰. 137

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 (*Siddhaikavīrasādhanam*, Bhattacharya 1968: 138), and *Sādhanamālā* 247 (*Mahāmāyātantrānusāreṇa herukasādhanopāyikā*, Bhattacharya 1968: 480):

*krto vaḥ sarvasattvārthaḥ siddhir dattā yathānugā |
gacchadhvaṃ buddhaviṣayaṃ punar āgamanāya muḥ ||*

For a noteworthy variant of the fourth *pāda* see *Samvarodayatantra* 23.52ad (Tsuda 1974: 143):

*om krto vaḥ sarvasattvārthaḥ siddhiṃ dattvā yathānugām |
gacchadhvaṃ buddhaviṣayaṃ 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 (*uddiṣṭānirdeśo*)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 (*tribhedavajraparyantaṃ*).¹¹²²

The threefold emanation has to be performed in conjunction with (*saṃnidhau*) body, speech, and mind. 1

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 (*bodhinayaṃ dṛḍham*). 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-*

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, *nirdeśaḥ* is a more detailed account or explanation of what was briefly indicated in an *uddeśaḥ*» (Isaacson 2002: 474, cf. also fn. 108 on the same page). This distinction is also discussed in the *Sekoddeśatīkā* (Sferra 2006: 68).

¹¹²² While in *Guhyasamājantra* 13.8c, the term *tribhede vajraparyanto* refers to *nyāso*, the variant presented here (*tribhedavajraparyantaṃ*) seems to be used as an adverb.

vajreṇa), he shall be equal to the mind [component of] the triple vajra (*trivajracittasama*).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 (*tattvacodanabhāṣaṇam*).⁴¹¹²⁴

Any cognition which (*yad yat ... manas*) arises in dependence (*pratītotpadyate*) upon the sense faculties (*indriyaiḥ*) [and the related] objects (*viśayaiḥ*),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 (*trānaṇa*).¹¹²⁶ 5

¹¹²³ The variant of this half-stanza occurring in Vimalagarbha's *Mahāsu-khasādhānopāyikāvyaḥkhyāna* (D fol. 146b3–4) also gives *jāpavajra* instead of *jñānavajra*:

sku gsung thugs ni mngon sum du ||
cho ga gsum gyis spro bar bya ||
bzlas pa rdo rje 'di yis ni ||
rdo rje gsum gyi thugs 'drar 'gyur ||

¹¹²⁴ For minor variants of this verse, see *Samvarodayatantra* 21.19 (ed. Tsuda), and *Hevajatantra* 1.5.19ab (ed. Snellgrove 1959: i, 18).

¹¹²⁵ *indriyair viśayair manaḥ* = the 19 *dhātu*, *manaḥ* being a synonym for *vijñāna*.

¹¹²⁶ *Uttaratantra* 70 (Matsunaga 1978: 118):

pratītyotpadyate yad yad indriyair viśayair manaḥ |
tat mano man iti khyātaṃ trakāraṃ trānanārthataḥ ||

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):

tat manas tv aśīti khyātaṃ trakāras trānanārthata iti.

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,¹¹²⁷ [thus] **having three divisions** in terms of the distinction [of the three vajras] starting with the vajra of mind.¹¹²⁸ **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] (*hṛccandreṣu*).¹¹²⁹ 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,¹¹³⁰ which is located on a moon disk in its heart. According to the instructions¹¹³¹ relating to this [this process] (*tatropadeśād*), one first makes [the setup of the

¹¹²⁷ *svadevatāhṛtkaṇṭhaśirasu vajrapadmacakramadhyastha*, the standard setup regarding the visualisation of the three syllables.

¹¹²⁸ Candrakīrti gives a basically different explanation of this term (*Pradīpodyotanaṭīkā ad Guhyasamājatantra* 13.8cd, Chakravarti 1984: 124): *vajraparyanto vajradhāraikaniṣṭho nyāsaḥ* “The placing that is exactly intent on Vajradhara”.

¹¹²⁹ Note that there is no *ādi*.

¹¹³⁰ = the *samādhisattva*.

¹¹³¹ This might refer to *Maṇḍalavidhi* 109 and Ratnākaraśānti's and Ācārya Alaṃkāra's explanations. For the respective quotations, see the introduction to this chapter.

three syllables and the awareness being's seed] on top of the *maṇḍalas* of wind, water,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 *maṇḍalas*]. [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(*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-maṇḍalasthānām eva bījānām*).¹¹³³

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

¹¹³² *vāruṇa* here for water.

¹¹³³ In *Kusumāñjali* ad *Guhyasamājatantra* 13.8 Ratnākaraśānti states that the *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): *ye shes sems dpa'i thugs ka'i 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:) *ye shes kyi dkyil 'khor gyi thugs ka las gzhan 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 (*Pradīpodyotanaṭīkā* ad *Guhyasamājatantra* 12.60 also quoted in Wayman 1977: 37): *sūryacandrapadmādikrameṇaiva uparyupari-vyavasthāpya tadupari tryakṣaram vinyasya sarvopagrahaṇena śasāṅkamaṇḍalaṃ tadupari punas tryakṣaram* [...]. To judge from his commentary on *Maṇḍalavidhi* 109ab, Alampkāra also suggests to place the three syllables and the seed of the awarenessbeing 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** (*pūjānaṃ 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*).¹¹³⁴ Some say [the offering goddesses starting with] Rūpavajrā are to be emanated from the knowledge being [in order to perform worship].¹¹³⁵

¹¹³⁴ Glossing *jñānavajreṇa* with *niṣpannakramasamādhyārūḍhena* “the [yogin] who has reached the state of mental composure of the *niṣpannakrama* stage”, Candrakīrti seems to take the term as a *bahuvrīhi* compound (*Pradīpodyotanāṅkā ad Guhyasamājantra* 13.10cd, Chakravarti 1984: 124).

¹¹³⁵ Kṣitigarbha possibly refers to Ratnākaraśānti’s commentary on *Maṅḍalavidhi* 111–112 (A fol. 9a5–6, B fol. 7b1–2, Bahulkar ed. 12.19–20–13.1–2):

uccāryaivaṃ viyad vyāpya kāyādyais taiḥ svaraśmibhiḥ |
prāgvat saccitrapūjārhaṃ prāṇād vidyaugham utsrjan || 111

saccitra°] 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):

de ltar brjod de mkha' khyab pa'i ||
sku la sogs te rang 'od kyis ||
sngon bzhin sna tshogs mchod mchog 'os ||
srog las rig pa'i tshogs rnam spro ||

Maṅḍalavidhiṅkā (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.”

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

¹¹³⁶ Note that in the same context, Candrakīrti glosses *ādiśet* with *kuryāt* (*Pradīpoddyotanaṭīkā ad Guhyasamājatantra* 13.13ab, Chakravarti 1984: 125): *samāptau sphuṭīkaraṇakriyāvasthāne saṃhāraṃ samādhisattvapraveśam ādiśet kuryāt* |

¹¹³⁷ With this verse, Kṣitigarbha presents a variant of *Maṇḍalavidhi* 110ab (see fn. 408). As for the term *āyāma*, cf. *Sekoddeśaṭīkā* (Sferra 2006: 68): *ūrdhvādho lalanādiṣaṇṇādīṣu vaksyamāṇakrameṇa prāṇāpānavāyoḥ saṃkramaṇam āyāma iti, yama uparame ity asya dhātoḥ | āsamantād yamanam āyāmaḥ prāṇāpānavāyor madhyānāḍyāṃ praveśaḥ* | “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.”

phalāvastha).¹¹³⁸ Therefore, the Blessed One said on this very [topic] (*atraiva*):¹¹³⁹

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.¹¹⁴⁰

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 *Kudrṣṭinirghātavākyaṭippinikā*, Advayavajra presents a threefold distinction and definition of *avasthā* (see AICSB 1988: 197) in terms of *hetvavasthā*, *phalāvasthā* and *sattvārthakriyāvasthā*.

¹¹³⁹ *Guhyasamājantra* 13.3cd–4 (Matsunaga 1978: 45):

vajrajāpaṃ mahājñānaṃ trikāyābhedyalakṣaṇam ||
prāpyante buddhajñānāni trivajrābhedyabhāvanaiḥ |
jāpaṃ vajraprayogeṇa 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 ||

He explains the meaning of the word *jāpa* [with the etymological explanation that] **recitation** (*japa*) **is chatter** (*jalpana*).¹¹⁴¹ The meaning is: repetition (*jāpa*) is chatter, [both] inward and outward.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**,¹¹⁴³ contingent speech (*pratītyābhīdhānaṃ*), or summoning. Therefore, the Buddha said:

Mantra is taught to be summoning since it [means] addressing [the deities].¹¹⁴⁴

bzlas pa 'i sgra yang 'byung ma yin ||

¹¹⁴¹ Variants of this etymological explanation occur frequently, see e.g. *Hevajratāntra* 1.5.19ab (Snellgrove 1959: ii, 18):

jalpanaṃ japam ākhyātam ālikālyoḥ prajalpanāt ||

Samvarodayatantra 21.19ab:

jalpanaṃ japam ākhyātam hastakṣepan tu mudrayā |

See also the respective chapter of the introduction.

¹¹⁴² The somewhat obscure term *antarbahirjalpo* also occurs in *Guṇabharaṇīnāmaśaḍaṅgayogaṭippaṇī* (Sferra 2000: 94).

¹¹⁴³ *tattvasya saṃcodanam bhāṣaṇam*. See also *Uttaratantra* 107 (Matsunaga 1978: 121):

codanaṃ bodhanaṃ proktaṃ kāyavākcittabhāvataḥ.

A similar definition is presented in *Guṇavatī ad Mahāmāyātāntra* 2.5 (Samdhong and Dwivedi 1992: 26): *tattvadyotakaṃ vacanaṃ mantraḥ*, “*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 (*jñānasattvamaṇḍala*); see *Nibandha ad yoginīsañcāratantra* viii,2 (Pandey 1998: 76): *saṃcodanaṃ tu mantreṇeti | anenaiva mantreṇa jñānacakraṃ saṃcodayet |* “Impelling by means of the mantra: By means of this mantra he impels the circle of awareness [deities].” In the *Caryāmelāpaka*, *codana* is counted among the 40 *kṣaṇa*.

¹¹⁴⁴ An analogous explanation occurs in *Uttaratantra* 108:

āmantraṇaṃ sarvavajrāṇāṃ sarvavajranimantraṇam |

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** (*trāṇaṇa*). 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

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 *Yuktiṣaṣṭikākārikā* 19. See also Advayaṅjra's *Pañcatathāgatamudrāvivarāṇa* (AICSB 1988: 185) and Rāmapāla's *Sekanirdeśapañjikā* (Isacson & Sferra 2014:). Cf. also MūMaKā vii, 16:

pratītya yad yad bhavati tat tat chāntaṃ svabhāvataḥ |

“Anything that exists dependently is peaceful by nature.”

¹¹⁴⁷ Cf. *Mūlamadhyamakākārikā* 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. *Guhyasamājantra* 13.23 (Matsunaga 1978: 46):

trivajrasamayam tattvam madhyamam samayavajrinam |
tad eva sarvavajrāṇām jāpo napuṃsaka ucyate ||

Ācārya Alamkāra also quotes a variant of this verse, see introduction under 3.3, particularly fn. 416.

¹¹⁴⁹ *Guhyasamājantra* 13.26 (Matsunaga 1978: 47) likewise relates “the neuter stage” to the deities associated with delusion:

mohasamayasambhūtā vidyārājāno vajriṇaḥ |

Female is desire, aversion is male. Delusion, however, is beyond both.¹¹⁵⁰

[Having taught] repetition in this sense (*evambhūtam jāpaṃ*) [with regard to the deities of the delusion family], he applies it (*atidiśati*) to the repetition of all Buddhas; that same is [the *jāpa*] of all vajras, or alternatively, of the *vajrins* of obligation. And **precisely this** is the **repetition** (*jāpa*) of all Buddhas (*sarvatathāgatānām*), this is what he says. **Precisely this** [repetition]—alternatively, [he provides] the context [saying] (*iti saṃbandhaḥ*) **precisely this repetition** of all Buddhas (*sarvavajrāṇām jāpa*) who are **vajrins of obligation** (i.e. who belong to the *mohakula*).¹¹⁵¹ [According to]

napuṃsakapade siddhyā dadanti siddhim uttamām ||

“The insight kings [and] the *vajrins* born from the delusion delusion delusion obligation grant the supreme accomplishment by means of the accomplishment at the neuter place.”

According to *Pradīpodyotanaṭīkā* ad *Guhyasamājantra* 13.26 (Chakravarti 1984: 127), the neuter stage is the syllable *om*: *mohasamayambhūtā ityādi | mohasamaya vairocana tatsambhūtās tatprādurbhūtā vidyārājāna uṣṇīśādayaḥ vajriṇaḥ kṣitigarbhādayaḥ napuṃsakapade siddhāḥ napuṃsakapadam omkāraḥ tato niṣpannam uttamām siddhim bodhim dadanti prayacchanti*. “[He says] “born from the delusion obligation” etc. **Delusion obligation** is Vairocana, “born” from that: come into existence from that; “**insight kings**”: the [wrathful kings] starting with Uṣṇīśa; “**vajrins**”: the [Bodhisattvas] starting with Kṣitigarbha; “**accomplished at the neuter place**”, “**the neuter place**”: the syllable *om*, arisen from that. “**Supreme accomplishment**”, awakening. “**They give**”, they bestow.” Note that Candrakīrti glosses *siddhā* instead of *siddhyā*, the former being attested as a variant by Matsunaga.

¹¹⁵⁰ To summarize, according to this explanation, “*jāpa* of all vajras” is neuter because *samayavajrin* is said to refer to the deities of the *mohakula*, and *moha* is claimed to be neuter.

¹¹⁵¹ In this passage, Kṣitigarbha presents three alternative interpretations for *tad eva* referring to *madhyamam* above. The first alternative construes *pādas* c and d as a separate sentence, taking *pādas* a and b together as the *atideśa*, i.e. the definition of the *jāpa* the *yogin* applies or transfers (*atidiśati*) to the *jāpa* of all Vajras (*sarvavajrāṇām*). The third alternative does not make a caesura between *pādas* b and c, but rather takes *samayavajrīṇām* as a qualification of *sarvavajrāṇām*. While the first and the third alternative are quite intelligible, it is difficult to figure out the second alternative. Isaacson

some [scholars],¹¹⁵² repetition is **neuter**¹¹⁵³ 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].¹¹⁵⁴

With this [method] (*ātra*), at the time when one recites the syllable *oṃ*, one emanates the body vajra situated on a wind maṇḍala, blessed with the triple vajra [in the sequence] *oṃ āḥ oṃ 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,] *oṃ āḥ āḥ hūṃ*, when taking up the recitation of the syllable *ā*, [to then proceed] as before. On an earth [maṇḍala], [one visualises] *oṃ āḥ maṃ hūṃ* and so forth [or,] according to some (*iti kecit*), the seed of the awareness being with its own shape (*svarūpeṇa*, *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 *oṃ āḥ hūṃ*

conjectures that the definition of the second alternative indicated with the words *atha vā samayavajriṇām 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 zhabs 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 spangs pa'o zhes so ||

¹¹⁵⁴ *Guhyasamājantra* 13.12ab (Matsunaga 1978: 45).

hūṃ. This is how repetition is to be performed through the above mentioned deity yoga. [So far] the *japa* fundamental.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]¹¹⁵⁶ are ancillary to them (*etadaṅgabhūtatvāt*) and since they are external inasmuch as they purify the body.

¹¹⁵⁵ This passage displays the arbitrary use of *japa* and *jāpa*.

¹¹⁵⁶ Herewith, Kṣitigarbha refers to the *vidyā* consecrations and, as the qualification of the aspirant in the following sentence as *gṛhītavidyācāryābhiṣeko 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 *Maṅḍalavidhiṭikā* ad *Maṅḍalavidhi* 2c–3b (A fol. 6v4: *udakādyaṃ anujñāntaṃ yo 'bhiṣikto guros tataḥ || tattvāptau guhyacakre 'smin guhyaprajñābhiṣekataḥ*), 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 (P fols. 350b5–351a1, D fols. 61b5–62a1): “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 (*dn̄gos 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”.

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 (*bhūṣitām 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 *maṇḍala* that is either made of coloured sand or made of cloth, at a lonely place [and] endowed with manifold oblations.¹¹⁵⁷ The *mantrin* who has created this *maṇḍala* circle and so forth solicits [the guru] by means of [the following verses] for the Secret consecration: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

¹¹⁵⁷ The description is close to that in the *Daśatattva*. (P fol. 297b4–8, D fol. 248a4–7), however, *Alaṃkāra* 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].¹¹⁵⁹ Carry out for [me] who has no protector the compassionate cutting through of suffering in all [its manifestations]. 3

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.¹¹⁶⁰ 4

¹¹⁵⁹ *Guhyasiddhi* 5.24ab reads *nilayāt sarvaduḥkhānām duḥkhād uddhara mām 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 Alamkāra'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):

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] ||
khyod zhabs pa dma spangs nas ni ||
rje gcig bdag la skyabs ma mchis ||
'gro ba dad pa'i thub chen pos ||
de bas blo mchog mnyes par [D, pa P] *mdzod* ||
sdug bsngal kun gyi rgyur 'gyur ba ||
rje btsun gyis ni grol bar mdzod ||
sdug bsngal thams cad grol bar mdzod ||
mgon med rnams la thugs rjes dgongs ||
zhes gsol ba gdab bo ||

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 Pañcakrama 3.8 (Mimaki and Tomabechi 1994: 32). Cf. also *Guhyasamājatantra* 16.58–61b (Matsunaga 1978: 91):

tatredaṃ sarvābhiṣekamahāvajraprārthanāvidhirahasyam |

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 buddhānām yathā datto mahāmahaḥ |
mamāpi trāṇanarthāya khavajrādyam dadāhi me || 58
abhiṣekaṃ tadā tasya dadyāt prahr̥ṣṭacetasaḥ |
devatābimbayogena hṛdaye 'dhipatiṃ nyāset || 59
mantrākṣarapadaṃ dattvā samayaṃ ca vidhānataḥ |
darśayen maṇḍalaṃ tasya vajraśiṣyasya dhīmataḥ || 60
samayaṃ śrāvayed guhyaṃ sarvabuddhair udāhṛtam |

¹¹⁶¹ A literal parallel to verses 5 and 6 as well as the equivalent passage in Alaṃkāra'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 (*saṃvara: 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 *sevanam parayoṣitām*. This *pāda* lacks a verb respectively a gerund.

Good man, you must protect the highest pledge of the
[above] commitments^{1163 1164}.

In accordance with the precepts for purification (i.e. the
bringing to awareness of the purity correlates) and so forth
(śodhanādividhānataḥ), you shall constantly enjoy feces,
urine, flesh, menstrual blood and the fifth that arises as *bo-*
*dhicitta*¹¹⁶⁵ (= semen)¹¹⁶⁶ 8

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 *samayasamvara* (*dam tshig sdom pa*). Moreover, the syllables *va* and *ca* are easily confused, thus I conjecture *saṃcittasaṃvaram* which has been emended *metri causa* to *saṃcitsaṃvaram*. Thus, I understand the expression as *dvandva* with *saṃcit* as root noun (MW, s.v. *saṃcit*: *observe together, survey, notice; to agree together, be unanimous*).

¹¹⁶⁴ These verses seem to originate from Padmavajra's *Guhyasiddhi* (Upādhyāya 1987: 36).

¹¹⁶⁵ For an examination of the occurrence of “psycho-physiological *bodhicitta* in yogic practices”, see Wangchuk 2007: 223ff.

¹¹⁶⁶ Cf. *Guhyasamājantra* 16.24cd (Matsunaga 1978: 88):

viñmūtramāmsataiḥ ca pañcamaṃ cittasambhavam ||

¹¹⁶⁶ 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. *Guhyasamājantra* 16.61–62 (Matsunaga 1978: 91):

samayaṃ śrāvayed guhyaṃ sarvabuddhair udāhṛtam |
prāṇināś ca tvayā ghātyā vaktavyaṃ ca mṛṣā vacaḥ |
adattaṃ ca tvayā grāhyaṃ sevanaṃ yoṣitām api ||
anena vajramārgeṇa vajrasattvān pracodayet |
eṣo hi sarvabuddhānāṃ samayaḥ paramasāśvataḥ ||

A variant of this vow, likewise including the request to enjoy the “five nectars”, is to be found in the *Maṅḍalavidhi* (A fol. 15b4–5, B fol. 21b1–2, ed. Bahulkar 41.4–7):

samayaṃ rakṣayed bhartuḥ saṃvaram pālayet sadā |
pañcamāmsāmṛtaṃ bhakṣyaṃ rakṣo 'nyah samayo 'py atah || 366

[as well as the] lamps [consisting of meats conceived of as impure] like that of cows and horses.

This commitment is a great marvel.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.¹¹⁶⁸ Applying the *yoga* in which wisdom and method are inseparable, he consecrates the *prajñā* 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

ratnaghñghātasarvastrīparasvādānaṃ vān mṛṣā |

etad dhi vidhivat rakṣyaṃ yogatantra ca yat smṛtam || 367

°*māṃsāmṛtam*] A p.c., °*māṃsāmṛtām* a.c., °*māṃsāmṛtām* ed. Bahulkar (indicating as alternative *māṃsāmṛtam*), °*māṃsāmṛta* 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 *unmattavrata*:

nāsti kiñcid akartavyaṃ prajñopāyena cetasā |

nirvikalpaḥ sadā bhūtvā bhuñja tvam kāmapañcakam ||

“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. *Guhyasamājantra* 17.12ab (Matsunaga 1978: 97):

kāyavākcittavajrāṇāṃ samayo' yaṃ mahādbhutaḥ ||

See also *Hevajrantra* 2.3.29:

prāṇināś ca tvayā ghātyā vaktavyaṃ ca mṛṣāvacaḥ |

adattañ ca tvayā grāhyaṃ sevanaṃ parayoṣitaḥ ||

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 *phaṭ*, etc. Having visualised the student as Vairocana or [appearing as] his cherished deity, and bestowed the empowerments of the body, the eye etc.,¹¹⁶⁹ 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.¹¹⁷⁰ 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”,¹¹⁷¹ 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.¹¹⁷²

This is the most sophisticated stage of consecration of all *vajras*.

¹¹⁶⁹ The corresponding passage in the *Daśatattva* (P fol. 297b4–8, D fol. 248a4–7) is roughly analogous, however, Alaṃkāra refers to the supreme joy (*mchog tu dga' ba: paramānanda*) only.

¹¹⁷⁰ Alaṃkāra 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 *Maṅḍalavidhi* 360 (see introduction 3.4.2., fn. 443).

¹¹⁷¹ Alaṃkāra 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 *Maṅḍalavidhi* 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.¹¹⁷³10

So far the secret consecration.

(v. *The prajñāñāna Consecration:*)

Then, for the sake of worship, the guru takes with his mouth the *bodhicitta* with menstrual flower at the consort's lotus, while he causes the consort to take with her mouth the *bodhicitta* located at the *vajra*.¹¹⁷⁴ Then he causes the student to solicit him for [further consecration]. 11

Then the guru, consecrated as before, holds the hands of [both student and consort] on top of each other (*adhaūrdhvaṃ karau*) and consigns the *prajñā*, this [same girl who functioned as the

¹¹⁷³ Cf. *Uttaratantra* 117 (Matsunaga 1978: 121). While *pāda* c in our text presents the variant *sarvavajrāṇi*, Tib. (P fol. 298a2, D 248b1–2) follows the reading of the scriptural verse *sarvamantrāṇi* (*sngags 'di thams cad*).

¹¹⁷⁴ The corresponding verses in Alaṃkāra's *Daśatattva* seem to match verbatim, supplemented by instructions for an offering to the deities (P 298a3–4, D 248b1–2):

[The officiant] should fill [the *bodhicitta*] into a human skull [and] offer it to the deities together with faeces, urine and flesh.

Cf. also *Uttaratantra* 114 (Matsunaga 1978: 121):

mantrayogyāṃ viśālākṣīṃ sapuṣpāṃ śukrasambhavāṃ |
guhyaguhyābhiṣekaṃ tu dadyāc chiṣyasya mantriṇaḥ ||

A rather cryptic reference to this stage of the secret consecration is to be found in *Guhyasamājatantra* 16.35–36 (Matsunaga 1978: 88):

śukraṃ vā atha vā viṣṭhāṃ abhimantrya vidhānataḥ |
bhakṣayed vajrayogena evaṃ siddhir na durlabhā ||
kṛtvā vajramahāguhyaṃ rahasyaṃ sarvavajriṇām |
strīrūpamantracakreṇa sthitāḥ sattvārthacaryayā ||

guru's consort during the secret consecration] or another girl to him (the student).¹¹⁷⁵ 12

¹¹⁷⁵ In our text—and likewise in the *Daśatattva*—it is obviously left to the officiant's preference whether the same girl that functioned as consort in the secret consecration (*guhyaḅhiṣeka*) is also involved in the *prajñājñāna* consecration (*prajñājñānāḅhiṣeka*), or else another suitable female candidate comes into play for the latter. In the *Daśatattva* (P fol. 298a4, D fol. 248b2), Alaṃkāra specifies a number of desired properties for the consort that match precisely the qualities indicated in Uttarantra 118: outstanding faith (*shin tu dad pa: atiśraddhā*), attractive appearance (*gzugs bzang ba: surūpā*), pleasant to the *sādhaka* (*sgrub pa po la dga' ba: sādhakapriyā*), the being conversant in yoga as primary concern (*shyor ba gcig pa'i bya ba la goms pa: ekayogakriyāḅhyastā*) and aware of the obligation (*samayī*).

At this point, our texts are in line with the relevant sections in Abhayākara-gupta's *Vajrāvalī* and Darpañcārya's *Kriyāsaṃgraha* (cf. Isaacson 2010: 262, fn. 2). At the outset of the explanation of the *prajñājñāna* consecration in his *Maṅḍalopāyikā*, Padmaśrīmitra likewise indicates this alternative of proceeding with one and the same seal (*ekamudrā*) or with a different seal (*bhinnamudrā*) endowed with such characteristics, in order to experience the same taste (*samarasaṃ*) conceived of as an introduction into the *dharmakāya* that is subject to individual experience (*Maṅḍalopāyika* fol. 11b11–12): *ekamudrāmatena tayaiva bhinnamudrāmatena tāḍṛśa-lakṣaṇopetayānyayā kāritavyaṃ ca | tatraiva samarasam śiṣyagocaram 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 *guhyaḅhiṣeka*) 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 (*samarasaṃ*, bhv.), has to be made available to the student (*śiṣyagocaram*) precisely in her in order to make [him] know the *dharmakāya* that is subject to individual experience (*pratyātmavedya*).” The second part of the phrase starting with *kāritavyaṃ* recurs twice in the *Hevajratantra* (*Hevajratantra* 1.10.8ab and 2.3.15b). For the function of the *prajñājñānāḅhiṣeka* to enable the student to get “a glimpse of this transcendent target” that is the *dharmakāya*, see Isaacson (2010: 267–8). Professor Isaacson draw my attention to the fact that, occasionally, the *Hevajratantra* is claimed as scriptural support for the *ekamudrāmata* (personal communication February 2012). As Harunaga Isaacson observed with regard to *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*.

This is your *dhāraṇī*, determined (*prakalpitā*) by the Buddha, to be loved (*ramyā*) and honoured (*sevyā*).¹¹⁷⁶

Following the method of the order of the circle (*cakrakramaprayogeṇa*), taste excellent bliss. 13¹¹⁷⁷

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 (*maṇyantargatam*).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 (*strīṇāṃ bhaktis*), kissing the lotus of the vagina (*bhagapadma*); *vajrin*, call this the great bliss. 15¹¹⁷⁹

¹¹⁷⁶ The second *pāda* of this formula is found in a different context in Advaya vajra's *ādisvarasvabhāvā sā dhīti*

¹¹⁷⁷ Verse 13–14 also occur in *Maṇḍalopāyika* (fol. 11b12–13), with *prakāśitā* instead of *prakalpitā*, cf. also fn. 1191 below).

¹¹⁷⁸ Verses 14 and 15 literally match *Maṇḍalavidhi* (A fol. 15b3, B fol. 21a5–6, ed. Bahulkar 40.17–20):

prajñāsaṃparkataḥ śrīmān tattvaṃ samupalakṣayet |

iyam te dhāraṇī ramyā sevyā buddhaiḥ prakalpitā | 362

cakrakramaprayogeṇa samāsvādaya satsukham |

vajraparyāṅkataś cittaṃ maṇyantargatam īkṣayan || 363

śrīmān] A, ed. Bahulkar, *śrīmāṃs* B.

cittaṃ] A, ed. Bahulkar, *citta* B.

For the parallel in the *Dvītyākrama* see Dalton 2019: 257, fn. 44.

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 *Abhiṣekavidhi* (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 16¹¹⁸¹

[The consort] whose vulva is uncovered¹¹⁸² shows her lotus in reality (*tattvena*):

¹¹⁸⁰ My translation of these two *pādas* relates *kāryā* also to *cumbanaṃ*, though is not congruent with the accusative form:

kāryā bhaktiḥ sadā strīṇāṃ 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 Alaṃkāra, the *Mahāmāyāsādhanamaṇḍalavidhi* (D fol. 286b2–3):

lha mo ci phyir bdag mi spro ||
'khu khrag la sogs bza' ba dang ||
bud med rnam la rtag gus shing ||
bha ga'i pad mar 'o bgyid do ||

Again, variants occur in the *Maṇḍalopāyika* and the *Abhiṣekavidhi* (fol. 5r4), where only the first half-stanza is slightly different: *kiṃ notsahe devi viṅśūkrādibhakṣaṇam*. Vaidyapāda's commentary on *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:

des bzhad gad dang bcas par smras pa ||
krinytsa pi not a he de ba sha kam ka dhi ba kshi nam ||
kar dze bha ga hi sa ti hri nam tsum ba nam bha ga mo ba tsa zhes lan gdag par bya'o ||

¹¹⁸² *nirambaravarāṅgī*: Isaacson (2006a: 7/5) notes that *varāṅga* is “a not uncommon synonym for *padma*, also sometimes used in *kāmaśāstra*.” The expression *nirambaravarāṅgī* also occurs in *Hevajrasekaprakriyā* (Finot 1934.: 30) in a line that, as Isaacson (2006a: 7/5) observed, might have been drawn from an *anuṣṭubh* (while being embedded in a prose sentence): *nirambaravarāṅgaiva savilāsā niveśayet*.

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 bzhi <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 *Rahasayādīpikā adVasantatilaka* 1.1 (Samdhong and Dwivedi 1990: 4) presents a verbatim parallel of these verses:

bhagamadhye yadākāśaṃ pañcavyomair alaṅkṛtam |
karṇikākeśarair yuktaṃ dalāṣṭakavibhūṣitam ||

The term *pañcavyoma*, “the five [internal] winds“, occurs twice in the *Caṇḍamahāroṣaṇatantra*, *vyomapañca* 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 sattvadhātupramocakaḥ |
svayaṃ mañjuravo rājā sarvatathāgatālayaḥ ||

svayaṃ] A, ed. Bahulkar, *svaya* B; °*tathāgatālayaḥ*] A, ed. Bahulkar, *tāthāgatālayaḥ* B.

Unlike the student's part, the verses recited by the consort are translated in the Tibetan of Vaidyapāda's *Maṅḍalopāyikāṭīkā* (P fol. 539a7–b1, D fol. 211a5–6):

e ma bdaḡ gi pa dma '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 'di ||
sangs rgyas rnams kyis bkur 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 ||

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 Isaacson 2006/7: 6):

aho madīyaṃ padmaṃ sarvasukhasamanvitam |
yaḥ sevati vidhānena tasyāham agrataḥ sthitā ||
kuru padme yathā kāryaṃ sambuddhārādhanādikam |
svayaṃmahāsukho rājā atraiva hi sadā sthitaḥ ||
bhaja mokṣa hoḥ

The version of this formula presented in *Maṅḍalopāyika* agrees with the *Vajrāvalī* variant, apart from *pāda* d in the second verse (12a2):

kuru padme yathā kāryaṃ sambuddhārādhanādikam |
svayaṃ mahāsukho rājā atraiva samavasthitaḥ ||

A variant of verse 20 is to be found in *Maṅḍalavidhi* 242 (A fol. 12a6, B fol. 14 b1–2, ed. Bahulkar 27.1–2):

dharmadhātur ayaṃ śuddhaḥ sattvadhātupramocakaḥ |
svayaṃ mañjuravo rājā sarvatathāgatālayaḥ || 242

And thereafter [the student], in non-dual union with the *prajñā*, marks correctly [the four blisses] according to the explanation of the guru. He should slightly stimulate with the finger the Vajradhātviśvarī Nāḍī, [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

svayaṃ] A, ed. Bahulkar, *svaya* B; *sarva*°] A, ed. Bahulkar, *akṣara rva* lost in B. (ms. dam.).

An interesting terminological variant of *pāda* c occurs in Alaṃkāra's *Mahāmāyāsādhanaṃḍalavidhi* (D 286b2–3) referring to *mahāsukha-mahāmudrā*:

ae ma bdag gi pad ma 'di ||
bde ba kun dang yang dag ldan ||
bde chen phyag rgya chen po ni ||
'di nyid du ni rtag tu gnas ||

¹¹⁸⁶ The verses on the stimulation of the *vajradhātviśvarī nāḍī* 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 *Hevajratāntra*, 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 lce 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 *vajradhātviśvarī nāḍī* (fol. 5r7): ... *vajradhātviśvarīṃ nāḍīṃ gurūpadeśabalād* (em., *vajradhātviśvarī nāḍīṃ gurūpadeśabalād* ms.) *upalabhya*. “Having perceived the *vajradhātviśvarī nāḍī* in virtue of the instructions of the guru”. Explaining the *prajñājñāna* consecration in his commentary on the *Maṅḍalavidhi*, Vaidyapāda also mentions the *vajradhātviśvarī* vein: *om sarvatathāgata anurāgavajrasvabhāva ātmako 'ham zhes 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 gzhus 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 *dhātviśvari 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, 22

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.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 devatāmūrṭiḥ prajñāṃ devīrūpāṃ nispādyā hrīḥhūmbhyāṃ janitakamalakulīśayoḥ kiñjalkamaṇī āḥhomjanitau vajravaktre pītaphaṭkāraṃ vibhāvya vāmāvāmāṅgatām nāḍīm agrastharaktahrīḥkārayā tarjanyā jihvayā ca śītkārapūrvakam samcālya oṃ śīḥ 3 ha 3 svāhā iti oṃ sarvatathāgatānurāgaṇavajrasvabhāvātmake 'ham iti ca mantram āvartayan gurūpadeśāt pratītanandabhedāḥ svahrdbījakiranākṛṣṭatathāgatādyadhi-ṣṭhitaśarīro guruṇā ca praveśitāparimitavairocanalocanādyekarasībhūto 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 (*kulīśa*) and the blossom (*kiñjalka*, the clitoris) of the *padma*. On the mouth (i.e. the opening) of the vajra, he visualises a yellow syllable *phaṭ*, to then stimulate [using] the forefinger and the tongue the subtle vein (*nāḍī*) located on the left side inside the [lady's] body (*vāmāvāmāṅgatām*), while making the sound *śī*. The [student], being aware of the distinction of the blisses (*pratītanandabhedāḥ*), 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* *oṃ śīḥ śīḥ śīḥ ha ha ha svāhā* and *oṃ I have nature of the own being of sexual pleasure of all Buddhas.*"*

¹¹⁸⁷ I am grateful to Iain Sinclair for proposing his conjecture *tattvaṃ 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.¹¹⁸⁸ 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* vow¹¹⁸⁹:

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 *tattvaṃ pradeśayet* has also been taken into account. However, in view of the lack of parallels to the latter alternative and the parallelity 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 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 gr̥hyet śuktikayā na śaṅkhakaiḥ |
amṛtaṃ jihvayā gr̥āhyam 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 Alampkāra as reference for the fourth consecration. Catherine Dalton precedes from the assumption that the pertinent passage in the *Dvīṭyākrama* has to be regarded as earliest source for the verses known as *vidyāvratā* (see Dalton 2019: 257).

This is your *dhāraṇī*, selected (*prakalpitā*)¹¹⁹⁰ by the Buddhas, to be loved and honoured.

Buddhahood cannot be [attained] by any other means, and this triple world is pure. 25¹¹⁹¹

All *dharmas* are non-dual, [while] they are characterized by their appearance as dual.

Therefore, in *samsāra*, you should not get separated from her (the *dhāraṇī*) owing to future inopportune behaviour (*bhavatānaya*). 26

This is the supreme wisdom vow (*vidyāvratā*) of all Buddhas. The fool who transgresses [this vow] will not [attain] supreme accomplishment. 27¹¹⁹²

¹¹⁹⁰ Note that *Maṅḍalopāyika* (fol. 11b13) reads *buddhaiḥ prakāśitā*, “revealed by the Buddhas”. Cf. fn. below.

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).

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 *pāṇigrahana* 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 *vidyāvratādānavidhi*, Vajrāvalī 38 (Mori 2009: ii, 448–9): *tadanantaraṃ tasyāḥ prajñāyāḥ pāṇiṃ śiṣyapāṇau dattvā taddvayaṃ svavāmakareṇa dhṛtvā savajrasavyakaraṃ śiṣyaśīrasi dattvā—*

sākṣiṇo yūyam atra samarpiteyam asmai mayā ||

iti tathāgatān sākṣīkrtya |

nānyopāyena buddhatvaṃ śuddhaṃ cedam jagatrayam |

tasmād viyogaṃ anayā mā kāṛṣī tvaṃ kadācana ||

idam tat sarvabuddhānāṃ vidyāvratam anuttaram |

atīkrāmati yo mūḍhaḥ siddhis tasya na cottamā ||

iti vadan vidyāvratam dadyāt. Padmaśrīmitra’s description of the installation of the Buddhas as witnesses for the bestowal of the Vidyāvratā 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 (*Maṅḍalopāyika* fol. 11b12–13):

bodhivajreṇa buddhānāṃ ityādigāthayā adhyeṣitavate śiṣyāyātaḥ [em., °ātas? ms.] *pāṇī tāsyaḥ pāṇiṃ pratiṣṭhāpya sākṣīkrtya tathāgatān* [em., *bhavāgatān*] *murdhni vajraṃ samāropya ucyate guruvajriṇa—*

īyaṃ te dhāraṇī ramyā sevyā buddhaiḥ prakāśitā |

cakrakramaprayogena samāsvādaya satsukham ||

nānyopāyena buddhatvaṃ śuddhaṃ cedam jagattrayam |

tasmād viyogam anayā mā kārṣīs tvaṃ kadācana [em., °canaḥ ms.]

idaṃ tat sarvabuddhānāṃ vidyāvratam anuttaram |

atīkrāmati yo mūḍhaḥ siddhis tasya na cottamā ||

iti u<dāharan vidyāvratam > [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 *īyaṃ te dhāraṇī* occurs twice in the *Daśatattvasaṃgraha* (already in verse 13, cf. fn. 1046 above), expressing the consort's being entrusted to the student by the *ācārya*. Obviously, this is a variant of a stereotyped formula to be recited on the occasion of the ceremonial handing over of "objects" that have been focused upon in a particular consecration, such as *vajra* or bell (*ghaṇṭā*), see for instance *Maṅḍalopāyika* (fol. 11a12): *tadanu āḥkārajāṃ ghaṇṭāṃ dadyāt |*

īyaṃ sā sarvabuddhānāṃ prajñā ghoṣānugā smṛtā |

tvayāpi hi sadā dhāryā bodhir agryā jinair matā |

iti vāmahaste dattvā | For a scriptural variant of the *vidyāvrata*, cf. *Uttaratantra* 125c–127 (Matsunaga 1978: 122):

nānyopāyena buddhatvaṃ tasmād vidyām imāṃ varām ||

advayāḥ sarvadharmās tu dvayabhāvena lakṣitāḥ |

tasmād viyogaḥ saṃsāre na kāryo bhavatā sadā ||

idaṃ tat sarvabuddhānāṃ vidyāvratam anuttamam |

atīkramati yo mūḍhaḥ siddhis tasya na cottamā ||

The implications of the term *vrata* are discussed in Sinclair:116–117, with reference to Lubin 2001: 566–567.

In Vāgīśvarakīrti's *Abhiṣekavidhi*, 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 Sādhana. Here, the *yogin* who is proficient in the yoga of the three composures (*samādhitrāyayogavān*), who is intent on empowerment (*adhiṣṭhānatatparaḥ*) at the four times [particularly suited for meditation] (*catuḥsandhi*), who is steadfast in obligations and pledges, after having received the sign (*nimittaṃ 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,¹¹⁹³ then he should meditate further, abiding by his obligations etc. (*samayādisthitaḥ*), 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.¹¹⁹⁴

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-

Daśatattvasaṃgraha, the Vidyāvratā marks the conclusion of the *prajñāñāna* consecration ceremony. The wording of the Vidyāvratā given in the *Abhiṣekavidhi* is largely identical to Padmaśrīmitra’s version (see above): Both omit *advayāḥ sarvadharmās tu dvayabhāvena lakṣitāḥ* and give instead the half-stanza *cakrakramaprayogeṇa samāsvādāya satsukham* (which is 13cd in the *Daśatattvasaṃgraha*).

¹¹⁹³ Alaṃkāra is more explicit here (*Daśatattva* 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*.

¹¹⁹⁴ Cf. *Uttaratantra* 162 (Matsunaga 1978: 125):

*darśanam tu kṛte ’py evaṃ sādhakasya na jāyate |
yadā na sidhyate bodhir haṭhayogena sādhayet ||*

coloured deities belonging to the *maṇḍala* (*kṛṣṇamāṇḍaleyaīḥ*)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 (*abhicāraividhivat*).

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 (*prajñopāyayoge*, 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 (*bhītabhītam*) and trembling. Once again (*punaḥ*), 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 heart¹¹⁹⁶ 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]:

*oṃ āḥ chinda chinda hana hana daha daha dīptacakram
vairocanavajram kīlaya hūṃ phaṭ hūṃ.*

And he perceives this same *kīla* being seized (*ākramyamāṇam*) by the *vajra*. [From that,] there arises accomplishment (*siddhi*).¹¹⁹⁷

¹¹⁹⁵ It is not possible to determine whether the term *māṇḍaleya* 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 Alaṃkāra describes a similar procedure commenting on *puṭodghāṭa* (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 *saṃsāra* lasts (*āsaṃsāram*) in order to perform the aims of sentient beings.¹¹⁹⁸

Correspondingly (*etadanusāreṇa*), one also should know the enforcement *sādhana* (*haṭhasādhanam*) 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 (*tatkulinām*) is [as follows]:

oṃ āḥ hrīḥ bhūr bhuvah

amitābham—or a [deity] different from him [belonging to his family]—*kīla hūṃ phaṭ hūṃ*

[In the case of] red Padmāntakakīla, however, (as he belongs to the family of Amitābha,) the *mantra* is still different. The variant (*vidhi*) for Akṣobhya, Ratnasambhava, and Amoghasiddhi is like this:

oṃ vajrarāja akṣobhyam—or another [deity] [belonging to his family]—*kīlaya hūṃ phaṭ hūṃ*

However, for Vighnāntakakīla, there is also a different *mantra*. The [above] variant is also for those [deities] on whose crown there is Vajrasattva.¹¹⁹⁹ And [the *yogin*] should carry out this enforcement practice until (*yāvat tāvat*) he succeeds, for eight days

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, *Alaṃkāra* 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 oṃ ru ru sphu ru*.”

¹¹⁹⁹ The passage discussing variant *mantras* for the *haṭhasādhana* depending on the practitioner’s cherished deity differs to some extent from *Alaṃkāra*’s instructions (P fols. 303a7–304a1, D fol. 252a4–b2); details are indicated in the introduction on this chapter.

or a lunar fortnight (*pakṣam*).¹²⁰⁰ And the entire procedure (*sarvaṃ vidhānam*) should be performed vigorously (*balād*) [and] without fear (*abhayam*) as yoga devoid of objective support (*anupalambhayogena*), without superimposing (*anabhiniviṣṭena*) 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.¹²⁰¹ Among them, there are:¹²⁰²

In the east is Indra, having a thousand eyes, shining bright with all characteristics and ornaments.

¹²⁰⁰ In Alaṃkāra'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 brgyad dam zla ba phyed kyis ji srid du ma grub pa de srid du bya'o ||

¹²⁰¹ Alaṃkāra 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 *Daśatattvasaṃgraha*, this explanation is skipped, instead Kṣitigarbha starts off only with the instructions on the self-generation to be performed "in a flash" (*jhaṭiti: 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 Pañcakrama* I 8–10 (Tomabeche & 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, bloated¹²⁰³, [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 [hands], 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 Kravyāt¹²⁰⁴, splendid with a goatee-garland (*śmasrumālāvirājitaḥ*), 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.¹²⁰⁵ 6

In the northwest is the greenish-yellow Vāyu, standing on a deer, holding a sail.

¹²⁰³ As Iain Sinclair observes (e-mail communication December 6, 2018), the attribute *pīna* in the depiction of Agni is somewhat odd, however, it is supported by *Yogīmanoharā* that appears to set the standards for the description of the guardians of the directions in the Samājjic context.

¹²⁰⁴ 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.

¹²⁰⁵ The right-hand attributes or gestures are missing, cf. e.g. *Niṣpannayogāvalī* 23 (Lee 2004: 87): *paścimāyāṃ bhujagacandre varuṇaḥ sitaḥ saptaphaṇo vāmena nāgapāśabhṛt savyena varadaḥ* |

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 ornaments¹²⁰⁶ 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

¹²⁰⁶ At the first glance, I tended to translate “golden jar”. However, since verse 27ab mentions three emblems, *hemakumbha*^o 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 (*ratnamukuṭī*: *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 svarūpadhāriṇaḥ*)¹²⁰⁷. 14

The [yogin] who has emanated the wrathful deities who are the [respective] counterparts (*apara*) [of the wordly protectors] (*sphāritāparakrodhena*) nails the guardians of the directions [reciting the following mantras¹²⁰⁸]: 15

oṃ āḥ Yamāntakṛt nail all wicked Indras and Viṣṇus together with their retinues hūṃ phaṭ!

oṃ āḥ Prajñāntakṛt nail all wicked Yama together with their retinues hūṃ phaṭ!

oṃ āḥ Padmāntakṛt nail all wicked nāga together with their retinues hūṃ phaṭ!

oṃ āḥ Vighnāntakṛt nail all wicked Ganeśa and Kubera together with their retinues hūṃ phaṭ!

oṃ āḥ Ṭakki nail all wicked Agni together with their retinues hūṃ phaṭ!

oṃ āḥ Nīladaṇḍa nail all wicked Nairṛtis together with their retinues hūṃ phaṭ!

oṃ āḥ Mahābala nail all wicked Vāyu together with their retinues hūṃ phaṭ!

oṃ āḥ Acala nail all wicked Īśas together with their retinues hūṃ phaṭ!

¹²⁰⁷ As noted in the apparatus of the edited text, the text does not necessarily have to be emended here: *ūrdhvasvarūpadhāriṇaḥ* could be translated as “having their own upper form”.

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 *oṃ āḥ hūṃ*, while the *Daśatattvasaṃgraha* omits *hūṃ*, etc. This same series of mantras occurs in Padmaśrīmitra’s *Maṇḍalopāyika*, likewise introduced by means of *oṃ āḥ hūṃ*, with the indication of the respective cardinal direction, e.g. dakṣiṇe *oṃ āḥ hūṃ prajñāntakṛt sarvaduṣṭayamān saparivārān kīlaya hūṃ phaṭ*.

*oṃ āḥ Ūṣṇīṣacakravartī nail all wicked suns, moons, and
Brahmā together with their retinues hūṃ phaṭ!*¹²⁰⁹

*oṃ āḥ Sumbha nail all wicked earth deities [starting with]
Vemacītri together with their retinues hūṃ phaṭ!*¹²¹⁰

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.¹²¹¹

From that, all [of them] arise [having the appearance of deities in the Secret] Assembly (*sarve sāmājjikā*), having three heads and six arms (*trimukhaṣaḍbhujāḥ*). 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): *oṃ āḥ hūṃ cakravartin sarvaduṣṭārkacandrapitāmahānsaparivārān kīlaya hūṃ phaṭ |*

¹²¹⁰ According to *Alaṃkāra* (*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 *oṃ āḥ*), whereas the mantras of Ṭakki, Nīladaṇḍa, Mahābala, Acala, and Sumbha begin with the syllables *oṃ āḥ hūṃ*. The initial seed syllables of the mantra of Uṣṇīṣacakravartin (who is addressed as *cakra*) are *oṃ āḥ bhruṃ*.

¹²¹¹ *Alaṃkāra* (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

Vajramuṣala, 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.¹²¹² 20

White Nāgavajra is on a moon, holds a *nāga* lasso, and bears Amitābha [on his crown].

Yellow Vajrānila, 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 Vajraśauṇḍa 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

¹²¹² Apart from Vajrakrodha and Vemacitrin, all these deities belong to the *Durgatipariśodhanamaṇḍala* of *Niṣpannayogāvalī* 22 (Lee 2004: 81ff. and 135) as well as *Sarvadurgatipariśodhanatantra* (Skorupski 1983: iii, 79a–83a). Vajrakrodha, however, appears in *Niṣpannayogāvalī* 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 *vajraparyāṅka* posture and have six arms, [two of which are] clasped around the body of their consort who resembles them (*svābhāṅgāśleṣaḍbhujāḥ*).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

¹²¹³ Cf. *Mahābalividhi* (P fol. 93a1, D fol. 78a5) *rdo rje skyil mo krung gnas pa* and (P fol 93a2, D fol. 78a6) *zhal gsum phyag drug rig mar ldan*.

¹²¹⁴ Cf. *Mahābalividhi* (P fol. 92b7, D fol. 78a4):

pad ma ral gri phyag g.yas la ||

g.yon du rin chen chu skyes te ||

¹²¹⁵ *sarveṣāṃ ... 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 (*kīlanānantaram*), 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 vajrasattvavat*).¹²¹⁷ 30

Then, skipping the preliminary practice (*pūrvayogaṃ 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].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:

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, Vajraśauṇḍa, Vajrabhairava, Vajrakrodha, Vajraprabha, Vajrakuṇḍalin, Maunavajra, Vemacitrin, [and] Pṛthvī, 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,

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*.

¹²¹⁸ Cf. *Samvarodayatantra* 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.*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] Akṣobhya¹²²⁰ to then perceive [that] they are satisfied [and] request forbearance by means of this [formula]:

oṃ āḥ the syllable ā is foremost because all existents are unarisen from the beginning hūṃ muḥ^{1221 1222}.

¹²¹⁹ This mantra is virtually consistent with *Daśatattva* (P fol.296a6–b3, D fol. 247a3–7, cf. also Tanaka 2018: 91), and, apart from minor variants, with the *Mañjuvajrabalimantra* in Jñānapāda’s *Mañjuvajramukhyākhyāna* (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 ābodhi-maṇḍaparyantaṃ*, see also introduction under 3.6., fn. 485.

¹²²⁰ This refers to the stanzas given in *Samantabhadranāmasādhana* (P fol. 39a4–7, D fol. 33b1–2) and *Maṇḍalavidhi* 95–99 (see introduction under 3.2.6., fn. 493).

¹²²¹ The syllable pronounced to dismiss the visualised deities.

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 sādhanā texts referring to this rite: cf. *Mañjuvajramukhyākhyāna Hevajratāntra* 1.2.1 with *Yogaratnamālā* (see introduction) and 2.9.37; *Amṛtaprabhā* (p. 445) and Advayavajra’s *Kudrṣṭinirghātana* (AICSB 1988: 205), to mention but a few. The *sārvabhautikabalimantra* 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 Uṣṇīṣacakraṅgartin situated in the centre, endowed with Vajrahūmkāra, 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

*om āḥ Uṣṇīṣacakraṅgartin, 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, Uṣṇīṣacakraṅgartin, 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 *bali* offering in Vaidyapāda’s *Maṅḍalopāyikāṭīkā* (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’s and Vimalakīrti’s 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 *bhāvyapratyāṅgirā* 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 repellent to be visualised (*bhāvvyapratyaṅgirā*).¹²²⁶

(ix. The repellent 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 *maṅḍala* endowed with four corners, four entries, and four doorways and the other [attributes]; if [the amulet is destined] for men [he should use] *kuṅkuma*¹²²⁷, 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 gsum brjod nas | rnal 'byor pa 'am 'ga' zhig 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):

kuṅkumaiś candanair miśraṃ likhec chuklatiṭhau yadā.

The manual type of instructions given in the fourth chapter of the *Kṛṣṇaya-māritantram* likewise prescribe *kuṅkuma* for men in case of appeasing (*śāntika*) yantras:

pumṣām tu śāntike lekhyam kuṅkumaiḥ pauṣṭike tathā |

cakradvayaṃ tu kāśmīraiḥ svā hā nāma vidarbhanam || 12

As shown in *Ratnāvalīpañjikā* ad *Kṛṣṇayamāritantram*, 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): *pumṣām śāntau kayāmasya lekhyam ity āha— pumṣām tvityādi | devatādikaṃ tu strīśāntikavidhānavadeva | pauṣṭike tatheti | pumṣām pauṣṭikaviṣaye 'pi kuṅkumena | strīṇām pauṣṭike kena lekhyam ity āha— cakradvayaṃ tvityādi | strīviṣaye 'pi pauṣṭike kuṅkumaiḥ evetyarthaḥ |*

¹²²⁸ yellow colour produced from a cattle's bile.

bindu and flame. Then he writes in its interior¹²²⁹ [the mantra]:¹²³⁰ *oṃ āḥ jinajik* effect pacification for the respective person *hūṃ*. Then he should write in the center [and] the cardinal directions starting with the east the emanation mantras¹²³¹ 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]:

*oṃ āḥ kill kill confront confront the calamities and so forth
of the respective person, bind bind kill kill burn burn, nec-
tar hūṃ phaṭ svāhā*

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 *oṃ āḥ hūṃ*, [or alternatively] the seeds starting with the syllable *jaḥ* embedded in the three protections (i.e. the syllables *oṃ āḥ hūṃ*).¹²³² He rolls up this [*vidyā/yantra*] in

¹²²⁹ “in its belly” (*tasyodare*), i.e. along the inner side of the curved part of the syllable *haṃ*.

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 *Daśatattva* (P fol. 290b2–5, D fol. 242a7–b3).

¹²³¹ The term *utsargamantra* (*phyung ba’i sngags*) refers to the mantras indicated in the chapter on *cakra* for the emanation of the deities: *jinajik* etc.

¹²³² *rakṣatrayagarbhajāhkāradibījam*: The translation of this sentence is based on Isaacson’s conjecture *rakṣatraya* (see respective fn. of the edition), denoting the syllables *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*. °*garbha-* 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 *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] (*aṣṭaguṇādinā*) around a tube (*suvarṇādinalikāṃ*) [made of the appropriate material] such as gold, dyes the protecting formula (*vidyā*) with red lac, and consecrates it.¹²³³

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.¹²³⁴ In the [wheel's] nave he generates

291a1, D fol. 242b4): “On the seats of the six goddesses starting with Rūpavajrā, there are the three syllables, namely *om āḥ hūm*, or the [syllables *om* and *hūm*] endowed with their individual seeds, [for instance,] *om jah hūm*.” Compare also *Daśatattvasaṃgraha* 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 Amṛtakuṇḍalī destroying obstacles is described in *Maṇḍalavidhiṭkā* 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] *hūm* 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] *hūm* 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 and brandishing the right hand holding a fang. [Further emanations] in wrathful form are spread out from him. With [the mantra] *om vajrayakṣa krodha khā da khā da pāpaṃ ni asya hūm phaṭ*, 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 Amṛtakuṇḍalī into the obstructors. The light of

the target person (*sādhya*), arisen from the first syllable of the [target's] personal name, [then] he draws forth (*ānīya*) the consciousness of this [person] to unify it (*ekīkrtyā*) 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 *saṃpuṭa* 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

the *kīla*, being extremely wrathful, burns all poisons in a terrifying [manner]. He (the guru) meditates that, for the sake of protection, it (the *kīla*) is located upon a universal *vajra* arisen from the final vowel on a moon disc, born from a [syllable] *a* in the student's heart.”

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: *cakradvayaṃ samālikhyā hokāreṇa vidarbhayet | kālādirahite yantre śarāvadvayasampuṭe |*

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]¹²³⁸ killing mother [or] father and even Noble Ones— 1

the master of yoga, the protector, whose mind is completely permeated by pity for others (*kṛpāparavaśāśayaḥ*), should entreat this person by means of [diplomatic methods] such as gifts and due respect (*dānamānādyais*), etc. to refrain from these deeds (*tatkarmabhyo nivartanam*). 2

However, [in case] the [target person], being deluded, fails to comply, the [yogin] should take up this procedure (*karmedam ārabhet*).¹²³⁹ 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*)¹²⁴⁰. He should emanate instantaneously hosts of all Buddhas from rays of light from [a seed syllable in] the heart of the gnosis being. 4

Through precisely these rays of light, the target person is drawn forth and placed in front of him. 5¹²⁴¹

Thereupon, the [yogin] should visualise how the [target person], armed with weapons (*āyudhagr̥hītena*), smashes into pieces

¹²³⁸ *rataḥ* in pāda 1b seems to go with the loc. °*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): *sādhakaḥ ripūṇāṃ sādhyaiḥ saptabhiḥ ghāṭitān 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 *Alaṅkāra*'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 (*vyapāditān: gnod par byas pa*) them with a cruel mind (*krūraccittena: khros pa'i sems*) and harsh words (*pāruṣyavāgbhiś: nag rtsub pos*).¹²⁴² And the [master] clearly perceives him, the evil person who realises his wickedness (*saṃjñātakaukrtya*) with the words “I am a murderer of lots of Buddhas“, terrified with fear of hell (*narakabhayabhīta*), without shelter (*aśaraṇa*). Then in order to uplift him (= to save him, *tadabhyuddharaṇāya*), he generates wrath out of compassion (*karuṇākrodha*) and reports to the lord of his [personal *buddhaku-la*] this deed the way it has been committed (*yathākṛtaṃ*).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 (*sāṃpratam*). 6

He will end up being firewood in *avīci* hell (*avīcīndhan-atām 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 *puṭodghāta* procedure: *dkiil* [24] *'khor bskor 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 *samsāra* to the shores of enlightenment.” (Translation Jacob Dalton.) As Dalton observed, in both descriptions, the yogin generates compassion “perceiving” (*vīkṣya*, 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” (*abhyuddharaṇa*, 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].¹²⁴⁴8

He hears their permission [directly] from [the Buddhas] themselves (*teṣāṃ 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*¹²⁴⁵, 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*). 9

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.¹²⁴⁶ 10

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 saṃśayaḥ*. Cf. *Maṇḍalavidhi* 160c–162b (A fol. 10b1, B fol. 10b1–2, ed. Bahulkar 17.20–18.4):

śrīnvantu sarvaviḅnaughāḥ kāyavākcittasamsthītāḥ ||

ahaṃ māñjuravaḥ [A, ed. Bahulkar, *mañjuvaraḥ* B] *śrīmān rakṣācakraprayojakaḥ |*

vajreṅādīptavapuṣā 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 jewel¹²⁴⁷; 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.¹²⁴⁸ 12

laṃghayed yadi kaścīn me viśīryetātra [A, ed. Bahulkar, *viśīrye nātra* B]
nānyathā |

Apart from the epithet given to the deity (*ahaṃ karuṇābalaḥ śrīmān*) and the fact that the first two *pādas* have no equivalent, the variant given in *Samvarodayatantra* 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 *Guhyasamājantra* 13.54–55 (Matsunaga 1978: 49) where we have indicative passive:

śṛṇvantu sarvabuddhātmā kāyavākcittayoginaḥ |
ahaṃ vajradharaḥ śrīmān ājñācakraprabhedataḥ |
vajreṇādīptavapuṣā sphārayāmi trikāyajān |
laṃghayed yadi samayaṃ viśīryate na saṃśayaḥ ||

See also *Pradīpoddyotanaṭīkā* ad *Guhyasamājantra* 13.54 (Chakravarti 1984: 131): *kim ity āha* | *ahaṃ ityādy* |[*ājñācakra*] *nirvartakaḥ so 'ham* | *anena svadehasthitenādīptavapuṣā jvālāvaliḍhena vajreṇa trikāyajān kāyatrayaikasambhūtān sphālayāmi cūrṇikaromi* | *ata eva laṃghayed yadi samayaṃ yaḥ kaścīd atra samādhānaṃ* [em. Isaacson, *samājñānaṃ* Chakravarti] *kuryāt sa śīryate vinaśyati* | *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

*om āḥ he Sumbha take away the protection etc. for this one
jaḥ hūṃ.*

He causes Sumbha himself to draw forth the [*puṭa* of outer protection, (sort of a protective bracketing of seed syllables) i.e.] a *baṃ* above [at the feet of the target person who is visualised headlong], a *hūṃ* below (*adhodeśe*, i.e. on top of his head), and a universal *vajra* endowed with a *hūṃ*, arisen from the final consonant¹²⁴⁹, at his forehead (*lalāṭe*).¹²⁵⁰ 13

extent analogous): The plural in *pādas* 12 ab and ef suggests that the yogin emanates a multitude of wrathful deities having the form of Sumbha. However in verses 13 and 14, there is obviously only one Sumbha taking action. The switch from plural to singular may result from the idea that one single Sumbha arises from the melting away of a multitude of Buddhas. In Alaṃkāra's *Daśatattva* (P fol. 292a1–3, D fol. 243b2–3), it is clearly only the central deity (*gtso bo*) melting away and rearising as Sumbha: "[The yogin] attracts the central deity by means of light rays [going out] from the seed syllable located in the emblem in the heart of the wisdom being. He visualises [the central deity] melting away down the vajra passage and rearising in the form of Sumbha. Some people say, he is holding in his hands a hook, a short sword, a jewel and a lasso. Others, however, say that the word Sumbha [actually] refers to Vajrahūṃkāra."

¹²⁴⁹ *antyasvarodbhavaṃ* (*dbyangs kyi yi ge tha ma las byung ba*): This expression is unclear; mostly, the *viśvavajra* is described in the texts as arising from the syllable *hūṃ*. There are 14 vowels that are occasionally supplemented by *anusvara* and *visarga*, thus *antyasvara* might possibly refer to *visarga*. There is sparse evidence for this term, so *Maṅḍalavidhiṭkā* ad *Maṅḍalavidhi* 137 (P fol. 386a2–3, D fol. 88a4–5): *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 Vajrāvalī (Mori 2009: i, 74): *rakṣārtham a-kārajam indumaṅḍalam antyasvarodbhavādhiṣṭhitam vicintya* [...].

¹²⁵⁰ *ūrdhvaṃ baṃ hūṃ adhodeśe lalāṭe 'ntyasvarodbhavam* | The text, though emended, is somewhat unclear here; my translation is in accordance with Alaṃkāra's *Daśatattva* (see fn. 1115 below), where the two locatives in *pādas* 13a and 13b are not related. However, it would also be possible that *adhodeśe* qualifies *lalāṭe*: "[...] a *baṃ* above [at the feet of the target person who is visualised headlong], a *hūṃ* at [the head], and an universal vajra endowed with a *hūṃ*, 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 (*punaḥ*) via the [target person's] *vajra* path. 14

Situated face to face in front of Akṣobhya's gnosis being,¹²⁵¹ 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 (*karmaṇy 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 abhaktivāk*), 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

samputodghāṭa ritual in the *Hevajratāntra* (2.9.4ab): *yatra dr̥ṣtvā yathārūpaṃ adhomukhaṃ tu bhāvayet* |

¹²⁵¹ *ūrdhvaṃ... praveśitaḥ*: These verses seem to give sort of a verse summary of Alaṃkāra'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 Alaṃkāra, there are two different elements functioning as *samputa* at this stage that have to be drawn forth: A *samputa* 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 (*cātmabhāṣite*, i.e. the scriptures)¹²⁵², and you would be transgressors of the obligations (*samayollamghakāś*).¹²⁵³

The gnosis being [gives his] consent [with the words]:

Do it.¹²⁵⁴ 18

Thereafter, he (the gnosis being of Akṣobhya), pleased by these arguments, abandons the target person (*hitvā*) and is released.¹²⁵⁵

¹²⁵² Note that in Alaṃkāra's *Daśatattva*, *ātmabhāṣita* 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*.

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).

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 lus btang gis ji ltar 'dod pa bzhin du gyis shig ces gsungs shing zhal gyis bzhes te |*

¹²⁵⁵ In the corresponding verse in Alaṃkāra's *Daśatattva* (P fol. 292a8–292b1, D fol. 244r1), we have an equivalent for *viniḥsṛtaḥ*, but not for *hitvā*, the subject of *hitvā* is the *jñānasattva*:

ye shes sems dpa' dgyes nas ni ||

bsgrub par bya ba'i lus las gshegs ||

gnod mdzes skad cig de nyid la ||

kha sbyar 'byed cing gsod par byed ||

“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 *samputodghāta* 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 hyperbolic 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 *samputa* (*samputena samam*)¹²⁵⁶. 19

Now it shall be set forth of what kind the summoned *samputa* is (*yādṛk samputam ānītam: 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 reality¹²⁵⁷ [the wisdom being who is] situated inside the *samputa* above and below. Then, using the mouth, one throws [the wisdom being] ornamented (*virājitam*) with the *samputa* 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*]:¹²⁵⁸22

¹²⁵⁶ The *Daśatattva* parallel reads *ye shes sems dpa' dang lhan cig*, that would rather correspond to *samputena sārddham*, however, in order to preserve the metre, the Sanskrit has not been emended.

¹²⁵⁷ By means of a *tattvapūjā* as distinguished from *bāhyapūjā*, cf. Beyer (1988: 143), English (2002: 436), *Guhyasamājantra* 6.20 and 8.25 (Matsunaga 1978: 19; 47), *Sādhanamālā* 251 (Bhattacharya 1968: 490).

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 *samputa* is drawn forth leftwards (*g.yon phyogs su*). Further, Alaṃkāra expressly mentions what is referred to with *rakṣāmantrādi* 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 *āsyena* as “with the mouth” is supported by the immediately preceding expression *sampūjya tattvatas*), the prose version clearly supports the assumption that the *kīlana* procedure involves sexual practice (as this is the case with *haṭha*). In the respective passage, Alaṃkāra goes more into detail and sheds some light upon these crucial steps in the ritual that resemble the *haṭha* practice described earlier in the text: By means of the seed syllable of his cherished deity, the yogin-qua-deity, clearly reciting the

*om āḥ kill kill get killed get killed all evildoers phaṭ nail
down nail down all evils phaṭ o Vajrakīla!*

*The Bearer of the vajra shall give the command to the gno-
sis being of N.N.[’s personal¹²⁵⁹ deity]! Get [them] nailed
down! Get [them] nailed down! hūṃ phaṭ¹²⁶⁰*

Thereafter he should fancy (*vicintayet*) the target person placed in a fire-*maṇḍala* facing east,¹²⁶¹ 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].¹²⁶² 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 *rakṣāmantrādi*: Following Alaṃkāra’s *Daśatattva* (*bsrung ba dang |’khrul ’khor dang sngags dang yams dang*; see fn. above), this is not to be understood as a *tatpuruṣa* compound in the sense of “mantra etc. of protection”.

¹²⁶⁰ For (minor variants of) this mantra, cf. e.g. *Guhyasamājantra* 14 (Matsunaga 1978: 69): *om āḥ gha gha ghātaya 2 sarvaduṣṭān phaṭ kīlaya 2 sarvapāpān phaṭ hūṃ hūṃ hūṃ vajrakīlaya vajradhara ājñāpayati kāyavākcittavajraṃ kīlaya hūṃ phaṭ; Piṇḍīkramasādhana* (de La Vallée-Poussin 1896), *Vajrāvalī* 8.2 (Mori 2009: i, 108–9).

¹²⁶¹ Cf. *Guhyasamājantra* 13.94ab (Matsunaga 1978: 53): *āgneyamaṇḍalasthaṃ tu bhāvayed ripavaḥ sadā |*.

¹²⁶² Cf. *Guhyasamājantra* 13.45 (Matsunaga 1978: 48): *sattvān daśadik-saṃbhūtān buddhakāyaprabhedataḥ saṃhṛtya piṇḍayogena svakāye tān praveśayet ||*

terrifying, in the form of a host of fierce wrathful ones¹²⁶³, holding sharp swords and other weapons.¹²⁶⁴

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] *Akṣobhyavajra* [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.

¹²⁶³ *vikaṭotkātabhīṣaṇa*: Cf. *Guhyasamājantra* 13.46 (Matsunaga 1978: 48):

sphuraṇan tu punaḥ kāryaṃ buddhānāṃ jñānavajriṇām |
kruddhān krodhākulān dhyātvā vikaṭotkātabhīṣaṇān ||

¹²⁶⁴ Cf. *Daśatattva* (P fol. 292b7–8, D 244a6): *ye shes sems dpa'i thugs ka'i snying po'i od kyi 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*)¹²⁶⁵,

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 *puṭodghāṭa* ritual)

under the influence of greed, hatred, and ignorance,

in a future existence, he will be reborn in *avīci* hell.¹²⁶⁶

If [the adept] knows the wicked person's cherished deity, then [he proceeds as follows]: The [gnosis being] dwells in due sequence inside the *samputa* [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 *samputa* that is the implement that matches his own [respective Buddha] family, [and] this [implement] will be made the supreme *samputa*. 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:*

¹²⁶⁵ Probably used as an epithet for the Buddha.

¹²⁶⁶ These verses appear to be drawn verbatim from Alaṃkāra's *Daśatattva* (P fol. 293a6–8, D fol. 244b4–5). The second stanza is quoted under indication of the *Daśatattva* as source in Jñānākara's *Mantrāvatāravṛtti* (D fol. 205a6).

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].”¹²⁶⁷

[...] ^{43r1} 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 it¹²⁶⁸, because *karman* is beyond thought.¹²⁶⁹

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 fundamentals¹²⁷⁰.

(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”.

¹²⁶⁹ Professor Isaacson drew my attention to the fact that the expression *karīṣya-māṇakarmatvaṃ* 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 *Daśatattvasaṃgraha*.

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 *Daśatattvasaṃgraha* 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 = Peking bsTan-'gyur, rgyud, vol. *thi*, fols. 280b1-305b7

D = sDe-dge bsTan-'gyur, rgyud, vol. *pi*, fols. 234a1-253b7

C = Co-ne bsTan-'gyur, rgyud, vol. *pi*, fols. 234b6-254b7.

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 gzung^{>1274} ||

lhag par gnas pa nyin¹²⁷⁵ gnyis pa ||

¹²⁷¹ Note that the *Guhyasamājamaṇḍalavidhi* verses referred to in Alamkāra'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

rab gnas cho ^{P280b4}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}tshon 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}g.yogs 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 ||
 ming 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 mtha' 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

de nas ^{P280b8, D234a6}di ltar slob ma gzhug ||
yon blangs nas ni dbang bskur ^{S349a1, N265b7, C235a4}zhing ||
thog ma dbus dang mtha' ma ¹²⁸⁰ru ||
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 dbye ¹²⁸¹dang gtor ma dang ||
^{P281a2}ma dang sngags btu ¹²⁸²bzlas 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 zhing ¹²⁸³ ||
dpal ^{P281a3}ldan gsang ¹²⁸⁴'dus la gnas shog |
^{C235a6}tshigs su bcad pa bcu pa'o ||
brtan zhing dul la blo gros ldan |
de la sogs pa'i yon tan ldan||
slob ma'ang ^{S349a4}yon tan de lta bu |
^{N266a3}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.

¹²⁸² btu] D, C, tu P, S, N.

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 ^{C235a7}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 sems can gyi khams '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 bskyed la | slob ma la

khyod kyis 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 *hūṃ* gi 'od ^{C235b2}zer rnams kyis ^{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 | *hūṃ* de
 yang snying gar phyin te bdud rtsi thab sbyor gyi ^{S349b2}gzugs su
 gyur nas byung ste |

om ā namaḥ samantakāyavāk^{N266a7}cittavajrāṇām¹²⁸⁷ namo
vajrakrodhāya¹²⁸⁸

zhes bya ^{C235b3}ba la sogs pa'i sngags kyis za ^{P281b1}ru ^{D234b6}bcug nas
 slob ma de yang *saṃ* las kun tu bzang po'i gzugs su bskyed de
 bdud ^{S349b3}rtsi thab sbyor gyi phur bus de'i sems kyis bgegs la btab
 nas bgegs¹²⁸⁹ ^{N266b1}zhi bar bya ba'i phyir bdud rtsi thab ^{P281b2}sbyor
 gyi sngags 'di bzlas par sbyin par bya'o || ^{C235b4}bdag <nyid>¹²⁹⁰

¹²⁸⁵ *l.n. in C.*

¹²⁸⁶ thams cad] P, D, S, C, thaṃd? N.

¹²⁸⁷ °vākcittavajrāṇām] *em.* °vākcittavajraṇām P, D, N, °vācittavajraṇām C.

¹²⁸⁸ °krodhāya] P, N, °krodhaya D, C, S.

¹²⁸⁹ bgegs] P, D, S, C, *final ga and sa om.* N. (due to lack of space).

¹²⁹⁰ *om.* D, C.

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 ^{P281b3}ba la ^{N266b2}sogs pa'i grangs bzung ba la bzlas
 brjod <par>¹²⁹¹ bya'o || yang na phra mo'i rnal 'byor dang | thig
 le'i rnal 'byor la gnas pas sems ^{S349b5}kyi ^{D235a1, C235b5}spyod pa rtse
 gcig pas bya'o || sngon du bsnyen ^{P281b4}pa'i cho ga'o ||

de nas 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 ¹²⁹²pa ^{S349b6}rnams su mchod yon dbul ^{D235a2}ba ^{P281b5}la
 sogs pa'i cho ga ji lta bas brko zhing slar ^{C235b6}dgang ba la sogs
 pa'i bshad pa rnams de ^{N266b4}bzhin du bya ste | dkyil 'khor gyi
 khang pa brtsig par bya'o ||

zug rngu'i nyes pa thams ^{S350a1}cad ni |
 gal ^{P281b6}te dbyung bar ma nus na |
 lag pas mnan zhing yi ge gsum |
^{D235a3}sngags bzlas ¹²⁹³slar ni brko bar bya'o || 1
 khang thog ¹²⁹⁴^{N266b5}dang ni rdo leb ^{C235b7}dangⁱ |
 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 || 2ⁱⁱ
 khung bu bkang ba la sogs pas |
 slar ni sbyang sogs bya mi ^{D235a4}dgos ||
 phyi yis¹²⁹⁶ sbyang ba'i cho ga'o ||

¹²⁹¹ om. D, C.

¹²⁹² shis] P, S, N, C, shes D.

¹²⁹³ bzlas] D, C, bzlas pas P, S, N.

¹²⁹⁴ thog] D, C, tog P, S, N.

¹²⁹⁵ par] P, S, N, pas D, *l.n. in C.*

¹²⁹⁶ phyi yis] P, S, N, phyi'i sa D, C.

mtshan mo ^{P281b8} der bdud ^{S350a3} rtsi 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 ^{P282a1} btab ¹²⁹⁷ ^{D235a5} la | ji ^{N266b7} skad du
 bshad pa'i ^{S350a4} dkyil 'khor dang dkyil 'khor gyi khang pa'i dbus
 su ^{C236a2} dug ste | rnal 'byor pa ting nge 'dzin gsum gyi sbyor ba
 bsgoms la ^{P282a2} sgo srung gi ¹²⁹⁸ rang gi slob ma bzhi slob dpon du
 bskos pas |

de 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 gzhug ^{P282a3} par bya'o ||ⁱⁱⁱ
^{C236a3} de nas slob dpon gyis sprul pa'i 'khor lo yid kyis nam mkha'
 la bteg la | rang gi lha khro bo'i sbyor ^{N267a2} ba bsgyings pa dang
^{S350a6} bcas pa'i rdo rje 'gros kyis ¹³⁰⁰ gar byed cing ^{D235a7} lha la sogs
 pa zhes ^{P282a4} pa nas gdon mi za ba la thug par ¹³⁰¹ brjod par bya
 ste^{iv} | 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 bcing ba ^{P282a5} byas nas mnyam 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 spyang

¹²⁹⁷ btab] D, N, C, gtab P, S.

¹²⁹⁸ sgo srung gi] D, C, sgo bsrungs kyis P, S, N.

¹²⁹⁹ kha lo bsgyur ba] P, S, N, kha los sgyur ba D, C.

¹³⁰⁰ kyis] 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.

gyi ni mig go | māma^{S350b3} kī'i¹³⁰⁴ 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 mtshan ma dang ngos bzhir de bzhin gshegs pa bzhi'i
 mtshan ma dang gzugs rdo rje la sogs gzhan^{P282a8} gcig la'o ||
 D235b3 lhag ma^{S350b4, N267a6} brgyad la spyān la¹³⁰⁵ sogs pa dang gshin
 rje gshed la sogs pa'i mtshan ma dgod do¹³⁰⁶ || bum pa lnga byed
 na spyān^{C236a7} la sogs pa'i¹³⁰⁷ lha mo¹³⁰⁸ bzhi'i mtshan ma rnams
 bum pa^{P282b1} gcig la bri | gshin rje mthar byed dang | shes^{N267a7} rab
 S350b5 mthar byed dang | padma mthar byed kyi^{D235b4} mtshan ma
 gcig la bri | bdud rtsi thab¹³⁰⁹ sbyor gyi mtshan 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 gshegs pa bdun¹³¹⁰ N267b1 gyi^{S350b6} mtshan ma
 rdo rje bri ste | rigs mi shes pa rnams 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 gshegs pa'i rigs^{P282b4} yin
 pa'i phyir ro || glegs^{D235b6} bam gzhan dag ni padma'i mtshan ma
 ste | gsung rdo rje'i ngo bo yin^{S351a2} pa'i phyir ro || de dag kyang
 kun nas 'khor^{N267b3} bar bzhag la de rnams 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} nang du bcug ste | 'khor lo'i dbang po rnam par
 rgyal ba la^{N267b4} bzlas par bya'o ||^{P282b6} las thams cad pa la rigs

¹³⁰⁴ māmākī'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.

kyi¹³¹² bdag po dang | rigs kyi snying po dang | <rigs>¹³¹³ C236b4 kyi
 rig ma rnams kyi bzlas pa¹³¹⁴ bya'o || dpal he ru ka'i rigs kyi bdag
 S351a4 po ni¹³¹⁵ D236a1 mi bskyod pa'o || rigs kyi snying po ni *hūm* yig
 P282b7 go || N267b5 rigs kyi rig ma ni māmākī'o || vajradhṛk¹³¹⁶ ces bya
 ba sngags¹³¹⁷ yi ge gsum gyi C236b5 nang du bcug pa dang | <*hūm*
 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 S351a5 po dang | P282b8 rigs kyi snying po dang rigs kyi rig ma
 N267b6 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 P283a1 phyi'i¹³²⁰ D236a3 mchod pa
 S351a6 dang | rab gnas kyi cho gar bshad pa'i rim pas bum N267b7 pa
 lhag¹³²¹ par gnas pa dang me long la sogs pa'i yi ge gsum gyis
 byin gyis brlab bo || P283a2 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 |
 N268a1 mdun du 'dug pa'i slob ma phreng ba P283a3 thogs pa dge
 bsnyen ma yin pa la dge bsnyen gyi sdom pa byin nas spro ba
 bskyed par bya ba'i phyir dkyil 'khor gyi ni zhes bya S351b2 ba nas
 'bras bu rgyas zhes bya ba'i N268a2 bar du bshad C237a1 par D236a5 bya'o
 ||^v de nas P283a4 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, kyis bzlas par D, C.

¹³¹⁵ ni] D, C, om. P, S, N.

¹³¹⁶ badzradhṛk] P, badzradhrik D, S, N.

¹³¹⁷ sngags] P, S, N, C, lngags D.

¹³¹⁸ *om. P, N, S.*

¹³¹⁹ stsol ba] D, C, stsal la] P, S, N.

¹³²⁰ phyi'i] P, S, N, phyi rol D, C.

¹³²¹ lhag] P, S, N, leg D, legs C.

phyung nas rang gi shes rab kyi chu skyes kyi nang du de bcug la
 'gro ba'i lus bzhin du dbang bskur¹³²² te | sa'i^{S351b3} snying po la
 sogs pa bzhin^{P283a5} du phyung nas^{N268a3} dga' chen zhes bya ba nas
 C237a2, jug par 'tshal^{D236a6} zhes bya ba'i bar du^{vi} lan gsum 'don du
 gzhug go || slob dpon gyis kyang khyod ni tshul chen zhes bya ba
 nas | bu yis blo^{P283a6} gros 'di gyis^{S351b4} shig | ces bya ba la sogs pa'i
 bar gyi¹³²³ N268a4, tshig spro ba^{vii} bskyed par bya ba'i phyir | lan
 gsum brjod pas gzengs¹³²⁴ C237a3, bstod la |^{D236a7} gang zhig thog med
 ces bya ba nas da ni gnas^{P283a7} par bgyi zhes bya ba la sogs pa'i bar
 du^{viii} brjod par bya'o ||^{S351b5} de nas bsnyen pa la sogs pa'i^{N268a5} yan
 lag dang ldan pas lhar bskyed la¹³²⁵ phyi rol gyi¹³²⁶ dri la sogs pas
 kyang mchod nas thal mo de^{P283a8} rnam la so shing sbyin^{D236b1} par
 C237a4, bya'o || des kyang mchod¹³²⁷ nas mdun du ba'i lci bas byugs
 pa'i^{S351b6} gru bzhi pa'i sa la ltos¹³²⁸ pa med par^{N268a6} dor bar bya'o
 || de nas *hūm* las bskyed¹³²⁹ pa'i chu de nyid^{P283b1} bzlas la¹³³⁰ 'thor
 'thung bya ba'i phyir sbyin par bya'o¹³³¹ || *om* hrīḥ zhes bya ba la
 sogs pa'i sngags <kyis>¹³³² btab^{D236b2} pa'i <skyor>¹³³³ C237a5, chu
 lan gsum 'thung^{S352a1} du bcug la bos nas mdun du bzhag^{N268a7} ste |
 srad^{P283b2} bu sum bsgril mdud pa gsum dang ldan pa¹³³⁴ dpung pa

-
- ¹³²² bskur] P, S, N, bkur D, C.
¹³²³ gyi] P, S, N, gyis D, C.
¹³²⁴ gzengs] P, D, N, C, bzengs S.
¹³²⁵ bskyed la] P, S, N, bskyed pa D.
¹³²⁶ gyi] P, S, N, C, byi D.
¹³²⁷ mchod] D, C, 'chos P, S, N.
¹³²⁸ ltos] D, C, bltos P, S, N.
¹³²⁹ bskyed] D, C, N, skyed P, S.
¹³³⁰ la] D, C, pa P, S, N.
¹³³¹ bya'o] D, C, bya zhing P, S, N.
¹³³² kyis] D, C, *om*. P, S, N.
¹³³³ skyor] P, N, sbyor D, C, *om*. S.
¹³³⁴ pa] D, C, pas P, S, N.

g.yas par bcings¹³³⁵ la | *hūṃ* las bskyed pa'i ku sha sar pa mnyams
 pa gcig ni sngags^{S352a2} bya ba'i phyir sbyin | gnyis pa yang *hūṃ* las
 P283b3, D236b3 bskyed de 'og^{C237a6} tu stan du gding^{N268b1} ba'i phyir
 byin la bdud rtsi thab¹³³⁶ sbyor gyis yang dag par bsrungs te chos
 bstan pas gzengs bstod pa'i phyir 'jig rten du ni zhes bya ba la
 sogs pa nas |

S352a3 de P283b4 bzhin gshegs pa rnam su 'gyur |

zhes bya ba'i bar gyi tshigs su^{D236b4, N268b2} bcad pa^{ix} brjod la nang
 C237a7 par nga la rmi lam smros¹³³⁷ shig ces bsgo ste | khang pa
 gzhan du seng ge'i¹³³⁸ nyal thabs kyis nyal du^{P283b5} gzhug go || slob
 dpon don du gnyer^{S352a4} ba'i slob ma la ni |

thub pa nyi ma ma lus pa |

zhes bya ba nas |

mchod pa'i las^{N268b3} kyang ci nus bya |

zhes bya^{D236b5} ba'i bar du^x 'khor lor¹³³⁹ phyir mi^{C237b1} ldog pa'i
 dbang bskur^{P283b6} ba'i sdom pa byin la |

khyod kyis¹³⁴⁰ rtag tu bsrung bar bya |

zhes brjod la de <la^{S352a4} khyad par gyi sdom pa bsgrags shing de
 bzhin du sdig pa bshags pa la sogs^{N268b4} pa byed du gzhug go ||¹³⁴¹
 slob ma lhag^{P283b7} par gnas pa'i cho^{D236b6} ga'o ||

de nas <bla ma de las¹³⁴² C237b2> gzhan pa'i slob dpon bzhi dang
 bcas par dkyil 'khor^{S352a6} gyi khang par zhugs la phyogs su phur

¹³³⁵ bcings] D, C, bcing P, bcas N, S.

¹³³⁶ thab] P, D, N, thar S, thal C.

¹³³⁷ smros] P, D, N, C, smos S.

¹³³⁸ seng ge'i] P, D, C, N, sengga'i S.

¹³³⁹ lor] P, S, N, lo D, C.

¹³⁴⁰ khyod kyis] D, C, khyed kyi P, S, N.

¹³⁴¹ *l.n. in C.*

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
S352b1mchod^{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
P284a2bdud^{S352b2}rtsi lnga'i dkyil 'khor bcu dgu¹³⁴⁵ la rang¹³⁴⁶ ji
C237b4lta 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
S352b3la btsugs¹³⁴⁸ nas sbos 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'i^{P284a4}gtso bo dang sangs
rgyas thams cad lhag par gnas par^{S352b4}bya'o || dkyil 'khor gyi lha
D237a3lhag par gnas pa'i cho ga'o ||

N269a2de nas ji skad du bshad pa'i snod lnga la gzhang pa'i¹³⁴⁹ kha
dog sna lnga pa'i^{P284a5, C237b6}sradd bu la | rtag pa la sogs pa'i 'khor
lo'i gtso bo rnams bkod de | rang gi phyogs^{S352b5}na bzhugs pa'i
rtag pa la sogs pa'i snying por gyur pa de¹³⁵⁰ kha dog rnams^{D237a4,}
N269a3dang ldan pa'i 'od zer sradd bur^{P284a6}bsams te |

om āḥ¹³⁵¹ prayaccha¹³⁵² śāśvatasūtra¹³⁵³ sva-
cakrasūtraṅāya¹³⁵⁴ hūṃ |

¹³⁴³ phyogs mtshams] D, C, phyogs dang mtshams P, S, N.

¹³⁴⁴ gdab bo] P, S, gdab pa'o D.

¹³⁴⁵ bcu dgu] P, D, bcug 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 gzhang pa'i] D, bzhag pa'i P, S, N.

¹³⁵⁰ pa de] D, S, N, C, par P.

¹³⁵¹ āḥ] D, N, C, aḥ P, S.

zhes brjod pas¹³⁵⁵ 'dir^{C237b7} bcom ldan 'das^{S352b6} rnam par snang
mdzad <kyi gnas su bcom ldan>¹³⁵⁶ 'das rin chen 'byung ldan la
sogs^{P284a7, N269a4} pa yang de bzhin du sbyar bar bya'o || de ltar
D237a5 gsol ba gdab pas | mnyes pa de rnam gzhug pa'i srad bu la
rdzi ma myur bar^{S353a1} 'degs shing mig 'gul ba'i¹³⁵⁷ 'bar ba'i lta¹³⁵⁸
C238a1 bas bkug ste | P284a8 <gcig tu byas nas>¹³⁵⁹ lga po 'di
N269a5 ltar gcig tu byas nas bsgril bar bya'o ||

om āḥ anyonyānugatasarvadharmā hūṃ |

D237a6 *om a paraspara*¹³⁶⁰ *anupraviṣṭa*^{S353a2} *sarvadharmā*¹³⁶¹
hūṃ |

*om āḥ atyantānupraviṣṭasarvadharmā*¹³⁶² *hūṃ* ^[xi]

zhes brjod de | de nas^{C238a2} bdud^{N269a6} rtsi thab sbyor gyi sbyor bas
rdo rje dril bu thogs pa'i slob ma srad bu mtha' nas 'dzin¹³⁶³ pa
dang bcas pas slob dpon rdo rje thogs^{S353a3} la ye shes kyi^{P284b2} srad
D237a7 bu g.yon pa'i khu tshur gyis bzung¹³⁶⁴ ste | jaḥ¹³⁶⁵ zhes lan
gsum brjod la slob ma la^{N269a7} btang nas | jaḥ jaḥ jaḥ¹³⁶⁶ C238a3 zhes

¹³⁵² prayaccha] em., prayadztsa P, S, N, panyatsa D, C.

¹³⁵³ °sūtra] P, S, °sutra D, N, C.

¹³⁵⁴ svacakrasutranāya] P, S, N, sākakrasutranāya D, C.

¹³⁵⁵ pas] D, C, la P, S, N.

¹³⁵⁶ l.n. in C.

¹³⁵⁷ 'gul ba'i] P, D, S, C, mgul ba'i N.

¹³⁵⁸ lta bas] P, D, N, C, lte bas S.

¹³⁵⁹ om. D, C.

¹³⁶⁰ paraspara] P, N, spharasphara D, C, S.

¹³⁶¹ dharmā] P, S, N, dharmā D, C.

¹³⁶² °atyantā°] em., °ātyanta° D, C, °atanta° P, S, °ātānta° N.

¹³⁶³ 'dzin] P, S, N, C, 'dzan D.

¹³⁶⁴ bzung] P, D, S, C, gzung N.

¹³⁶⁵ jaḥ] C, ja P, D, S, N.

¹³⁶⁶ jaḥ jaḥ jaḥ] D, C, dza dza dza P, S, N.

brjod cing slob ma yang 'gro bar bya'o || slob dpon nub phyogs¹³⁶⁷
 kyi sgor shar^{P284b3} phyogs su bltas te 'dug la^{S353a4} tshangs pa'i¹³⁶⁸
 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 bzhin 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 nas
 de bzhin 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
 bzhin du^{S353a6} de nyid shar phyogs su bltas te 'dug la | byang
 phyogs kyi thig gdab par bya'o || de nas^{P284b6} de bzhin 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 bzhin du song ste lho nub mtshams su
 'dug la byang shar mtshams su^{N269b4} bltas la mtshams kyi^{D237b4} thig
 gdab par bya'o || slob ma yang^{S353b2} bskor phyogs^{P284b8} su song ste
 | de yang der slob dpon la mngon¹³⁷² du phyogs^{C238a7} nas gdab par
 bya'o || 'di ni ye shes kyi srab bu mngon par 'du bya ba dang gdab
 pa'o ||^{N269b5} de bzhin 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 bzhin du bkug ste | gzi byin¹³⁷³ bskyed la slob dpon
 nang du gnas^{C238b1} nas shar du bltas te |^{P285a2} byang shar mtshams
 nas^{N269b6} brtsams te | g.yas su bskor zhing so sor tshon rtsi dgye
 bar bya'o ||^{S353b4} de'i 'og tu gzhan 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 mngon] 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 ^{P285a3}gsum pa la
 tshon rtsi dgye ba dang mtshan ma dgod pa la ^{C238b2}sogs ^{N269b7}pa
 legs par rdzogs pa dang | rdo rje *hūm* mdzad kyi sbyor bas zhugs la
^{S353b5}bskor ba bya ste || bltas la mtshang ba dang lhag ^{P285a4}ma'i¹³⁷⁵
 nyes pa bskang ^{D237b7}ba'i phyir zhi ba'am rgyas pa'i sbyin sreg
 bya'o || bum pa rnam kyang 'khor lo'i phyi rol ^{N270a1}gyi mtshams
 su bzhag la rnam par ^{C238b3}rgyal ba'i bum pa shar ^{S353b6}phyogs kyi
 sgo dang ^{P285a5}nye ba'i gnas¹³⁷⁶ kyi cha sgo'i phyi rol du gzhag¹³⁷⁷
 go zhes zer ro || la la ni lho phyogs kyi sgo'i phyi ^{D238a1}rol du
 gzhag¹³⁷⁸ ^{N270a2}go zhes zer ro || gzhan dag ni khri'i steng du rnam
 par rgyal ba'i bum pa bdag ^{P285a6}po'i g.yas ^{S354a1}dang bdud rtsi
 lnga'i snod dbus su <gzhag>¹³⁷⁹ ^{C238b4}go zhes zer ro || 'jug par 'dod
 pas ku sha'i chun po dang bcas pa'i bdud rtsi thab sbyor ^{N270a3}gyi
 bum ^{D238a2}pa dkyil 'khor gyi khang pa'i shar ^{P285a7}gyi phyogs su
^{S354a2}gzhag¹³⁸⁰ cing slob dpon gyi stan yang bting¹³⁸¹ la dgongs
 ka'i dus su dkyil 'khor bsgrubs la | bla na yod pa dang bcas pa'i
^{C238b5}mchod pas mchod la | mgon po dngos grub ^{P285a8, N270a4}thams
 cad kyi phyir¹³⁸² 'gro ba ^{D238a3}sems can thams cad kyi ^{S354a3}don
 mdzod cig ces gsol ba gdab par bya'o || de nas phyir byung la 'di
 las bshad pa'i gtor ma cho ga bzhin du byin gyis ^{P285b1}brlabs te |
 de'i 'og tu slob ma ^{N270a5}'jug pa'i ^{C238b6}cho ga bzhin du slob dpon
 zhugs la so sor phyag bya ^{S354a4}ste | ^{D238a4}dbang bskur ba la sogs pa
 yid kyis blangs nas rang gi bdag po'i ^{P285b2}bdag nyid kyi slob dpon
 du gyur pa las thams cad byed par mos par bya'o || ^{N270a6}'khor lo'i
 de kho na nyid kyang chos nyid kyi gzugs brnyan ^{C238b7}bzhin du

¹³⁷⁵ ma'i] P, C, pa'i D, S, N.

¹³⁷⁶ gnas] P, C, g.yas D, S, N.

¹³⁷⁷ gzhag] D, C, bzhag P, S, N.

¹³⁷⁸ gzhag] D, C, bzhag P, S, N.

¹³⁷⁹ gzhag] D, bzhag P, S, N, *om.* C.

¹³⁸⁰ gzhag] D, P, S, C, bzhag N.

¹³⁸¹ bting] D, S, N, C, gting P.

¹³⁸² kyi phyir] P, S, N, kyis phyi rol D, C.

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 du^{xii} brjod par bya'o
|| de nas slob ma skal pa chen po'i^{N270a7} cha lugs dang ldan pa la
phyi rol du gdong g.yogs dmar pos^{P285b4} gdong bkab ste |^{S354a6} thal
mos me tog dkar^{C239a1} po gcig¹³⁸³ thogs la skyes bu'i rig pas
^{D238a6} khrid la yol ba gnyis kyi bar du them pa la bzhag ste | bla mas
hūṃ^{N270b1} gis yol ba'i phyogs gcig^{P285b5} bteḡ¹³⁸⁴ 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 ba¹³⁸⁵
dang yang dag par mchod^{D238a7} la dkyil 'khor^{P285b6} gyi khang
^{N270b2} par bcug ste |

*om sarvayogacittam*¹³⁸⁶ *utpādayāmi*¹³⁸⁷

zhes bya ba dang | byang chub kyi sems dam^{S354b2} pa bskyed la
de'i snying gar sa bon las rdo rje bskyed la |

om suratasama^{C239a3} *yas tvaṃ* |

zhes bya^{P285b7} ba nas ma dad par mi bya'o zhes^{N270b3} bya ba'i bar
du^{xiii} brjod cing^{D238b1} jah¹³⁸⁸ *hūṃ* zhes bya ba gnyis kyis yid kyis
bkug la der gzhug¹³⁸⁹ ste | dkyil^{S354b3} 'khor gyi cho gar bshad pa'i
yi ge lnga po *a khaṃ vī ra hūṃ*^{P285b8} zhes brjod de | 'jug pa'i sgo'i
stan gyi steng du bzhag la^{C239a4} rnam^{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
du^{xiv} brjod la de'i snying gar rdo rje bzhag nas |

¹³⁸³ gcig] P, D, S, C, cig N.

¹³⁸⁴ bteḡ] D, S, N, C, brteḡ P.

¹³⁸⁵ smra ba] P, D, N, C, smras pa S.

¹³⁸⁶ °cittam] *em.*, °citta P, D, S, N, C.

¹³⁸⁷ utpādayāmi] *em.*, utpadayami P, D, S, N, C.

¹³⁸⁸ jah] C, ja P, D, S, N.

¹³⁸⁹ gzhug] D, C, N, bzhug P, S.

om rdo rje sems dpa' deng khyod kyi¹³⁹⁰ |

zhes bya ba la sogs^{N270b5} pa'i tshigs su bcaḍ pa^{xv} brjod par bya'o ||
C239a5 de nas^{P286a2} bdud rtsi lnga dung chos las mthe bo srin^{D238b3} lag
gis¹³⁹¹ S354b5 de'i khar mngon du byin la | 'di ni zhes bya ba nas ja
zhes bya ba'i bar du brjod de |¹³⁹² 'thung du bcug la slob ma'i dam
bca'^{N270b6} ba brtan par^{P286a3} bya ba'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
C239a6 de bzhin gshegs pa^{D238b4} thams cad kyis byin gyis brlabs¹³⁹³
la | rdo rje sems dpa' bdag la^{P286a4} bab par gyur cig ces^{N270b7} smrar
bcug la slob ma rlung dang chu dang dbang chen gyi dkyil 'khor la
bzhag ste | ha a *hūm*^{S355a1} zhes bya ba'i sku gsung¹³⁹⁴ thugs kyi
snying po bkod pa dang | rkang pa^{C239a7} gnyis^{P286a5} kyi 'og tu
*jhaim*¹³⁹⁵ D238b5 zhes bya ba rlung dang me'i dkyil 'khor bsams la |
N271a1 *āveśaya* nas¹³⁹⁶ *jhaim*¹³⁹⁷ zhes bya ba'i bar du dril^{S355a2} bu
dkrol zhing lan gsum brjod par bya'o || sgo bsrungs kyi slob
dpon¹³⁹⁸ P286a6 bzhis kyang dril bu dkrol bar bya'o || de nas de'i lce
la a dmar po dang^{N271a2} '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^{P286a7} brtan par bya ba'i phyir | *tiṣṭha vajra* zhes brjod
pas nye bar bsdu ba ni dbab pa'i cho ga'o ||
de nas *pratīccha vajra hoḥ*¹³⁹⁹ | N271a3 zhes 'don du bcug la de'i lag
pa na gnas pa'i me tog dkyil^{D238b7} P286a8 'khor du 'dor^{S355a4}.

¹³⁹⁰ kyi] P, S, N, kyis D, C.

¹³⁹¹ gis] P, S, N, *om*. D, C.

¹³⁹² brjod de]] D, C, brjod par P, S, N.

¹³⁹³ brlabs P, S, N, rlobs D, C.

¹³⁹⁴ gsung] P, D, N, C, gsungs S.

¹³⁹⁵ *jhaim*] D, C, *jhai* N, *jhe* P, S.

¹³⁹⁶ nas] D, C, na P, S, la N.

¹³⁹⁷ *jhaim*] D, C, *jhai* N, *jhe* P, S.

¹³⁹⁸ bsrungs kyi slob dpon] P, S, N, srung gi slob ma D, C.

¹³⁹⁹ hoḥ] P, S, N, C, ho D.

C239b2 bcug la¹⁴⁰⁰ me tog de gang gi rigs su 'babs¹⁴⁰¹ shes par bya ste | blangs nas de'i mgo la bcings la

*pratigrhṇa*¹⁴⁰² *tvam*¹⁴⁰³ *imaṃ*¹⁴⁰⁴ *sattvaṃ*¹⁴⁰⁵ *mahābala*

zhes^{N271a4} brjod par byas nas rgyud^{P286b1} gzhan las bshad pa'i phreng ba'i dbang bskur bar bya'o¹⁴⁰⁶ || S355a5 de nas de'i mig gnyis D239a1 la om bsams la |

rdo rje sems^{C239b3} dpa' deng khyod kyi |

zhes bya ba la sogs pa'i tshigs su bcad^{xvi P286b2} pa brjod de | gdong g.yogs^{N271a5} bkrol¹⁴⁰⁷ 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 krung gis^{C239b4} dug tu bcug ste | sngar^{N271a6} bshad pa'i rnam par rgyal ba'i bum pa'i¹⁴⁰⁸ steng du mchod yon gyi snod bzhag pa'i nang S355b1 du bum pa thams cad las chu nyung zad tsam^{P286b4} zhid blug¹⁴⁰⁹ 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 abhiṣiṅca /

¹⁴⁰⁰ bcug nas] D, C, du bcug la P, S, N.

¹⁴⁰¹ 'babs] S, 'babs par] P, D, N, C.

¹⁴⁰² pratigrhṇa] C., patigrhṇā P, pratigrahṇa D, pratigrhṇā S, N.

¹⁴⁰³ tvam] P, S, N, tvam D, C.

¹⁴⁰⁴ imaṃ] P, S, N, mimam D, C.

¹⁴⁰⁵ sattvaṃ] em., sattva P, D, 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.

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 ^{D239a4}la de'i mgo la bskon la ^{N271b1}'chad par
'gyur ba rnams bya'o¹⁴¹² || cod ^{P286b6}pan dang dar dbyangs kyi¹⁴¹³
dbang bskur ^{C239b6}ba'o ||

^{S355b3}de'i snying gar rdo rje bzhag la des lag pa g.yas pas bzung¹⁴¹⁴
nas sangs rgyas kun gyi zhes bya ba la sogs pa'i tshigs su bcad pa
^{P286b7}brjod par ^{N271b2}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 vajrā^{P286b8} dhipati¹⁴¹⁷ tvām¹⁴¹⁸ abhiṣiñcāmi¹⁴¹⁹ tiṣṭha
vajrasamayas tvaṃ |

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 tvām¹⁴²⁰ | abhi ^{C240a1}ṣiñcāmi¹⁴²¹ | va-
janāmābhiṣekataḥ¹⁴²² kye che ge mo

¹⁴¹¹ rigs] P, D, S, C, rig N.

¹⁴¹² bya'o] P, S, N, so D, C.

¹⁴¹³ kyi D, C, D, kyis P, N.

¹⁴¹⁴ bzung] D, C, gzung P, S, 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 tvām] *em.*, tvaṃ D, C, tva P, S, N.

¹⁴¹⁹ abhiṣiñcāmi] D, C, abhiṣiñcama P, S, N.

¹⁴²⁰ tvām] *em.*, tvaṃ P, D, S, N, *l.n.* C.

zhes brjod par bya ste | 'di ni ^{N271b4}ming gi dbang bskur ba'o ||
 la la dag ni me ^{P287a2}tog gang du babs pa de'i ^{D239a7}rigs dang
^{S355b6}rjes su mthun par ming gdags par bya'o zhes zer ro || ^{C240a2}de
 nas rang gi bdag po zhes bya ba nas dbang bskur ba yang 'di yin
 zhes bya ba'i bar du ^{N271b5}brjod ^{P287a3}cing chos bshad de | dbang
 bskur lnga pos ni mi bskyod pa la sogs pa'i rnam ^{S356a1}par dag pa
 shes par ^{D239b1}bya'o || 'di <ni>¹⁴²³ rig pa'i dbang bskur ba'o ||
 dbang bskur ba de rnams ^{C240a3}kyis ni 'bras bur gyur ^{P287a4}pa'i ye
 shes lnga rdzogs ^{N271b6}par 'gyur te | de bas slob ma mi phyed par
 gyur cing stong ^{S356a2}pa nyid kyi khams so || rigs kyi skye ba'i gnas
 su 'gyur zhing byang chub la dbang ^{D239b2}ba'i skal pa dang ldan
 par 'gyur ^{P287a5}ro || de nas de la rdo rje'i brtul zhugs ^{C240a4}lung
 bstan ^{N271b7}pa dang dbugs dbyung ba dag bstan par bya ste | de la
 'di ^{S356a3}ni zhes bya ba la sogs pa'i tshigs su bcad pa brjod la de'i
 lag tu rdo rje byin te | ^{P287a6}om sarvatathāgata¹⁴²⁴ zhes bya ba
^{D239b3}la sogs pa brjod nas de'i lag pa g.yas par ^{N272a1}'dzin du
 gzhug ste 'di ni ^{C240a5}rdo rje'i brtul zhugs so||
 de nas thog ^{S356a4}mtha' med pa'i zhes bya ba la sogs pa'i¹⁴²⁵
^{P287a7}tshigs su bcad pa^{xvii} bla mas brjod la de kho na nyid kyis¹⁴²⁶
 rdo rje gzung¹⁴²⁷ bar bya'o || de nas 'di ^{N272a2}ni zhes bya ba la sogs
^{D239b4}pa'i tshigs su bcad pa brjod la lag pa g.yon par dril bu 'dzin
 du ^{C240a6}bcug ^{P287a8, S356a5}nas | srid pa ngo bo nyid kyis dag ces bya
 ba la sogs pa'i tshigs su bcad pa brjod du bcug la | snying po
 bsnyen pa ^{N272a3}sogs¹⁴²⁸ bshad pa | zhes bya ba nas bsgoms¹⁴²⁹ pas

¹⁴²¹ abhiṣiñcāmi] D, C, abhiṣiñcami P, S, N.

¹⁴²² °nāmābhiṣekataḥ] 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 ^{D239b5}du^{xviii} ^{P287b1}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 sdom pa
bzhi byin nas stan de nyid la snga ma bzhin du 'dug tu bcug nas |
yan lag bzhi'i tshogs rang gi ^{D239b7, S356b2}sngags kyi¹⁴³¹ sbyor ba
bya ste | rang gi snying ga las sprul pa'i ^{P287b4}rig pa¹⁴³² mchod pa'i
^{N272a6}lha mo ^{C240b2}rnams¹⁴³³ kyis¹⁴³⁴ dbang bskur ba ni rdo rje che
zhes bya ba'i tshigs su bcad pa^{xix} zlos pas dbang bskur bar bya'o ||
de nas dkyil 'khor la bltas te snga ma bzhin du stan¹⁴³⁵ ^{S356b3}la 'dug
tu ^{P287b5}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 ||

^{S356b4}gal te gsang ba ^{P287b6}dang shes rab ye shes kyi dbang bskur ba
mi ^{N272b1}ster 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}rnal ^{C240b4}'byor 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 gtad 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 rnams] P, D, S, N, *l.n.* C.

¹⁴³⁴ kyis] D, C, kyi P, S, N.

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.

zhes bya ba¹⁴³⁸ la sogs pa'i tshigs su bcad^{C240b5} pas¹⁴³⁹ bla ma la
 gsol ba^{S356b6} gdab ste | des sdom pa bzhi byin la slob ma yol bas
 bar du^{N272b3} bcad par bzhag nas gsang ba'i^{D240a4, P288a1} mchod
 pa'i¹⁴⁴⁰ mthar yol ba'i mtha' ma bteg ste | mthe bong dang srin lag
 gis rdo rje bzung¹⁴⁴¹ nas gsang ba'i dbang sbyin par bya'o || des
 kyang^{C240b6} kye^{S357a1} ma¹⁴⁴² bde'o zhes^{P288a2} brjod de myang bar
 bya'o || slob dpon^{N272b4} rang nyid phyir log nas padma la gnas pa
 rang gis myang ste |^{D240a5} des kyang kha yis rang gi rdo rje myang
 du bcug nas rang gi stan¹⁴⁴³ nang tshangs can^{S357a2} la sogs pa la
 'dug^{P288a3} par bya'o || de nas phan yon brjod par bya ste |

zhugs^{C240b7} par gyur^{N272b5} pa'i slob ma la |

'di ni rdo rje can kun gyis |

zhes bya ba la sogs pa^{xxi} brjod par bya'o || la la dag^{D240a6} ni yang
 de bzhin du gsol^{P288a4} ba gdab¹⁴⁴⁴ par bya'o^{S357a3} zhes zer ro || de
 nas mdun du 'dug pa de dag gi lag pa g.yas pa^{N272b6} g.yon pa'i
 steng du bzhag ste |^{C241a1} mngon sum du shes rab yan lag 'dus zhes
 bya ba la sogs pa^{P288a5} nas khongs su gtogs par bsams¹⁴⁴⁵ zhes bya
 ba'i bar^{D240a7} du^{xxii} brjod^{S357a4} par bya'o || yol ba'i nang du
 bsangs¹⁴⁴⁶ te 'dug nas gsang ba'i mchod pa^{N272b7} la gnas pa'i slob
^{C241a2} ma la bltas te | gal te rnam par^{P288a6} snang mdzad kyi rnal
 'byor pa'am | de'i rigs kyi¹⁴⁴⁷ rnal 'byor pa yin na de'i tshe rnam
 par^{S357a5} snang mdzad kyi rnal 'byor byas^{D240b1} la rang gi snying ga

¹⁴³⁸ ba] P, D, N, C, bas S.

¹⁴³⁹ pas] P, D, N, S, *l.n.* C.

¹⁴⁴⁰ pa'i] P, S, N, pa ni D, C.

¹⁴⁴¹ bzung] D, C, gzung P, S, N.

¹⁴⁴² kyang kye ma] P, D, S, N, *l.n.* C.

¹⁴⁴³ stan] D, N, C, bstan P, S.

¹⁴⁴⁴ gdab] P, D, S, C, btab N.

¹⁴⁴⁵ bsams] D, C, bsam P, S, N.

¹⁴⁴⁶ bsangs] D, C, gsangs P, S, N.

¹⁴⁴⁷ kyi] D, C, kyis P, S, N.

nas rnam par snang mdzad spro ba ni | rig^{N273a1} ma la 'khyud pa'i
 lus^{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^{D240b2} bskur bar^{P288a8} bsams nas | rnam
 par snang mdzad slob ma de nyid la thim par byas la mar^{C241a4} gyi
 bum pa bzhin du zhugs 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 spro 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^{xxiii} brjod par^{P288b2} bya'o || mthar bla
^{N273a4} ma¹⁴⁵² yol ba nas byung ste | rang gi stan la 'dug pa de dag
 mdun na tsog 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} bar 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^{xxvi} 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} zhugs pa zhes bya ba la sogs pa nas 'gyur
 zhes bya ba'i bar du^{xxviii} 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.

¹⁴⁵³ spyod pa] D, C, spyod P, S, N.

¹⁴⁵⁴ lha] P, D, N, C, lhag S.

rgya byin gyis brlabs¹⁴⁵⁵ zhes bya ba la ^{S357b6}sogs ^{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 ||^{xxix}

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 kṛta*¹⁴⁵⁹ *bhūme*¹⁴⁶⁰ ^{C241b3}*hūṃ*

zhes bya bas rdo rje ra ba dang ^{S358a2}gur gyi phyi rol du dbang
chen la ^{N273b3}sogs pa'i dkyil 'khor bzhi ni bsrung ba yin par la la
dag 'dod de | sa bon ^{P289a1}*lam* ser po las sa'i dkyil 'khor zur bzhi pa
mtshams ^{D241a2}su rdo rje rtse gsum pas mtshan pa <dang>¹⁴⁶¹ | *yam*
sngon 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 *paṃ* las byung ba mdog dkar
po dang | de'i phyi rim du sa bon *raṃ* 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
*bhrūṃ*¹⁴⁶² 'od zer ser po dang ldan pa bsams <nas>¹⁴⁶³ | *bhrūṃ*¹⁴⁶⁴

¹⁴⁵⁵ brlabs] D, C, brlab P, S, N.

¹⁴⁵⁶ slob mas] D, C, slob ma S, P, N.

¹⁴⁵⁷ ste] P, D, S, N, *ln.* C.

¹⁴⁵⁸ bslab par] D, slob par P, S, N.

¹⁴⁵⁹ kṛta] *em.*, kṛita P, D, S, N, C.

¹⁴⁶⁰ bhūme] *em.*, bhume D, C, bhumo P, S, N.

¹⁴⁶¹ *om.* S.

¹⁴⁶² bhrūṃ] D, bhrum P, S, N, C.

¹⁴⁶³ *om.* P, S, N.

¹⁴⁶⁴ bhrūṃ] D, C, bhrum P, S, N.

las byung ba'i 'khor lo mdog ser po rtsibs bcu pa bsams^{P289a4}la |
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 bsams |
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 dbyug¹⁴⁶⁵ 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 pram dang ham 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 dbyug] 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.

ag tshom¹⁴⁷⁰ C242a2 med par¹⁴⁷¹ rin chen gcod¹⁴⁷² |
N274a3 gzhan dag de las^{S358b3} bzlog pa'o¹⁴⁷³ ||
kun¹⁴⁷⁴ kyang nyi ma'i dkyil 'khor la |.
P289b1 g.yon brkyang nas <ni>¹⁴⁷⁵ bzhugs pa'o¹⁴⁷⁶ ||
nyi ma'i 'od dang ldan pa la¹⁴⁷⁷ |
rang snang rig pa'i bde myong¹⁴⁷⁸ dang |
ldan pa 'khyud pa yi ni lus |
khro bo chen po^{D241b1} padma mthar^{N274a4} byed^{C242a3} kyi zhal dang
po dang | sku mdog^{S358b4} dmar po zhal g.yas nag^{P289b2} po g.yon¹⁴⁷⁹
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^{N274a5} zhal dang po dang | sku mdog dkar^{D241b2} po la
S358b5 zhal¹⁴⁸⁰ C242a4 g.yas sngon^{P289b3} po | g.yon dmar po'o || gang
gzhan 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 ||
N274a6 thams cad kyi co pan la ni mi bskyod pa^{P289b4} bzhugs¹⁴⁸¹
S358b6 pa¹⁴⁸² | gshin rje gshed^{D241b3} kyi cod pan la¹⁴⁸³ C242a5 rnam par

¹⁴⁷⁰ ag tshom] D, C, ag tshoms P, S, N.

¹⁴⁷¹ par] D, C, pa P, S, N.

¹⁴⁷² gcod] D, C, cod P, S, N.

¹⁴⁷³ bzlog pa'o] D, C, zlog pa'o P, S, N.

¹⁴⁷⁴ kun] P, D, N, C, kyun S.

¹⁴⁷⁵ om. P, S, N.

¹⁴⁷⁶ pa'o] D, C, pa P, S, N.

¹⁴⁷⁷ la] D, C, om. P, S, N.

¹⁴⁷⁸ myong] D, C, myang P, S, N.

¹⁴⁷⁹ g.yon] D, S, N, C, g.yen P.

¹⁴⁸⁰ la zhal] P, D, S, N, *l.n.* C.

¹⁴⁸¹ bzhugs] P, D, N, C, *letter ga l.n., suffix s om.*

¹⁴⁸² pa] D, C, par P, S, N.

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 |
^{N274a7}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 bsnams pa'o ||
 rtsibs bcu la gnas pa'i khro bo bcu po rnam 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 sngon po dang |
 padma dang rtse gsum pa dang | rdo rje dang | ral gri dang |
^{D241b5}'khor ^{C242a7}lo ser po dang | rdo rje bsnams 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 bsnams pa | spyen yo
 ba byis pa'i rgyan gyis brgyan pa bsam par bya'o ||

spyen yo rdo rje 'dzin pa ni ||

mi ^{N274b3}g.yo byis pa'i rgyan ^{P289b8}gyis brgyan ||

zhes bya ba yin no || 'di'i ^{S359a4}mtshon cha gtso bo ni rdo rjer kha
 cig 'dod do || mi g.yo ba'i mtshon cha'i gtso ^{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 bsnams
 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 bsnams
^{D242a1}pa ^{P290a2}'od ^{C242b3}kyi '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.

mi 'gyur lta bu'i shugs kyis ni ||
g.yas phyogs bskor bas 'khor bar ^{P290a3}'gyur ||
phyogs bcur gnas pa'i 'khro bo ^{N274b6}ni ||
stobs chen pha ^{C242b4}rol gnon pa ste ||
de rnams g.yo ba med par ni ||
shes rab thabs kyi ^{S359b1}bde ba'i bdag ||
bsrung phyir rnal 'byor pas brtags¹⁴⁸⁸ ^{P290a4}bsam ||
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 ^{C242b5}snying dbus su ||
chos kyi 'byung gnas phyag rgya der ||
^{S359b2}gzhal ^{P290a5}yas khang sogs bsgom par bya ||
'khor lo ser po rtsibs bcu la ||
de yi ^{N275a1}dbus su bsgom par bya ||
zhes le'u bco brgyad pa las brjod pa'i ^{D242a4}dbus kyi sgra'i dgos pa
ni 'dis bshad par 'gyur ^{C242b6}ro ||
de bzhin ^{P290a6}gang tshe des ^{S359b3}'khor lo ||
dbus su gtsug tor gyis ^{N275a2}brgyan na ||
steng gi rtsibs la *hūṃ* mdzad de ||
g.yon du 'khor bar bsam par bya ||
mchod pa la sogs sngon byas nas ||

¹⁴⁸⁸ brtags] D, C, btags P, N, btabs S.

¹⁴⁸⁹ bsrung] P, S, N, srung D, C.

¹⁴⁹⁰ 'di] P, S, N, dang D, C.

mtshan mo dag^{D242a5} ni lan gsum^{P290a7} zhig ||
 gsang sngags brjod de^{C242b7} mchod^{S359b4} byas nas¹⁴⁹¹ ||
 phyir zlog^{N275a3} zhes byar gyur pa yin ||

om āḥ uṣṇīṣavajracakravartin¹⁴⁹² | sarvalaukikalokottarāṇi¹⁴⁹³
 <yantra>¹⁴⁹⁴ mantratantra | cūrṇa¹⁴⁹⁵ prayogādīni¹⁴⁹⁶ sarvaviśva¹⁴⁹⁷
 vicūrṇaya¹⁴⁹⁸ | mama kṛte¹⁴⁹⁹ yenake^{P290a8} naci¹⁵⁰⁰ | kṛtāni¹⁵⁰¹
 karīṇi¹⁵⁰² <patāni>¹⁵⁰³ sarvāṇi¹⁵⁰⁴ | D242a6 chinda chinda | bhinda
 S359b5 bhinda | kampa kam^{N275a4} pa | ha^{C243a1} na hana | daha daha |
 paca paca | vidhvamsaya¹⁵⁰⁵ vidhvamsaya¹⁵⁰⁶ | śatasahasradhā¹⁵⁰⁷
 vicūrṇaya¹⁵⁰⁸ vicūrṇaya | uṣṇīṣavajracakra^{P290b1} vartin¹⁵⁰⁹ | *bhrūṃ*

¹⁴⁹¹ nas] D, N, C, na P, S.

¹⁴⁹² uṣṇīṣavajracakravartin] *em.*, uṣṇīṣavajracakravarti D, N, C, uṣṇīṣava-
 jracakravarti P? (*l.n.*, *blotchy*), S.

¹⁴⁹³ sarvalaukikalokottarāṇi] *em.*, sarvalokottarā D, C, sarvalokikalokottarāṇo P,
 S, N.

¹⁴⁹⁴ *om.* D, C,

¹⁴⁹⁵ cūrṇa] cūrṇa P, D, S, N, C.

¹⁴⁹⁶ prayogādīni] *em.*, prayogīni P, S, N, prayoginī D, C.

¹⁴⁹⁷ °viśva] *em.*, °viśa P, D, S, N, C.

¹⁴⁹⁸ vicūrṇaya] P, D, S, N, C.

¹⁴⁹⁹ kṛte] *em.*, kṛta D, C, kṛ P, S, N.

¹⁵⁰⁰ °cit] D, S, cat P, citta S, N.

¹⁵⁰¹ kṛtāni] *em.*, kṛteni P, D, S, N, C.

¹⁵⁰² karīṇi] *em.*, kariṇi D, karitāni S, N, karatāna, kkariṇi C.

¹⁵⁰³ *om.* P, S, N.

¹⁵⁰⁴ sarvāṇi] sarvani D, C, sarvāni P, S, N.

¹⁵⁰⁵ vidhvamsaya] *em.*, vidhvansaya D, C, vidhvansayā P, S, N.

¹⁵⁰⁶ *see preceding fn.*

¹⁵⁰⁷ śatasahasradhā] *em.*, śātasāhasradha P, śtasāhasradha S, N, śatasahasra D, C.

¹⁵⁰⁸ *see fn. above.*

¹⁵⁰⁹ *see fn. above.*

bhrūṃ bhrūṃ | 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, am dar la^{D242b1} sogs pa la^{P290b3} skyes pa bsrung ba'i phyir gur
gum | bud med bsrung ba'i phyir¹⁵¹⁰ ni gīvang gis dkyil 'khor zur
bzhi pa | sgo bzhi rta babs bzhi dang ldan pa^{S360a2, N275a7} 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 <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 spyang 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*
*upadravādikaṃ bandha*¹⁵¹⁴ *bandha*¹⁵¹⁵ *hana hana da*^{C243a6} *ha*¹⁵¹⁶
P290b7 *daha amṛte*¹⁵¹⁷ *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 bzhi 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.

ni *om āḥ*^{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
ba¹⁵²⁰ la sogs pa'o || dar la sogs pa de rim pa brgyad la sogs par
lte¹⁵²¹ ba la sbu¹⁵²² gu la dkris nas srad¹⁵²³ bus dkris te | rgya
skyegs¹⁵²⁴ P291a2 la^{N275b5} sogs 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 gzhal yas
N275b6 khang gi nang du chud pa'i^{S360b2} khor lo der gnas ji lta¹⁵²⁵
bar bcom ldan 'das rnam 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 kyis
rnam par 'tshe 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* gi cho^{D243a1} gas go bskon^{S360b4} pa'i lus la
bcom ldan 'das rnam par snang mdzad 'byin pa'i sngags kyi
phreng ba las^{P291a6} bdud rtsi'i rgyun 'dzag pas lus khyab par bsams

¹⁵¹⁹ mam] D, C, 'am P, S, N.

¹⁵²⁰ zhes bya ba] D, C, zhes pa P, S, N.

¹⁵²¹ lte] D, C, blta 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, lta S.

¹⁵²⁶ kyi] D, C, kyis P, S, N.

¹⁵²⁷ om. D, C.

¹⁵²⁸ 'khyil pa'i] D, C, thab sbyor gyi P, S, N.

¹⁵²⁹ 'jigs shing] D, C, 'jig cing P, S, N.

¹⁵³⁰ ba la] P, S, N, ba'i D, C.

¹⁵³¹ om. P, S, N.

la | 'od kyi sgo las^{N276a2}byung ba'i lha sku mdog dkar po dang
ldan pa'i lha'i tshogs bum^{S360b5}pa dkar po^{D243a2}las^{C243b4}bdud rtsis
dbang bskur ro || yang na yang^{P291a7}dag par sbyor ba las byung
ba'i byang chub kyi sems kyis sam | yang na zhu bar gyur nas bdag
^{N276a3}nyid la zhugs pa'i dbang bskur bas dbang bskur ba^{C243b5}dang
| nyes pa^{S360b6}thams cad dang bral bar^{P291a8}bsams la yang dang
yang du gsang^{D243a3}sngags bzlas brjod byas nas bla na yod pa
dang bcas pa'i mchod pa byas la | lha'i mchod pa'i^{N276a4}gnas su
kha sbyar la gzhang pa'am | mgul la sogs par^{P291b1, S361a1}gdags par
bya ste | de de^{C243b6}nas zhi bar 'gyur ba ni zhi ba'i las yin la las
thams cad ni 'di nang du 'dus^{D243a4}pa yin te | mngon par 'dod pa
ma yin pa'i nyes^{N276a5}pa thams cad zhi bar byed pa'i phyir
^{S361a2}zhi ba'i^{P291b2}bsrung ba'o || rig pa'i don du ni phyir bzlog pa'i
'khor lo'o¹⁵³² ||

gang zhig dkon mchog gsum gnod^{C243b7}byed ||

mi gang slob dpon la 'khu dang ||

pha dang ma ni gsod¹⁵³³ byed dang ||

^{D243a5, N276a6}de bzhin gzhan yang^{P291b3}rtag gsod pa ||

de la^{S361a3}mal¹⁵³⁴ dbang mgon pos ni ||

brtse bas gzhan dbang 'gyur sems kyis ||

sbyin dang brjod pas las de las ||

bzlog par bya zhing^{C244a1}gsol ba gdab ||

gal te rmongs pa^{N276a7}mi ldog^{P291b4}na ||

de tshe las 'di brtsam bar bya ||

kha sbyor^{D243a6, S361a4}dbye 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^{C244a2}skad cig gis byas la^{P291b6}ye shes

¹⁵³² lo'o] P, S, N, ba'o D, C.

¹⁵³³ gsod] P, S, N, gnod D, C.

¹⁵³⁴ mal] P, D, S, C, rnam N.

N276b1sems¹⁵³⁵ dpa'i thugs ka'i sa bon las sangs rgyas thams
 S361a5cad kyi tshogs spros la 'od zer de nyid las bsgrub bya spros
 D243a7te | rang gi mdun du yang spros pa'i sangs rgyas kyi sku dang
 | phyogs^{P291b6}bcur gnas pa'i sems can thams^{N276b2, C244a3}cad kyi
 tshogs bsgrub par bya ba des mtshon cha^{S361a6}sna tshogs kyis dum
 bu brgyar¹⁵³⁶ byas shing phye mar byas pa dang khros pa'i sems
 dang ngag rtsub pos kyang gnod pa byas par^{P291b7, D243b1}bsams la
 sems can gdug 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 bltas nas de gdon¹⁵³⁸ par bya ba'i don du snying
 rje chen pos khro ba^{P291b8}bskyed la | de las gang byas pa rang gi
 bdag po la gdas¹⁵³⁹ bar^{D243b2}gsol lo || de nas^{N276b3}bdag po de dkyil
 S361b2'khor dang bcas pa¹⁵⁴⁰ sngon por gyur pa^{C244a5}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^{D243b3}gyis
 S361b3gtso 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 || gzhan^{P292a3, S361b4}dag ni
 gnod^{D243b4}mdzes zhes bya ba'i sgra rdo rje *hūṃ* mdzad la bya'o ||
 zhes zer ro || des bsgrub^{C244a7}par¹⁵⁴¹ bya ba'i bsrung ba phrogs par
 blo dang ldan pas bsam par bya'o || steng dang¹⁵⁴² 'og gi char yang
hūṃ dang *baṃ* las byung^{P292a4, N276b7}ba'i kha sbyor rim pa bzhin
 S361b5du mgo dang rkang pa la gnas pa'i phyi'i bsrung 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.

¹⁵⁴² dang] P, S, N, om. D, C.

D243b5 sbyor dang mgor gnas pa'i dbyangs kyi yi ge tha ma las
byung ba'i sna¹⁵⁴³ C244b1 tshogs rdo rje hūm gis byin gyis brlabs pa
drangs te | gnod^{P292a5} mdzes nyid kyis sgrub pa^{N277a1} po'i g.yon
S361b6 phyogs 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 dpal¹⁵⁴⁴ ldan
N277a2 gnod mdzes kyis 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 ||

physis 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 kyis | 'di la byin gyis rlab pa dang bsrung ba spang du gsol |
de^{P292a8} lta ma yin na khyed rnam ni brdzun¹⁵⁴⁵ du smras ba dang |
rang gis gsungs pa'i^{N277a4, S362a3} dam^{D244a1} tshig las 'das pa yin no |
des na¹⁵⁴⁶ red kyis ni 'di'i lus btang gis ji ltar 'dod^{C244b4} pa bzhin
du gyis shig ces gsungs shing¹⁵⁴⁷ 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 ||

kha 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'i¹⁵⁴⁸ 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.

dang | padma'i^{N277a6} kha sbyar^{S362a5} dang | nor bu'i kha sbyar dang
 | 'khor lo'i kha sbyar^{D244a3} rim pa ji lta bzhin^{P292b3} du steng 'og gi
 char kha sbyar gyi dbus su gnas pa'i ye shes¹⁵⁴⁹ sems¹⁵⁵⁰ dpa' dang
 lhan cig bkug la g.yon phyogs su gtad¹⁵⁵¹ C244b6 nas | de nyid du
 rang gi^{N277a7} lha mo'i padma^{S362a6} la bsrung ba dang | 'khrul 'khor
 dang |^{P292b4} sngags dang | yams dang | 'tshe ba la sogs pa byed
^{D244a4} pa zhu bar gyur nas | rdo rje'i lam nas bgegs mthar byed kyi
 phur bu'i gzugs kyis gtso 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 bu¹⁵⁵² '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 sogs 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 | bsrung¹⁵⁵⁶ 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^{P292b8} gzhug par bya'o || de nas de
 zhi ba'i tshul las^{D244a7} khro 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^{P293a1} ba

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 bsrung] D, C, srung P, S, N.

¹⁵⁵⁷ om. P, S, N.

khro bas 'khrugs par rnam par 'gyur zhing | gtsigs pa 'jigs su rung
 ba | rdo rje la sogs pa'i mtshon^{N277b5} cha^{S362b5} sna tshogs^{D244b1} pa
 bsnams pa spros te | de rnam kyis^{P293a2} gtubs pa dang | ce
 spyang¹⁵⁵⁸ la sogs pas zos pa dang | nad kyis gdungs^{C245a4} shing
 phyem mar byas nas bsad par bsams la | 'khrul 'khor dang sngags la
 sogs pas^{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^{C245a5} la |
 de'i tshe *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 āḥ vajra kīli kīlaya*¹⁵⁵⁹ *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 spyang la sogs pa'i^{C245a6} rig^{N278a1} ma rnam
 kyis ye shes rdo rje can la dbang skur zhing rig pa <de dag>¹⁵⁶¹ de
 nyid du zhugs par bsams par bya'o || de nas ye shes rdo rje can de
 nyid kyis 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 myang 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 sangs rgyas kyis ||
^{D244b5} zhing 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} gyur nas ||

¹⁵⁵⁸ spyang] D, S, N, C, spyangs P.

¹⁵⁵⁹ kīli kīlaya] D, C, kīlotkīlaya P, S, N.

¹⁵⁶⁰ phur bu] D, C, phur bu la phur bu] P, S, N.

¹⁵⁶¹ om. D, C.

'gro ba ^{S363a5}rnams ni gsod¹⁵⁶² byas na ||

'og tu bltas te mnar med skye ||

gal te sems ^{D244b6}can gdug¹⁵⁶³ pa'i 'dod ^{P293b1}pa'i lha shes na de'i
tshe de lta bu'i sems 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 rigs dang rjes su mthun pa'i mtshan ma'i kha sbyar phyi rol
na ^{P293b2}gnas pa mchog tu kha sbyar byas par 'gyur ro || ^{D244b7}gal te
de'i lhag pa'i lha ma shes na de'i tshe ^{N278a6}mi bskyod pa'i gzugs
su blta bar bya'o || gzhung ^{S363b1}gzhan dag ni rang gi mtshan ma
^{C245b3}gcig gi nang du ^{P293b3}chud pa'i ye shes sems dpa'o zhes 'dod
do || bsgrub par bya ba la las 'di byas nas dge ba'i bshes gnyen¹⁵⁶⁴
mnyes ^{N278a7}par byas nas ^{D245a1}sdig pa sbyang¹⁵⁶⁵ ba'i thabs nyams
su ma blangs ^{S363b2}na 'chi ba'i ^{P293b4}'og tu ngan 'gror skye¹⁵⁶⁶ bar
'gyur te | gang zhig mngon par shes pa thob ^{C245b4}cing | shin tu
shes pa dag gis mngon spyod kyi las bya bar bcom ldan 'das kyi
^{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 gzhan gyis min ||

de la dang ^{C245b5}po kho nar sngags pas bza' ^{N278b2}ba dang |
^{P293b6}bca' ba dang | gzhib¹⁵⁶⁹ pa dang | ldag¹⁵⁷⁰ pa la sogs pa nam

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.

¹⁵⁶⁹ gzhib] D, C, bzhib P, S, N.

pa mang^{D245a3} po sna^{S363b4} tshogs pa dang ldan pa dang | dri dang |
 phreng ba dang | byug pa dang | phye ma dang | gos dang | gdugs
 dang | rgyal mtshan dang |^{P293b7}ba dan dang | dril^{N278b3} bu la sogs
 pa yongs su rdzogs pa^{C245b6} dang | rol mo'i sgra chen po rnam pa
 lnga bzhag la | gtor^{S363b5} ma mdun du^{D245a4} gzhag¹⁵⁷¹ pa ni shing
 rta'am tsel po'am khur bu gzhag¹⁵⁷² pa'am tha na snyim pa
^{P293b8}gsum yan chad ci 'byor pa'am^{N278b4} ma 'byor na thams cad
 yid kyis bskyed la gtor ma <la>¹⁵⁷³ bltas te skad cig mas¹⁵⁷⁴ rang gi
 <'dod pa'i>¹⁵⁷⁵ lha <sku>¹⁵⁷⁶ S363b6 mdog nag po dang ldan pas ye
^{C245b7}shes sems dpa'i thugs^{P294a1} ka'i snying po'i^{D245a5} 'od zer gyis
 'jig rten skyong ba thams cad^{N278b5} bkug la rang rang gi gzugs
 kyis¹⁵⁷⁷ rang rang gi phyogs su bzhag ste | rang gi snying ga'i 'od
 zer las byung^{S364a1} ba'i phur bu bcu'i^{P294a2} steng du rang gi phyogs
 kyi khro bo dbyibs su gnas pa la lte ba^{C246a1} man chad rdo rje rtse
 gcig pa lta bu shes^{D245a6, N278b6} rab dam pa la 'khyud pa | srung¹⁵⁷⁸
 ba'i <'khor lor bshad pa'i mtshon bya la sogs^{S364a2} pa dang ldan pa
 spro^{P294a3} bar bya'o || spros nas rang gi lhag pa'i lha mchog¹⁵⁷⁹
 khros nas g.yas na rdo rje tho ba bsname pa | g.yon^{C246a2} pas phur
 bu'i^{N278b7} mgul nas bzung ste spyi bo nas brdungs^{D245a7} shing spyi
 bo nas rkang pa'i mthar thug pa'i¹⁵⁸⁰ P294a4 bar¹⁵⁸¹ du phyogs

¹⁵⁷⁰ ldag pa] P, S, N, bldag pa D, C.

¹⁵⁷¹ gzhag] D, C, bzhag P, S, N.

¹⁵⁷² gzhag] D, C, bzhag P, S, N.

¹⁵⁷³ om. P, S, N.

¹⁵⁷⁴ mas] P, S, N, ma D, C.

¹⁵⁷⁵ om. D, C.

¹⁵⁷⁶ om. P.

¹⁵⁷⁷ kyis] D, S, N, C, kyi P.

¹⁵⁷⁸ srung] D, C, bsrung P, S, N.

¹⁵⁷⁹ faded in C.

¹⁵⁸⁰ pa'i] D, C, gi P, S, N.

¹⁵⁸¹ bar] D, S, N, C, bur P.

^{S364a3}skyong rnam^s la phur bu gdab par bya'o || gsang sngags 'di
yang bsgyings¹⁵⁸² pa dang bcas pas gdon par bya ste |

*oṃ āḥ yamānta^{N279a1} kṛt sarvaduṣṭendropēḍrān¹⁵⁸³ sapari
C246a3 vārān kīlaya hūṃ phaṭ |*

*P294a5 oṃ āḥ prajñānta^{D245b1} kṛt sarvaduṣṭayamān sapa-
ri^{S364a4} bāran kīlaya hūṃ phaṭ |*

*oṃ āḥ padmāntakṛt sarvaduṣṭanāgān saparivārān kīlaya
hūṃ phaṭ |*

*N279a2 oṃ āḥ vighnāntakṛt¹⁵⁸⁴ sarvaduṣṭaganapatikuberān¹⁵⁸⁵
sapari^{P294a6} vārān¹⁵⁸⁶ kīlaya hūṃ phaṭ |*

*oṃ āḥ hūṃ C246a4 ṭakkirāja¹⁵⁸⁷ sarvaduṣṭāgnin¹⁵⁸⁸ sapa-
rivārā^{S364a5} n¹⁵⁸⁹ kīla^{D245b2} ya hūṃ phaṭ |*

*oṃ āḥ hūṃ nīladanda sarvaduṣṭanairētīn¹⁵⁹⁰ sapa-
rivārān¹⁵⁹¹ N279a3 kīlaya hūṃ phaṭ |*

*oṃ āḥ hūṃ mahābala sarvaduṣṭabāyūn¹⁵⁹²
sa^{P294a7} parivārān¹⁵⁹³ kīlaya hūṃ phaṭ |*

¹⁵⁸² bsgyings] D, S, N, C, bskyings P.

¹⁵⁸³ duṣṭendropēḍrān] *em.*, duṣṭā indropiḍrān D, duṣṭa indropiḍrān C, duṣṭan indropaṇḍi P, S, N.

¹⁵⁸⁴ vighnān°] D, vighnan° P, S, N, vighnām° C.

¹⁵⁸⁵ °kuberān] *em.*, °kuberān D, C, °kuberān P, S, °kuberan N.

¹⁵⁸⁶ saparivārān] D, S, saparivāran P, N, sapabāraṇa S.

¹⁵⁸⁷ ṭakkirāja] *em.*, ṭakkirājān D, C, takki P, S, N.

¹⁵⁸⁸ duṣṭāgnin] *em.*, duṣṭa agnin D, C, duṣṭa agniṃ P, S, N.

¹⁵⁸⁹ saparivārān] D, C, saparivāran P, S, N.

¹⁵⁹⁰ nairṭīn] *em.*, nairṭīn P, S, N, nairṭyan D, nairṭyan C.

¹⁵⁹¹ °vārān] D, C, °vāran P, S, N.

¹⁵⁹² °bāyūn] *em.*, °bayun D, C, °bayur P, S, N.

¹⁵⁹³ °vārān] D, C, °vāran P, S, N.

om āḥ hūṃ acala sarvaduṣṭeśānān¹⁵⁹⁴ saparivā^{S364a6}rān¹⁵⁹⁵
kīla^{C246a5}ya hūṃ <phaṭ>¹⁵⁹⁶ |

om āḥ brum cakra sarvaduṣṭacandrārkapī^{D245b3}tāmahān¹⁵⁹⁷
sa^{N279a4}parivārān¹⁵⁹⁸ kīlaya hūṃ phaṭ |

om āḥ hūṃ sumbha sar-
va^{P294a8}duṣṭavemacitriprthvidevatā¹⁵⁹⁹ saparivārān¹⁶⁰⁰ kīla-
ya hūṃ |

de ltar phur bu btab pa'i rjes thogs la^{S364b1} gsang ba 'dus pa'i lha'i
rnam par gyur to ||^{C246a6} de nas 'di rnam^{N279a5} kyi mtshan ma la
sogs pa bshad par^{P294b1, D245b4} bya ste | rdo rje mtshon 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 ral^{S364b2} gri thogs pa | g.yon gnyis na
rin po che dang padma thogs pa |^{P294b2, N279a6} zla ba'i steng na 'dug
^{C246a7} pa | rin po che'i cod pan gyi steng du mi^{D245b5} bskyod pas
mtshan pa | mig stong dang ldan pa shar du gnas par bsam par
bya'o¹⁶⁰¹ || de dang ha cang mi¹⁶⁰² ring ba'i^{S364b3} g.yon logs su rdo
rje sgyu ma sngon po ||^{P294b3} gdong g.yas dkar po ||^{N279a7} g.yon
dmar po || lag pa g.yas¹⁶⁰³ gnyis na 'khor lo dang ral^{C246b1} gri thogs
pa | g.yon gnyis na dung dang padma thogs^{D245b6} pa | nyi ma'i stan
la gnas pa | nyi ma'i 'od^{S364b4} yod pa | mi bskyod pa'i^{P294b4} cod pan

¹⁵⁹⁴ °duṣṭeśānān] *em.*, °duṣṭa īśānān P, D, S, N, °duṣṭa īśānān C.

¹⁵⁹⁵ °vārān] D, C, °vāran P, S, N.

¹⁵⁹⁶ *om.* P, S.

¹⁵⁹⁷ °candrārkapitāmahān] *em.*, °candra arkapatimahān D, C, °candra arkapitamahān S, °candra arkapitamahan P, N.

¹⁵⁹⁸ saparivārān] D, C, saparivāraṃ P, N, saparāvāraṃ S.

¹⁵⁹⁹ °vemacitriprthvi°] *em.*, °vemacitraprthvi° D, °vemacittrprthvi° P, S, N, °vemacitriprthvī C.

¹⁶⁰⁰ saparivārān] D, C, saparivāran 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.

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^{D245b7} 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
 N279b3 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^{D246a1} 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 rnam 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^{D246a3} no || rlung gi phyogs su rdo
 rje rlung mdog ljang gu^{S365a4} gdong g.yas sngon po || g.yon dkar po
 || phyag g.yas pa gnyis na^{P295a3} gos dang^{N279b7} ral gri thogs pa |

¹⁶⁰⁴ <>] P, S, N, sngon po D, C..

¹⁶⁰⁵ om. P, S, N.

¹⁶⁰⁶ kunḍe] P, S, N, kundhe 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.

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 cing ¹⁶¹³ ^{C246b7}nyi ma'i ¹⁶¹⁴ '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'u ¹⁶¹⁵ le ^{N280a3}thogs pa | nyi ma'i
stan ^{D246a6}la ^{C247a1}'dug cing nyi ma'i 'od yod pa | mi bskyod pa'i
cod pan can no ¹⁶¹⁶ || dbang ldan gyi phyogs su rdo rje khro 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> ¹⁶¹⁷ | 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.

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 ^{S366a1}'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 | nyi 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 kyis 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 pa¹⁶²⁰ | ^{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 kyis
 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 rnams dang de bzhin
 du phyi'i dri la sogs pa thams ^{P296a4, N281a1}cad kyis 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 pas tshim par

¹⁶¹⁹ thag bzang] P, S, N, thags bzangs D, C.

¹⁶²⁰ 'khor lo thogs pa] P, D, N, C, *l.n.* S.

D247a2 bya zhing | mi bskyod pa ni ye shes che | zhes N281a2 bya ba'i
P296a5 tshigs su bcaḍ pas bstod la | dga' zhing mgu nas mngon par
'dod pa'i dngos grub ster S366b3 bar brtson pa rnams la gsol ba btab
<nas>¹⁶²¹ bzod pa gsol te sngags 'dis gshegs su P296a6 gsol C247b5 bar
bya ste—

om āḥ N281a3 om akāro¹⁶²² mukhaṃ¹⁶²³ sar-
va^{D247a3} dharmāṇāṃ¹⁶²⁴ / ādyanutpannatvāt hūṃ muḥ

zhes pas so || tshon dang lha rnams kyi mtshan S366b4 ma dang |
snying po la sogs pa 'di nyid kyis gshegs su gsol bar P296a7 bya'o—

om āḥ sarvatryadhvajadaśadiglokadhā^{N281a4} tu¹⁶²⁵ ananta-
gagana¹⁶²⁶ / samudramegha C247b6 vyūhaprasaraparamāṇu-
rajomaṇḍala¹⁶²⁷ / paraṃpara antargata¹⁶²⁸ samāpattyupa-
D247a4 sthitāḥ¹⁶²⁹ / dharmadhā^{S366b5} tu¹⁶³⁰ samavasara¹⁶³¹
ākāśadhātuparyavāsana¹⁶³² sarvatryadhvajadaśa^{P296a8} dig-
lokadhātu¹⁶³³ anantagagana¹⁶³⁴ / samudrameghana-

¹⁶²¹ iter. S.

¹⁶²² akāro] P, D, N, C, ākaro S.

¹⁶²³ mukhaṃ] P, S, N, C, mukha D.

¹⁶²⁴ dharmāṇāṃ] D, C, dharmmānaṃ P, S, N.

¹⁶²⁵ °tryadhvajadaśadig°] em., °traidhvajadaśadik° D, C, °dhvajadasvatig° P, S, N.

¹⁶²⁶ anantagagana] em., ānantagagana P, D, S, N, C.

¹⁶²⁷ °vyūhaprasaraparamāṇurajo°] em., °vyūhaprasaraparamānujo° D, C, °vyūhaprasarapamānurajo° P, N, °vyūprasarapamānurajo° S.

¹⁶²⁸ antargata] D, C, antarāgata P, S, N.

¹⁶²⁹ samāpattyupasthitāḥ] em., samapattyāpasthitāḥ D, C, smapatyupasthitā P, samapatyupasthitāḥ S, N.

¹⁶³⁰ dharmadhātu] em., dhārmadhātu D, C, dhārmādhātu P, S, N.

¹⁶³¹ samavasara] P, S, N, saṃvasara D, C.

¹⁶³² ākāśadhātuparyavāsana] D, C, ākāśadhātuparyavāsāna P, N, ākāśadhātupa-
ryavāsāna S.

¹⁶³³ °tryadhvajadaśa°] C, °tryabhvajadaśa° D, °tryadaśa° P, °tyadaśa° S, N.

vyū^{N281a5}haprasaragaganasamā¹⁶³⁵ / sarvalokapālā¹⁶³⁶ sar-
vasattvāś ca¹⁶³⁷ tadyathā vajrāyudha / ^{C247b7}māyāvajra¹⁶³⁸ /
vajrānala¹⁶³⁹ vajrakāla / ^{S366b6}vajramuṣala¹⁶⁴⁰ / nāgavajra /
vajrānīla¹⁶⁴¹ / vajraśauṇḍa¹⁶⁴² / ^{D247a5,}
^{P296b1}vajrabhairava¹⁶⁴³ / vajrakrodha¹⁶⁴⁴ / ^{N281a6}vajra-
prabha¹⁶⁴⁵ / vajrakuṇḍali¹⁶⁴⁶ / maunavajra¹⁶⁴⁷ / vema-
citri¹⁶⁴⁸ / pṛthvīdevatā¹⁶⁴⁹ / saparivāra¹⁶⁵⁰ idaṃ¹⁶⁵¹
puṣpa¹⁶⁵² dhūpa / dīpa / gandha naivedyādīsaṃyuktaṃ¹⁶⁵³ /
baliṃ upaharaṃ pra^{S367a1}ṭīcchya¹⁶⁵⁴ / upabhujya¹⁶⁵⁵

¹⁶³⁴ ananta°] *em.*, ānanta° P, D, N, C, sānanta° S.

¹⁶³⁵ °vyūha°] D, C, °vyuha° P, S, N.

¹⁶³⁶ sarvalokapālā] P, S, N, sarvalokapāla D, C.

¹⁶³⁷ °sarvasattvāś ca] D, C, °sarvasatvas ca P, S, N.

¹⁶³⁸ māyāvajra] *em.*, māyavajra D, mayavajra P, S, N, *l.n.* C.

¹⁶³⁹ vajrānala] D, C, vajra anala P, S, N.

¹⁶⁴⁰ vajramuṣala] P, D, S, N, *l.n.* C.

¹⁶⁴¹ vajrānīla] D, vajra anīla N, *om.* P, *l.n.* C.

¹⁶⁴² vajraśauṇḍa] *em.*, vajraśoṇḍa D, vajra aśoṇḍa P vajraśoṇḍa S, N, *l.n.* C.

¹⁶⁴³ vajrabhairava] D, vajrabairava P, S, N, *l.n.* C.

¹⁶⁴⁴ vajrakrodha] *em.*, vajrakrodhā P, D, S, N, *l.n.* C.

¹⁶⁴⁵ vajraprabha] *em.*, vajraprabhā P, D, S, N, *l.n.* C.

¹⁶⁴⁶ vajrakuṇḍali] P, D, S, N, *l.n.* C.

¹⁶⁴⁷ maunavajra] *em.*, māunavajra D, munavajra P, N, S, *l.n.* C.

¹⁶⁴⁸ vemacitri] *em.*, vimacitra] D, vimacitra P, S, N, *l.n.* C.

¹⁶⁴⁹ pṛthvīdevatā] D, C, prithvidevata P, S, N.

¹⁶⁵⁰ saparivāra] D, saparivara P, S, N, *l.n.* C.

¹⁶⁵¹ idaṃ] P, S, N, idan D, C.

¹⁶⁵² puṣpa] D, C, puṣpe P, S, N.

¹⁶⁵³ naivedyādīsaṃyuktaṃ] *em.*, naividyaḍīsaṃyuktaṃ D, C, naividya |
disaṃyugataṃ P, S, N.

¹⁶⁵⁴ praṭīcchya] *em.*, praṭīccha P, D, S, N, C.

C248a1^{ma}^{P296b2} *ma sarvasattvāṇāṃ*¹⁶⁵⁶ *ca hiraṇya*¹⁶⁵⁷ *suvarṇa*
 / *dha*^{N281a7} *nadhānya* / *āyuh yauvanam*¹⁶⁵⁸ *arogya* / *sat-*
sukhāpahāra^{D247a6} *kān*¹⁶⁵⁹ / *sarvaviḥnān*¹⁶⁶⁰ *vināyakān*¹⁶⁶¹ /
*sarvaduṣṭān*¹⁶⁶² *praduṣṭān*¹⁶⁶³ *manuṣyān*¹⁶⁶⁴ *amanuṣyān*¹⁶⁶⁵
 / *jaṃbhaya*¹⁶⁶⁶ *stambhaya* / ^{S367a2} *bandhaya*¹⁶⁶⁷ /
 C248a2 *vidhvamsaya*¹⁶⁶⁸ *mama*¹⁶⁶⁹ *hiraṇya*¹⁶⁷⁰
su^{P296b3} *varṇa*¹⁶⁷¹ / *dhanadhānya* / *āyuh yauvana*¹⁶⁷² /
aro^{N281b1} *gya* / *satsukhāni mahāsukhāni* / *pravṛddhaye*¹⁶⁷³ /
*yāvad*¹⁶⁷⁴ *ābodhimaṇḍaparyantaṃ*¹⁶⁷⁵ / *ḍhaukayata*¹⁶⁷⁶ /

¹⁶⁵⁵ upabhujya] P, D, S, N, *l.n.* C.

¹⁶⁵⁶ °sattvāṇāṃ] *em.*, °satvanāṃ P, S, N, °satvāṇāṅ D, C.

¹⁶⁵⁷ hiraṇya] D, hiraṇṇya P, S, N, *l.n.* C.

¹⁶⁵⁸ yauvanam] *em.*, yovanam D, yovana P, S, N, C.

¹⁶⁵⁹ °sukhāpahārakān] *em.*, °sukha āpaharakān D, °sukha apaharakān C, °sukha āpaharakāṃ P, N.

¹⁶⁶⁰ °viḥnān] *em.*, °viḥnāṃ D, N, C, °viḥnaṃ P, S.

¹⁶⁶¹ vināyakān] D, C, vināyakan P, vinayakaṃ S, N.

¹⁶⁶² °duṣṭān] D, C, °duṣṭaṃ P, S, N.

¹⁶⁶³ pradūṣṭān] D, C, pradūṣṭaṃ P, S, N.

¹⁶⁶⁴ manuṣyān] D, manuṣyā C, manuṣya P, S, N.

¹⁶⁶⁵ amanuṣyān] D, C, amanuṣyan P, amanuṣyaṃ na S, N.

¹⁶⁶⁶ jaṃbhaya] D, S, N, C, jaṃbhāya P.

¹⁶⁶⁷ bandhaya] D, C, bhandaya P, S, N.

¹⁶⁶⁸ vidhvamsaya] *em.*, vidhvansaya P, S, N, vidhvansāya D, C.

¹⁶⁶⁹ mama] D, C, maṃ P, S, N.

¹⁶⁷⁰ hiraṇya] D, C, hiraṇṇya P, S, N.

¹⁶⁷¹ suvarṇa] D, C, suvarna P, S, N.

¹⁶⁷² yauvana] *em.*, yovana P, D, S, N, C.

¹⁶⁷³ pravṛddhaye] P, D, C, pravṛddhaye S, N.

¹⁶⁷⁴ yāvad] D, C, yāvād P, S, N.

¹⁶⁷⁵ ābodhimaṇḍaparyantaṃ] D, C, ābodhimaṇḍaparyantaṃ P, N.

*matsahāyatām*¹⁶⁷⁷ / *shāntiṃ rakṣām*¹⁶⁷⁸ *ca kuru hūṃ* / *oṃ āḥ*
oṃ^{D247a7, S367a3} *akāro mu*^{P296b4} *khaṃ*¹⁶⁷⁹ *sarvadharmāṇām*¹⁶⁸⁰
ādyanutpanna^{C248a3} *tvāt huṃ phaṭ svāhā hūṃ* /

dkiyl 'khor^{N281b2} gyi khang pa'i phyi rol tu phyogs dang mtshams
rnam su maṅḍala zlum po bya'o || dbang ldan dang dbang po'i
maṅḍala gyi bar du zla ba dang nyi ma dang | tshangs^{P296b5} pa¹⁶⁸¹
chen po'i^{S367a4} maṅḍala gcig bya'o || de bzhin du srin po dang | chu
lha'i maṅḍala gyi^{D247b1, C248a4} dbus^{N281b3} su thag bzangs ris¹⁶⁸² dang
| sa yi lha mo'i maṅḍala gcig bya'o || der rdo rje mtshon cha la
sogs pa la sngags kyis^{P296b6} mngon par bsngags te | gtor ma dang |
dri dang |^{S367a5} 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 | sems
kyi dam pa myang ba ni gnyis^{N281b5} pa'o || rmongs 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} bzhi pa'o ||^{N281b6} sngar bshad pa'i bris pa'i dkiyl
'khor ram¹⁶⁸³ | yid kyis^{C248a7} brtags¹⁶⁸⁴ pa'i ye shes kyi dkiyl 'khor
^{D247b4} ram¹⁶⁸⁵ | ras kyi ri mo la dmigs pa yang rung ste |^{P297a2} gtsang

¹⁶⁷⁶ dhaukayata] *em.*, dhaukayatya D, C, ḍaukayata P, S, N.

¹⁶⁷⁷ matsahāyatām] *em.*, matasvaha| yatam P, S, N, matasahayitvam D, C.

¹⁶⁷⁸ rakṣām] *em.*, rakṣāñ D, C, rakṣam P, S, N.

¹⁶⁷⁹ mukhaṃ] P, S, N, C, mukha D.

¹⁶⁸⁰ °dharmāṇām] D, °dharmāṇā C, °dharmmāṇām 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.

¹⁶⁸³ ram] D, C, ram P, S, N.

¹⁶⁸⁴ brtags] P, D, S, N, rtags C.

¹⁶⁸⁵ ram] D, S, N, C, ram P.

zhing nyams dga' ba ^{S367b2} rnam 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 bsrung 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} bkur 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 zhabs 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.

sdug bsngal kun gyi gnas gyur pa'i |
 dmyal las gtso bos ^{D248a1}gdon ¹⁶⁹⁴du ^{P297a8}gsol |
 sdug bsngal thams cad ^{N282a5}bcad pa dang |
^{S368a1}mgon med pa la snying rje mdzod |
 khyod zhabs padma spangs ^{C248b5}nas ni |
 gtso bo gzhan la skyabs ma mchis |
 'gro ba'i ¹⁶⁹⁵dpa' bo thub chen po ||
^{P297b1}de bas sangs rgyas mchog mnyes ¹⁶⁹⁶mdzod |
 de ltar gsol ba'i ^{S368a2}cho ga ^{N282a6}mchog |
^{D248a2}dam pa de ni thos gyur nas |
 bla ma dpal ldan yon tan mtshos |
 snying rje slob ma ¹⁶⁹⁷la bskyed la |
^{C248b6}bzhin ni rab tu ^{P297b2}dang gyur pas |
 rang gi brtse ¹⁶⁹⁸ba rab dga' zhing |
 rnal 'byor rgyud las 'byung ba'i mchog |
 dam ^{S368a3}tshig bzang po bstan par bya |
 srog chags bu khyod 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.

bzang po khyod kyis bskyang^{N282b1, S368a4} bar bya |
dri chu bshad dang sha 'tshal chen |
Inga pa sems las byung ba dang |
^{P297b4} khyi mi rta dang glang chen pa |
sbyang ba la sogs cho gas ni |
khyod kyis^{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} brtags 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 Inga^{N282b3} bcug ste | man ngag ji^{P297b6} lta ba bzhin du
de'i rnal¹⁷⁰¹ 'byor dang ldan pas || dbang bskur bar bya ba'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 rnams las byung ba'i 'od zer gyi lcags kyu'i
tshogs kyis nam^{P297b8} mkha'i^{S368b2} khams thams^{N282b5} cad du khyab
pa'i de bzhin gshegs pa thams cad spyang 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} lam nas byung nas mthe bo
dang^{S368b4} 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^{P298a2} nas sems las byung ba^{D248b1} 'di
^{C249a5} btung bar bya'o ||

'di ni rdo rje can kun gyi ||

¹⁶⁹⁹ tu] P, S, N, C, ta D.

¹⁷⁰⁰ lta bu] D, C, lta ba P, N, lta ba S.

¹⁷⁰¹ rnal] P, D, S, rnam N.

¹⁷⁰² ba'i] P, S, N, ba ni D, C.

dbang bskur cho ^{S368b4}ga ^{N282b7}mchog yin te ||
 sngags 'di thams cad grub pa dang ||
 las kyi mchog ni 'grub par 'gyur ||
 zhes ^{P298a3}bya ba ni gnyis pa'o ||
 de nas padma la gnas bla ||
 me tog dang ldan sems byung ba¹⁷⁰³||
 rang gi kha yis mchod ^{D248b2, N283a1}don dang ||
^{C249a6}rdo ^{S368b5}rjer son pa'i rig ma'i khas ||
 mi yi thod pa'i nang blugs pa ||
 dri chen dri chu sha ^{P298a4}ldan pa ||
 lha rnams la ni dbul bar bya ||
 de nas de'am gzhan shin tu dad pa dang ldan pa | shes ^{N283a2}rab che
 ba | gzugs bzang ba | sgrub pa po ^{S368b6}la dga' ba | sbyor ba gcig
 pa'i bya ba ^{D248b3}la goms ^{P298a5}pa |
 dam tshig shes ^{C249a7}shing legs sbas pa ||^{xxx}
 bla ma la ni sgrub pa pos ||
 yon gyi don du dbul bar bya ||
 <de nas>¹⁷⁰⁴ yang slob ^{N283a3}mas bla ma la gsol ba btab¹⁷⁰⁵ la
 mchod pa la sogs <pa>¹⁷⁰⁶ ^{S369a1}byas te |^{xxxi} bla mas byin ^{P298a6}gyis
 brlabs nas phyag rgya de slob pa'i¹⁷⁰⁷ ched du sbyin par bya'o ||
 me tog la sogs dam tshig ldan ||
 sangs rgyas ^{D248b4}sogs ^{C249b1}par byin gyis brlabs ||

¹⁷⁰³ byung ba] P, D, N, C, byung S.

¹⁷⁰⁴ om. D, C.

¹⁷⁰⁵ la gsol ba btab] D, C, la sogs pa P, S, N.

¹⁷⁰⁶ om. S.

¹⁷⁰⁷ pa'i] D, C, ma'i P, S, N.

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 ||
rdo rje '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 ^{D248b5}la ^{P298a8}sogs ||
^{C249b2}me ^{S369a3}tog phreng bzang tsandan sogs ||
rdo rje 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 dpon 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 rnams
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}zhugs pas zhu ^{P298b3}bar gyur te | ye shes kyi bdud rtsi'i rnam
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.

zhes bya ba nas ||

shes rab^{D249a1} ye shes^{C249b5} bdag^{N283b2} nyid 'gyur ||

zhes bya ba'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 ||

khyod 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
la¹⁷¹⁶ bla mas sbyin par bya ste | 'di ni sangs 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.

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 khams 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 vajradhṛk*
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 | *debadatta*¹⁷¹⁹ zhes bya ba
la <de zhes bya ba la¹⁷²⁰ 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 siddha*¹⁷²²
*locanai*¹⁷²³ *sarvārtha*¹⁷²⁴ *sādhanam svāhā hūṃ* zhes bya'o zhes la
la 'dod to || gzhan dag ni phreng D249a7 ba'i C250a4 sngags rnam 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 vaṣim kuru ho* | *ākarśaya*¹⁷²⁵

¹⁷¹⁶ *om. S.*

¹⁷¹⁷ 'byin] P, S, N, sbyin D, C.

¹⁷¹⁸ *om. S (due to saut du même au même).*

¹⁷¹⁹ °datta] *em.*, °dattva] D, C, °dadtva P, S, N.

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, yah S.

<jah>¹⁷²⁶ *vaideśa*^{P299a6} *ya hūm* | *ucchaṭaya*¹⁷²⁷ *phaṭ* | *ucchaṭaya*¹⁷²⁸
hūm | ^{S370a3} *ucchaṭaya*¹⁷²⁹ ^{N284a4} *hūm* ^{D249b1, C250a5} *phaṭ* ces bya ba
gang yang rung ba'o || *māraya phaṭ* | de skad du brjod pa rgyas pa
dang zhi ba la sogs pa'i¹⁷³⁰ sngags kyi mtha' mar bskul ba'i tshig
^{P299a7} gzhug par bshad pa ni 'di dag gis bya'o zhes pa'o || yang zhes
^{S370a4} bya ba'i ^{N284a5} sgras ni ming nang du chud pas thog ma dang
tha mar 'di dag spel bar ^{D249b2} bya'o ^{C250a6} zhes phyogs gnyis pa ston
pa yin te | *svāhā de*^{P299a8} *vadatta*¹⁷³¹ *śāntim kuru svāhā* zhes bya ba
la sogs pa rgyas pa'i las rnam la yang ngo || ji lta ba ^{S370a5} bzhin du
^{N284a6} gnas pa'i sngags nyid las thams cad byed de | *puṣṭim kuru*
zhes bya ba la sogs pa spel bar gzhan ^{P299b1} dag go || yang zhi ba la
^{C250a7} sogs pa bskul ba'i dbang gis las gang byed par gyur pa de ni
rig pa zhes bya ba ste | ^{S370a6} *om āḥ* ^{N284a7} *jinajik che ge mo śāntim*
kuru hūm | zhes bya ba la sogs pa'o || phreng ba'i sngags
^{P299b2} kyang rig pa zhes bya ste | de las bshad pa'i las rnam byed
pa'o zhes bya ba la sogs pa'o || rdo rje gsal zhes ^{D249b4, C250b1} bya ba
la sogs pa la ^{S370b1} *rlung* ^{N284b1} dang chu dang | dbang chen dang |
me'i dkyil 'khor la ^{P299b3} gnas¹⁷³² 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 ^{C250b2} yang rang gi ^{D249b5} mtshan
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 ^{P299b5} no || de skad du ^{S370b3} le'u bco
brgyad 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 bar¹⁷³³

¹⁷²⁶ *om. S.*

¹⁷²⁷ *ucchaṭaya*] D, C, *ucaṭaya* 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, phyr D, C.

ro || sna tshogs zhes pa ni sna tshogs pa'i ^{P299b6}rang bzhin ye
shes ¹⁷³⁴ ^{N284b4}sems dpa'i sa bon no || dus ^{S370b4}gsum sa bon ni yi ge
gsum dang lhan cig tu bzlas 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 ||

bzlas pa ma ning zhes brjod do ||

rdo ^{S370b5}rje gsum ni sku dang gsung dang thugs rnam 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 rnam 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}*maṃ hūṃ* zhes pa ¹⁷³⁵la sogs 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 dbyer ^{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 rnam ^{P300a4}so || de
skad du yang gsungs pa |

^{S371a3}dod chags skyes pa bud med ni |

zhes sdang gti mug gnyi ga ¹⁷³⁶spangs 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.

kyi lha 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 zhabs kyis gsungs pa |

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 ||

rang bzhin rtogs bya mkhas pa yis ||

zhes so || phyi rol don med kyang dkar po dang bde ba la sogs pa'i
^{S371a6} rnam pa'i shes pa las dkar po <dang>¹⁷³⁹ bde ba la sogs pa'i
^{P300a8} rnam pa'i¹⁷⁴⁰ shes pa skye bar^{C251a3} gyur ro || bag chags gtso
bor gyur pa sad pa las rmi lam la sogs pa bzhin no || ^{D250a6} gang
rnam 'grel las^{xxxiii} |

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.

de ni de yi rnam par ^{C251a4}b skyed ||
 gang dang gang ¹⁷⁴⁴ gi dngos 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 sngon po la sogs pa'i rnam
 pa ¹⁷⁴⁵ 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} sdug
 bsngal dang bral ¹⁷⁴⁶ bar '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} bsgoms pa'i stobs
 kyis ^{P300b5} gsal por 'gyur ro zhes te | bde ba'i ngo bo sngon po la
 sogs pa'i rnam par shes pa ni <de kho na nyid> ¹⁷⁴⁷ du 'gyur ro zhes
 so || ^{S371b5} de skad du ye shes zhabs kyis gsungs pa—

^{D250b2} shes rab ^{P300b6} thabs kyis bdag ^{N285b4} nyid dri ma med pa
 yi ||

ting 'dzin las byung dam pa'i bdes gang bar ||

'khor lo ^{C251a7} bsams nas shes ¹⁷⁴⁸ pa dang ||

rtog pa kun las nges grol mchog ||^{xxxiv}

^{S371b6} bde ba'i rgyur ¹⁷⁴⁹ 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 akṣara 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.

¹⁷⁴⁹ rgyur] D, C, rgyu ru P, S, N.

dpal ldan chos 'byung nang gnas pa ||
 ji ltar gzhal ^{D250b3} yas khang brjod par ||
 'dod pa'i yon tan lngas ^{P300b8} dbang phyug||
 yid 'ong ^{S372a1} gnas ni ^{C251b1} phun sum tshogs 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 ¹⁷⁵¹ la 'dod ||
^{P301a1} 'jig chags chen po dang ni ^{S372a2} 'dra bar 'gyur ba yin ||
 de dag de ru rtog med pa ste 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 kyis gsal ba ^{S372a3} ni ||
 nyin mtshan rtag tu ¹⁷⁵³ rgyun mi chad || 1
 de shes rtogs pa'i rang bzhin ^{P301a3} phyir ||
 gsal bar ^{N286a1} snang ba rtog pa med ||
 ma dpyad nyams dgar yod pa ste ||
 'dir ni brjod med ^{D250b5} rtog ^{C251b3} bral bas || 2
 sngar gyi goms pa'i stobs ¹⁷⁵⁴ kyis kyang ||
^{S372a4} snying rjes spro dang bsdu ba ^{P301a4} yin ||

¹⁷⁵⁰ phun sum tshogs] D, C, phun tshogs par P, S, N.

¹⁷⁵¹ rgod] P, S, N, dgod D, C.

¹⁷⁵² ste] P, S, N, de D, C.

¹⁷⁵³ nyin mtshan rtag tu] P, S, N, nyin dang mtshan du D, C.

¹⁷⁵⁴ stobs] P, D, S, C, stabs N.

lhun gyis grub pas ^{N286a2}sems can don ||
de phyir yid bzhin nor bu bzhin || 3^{xxxv}
'tshe ba med dang yang dag don ||
ngo bo nyid la phyin log gis ||
dbang du zin kyang mi bzlogs te ||
^{P301a5}blo ni de phyogs 'dzin ^{S372a5}phyir ro || 4^{xxxvi}
zhes rigs pa ^{C251b4}las so ||
de ni ^{N286a3}rtog pa ^{D250b6}med pa'i chos yin te ||
bud med skyes pa'i rtog¹⁷⁵⁵ spangs pa ||
de ni ma ning bzlas pa yin ||
phyi rol dga' ba skad cig ste || 1
^{P301a6}dpe dang bral bas brjod par bya ||
rdo rje padma 'dus pa las¹⁷⁵⁶ ||
las kyi phyag rgya dang ^{N286a4}ldan pa ||
gang zhig 'di ni bsgoms pa las¹⁷⁵⁷|| 2
bden pa gsungs pas ^{C251b5}mngon sum¹⁷⁵⁸ brjod ||
de ni las dang ^{P301a7}sems can gyi ||
byang chub ^{D250b7}sems ni bstan pa la ||
gang la las kyi phyag rgya spangs || 3
^{S372b1}gzhan du mtshon pa nus ^{N286a5}ma yin ||
rtogs pa dang po'i las can gyis ||

¹⁷⁵⁵ rtog] P, D, N, C, rtogs pa S.

¹⁷⁵⁶ las] P, D, N, C, la S.

¹⁷⁵⁷ las] P, N, S, las so D, C.

¹⁷⁵⁸ sum] D, C, gsum P, S, N.

gzhan du rig pa¹⁷⁵⁹ ma yin no ||
^{P301a8}bzang po'i gnas la de nus pa || 4
 thog mtha' bar du dri med la ||
 'di ltar de ni mchog zhi ba ||
 nam^{C251b7} mkha'i khams su grags par^{S372b2} gnas ||
^{N286a6}rdo rje padma'i sbyor ba ni || 5
 yang dag^{D251a1} rab sbyin las^{P301b1} kyang thob ||
 dang po'i las kyi sems can rnams ||
 mtshon cha yid ches byed pa'o ||
 {rdo rje nam mkha'i khams sbyor dang || 6
 reg¹⁷⁶⁰ pa las kyang rmad byung che ||
 gang de bde ba^{N286a7} skyed byed pa ||
^{P301b2, S372b3} mchog tu dga' bar¹⁷⁶¹ byed pa po ||
 de zad pa las^{C251b7} dga' bral¹⁷⁶² te} || xxxvii
 bral dga' mtha' yin de ni mchog ||
 rang gi ngo bo bstan du^{D251a2} med ||
 cung zad de ru skye 'gyur ba ||
 dbang po kun las grol^{P301b3} ba yin || 8
 rtsod^{N286b1} med mchog tu zhi ba po ||
 khyab^{S372b4} dang dngos po med pa yin¹⁷⁶³ ||
 de ni byang chub gnas mchog go ||

¹⁷⁵⁹ rig pa] P, S, N, rigs pa D, C.

¹⁷⁶⁰ reg] P, S, N, rig pa D, C.

¹⁷⁶¹ bar] D, C, ba P, S, N.

¹⁷⁶² bral] P, D, N, C, bal S.

¹⁷⁶³ yin] P, S, N, yi D, C.

kun tu bzang por grags pa bzang || 9

bral dga' mtha' ru rnam par¹⁷⁶⁴ gnas ||

P301b4 sgrub pa C252a1 po yi mchog gsang ste ||

de ni grol ba'i¹⁷⁶⁵ gnas¹⁷⁶⁶ 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 rnam 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 rnams
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 rnams ni phra mo'i rnal 'byor bsgoms N286b5 pas brtan
S373a2 par P301b8, D251a5 byas pa'i sems rnal 'byor pa bsgom pa la
mngon par dga' ba'i bsgoms¹⁷⁶⁸ pa'i stobs kyis rang gi rig pa'i
skad cig ma gsal ba'i rnam pa skye bar 'gyur ro zhes pa la sogs¹⁷⁶⁹
C252a4 pa'o|| rig pa'i P302a1 brtul zhugs kyi N286b6 skabs su S373a3 gsungs
pa ni |

padmar rdo rje sbyar byas nas ||

byang chub sems ni gtang¹⁷⁷⁰ mi bya ||

bskyed par byas nas dga' D251a6 ba de ||

¹⁷⁶⁴ rnam par] P, D, S, C, rnamr N.

¹⁷⁶⁵ ba'i] P, S, N, ba D, C.

¹⁷⁶⁶ gnas] P, D, S, C, akṣara sa l.n. in N.

¹⁷⁶⁷ iter. S.

¹⁷⁶⁸ bsgoms] D, C, bsgom P, S, N.

¹⁷⁶⁹ la sogs] P, D, C, logs S, N.

¹⁷⁷⁰ gtang] P, D, C, btang S, N.

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 || 3^{xxxviii}
 <rnam^{N287a1}shes phung po^{S373a5}rgyal gyur pa>¹⁷⁷¹ ||
 D251a7⁷ma smad dngos grub ji ltar^{P302a4}gyur ||
 phyag rgya chen por ldan pa gang ||
 bde ba chen po myong byed pa ||
 ye shes bdud rtsi de nyid mchog || 4
 de ni smra bar nus¹⁷⁷²nyid^{N287a2, C252a6}min ||
 gus par bsgoms pas go bya gang ||
 rang rig^{S373a6}rang gi^{P302a5}mtshan nyid yin ||
 rnam 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 rnam pa'i ye shes la^{P302a6}sbyang
 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, akṣara na defaced in N.

pa'i¹⁷⁷³ bde ba dag srid^{P302a7} pa ma yin te | de'i tshes 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 kyis gsal ba'i rnam
N287a5 pa ni rang rig pa'i mthar^{P302a8} thug pa^{C252b1} sba bar nus pa ma
yin pa'i gsal ba nyid do zhes gzhan^{S373b3} dag go || mi rtog pa nyid
kyis dbang po'i mngon sum¹⁷⁷⁵ bzhin du rnal 'byor gyi mngon
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 ||

nga 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^{P302b3} lo sems kyis 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 ||

<ngon po la^{P302b4} sogs rnam>^{1779 S373b7} bral ba ||

¹⁷⁷³ pa'i] D, C, pas P, S, N.

¹⁷⁷⁴ <>] D, C, rnam par bsgoms pa'i *add.* P, S, N.

¹⁷⁷⁵ sum] D, N, C, gsum P, S.

¹⁷⁷⁶ sum] D, S, N, C, gsum P.

¹⁷⁷⁷ yis] D, C, yin P, S, N.

¹⁷⁷⁸ dbu mar] D, C, dbus ma P, S, N.

¹⁷⁷⁹ ngon po la sogs rnam] D, C, ngon sogs rnam pa dang P, S, N.

bsgom par bya ba¹⁷⁸⁰ kha cig go || 1
 dbang po gnyis kyis snyoms par 'jug¹⁷⁸¹ ||
 lha^{D251b5} rnam's dmigs^{N287b2} pa med pa ni ||
 rten med pa la bsgom pa ni ||
 P302b5 nus par^{C252b4} min zhes gzhan smra'o || 2
 reg las skyes kyi dga'¹⁷⁸² S374a1 mtshungs pa ||
 bde dang bsgrub pa zag pa med ||
 ji ltar g zhan yang¹⁷⁸³ rgyu las ni ||
 de 'dra'i 'bras bu ji ltar 'dod || 3

ces^{P302b6} so || ting nge^{N287b3} dzin gsum gyi sbyor ba dang ldan pa |
 ji skad bshad pa'i cho ga^{S374a2} yis | thun^{D251b6} mtshams bzhir byin
 gyis rlob^{C252b5} pa la brtson pa | dam tshig dang sdom pa la gnas te |
 mtshan ma^{P302b7} thob nas zla ba drug tu bsgom par bya'o || de
 lta¹⁷⁸⁴ na yang^{N287b4} 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 brgyad gyi bar^{P302b8} du bsgom par bya'o || de lta¹⁷⁸⁵ na yang
 S374a3 gal te ma^{D251b7, C252b6} grub na thun mtshams kyi mthar drag
 po'i sbyor ba brtsam^{N287b5} par bya'o || gang rnam par snang mdzad
 kyi rnal 'byor pa kha dog nag po dang ldan pa |^{P303a1} sbyangs pa'i
 shes rab ma dang lhan cig gnyis su med pa'i sbyor ba dang ldan
 pas^{S374a4} dkyil 'khor pa dang zla ba'i dkyil 'khor la sogs pa dang |
 gzhal yas^{P303a2} khang^{N287b6} <yang>¹⁷⁸⁶ C252b7 mngon^{D252a1} spyod kyi

¹⁷⁸⁰ ba] D, C, bar P, S, N.

¹⁷⁸¹ 'jug ||] D, C, 'jug pa P, S, N.

¹⁷⁸² dga'] P, D, N, C, dga' ba S.

¹⁷⁸³ yang] D, C, 'dra P, S, N.

¹⁷⁸⁴ lta] D, N, C, ltar P, S.

¹⁷⁸⁵ lta] P, D, N, C, ltar S.

¹⁷⁸⁶ om. C.

cho ga bzhin du nag por bsgoms te mchod pa dang | bstod pa dang
 bdud rtsi myang ba byas nas de'i rjes la rang gi snying ga'i¹⁷⁸⁷
 S374a5 sa bon gyis de bzhin gshegs pa'i P303a3 tshogs bkug ste | shes
 rab dang thabs kyis sbyor bas N287b7 chu skyes su phab nas ji ltar
 bsgoms pa'i¹⁷⁸⁸ gzugs kyis dkyil 'khor gyi rnam par me'i D252a2,
 C253a1 dkyil 'khor la 'jigs¹⁷⁸⁹ shing 'dar ba S374a6 dang ldan pa
 P303a4 blta bar bya'o || de nas snying ga'i¹⁷⁹⁰ sa bon gyi 'od zer 'bar
 bas | de bzhin gshegs pa'i N288a1 tshogs bkug ste | shes rab dang
 thabs kyis sbyor ba dang¹⁷⁹¹ ldan pas zhu bar gyur pa rdo rje'i lam
 nas P303a5 phyung ste | gshin S374b1 rje C253a2 mthar byed kyis phur pa'i
 gzugs <su>¹⁷⁹² byas la | de bzhin du D252a3 gzhan rang¹⁷⁹³ 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 pa¹⁷⁹⁵ 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 vairocana vajra* P303a7 *kīla* D252a4 *ya hūṃ phaṭ ces pa'o* || phur
 bu de yang rdo rjes mnan pa dang ldan par¹⁷⁹⁶ <>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 ba¹⁷⁹⁸ 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 ba] P, D, N, C, da S.

P303a8 de nas rang gi kha dog gis¹⁷⁹⁹ gnas^{C253a4} te rang gi sa bon gyis
 bskul ba'i spyang la sogs pa^{S374b4} rnams kyis *om ruru sphuru zhes*
 bya ba la^{D252a5} sogs^{N288a5} pa'i sngags brjod cing phur pas btab pa'i
 dkyil 'khor gyi 'khor lo^{P303b1} la¹⁸⁰⁰ dbang bskur ba sbyin par bya'o
 || <'di zhag brgyad 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
^{N288a6} rnams kyis drag po'i sgrub pa'i thabs blta bar^{P303b2} bya'o ||
 rnam par snang mdzad^{C253a5} kyis rigs <kyi¹⁸⁰² drag po'i>¹⁸⁰³ bsgrub
 pa'o || de bzhin du kha dog nag po snang ba mtha' yas kyis dkyil
^{D252a6} khor^{S374b6} pa'i lha rnams dang | zla ba'i gdan dang
^{N288a7} gzhal yas khang la sogs^{P303b3} pa rnams lhan cig tu bsgoms te |
 padma mthar byed kha dog dmar po'i phur pas gdab par bya ste |
*om āḥ hri bhur bhuvah amitābham*¹⁸⁰⁴ *kīla*^{S375a1} ya de'i^{C253a6} rigs
 kyis lha rnams kyis^{D252a7} yang rung ste *hūṃ*^{N288b1} *phaṭ*^{P303b4} od dpag
 tu med pa dang de'i rigs kyis lha rnams kyis drag po'i sgrub thabs so
 || mi bskyod pa dang rin chen 'byung ldan dang | don yod grub pa'i
 sbyor^{S375a2} ba yis | kha dog nag por dkyil^{P303b5} khor dang bcas par
 bsgoms¹⁸⁰⁵ nas^{N288b2} <'di rnams dang>¹⁸⁰⁶ 'di rnams kyis rigs kyang
 bdud rtsi 'khyil pa'i phur^{C253a7} pa¹⁸⁰⁷ sngags 'dis gdab par bya ste |
^{S375a3} rnams^{D252b1} kyang rung | *hūṃ phaṭ* mi bskyod pa dang | rin
 chen 'byung^{N288b3} ldan dang | don yod par grub pa'i <drag

¹⁷⁹⁹ gis] D, C, S, gi P, N.

¹⁸⁰⁰ la] P, D, N, C, dang la S.

¹⁸⁰¹ om. D, C.

¹⁸⁰² kyis] D, S, N, kyis P, l.n. C (effaced).

¹⁸⁰³ l.n. C (effaced).

¹⁸⁰⁴ amitābham] em., amṛtābham P, D, N, C, amṛṣabham 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.

po'i>¹⁸⁰⁹ sgrub¹⁸¹⁰ thabs so || gdab par bya ba dang phur bu dang
 'debs par byed pa 'di dag thams ^{P303b7}cad la mngon par zhen pa
 med ^{C253b1}pas bya ste | gzhan ^{S375a4}du na 'grub par mi 'gyur ro ||
 drag po'i sgrub pa'i dus ^{N288b4}su de bzhin gshegs pa rnam kyī dbu
 rgyan du rdo ^{D252b2}rje sems dpa' bsgom par bya'o || ^{P303b8}gnod
 mdzes rgyal po yang de bzhin gshegs pa rnam kyī dbu rgyan
 gnyis par bsgom | ^{S375a5}yang na rdo rje 'dzin pa sangs rgyas rnam
^{N288b5}kyī ^{C253b2}gnas¹⁸¹¹ Inga rnam su bsgom par bya ste | spyi bo
 dang ^{P304a1}lkog ma dang thugs ka dang lte ba gsum 'dus gsang ba
 rnam su'o ||

de nas rnal 'byor dam ^{D252b3}tshig mchog |

ces bya ba la sogs pa nas ^{S375a6}'khor lo yang dag legs ^{P304a2},
^{N288b6}bris¹⁸¹² la | sngar zhes bya ba la sogs pa'i gzhung gi don ni 'di
 yin te | tshon rtsi dgye ba dang | ^{C253b3}<mtshan ma>¹⁸¹³ dgod pa la
 sogs pa rdzogs pa dang | rdo rje ra ba dang | 'od kyis bskor ba'i
 phyi rol tu ^{P304a3}dkyil ^{S375b1}'khor gyi khang pa'i ^{N288b7}sa gzhi¹⁸¹⁴
 ba'i lci bas byugs la spos ^{D252b4}chus chag chag btab ste | me tog gi
 sil ma gtor la bum pa rnam gzhan du bzhag ste | bla res la sogs pa
 bre ba dang | ^{P304a4}mchod pa rnam pa lnga dang | phyi ^{C253b4}nang gi
 mchod pas ^{S375b2}rgya ^{N289a1}cher mchod par bya'o || de'i cho ga ni
 'di yin te | shar phyogs kyī sgor stan shin tu bzang po la slob dpon
 shin tu khru byas pa yan ^{P304a5}lag dris ^{D252b5}byugs pa phreng ba
 dang gos kyis brgyan pa <lha>¹⁸¹⁵ ^{N289a2}la mngon par phyogs nas
 'dug ste | ^{S375b3}lo bcu gnyis lon pa rgyud las bshad pa'i mtshan
 nyid dang ldan pa'i phyi ^{C253b5}<rol>¹⁸¹⁶ gyi bud med yod par

¹⁸⁰⁹ om. P, S, N.

¹⁸¹⁰ sgrub] D, S, N, C, grub P.

¹⁸¹¹ gnas] D, g.yas P, S, N. l.n. C (effaced).

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).

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 kyis 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 sems 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 bskiyod 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 P304b4 cig 'ongs pa'i bgegs
S376a3 rnam gshin rje gshed la sogs pa'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 blta'o || de nas om P304b5 āḥ maṃ
praN289b2 vārasatkāra1823 pratīccha hūṃ zhes pa 'di yis S376a4 de la
argha1824 dbul bar D253a3 bya'o || om āḥ maṃ pā C254a3 dyaṃ1825

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, akṣara ra either blotchy or corrected to pa in N.

1823 pravārasatkāra] D, C, pravarasatka P, N, pavarasatka S.

1824 argha] D, C, arga P, S, N.

pratīccha hūṃ zhes bya ba 'dis zhabs bsil dbul lo || de nas spyān
 ma la sogs pa spros pas mchod^{P304b6} nas mi bskyod pa ni zhes bya
 ba la sogs^{N289b3} pas bstod la sgo ba rnam kyis sgo'i^{S376a5} bya ba'o
 || *om āḥ yamāntakṛt*¹⁸²⁶ *jñānamaṇḍala ākarśaya*¹⁸²⁷ *jaḥ hūṃ zhes*
 brjod pa dang mdun na gnas pa'i 'khor lo^{D253a4} gshin rje
^{C254a4} gshed^{P304b7} kyi 'od zer gyis dgug par bya'o || *om āḥ*
pra^{N289b4} *jñāntakṛt*¹⁸²⁸ *jñānamaṇḍala praveśaya*^{S376a6} *hūṃ hūṃ zhes*
 bya bas dam tshig gi dkyil 'khor la ye shes kyi dkyil 'khor gzhug
 par bya'o || *om āḥ padmāntakṛt*¹⁸²⁹ *jñāna*^{P304b8} *maṇḍala bhan-*
*daya*¹⁸³⁰ *baṃ hūṃ zhes* pas dam tshig gi dkyil 'khor^{N289b5} la ye
 shes kyi dkyil 'khor^{D253a5, S376b1} bcing bar bya'o || ^{C254a5} *om āḥ*
*vighnāntakṛt*¹⁸³¹ *jñānamaṇḍala tośaya*¹⁸³² *ho hūṃ zhes* bya bas
 bdud rtsi 'khyil pa'i 'od zer^{P305a1} rnam kyis dkyil 'khor pa dngos
 grub ster ba la mngon du phyogs par^{N289b6} bya'o || ye shes kyi
 dkyil 'khor dang^{S376b2} lhan cig dam tshig gi dkyil 'khor gcig tu
 byas te | ^{P305a2} ye shes sems^{D253a6} dpa' yang dkyil 'khor gyi
^{C254a6} bdag por 'gyur te 'di ni chen po'i bsnyen pa'o || rang 'od kyi
 lha mo'i snying^{N289b7} ga'i ye shes sems 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 pādyaṃ] *em.*, padyaṃ P, D, S, N, *l.n.* C.

¹⁸²⁶ yamāntakṛt] yamāntakṛta P, N, S, yamantakṛtta D, C.

¹⁸²⁷ ākarśaya] D, arśaya C, ākārśaya P, N, ākārāya S.

¹⁸²⁸ prajñāntakṛt] prajñāntakṛtta D, C, prajñānatakṛtata P, prajñanatakṛtata S, N.

¹⁸²⁹ padmāntakṛt] *em.*, padmāntakṛtta D, C, padmānatakṛtata P, S, padmanatakṛtata N.

¹⁸³⁰ bhanda] P, D, C, bandha N, bhanda S.

¹⁸³¹ vighnāntakṛt] *em.*, vighnāntakṛtta D, C, vighnanatakṛta S, vighnanatakṛtata P, N.

¹⁸³² tośaya] D, C, tośayar P, N, S.

¹⁸³³ byug pa] D, N, C, byugs pa P, S.

^{S376b4}gos dang | ^{gdugs}¹⁸³⁴ dang rgyal mtshan dang | ba dan dang | bla res dang rnga yab la sogs pa dang | bza' ba¹⁸³⁵ dang | bca' ba dang | ^{bldag}¹⁸³⁶ pa 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'i>¹⁸³⁹ glang po ^{D253b1}che dang | rta 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 tshigs su bcad pa rnams 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 pa¹⁸⁴⁰ rang gi khas me tog ^{S377a1}dang bcas¹⁸⁴¹ pa'i rang gi sems 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 rnams dang rang nyid kyis sprul pa la yang phyag bya ste | bzod par gsol nas dngos grub thams cad kyi¹⁸⁴² ^{S377a3}rjes su ^{N290a6}sems can gyi don mdzod cig ces gsol ba btab nas ^{P305b2}sgrub ^{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.

pa'i cho gas ^{S377a4}slob dpon nyid ^{N290a7}'jug par bya'o|| slar yang
bzang ^{P305b3}po zhabs kyis brjod pa'i don |
sgo rnams kun tu shes byas ^{D253b5}la |
rang gi 'khor lor rab gsal bar ||
^{C254b5}zhes pa la sogs pa'i don yin no || phyi rol gyi rig ma med
^{S377a5}na yang ^{N290b1}'di kho na ltar ^{P305b4}dkyil 'khor bsgrub par
bya'o ||
sngags btu ba dang gtor ma bsrung |
phur bus gdab dang 'khor lo ^{D253b6}sgrub¹⁸⁴⁵ |
kha sbyar dbyed dang dbang bskur bzlas |
phyir bzlog pa ni gnyis su grags |
^{P305b5, S377a6}gang ^{C254b6}yang bdag blo¹⁸⁴⁶ ^{N290b2}gti mug pas||
legs spyad¹⁸⁴⁷ 'di la nyes byas gang||
gang phyir lus can skyabs gyur pa¹⁸⁴⁸||
de ni mgon pos bzod par mdzod ||
gtso bo¹⁸⁴⁹ nus pa ma ^{D253b7}mchis shing ||
ma rnyed pa ^{P305b6}dang ma 'byor pa ||
^{S377b1}'dir ni bya ba¹⁸⁵⁰ gang ^{N290b3}byas rnams ||
de dag thams cad bzod par ^{C254b7}mdzod ||

¹⁸⁴⁵ sgrub] P, D, N, C, bsgrub S.

¹⁸⁴⁶ blo] P, D, C, po S, don N.

¹⁸⁴⁷ spyad] P, D, S, C, byas N.

¹⁸⁴⁸ gyur pa] D, C, 'gyur ba P, N, S.

¹⁸⁴⁹ bo] D, C, bos P, S, N.

¹⁸⁵⁰ bya ba] P, D, S, C, byas pa N.

de kho na nyid bcu pa slob dpon rgyan pas mdzad pa rdzogs
so¹⁸⁵¹ || bod kyi lo tsa ba dge slong dar ma^{P305b7} grags kyis bsgyur
cing zhus te^{N290b4} 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: dbang bskur ba ni khru
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 ldan pa'i
sngags ^{P350b6}pas yang dngos por gyur pa'i¹⁸⁵³ sgrib pa'i dri ma
rnam 'khrud par byed pas de dang chos ^{D61b6}mthun pa'i phyir
dbang bskur ba zhes bya'o || de yang rnam pa gsum ste | rig pa'i
dbang bskur ba dang | ^{P350b7}slob dpon du dbang bskur ba dang |
dbang bskur ba'i mchog go || de dag kyang lnga dang | gcig dang |
gnyis dang | rim bzhin du sbyar ro || 'dir tshig su bcad ^{D61b7}pa ni |

chu dang cod pan ^{P350b8}rdo rje bdag po dang ||
ming du btags¹⁸⁵⁴ dang bum pa zhes bya dang ||
gsang 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 ^{P351a1}mchog ces btags ||
lnga pa la ni brtul zhugs 'dod ||
^{D62a1}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 ^{P362a7}lo bsgom par bya ba yin pas
de bstan pa ni | **hūṃ mdzad yang na** zhes bya ba la sogs pa smos

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^{P362a8} pa'o || **rnam par snang mdzad la**^{D70b6} **sogs nyid** | ces bya ba ni 'khor lo sgyur ba drug po rnam las gang yang rung ba'o || **khro bo'i 'khor lor 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 pa ser po'i lte ba la man ngag ji lta ba bzhin du gnas^{D70b7} pa'o || gnas rnam par dag par bya ba'i phyir rang gi snying gar nyi ma'i dkyil^{P362b2} khor 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 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 gzhi 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 dpa'¹⁸⁵⁶ bskyed pa'i rim pa bstan pa'i phyir | dbyangs¹⁸⁵⁷ yig ces bya ba la sogs^{D71a6} pa smos te | de ltar dge ba'i chos nye bar bsags pa'i sems gang yin pa de nyid dbus na^{P363a3} gnas pa'i zla ba'i gdan la ye shes zla ba zhes pa | ye shes kyi rang bzhin can gyi zla ba rgyas pa rnam par bsgom mo || ji lta bu zhe na | **dbyangs yig mtshan dang yang dag ldan** |^{P363a4} **ka**^{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 par**¹⁸⁵⁹ **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.

ste | de rnam la ḍa dha da dha ya la zhes bya ba **rtsol ba chung ngur brjod pa** dang bcas pa bcug^{P363a6} nas 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 ||^{P363a8} 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^{P363b1} 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 |^{P363b2} 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 *hūm*^{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 rnam par dag pa'i rang bzhin can yin pas 'khor ba dang mya ngan las 'das pa gnyis la mi gnas par 'gyur ro^{P368a1} zhes bya ba'i tha tshig go || byin gyis brlab pa'i sngags ni *om* zhes 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.

^{D75a3}**rang bzhin ni ngo bo nyid** kyis gnas pa ste | ^{P368a2}glo bur ba'i sgrib pa thams cad dang bral ba'i phyir ro || 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 ^{D75a5}par smin pa chung ngu bshad pa'i phyir | **bshe** ^{P368a5}**gnyen dam pa** zhes bya ba la sogs 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 rnal '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** mngon par shes pa drug nyid thob par gyur pa yin no || de bas na **mig la sogs pa** drug po **byin gyis brlabs**¹⁸⁶⁹ pa de ni nye bar bsgrub ^{D75a7}pa'i yan lag yin par 'dod de |

^{P368a8}nye bar sgrub pa grub mchog la ||

rdo rje skye mched rnam par dpyad ||

ces ji skad gsungs pa lta bu'o || ji ltar byin gyis brlab ce na | yi ge *kṣiṃ* la sogs 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 **bzang po**'i¹⁸⁷⁰ sku mdog dang zhal dang | phyag ^{P368b2}mtshan '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 sogs 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 ^{D75b2}bya'o || sgrub pa'i yan lag
^{P368b3}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
^{P368b4}bya'o zhes bya ba'i tha tshig go || skyes bu byed pa de yang
gang zhig yin zhe na | chos ^{D75b3}zhes bya ba la sogs pa smos te |
sku gsum gyis bsdus pa'i 'gro ba'i don nyid ni skyes bu'i
^{P368b5}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**
^{P368b6}**ba** ^{D75b4}gsum **byin gyis brlabs**¹⁸⁷² **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 ^{P368b7}bu'o || ji ltar byin gyis brlab ce na |
rang snying zhes bya ba la sogs pa smos te | rang gi snying ga'i
^{D75b5}zla ba la *hūṃ* las byung ba'i rdo rje'i dbus na bzhugs pa'i
thugs kyi gsang ba ^{P368b8}phyag 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 ^{P369a1}zla bar *om* las byung ba'i 'khor
^{D75b6}lo'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 ^{P369a2}mtshan 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 ^{D75b7}bu'i 'od gang yin pa de rnams kyi
^{P369a3}sangs 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.

P^{369a4}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
 P^{369a5}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 kyi so || de yang cha rnam pa lnga ^{D77a4}las¹⁸⁸³ sa bon lnga
 po rigs ^{P371a2}lnga'i bdag nyid can rnams kyi **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.

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 gis ni rdo rje**^{P371a4} **mchog** bskyed par bya la | *om* las ni nor bu¹⁸⁸⁵ sprul la | nor bu gnyis kyi bar du yi ge *phaṭ* dang ldan par bya'o zhes kyang blta bar bya'o || de yang le'u bdun pa las |

yi ge *hūṃ*^{D77a6} dang^{P371a5} *om* dag dang ||

phaṭ kyang rab tu bsgom par bya ||

'od zer rnam lngas khyab pa yis ||

padma rdo rje bsgom par bya ||

zhes 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 gtso bo ni mi bskyod pa yin no || **rang gi sa bon** ni yi ge *maṃ* 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 dbyings kyi rdo rje'o || **me long sogs rnams** zhes bya ba ni **me long** dang | pi wang¹⁸⁸⁶ dang | ^{D78b6}dri'i dung chos dang^{P873a6} ro'i snod dang | 'gos sna tshogs dang | chos 'byung ba ni rtsa ba'i phyag mtshan no || **sku sogs** zhes bya ba ni **sku** mdog dang | zhal dang phyag mtshan gzhan ni rnam par snang mdzad la sogs^{P873a7} pa 'khor los sgyur 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 *om āḥ hūm* zhes bya ba ^{D78b7}, dis yang dag par bskul la gdon par bya'o zhes bya ba'i don to || drug po 'di ^{P873a8} dag ni go rim ¹⁸⁸⁷ bzhin du sbyin pa la sogs pa pha 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 ^{P873b1} ba'i gdan dang rin po che'i cod ^{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** sgrib pa '**joms** ^{P373b2} pa'i phyir ro || **khro bo'i skyil** 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 ^{P873b4} zhes bya ba ni mya ngan las 'das ^{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 ^{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 sgrib 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 ¹⁸⁸⁹ zhu bar gyur pa dang ^{P374b7} zhu ^{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** ^{P374b8} la sogs pa zhes bya ba ni lhag ma'o ||

P fol. 374b8-375a4, D fol. 80a2-5: chos rnam kun zhes bya ba dngos po thams cad kyis so || **bstod** ces ^{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**

¹⁸⁸⁷ rim] P, rims D.

¹⁸⁸⁸ skyil] D, dkyil P.

¹⁸⁸⁹ ste] D, te P.

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 sems 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 | sems 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 tshul des **chos thams cad** lan cig gis mthong bar nus pa yin no || ^{P375a4}de'i phyir **rang gi bdag nyid skus** ^{D80a5}zhes bya ba 'di 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 rnam 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 bas gtso 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 chos thams cad kyi spyi'i¹⁸⁹¹ mtshan nyid yin la | dkyil 'khor pa ni khyad par gyi mtshan nyid yin ^{P376b3}no¹⁸⁹² ^{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 sogs pa ^{P378a5}lga 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 de¹⁸⁹³ sreg pa dang snang bar byed¹⁸⁹⁴ pas shel ^{P378a6}ltar 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.

ro gcig tu gyur pa **dang yi ge gsum gyis byin gyis brlabs**¹⁸⁹⁵ par
bsams la | des **snying** ^{P378a7} **ga'i zla bar chud pa'i ma lus pa'i**
'khor <lo>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 ^{P379a7} gi dkyil 'khor
ro | gsal ba ^{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 gtso bo la snyegs ^{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 ^{D83a7} ye shes sems dpa'i phyi'i gnas su bsgom par
bya'o zhes ^{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 bzlas brjod
bya'o ||

P fol. 379b93-5, D fol. 83b1-3: rang gi 'od kyis zhes bya ba ye
shes sems dpa'i sa bon gyi 'od zer spros la | **sngon bzhin** zhes bya
ba ye shes kyil dkyil 'khor mchod par bshad pa'i rim gyis **rig pa'i**
tshogs gzugs rdo rje la sogs pa'i chos rnams bzang zhing bsngags
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 mtho
gang tsam gyis dpags¹⁸⁹⁷ par bsgoms pa'i **zla ba'i** dkyil ^{D84a5} 'khor
der ^{P380b3} **om** gyi **rlan can** zhes bya ba bsil bar byas la | **dam pa'i**
sems zhes bya ba byang chub kyil sems **chu'i** rgyun 'dzag pa sku
la sogs par **phab** la **sku la sogs pa tshim par bya'o** || **cho ga**
bzhin ^{P380b4} **du** zhes bya ba ni **om** gyi 'od zer rnams kyis phyogs

¹⁸⁹⁵ brlabs] D, brlab P.

¹⁸⁹⁶ om. P.

¹⁸⁹⁷ dpags] D, sbags P.

bcu nas drangs te srog dang ^{D84b6}rtsol bas kyang nang du chud par byas la | rtsa ba'i¹⁸⁹⁸ 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** rnams 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 rnams la mnyam par ma bzhag pa'i rnal 'byor bya ba de bshad pa ni | ^{D84b3}'jam dpal zhes 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** ^{D84b5}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** ^{D84b6}**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.

| **rdo rje** ^{P381b1}, **chang gi ngo bos** so || de nyid kyis ni ¹⁹⁰² 'jam dpa'i rdo rje'i rang bzhin yin no || rtag pa la sogs par yang dag par brtags pa 'ba' zhig tu ma zad kyis | rang nyid kyis tha mal pa'i ^{P381b2} rnam par ^{D85a1} rtog pa yang spangs par gyur pa yin la de nyid kyis phyir ma 'dres pa nyid dang brtan pa nyid kyis phyir **dag pa'o** || **sems dpa'** ni de kho na nyid rtogs par gyur pa yin pas de <dang> ¹⁹⁰³ **yang dag** ^{P381b3} **par ldan** par ste |

P fols. 384b4-385a7, D fol. 87a4-b5: 'dir gnas skabs kyis dbye bas rnal 'byor pa ni rnam ^{D87a5} pa bzhi ste | las dang po pa dang ye shes la cung zad dbang ba dang | ye shes la dbang thob pa dang | yang dag pa ye shes la dbang ba'o || 'di rnams gang gi bya ba gang yin pa de go rims ji lta ba bzhin du tshigs su bcad pa bzhi ston to || **ldang tshe** ni gnyid sad pa na'o || **lha mo'i glu** ^{D87a6} ni | sems can khams na gnas kyis dbang phyug ces bya ba la sogs pa'o || **legs zlos dang po'i** ¹⁹⁰⁴ **las can yin** zhes bya ba ni las dang po pas cho ga ma lus par ¹⁹⁰⁵ yang dag par bzla bar bya ba ste | ting nge ^{P384b7} dzin gsum rgya cher mngon du byas la bzlas brjod bya'o || zhes pa'i don to || gang rags ^{D87a7} pa'i sku'i dkyil 'khor ni yud tsam gyis mngon du byed par nus la | phra ba'i sa'i ^{P384b8} snying po la sogs pa dang | sku rdo rje la sogs pa mngon du byed par mi nus pas ¹⁹⁰⁶ | **sngags kyis tshul khirms dang brtul zhugs dang yang ldan** pa dag ni de'i mthu thob pas | de ni ye shes ^{P385a1} la cung zad dbang ^{D87b1} ba zhes bya ste | de ni **thun mtshams thams cad la** yud tsam gyis dkyil 'khor mngon du byas la | **de la mig la sogs pa dang sku la sogs pa** ^{P385a2} **byin gyis brlab pa** byas te | rjes su mnyes par bya ba dang | mchod pa dang | bstod pa dang | bdud rtsi myang ba sngon du 'gro ba dang | bag yod ^{D87b2} pas bzlas pa bya'o || gang **rnam** ^{P385a3} **pa thams cad du rab tu rdzogs par spro ba dang sdud par**

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}bgrod¹⁹⁰⁸ 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 **kham**s 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 | sems 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 rnams ^{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** ^{D88a1}**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 ^{P385b6} na <yang> ¹⁹¹¹ de'i tshe lte bar bkod pa'i nyi ma'i dkyil 'khor la gnas pa'i *hūṃ* gi 'od zer rnam kyis snying gar gnas pa'i *kaṃ* las byung ba'i sdig pa mdog gnag pa sha za dang 'dra bar mi sdug pas ^{P385b7} sna rtser byung ba dang | yi ge *hūṃ* de yang ^{D88a3} snying gar phyin pa na rdo rje gnod sbyin gyi gzugs g.yon brkyang pas gnas pa | mche ba gtsigs pa | lte ba'i phyang ba | mdog gnag pa ^{P385b8} g.yon pa'i sdigs mdzub mche ba ltar bsgreng ¹⁹¹² ba | phyag g.yas pa mche ba dang bcas pa 'phyar ba | khro bo'i gzugs su byas pa phyung ste | *om* ^{D88a4} *vajra yakṣa krodha khā da khā da pāpaṃ* ^{P386a1} *ni asya hūṃ phaṭ* ces bya bas sdig **pa gsol du bcug** la | yang slob ma de yi ge sam las kun tu bzang po'i gzugs su bsams nas | de'i sems kyis bgegs ^{P386a2} bdud rtsi thab sbyor gyi phur bus ¹⁹¹³ 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 bsrung ba'i don du slob ma'i snying gar ^{P386a3} 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 || **'khor lo la gnas tshul bzhin bzlas** ^{D88a6} zhes bya bas ni sngon ^{P386a4} du bsnyen pa bya ba ston te

P fol. 386a6-b3, D fol. 88a7-b3: sngags bzla bar bya ba yin la | de bas na sngags btu ba bshad pa ni | **'byin pa** zhes bya ba la sogs ^{P386a7} pa smos pa yin te | *vajradhṛk* ^{D88b1} ces bya ba la sogs pa'i 'byin pa'i sngags gang yin pa de **dang spel** ba'o || **snying po'i sa bon** ni yi ge *hūṃ* la sogs pa gang yin pa de dang **spel bar** bya ^{P386a8} ba ste | de **gzhan dag** dang zhes bya ba'i don to || **ming** ste mtshan gyi **yi ge dang po klad kor dang bcas pa** ¹⁹¹⁴ dang yang

¹⁹¹¹ *om.* P.

¹⁹¹² bsgreng] D, sgreng 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 rnams ^{P386b2}kyang de kho na nyid gsum dang spel te btu bar bya'o zhes kha cig ^{D88b3}chad do || kha cig ni **snying po** zhes bya ba'i sgra'i 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 rnams 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 bzhi 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 bzhi pa yin te | **mi mnyam pa med** ^{D110b3}**pa'i** rnam par dag pa zhes bya ba'i don to || de yang **zur bzhi 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 | **sangs rgyas sangs rgyas min mnyam nyid** ces smos pa yin te | de bzhin nyid kyi rang bzhin gyi **sangs rgyas** ^{D110b4}**dang sangs 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 bzhi 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.

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 bzhin 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
 gyis ni go rim bzhin du sgo gsum yin la | dbang po gnyis dang sde
 tshan gnyis kyis¹⁹²¹ 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 **sems**
 dang **chos rnam** kyi **gcig pa nyid dang du ma nyid la sogs pa**
 dang **bral ba nyid** kyi rang bzhin ^{D111a1}med pa'i ye shes gang yin
 pa de ni **dran** zhes bya ba **lus** la sogs pa'i ^{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
sems 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 bzhin yin zhing **dran pa**'i rgyu yin
 no zhes bya ba'i don to || **dran pa** rnam 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 kyil] D, dbang po'i P.

¹⁹²¹ kyis] D, kyil P.

¹⁹²² phyir yongs su] D, thabs su P.

ste | lnga 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 gzhas pas **phyin ci log** gi bdag nyid can gyi kun nas nyon mongs pa'i chos rnam dang | phyin ci ma log pa'i bdag nyid can gyi rnam ^{P417a7}par byang ba'i chos rnam yongs su shes pa'i 'og tu byung zhing **skyes pa'i phyin ci log** rnam 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 rnam 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 || **'dun dang** ^{D111a7}**spro dang gnas dang blo** zhes bya ba ni **'dun** pa'i ting nge 'dzin dang | brtson 'grus kyi ting nge 'dzin dang | ^{P417b3}sems kyi ting nge 'dzin dang | dpyod pa'i ting nge 'dzin zhes bya ba'i tha tshig go || yang dag par spong bas sems nang du 'jog pa'i ting nge '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 nge 'dzin to || rtag tu sbyor ba'i stobs las skyes pa gang yin pa de ni brtson 'grus kyi ting nge 'dzin to || snga ma'i ting nge 'dzin gyis thob nas sems la sems ^{P417b5}'jog pa de nyid las skyes pa gang yin pa de ni sems kyi ting nge 'dzin ^{D111b2}to || dmigs pa la rab tu rnam par dpyod pa ni¹⁹²⁴ skye ba gang yin pa de ni dpyod pa'i ting nge 'dzin to || ting nge '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 rnam kyi **rkang** pa ste | gnas dang rgyu zhes bya ba'i tha ^{D111b3}tshig go || **rdzu 'phrul gyi** ^{P417b7}**rkang**

¹⁹²³ om. D.

¹⁹²⁴ ni] D, na P.

pa bzhi po 'di dag dang | 'di'i yang gong gi **dran pa** gang yin pa
ste lnga po 'di ni¹⁹²⁵ **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 ^{P417b8}kyi sems las su rung ba gyur pa¹⁹²⁶ gang yin pa'i **dad**
pa dang | ^{D111b4}**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 ^{P418a1}**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 ^{D111b5}**dran** pa
nyams pa dang rnam par g.yeng ^{P418a2}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
mngon par yid ches pa'o || brtson 'grus ni mngon par spro ba 'o ||
dran pa ^{D111b6}ni dmigs pa ma brjod pa'o || ting nge 'dzin ni sems
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 ^{D111b7}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 ^{D112a1}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 |
^{P419a7}**g.yen spyo** zhes bya ba ni gar la sogs pas so || de rnams ni
tshig¹⁹²⁷ **la** ^{D112b6}**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

¹⁹²⁵ 'di ni] D, ni 'di P.

¹⁹²⁶ gyur pa] D, om. P.

¹⁹²⁷ tshig] D, tshigs P.

ces bya'o || ^{P419a8}**lha'i bu mo'i tshogs la gzungs** zhes bya <ba>¹⁹²⁸
 ste | de'i rang bzhin yin pa'i phyir ro || **tshig la sogs pa'i** zhes bya
 ba ni chos la sogs pa **gzungs** bzhi pos ni ^{D112b7}**gzungs** thams cad
 bsdus par ^{P419b1}gyur pa'o || de la bzod pa 'dzin par byed pas na
 bzod pa'i **gzungs** so || sngags gyi gzungs dang | chos kyi gzungs
 dang | don gyi gzungs kyang de bzhin no || de dag gi rnam par dag
 pa ni shar ^{P419b2}la sogs pa'i sgo rnam dang nye ba'i mchod pa'i
^{D113a1}lha mo dang rim bzhin du sbyar ro || [...] ^{D113a5; P419b8}**gang gi**
phyir 'gro ba rnam kyi¹⁹²⁹ **bsam pa thams cad yongs su**
^{P420a1}**rdzogs par byed pa de'i phyir sna tshogs kyi rgyan dang**
ldan pa ^{D113a6}yin te | de'i rnam par dag pa zhes bya ba'i tha tshig
 go ||

P fols. 420a3-421a2, D fols. 113a7-114a6: ye shes ni mda' ste |
 mi mthun pa'i phyogs 'joms pas de dang chos mthun pa'i phyir ye
^{P420a4}shes mda' zhes bya ste | 'jig rten dang 'jig rten las 'das pa'i
 bsgom pa'i ^{D113b1}lam zhes bya ba'i don to || me long lta bu la sogs
 pa ye shes lnga ni me long ste | nye bar mtshan pa tsam yin ^{P420}
^{a5}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 gshegs pa'i lam
 kyi¹⁹³⁰ ye shes so || gsum po de dag gis de kho na nyid du gyur pas
 dra ba la sogs pa'i 'bar ba yin te | **dra ba**'i ^{P420a7}de kho na nyid ni
 'jig rten las 'das pa'i bsgom ^{D113b3}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 gshegs 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 kyi] D, kyis P.

¹⁹³⁰ kyi] D, kyis P.

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^{P420b2}las |
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 ||
<lta ba lnga^{D113b7} yi 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.*

sgrib pa gnyis dang ^{P420b5}rnam ^{D114a1}bral ba ||
ting 'dzin ye shes su brtags pa ||
lam gyi ye shes khyad par gyis ||
rnga yab nyid du rnam 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}sogs pa gsum dang <yang>¹⁹³² dag par chos mthun
pa'i phyir byang chub kyi sems dang zla ba la sogs 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 rnams rdo 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
lnga 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 pas¹⁹³⁴ na **tshon** [D, mtshon P] no ||

P 424a2–3, D fol. 116b4-5: chos kyi zas¹⁹³⁵ ni **chos** kyi ni rol dga'
ba'o || bdag nyid kha na ma tho bas¹⁹³⁶ 'jigs pa ni **ngo tsha** ba'o ||
gzhan zhig la brten **ngo tsha** <ba ni>¹⁹³⁷ ^{D116b5} **khrel yod pa**'o || de
gnyis ni **gos** te bla re dang | **gos** kyi phreng ba la sogs pa'i de kho
na nyid yin no || rnam 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 bsdus 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 ni¹⁹³⁸ 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 ^{P424b2} bdag
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
kyi¹⁹³⁹ de kho na ^{D117a4} nyid yin no ||

P fol. 424b2-4, D fol. 117a4 -6: sa ni sa'i khams so || **thabs** ni
^{P424b3} thabs kyi pha rol tu phyin pa'o || **sogs pa'i** sgras ni chu dang
me dang rlung gi khams dang | smon lam dang | stobs dang ye shes
kyi pha rol tu phyin pa rnam bsdu'o || **mtshan** ma **med** pa ni dga'
^{P424b4} ba bzhi 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 phyr de rnam lha mo bzhi'i rang bzhin
yin pa de'i ^{P424b5} phyr de nyid kho 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 kho na nyid yin zhes rtog na | de bzhin nyid kyi **ngo bo nyid** ^{D117a6}kyis so zhes kho bo smras ste |

P fols. 425b1–426a1, D fols. 117b7-118a6: so so'i skye bo rnams ^{P425b2}kyi **shes pa** lnga po ni theg ^{D118a1}pa chen po las don gyi shes pa dang | **sems 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 par ¹⁹⁴⁰shes pa dang | mig la sogs ^{D118a3}pa'i rnam par shes pa ^{P425b5}dang | rim pa bzhin du sbyar ro || de rnams kyi **rnam par dag pa** ¹⁹⁴¹ni des yang dag par bsdu pa'i sgrub pa rnams <dang> ¹⁹⁴²bral ba'o || rgyu des na sems 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 sogs pa'i ye shes ni don la ^{D118a5}sogs pa'i shes pa dag pa'i mtshan nyid can yin pa'i ^{P425b8}phyir dang | rnam par snang mdzad la sogs pa'i de kho na nyid kyi rang bzhin yin pa'i phyir ro || **zad pa** dang mi skye ba'i ye shes kyi rang bzhin can yin pa'i phyir ¹⁹⁴³dkiyl 'khor gyi bdag ^{P426a1}po'i ngo bo nyid du rab tu gsal bar ^{D118a6}snang ba yin no ||

P fol. 426a8-b3, D fol. 118b3-6: **ser sna** ^{D118b4}zhes bya ba la sogs 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 ro|| P.

de rnam la sems 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 sems las logs shig na
 med pa'i mtshan nyid can gyis dang pha rol tu phyin pa rnam ni
 lha rnam kyis 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 lnga
 ni de bzhin gshegs pa lnga'i'o ||

P fol. 428a1-4, D fols. 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** kyis **bdag nyid** can yin no || de la **shes rab** kyis
 de kho na nyid ni zab pa ste | de yang **rnam par mi rtog pa**
^{P428a3}nyid ^{D120a1}yin pa'i phyir ro || **thabs** kyis de kho na nyid ni rgya
 che ba ste | de yang **rang** dang **gzhan** gyis don phun tshogs pa la
 dbang byed pa'i phyir ro || **rnam par mi rtog pa** nyid dang dbang
 byed pa de yang sems ^{P428a4}nyid kyis rnam par dag pa yin no || de
 bas na de'i bdag nyid can gyis **sems** ni lha thams cad ^{D120a2}kyis bdag
 nyid can yin na zhes bya ba'i tha tshig go ||

P fols. 429a7-430b1, D fols. 120b7-121a1: lha'i de kho na nyid
 bshad pa'i rjes thogs <la>¹⁹⁴⁴ slob dpon gyi¹⁹⁴⁵ 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 kyis las ni
 gnyis te | dngos grub gsol ba 'debs la sogs pa'i cho ga ni tshigs su
 bcad pa ^{P429b1}lngas 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 pa¹⁹⁴⁶ **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.

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bshad¹⁹⁴⁷ de zhes bya ba ni bcom ldan 'das kyis so ||^{P435a8} yang dag
mchod ces bya ba ni sngar bshad pa'i cho gas so ||

¹⁹⁴⁷ bshad] D, bcaḍ P.

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*brTag pa gnyis pa'i rnam
par bshad pa ma dag pa
rnams 'joms par byed pa'i
rnam 'grel dang ldan zhes
bya ba bzhugs so (brTag pa
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ba mkha' 'gro ma sgyu ma
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yāna 194

yantra 300, 303, 306, 307, 309, 310, 311, 320, 524, 526, 528, 536,
538, 571, 653

Endnotes

- ⁱ Ratnākaraśānti cites a similar set of verses commenting on *Maṅḍalavidhi* 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-tejorājanāmamahākālpārājasyaṭīkā* (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 *Maṅḍalavidhi* 153–156:

sarvatāthāgataṃ śāntaṃ sarvatāthāgatālayam |
sarvadharmāgranairātmyaṃ deśa maṅḍalam uttamam || 153
sarvalakṣaṇasampūrṇaṃ sarvālakṣaṇavarjitam |
samantabhadrakāyāgraṃ bhāṣa maṅḍalam uttamam || 154
śāntadharmāgrasambhūtaṃ jñānacaryāviśodhakam |
samantabhadravācāgraṃ bhāṣa maṅḍalam uttamam || 155
sarvasattvamahācittaṃ śuddhaṃ prakṛtinirmalam |
samantabhadracittāgryaṃ ghoṣa maṅḍalasārathe || 156

- ^{iv} Cf. *Maṅḍalavidhi* 160a–162b:

protsārayet praduṣṭaughān devādyān vighnamaṅḍalān ||
śṛṇvantu sarvavighnaughāḥ kāyavākcittasaṃsthitāḥ || 160
ahaṃ mañjuravaḥ śrīmān rakṣācakraprayojakaḥ ||
vajreṇādīptavapuṣā sphālayāmi trikāyajān || 161
laṅghayed me viśīryetātra nānyathā ||

- ^v Cf. *Maṅḍalavidhi* 184–187:

caturṇām apy anujñātaḥ parśadāṃ maṅḍale vidhiḥ |

Endnotes

śikṣāsu svāsu yuktānām mahāyānaratātmanām || 184
mantrasiddhyarthinaḥ kecit praviśantīha maṇḍale |
punyaḥkāmās tato 'nye ca paralokārthino 'pare || 185
paralokaṃ samuddiṣya śraddhām kṛtvā ca bhūyasīm |
praviśen maṇḍalaṃ dhīmān naihikaṃ phalam īhayet || 186
aihikaṃ kāṅkṣamānasya na tathā pārālaukikaṃ |
paralokārthinaḥ puṃsaḥ puṣkalaṃ tv aihikaṃ phalam || 187

vi Cf. *Maṇḍalavidhi* 189-190:

tvam me śāstā mahārata
icchāmy ahaṃ mahānātha mahābodhinayaṃ dṛḍham || 189
dehi me samayaṃ tattvaṃ bodhicittaṃ ca dehi me |
buddhaṃ dharmaṃ ca saṃghaṃ ca dehi me śaraṇatrayam |
praveśayasva māṃ nātha mahāmokṣapuraṃ varam || 190

vii Cf. *Maṇḍalavidhi* 192-195:

ehi vatsa mahāyānaṃ mantracaryānayaṃ vidhim |
deśayīṣyāmi te samyak bhājanas tvam mahānaye || 192
buddhās triyadhvasaṃbhūtāḥ kāyavākcittavajriṇaḥ |
saṃprāptā jñānam atulaṃ vajramantraprabhāvanaiḥ || 193
mantraprayogam atulaṃ yena bhagnaṃ mahābalaṃ |
mārasainyaṃ mahāghoraṃ sākyasiṃhādibhir varaiḥ || 194
lokānurvṛttim āgamyā cakraṃ 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 sngags spyod 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 rnam ||

'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 mnyam 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 ||

viii 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 spyen sngar de dag ni ||
cho ga bzhin du thams cad bshags par bgyi ||
rdzogs sangs rgyas dang byang chub sems 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 ||
sems 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 ||

Endnotes

rab tu dga' sogs sa la rab bzhugs pa ||
brtul zhugs dbang po'i tshogs la skyabs su mchi ||
bsam dang rnam par smin pa dang gyur pas ||
sgrib pa kun gyi bag chags yang dag 'byin ||
lhag par mos pas rnam par brgyan pa yi ||
sems ni byang chub dam pa bskyed par bgyi ||
bde gshegs sras bcas rnams kyi lam gcig pu ||
sbyin sogs rnam bcu dkar po'i yon tan tshul ||
rdzogs sangs rgyas dag ma lus ngo bo'i blos ||
yang dag nyid du da ni gnas par bgyi ||

^{ix} Cf. *Maṅḍalavidhi* 203–210:

sarvajñānām kadā loke sambhavo jāyate na vā |
udumbarasyeva kusumaṃ kadācit karhicid bhavet || 203
tato 'pi durlabhotpādo mantracaryānayasya hi |
yena sattvārtham atulaṃ kartuṃ śaktā hy anirvṛtāḥ || 204
anekakalpakoṭībhir yat kṛtam pāpakam purā |
tat sarvaṃ hi kṣayaṃ yāti dṛṣtvā maṅḍalam īdṛśaṃ || 205
kim utānantayaśasām mantracaryānaye sthitāḥ |
padam hy anuttaraṃ yāti japan vai mantra tāyinām || 206
ucchinnā durgatis teṣāṃ sarvaduḥkhasya sambhavā |
yeṣāṃ caryāvare hy asmin matir atyantanimālā || 207
adya yuṣmābhir atulā lābhā labdhā mahātmabhiḥ |
yena yūyaṃ jinaiḥ sarvaiḥ saputair iha śāsane || 208
sarve parigrhītā stha jāyamānā mahātmabhiḥ |
tena yūyaṃ mahāyāne śvo jātā hi bhaviṣyatha || 209
eṣa mārgavaraḥ śrīmān mahāyānamahodayaḥ |
yena yūyaṃ gamiṣyanto bhaviṣyatha tathāgatāḥ || 210

^x There appears to be no corresponding passage in the *Maṅḍalavidhi*, however, the *pāda mchod pa'i las kyang ci nus kyis* occurs in a couple of verses quoted by Ratnākaraśānti commenting on *Maṅḍalavidhi* 215–216, obviously giving the wording of the *saṃvara* referred to in *Maṅḍalavidhi*

215b respectively 216b, the pledge recited by the *śiṣya* in the framework of the *ācāryābhiṣeka*).

xi Here, Alaṃkāra presents the actual wording of the mantra referred to in Maṇḍalavidhi 220cd: *anyonyānugatāḥ sarvadharmā ityādy anusmaran*.

xii Cf. Maṇḍalavidhi 281–289:

ākāśotpādacihnadvād anādinidhanah parah |
mahāvajramayaḥ sattvo mañjuvajrādya siddha me || 281
sarvottamamahāsiddhi māhaiśvaryādhidaivata |
sarvavajradharo rājā siddha me paramākṣara || 282
nirdoṣaḥ śāsvataś cāsi sarvarāgānurāgaṇa |
tattvena siddha me bhagavan mahārāgo mahārata || 283
atyantaśuddha sarvāgra ādimuktas tathāgataḥ |
samantabhadra sarvātmā bodhisattva prasiddha me || 284
sarvottamamahāsiddhi māhaiśvaryāgramudrayā |
siddha vajra mahotkarṣāt vajragarvāpate mama || 285
sarvasattvamanovyāpī sarvasattvahr̥dīsthitaḥ |
sarvasattvapitā caiva kāmo 'gryaḥ samayāgrīṇām || 286
yena satyena sajjñānaṃ prajñopāyātmamaṇḍalaṃ |
tena satyena me nātha kāmāṃs tvaṃ paripūraya || 287
pratibimbasamā dharmā acchāḥ śuddhā hy anāvīlāḥ |
agrāhyā anabhilāpyās ca hetukarmasamudbhavāḥ || 288
tathātattvaniryātā iti satyena maṇḍale |
pratibimbaṃ sphuṭaṃ śiṣyāḥ sarve paśyantv akalmaṣāḥ || 289

xiii Cf. Maṇḍalavidhi between verses 292 and 293:

oṃ sarvayogacittam utpādayāmi surate samayas tvaṃ hoḥ sidhya vajra
yathāsukhaṃ |
adya tvaṃ sarvatathāgatādhiṣṭhito bhaviṣyasi |
na ca tvayedam sarvatathāgataparamarahasyam amaṇḍalapraviṣṭāya
vaktavyaṃ na cāsraddhātavyam iti vācyam ||

xiv Cf. Maṇḍalavidhi 294–295:

oṃ vajrasattvaḥ svayaṃ te 'dya hṛdaye samavasthitaḥ |
nirbhīdya tatkaṣaṇaṃ yāyād yadi brūyā imaṃ nayam | 294

Endnotes

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- padmasthaṃ tryakṣarojjvalaṃ pāyayed amṛtaṃ pañca ||*
idaṃ te nārakaṃ vāri samayātikramād dahet |
samayarakṣaṇāt siddhiḥ piba vajrāmṛtodakam || 295
- ^{xv} Cf. *Maṇḍalavidhi* 294:
oṃ vajrasattvaḥ svayaṃ te 'dya hṛdaye samavasthitaḥ |
nirbhīdya tatkṣaṇaṃ yāyād yadi brūyā imaṃ nayam || 294
- ^{xvi} Cf. *Maṇḍalavidhi* 302:
oṃ vajrasattva svayaṃ te 'dya cakṣūdgḥāṭanatatparaḥ |
udghāṭayati sarvākṣo vajracakṣur anuttaram ||
- ^{xvii} Cf. *Maṇḍalavidhi* 311:
sarvān vajravrataṃ dattvā vajraṃ tattvena grāhayet |
anādinidhanaḥ sattvo vajrasattvo mahārataḥ |
samantabhadra sarvātmā vajragarvāpatiḥ patiḥ | 311
- ^{xviii} Cf. *Maṇḍalavidhi* 315–320:
adhīṣṭhāya mahāmudrāṃ hṛdbhiḥ sevādikṛtitaiḥ |
samayaīḥ kāmarūpādyair japen mantraṃ avyaṅgataḥ || 315
svasaṃvedyasvabhāvais taiḥ sarvadiktryadhvasaṃsthitaiḥ |
svādhīdāivatayogena svaṃ parāṃś caiva pūjayet || 316
duṣkarair niyamais tair yat sevyamānair na siddhayaḥ |
sidhyante 'ntardhyabhijñākhacārivākcittakāyajāḥ || 317
tasmād buddhāś ca satsattvā mantracaryāgracāriṇaḥ |
prāptā dharmākṣaram śreṣṭhaṃ sarvakāmopasevanaiḥ || 318
sevayan kāmaguṇān pañca sukhaduḥkhobhayātmakān |
jñānārthī rāgiṇāṃ yogāt sādhayet sarvam eva hi || 319
kāyavākcittasiddher yāś cānyā hīnajāḥ smṛtāḥ |
sidhyante mantrajāpāt tu kāyavākcittabhāvanaiḥ || 320
- ^{xix} The respective verses occur, for instance, in the *Vajramālā* (D fol. 80a1):
dbang bskur ba ni rdo rje che ||
khamsum kun gyis phyag byas pa ||
gsang ba gsum gyi gnas las byung ||
sangs rgyas kun gyi nga yis sbyin ||

^{xx} Cf. Maṇḍalavidhi 327–349:

dattvāvivartyasaṃsekaṃ cakratattvaṃ tu darśayet |
caturasram avaiśamyād buddhābuddhasamatvataḥ || 327
kāyavākcittadharmāṇāṃ nānaikatvādyayogataḥ |
tatsmṛtis tatra yā śraddhā prāgdvāraṃ bodhaye matam || 328
bhūtabhāviviparyāśahānyanutpattaye tataḥ |
abhūtotpannatathyasya cotpattisthitaye punaḥ || 329
arvāgdvāraṃ caturvīryaṃ chandotsāhasthitir matiḥ |
paścimaṃ ṛddhipādās tu dvāraṃ tatsmṛtir atra tu || 330
śraddhāvīryasmṛtidhyānaprajñendriyabalātulam |
samādhir uttaraṃ tv evaṃ caturdvāraṃ smṛtīndriyaiḥ || 331
prathamādicaturdhyānaiś catustoraṇavad bhavet |
śūraṅgamakhagañjādisamādhir vedikāḥ smṛtāḥ || 332
vedyāṃ pūjākaravyagragranthādīdhāriṇīcayaḥ |
yac citrābharaṇaṃ tasmāt sarvāsāparipūraṇam || 333
vinayoddhūtasaddharmanavāṅgaravasarvagam |
mārutoddhūtaviśvāgrapatākāghaṅṭanāditam || 334
jñāneṣv ādarśabodhyaṅgaiḥ sarvadikṣu prabhāsvaraiḥ |
hārārdhahāracandrārkkādarśasraccāmarojjvalam || 335
cakraratnādisatstambhair vimokṣāṣṭakaśodhitaiḥ |
tasyābhyantarataś cakram aṣṭamaṅḍalakopamam || 336
sarvadiktryadhvasambuddhavajrayānapravartanāt |
vajrasūtrapariḥṣiptaṃ samantāt parimaṅḍalam || 337
raṅgāṇi pañcasambuddhās tajjñānaiḥ sattvaraṅjanāt |
indriyārthādisaṃśuddhyā svalakṣaṇavivekataḥ || 338
prāg yaj jñānāmṛtaṃ pītaṃ vajriṇām kalaśaṃ tu tat |
sambhārapūrinīṣyandaḥ pūrṇakumbhaḥ kṛpārdrataḥ || 339
puṣpadhūpamahādīpagandhākhyam yac ca maṅḍale |
bodhyaṅgasumanohlādidharmolkā yaśasāṃ cayaḥ || 340
dharmāhāras tu naivedyaṃ hrīr apatrāpyasaṃvaram |

Endnotes

sugūtanṛtyavādītramaḥāsukhavivardhanam || 341
puram mokṣapuratvāc ca maṇḍalam sārasaṃgrahāt |
cakratattvaṃ samādarśya devatātattvaṃ ādiśet || 342
śraddhāvīryasmṛtidhyānaśuddhyā saddvārirūpakam |
kāyādau yogadhṛk cittaṃ prajñāśuddhyā sunirmalam || 343
dānādiṣaḍbahīṣuddhyā rūpavajrādibhāvadhṛk |
bhūpāyādyanimittatvāl locanādisvabhāvakam || 344
arthasattvātmasaṃkalpapravṛtījñānaśuddhitāḥ |
ādarśādīkṣayajñānaṃ sarvabuddhasvarūpakam || 345
jñānānutpādayogena cakreśākārabhāsvaram |
rūpādibhramasaṃśuddhyā skandhāyatanadhātukam || 346
mātsaryādīparāvṛtteḥ paramābhūṣu susthiram |
svavipakṣaparāvṛtṭyā balādyavikalāmalam || 347
avikalpāt tu gāmbhīryam audāryaṃ svaparodayāt |
gāmbhīryaudāryataś cetāḥ prajñopāyātmakam matam || 348
pratyātmavedyadharmatvād bhedābhedādyasaṃsthitam |
evaṃ prapañcite bhrāntīphalāḥ pāramitādayaḥ || 349

^{xxi} Cf. *Uttaratantra* 117 (Matsunaga 1978: 121):

idaṃ tat sarvavajrāṇām abhiṣekapaḍaṃ param |
sidhyanti sarvavajrāṇi karmāgraprasarāṇi 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:

prajñāsaṃparkataḥ śrīmān tattvaṃ samupalakṣayet |
iyaṃ te dhāraṇī ramyā sevyā buddhaiḥ prakalpitā || 362
cakrakramaprayogeṇa samāsvādaya satsukham |
vajraparyaṅkataś cittaṃ maṇyantargatam īkṣayan || 363

^{xxiii} *Uttaratantra* 120–123 (Matsunaga 1978: 122):

mūḍhe mohātmakam yogaṃ moharatyā samanvitam |
niḥsekān mohadhārābhir mohavajraḥ svayaṃ bhavet ||
dviṣṭe dveṣātmakam yogaṃ dveṣaratyā samanvitam |

*niḥsekād dveṣadhārābhir dveṣavajraḥ svayaṃ bhavet ||
rakte ragātmakaṃ yogaṃ rāgaratyā samanvitam |
niḥsekād rāgadhārābhī rāgavajraḥ svayaṃ bhavet ||
prajñājñānātmakaṃ yogaṃ vajraratyā samanvitam |
niḥsekād jñānadhārābhiḥ prajñājñānaḥ svayaṃ bhavet ||*

^{xxiv} Cf. *vidyāvratadānavidhi*, Vajrāvalī 38 (Mori 2009: ii, 448-9).

^{xxv} Cf. *Maṇḍalavidhi* 365:

*na tathā bodhicaryādyair anyair vāpi na yaīḥ śubhaiḥ |
prāpyante sarvabuddhādyā yathābhiḥsekād ito nayāt || 365*

^{xxvi} *Maṇḍalavidhi* 367b–370:

*etad dhi vidhivat rakṣyaṃ yogatantrē ca yat smṛtam || 367
tatas tathāgato bhūtvā vyākuryād udgatayānaya |
hr̥ṇmuṣṭicīvarā vāmā dakṣiṇā tu varapradā || 368
om̐ esāham vyākaromi tvāṃ vajrasattvas tathāgataḥ |
bhavadurgatitoddhṛtya atyantabhavasiddhaye || 369
he vajranāma tathāgata siddhaye bhūr bhūvaḥ svaḥ ||
vyākriyate 'nayā yas tu mantrī sarvajagatpatiḥ |
bodhāv anuttarāyāṃ hi vyākuryāt sugatair api || 370*

^{xxvii} *Maṇḍalavidhi* 371–376:

*yathā yathā hi vinayaṃ sattvā yānti svabhāvataḥ |
tathā tathā hi sattvārtham kuryād rāgādibhiḥ śuciḥ || 371
pratidinaṃ catuḥsandhyaṃ samādhitrāyayogavān |
bhūtvā sādhyā saṃsiddhiṃ sāmānyetarabhāvanīm || 372
antardhir dhātusāhasre dvisāhasreṣv abhijñakaḥ |
vidyādharas trisāhasre vajrī sarvajagatpatiḥ || 373
śāntipuṣṭyādi yat karma tadanyad vā yad īpsitam |
cakrānurāgayogena sādhyān sidhyate laghu || 374
tad uktam—
vajrādhipatayaḥ sarve rāgatattvārthacintakāḥ |
kurvanti rāgajāṃ bodhiṃ sarvasattvahitaiṣinīm || 375*

Endnotes

ato bodhyarthiko mantrī kāyavākcittaceṣṭitam |
karma kuryād vidhānena sarvaṃ tad bodhaye matam || 376

^{xxviii} *Maṇḍalavidhi* 378–386:

dr̥ṣṭvā praviṣṭvā paramaṃ rahasyottamamaṇḍalam |
sarvapāpair vinirmuktā bhavanto 'dyaiva susthitāḥ || 378
na bhūyo maraṇaṃ vo 'sti yānād asmān mahāsukhāt |
adhṛṣyās cāpy abaddhās ca ramadhvam akutobhayāḥ || 379
nivṛttaṃ bhavaduḥkhaṃ vo 'tyantabhavaśuddhaye |
saṃbhūtāḥ śāsinām agrā atyantabhavasiddhaye || 380
ayaṃ vaḥ satataṃ rakṣyaḥ siddhaḥ samayaṣaṃvaraḥ |
sarvabuddhaiḥ samaṃ proktā ājñā paramaśāsvatī || 381
bodhicittaṃ na vai tyājyaṃ yad vajram iti mudrayā |
yasyotpādanamātreṇa buddha eva na saṃśayaḥ || 382
saddharmo na pratikṣepyo na ca tyājyaḥ kadācana |
ajñānād vātha mohād vā na vai vivṛṇuyāt sa tu || 383
svam ātmānaṃ parityājya tapobhir na ca pīḍayet |
yathāsukhaṃ suk haṃ dhāryaṃ saṃbuddho 'yam anāgataḥ || 384
vajraṃ ghaṇṭā ca mudrā ca na vai tyājyā kadācana |
acāryo nāvamantavyaḥ sarvabuddhasamo hy asau || 385
yo vāvamanyetācāryaṃ sarvabuddhasamaṃ gurum |
sarvabuddhāpamānena sa nityaṃ duḥkhaṃ āpnuyāt || 386

^{xxix} Variants of this verse occur, for instance, in the *Vajrāvali*, the *Āryamañjuśrīnāmasaṃgītimaṇḍalavidhi*, the *Śrīparamādīṭikā*, the *Vajradhātumahāmaṇḍalopāyikāsarvavajrodaya*, the *Śrītrailokyavijaya-maṇḍalopāyikā-āryatattvasaṃgrahatantroddhṛtā* etc.

^{xxx} Cf. *Uttaratantra* 118 (Matsunaga 1978: 121):

atiśraddhāṃ mahāprajñīṃ surūpāṃ sādhakapriyām |
ekayogakriyāhyastāṃ samayīṃ samapaśya vai ||

^{xxxi} Cf. *Uttaratantra* 119 (Matsunaga 1978: 122):

dakṣiṇā ca pradātavyā gurave sādhakena vai |
adhyeṣya guruṇā tasya dātavya sādhakasya tu ||

^{xxxii} A parallel that displays only minor variants is contained in Bhavyakīrti's *Abhisandhiprakāśikā* (D fol. 207b2–4).

^{xxxiii} Unfortunately, I could not identify the source for the entire quotation. A close variant of the first stanza can be found in Dharmakīrti's *Pramāṇavarttikakārikā* (D 4210, fol. 131a6–7). For the second stanza, there are several parallels, for instance in the *Caryāmelāpakapradīpa* and in Dīpaṃkaraśrījñāna's *Abhisamayavibhaṅga*. The latter refers to the 11th chapter (of the *Yoginīsaṃcāra Tantra*) as scriptural source.

^{xxxiv} 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 ||
mthar byed la sogs bshad pas bsrung 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 zhing*.

^{xxxv} A variant of stanzas 1–3 can be found in Ratnakīrti's **Śāsanasarvasvasādhana* (D 1897, fol. 280a4-6):

bde ba chen po gang skyes pa ||
'dod pa yon tan lnga rnam pa ||
bsgoms pa'i stobs kyis gsal ba ni ||
nyin mtshan 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 bsdu 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 ||

Endnotes

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 *Śrīguhyasamājalamkāra* and in Ratnākaraśānti's *Maṅḍalavidhiṭṭikā* (fol.127b2).
- ^{xxxvii} Parallels can be found in the *Samkṣiptābhiṣekavidhi* as well as in the *Kṛṣṇayamāriṃḍalopāyikā* (D 1924, fol. 22a3).
- ^{xxxviii} The *Kṛṣṇayamāriṃḍalopāyikā* (fol. 22a2-3) presents a variant of 2a–c as well as of 3cd.
- ^{xxxix} The *Kṛṣṇayamāriṃḍalopāyikā* (fol. 22a4) gives a variant of 2ab.