

Empowered by Mañjuvajra

A Study of the *abhiṣeka* Section of Dīpaṅkarabhadra's **Guhyasamājamaṇḍalavidhi* and its Commentary by Ratnākaraśānti

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Chapter 1

Introduction

Rituals play an important role in tantric Buddhism. It is no exaggeration to say that tantric Buddhist practices largely involve the enactment of rituals, through which the practitioner's body and mind are to be transformed from the mundane to the supermundane. There exists a vast amount of Buddhist tantric ritual materials that are written in Sanskrit and translated into Tibetan which remain to be studied. Among these materials, I have chosen as the topic of this study Dīpaṅkarabhadra's **Guhyasamājamaṇḍalavidhi*,¹ an important ninth century Indian Buddhist tantric ritual text which belongs to one of the two main schools of exegesis of the Guhyasamāja tradition. Before stating the importance of this text, I would like to say a few words about the Guhyasamāja tradition first.

The *Guhyasamājatantra* is an important early Higher Yogatantra dated to the second half of the eighth century A.D.² It is one of the most influential tantric Buddhist scriptures. Materials of two main schools of exegesis of this tantra have come down to us: the Jñānapāda school and the Ārya school.³ Both of the schools are named after their founding masters; the Jñānapāda school is named after Jñānapāda⁴ and the Ārya school is named after Ārya Nāgārjuna⁵. Although the Jñānapāda school is earlier, it is the Ārya school which has become the mainstream in the Tibetan Guhyasamāja tradition

¹For a detailed discussion of this title see section 2.1.2 below.

²For the date of the *Guhyasamājatantra* I follow Matsunaga; see his convincing arguments and evidence in MATSUNAGA 1978: xxiii-xxvi.

³This does not mean that there were only two schools of exegesis of the *Guhyasamājatantra* in history. The *rNam thar rgyas pa* and *rNam thar yongs grags* record three lineages of the Guhyasamāja tradition in India: Indrabhūti, Ārya and Jñānapāda (EIMER 1979, I: 157-159; II: 11-14). Hadano identifies four schools of exegesis based on Tibetan sources: Ārya, Jñānapāda, Vajrahāsa and Bhadra or Smṛtijñāna, see HADANO 1987a: 37. For the relationship between Indrabhūti and the *Guhyasamājatantra* see TUCCI 1999, I: 212-214.

⁴I will discuss the name Jñānapāda in Chapter 2 below.

⁵Not to be confused with Nāgārjuna, the author of the *Mūlamadhyamakakārikā*, who lived centuries before this (tantric) Ārya Nāgārjuna.

up to the present day. Perhaps because of this Tibetan connection, modern scholars have shown a slight preference in studying the literature of the Ārya school.⁶ The Jñānapāda school, on the other hand, has been relatively little studied until quite recently when a few scholars have directed their attention to the works of its founder Jñānapāda.⁷ Unfortunately, most of the ritual texts written by Jñānapāda himself have been lost. The most important among the surviving ritual works of the Jñānapāda school is no doubt the *maṇḍala* ritual composed by Dīpaṃkarabhadra, one of Jñānapāda's four main disciples.

The importance of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* is reflected by the fact that it was widely studied by Buddhists in medieval India and Tibet. It is quoted extensively by the late eleventh and early twelfth century Indian master Abhayākaragupta and by the fourteenth century Tibetan scholar-monk Tsong-kha-pa in his *sNgags rim chen mo*, therefore we can safely say that Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* is influ-

⁶Important scholarly works on the Ārya school include HADANO 1987b (reprint of HADANO 1958), which is a study of the history of the Ārya school and a study of Nāgārjuna's *Piṇḍīkramasādhana*. Another important study is Alex Wayman's *Yoga of the Guhyasamājatantra* (WAYMAN 1977). Editions of the works of the members of the Ārya school include: (tantric) Nāgārjuna's *Piṇḍīkramasādhana* (see DE LA VALLÉE POUSSIN 1896 and TRIPATHI 2001) and *Pañcakrama* (see DE LA VALLÉE POUSSIN 1896, MIMAKI & TOMABECHI 1994, TRIPATHI 2001 and TOMABECHI 2006). For a study of (tantric) Āryadeva's commentary on Nāgārjuna's *Pañcakrama*, the *Sūtaka* (a.k.a. **Caryāmelāpakapradīpa*, note that this title is unattested in Sanskrit), see WEDEMEYER 2007. The only Ārya school *Guhyasamājatantra* commentary to be preserved in the original Sanskrit is (tantric) Candrakīrti's *Pradīpoddyotana*, see CHAKRAVARTI 1984 for the *editio princeps*. The scholars at Sarnath are publishing a revised edition of this text in a series of articles in the journal *Dhīḥ* vol. 46-53 (project still ongoing). A new edition of the text (together with an English translation) is also under preparation by Paul G. Hackett, John Campbell, and David Mellins from the Columbia University. For studies on the tantric hermeneutics in the *Pradīpoddyotana* see for example MATSUNAGA 1963, STEINKELLNER 1978 and CAMPBELL 2009. TANAKA 2010 contains an edition of one of the ritual texts of this school, the *Samājamaṇḍalopayikā* (a.k.a. *Viṃśatīvidhi*) by Nāgabuddhi. On Nāgabuddhi see also the study by Leonard W.J. van der Kuijp (VAN DER KUIJP 2007).

⁷Important studies on the Jñānapāda school include Hakuyu Hadano's ground-breaking study on the history of the Jñānapāda school in HADANO 1987a (reprint of HADANO 1950). Chizuko Yoshimizu (maiden name: Chizuko Kazama) wrote an unpublished MA thesis on the Jñānapāda school in 1985 (KAZAMA 1985). She also published a short article summarizing Jñānapāda's Yogācāra-Mādhyamika philosophy in 1985 (YOSHIMIZU 1985). The *abhiṣeka* sections of ritual texts belonging to the Jñānapāda school are studied in SAKURAI 1996. TANAKA 2010 also studies the Jñānapāda school. KLEIN-SCHWIND 2012 is an unpublished doctoral dissertation on Kṣitigarbha's *Daśatattvasaṃgraha*, a text belonging to the Jñānapāda school. Recently Jñānapāda and his works have been the focus of quite a few publications, see for example KIKUYA 2010, KIKUYA 2012, SZÁNTÓ 2015c, DALTON 2019 and DALTON & SZÁNTÓ 2019. Szántó is also preparing a Sanskrit edition of Samantabhadra's *Sāramañjarī*, which is a commentary on Jñānapāda's *Samantabhadrasādhana*.

ential even today through the *sNgags rim chen mo*.

As far as I am aware, Hakuyu Hadano was the first modern scholar to write an article on the history of the Jñānapāda school in 1950 (see HADANO 1987a, which is a reprint of the article published in 1950). He was probably also the first modern scholar to mention the name Dīpaṃkarabhadra. However, it was not until the 1990's that another Japanese scholar Munenobu Sakurai produced a ground-breaking study (SAKURAI 1996) on Indian Buddhist *abhīṣeka* ritual texts. Sakurai examined many texts related to the Jñānapāda school and included a critical edition of the Tibetan text of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* in the appendix of his work. He edited the Tibetan text only because at that time he had no access to the Sanskrit manuscripts yet.

In 2006, the scholars at the Central Institute of Higher Tibetan Studies, Sarnath published the *editio princeps* of the Sanskrit text of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* in the journal DHĪḥ vol. 42, based on the images of a Sanskrit manuscript discovered by Rāhula Sāṅkrtyāyana in Tibet. At around the same time, Sabine Gudrun Klein-Schwind also prepared independently a Sanskrit edition of the text from the images of the same manuscript under the supervision of Harunaga Isaacson. Her e-text was published online in 2008 (KLEIN-SCHWIND 2008), but a draft version had already been circulated among scholars before that. Also in 2008, Sakurai's student Ryuuta Kikuya wrote an as yet unpublished doctoral dissertation which gives the Sanskrit and Tibetan edition of the *pūrvasevā* section of Dīpaṃkarabhadra's text together with an annotated Japanese translation (KIKUYA 2008). In 2010, Shrikant Shankar Bahulkar published a revised version of the Sanskrit text based on the Sarnath *editio princeps* together with its Tibetan translation (BAHULKAR 2010). In 2012, Sabine Gudrun Klein-Schwind wrote an unpublished doctoral dissertation on Kṣitigarbha's *Daśatattvasaṃgraha*, which contains a lot of parallel verses with Dīpaṃkarabhadra's text (KLEIN-SCHWIND 2012).

Until recently, only one incomplete Sanskrit manuscript of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* was known to be extant. This incomplete Sanskrit manuscript (with one leaf missing)⁸ was discovered by Sāṅkrtyāyana in Tibet, and is now preserved in the Niedersächsische Staats- und Universitätsbibliothek Göttingen, Germany. Fortunately, in 2013 Péter-Dániel Szántó announced the discovery of another Sanskrit manuscript of the text: he has identified one Cambridge Sanskrit manuscript, which had been catalogued under a wrong title, to be another incomplete manuscript of Dī-

⁸In July 2017, Prof. Isaacson informs me (personal communication) that the missing leaf of the Göttingen **Guhyasamājamaṇḍalavidhi* Sanskrit manuscript, he believes with reason, is still in Tibet, but is not accessible at the present moment.

paṃkarabhadra's **Guhyasamājamaṇḍalavidhi*. Szántó published in SZÁNTÓ 2015c the diplomatic transcript of the last verses of Dīpaṃkarabhadra's text which are missing from the Göttingen manuscript but present in the Cambridge manuscript.⁹

New materials have also appeared for the Tibetan translation of Dīpaṃkarabhadra's root text (Tōh. 1865/Ōta. 2728). In 2015, I discovered that there is another extra-canonical transmission of the root text in *Adhīśa's collected works (*gSung 'bum*), where the work by Dīpaṃkarabhadra is wrongly attributed to *Adhīśa (a.k.a. *Atiśa or Dīpaṃkaraśrījñāna).¹⁰ There are two editions of *Adhīśa's collected works, and both include Dīpaṃkarabhadra's text. These extra-canonical editions contain a number of variants which closely correspond to the Sanskrit text.

The present study contains a critical edition of the Sanskrit and Tibetan texts of the *abhiṣeka* section of Dīpaṃkarabhadra's important ritual manual by making use of the above-mentioned newly discovered Sanskrit material and the extra-canonical editions of the Tibetan translation. The present study also includes a critical edition of the Tibetan translation of the corresponding portion of Ratnākaraśānti's commentary. An annotated English translation, with extensive notes on parallels, quotations, and an analysis of the Sanskrit and Tibetan texts, is provided.

This dissertation studies a ritual based on textual sources, a study which naturally requires both philological and historical methods.¹¹ Philological methodology is used in order to establish a reliable text for each textual source, thus providing a solid basis for the study of its contents. Furthermore, an historical method is required in order to place Dīpaṃkarabhadra's text and its commentaries within a broader context, bearing in mind their diachronic and synchronic fluidity.

The present study sheds new light on the history of tantric Buddhism in India, especially on the history of the Jñānapāda school of Guhyasamāja exegesis to which Dīpaṃkarabhadra's text belongs, and also on the history of Tibetan Buddhism. It brings new understanding to the life and works of Dīpaṃkarabhadra and Ratnākaraśānti. It also contributes to the field of Sanskrit-Tibetan philology and to the study of philosophical ideas in Ratnākaraśānti's tantric works.

⁹See SZÁNTÓ 2015c: 556, footnote 34.

¹⁰I will discuss the name *Adhīśa in Chapter 2 below.

¹¹I am aware that a study of Buddhist tantric ritual texts is best supplemented by anthropological studies on actual rituals, however, this is beyond the scope of the present study. It is my wish that this study will cultivate and strengthen a dialogue with anthropologists doing research on the Buddhist tantric rituals which are actually performed in Tibet and Nepal by providing textual and historical study on the textual tradition underlying these ritual performances.

Chapter 2

Study

2.1 Remarks on Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*

2.1.1 The Author and his Date

2.1.1.1 About Dīpaṃkarabhadra, his Date and the Date of his **Guhyasamājamaṇḍalavidhi*

Dīpaṃkarabhadra's Life

Dīpaṃkarabhadra (Mar-me-mdzad bzang-po) was a direct disciple of Jñānapāda¹, the founder of the Jñānapāda School of *Guhyasamāja* exegesis. Dīpaṃkarabhadra is listed by *Vaidyapāda² in the **Sukusuma-nāma-dvikramatattvabhāvanāmukhāgama-vṛtti* (Tōh. 1866, hereafter **Sukusuma*) as one of the four disciples of Jñānapāda who were liberated in this very life.³

¹Jñānapāda is also referred to as *Buddhajñāna (Sangs-rgyas ye-shes), *Buddhajñānapāda (Sangs-rgyas ye-shes zhabs), *Buddhaśrījñāna (Sangs-rgyas dpal ye-shes) or *Buddhaśrījñānapāda (Sangs-rgyas dpal ye-shes zhabs/Sangs-rgyas dpal gyi ye-shes zhabs) (see DALTON 2019: 27). Only the form Jñānapāda is attested in Sanskrit manuscripts, so this is the form I am using here. For excellent recent studies on Jñānapāda I direct the interested reader to SZÁNTÓ 2015c, DALTON 2019 and DALTON & SZÁNTÓ 2019.

²I have chosen the form *Vaidyapāda for sMan-pa'i-zhabs. While *Vitapāda is the more common form used in secondary literature, the form *Vaidyapāda is, as suggested by Leonard van der Kuijp (cited by Szántó in SZÁNTÓ 2015c: 540, footnote 6), more plausible as the original Sanskrit form. Both *Vitapāda and *Vaidyapāda are not attested in Sanskrit sources. For discussions on *Vaidyapāda's name I refer the interested reader to SZÁNTÓ 2015c: 540-541, footnote 6 and DALTON 2019: 44-45.

³**Vaidyapāda's *Sukusuma* [D Di 135a5-6, P Ti 162b7-163a1]: *'khor bcas rnams zhes pa ni rang gi rjes su spyod pa'i slob ma rnams kyi nang na rgyal tshab kyi sa pa'i gang zag bco brygad yod de de rnams kyi nang nas mthong ba'i chos la mya ngan las 'da' ba bzhi yod de | mar me mdzad bzang po dang | rab [P163a] tu zhi ba'i bshes gnyen dang | sgra gcan 'dzin bzang po dang | rdo rje bde ba chen po'o ||*

According to 'Gos-lo-tṣā-ba's *Deb ther sngon po*, Dīpaṃkarabhadra attained the state of Great Vajradhara in this life.⁴

The name Dīpaṃkarabhadra occurs twice in the lists of transmission of Dīpaṃkaraśrījñāna (a.k.a. Jo-bo, *Adhīśa, *Atīśa, *Atīśa, 982-1054)⁵ in his biographies.⁶ According to the biographies, Dīpaṃkaraśrījñāna's transmission lineage of the common vehicle (as opposed to the great vehicle *mahāyāna*) is as follows: Mañjuśrī, Buddhajñāna, Dīpaṃkarabhadra, Yi-ge-pa, Ka-rna-pa, Jñānaśrimitra, Dīpaṃkaraśrījñāna.⁷ His transmission lineage of the doxo-

“**With retinue** (*'khor bcas rnams*) means that among the students following himself [i.e. Jñānapāda] there were eighteen men who had attained the level of being the representation [of all the buddhas] (*rgyal tshab kyi sa pa*), and among them [i.e. among these eighteen] there were four who had liberated from this very life: Dīpaṃkarabhadra (Ma-me-mdzad bzang-po), *Praśāntamitra (Rab-tu zhi-ba'i bshes-gnyen), *Rāhulabhadra (sGra-gcan-'dzin bzang-po) and *Mahāsukhavajra/*Vajramahāsukha (rDo-rje bde-ba chen-po).”

⁴“The state of Great Vajradhara” might be 'Gos-lo-tṣā-ba's interpretation for the enigmatic expression “being the representation [of all buddhas] (*rgyal tshab kyi sa pa*)” in the **Sukusuma*. See *Deb ther sngon po* (A. New Delhi ed. vol. ja 9b5-6 (p. 328), B. Chengdu ed. p. 451): *slob ma'i mchog bcu brgyad byung zhing | de rnams kyi nang nas mar me mdzad bzang po | rab tu zhi ba'i bshes gnyen | sgra gcan zin bzang po | rdo rje bde ba chen po ste bzhis ni tshes de nyid la rdo rje 'chang chen po'i go 'phang mngon du mdzad do ||*

“[Jñānapāda] had 18 excellent disciples. Among them Dīpaṃkarabhadra (Mar-me-mdzad bzang-po), *Praśāntamitra (Rab-tu zhi-ba'i bshes-gnyen), *Rāhulabhadra (sGra-gcan-zin bzang-po) and *Mahāsukhavajra/*Vajramahāsukha (rDo-rje bde-ba chen-po). These four attained the state of Great Vajradhara in this very life.”

I differ only in very minor points from Roerich's English translation (see ROERICH 1976: 371).

⁵Many scholars have discussed the Sanskrit form of Dīpaṃkaraśrījñāna's epithet Jo-bo. The form *Atīśa is commonly used, although Eimer argues from the point of Sanskrit grammar that *Atīśa (*ati + īśa*) is problematic and that we should, following the suggestion of Rāhula Sāṅkrtyāyana, read *Atīśa (a derivative of *atīśaya*) instead (see EIMER 1977: 21-22 and EIMER 1999: 10-12). Isaacson & Sferra believe that both the names *Atīśa and *Atīśa are problematic, and propose that the name could probably be *Adhīśa, which matches the meaning of Jo-bo “the lord” and is attested as an Indic name or epithet (ISAACSON & SFERRA 2014: 70-71, footnote 51). I find the suggestion of Isaacson & Sferra convincing, and will hereafter adopt the name *Adhīśa.

It is worth mentioning that according to Kano, the name Dīpaṃkaraśrījñāna is attested in a colophon of a Sanskrit manuscript preserved in China as recorded by Luo Zhao (KANO 2012: 150; cf. also KANO 2016: 98-99, footnote 8).

⁶For the biographies of *Adhīśa see EIMER 1979 (2 vols.). Eimer's text is a ‘synoptic text’ based on two extensive biographies of *Adhīśa: the *rNam thar yongs grags* and the *rNam thar rgyas pa*. The two biographies contain similar materials, some of which date back to Nag-tsho lo-tṣā-ba Tshul-khriṃs rgyal-ba (1011-1064) who invited *Adhīśa from India to Tibet. For more information on the *rNam thar yongs grags* and the *rNam thar rgyas pa* see also EIMER 1977 and EIMER 2008.

⁷EIMER 1979, II: 9, no. 015: *theg pa thun mong ba'i brgyud pa ni | 'phags pa 'jam dpal gyis sangs rgyas ye shes zhabs la gsungs | des mar me mdzad bzang po la | des yi ge pa la | des ka rna pa la | des mkhan po dznyā na shrī mi tra chen po la | des jo bo la gsungs*. For a German translation of the list cf. EIMER 1979, I: 156.

graphical tradition is as follows: Avadhūtipa, Dīpaṃkarabhadra, Śākyamitra, Ri-bo-bzang-po, Painḍapātika, Vidyākokila, Sa-'gegs-pa'i-zhabs, Ratnākaraśānti, Dīpaṃkaraśrījñāna.⁸ The first list confirms that Dīpaṃkarabhadra was a disciple of Jñānapāda. The second list gives Avadhūtipa as another teacher of Dīpaṃkarabhadra.

According to Tāranātha's *rGya gar chos 'byung*, Dīpaṃkarabhadra was one of the twelve tantric teachers of Vikramaśīla, and it was he who succeeded Jñānapāda.⁹ Dīpaṃkarabhadra is also listed by Sum-pa mkhan-po in a list of ācāryas of the Vikramaśīla monastery.¹⁰

Concerning Dīpaṃkarabhadra's life, we have a semi-legendary account in Tāranātha's *bKa' babs bdun ldan*. From his record we may extract the following particulars which seem to correspond to historical facts. Dīpaṃkarabhadra was born in the western part of India. He became a monk in the Mahāsāṃghika school and was respected by all the learned masters at Nālanda. He met Jñānapāda and learned many tantras from him. After making offerings and serving Jñānapāda for three years, he received all the pith instructions from Jñānapāda and was initiated by him. He attained the accomplishment of the great seal. It is said that he defeated a non-Buddhist king by wrathful rituals. *Vaidyapāda was a disciple of him.¹¹

Dīpaṃkarabhadra's Name

Dīpaṃkarabhadra is called Bhadrāpāda in the colophon of one of the Sanskrit manuscripts of the **Guhyasamājamaṇḍalavidhi*.¹² He is also re-

⁸EIMER 1979, II: 30-31, no. 046: *grub mtha'i brgyud pa la, 'jam dpal dngos zhal gzigs pa'i a ba dhū ti pa | mar me mdzad bzang po | shā kya bshes gnyen | ri bo bzang po | de gnyis kyis kyang rdo rje mkha' 'gro ma dngos la gsan | de nas slob dpon bsod snyoms pa'i zhabs | khu byug zhabs | sa 'gegs pa'i zhabs | ra tna a ka ra | sha nti pa | jo bo nyid*. For a German translation of the list cf. EIMER 1979, I: 165-166.

⁹This is not attested in available Indic sources. However, we should perhaps bear in mind that Tāranātha had access to some Indic sources which are now lost. I reproduce Tāranātha's account below.

rGya gar chos 'byung (A. sDe-dge ed. 3a5-6, B. Chengdu ed. p. 7): *ye shes zhabs dang mar me mdzad bzang po || ...zhes bya bcu gnyis po || rnam gnon tshul gyi sngags pa'i slob dpon yin ||*

"The twelve Tāntrika teachers of Vikramaśīla were—Jñānapāda, Dīpaṃkara-bhadra..." (CHIMPA & CHATTOPADHYAYA 1970: 18).

¹⁰Information from CHATTOPADHYAYA 1967: 49.

¹¹For Tāranātha's account on Dīpaṃkarabhadra see *bKa' babs bdun ldan* pp. 442-445. For a German translation of Tāranātha's account see GRÜNWEDEL 1914: 95-97. For English translations of the account see DATTA 1944: 42 (abridged English translation, translated from Grünwedel's German translation) and TEMPLEMAN 1983: 60-62 (translated from the Tibetan).

¹²As reported by Sāṅkṛtyāyana. For the colophon of manuscript A of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* see section 3.1.1.2 below.

ferred to by Samantabhadra in the *Sāramañjarī* as Bhadrapāda.¹³ It is not surprising that Dīpaṃkarabhadra is referred to as Bhadrapāda, since in the Jñānapāda school it is common to refer to a master by taking part of his name and adding an honorific suffix *-pāda* to it (see SZÁNTÓ 2015c: 554 and DALTON 2019: 33-34).¹⁴

There is also considerable confusion between Dīpaṃkarabhadra and Dīpaṃkaraśrījñāna, see section 2.1.1.3 below.

Dīpaṃkarabhadra's Date

We are quite certain about Dīpaṃkarabhadra's *floruit*, because we know that his guru Jñānapāda's *floruit* is the second half of the 8th century to early 9th century.¹⁵ Given that Dīpaṃkarabhadra was Jñānapāda's disciple, we can safely place Dīpaṃkarabhadra's life in the 9th century.

Dīpaṃkarabhadra's Works

Dīpaṃkarabhadra was a prolific author. A search in THE BUDDHIST CANONS RESEARCH DATABASE¹⁶ gives 43 texts attributed to Dīpaṃkarabhadra

¹³Kikuya is the first person to point out that Samantabhadra refers to Dīpaṃkarabhadra as Bhadrapāda, see KIKUYA 2010: (18)-(19) footnote 55. Kikuya's article is based on the Tibetan translation of the *Sāramañjarī*. Now we have the Sanskrit edition of the *Sāramañjarī* in preparation by Szántó. I am grateful to Dr. Szántó for sharing his draft edition of the *Sāramañjarī* with me.

¹⁴The name Bhadrapāda occurs more than once in the history of Indian tantric Buddhism. Given that any master whose name ends in *-bhadra* could be called Bhadrapāda, there is every reason to believe that there was more than one person behind the same name. Therefore, our 9th-century disciple of Jñānapāda Dīpaṃkarabhadra is not to be confused with an 11th-century Bhadrapāda, who is the author of the *Dveṣavajrasādhana* and the great-great-grandson of Saroruha (see GERLOFF 2017: 5 and 12).

Tanemura reports that Śūnyasamādhivajra mentions his guru Bhadrapāda in the concluding verse of the *Mṛtasugatiniyojana* and in the colophon of the *Tattvajñānasiddhi* (TANEMURA 2007: 3), but it is implausible that this Bhadrapāda could be our relatively early Dīpaṃkarabhadra (TANEMURA 2007: 4). Tanemura also points out that Kuddālapāda mentions a Bhadrapāda in his guru lineage in the *Acintyādvayakramopadeśa* (TANEMURA 2007: 3, also footnote 18; see also GERLOFF 2017: 17-18 for a discussion of the guru lineage). It is possible that the guru of both Śūnyasamādhivajra and Kuddālapāda is the 11th-century Bhadrapāda, the author of the *Dveṣavajrasādhana*.

There is also a Bhadrāpa among the 84 Mahāsiddhas, who is probably not Dīpaṃkarabhadra, cf. DOWMAN 1985: 162.

¹⁵Jñānapāda's dates are in turn largely determined by the dates of his teachers, especially Haribhadra whom we know from his *Abhisamayālaṃkāralokā* colophon was under the royal patronage of Dharmapāla (re. ca. 775-812 A.D.) (see SANDERSON 2009: 90, and also footnote 162 for Haribhadra's Sanskrit colophon). The scholarly consensus is that Jñānapāda flourished from the second half of the 8th century to early 9th century, see SZÁNTÓ 2015c: 559 and DALTON 2019: viii and 27-29.

¹⁶URL: <http://databases.aibs.columbia.edu/> (last accessed: 29 Mar 2020).

in the Tibetan bsTan-'gyur. After checking the contents of the texts and their colophons in the Derge bsTan-'gyur, I conclude that 40 texts attributed to Dīpaṃkarabhadra (28 texts) and Dīpaṃkara (12 texts) are authentic works by Dīpaṃkarabhadra. 3 texts composed by Jñānavajra (Ye-shes rdo-rje) (Tōh. 2973, 2974, 2975) are mistakenly attributed to Dīpaṃkarabhadra in the Tōhuku catalogue (and subsequently in the BUDDHIST CANONS RESEARCH DATABASE), but correctly attributed to Jñānavajra in the colophons. Here is a list of works by Dīpaṃkarabhadra:¹⁷

1. *Guhyasamājamaṇḍalavidhi* (*dPal gsang ba 'dus pa'i dkyil 'khor gyi cho ga*) by Dīpaṃkarabhadra. Trans. by Padmākaravarman and Rin-chen bzang-po. Tōh. 1865, D, bsTan 'gyur, *rGyud*, vol. *di*, fols. 69a4-87a3; Ōta. 2728, P, bsTan 'gyur, *rGyud 'grel*, vol. *ti*, fols. 83a6-104b2.
2. **Rakṣācakrasādhana* (*Srung ba'i 'khor lo sgrub pa'i thabs*) by Dīpaṃkarabhadra. Trans. by 'Gos Lhas-btsas. Tōh. 1928, D, bsTan 'gyur, *rGyud*, vol. *mi*, fols. 38b1-39b2; Ōta. 2791, P, bsTan 'gyur, *rGyud 'grel*, vol. *pi*, fols. 47b8-49a5.¹⁸
3. **Aṣṭakrodhamāṇḍalābhīṣeka* (*Khro bo brgyad kyi dkyil 'khor du dbang bskur ba*) by Dīpaṃkara. Tōh. 2945, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 24b6-25b2; Ōta. 3770, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 25b8-26b5.
4. **Aṣṭadevīmaṇḍalābhīṣeka* (*lHa mo brgyad kyi dkyil 'khor du dbang bskur ba*) by Dīpaṃkarabhadra. Tōh. 2946, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 25b2-26b1; Ōta. 3771, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 26b5-27b5.
5. **Ekavīramaṇḍalābhīṣekāmṛtakalaśavidhi* (*dPa' bo gcig pa'i dkyil 'khor du dbang bskur ba'i bdud rtsi bum pa'i cho ga*) by Dīpaṃkara. Tōh. 2947, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 26b1-27a2; Ōta. 3772, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 27b5-28a7.
6. **Pitṛmāturubhayamaṇḍalābhīṣekaparama-sukhadāna-nāma* (*Yab yum gnyis pa'i dkyil 'khor du dbang bskur ba bde sbyin dam pa*) by Dīpaṃkara. Tōh. 2948, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 27a2-27b5; Ōta. 3773, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 28a7-29a4.
7. **Amṛtakunḍalī-nāma-catuṣkrodhamāṇḍalābhīṣekagambhīraavidhi* (*bDud rtsi thab sbyor zhes bya ba khro bo bzhi'i dkyil 'khor du dbang bskur ba'i cho ga zab mo*) by Dīpaṃkarabhadra. Tōh. 2949, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 27b5-29a2; Ōta. 3774, P, bsTan 'gyur, *rGyud 'grel*,

¹⁷For Sanskrit titles I follow the reconstruction found on THE BUDDHIST CANONS RESEARCH DATABASE and do not attempt to make any corrections.

¹⁸Secondary sources which mention this text as far as I know are HADANO 1986: 27, footnote 31 and DALTON 2019: 43, footnote 215. I thank Dr. Kikuya for drawing my attention to Hadano's footnote.

- vol. *tu*, fols. 29a4-30b4.
8. **Caturdvāramaṇḍalābhiṣekamaṇḍalavidhivimalaratna-nāma* (*sGo ma bzhi'i dkyil 'khor du dbang bskur ba'i cho ga rin po che dri ma med pa*) by Dīpaṃkara. Tōh. 2950, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 29a2-29b5; Ōta. 3775, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 30b4-31b1.
 9. **Caturmahārājamaṇḍalābhiṣeka* (*rGyal po chen po bzhi'i dkyil 'khor du dbang bskur ba*) by Dīpaṃkara. Tōh. 2951, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 29b5-30b2; Ōta. 3776, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 31b1-32a8.
 10. **Daśadikpālamaṇḍalābhiṣekavidhi* (*Phyogs skyong ba bcu'i dkyil 'khor du dbang bskur ba'i cho ga*) by Dīpaṃkara. Tōh. 2952, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 30b2-32a1; Ōta. 3777, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 32a8-34a2.
 11. **Aṣṭamahāgrahamaṇḍalābhiṣekavidhyarkarasāyana* (*gZa' chen po brgyad kyi dkyil 'khor du dbang bskur ba'i cho ga nyi ma bcud len*) by Dīpaṃkara. Tōh. 2953, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 32a1-33a5; Ōta. 3778, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 34a2-35b1.
 12. **Aṣṭāviṃśatinakṣatrābhiṣekamaṇḍalavidhivajravarmiṇī-nāma* (*rGyu skar nyi shu rtsa brgyad kyi dbang bskur ba'i dkyil 'khor gyi cho ga rdo rje go cha ma*) by Dīpaṃkarabhadra. Tōh. 2954, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 33a5-34b2; Ōta. 3779, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 35b1-37a2.
 13. **Aṣṭamahādevamaṇḍalābhiṣekasanmārgadeśaka-nāma* (*lHa chen po brgyad kyi dkyil 'khor du dbang bskur ba legs pa'i lam ston par byed pa*) by Dīpaṃkarabhadra. Tōh. 2955, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 34b3-35b7; Ōta. 3780, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 37a2-38b3.
 14. **Aṣṭamahānāgamaṇḍalābhiṣekaviṣajin-nāma* (*Klu brgyad kyi dkyil 'khor du dbang bskur ba dug las rgyal ba*) by Dīpaṃkara. Tōh. 2956, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 35b7-36b4; Ōta. 3781, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 38b3-39b1.
 15. **Āryavajraavidāraṇāsānānavidhi* (*sNga ma dang da lta dang phyi ma'i sdig pa ma lus pa las thar ba byed pa 'phags pa rdo rje rnam par 'joms pa'i khrus kyi cho ga*) by Dīpaṃkara. Tōh. 2957, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 36b4-40b2; Ōta. 3782, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 39b2-43b7.
 16. **Ārya-vajraavidāraṇāpratiṣṭhā-vidhi* (*rDo rje rnam par 'joms pa'i rab tu gnas pa'i cho ga*) by Dīpaṃkarabhadra. Tōh. 2958, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 40b2-42a1; Ōta. 3783, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 43b8-45a8.
 17. **Sādhyagrahābhicārikacakrikā* (*bsGrub bya gza'i byed du gzhug pa'i*

- '*khor lo can*) by Dīpaṃkarabhadra. Tōh. 2969, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 46b7-47a6; Ōta. 3794, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 50b8-51a8.
18. **Sādhyakarmāsaṃśayasiddhyaśanighātarauḍraavidhi-nāma* (*The tshom med par 'grub pa las bsgrub bya thog gis bsad pa'i cho ga drag shul*) by Dīpaṃkarabhadra. Tōh. 2970, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 47a6-47b5; Ōta. 3795, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 51a8-51b8.
19. **Sādhyarauḍrakarman jalabindu-nāma* (*bsGrub bya skrag pa'i las chu thigs*) by Dīpaṃkarabhadra. Tōh. 2971, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 47b5-48a4; Ōta. 3796, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 51b8-53a7.
20. **Viśvavirodhaghorakarmavidhī-alātacakra-nāma* (*'Gal ba skrag par byed pa'i las sna tshogs pa'i cho ga 'gal ba me'i 'khor lo*) by Dīpaṃkarabhadra. Tōh. 2972, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 48a4-48b7; Ōta. 3797, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 52a7-53a5.
21. **Nāgakarmavr̥ṣṭyamṛtadhārā-nāma* (*Klu'i las char dbab pa bdud rtsi'i rgyun*) by Dīpaṃkarabhadra. Tōh. 2997, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 58b5-59a2; Ōta. 3822, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 64b6-65a3.
22. **Sarvanāgārādhanajalāśrayabalyamṛtasāgara-nāma* (*Klu rnams mnyes par byed pa'i chu la brten pa'i gtor ma bdud rtsi'i rgya mtsho*) by Dīpaṃkarabhadra. Tōh. 2998, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 59a2-59b7; Ōta. 3823, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 65a3-66a4.
23. **Sattvarakṣākarmanirmeghodayakṣura-nāma* (*Sems can bsrung ba'i las sprin dral ba'i 'byung ba gcod byed*) by Dīpaṃkarabhadra. Tōh. 2999, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 60a1-60a4; Ōta. 3824, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 66a4-66a8.
24. **Sādhyasarvanāgābhicārasaṃkalpavidhi prāṇacchedanakṣura-nāma* (*bs-Grub bya klu rnams kyi byad du gzhug pa'i cho ga srog gcod kyi spu gri*) by Dīpaṃkarabhadra. Tōh. 3007, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 63a5-63b4; Ōta. 3831, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 70a1-70b1.
25. **Mṛtakapāpaśodhanacaityanirvapaṇa-svayambhūbhayaparitayāga-nāma* (*mChod rten gdab pa shi ba'i sdig pa byang bar byed pa rang byung 'jigs bral*) by Dīpaṃkara. Tōh. 3018, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 68b2-68b7; Ōta. 3842, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 76a3-76b2.
26. **Lokadevārādhanaśāsthasiddhi-nāma* (*'fig rten lha rnams mnyes par byed pa don grub pa*) by Dīpaṃkarabhadra. Tōh. 3024, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 70b6-71b4; Ōta. 3848, P, bsTan 'gyur, *rGyud 'grel*,

- vol. *tu*, fols. 78b4-79b4.
27. **Gaṇapatisāadhanadaridranidhiprada-nāma* (*Tshogs bdag gi sgrub pa dbul ba'i gter sbyin*) by Dīpaṃkarabhadra. Tōh. 3031, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 74a2-74a7; Ōta. 3855, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 82a6-82b5.¹⁹
28. **Duṣṭagrahanirvāraṇavidhisāgaramegha-nāma* (*gZa' ngan pa bzlog pa'i cho ga rgya mtsho sprin*) by Dīpaṃkarabhadra. Tōh. 3033, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 74b4-76a2; Ōta. 3857, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 83a2-84a5.
29. **Grahopadravanirmocakavidhiratnamocana-nāma* (*gZa'i gdon las grol bar byed pa'i cho ga rin po che grol byed*) by Dīpaṃkarabhadra. Tōh. 3034, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 76a2-76b4; Ōta. 3858, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 84a5-85a2.
30. **Duṣṭanakṣatranirvāraṇavidhi* (*rGyu skar ngan pa zlog par byed pa'i cho ga*) by Dīpaṃkarabhadra. Tōh. 3036, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 77a2-80a3; Ōta. 3860, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 85b1-87b8.
31. **Sarvanakṣatraviśvakarmasādhanabhadrakāladhāraṇā-nāma* (*rGyu skar rnam kyī las sna tshogs pa sgrub par byed pa dus 'dzin bzang po*) by Dīpaṃkarabhadra. Tōh. 3037, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 80a3-80b6; Ōta. 3861, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 87b8-88b7.
32. **Suduhsahaghorābhīghātaroganirmocakāṣṭamahānāgapūjā* (*Klu chen po brgyad mchod pas mi bzad pa'i nad yams drag po las thar pa byed pa*) by Dīpaṃkarabhadra. Tōh. 3039, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 81b2-82b5; Ōta. 3863, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 89b5-90b6.
33. **Nāgasāadhanaratnahiranyasiddhi-nāma* (*Klu sgrub rin po che dbyig sgrub*) by Dīpaṃkara. Tōh. 3040, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 82b5-83a3; Ōta. 3864, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 90b6-91a5.
34. **Nāgrahanirmocanaguhyasarpadhāraka-nāma* (*Klu'i gdon las grol bar byed pa sbrul 'dzin bsad pa*) by Dīpaṃkarabhadra. Tōh. 3041, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 83a3-84b4; Ōta. 3865, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 91a5-93a6.²⁰
35. **Nāgrahanirmocane nāgaprāṇāgnīśricakra-nāma-nāgavidārahṛcchūlavayūha* (*Klu'i rnam par 'joms pa'i snying gzer du bkod pa*) by Dīpaṃkara. Tōh. 3042, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 84b4-85b4; Ōta. 3866, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 93a6-94b2.
36. **Vāgāśritadhyāna-nāma* (*sGra la gnas pa'i bsam gtan*) by Dīpaṃkara-

¹⁹For an English translation of Tōh. 3031 see WILKINSON 1991: 256.

²⁰For a study of Tōh. 3041 see LALOU 1938.

- bhadra. Tōh. 3046, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 88a3-90a4; Ōta. 3870, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 97a8-100a5.
37. **Vāganāśritadhyāna-nāma-yogisaṃārapratyayonmūlana* (*sGra la mi gnas pa'i bsam gtan zhes bya ba rnal 'byor pa'i 'khor rkyen drungs nas 'don pa*) by Dīpaṃkarabhadra. Tōh. 3047, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 90a4-92a4; Ōta. 3871, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 100a5-103a2.
38. **Vāganupūrveṇa yogikāyacittasambandhacchedana* (*sGra mthar gyis rnal 'byor pa'i lus sems kyi 'brel ba gcad pa*) by Dīpaṃkarabhadra. Tōh. 3048, D, bsTan 'gyur, *rGyud*, vol. *pu*, fols. 92a4-94a7; Ōta. 3872, P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*, fols. 103a2-106a3.
39. **Āryatārādevībhāvanāvistaravidhi* (*'Phags ma lha mo sgrol ma bsgom pa'i cho ga rgyas pa*) by Dīpaṃkarabhadra. Trans. by Dul-ba'i lha (Vinayadeva) and Chos-kyi shes-rab. Tōh. 3686, D, bsTan 'gyur, *rGyud*, vol. *mu*, fols. 317a5-322b1; Ōta. 4509, P, bsTan 'gyur, *rGyud 'grel*, vol. *du*, fols. 417b7-424b2.²¹
40. **Āryatārāstotra* (*'Phags ma sgrol ma la bstod pa*) by Dīpaṃkarabhadra. Trans. by Buddhākaravarman and Chos-kyi ye-shes (Dharmajñāna). Ōta. 4874, P, bsTan 'gyur, *rGyud 'grel*, vol. *zu*, fols. 185a6-185b8.²²

Dīpaṃkarabhadra's works mainly concern ritual²³; the only exception is a *stotra* to Tārā. Judging from the contents of his works, it is probable that Dīpaṃkarabhadra was a ritual specialist.

It might be worth noting that according to the Derge colophon to the Ti-

²¹This text is considered one of Dīpaṃkarasrijñāna's works by Mochizuki, see MOCHIZUKI 2015: 609.

²²For an English translation of Ōta. 4874 see WILLSON 1986: 277-278. Cf. also ARÈNES 1996: 219.

²³Most of Dīpaṃkarabhadra's ritual texts (except the *Guhyasamājamaṇḍalavidhi*) are very short; their lengths range from less than one folio to slightly longer than 10 folios in the Derge bsTan 'gyur. Except for the *Guhyasamājamaṇḍalavidhi* (Tōh. 1865), **Rakṣācakrasādhana* (*Srung ba'i 'khor lo sgrub pa'i thabs*, Tōh. 1928), **Āryatārādevībhāvanāvistaravidhi* (*'Phags ma lha mo sgrol ma bsgom pa'i cho ga rgyas pa*, Tōh. 3686) and **Āryatārāstotra* (*'Phags ma sgrol ma la bstod pa*, Ōta. 4874), all the other minor ritual works of Dīpaṃkarabhadra can be found in the same volume of the Tibetan bsTan 'gyur (D, bsTan 'gyur, *rGyud*, vol. *pu*; P, bsTan 'gyur, *rGyud 'grel*, vol. *tu*). Dīpaṃkarabhadra's short ritual texts found in this volume of the bsTan 'gyur share a lot of similarities. These texts are without titles and name(s) of translator(s); neither Sanskrit nor Tibetan title can be found at the beginning of each text. Each text (except Tōh. 2972) opens with an obeisance to Vajravīdāraṇa (rDo-rje rnam-par-'joms-pa), which indicates that these texts were probably translated by the same translator. These texts mostly concern mundane accomplishments. They start in a very similar way; it is as if the author had a ritual template which he adjusted according to different needs to produce different ritual texts. It is interesting to note that most of Dīpaṃkarabhadra's short ritual texts found in this volume are grouped with the ritual texts attributed to Jñānavajra (Ye-shes rdo-rje).

betan translation of Samantabhadra's *Mañjuśrīsādhana* (Tōh. 1880), this text is a commentary to Dīpaṃkarabhadra's **Guhyasamājasādhana* (*slob dpon chen po mar me mdzad bzang pos mdzad pa'i gsang ba 'dus pa'i sgrub thabs kyi rnam par bshad pa*). Whether this Dīpaṃkarabhadra's **Guhyasamājasādhana* is the same as the **Guhyasamājamaṇḍalavidhi*, or is a separate text by Dīpaṃkarabhadra awaits further investigation.²⁴

2.1.1.2 Authorship: Jñānapāda's *Maṇḍalavidhi* in 250 Verses and Dīpaṃkarabhadra's *Maṇḍalavidhi* in 450 Verses

The author of our text here, the **Guhyasamājamaṇḍalavidhi* in 450 verses, is attested to be Dīpaṃkarabhadra (Mar-me-mdzad bzang-po) in the colophons of Sanskrit manuscript B and the Tibetan translation. However, in 'Gos-lo-tśā-ba gZhon-nu-dpal's *Deb ther sngon po*, a *Maṇḍalavidhi in 450 Verses* (*dKyi l'khor gyi cho ga shlo ka bzhi brgya lnga bcu pa*) is listed among one of the fourteen works (*chos bcu bzhi*) of Jñānapāda.²⁵ This has led to confusion among modern scholars about the authorship of the *Maṇḍalavidhi in 450 Verses* and has prompted some scholars to state that there are two *Maṇḍalavidhis* in 450 verses, one by Jñānapāda and one by Dīpaṃkarabhadra.²⁶

But if we take a closer look at 'Gos-lo-tśā-ba's sources of his hagiographical account of Jñānapāda's fourteen works—Jñānapāda's **Dvikramatattva-bhāvanā-mukhāgama* (Tōh. 1853) and **Vaidyapāda's* commentary **Sukusuma* (Tōh. 1866)—we can see that 'Gos-lo-tśā-ba's report is not correct. In the **Sukusuma*, **Vaidyapāda* lists fourteen works of the Guhyasamāja cycle written by Jñānapāda, and among the fourteen works the *Maṇḍalavidhi* is in 250 verses, not 450 verses. **Vaidyapāda* further states that he has not seen this *Maṇḍalavidhi in 250 Verses* since it was taken to Kashmir.²⁷

²⁴Many thanks to Dr. Kikuya for drawing my attention to this colophon. Note also that Tsong-kha-pa writes in his *dPal gsang ba 'dus pa 'jam pa'i rdo rje'i sgrub thabs 'jam pa'i dbyangs kyi dgongs pa gsal ba* that he follows the teaching of Jñānapāda's *Samantabhadrasādhana* and Dīpaṃkarabhadra's commentary of [Jñānapāda's?] *sādhana* (*mar me mdzad bzang pos mdzad pa'i sgrub thabs kyi don rnam par dag pa'i 'grel pa*, 1b5-2a1). It is very likely that Dīpaṃkarabhadra had written a commentary on Jñānapāda's *Samantabhadrasādhana* (which is not extant anymore), but it can also be possible that this text is in fact the same as the **Guhyasamājamaṇḍalavidhi*. Further research on this is needed.

²⁵See *Deb ther sngon po* (A. New Delhi ed. vol. ja 9b1 (p. 328), B. Chengdu ed. p. 450). For English translation see ROERICH 1976: 370.

²⁶Hadano states that the *Maṇḍalavidhi in 450 Verses* in the Tibetan canon is a work by Jñānapāda (HADANO 1987: 57). Mori holds the opinion that there are two *Maṇḍalavidhi in 450 Verses*, one by Jñānapāda (which is now lost), one by Dīpaṃkarabhadra. He states that Dīpaṃkarabhadra's *Maṇḍalavidhi in 450 Verses* is a written form of Jñānapāda's oral teaching concerning the *maṇḍala* of the system (MORI 2009: 13-15). Klein-Schwind assumes that "there is only one *Maṇḍalavidhi in 450 Verses*, being authored by Dīpaṃkarabhadra and ascribed only later to Jñānapāda" (KLEIN-SCHWIND 2012: 5).

²⁷**Vaidyapāda's* **Sukusuma*, Tōh. 1866, D di 134a1-2, P ti 161a7: *dkyil 'khor cho ga ni shlo*

In addition, a *Maṅḍalavidhi in 450 Verses* by Dīpaṃkarabhadra is listed in Bu-ston Rin-chen-grub's list of sūtras and śāstra literature in the third part of his *Chos 'byung*.²⁸ In Bu-ston's separate *bsTan-'gyur Catalogue* (*bsTan 'gyur gyi dkar chag yid bzhin nor bu dbang gi rgyal po'i phreng ba*, hereafter *bsTan 'gyur gyi dkar chag*, in vol. LA of Bu-ston's collected works), there is a *Maṅḍalavidhi in 250 Verses* composed by Jñānapāda²⁹ and a *Maṅḍalavidhi in 450 Verses* composed by Dīpaṃkarabhadra.³⁰

Therefore there were two *Maṅḍalavidhis* with different numbers of verses: a *Maṅḍalavidhi in 250 Verses* composed by Jñānapāda (this text was lost in central India since *Vaidyapāda's time), and a *Maṅḍalavidhi in 450 Verses* composed by Dīpaṃkarabhadra. Apparently Tibetan scholars after Bu-ston

ka nyis brgya lnga bcu pa de kha che'i yul du khyer zhes grags te | bdag cag gis ma mthong ngo ||

For a discussion of the list of Jñānapāda's fourteen works in *Vaidyapāda's **Sukusuma* see DALTON 2019: 51-54.

²⁸See Bu-ston's list of sūtras and śāstra literature in his *Chos 'byung* (NISHIOKA 1983, III: 85): *slob dpon Mar me mdzad bzang pos mdzad pa'i dKyi 'khor gyi cho ga bzhi brgya lnga bcu pa dang | [2042] de'i 'grel pa slob dpon Dri med dpal gyis mdzad pa gnyis (=Nos. 2041, 2042) Rin chen bzang po'i 'gyur |*

"The *Maṅḍalavidhi in 450 Verses* composed by ācārya Dīpaṃkarabhadra, and its commentary composed by ācārya *Vimalasrī (Dri-med-dpal), both translated by Rin-chen bzang-po."

Bu-ston lists in his *Chos 'byung* only seven works of Jñānapāda (*Mukhāgama*, small *Mukhāgama*, *Samantabhadrasādhana*, **Caturaṅgasādhanasamantabhadri*, *Ātmasādhānavatāra*, **Muktītilaka* and *Herukasādhana*), and there is no mention of a *Maṅḍalavidhi* by Jñānapāda (NISHIOKA 1983, III: 85, no. [2026] - [2032]).

²⁹Bu-ston's *bsTan 'gyur gyi dkar chag* (vol. la, 35b3-4):

...dkyil 'khor cho ga nyis brgya lnga bcu pa ...dkyil chog ni | kha cher khyer nas rgya gar [35b4] na med par bshad |

"...*Maṅḍalavidhi in 250 Verses* [composed by Jñānapāda] ... it is said that the *Maṅḍalavidhi* was taken to Kashmir and is not extant in [central part of] India."

Bu-ston's list of Jñānapāda's fourteen works is apparently based on *Vaidyapāda's **Sukusuma*. However, his list is slightly different from that of *Vaidyapāda's; *bZhi pa la 'jug pa'i thabs* ("The Method for Engaging in the Fourth") is not listed in Bu-ston's list, and *rNam bshad* ("Commentary [on the *Guhyasamājatantra*]"), which Jñānapāda did not compose, is apparently counted among the fourteen works.

³⁰Bu-ston's *bsTan 'gyur gyi dkar chag* (vol. la, 35b5): *...mar me mdzad bzang pos mdzad pa'i dkyil 'khor gyi cho ga bzhi brgya lnga bcu pa | paṅḍi ta padmā ka ra warma dang | lo tsā ba rin chen bzang po'i 'gyur rnams so ||*

"...*Maṅḍalavidhi in 450 Verses* composed by Dīpaṃkarabhadra, translated by paṅḍita Padmākaravarman and the great translator Rin-chen bzang-po."

It might be worth mentioning here that the earliest mention I could find of Dīpaṃkarabhadra's **Guhyasamājamāṅḍalavidhi* and Ratnākaraśānti's **Guhyasamājamāṅḍalavidhiṅikā* in Tibetan surveys of Indic works is found in bCom-ldan-ral-gri's *bsTan pa rgyas pa rgyan gyi nyi 'od* (composed not later than the early 1270s), under the works translated by Lo-tsā-ba Rin-chen-bzang-po (SCHAEFFER & VAN DER KUIJP 2009: 200):

...dkyil chog mar me mdzad bzang pos byas pa dang || de'i 'grel pa shan ti ba'i dang...||

have confused the two *Maṇḍalavidhis*.

Given that Dīpaṃkarabhadra was a direct disciple of Jñānapāda, there is a possibility that Dīpaṃkarabhadra's *Maṇḍalavidhi in 450 Verses* is a rephrased version of Jñānapāda's *Maṇḍalavidhi in 250 Verses*.³¹

2.1.1.3 Authorship: Dīpaṃkarabhadra or Dīpaṃkaraśrījñāna?

There were quite a number of Dīpaṃkaras in the history of Buddhism in India; this is quite natural since Dīpaṃkara is the name of a past Buddha and is thus a popular ordained name. People in the past confused Dīpaṃkarabhadra with Dīpaṃkaraśrījñāna (*Adhīśa), probably because of the similarity between the two names. This confusion is reflected in the fact that an extra-canonical manuscript of the Tibetan translation of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* was included in *Adhīśa's *gSung 'bum* (edited and published by the dPal brtsegs bod yig dpe rnying zhib 'jug khang, first edition 2006, second edition 2012).³² The compilers of *Adhīśa's *gSung 'bum* apparently mistook Dīpaṃkarabhadra for Dīpaṃkaraśrījñāna. The confusion between Dīpaṃkarabhadra and Dīpaṃkaraśrījñāna continues until modern times; see the discussion of Dīpaṃkarabhadra and Dīpaṃkaraśrījñāna in CHATTOPADHYAYA 1967: 45-49.

2.1.2 The Title of the **Guhyasamājamaṇḍalavidhi*

Although widely used in secondary literature, the title **Guhyasamājamaṇḍalavidhi* is not yet attested in Sanskrit. The form as printed above, which is found at the beginning title of Derge and Peking xylographs of the Tibetan translation of the text,³³ is probably a back-translation from the Tibetan title. The name **maṇḍalavidhi* is a bit curious; we would expect a form like *maṇḍalopāyikā*³⁴ in Sanskrit. Nevertheless, I would keep the asterisked

³¹See DALTON & SZÁNTÓ 2019: 267.

³²Thanks to the advanced e-text search function on the Buddhist Digital Resource Center (formerly Tibetan Buddhist Resource Center) website (<https://www.tbrc.org>), I was able to discover in 2015 that there exists an extra-canonical witness of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* in *Adhīśa's *gSung 'bum*. This extra-canonical witness of Dīpaṃkarabhadra's text contains many archaic features, see section 3.2.5 below.

³³The title reads (D di 69a4-5, Peking ti 83a7): *rgya gar skad du | shrī gu hya sa mā (mā] D; ma P) dza maṇḍa la bi dhi nā ma |*.

³⁴The title *maṇḍalopāyikā* (sometimes also *maṇḍalopayikā* or *maṇḍalopaikā* in Buddhist tantric texts) is attested in the Sanskrit manuscripts of Nāgabuddhi's *Samājamaṇḍalopayikā*, Bhūvācārya's *Samvarodayā nāma maṇḍalopāyikā*, and Padmaśrimitra's *Maṇḍalopāyikā*. The form is also attested in the last verse of Dīpaṃkarabhadra's text itself, with manuscript A reading *maṇḍalopayikā* (as reported in SĀṆKṚTYĀYANA 1937: 28) and manuscript B reading *maṇḍalopaikā* (25r1). For an explanation of the word *maṇḍalopāyikā* see SZÁNTÓ 2008: 2, footnote 2.

title **Guhyasamājamaṇḍalavidhi* in this study to avoid confusion.

Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* is quoted twice in Abhayākara Gupta's *Vajrāvalī*, both with the Sanskrit title *Sārdhatriśatikā* (Tibetan: *Phyed bcas bzhi brgya pa/Phyed dang bzhi brgya pa*)³⁵, meaning “[a work] consisting of 300 verses and a half [i.e. 450 verses].”³⁶ This confirms that Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* is also called the [Maṇḍalavidhi in] 450 Verses in India in Abhayākara Gupta's time.

In Tibet, Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* is also quoted by Tsong-kha-pa in his *sNgags rim chen mo* as the [Maṇḍalavidhi in] 450 Verses (*bZhi brgya lnga bcu pa/Phyed bcas bzhi brgya pa*).

Dīpaṃkarabhadra's text is alternatively called the *Illuminator of the World* (*'Jig rten snang byed*) in the colophon of the Tibetan translation of Ratnākaraśānti's commentary³⁷ and **Vaidyapāda's* commentary.³⁸ The second opening verse of **Vaidyapāda's* commentary to Dīpaṃkarabhadra's text also refers to the root text as the *'Jig rten sgron ma*.³⁹ Dīpaṃkarabhadra's text is also quoted as the *'Jig rten sgron ma* in the **Ratnavṛkṣa-nāma-rahasyasamājavṛtti* of Cilupa (or Celuka).⁴⁰ Szántó reports that Jñānagarbha quotes in his

³⁵Abhayākara Gupta's *Vajrāvalī* 17.7 (MORI 2009: 347) and 20.1 (MORI 2009: 371).

³⁶*Sārdhatriśatikā* is an ambiguous term. *Sārdhatriśatika* means “consisting of three hundred and a half,” which could mean “consisting of three hundred and a half of a hundred” i.e. three hundred and fifty, or “consisting of three hundred and a half of three hundred” i.e. four hundred and fifty (information from Isaacson, email communication, 17 Aug 2018). In Śaivism, there is a work called *Sārdhatriśati-Kālottara* which is in 350 verses. However, here in Dīpaṃkarabhadra's Buddhist text, the number of verses should be 450, since in the last verse of the text Dīpaṃkarabhadra states that the text is *anuṣṭubh meter with 450 ślokaḥ*. Indeed, if we count the number of *śloka*s in the text (*śloka* here is a unit of text length; one *śloka* consists of thirty-two syllables), we can see that there are around 463 (including mantras) or 436 (excluding mantras) *śloka*s. So the *Sārdhatriśatikā* (i.e. Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*) quoted in the *Vajrāvalī* should mean “[a work] consisting of 450 verses.”

³⁷Ratnākaraśānti's **Guhyasamājamaṇḍalavidhiṭikā* (D ni130a6-7): *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 | slob dpon chen po rin chen 'byung gnas zhi ba'i zhal snga nas mdzad pa rdzogs so ||*

³⁸**Vaidyapāda's *Guhyasamājamaṇḍalopāyikāṭikā* (D ni 219a6-7): *dpal gsang ba 'dus pa'i dkyil 'khor gyi sgrub pa'i thabs 'jig rten snang byed ces bya ba'i rnam par bshad pa slob dpon chen po bi ta pā das mdzad pa rdzogs so ||*

³⁹**Vaidyapāda's *Guhyasamājamaṇḍalopāyikāṭikā* (D ni 179a2): *dpal ldan gsang ba 'dus pa yi || dkyil 'khor gyi ni cho ga mchog || 'jig rten sgron ma zhes bya ba || bla ma brgyud rim bzhin du bshad ||*

⁴⁰Cilupa's **Ratnavṛkṣa-nāma-rahasyasamājavṛtti* (Tōh. 1846), quoting Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* 142ab (D nyi 41a3-4): *de bas na de bskul bar byed pa la de skad ces bya'o || ji skad du | so so zhi ba sogs bskul bas || las byed pa ni rigs par gsungs || zhes 'jig rten sgron ma las bshad do ||*

Also verse 239 (D nyi 90b2-3): *ji skad du | sems can bsam pa la brten nas || tshad la sogs pa nges byas yin || thabs shes las 'byung dngos grub la || rigs sogs nges pas ci zhig yod || ces te 'jig rten sgron ma las bshad do ||*

**Caturdevīparipṛcchāṭikā* verse 342b of Dīpaṃkarabhadrā's **Guhyasamājamaṇḍalavidhi* and refers to the text as 'jig rten snang ba.⁴¹ In addition to Jñānagarbha's **Caturdevīparipṛcchāṭikā*, Kalyāṇavarman quotes Dīpaṃkarabhadrā's verses 115 and 124 in his *Catuṣpīthapañjikā*, referring to the text as *gSang ba 'dus pa'i no pi ka 'jig rten snang ba* "the *Guhyasamāja upāyikā* which is called the Illuminator of the World."⁴² Smṛtijñānakīrti also quotes Dīpaṃkarabhadrā's verse 142a, 342b (twice) and 348ab in his **Caturdevīparipṛcchāvyaḥkyā*, referring to the text also as 'jig rten snang ba.⁴³ The title 'jig rten snang byed or 'jig rten snang ba could probably be **Lokālokā* in Sanskrit, which is probably derived from the last verse of Dīpaṃkarabhadrā's text itself.⁴⁴

Also verse 407cd-408a (D nyi 96a2-3): *ji skad du | thugs babs pas ni kun du shes || gsung babs pas ni sngags brjod do || sku babs bas ni nam mkhar gnas || zhes 'jig rten sgron ma las bshad do ||*

⁴¹SZÁNTÓ 2012, I: 41, footnote 67. The quotation runs as follows (Jñānagarbha's **Caturdevīparipṛcchāṭikā*, D phi 264a2): 'jig rten snang ba las kyang | snying po 'dus pa'i dkyil 'khor ro || zhes gsungs so ||

⁴²Kalyāṇavarman's *Catuṣpīthapañjikā* (Tōh. 1608), quoting Dīpaṃkarabhadrā's **Guhyasamājamaṇḍalavidhi* 115 (D ya 52a3-4): *de ltar gsang ba 'dus pa'i no pi ka 'jig rten snang ba las kyang gsungs pa | spyi bor zla ba phyag 'tshal brlan || dam pa'i sems kyis churgyun ni || dbab par rim par byas nas su || sku gsung thugs la thim par bya || zhes so ||*

And verse 124 (D ya 55a6-7): *de ltar yang gsang ba 'dus pa'i no pi ka 'jig rten snang ba las kyang gsungs te | phyi yi sbyin sreg rjes dpag ste || sems ni sems can gyis yin pas || bla na med pa 'di yin te || ye shes me ni 'bar byas nas || phung po bud shing bsregs pa'o || bco brgyad dag gi yan lag nas || zhes pa la sogs pa'o ||*

⁴³Smṛtijñānakīrti's **Caturdevīparipṛcchāvyaḥkyā* (Tōh. 1915), quoting Dīpaṃkarabhadrā's **Guhyasamājamaṇḍalavidhi* verse 142a (D phi 239a7): *de ltar 'jig rten snang ba las kyang gsungs pa las byed pa ni rig pa'i sngags zhes so ||*

Also quoting 342b (D phi 226b6-7): *de ltar yang 'jig rten snang ba las kyang gsungs pa | snying po 'dus phyir dkyil 'khor gsungs || zhes pa ste |*

And again (D phi 244b4-5): *de ltar 'jig rten snang ba las kyang gsungs pa | snying po 'dus phyir dkyil 'khor ro || zhes so ||*

Also quoting verse 348ab (D phi 225a1-2): *de ltar yang 'jig rten snang ba las kyang gsungs pa | mi rtog pa ni zab pa yin | bdag gzhan 'byung brgyas pa'o || zad med ces pa ni chos nyid de 'dus ma byas pa'i phyir bskal pa grangs med pa gzhan du yang de bzhin du gnas pa'i phyir ro ||*

⁴⁴Cf. pāda cd of the last verse which reads: *kṛteyaṃ maṇḍalopayikā (maṇḍalopayikā] AE_B; maṇḍalopaikā B) loke ālokakārikā (loke ālokakārikā] AE_B; matsmṛtyālokakārikā B) ||*

2.1.3 Synopsis of the *abhiṣeka* Section of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*

2.1.3.1 Section A: 181d-216b

Note: the Sanskrit names of the ritual procedures below in the synopsis are not mentioned by Dīpaṃkarabhadra. They are provided by me according to Abhayākaragupta's *Vajrāvalī* (see MORI 2009) and other Sanskrit ritual texts.

- 181d-212: The ritual procedure for the incubation of the pupils for initiation (*śiṣyādhivāsanavidhi*)
 - 181d-183: Qualities of pupils to be initiated
 - 184: All four assemblies should be permitted
 - 185-187: The officiant explains to the pupils the three aims of entering the *maṇḍala*
 - 188: The officiant consecrates the pupils internally and the pupils are caused to request entry at the door of the *maṇḍala*
 - 189-190: The pupils' request
 - 191: The officiant makes one pupil as the chief pupil
 - 192-195: The officiant's encouragement
 - 196: Cultivating bodhicitta
 - 197-199: Protecting the pupils' heart, head and throat with mantras, seed syllables and others
 - 200-201: Throwing teeth cleaning stick
 - 202: Mouth rinsing, three sips of water (with mantra), giving of *kuśa* grass, protecting with arm threads
 - 203-204: Verses on the preciousness of the Buddha's teaching and the method of mantra
 - 205-210: Advantages of practising the mantra method and prediction of the initiands' being tathāgathas
 - 211-213b: The officiant should cause the initiands to sleep on the *kuśa* grass, ask them to tell him about their dreams in the next morning, and recite the mantra of all actions to avert bad influences
- 213c-216b: Taking up of the *saṃvara* vow of the officiant (*ācāryasaṃvara*)

2.1.3.2 Section B: 279-396

- 279-289: The ritual procedure for the entrance of the officiant into the *maṇḍala* (*ācāryapraveśavidhi*)
 - 279-280: The officiant performs the ritual procedures of entering the *maṇḍala* himself, obtained permission and the reality of the *maṇḍala*
 - 281-289: The praise of reality (*tattvastuti*) and the empowerment of truth (*satyādhiṣṭhāna*)
 - * 281: The song of the three realities: the reality of nature (the first of the three realities)
 - * 282: The reality of abundance (the second of the three realities)
 - * 283: The reality of purity (the third of the three realities)
 - * 284: The song of Reality (*dharmatā*)
 - * 285: The song of tantric commitment (*samaya*)
 - * 286-288: The declaration of truth (*satya*) and reality (*tattva*)
 - * 289: Supplication to the bhagavat
- 290-295: The ritual procedure for the entrance of the initiand into the *maṇḍala* (*śiṣyapraveśavidhi*)
 - 290-292: Preparing and questioning the initiand near the *maṇḍala* curtain

The officiant visualises the initiand's body and so on as radiant, consecrates the initiand near the curtain [of the *maṇḍala*] with water from the all-purpose vase, questions the initiand and gets his reply. Then the initiand worships with flowers at hand at the *maṇḍala* door, pays the fee for initiation and generates the mind for practice. The officiant then visualises/puts the essence of vajra in [the initiand's] heart.

- * The initiand should recite the mantra for producing the mind of all yoga: *oṃ sarvayogacittam utpādayāmi*
- * The officiant should recite the mantra to make the mind firm: *surate samayas tvaṃ hoḥ sidhya vajra yathāsukhaṃ*
- * Prose: warning to the initiand: Then the officiant warns the initiand not to disclose the secret of all *tathāgatas* to non-initiands, and be faithful.
- 293: Entering the *maṇḍala*: [The officiant] should draw the initiand by the [five] mantras of Yamāri and so on, and cause [the initiand] to enter the *maṇḍala* by uttering the five syllables (*āḥ khaṃ vīra hūṃ*). The officiant should cause the initiand to take up the *saṃvara* vow with the prose.

- 294: The ritual procedure for the giving of the tantric commitment (*samaya*)
 - * Prose: warning for harming the tantric commitment
 - * Prose: giving of the tantric commitment (*samaya*)
 - * 294: Warning of the consequences of breaking the tantric commitment
- 295: The ritual procedure for the giving of the samaya water (*samayodakadānavidhi*)
 - * Mantra: *oṃ vajrodaka ṭhaḥ*
 - * Further warning in order to make the commitment firm
- 296-300b: The ritual procedure for possession (*āveśa*)
- 300c-301: The ritual procedure for garland initiation (*mālābhiṣekavidhi*)
 - 300cd: Throwing the garland with mantra: *praticcha vajra hoḥ*
 - Fasting the garland on the initiand's head with the mantra: *prati-grhṇa tvam imaṃ sattvaṃ mahābala*
 - 301: Giving the yoga of the deities according to where the garland falls on the *maṇḍala*
 - 302-303ab: The ritual procedure for the entrance into the *maṇḍala* that consists of the actual seeing (*darśanātmakapraveśyavidhi*)
- 303cd: The ritual procedure for water initiation (*udakābhiṣekavidhi*)
- 304a: The ritual procedure for crown initiation (*mukūṭābhiṣekavidhi*)
- 304bd-305: The ritual procedure for *vajra* initiation (*vajrābhiṣekavidhi*)
- Prose: The ritual procedure for bell initiation (*ghaṇṭābhiṣekavidhi*) [also called lord initiation]
- Prose and 306-307: The ritual procedure for name initiation (*nāmābhiṣekavidhi*)
- 308-309: Explanation of the reality of the knowledge initiation (*vidyāseka*) [= water, crown, vajra, bell [= lord] and name initiation]
- 310: The ritual procedure for vajra observance (*vajravratavidhi*)
 - 310: The firm observance of Vajrapāṇi
 - Mantra for taking the vajra observance: *oṃ sarvatathāgatasi-ddhivajrasamaye tiṣṭha eṣa tvāṃ dhārayāmi hīḥ hi hi hi hi hūṃ*
- 311-321: The ritual procedure for the bestowing of the three pledges (*trisamayadānavidhi*)
 - 311: The bestowing of the vajra pledge (*vajrasamaya*)
 - 312-313: The bestowing of the bell pledge (*ghaṇṭāsamaya*)

- 314: *dharmadeśanā*
- 315-316: The bestowing of the consort pledge (*mudrāsamaya*), the teaching on the giving of the pledges and the ancillaries of worship
- 317-318: The importance of the practice of mantra
- 319-320: Even the inferior accomplishments are accomplished by those who seek for knowledge
- 321: Concluding verse about the bestowing of the three pledges (*trisamayadāna*)
- 322-326: The ritual procedure for the bestowing of the initiation of an officiant (*ācāryābhiṣeka*)
 - 322: The officiant should cause the initiand to request for the initiation of an officiant
 - 323: Request from the initiand
 - 324-326: The bestowing of the initiation of an officiant
 - * 324-325: Visualizing the arising of deities from one's own heart and the empowerment by the deities
 - * 326: Verse of Mahāvajra
- 327-342: The realities of the *maṇḍala* (*cakratattva/maṇḍalatattva*)
 - 327: The reality of the square form of the *maṇḍala* palace (*kūṭāgāra*)
 - 328: The reality of the eastern gate
 - 329-330a: The reality of the southern gate
 - 330cd: The reality of the western gate
 - 331: The reality of the northern gate
 - 332: The reality of the four arches (*toraṇa*) and the [four] raised platforms (*vedikāḥ*)
 - 333ab: The reality of the group of [six] worship goddesses
 - 333cd: The reality of the manifold ornaments of the *maṇḍala*
 - 334: The reality of the resounding of bells (*°ghaṇṭā°*)
 - 335: The reality of the pearl strings (*°hāra°*), half pearl strings (*°ardhahāra°*), moon discs (*°candra°*), sun discs (*°arka°*), mirrors (*°adarśa°*), garlands (*°srak°*) and chowries (*°cāmara°*) on the *maṇḍala*
 - 336: The reality of the eight interior pillars (*stambha*) of the *maṇḍala*
 - 337: The reality of the roundness of the vajra thread (*vajrasūtra*) encircling the *maṇḍala*
 - 338ab: The reality of colour powders (*raṅga*)
 - 338cd-339ab: The reality of the consecration vase (*kalaśa*)
 - 339cd: The reality of the filled exterior vase (*pūrṇakumbha*)
 - 340-341: The realities of the worship substances
 - 342: The reality of the city (*pura*) and the *maṇḍala* itself

- 343-349: The reality of the deities (*devatātattva*)
 - 343: The reality of the four gatekeepers
 - 344: The reality of the six offering goddesses and the four goddesses
 - 345-346: The reality of the five Buddhas and the lord of the *maṇḍala*
 - 347: The reality of the deities explained as the purification of the eleven bodhisattva levels and the twenty one qualities of the *dharmakāya*
 - 348: The reality of the deities explained as the mind consisting of wisdom and means
 - 349: Analysis of whether the qualities of mind are different from the mind itself or not
- 350-357ab: The duties of an officiant (*ācāryaparikarman*)
 - 350-354: The accomplishment of the *maṇḍala* (*maṇḍalasādhana*)
 - 355-357ab: Consecration of books, images etc.
- 357cd-358: Correspondence of the four fruits with the lower initiations up to secret initiation
- 359-361: The ritual procedure for secret initiation (*guhyābhiṣeka*)
- 362-367: The ritual procedure for wisdom gnosis initiation (*prajñājñānābhiṣeka*)
 - 362-363: Wisdom gnosis initiation
 - 364-367: Teaching of the realities
- 368-370: The ritual procedure for the prediction of the initiand's awakening (*vyākaraṇa*)
- 371-376: The ritual procedure for permission (*anujñā*)
- 377-396: Reassurance (*āśvāsa*) (including the three tantric commitments)
 - 377-379: Reassurance (general)
 - 380-385ab: The three tantric commitments
 - 385cd-389: Instructions on not disrespecting the officiant
 - 390-395: Reassurance (general)
 - 396: Initiand's response

2.1.4 The Ritual Procedures for Initiation (*abhiṣeka*) according to Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*

As we can see from the synopsis above, I have divided the initiation (*abhiṣeka*) section of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* into section A and section B following SAKURAI 1996 (Tibetan edition of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*). I skip some technical verses about drawing the *maṇḍala* between section A and section B. The verses I skip are: the ritual procedure for the laying out of the *maṇḍala* threads (*sūtrapātana/sūtraṇavidhi*, verses 216c-239), the ritual procedure for the laying out of the coloured powders (*rajaḥpātanaṇavidhi/raṅgapātanaṇavidhi*, verses 240-257c), the accomplishment of the *maṇḍala* (*maṇḍalasādhana/cakrasādhana/saparikaramaṇḍalasādhana*, verses 257cd-262) and fire offerings (*homa*, verses 263-278).

The topics contained in section A and section B could be roughly divided into two parts: 1. preparation for initiation (*abhiṣeka*), and 2. the initiation (*abhiṣeka*) proper (which contains several *abhiṣeka* procedures). The procedures could be documented in the following list:

1. **Preparation for initiation (*abhiṣeka*)**
 - (a) Section A: The ritual procedure for the incubation of the pupils for initiation (*śiṣyādhivāsanavidhi*) [181d-212]
 - (b) Taking up of the *saṃvara* vow of the officiant (*ācāryasaṃvara*) [213c-216b]
 - (c) Section B: The ritual procedure for the entrance of the officiant into the *maṇḍala* (*ācāryapraveśavidhi*) [279-289]
 - (d) The ritual procedure for the entrance of the initiand into the *maṇḍala* (*śiṣyapraveśavidhi*) [290-295]
 - (e) The ritual procedure for possession (*āveśa*) [296-300b]
2. **The initiation (*abhiṣeka*) proper**
 - (a) The ritual procedure for garland initiation (*mālābhiṣekavidhi*) [300c-301]
 - (b) The ritual procedure for water initiation (*udakābhiṣekavidhi*) [303cd]
 - (c) The ritual procedure for crown initiation (*mukuṭābhiṣekavidhi*) [304a]
 - (d) The ritual procedure for *vajra* initiation (*vajrābhiṣekavidhi*) [304bd-305]
 - (e) The ritual procedure for bell initiation (*ghaṇṭābhiṣekavidhi*) [also called lord initiation] [Prose]
 - (f) The ritual procedure for name initiation (*nāmābhiṣekavidhi*) [Prose and 306-307]
 - Explanation of the reality of the knowledge initiation (*vidyāseka*)

- [= water, crown, vajra, bell [= lord] and name empowerment]
[308-309]
- (g) The ritual procedure for vajra observance (*vajravratavidhi*) [310] and the ritual procedure for the bestowing of the three pledges (*trisamayadānavidhi*) [311-321]
- (h) The ritual procedure for the bestowing of the initiation of an officiant (*ācāryābhiṣeka*) [322-326]
- The reality of the *maṇḍala* (*cakratattva/maṇḍalatattva*) [327-342]
 - The reality of the deities (*devatātattva*) [343-349]
 - The duties of an officiant (*ācāryaparikarman*) [350-357ab]
 - Correspondence of the four fruits with the lower initiations up to secret initiation [357cd-358]
- (i) The ritual procedure for secret initiation (*guhyābhiṣeka*) [359-361]
- (j) The ritual procedure for wisdom gnosis initiation (*prajñājñānābhiṣeka*) [362-367]
- (k) The ritual procedure for the prediction of the initiand's awakening (*vyākaraṇa*) [368-370]
- (l) The ritual procedure for permission (*anujñā*) [371-376]
- (m) Reassurance (*āśvāsa*) (including the three tantric commitments) [377-396]

The distinct feature of the initiation procedures described by Dīpaṃkara-bhadra is that there is no “fourth (*caturtha*)” initiation after *guhyābhiṣeka* and *prajñājñānābhiṣeka*. The fourth initiation is common in higher Buddhist tantric systems (in systems of Buddhist Higher Yogatantra or Mahāyogatantra, and Yoginītantra or Yoganiruttaratantra); it is so called because it is the fourth if we count all the initiations up to that of the *ācāryābhiṣeka* as one “vase initiation (*kalaśābhiṣeka*),” the *guhyābhiṣeka* as the second initiation and the *prajñājñānābhiṣeka* as the third.⁴⁵ It seems that the fourth initiation is a result of historical growth of the initiation ritual.⁴⁶ There are only three initiations in the early Jñānapāda tradition of Guhyasamāja exegesis and practice, as is reflected in the works of Jñānapāda and Dīpaṃkara-bhadra's **Guhyasamājamaṇḍalavidhi* studied here.⁴⁷

⁴⁵Cf. SANDERSON 1994: 90 (quoted also in ISAACSON 2010b: 262.)

⁴⁶For a study of the development of the ritual of initiation in Buddhist tantric systems see ISAACSON 2010b.

⁴⁷Isaacson points out that the early Ārya tradition of the Guhyasamāja exegesis and practice also only refers to three initiations, see ISAACSON 2010b: 269. Dalton is of the opinion that although the fourth initiation had not yet fully developed as a separate initiation in Jñānapāda's time, “the fourth” was indeed part of early Jñānapāda school practice as reflected in **Vaidyapāda's Yogasapta*, see DALTON 2019: 26, footnote 129. See also chapter seven of her study. For the problem of the fourth initiation see also SAKURAI 1996: 207-252 and

2.1.5 Ratnākaraśānti's Classifications of *abhiṣeka* in the **Guhyasamājamaṇḍalavidhiṭikā*

Ratnākaraśānti discusses the classifications of initiations according to Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* at the beginning of his commentary; however he does not touch upon the topic of the fourth initiation there. This part of Ratnākaraśānti's commentary is studied briefly in KLEIN-SCHWIND 2012: 129-130, footnote 310, and then also by Dr. Ryuuta Kikuya in 2019 in a presentation at the colloquium of the University of Hamburg.⁴⁸ Ratnākaraśānti points to alternative classifications of initiations in his commentary which is worth mentioning, and in order to give an overview of Dīpaṃkarabhadra's initiation procedures according to Ratnākaraśānti's understanding, this part of the commentary is studied again here. The English translation below is mine.

After an initial verse of obeisance, Dīpaṃkarabhadra describes the quality of the guru from whom one should get the initiation (f. A6v4):

śrīmatsamājasannīyā cakrāmnātakramād ataḥ |
 udakādyaṃ anujñāntaṃ yo 'bhiṣikto guros tataḥ || 2
 tattvāptau guhyacakre 'smin guhyaprajñābhiṣekataḥ |
 guhyajño yogatattvajñāsa triyānasandhitattvavit || 3

“When reality in this *maṇḍala* of Guhya[samāja] has been obtained by means of *guhya* and *prajñā* initiation from such a guru who is [himself] initiated by the best method of the glorious [Guhya]samāja from this sequence handed down in the tradition of the *maṇḍala* beginning from water [initiation] up to permission, [the guru] who knows the secret, who knows the reality of yoga and the reality of the esoteric meaning of the three vehicles...2-3”

Ratnākaraśānti's commentary is as follows (D *ni* 61b1-62a, P *ti* 350a8-351a):

dkyil 'khor bri ba la sogs pa ni sgrub pa pos bya ba yin la de bas na sgrub
 pa po'i yon tan bstan pa'i phyir | **dpal ldan 'dus pa'i gzhung dam pa** || zhes
 bya ba la sogs pa smos te | dpal dang ldan pa 'dus pa'i gzhung lugs bsngags
 par gyur pa'i dam pa gang yin pa des **gang zhig dbang bskur** zhes bya bar

KLEIN-SCHWIND 2012: 129-134.

⁴⁸The handout of Dr. Kikuya's colloquium presentation I refer to hereafter as KIKUYA 2019.

3 dkyil 'khor bri ba la sogs pa || D; dkyil 'khor la sogs pa P 3 sgrub pa pos || D; bsgrub pa pos P 3 de bas na || D; de bas P 4 yon tan bstan pa'i phyir || D; yon tan phyir P

1 sbyar ro || rim pa gang gis dbang bskur zhe na | **'khor lo'i man ngag rim**
 2 **pa 'dis** || zhes bya ba smos te | **'dis** zhes bya ba ni 'og nas bshad pa'o || **'khor**
 3 **lo** ni dkyil 'khor ro || **man ngag** ni bla ma gcig nas gcig tu brgyud par gyur
 4 pa'o || **rim pa** zhes bya ba ni rim pa 'di nyid kyis te | rim pa gzhan dag gis ni
 5 ma yin no zhes bya ba'i don to || ji ltar dbang bskur zhe na | **chu thog rjes**
 6 **gnang tha ma yis** || zhes bya ba smos te | dbang bskur ba gang la chu thog
 7 mar gyur cing rjes su gnang ba tha mar gyur pa gang yin pa de ni | **chu thog**
 8 **rjes gnang tha ma yis** || zhes bya ba ste | gnyis po 'di dag ni bya ba'i khyad
 9 par ro || dbang bskur ba ni khrus bya ba ste | de yang lus kyi phyi'i dri ma
 10 'khru ba'o ||

11 chu dang cod pan la sog pa cho ga rnam pa bcu gnyis dang ldan pa'i
 12 sngags pas yang dngos por gyur pa'i sgrib pa'i dri ma rnam 'khrud par byed
 13 pas de dang chos mthun pa'i phyir dbang bskur ba zhes bya'o || de yang rnam
 14 pa gsum ste | rig pa'i dbang bskur ba dang | slob dpon du dbang bskur ba
 15 dang | dbang bskur ba'i mchog go || de dag kyang lnga dang | gcig dang |
 16 gnyis dang | rim bzhin du sbyar ro ||

17 'dir tshigs su bca'd pa ni |

18 chu dang cod pan rdo rje bdag po dang ||

19 ming du btags dang bum pa zhes bya dang ||

20 gsang ba dang ni shes rab ye shes te ||

21 dbang bskur rnam pa gsum du shes par bya ||⁴⁹

22 zhes bya ba dang |

23 rig dang slob dpon mchog ces btags ||

P351a

24 lnga pa la ni brtul zhugs 'dod ||

25 lung bstan rjes gnang dbugs dbyung ba ||

D62a

26 drug pa'am yang na brgyad par bya ||

⁴⁹This verse is quoted in Śraddhākaravarman's **Yoganiruttaratantrārthāvatārasaṃgraha* (rNal 'byor bla na med pa'i rgyud kyi don la 'jug pa bsdus pa): [D tsu 110a2-3; P nu 122a2-4] de yang ji skad du | bzhi brgya lnga bcu pa'i rnam par bshad pa las | chu dang cod pan rdo rje bdag po dang || ming zhes btags dang bum pa zhes bya ba || gsang ba dang ni shes rab ye shes te || dbang bskur rnam pa gsum du shes par bya || zhes gsungs pa yin no ||.

For a discussion of the Sanskrit title of Śraddhākaravarman's **Yoganiruttaratantrārthāvatārasaṃgraha* see ISAACSON & SFERRA 2014: 27. This text is translated into Japanese in SAKAI 1970. For the Japanese translation of the corresponding verse cited here see SAKAI 1970: 10. I thank Dr. Kikuya for drawing my attention to Śraddhākaravarman's quotation and Sakai's Japanese translation.

2 'dis zhes bya ba ni ||D; 'dis zhes bya ba'i P 3 dkyil 'khor ro || man ngag ||D; dkyil 'khor man ngag P 12 dngos por gyur pa'i sgrib pa'i ||D; dngos grub kyi sgrib pa'i P 19 btags ||D; gtags P

zhes bya'o ||

'di dag gis ni mdor bsdus pa'i yon tan gcig bshad pa yin te | 'di lta ste
dbang bskur ba yang dag par thob pa zhes bya ba'o || rgyas par ni bcu gnyis
so || de yang 'di lta ste | chu'i thob pa dang | de bzhin du 'og ma rnam la
yang shes par bya'o ||

“The drawing of the *maṇḍala* and so on are to be performed by the practitioner [i.e. officiant], therefore in order to teach the qualities of the practitioner, he says **by the best method of the glorious [Guhyasamāja] (*dpal ldan 'dus pa'i gzhung dam pa = śrīmat samājasannīyā*)** and so on, i.e. by that which is the best praiseworthy method of glorious [Guhyasamāja], [and these words] should be syntactically connected to **he who is initiated (*gang zhig dbang bskur = yo 'bhiṣiktaḥ*)**. Initiated by what sequence? In view of this question, he says **from this sequence handed down in the tradition of the maṇḍala (*'khor lo'i man ngag rim pa 'dis = cakrāmnā-takramād ataḥ*)**, **from this (*'dis = ataḥ*)** is taught below. *Maṇḍala* (*'khor lo = cakra*) means *maṇḍala* (*dkyil 'khor = maṇḍala*). **Handed down (*man ngag = āmnāta*)** means that which has been transmitted from one master to another. **Sequence (*rim pa = krama*)** means by precisely this sequence, not by other sequence, this is the meaning. How to confer [initiation]? In view of this question, he says **beginning from water [initiation] up to permission (*chu thog rjes gnang tha ma yis = udakādyam anujñāntam*)**. The initiation in which there is the water [initiation] at the beginning and permission at the end, that is called **beginning from water [initiation] up to permission (*chu thog rjes gnang tha ma yis = udakādyam anujñāntam*)**. Both two are special actions. Initiation is cleansing, that [initiation] too is the washing away of the outward impurities of the body.

Inasmuch as the mantra practitioner who is endowed with the twelve-fold ritual procedures such as water and crown [initiations] and so on also washes away the impurities of obscurations which are substantial, because [he] has the same quality of that [initiation], he is initiated (*dbang bskur ba = abhiṣiktaḥ*). That [initiation] too is threefold: knowledge initiation (*rig pa'i dbang bskur ba = vidyābhiṣeka/vidyāseka*), the initiation of the officiant (*slob dpon du dbang bskur ba = ācāryābhiṣeka*), and the highest initiation (*dbang bskur ba'i mchog [= guhyābhiṣeka and prajñājñānābhiṣeka*). These are practised as five[-fold], one and two[-fold] in due sequence. With regard to this, [it is said] in verse:

‘Water, crown, vajra, lord, name and that which is labeled as vase,
[and] secret and wisdom gnosis; initiation is to be known as threefold.’
And also,

1 brgyad par bya || zhes bya'o || D; brgyad par bya zhes bya ba'o P

‘The [initiations] called knowledge, officiant and the best, in the fifth observance is accepted, prediction, permission, and reassuring [is accepted] in the sixth, make it eight.’

By these [verses] one abridged quality [of the practitioner] is taught, it is said that initiation is correctly obtained in this way. In detail there are twelve [ritual procedures of initiation]. That [twelfefold initiation] should be known in this way as the obtaining of water [initiation] and in the same way the following [ritual procedures].”

According to Ratnākaraśānti, there are two ways of classifying in brief the ritual procedures of initiation into the Guhyasamāja system according to Dīpaṃkarabhadra’s text. The first way is to divide the procedures into three:

1. Knowledge initiation (*rig pa’i dbang bskur ba* = *vidyābhiṣeka/vidyāseka*), which includes five procedures:
 - (a) water (*chu* = *udaka*),
 - (b) crown (*cod pan* = *mukuṭa*),
 - (c) vajra (*rdo rje* = *vajra*),
 - (d) lord (*bdag po* = *ādhipatya*) [= bell (*dril bu* = *ghaṇṭā*)], and
 - (e) name (*ming* = *nāma*)
2. The initiation of the officiant (*slob dpon du dbang bskur ba* = *ācāryābhiṣeka*), which is also labeled as vase (*bum pa* = *kalaśa*) initiation
3. The highest initiation (*dbang bskur ba’i mchog*), which includes two procedures:
 - (a) secret (*gsang ba* = *guhya*) and
 - (b) wisdom gnosis (*shes rab ye shes* = *prajñājñāna*)

Another way is to classify the ritual procedures of initiation in brief as eight: first classify the procedures into three following the classification above: knowledge (*rig* = *vidyā*), officiant (*slob dpon* = *ācārya*) and the best (*mchog*). The first procedure knowledge is understood to include five procedures: water (*chu* = *udaka*), crown (*cod pan* = *mukuṭa*), vajra (*rdo rje* = *vajra*), lord (*bdag po* = *ādhipatya*) [= bell (*dril bu* = *ghaṇṭā*)], and name (*ming* = *nāma*). Then officiant (*slob dpon* = *ācārya*) becomes the sixth procedure. The best (*mchog*) is understood to include two procedures: secret (*gsang ba* = *guhya*) and wisdom gnosis (*shes rab ye shes* = *prajñājñāna*), they are the seventh and eighth procedure respectively. They can be enumerated as follows:

- Knowledge initiation (*rig* = *vidyā*), which includes five procedures:
 1. water (*chu* = *udaka*),
 2. crown (*cod pan* = *mukuṭa*),
 3. vajra (*rdo rje* = *vajra*),
 4. lord (*bdag po* = *ādhipatya*) [= bell (*dril bu* = *ghaṇṭā*)], and

- 5. name (*ming = nāma*)
- The initiation of officiant (*slob dpon = ācārya*)
 - 6. The initiation of officiant (*slob dpon = ācārya*)
- The best (*mchog*), which includes:
 - 7. secret (*gsang ba = guhya*) and
 - 8. wisdom gnosis (*shes rab ye shes = prajñājñāna*)

After the fifth procedure which is name initiation we add the procedure of observance (*brtul zhugs = vrata*), and after the sixth procedure which is officiant we add the procedures of prediction (*lung bstan = vyākaraṇa*), permission (*rjes gnang = anujñā*), and reassuring (*dbugs dbyung ba = āśvāsa*). The ritual procedures add up to twelve in total.⁵⁰ Now the list becomes:

- Knowledge initiation (*rig = vidyā*), which includes five procedures:
 - 1. water (*chu = udaka*),
 - 2. crown (*cod pan = mukuṭa*),
 - 3. vajra (*rdo rje = vajra*),
 - 4. lord (*bdag po = ādhipatya*) [= bell (*dril bu = ghaṇṭā*)], and
 - 5. name (*ming = nāma*)
- Add one procedure:
 - 6. observance (*brtul zhugs = vrata*)
- The initiation of officiant (*slob dpon = ācārya*)
 - 7. The initiation of officiant (*slob dpon = ācārya*)
- Add three procedures:
 - 8. prediction (*lung bstan = vyākaraṇa*),
 - 9. permission (*rjes gnang = anujñā*), and
 - 10. reassuring (*dbugs dbyung ba = āśvāsa*)
- The best (*mchog*), which includes:
 - 11. secret (*gsang ba = guhya*) and
 - 12. wisdom gnosis (*shes rab ye shes = prajñājñāna*)

If we compare Ratnākaraśānti's last classification above with Dīpaṃkarabhadra's text itself (see the list in 2.1.4), we can see that there are two slight differences between them. First, in Dīpaṃkarabhadra's text there is garland initiation (*mālābhiṣeka*), which is not mentioned by Ratnākaraśānti, before knowledge initiation (*vidyāseka*, which consists of water, crown, vajra, bell and name). Second, in Dīpaṃkarabhadra's text the three procedures of prediction (*vyākaraṇa*), permission (*anujñā*) and reassurance (*āśvāsa*) follow after the wisdom gnosis initiation (*prajñājñānābhiṣeka*), but in Ratnākaraśānti's list they are listed after the initiation of an officiant (*ācāryābhiṣeka*) and before secret (*guhya*) and wisdom gnosis initiation (*prajñājñānābhiṣeka*).

⁵⁰Many thanks to Prof. Isaacson for explaining Ratnākaraśānti's difficult verses in detail.

2.1.6 Features of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*

Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* is a *maṇḍala* ritual text in 450 verses. It belongs to the Jñānapāda school of Guhyasamāja exegesis. In the *maṇḍala* described in this text there are 19 deities, which is typical of the Jñānapāda Guhyasamāja system, and the main deity of the *maṇḍala* is Mañjuvajra. Dīpaṃkarabhadra's text is both considered as a *sādhana*⁵¹ and a manual for performing various *maṇḍala* ritual procedures.

The way Dīpaṃkarabhadra composed this *maṇḍala* ritual manual is traditional. He put together ritual verses from older tantras such as the *Mahāvairocanābhīṣambodhisūtra*, the *Sarvatathāgatattvasaṃgraha*, the **Guhyatantra*/*Guhyasūtra*, and the *Paramādyatantra* and connected them with verses of his own. Besides taking verses from older tantras, Dīpaṃkarabhadra also rephrased many verses from Jñānapāda's *Samantabhadrasādhana* in this text.⁵² His work cannot be regarded as highly original, but a ritual manual is never meant to be original like a philosophical treatise.

Dīpaṃkarabhadra's Sanskrit usage is idiosyncratic. His verses contain a considerable number of non-Pāṇinian grammatical forms.⁵³

2.1.7 Indian Commentaries on Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*

Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* has at least three Indian commentaries: *Vaidyapāda's **Guhyasamājamaṇḍalasādhanaṭīkā* (extant only in Tibetan: Tōh. 1873, translated by Kamalaguhyā and Ye-shes rgyal-mtshan), Ratnākaraśānti's **Guhyasamājamaṇḍalavidhiṭīkā* (extant only in Tibetan: Tōh. 1871, translated by Vīryabhadra and Rin-chen bzang-po), and a hitherto unknown commentary extant in a Sanskrit fragment.

⁵¹For Dīpaṃkarabhadra's text as a *sādhana* cf. the title of *Vaidyapāda's commentary: *dPal gsang ba 'dus pa'i dkyil 'khor gyi sgrub pa'i thabs rnam par bshad pa* (**Guhyasamājamaṇḍalasādhanaṭīkā*).

⁵²Cf. SZÁNTÓ 2015c: 546, footnote 19 and DALTON 2019: 43.

⁵³Such as *sambhavā* (in feminine rather than masculine) in verse 207b. For other non-Pāṇinian usages please refer to footnotes in the critical edition.

*Vaidyapāda's Commentary

*Vaidyapāda was probably a disciple of both Jñānapāda and Dīpaṃkarabhadra,⁵⁴ and we could fix his date in the early to mid 9th century.⁵⁵ *Vaidyapāda is considerably earlier than Ratnākaraśānti, and his commentary probably reflects some instructions directly handed down from Dīpaṃkarabhadra. I refer to *Vaidyapāda's commentary from time to time in my footnotes to the English translation of both Dīpaṃkarabhadra's text and Ratnākaraśānti's commentary.

Ratnākaraśānti's Commentary

Ratnākaraśānti's commentary is of a different nature. While *Vaidyapāda's commentary is more concerned about practical matters such as how ritual procedures should be carried out, Ratnākaraśānti's commentary focuses on interpreting Dīpaṃkarabhadra from a Yogācāra point of view. This is especially prominent in Ratnākaraśānti's explanation of the *maṇḍalatattva* and *devatātattva* section of Dīpaṃkarabhadra's text, where he quotes extensively from Yogācāra treatises such as the *Abhidharmasamuccaya* and the *Yogācārabhūmi*. I will discuss more about this below.

A Hitherto Unknown Commentary

There is a hitherto unknown fragment of a Sanskrit commentary to Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* in Tibet.⁵⁶ The fragment was microfilmed by the Peking University in China in the 1980s and the original fragment might still exist in Tibet. The fragment consists of one complete folio (two-sided), and is documented as PKU 64-3 in the current catalogue system at the Peking University.⁵⁷ It contains a commentary to Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* verses 134b-142a by an unknown author.⁵⁸ There is no corresponding Tibetan translation of this commentary.

⁵⁴Kikuya points out that *Vaidyapāda mentions Jñānapāda as *bla ma chen po* and Dīpaṃkarabhadra as *bla ma* in *Vaidyapāda's commentary to Jñānapāda's *Samantabhadrasādhana*, see KIKUYA 2010: (12)-(13), also footnotes 51 and 52 on page (18). Cf. also DALTON 2019: 46-47.

⁵⁵For evidence of the date of *Vaidyapāda see TOMABECHI 2008: 175 and DALTON 2019: 47.

⁵⁶Many thanks to Prof. Isaacson for pointing out the existence of this fragment to me.

⁵⁷This fragment is among one of the fragments documented as no. 64 in Wang Sen's 1985 catalogue, see HU-VON HINÜBER 2006: 307. I thank Prof. Ye Shaoyong of the Peking University for sharing with me digital images of this fragment produced from the original microfilm.

⁵⁸Dr. Kikuya points out (personal communication) that the author of the commentary contained in the PKU 64-3 fragment might be *Vimalaśrī. Indeed, the name Vimalaśrī is mentioned in Bu-ston's *Chos 'byung* as a commentator of Dīpaṃkarabhadra's **Guhyasamā-*

Dr. Ryuuta Kikuya and I are preparing an edition and translation of this fragment.

2.1.8 The Transmission of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* in India and Tibet

The Transmission of Dīpaṃkarabhadra's Text in India

Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* is a highly influential text in both medieval India and Tibet. Its importance is reflected by the fact that there were at least three Indian commentaries of it, including the great scholar Ratnākaraśānti's extensive commentary almost 200 years after Dīpaṃkarabhadra's lifetime. It is also evident that Abhayākara Gupta regarded Dīpaṃkarabhadra's text as an authority in initiation rituals since he quoted and referred explicitly to Dīpaṃkarabhadra in his *Vajrāvalī*. As pointed out by Isaacson, many Sanskrit Buddhist ritual texts after Dīpaṃkarabhadra, such as Śrīdhara's *Yamāritantramaṇḍalopāyikā*, show deep influence of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*.⁵⁹

Dīpaṃkarabhadra's text is quoted by name by Indian masters in the following texts:

Table 2.1: Indian masters quoting Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* by name

Date	Author	Text
Mid to late 9th century (?) ⁶⁰	Samantabhadra	<i>Sāramañjarī</i>
Late 9th century (?) ⁶¹	Kalyāṇavarman	<i>Catuṣpīṭhapañjikā</i>
9th-10th century ⁶²	Cilupa (or Celuka)	* <i>Ratnavṛkṣa-nāma-rahasyasamājavṛtti</i>
10th century ⁶³	Ratnavajra	<i>Akṣobhyavajrasādhana</i> ⁶⁴

jamaṇḍalavidhi, see *Bu ston chos 'byung* p. 281: *slob dpon mar me mdzad bzang pos mdzad pa'i dkyil 'khor gyi cho ga bzhi brgya lnga bcu pa dang | de'i 'grel pa slob dpon dri med dpal gyis mdzad pa gnyis | rin chen bzang po'i 'gyur |*.

⁵⁹See ISAACSON 2010b: 275, also footnote 41 on the same page.

⁶⁰For the date of Samantabhadra's *Sāramañjarī* I follow DALTON 2019: 54.

⁶¹See SZÁNTÓ 2012, I: 15.

⁶²According to Tāranātha's *Bka' babs bdun ldan*, Cilupa (or Celuka) was a grand disciple of Jñānapāda and a direct disciple of Prāśāntamitra, see TEMPLEMAN 1983: 66. This would place him in the 9th-10th century.

⁶³For the date of Ratnavajra see NAUDOU 1980: 168-169.

⁶⁴I am grateful to Dr. Kikuya for telling me that this text mentions Dīpaṃkarabhadra's

10th century ⁶⁵	Jñānagarbha	* <i>Caturdevīparipṛcchā-ṭīkā</i>
Early 11th century ⁶⁶	Smṛtijñānakīrti	* <i>Guhyasamājatantra-rājavṛtti</i>
Early 11th century	Smṛtijñānakīrti	* <i>Caturdevīparipṛcchā-vyākhyā</i>
10th-11th century	Śraddhākaravarman	* <i>Yoganiruttaratantrā-rthāvatāra</i>
No later than 10th-11th century ⁶⁷	*Sugatigarbha	* <i>Vajrapāṇimaṇḍalavidhi</i>
12th century	Abhayākaragupta	<i>Vajrāvalī</i>
Unknown	Unknown	<i>Yuktiṣradīpa</i> ⁶⁸

Among the abovementioned texts, the **Guhyasamājatantrarājavṛtti* (Tōh. 1914) by Smṛtijñānakīrti⁶⁹ (hereafter Smṛti) deserves further study. Smṛti mentions the name bZang-po-zhabs (Bhadrapāda, i.e. Dīpaṃkarabhadra) 70 times in this text, and it seems that Smṛti attempts to correlate Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* with the *Guhyasamājatantra* in this commentary.⁷⁰ The wordings of the Tibetan translation of Dīpaṃkarabhadra's verses as found in Smṛti's *Guhyasamāja* commentary differ from that of both canonical and extra-canonical translation of the text. Smṛti might have translated Dīpaṃkarabhadra's text himself and the quotations might be his

Maṇḍalavidhi.

⁶⁵For the date of Jñānagarbha I follow SZÁNTÓ 2012, I: 41.

⁶⁶For the date of Smṛtijñānakīrti see discussion below.

⁶⁷*Sugatigarbha's date is uncertain. The only evidence we have is that his *Yamārisādhana* (Tōh. 1961) was translated by Dīpaṃkaraśrījñāna and Rin-chen-bzang-po, so *Sugatigarbha's date is no later than 10th-11th century.

⁶⁸Information from Prof. Isaacson, email communication dated 15 October 2017. I have not yet checked the source myself.

⁶⁹There is a famous anecdote that Smṛtijñānakīrti travelled to Tibet to teach but ended up becoming a shepherd in Khams because his translator had died. For an account of his life see KAWAGOE 1986 and DAVIDSON 2005: 122-123. For the date of Smṛti, Hadano is of the opinion that Smṛti's date is around 950-1000, cf. HADANO 1987: 37. Kawagoe, after correcting a mistranslation by Roerich in the *Blue Annals*, places the active period of Smṛti in the first half of the 11th century, see KAWAGOE 1986: (183). Kawagoe is of the opinion that although Smṛti travelled to Tibet early on, he didn't begin his translation activity until very late in his life, so the active period of Smṛti's translation activity was after the great translator Rin-chen-bzang-po. Smṛti was said to be the teacher of Rong-zom Chos-kyi-bzang-po (1042-1136). Therefore I would place Smṛti in the early 11th century.

⁷⁰Many thanks to Dr. Kikuya for pointing out the extensive quotations of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* in Smṛti's **Guhyasamājatantrarājavṛtti* to me.

own translation.⁷¹ As pointed out by Hadano, Bu-ston identifies a sub-school of the Jñānapāda school called the school of Bhadrāpāda (i.e. Dīpaṃkarabhadra) and Smṛtijñānakīrti in his *bsTan 'gyur gyi dkar chag*.⁷² There is enough evidence to indicate that Smṛti followed the tradition of Dīpaṃkarabhadra.⁷³

There are also ritual texts and tantric commentaries by Indian masters which have extensive parallel verses with Dīpaṃkarabhadra's text but do not mention Dīpaṃkarabhadra or the **Guhyasamājamaṇḍalavidhi* by name. The following table lists a few of these texts I have collected:

Table 2.2: Indian texts which have extensive parallel verses with Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*

Date	Author	Text
9th century	*Vaidyapāda	<i>*Siddhisambhavanidhi</i>
9th century	Nāgārjuna	<i>*Guhyasamājamaṇḍalavidhi</i>
10th-11th century ⁷⁴	Paiṇḍapātika	<i>*Maṇḍalavidhi</i>

⁷¹According to Rong-zom-pa's biography by his student Yol dGe-bsnyen rdo-rje dbang-phyug, Smṛti translated many *sādhana*s, one of which is called *'Jig rten snang byed zla ba'i no pi ka* (*dGe ba'i bshes gnyen chen po chos kyi bzang po'i rnam par thar pa*, p. 25). As mentioned above, *'Jig rten snang byed* is an alternative title of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*, and one could not help but wonder if this *'Jig rten snang byed zla ba'i no pi ka* is a corruption for *'Jig rten snang byed maṇḍalopaikā*. It is highly probable that Smṛti has translated Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* into Tibetan, but later his translation was lost. Yol dGe-bsnyen rdo-rje dbang-phyug's account of Smṛti is incorporated into the *Blue Annals*. Note that in his English translation of the *Blue Annals* Roerich's identification of this *'Jig rten snang byed zla ba'i no pi ka* is not correct. Roerich identifies *'Jig rten snang byed zla ba'i no pi ka* as "Tg. rGyud, No. 3584" (ROERICH 1976: 160). 3584 is obviously a misprint for 2584 (as Tōh. 3584 is not a translation by Smṛti, but Tōh. 2584 is), however, Tōh. 2584 is actually a text called **Āryamañjuśrīnāmasaṃgīti-guhyāpannopāyikāvṛtī-jñānadīpa-nāma* which does not correspond to the title *'Jig rten snang byed zla ba'i no pi ka*.

⁷²See HADANO 1986: 9-10. Hadano's source is Bu-ston's account of the textual transmission of the Guhyasamāja exegetical schools in his *bsTan 'gyur gyi dkar chag*, see *bsTan 'gyur gyi dkar chag*, fols. 31b3-38b5. Bu-ston first identifies the two main schools of the Guhyasamāja exegesis, viz. Ārya and Jñānapāda, then subdivides the Jñānapāda into the school of *Vajrahāsa (rDo-rje bzhad-pa) and the school of Bhadrāpāda (bZang-po-zhabs) and Smṛtijñānakīrti. He also names an independent school of Ānandarabha.

⁷³Given that Smṛti lived almost two centuries after Dīpaṃkarabhadra, it is highly unlikely that Smṛti was a direct disciple of Dīpaṃkarabhadra. But Smṛti must have received the transmission from the lineage of Dīpaṃkarabhadra.

⁷⁴According to the Sanskrit manuscript Kaiser Library MS 142 (also called the Sham Sher manuscript), Paiṇḍapātika was one of Abhayākara Gupta's teachers, see TUCCI 1971 (reprint

No later than 11th century ⁷⁵	Kṣitigarbha	<i>Daśatattvasaṃgraha</i>
Unknown	Lalitavajra	* <i>Yamāriṃḍalavidhi-yamāntakodaya</i>
Unknown	*Vimalagupta	* <i>Guhyasamājālaṃkāra</i>
Unknown	Unknown	* <i>Trptaṅgarbha</i>

The relationships between the abovementioned texts and Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* are to be further investigated. *Vaidyapāda, being the commentator of Dīpaṃkarabhadra's text, most probably incorporated a lot of Dīpaṃkarabhadra's verses in his **Siddhisambhavanidhi*. As demonstrated by Klein-Schwind, Kṣitigarbha, following the Jñānapāda school of exegesis, also incorporated a lot of Dīpaṃkarabhadra's verses in his *Daśatattvasaṃgraha*.

However the relationships between the other texts and Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* are far from clear. Nāgārjuna's **Guhyasamājamaṇḍalavidhi* has a lot of parallel verses with Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*, but there are research questions which remain to be answered. First, is this Nāgārjuna the same as the Nāgārjuna of the Ārya school? Secondly, is Nāgārjuna's **Guhyasamājamaṇḍalavidhi* based directly on Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*?

Since a Nāgārjuna was the founder of the Ārya school of Guhyasamāja exegesis, this Nāgārjuna's **Guhyasamājamaṇḍalavidhi* was also popular in medieval India and Tibet. The other texts by Paiṇḍapātika, Lalitavajra and *Vimalagupta might quote from either Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* or Nāgārjuna's **Guhyasamājamaṇḍalavidhi*. More research is needed to clarify the situation.

The Transmission of Dīpaṃkarabhadra's Text in Tibet

Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* is also important in Tibet and is often quoted by Tibetan masters up to the 20th century. Transmission of this text in Tibet reveals important information about cross religious-cultural exchange between India and Tibet. The dates of Tibetan persons provided below are based on the information given in the Buddhist Digital Resource Center (BDRC),⁷⁶ formerly known as the Tibetan Buddhist Re-

of TUCCI 1930): 220 and LÉVI 1931: 418. Also reported in OKUYAMA 1991: 467 and KANO 2016: 108, footnote 54.

⁷⁵For the date of Kṣitigarbha's *Daśatattvasaṃgraha* I follow KLEIN-SCHWIND 2012: 23.

⁷⁶URL: <https://www.bdrc.io/>

source Center (TBRC). The BDRC Resource ID of each person is also given for reference.

The first person to be mentioned here must be Lo-tsa-ba Rin-chen-bzang-po (958-1055 A.D., P753), who was an important figure for introducing the Jñānapāda school of *Guhyasamāja* exegesis into Tibet. He had received initiations into both the Ārya school and the Jñānapāda school, and was also responsible for the translation of many important texts of the Jñānapāda school (including Dīpaṃkarabhadra’s **Guhyasamājamaṇḍalavidhi*) into Tibetan. For more about his life and translation works see section 3.1.2 below.

In ’Gos-lo-tsa-ba’s *Blue Annals (Deb ther sngon po)*, it is said that *Ad-hiśa Dīpaṃkaraśrījñāna composed a text about the *Guhyasamāja maṇḍala* according to Jñānapāda school and a hymn to the *maṇḍala* of it agreeing with the 450 verses of initiation of the *Samāja* (*’dus pa’i dbang bskur bzhi brgya lnga bcu pa*). This “450 verses of initiation of the *Samāja*” must be Dīpaṃkarabhadra’s **Guhyasamājamaṇḍalavidhi*.⁷⁷

Another important figure is the Indian master Smṛtijñānakīrti, who might have translated Dīpaṃkarabhadra’s text into Tibetan as mentioned above. He played a role in the transmission of the Jñānapāda school in Tibet, especially in Khams.⁷⁸

According to Hadano, there were seven transmissions of the Jñānapāda school in Tibet.⁷⁹ But of course not all the transmissions transmitted the teaching of Dīpaṃkarabhadra’s **Guhyasamājamaṇḍalavidhi*.⁸⁰ Therefore I have done a brief search on the BDRC website and collected some Tibetan masters who have quoted or mentioned Dīpaṃkarabhadra’s **Guhyasamājamaṇḍalavidhi*, which I have documented in the following table:

Table 2.3: Tibetan masters quoting or mentioning Dīpaṃkarabhadra’s **Guhyasamājamaṇḍalavidhi*

Date	Author (and BDRC Resource ID)	Text

⁷⁷’Gos-lo-tsa-ba gZhon-nu-dpal, *Deb ther sngon po*, B. p. 307. For English translation see ROERICH 1976: 250-251. Note that Roerich fails to identify the *bzhi brgya lnga bcu pa* as Dīpaṃkarabhadra’s **Guhyasamājamaṇḍalavidhi*; he only correctly identifies Tōh. 1871 (i.e. Ratnākaraśānti’s **Guhyasamājamaṇḍalavidhiṭikā*) as a commentary of it.

⁷⁸See the *Blue Annals*, ROERICH 1976: 372. Cf. also HADANO 1987: 37 and KAWAGOE 1986.

⁷⁹See HADANO 1986: 21-24

⁸⁰I have not been able to find a record of transmission lineage for Dīpaṃkarabhadra’s **Guhyasamājamaṇḍalavidhi* in Tibet. As we can see from the table below, Tibetan masters often compose their own Jñānapāda school *maṇḍala* ritual texts, sometimes saying that they refer to Dīpaṃkarabhadra’s text and the commentaries by *Vaidyapāda and Ratnākaraśānti. It seems to me that Dīpaṃkarabhadra’s **Guhyasamājamaṇḍalavidhi* is not in use anymore in Tibetan monasteries nowadays.

1235-1280	'Phags-pa Blo-gros rgyal-mtshan (P1048)	<i>dPal gsang ba 'dus pa mi bskyod rdo rje'i dkyil 'khor gyi cho ga dbang rab tu gsal ba</i> ⁸¹
1284-1339	Rang-byung rdo-rje (Karmapa 03, P66)	<i>dPal gsang ba 'dus pa'i dbang gi cho ga</i> ⁸²
1290-1364	Bu-ston Rin-chen-grub (P155)	<i>Bu ston gsan yig</i>
1357-1419	Tsong-kha-pa Blo-bzang grags-pa (P64)	<i>sNgags rim chen mo</i>
1364-1432	rGyal-tshab Dar-ma rin-chen (P65)	<i>dPal gsang ba 'dus pa 'jam pa'i rdo rje'i dkyil 'khor gyi cho ga dngos grub kyi snye ma</i>
b. 1405	sTag-tshang lo-tsā-ba Shes-rab rin-chen (P79)	1. <i>gSang 'dus 'jam pa'i rdo rje mngon par rtogs pa</i> , 2. <i>dPal dus kyi 'khor lo'i spyi don gyi sgo nas gtan la 'bebs par byed pa'i legs bshad bstan pa'i rgya mtsho</i> , 3. <i>sByin sreg cho ga dngos grub rgya mtsho</i> ⁸³
1429-1489	Go-rams-pa bSod-nams seng-ge (P1042)	<i>'Jam pa'i rdo rje'i dkyil chog ye shes rnam rol</i> ⁸⁴
1575-1634	Tāranātha (P1428)	<i>dPal gsang ba 'dus pa ye shes zhabs lugs kyi dkyil 'khor gyi cho ga ye shes snang byed</i>

⁸¹Maybe quoting Nāgārjuna's *Guhyasamājamaṇḍalavidhi?

⁸²Maybe quoting Nāgārjuna's *Guhyasamājamaṇḍalavidhi?

⁸³I thank Prof. Yael Bentor for drawing my attention to the works of sTag-tshang lo-tsā-ba. She also points out the predominance of the Jñānapāda school among Sa-skyā scholars such as Go-rams-pa and sTag-tshang lo-tsā ba during the 15th century in her article, see BENTOR 2016: (107).

⁸⁴I am grateful to Sonam Jamtsho for drawing my attention to this text.

1597-1659/1660	A-myes-zhab Ngag-dbang kun-dga' bsod-nams (P791)	1. <i>dPal gsang ba 'dus pa'i dam pa'i chos byung ba'i tshul legs par bshad pa ngo mtshar rin po che'i bang mdzod</i> , 2. <i>Kye rdo rje'i mngon par rtogs pa'i rnam bshad zin bris 'jam dbyangs dgongs rgyan</i> ⁸⁵
1697-1774	Zhu-chen Tshul-khrims rin-chen (P801)	<i>dPal gsang ba 'dus pa spyan ras gzigz dbang phyug gi dkyil 'khor du slob ma smon par byed pa'i cho ga skal ldan shing rta</i>
1708-1757	bsKal-bzang rgya-mtsho (Tā-la'i bla-ma 07, P179)	<i>gSang 'dus mi bskyod rdo rje'i dkyil 'khor gyi cho ga'i rnam par bshad pa dbang don de nyid yang gsal snang ba rdo rje sems dpa'i zhal lung</i>
1813-1899	'Jam-mgon kong-sprul Blo-gros mtha'-yas (P264)	<i>Shes bya kun khyab mdzod</i>

As we can see from the table above, Dīpaṃkarabhadrā's **Guhyasamā-jamaṇḍalavidhi* is quoted by Tibetan masters from the 13th century down to the 19th century, and by masters across different schools (Sa skya, bKa' rgyud, Zha lu, dGe lugs, Jo nang, Ris med).

⁸⁵I thank Prof. Yael Bentor for drawing my attention to the works of A-myes-zhab.

2.2 Remarks on Ratnākaraśānti's Commentary on the **Guhyasamājamaṇḍalavidhi*: the **Guhyasamājamaṇḍalavidhiṭikā*

2.2.1 Ratnākaraśānti and his Date

Ratnākaraśānti (also known as Śāntipā, Śāntipa and Rin-chen 'byung-gnas zhi-ba in Tibet) was a great Indian Buddhist scholar, tantric adept and teacher who flourished between the end of the 10th to the beginning of the 11th century.⁸⁶ He was the guardian of the eastern gate of Vikramaśīla Monastery.⁸⁷ Because of his vast knowledge, he is renowned as “the omniscient one of the Kali age (*kalikālasarvajña*,⁸⁸ *rtsod pa'i dus kyi thams cad mkhyen pa*⁸⁹)” in both India and Tibet. He was from East India, as he is called an “Easterner” (*pūrvadeśīya*) in the Sanskrit colophon of one of his texts contained in the so-called Lhasa birch-bark manuscript.⁹⁰

Ratnākaraśānti was a prolific author (40 works are attributed to him in the Tibetan bsTan-'gyur). For an overview of his works see SETON 2019: 369. For a list of non-tantric works by Ratnākaraśānti see MIMAKI 1992: 297-298, footnote 1 and SETON 2015: 288-291. For a list of his tantric and other works see SETON 2015: 291-299, and for a list of his tantric works preserved in Sanskrit see ISAACSON 2001: 482-484.⁹¹

⁸⁶For the date of Ratnākaraśānti I follow Mimaki. See MIMAKI 1992: 297, footnote 1. See also SETON 2015: 19-21 for an analysis of extant evidence of Ratnākaraśānti's date.

⁸⁷Ratnākaraśānti is usually said to be the guardian of the eastern gate of Vikramaśīla, but some sources say he was the guardian of the southern gate, see SETON 2019: 366. For a discussion of the number of gate guardians in Vikramaśīla see SETON 2015: 24-26.

⁸⁸See SĀṆKṚTYĀYANA 1935: 35, footnote 4.

⁸⁹See the colophon of one of the Tibetan translations of *Chandoratnākara*, *sDeb sbyor rin chen 'byung gnas* translated by Byang-chub rtse-mo and revised by Chos-skyong bzang-po, Tōh. 4303: 'di ni rtsod pa'i dus kyi thams cad mkhyen pa rin chen 'byung gnas zhi ba'i zhal snga nas mdzad pa'o (D se 360b4).

⁹⁰See ISAACSON 2013: 1048-1049.

⁹¹There are two recent discoveries of Sanskrit manuscripts (one non-tantric and one tantric) attributed to Ratnākaraśānti that are not listed in the above works. The non-tantric one is a Sanskrit manuscript of the *Prajñāpāramitābhāvanākrama* attributed to Ratnākaraśānti, the Sanskrit text of which is published in MATSUDA 2019. A Japanese translation can be found in KANO & MATSUDA 2018. Prof. Isaacson is of the opinion that this *Prajñāpāramitābhāvanākrama* was not by Ratnākaraśānti himself but was put together by someone later, using, in part, materials from some of Ratnākaraśānti's writings (email communication 13 Apr 2019). The tantric text attributed to Ratnākaraśānti is a *Gaṇacakra* *avidhi*, a diplomatic edition and a tentative translation of which can be found in SZÁNTÓ 2019f. Szántó maintains, with the support of a group of experts on tantras, that this work is not a work of Ratnākaraśānti, see SZÁNTÓ 2019f: 282-283.

2.2.2 Ratnākaraśānti and the Guhyasamāja Schools of Exegesis

Ratnākaraśānti produced at least two commentaries in the Guhyasamāja schools of exegesis: a commentary on the *Guhyasamājantra* itself called the *Kusumāñjali* (Tōh. 1851, extant only in Tibetan),⁹² and a commentary on Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*, the **Guhyasamājamaṇḍalavidhiṭikā* (Tōh. 1871, extant only in Tibetan) being studied in this research. The scholarly consensus is that both texts belong to the Jñānapāda school of exegesis. Another Guhyasamāja related text, a commentary to Nāgārjuna's *Piṇḍīkramasādhana* called the **Piṇḍīkṛtasādhanavṛttiratnāvalī* (Tōh. 1826, extant only in Tibetan), is also attributed to Ratnākaraśānti. However, Hadano raises doubt to this attribution, since Ratnākaraśānti was a Yogācāra scholar and it is less likely that Ratnākaraśānti would write a commentary according to the Ārya school which follows the Madhyamaka tradition.⁹³

Apart from texts composed by Ratnākaraśānti, we also have records of transmission lineages in biographies and historical works. The narrative section of early witnesses of **Adhīśa* Dīpaṃkaraśrījñāna's biographies, *rNam thar rgyas pa* and *rNam thar yongs grags*—which likely include excerpts of the mid-11th century firsthand accounts of Nag-'tsho lo-tśā-ba Tshul-khrims-rgyal-ba (1011-1064, BDRC Resource ID: P3456) who visited India and studied with Ratnākaraśānti himself—contain records of the *Guhyasamāja* transmissions received by Dīpaṃkaraśrījñāna. In the *rNam thar rgyas pa* and the *rNam thar yongs grags*, it is said that there were three schools of Guhyasamāja exegesis: Indrabhūti, Ārya and Jñānapāda. Dīpaṃkaraśrījñāna is said to have received the transmissions for all three schools, and he received the transmissions of the Indrabhūti school and the Jñānapāda school from Śāntipa, i.e. Ratnākaraśānti.⁹⁴ 'Gos-lo-tśā-ba's *gZhon-nu-dpal* (1392-1481, TRBC Resource ID: P318) also reports in his *Blue Annals* that Ratnākaraśānti received initiation into the method of Jñānapāda in the lineage of Jñānapāda and Dīpaṃkarabhadra.⁹⁵

⁹²The *Kusumāñjali* is considered a Jñānapāda school exegetical text in Bu ston's *bsTan 'gyur* catalogue, see *bsTan 'gyur gyi dkar chag* fol. 35a1. Ratnākaraśānti also quotes Jñānapāda twice in the *Kusumāñjali*.

⁹³See HADANO 1987b: 87. I have yet to check the **Piṇḍīkṛtasādhanavṛttiratnāvalī* myself.

⁹⁴For the records of the Guhyasamāja transmission lineages see the synoptic texts of the *rNam thar rgyas pa* and the *rNam thar yongs grags* in EIMER 1979, II: 11-12. For the German translation of the corresponding passage see EIMER 1979, I: 157-159.

⁹⁵See ROERICH 1976: 373. The transmission lineage of the initiation is recorded as follows: Mañjuśrī, Jñānapāda, Dīpaṃkarabhadra, Ānandagarbha, Tha-ga-na, Śāntipa i.e. Ratnākaraśānti, Śraddhākara, Padmākara, Rin-chen-bzang-po, etc.

2.2.3 Yogācāra Ideas in Ratnākaraśānti's **Guhyasamājamaṇḍalavidhiṭikā*

As mentioned above, Ratnākaraśānti seeks to interpret Dīpaṃkarabhadra's text from a Yogācāra point of view. This is especially prominent in the *maṇḍalatattva* and *devatātattva* sections of the text. In many cases, Ratnākaraśānti copies or paraphrases sentences from the *Madhyāntavibhāgabhāṣya* and *Madhyāntavibhāgaṭikā*,⁹⁶ the *Abhidharmasamuccaya*⁹⁷ and the *Yogācārabhūmi* (*Śrāvakabhūmi* and *Bodhisattvabhūmi*)^{98, 99}.

Particularly of interest are the Yogācāra ideas reflected in Ratnākaraśānti's commentary on Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* verse 349, where he uses the neither-one-nor-many argument to argue that the deities in the *maṇḍala*—which are the qualities of the mind—are neither the same nor different from the mind.

After discussing the realities of the deities in the *maṇḍala*, Dīpaṃkarabhadra explains that the mind having the nature of wisdom and means has the nature of all the deities.¹⁰⁰ Dīpaṃkarabhadra further states that:

Because it [i.e. the mind] has qualities which are to be experienced by itself, [it] does not abide in differentiation or non-differentiation and so on. When [the mind] has been made proliferated in this way, the perfections and so on appear as results.
349¹⁰¹

What does it mean to say that the mind “does not abide in differentiation or non-differentiation and so on”? In explaining this, Ratnākaraśānti resorts to the argument of neither the same nor different (and also the argument of neither-one-nor-many). Ratnākaraśānti anticipates an objection from an opponent and asks: if “the qualities of the mind are the deities, [then] those

⁹⁶For parallels to the *Madhyāntavibhāgabhāṣya* and *Madhyāntavibhāgaṭikā* see Ratnākaraśānti's commentary on Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* verses 346.

⁹⁷For parallels to the *Abhidharmasamuccaya* see Ratnākaraśānti's commentary on verses 336, 344, 346.

⁹⁸For parallels to the *Śrāvakabhūmi* see Ratnākaraśānti's commentary on verse 335. For parallels to the *Bodhisattvabhūmi* see his commentary on verse 347.

⁹⁹Ratnākaraśānti also paraphrases sentences from the *Abhidharmakośabhāṣya*.

¹⁰⁰Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* 348:

avikalpāt tu gāmbhīryam audāryam svaparodayāt |
gāmbhīryaudāryataś cetah prajñopāyātmakaṃ matam || 348

And from non-conceptualization, [the mind has] profundity; [it has] vastness, because of the arising of [the fulfilment of the goals of] oneself and others. Because of profundity and vastness, the mind is considered to consist of wisdom and means. 348.

¹⁰¹Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* 349:

pratyātmavedyadharmatvād bhedābhedādyasaṃsthitam |
evaṃ prapañcite bhānti phalāḥ pāramitādayaḥ || 349

qualities of mind such as faith too, are they different from the mind, or not different? If they are not different [from the mind], the mind having the nature of them is one, or many?¹⁰² Ratnākaraśānti then explains that the qualities of the mind are not different from the mind, because they are both characterized by the luminosity of the sky.¹⁰³ But the qualities of the mind are not undifferentiated from the mind at the same time too, because of the undesirable consequence that the mind and the qualities being one.¹⁰⁴ The opponent further asks: [if you say that the mind and the qualities are not different and not undifferentiated,] then is the mind both one and many?¹⁰⁵ Ratnākaraśānti answers: no, [the mind is not one,] because we are aware of it as something not different.¹⁰⁶ And it is not many, because if it were many the mind would become individual awarenesses like the minds of many beings.¹⁰⁷ Then the opponent asks again: then in this way is the mind not an aspect (*rnam pa* = **ākāra*)?¹⁰⁸ Ratnākaraśānti answers: no, because if the mind were an aspect there will be the contradiction that the many aspects which are not different from the mind (which is one) are manifold.¹⁰⁹ The opponent further asks: are they [i.e. aspect and the mind] identical and manifold at the same time?¹¹⁰ Ratnākaraśānti answers: no, because the position of them being different has already been refuted [i.e. both are characterized by luminosity].¹¹¹ To sum up, Ratnākaraśānti explains that the mind [which has the nature of the deities] and the qualities of the mind [which are the realities of the deities] are not different nor undifferentiated, and are neither one nor many. The mind is non-dual, and because of non-duality, it has no conceptual proliferation.¹¹²

In the next passage, Ratnākaraśānti explains why we have to cultivate

¹⁰²Ratnākaraśānti's commentary ad **Guhyasamājamaṇḍalavidhi* 349: *gal te ji skad du bshad pa'i tshul gyis sems kyi chos rnam nyid lha rnam yin na sems kyi chos dand pa la sogs pa de yang ci sems las tha dad pa yin nam tha mi dad pa yin | tha mi dad pa yin na de'i bdag nyid can gyi sems gcig yin nam du ma yin zhe na |*.

¹⁰³*de yang rig cing tshor bzhin pa'i chos thams cad ni sems las logs shig na med de | sems dang yang dag par rig pa gnyis ni nam mkha' gsal ba'i mtshan nyid can yin pa'i phyir ro ||*.

¹⁰⁴*dbye ba med pa yang ma yin te | sems gcig las de rnam tha mi dad na gcig pu nyid du thal bar 'gyur ba'i phyir ro ||*. The same kind of argument is also found in Ratnākaraśānti's other works like the *Prajñāpāramitopadeśa* and the **Madhyamālamkāropadeśa*.

¹⁰⁵*de lta na ni sems nyid gcig pa dang | du mar 'gyur ro zhe na |*.

¹⁰⁶*ma yin te | tha mi dad par yang dag par rig pa'i phyir ro ||*.

¹⁰⁷*du ma yin na ni skyes bu du ma'i sems dang 'dra bar so sor rig par 'gyur ba yin no ||*.

¹⁰⁸*de lta na ni sems gcig pu 'di nyid rnam pa ma yin no zhe na |*.

¹⁰⁹*ma yin te | sems gcig las tha mi dad pa'i rnam pa rnam ni du ma nyid yin par 'gal ba'i phyir ro ||*.

¹¹⁰*gcig pa dang du mar 'gyur ro zhe na |*.

¹¹¹*ma yin te | tha dad pa'i phyogs ni sngar sun phyung ba nyid yin pa'i phyir ro ||*.

¹¹²*des na 'di ltar dbye ba yod pa dang dbye ba med pa'i bdag nyid can nam | gcig pa nyid dang du ma nyid du 'gyur ba'i gnyis med pas sems de ni gnyis su med pa nyid yin la | gnyis su med pa'i phyir spros pa med pa yin no ||*.

both the mind as deities and the realities of the deities at the same time. I am going to summarize his explanations into 5 scenarios:

1. If one cultivates only the mind, then one would only obtain mundane mental concentration (*samādhi*).
2. If one cultivates emptiness in particular, then one would enter complete cessation [of a śrāvaka type¹¹³], and there will be no perfection of actions.
3. If one cultivates the mind only as having the nature of the deities, then there is no awakening by that alone, because the purification of actions is incomplete [i.e. because there is no purification as the realities of the deities].
4. If one cultivates only the realities of what the deities stand for [which is equal to non-tantric Mahāyāna type of meditation], then one needs many aeons to attain Buddhahood.
5. If one cultivates both the mind as deities and the realities of the deities at the same time, then one obtains the highest perfect awakening very quickly.¹¹⁴

By explaining in this way, Ratnākaraśānti provides a sound philosophical basis for the visualization of the deities in the *maṇḍala* and for contemplating the realities of the deities. He thus links the *pāramitānaya* with the *mantranaya*.¹¹⁵

¹¹³Cf. the paraphrase of Ratnākaraśānti's explanation in Abhayākara Gupta's *Āmnāyamañjarī* chapter 18: (D167a6-167b1) *ci ste stong pa nyid tsam bsgom pa de'i tshe yang nyan thos bzhin* (D167b) *du mya ngan las 'das pa tsam gyi 'du shes can nyid du 'gyur te | sangs rgyas kyi chos rnams yongs su sbyong ba med pa'i phyir ro ||*.

¹¹⁴Ratnākaraśānti's commentary ad **Guhyasamājamaṇḍalavidhi* 349: *gal te sems tsam bsgoms na nam shes mtha' yas skye mched dang 'dra bar 'jig rten pa'i ting nge 'dzin tsam thob par 'gyur la | 'on te stong pa nyid kyi khyad par du bsgoms na ni de yang yongs su mya ngan las 'das pa tsam du 'gyur te | sangs rgyas kyi chos rnams sbyang ba'i las rdzogs par med pa'i phyir ro || yang na lha'i bdag nyid can 'ba' zhis tsam bsgoms na de lta na ni de tsam gyis 'tshang rgya ba nyid du mi 'gyur te | las rdzogs pa ma tshang ba'i phyir ro || yang na lha rnams kyi de kho na nyid bsgom gyi lha rnams ma yin na ni de lta na yang bskal pa grangs med pa mang pos sangs rgyas nyid thob par 'gyur gyi myur du ni ma yin no || de bas na gnyi ga bsgom pa ni shin tu yid du 'ong ba yin pa'i phyir dang | byin gyis brlabs kyi khyad par gyis mchog tu myur bar bla na med pa yang dag par rdzogs pa'i byang chub 'thob par 'gyur ro ||*.

¹¹⁵Ratnākaraśānti also uses Yogācāra philosophical ideas to explain certain tantric aspects in his commentary to the *Guhyasamājatantra*, the *Kusumāñjali*. The philosophical passages in the *Kusumāñjali* have extensive parallels with at least two of Ratnākaraśānti's non-tantric works: the *Prajñāpāramitopadeśa* and the **Madhyamakālamkāropadeśa*/*Madhyamālamkāropadeśa*. I plan to study these philosophical passages in the *Kusumāñjali* in the future.

2.2.4 The Transmission of Ratnākaraśānti's **Guhyasamā-jamaṇḍalavidhiṭikā* in India and Tibet

Ratnākaraśānti's influence as a great scholar is reflected in how much later Buddhist scholars in India and Tibet are indebted to him. In India, Śraddhākaravarman quotes from Ratnākaraśānti's commentary in his **Yoganiruttaratantrārthāvatārasaṃgraha* (*rNal 'byor bla na med pa'i rgyud kyi don la 'jug pa bsdu pa*). Abhayākara Gupta borrows passages from Ratnākaraśānti's **Guhyasamājamaṇḍalavidhiṭikā* and the *Muktāvalī* in his *Vajrāvalī* and *Āmnāyamañjarī*.¹¹⁶ In the *abhiṣeka* section of Abhayākara Gupta's *Vajrāvalī* which I have checked, there are many instances where Abhayākara Gupta simply lifts passages from Ratnākaraśānti's **Guhyasamājamaṇḍalavidhiṭikā* and pastes them to his text. I have indicated in my edition of Ratnākaraśānti's **Guhyasamājamaṇḍalavidhiṭikā* the places where Abhayākara Gupta simply borrows Ratnākaraśānti's explanations. In Abhayākara Gupta's *Āmnāyamañjarī* (a commentary to the *Samputatantra*), he also borrows from Ratnākaraśānti's **Guhyasamājamaṇḍalavidhiṭikā* when discussing the reality of the deities (*devatātattva*).¹¹⁷

In Tibet, Bu-ston Rin-chen-grub composed his *sādhana* on Guhyasamāja Mañjuvāja, the *gSang 'dus 'jam pa'i rdo rje'i sgrub thabs 'jam dbyangs yid 'phrog*, based on Jñānapāda's *Samantabhadrasādhana*, commentaries on the *Samantabhadrasādhana*, commentaries on Dīpaṅkarabhadra's **Guhyasamā-jamaṇḍalavidhi* by *Vaidyapāda and Ratnākaraśānti, and the *sādhana* composed by *Adhīśa Dīpaṅkaraśrijñāna.¹¹⁸

Ratnākaraśānti's **Guhyasamājamaṇḍalavidhiṭikā* is clearly one of the main sources for ritual procedures for Tsong-kha-pa, since he quotes this text many times in his *sNgags rim chen mo*. It is worth noting that there is a text called *bZhi brgya lnga bcu pa'i skor gyi zin bris gnang ba* in the *gSung*

¹¹⁶I thank Prof. Isaacson for pointing out to me the borrowing of Ratnākaraśānti's passages in Abhayākara Gupta's *Vajrāvalī*. Prof. Isaacson is also the first person to point out the close relationship between Abhayākara Gupta's *Āmnāyamañjarī*, Ratnākaraśānti's *Muktāvalī*, Kamalanātha's *Ratnāvalī*, and possibly Kṛṣṇa's *Yogaratanmālā*, see TANEMURA 2008: 70, footnote 54.

¹¹⁷Prof. Sakurai is the first one to point out this borrowing, see SAKURAI 1996: 147-8, and the corresponding footnote 73 on page 158.

¹¹⁸See the colophon of *gSang 'dus 'jam pa'i rdo rje'i sgrub thabs 'jam dbyangs yid 'phrog* (fol. 13a1-3): *gsang 'dus 'jam pa'i rdo rje'i sgrub thabs 'jam dbyangs yid 'phrog ces bya ba 'di | blo gros dang don gnyer phun sum tshogs pa dang ldan pa'i dge ba'i bshes gnyen ba ri ba rdo rje rgyal mtshan gyis bskul ba'i ngor | dge slong rin chen grub kyis sgrub thabs kun tu bzang po dang | de'i 'grel pa dpal 'bras rdo rjes mdzad pa dang | sman zhabs kyi 'grel pa dang | tha ka nas mdzad pa dang | bzhi brgya lnga bcu pa'i 'grel pa sman zhabs dang | shānti pas mdzad pa gnyis dang | jo bo rjes mdzad pa'i sgrub thabs la sogs pa rnams la brten nas nyams su blang bde bar bsgrigs pa 'di | kun 'dzin gyi lo sa ga can gyi zla ba'i dkar phyogs tshes gsum la rdzogs par sbyar ba'i yi ge pa ni sgra tshad pa rin chen rnam rgyal zhes bya ba'o ||.*

'bum of Tsong-kha-pa, which is nothing but excerpts of 4 passages from Ratnākaraśānti's *Guhyasamājamaṇḍalavidhiṭikā without explanation.¹¹⁹ This text is very likely some kind of study notes or working notes of Tsong-kha-pa.

Tsong-kha-pa's disciple rGyal-tshab Dar-ma rin-chen also composed a Mañjuvajra maṇḍala ritual text called *dPal gsang ba 'dus pa 'jam pa'i rdo rje'i dkyil 'khor gyi cho ga dngos grub kyi snye ma* following Tsong-kha-pa's *Guhyasamājākṣobhyavajramaṇḍalopāyikā (*gSang 'dus mi bskyod rdo rje'i dkyil 'khor gyi cho ga*), Dīpaṃkarabhadra's text (i.e. the *Guhyasamājamaṇḍalavidhi), and its commentary by *Vaidyapāda and Ratnākaraśānti.¹²⁰

A search on the BDRC website gives some Tibetan masters who have quoted or mentioned Ratnākaraśānti's *Guhyasamājamaṇḍalavidhiṭikā, which I have documented in the following table:

Table 2.4: Tibetan masters quoting or mentioning Ratnākaraśānti's *Guhyasamājamaṇḍalavidhiṭikā

Date	Author (and BDRC Resource ID)	Text
1290-1364	Bu-ston Rin-chen-grub (P155)	<i>gSang 'dus 'jam pa'i rdo rje'i sgrub thabs 'jam dbyangs yid 'phrog</i>
1357-1419	Tsong-kha-pa Blo-bzang grags-pa (P64)	<i>sNgags rim chen mo</i>
1364-1432	rGyal-tshab Dar-ma rin-chen (P65)	<i>dPal gsang ba 'dus pa 'jam pa'i rdo rje'i dkyil 'khor gyi cho ga dngos grub kyi snye ma</i>

¹¹⁹See *bZhi brgya lnga bcu pa'i skor gyi zin bris gnang ba* in *rje tsong kha pa chen po'i gsung 'bum*, vol. 4 (*cha, ja*).

¹²⁰See rGyal-tshab Dar-ma rin-chen, *dPal gsang ba 'dus pa 'jam pa'i rdo rje'i dkyil 'khor gyi cho ga dngos grub kyi snye ma* (fol. 42a4-b1): *mang du thos pa'i sde snod 'dzin pa mang yul pa dbon po nam mkha' bzang pos me tog dang bcas te | yang yang bskul ba'i ngor rje rin po che thams cad mkhyen pa blo bzang grags pa dpal bzang po'i zhal snga nas kiyis mdzad pa'i gsang 'dus mi bskyod rdo rje'i dkyil 'khor gyi cho ga dang thun mong ba rnams de la gzhi byas | sku tshe de nyid la rdo rje'i sar bgrod pa'i mar me mdzad pa bzang po'i gzhung dang | de'i 'grel pa sman zhabs dang | shānti pas mdzad pa dang | bod snga ma mkhkas dag gis mdzad pa'i dkyil 'khor gyi cho ga la brten nas rje rin po che de nyid las sgrub thabs kun tu bzang po la sogs pa'i bka' drin yun ring du mnos pa'i rigs pa smra ba dar ma rin chen gyis 'brog ri bo cher dge ldan nam par rgyal ba'i gling du sbyar ba'o ||.*

b. 1405	sTag-tshang lo-tsā-ba Shes-rab rin-chen (P79)	<i>sByin sreg cho ga dngos grub rgya mtsho</i>
1428-1507	gSer-mdog paṅ-chen Shākya mchog-ldan (P396)	<i>'Khrul spong gi brgal lan rnam par nges pa'i rab gsal</i>
1813-1899	'Jam-mgon kong-sprul Blo-gros mtha'-yas (P264)	<i>Shes bya kun khyab mdzod</i>

Chapter 3

Critical editions

3.1 Materials and Methods

3.1.1 Sanskrit Manuscripts of Dīpaṅkarabhadra's *Guhyasamājamaṇḍalavidhi*

3.1.1.1 Sigla of Sanskrit Manuscripts and Editions Used

For editing the Sanskrit text of the *abhiṣeka* section of Dīpaṅkarabhadra's *Guhyasamājamaṇḍalavidhi*, I have made use of the following two Sanskrit manuscripts and three Sanskrit editions:

- A Niedersächsische Staats- und Universitätsbibliothek, Göttingen, Cod. ms. sansc. 257. Palm-leaf, proto-Bengali script, a multi-text manuscript consists of 5 texts, 17 folios in total, incomplete, last folio (f. 17) missing. Dīpaṅkarabhadra's *Guhyasamājamaṇḍalavidhi* covers 11 folios, 6v4-16v6. Dated, 11th century.
- B Cambridge University Library Manuscript Or. 132. Palm-leaf, Old Newārī script, 25 folios in total, incomplete, first folio (f. 1) missing, undated (probably 12th century or slightly later).
- E_B BAHULKAR 2010: 1-48. Sanskrit edition based on Sāṅkṛtyāyana's photographs of MS A in Patna.
- E_D Sanskrit edition in DHĪḥ 2006, Vol. 42, pp. 108-154, based on Sāṅkṛtyāyana's photographs of MS A in Patna.
- E_K KLEIN-SCHWIND 2008. Sanskrit e-text released by the Centre for Tantric Studies, Hamburg, based on scans of MS A.

I have also edited the Tibetan witnesses and sometimes referred to it in the critical apparatus of my Sanskrit edition. The siglum for this is:

T¹ My critical edition of the Tibetan witnesses of Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi*. For a description of the xylographs and editions used in the critical edition, see section 3.1.2.

3.1.1.2 Description of Sanskrit Manuscript A

Niedersächsische Staats- und Universitätsbibliothek, Göttingen, Cod. ms. sansc. 257 is a multi-text manuscript consisting of five tantric texts, of which Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi* is the last one. This manuscript was discovered by Rāhula Sāṅkrtyāyana in the Phyag dpe lha khang in Lha khang chen mo of Sa skya monastery in Tibet, during his second expedition to Tibet in 1936 (for Sāṅkrtyāyana's catalogue entry see description below). It was subsequently brought back to India by Mr. Kanwal Krishna, one of Sāṅkrtyāyana's travel companion in his 1938 Tibet trip. Later it was bought by Prof. Gustav Roth in India and was brought to Germany in 1978. It was kept for some years in the Seminar für Indologie und Buddhismuskunde, Göttingen, and is now preserved in the Niedersächsische Staats- und Universitätsbibliothek, Göttingen.¹ I have checked the original palm-leaf manuscript of manuscript A at the Niedersächsische Staats- und Universitätsbibliothek, Göttingen in July 2017. At my request, new high-resolution coloured digital images of the manuscript were taken by the staff there.²

The five texts contained in this multi-text manuscript are:³

1. *Bhramaharanāma Hevajrasādhana* by Ratnākaraśānti (ff. 1v1-5r1)
Sāṅkrtyāyana, Bandurski and Ehlers follow the title given in the colophon of this text and call it *Hevajrasāadhanopāyikā* in their catalogues (SĀṅKRṬYĀYANA 1937: 22, no. 188; BANDURSKI 1994: 114; EHLERS 1995: 220). Isaacson identifies it as Ratnākaraśānti's *Bhramaharanāma Hevajrasādhana* in ISAACSON 2002b.
Begins: *namo vajrasatvāya || padabharanamitorcvvivegavikṣiptasindhupralayaghanasamānair ānanair muktanādam | bhujavanapavanāsta-*

¹See BANDURSKI 1994: 13 and TOMABECHI & KANO 2008: 25.

²I thank the Niedersächsische Staats- und Universitätsbibliothek, Göttingen for allowing me to make use of the digital images and for allowing me to reproduce some of the images in this dissertation. I also thank Prof. Isaacson for sharing with me digital black and white images of manuscript A before I obtained the coloured digital images in 2017.

³I aim at giving a detailed description of each of the texts in manuscript A here, improving upon entries in existing catalogues. I have made several corrections to the titles, and have identified Tibetan translations of the texts. In the passages quoted from the colophons of the texts I have preserved without standardization the scribe's orthography in such matters as gemination or degemination of consonants before or after semi-vowels. The symbol ⊙ is used to represent string-hole, and the symbol ⊗ is used to represent the decorative motif used in the colophons.

prasthabandhaṃ girīṇāṃ bhavatu bhayaharam vas tāṇḍavaṃ heruka-
sya || (f. 1v1)

Ends: *hevajrasādhanopayikā samāptā || ⊗ || kṛtir iyaṃ mahāpaṇḍitarat-*
nākaraśāntipādānān || ⊗ || (f. 5r1)

For other extant Sanskrit manuscripts of Ratnākaraśānti's *Bhramaha-*
ranāma Hevajrasādhana see ISAACSON 2002b and ISAACSON 2009: 105-
106. For a critical edition of the text see ISAACSON 2002b.

Tibetan translation: Tōh. 1245, Ōta. 2374

2. *Aṣṭau śmaśānāni* (ff. 5r1-5v4)

This text does not have a colophon. Sāṅkṛtyāyana takes the title from
the beginning of the text, which reads: *aṣṭau śmaśāni* (*sic* for *śmaśānāni*)
kathyante, and calls it *Aṣṭaśmaśāna* (SĀṅKṚTYĀYANA 1937: 22, no. 189).
Bandurski names it *Aṣṭau śmaśā[nā]ni* in his catalogue (BANDURSKI
1994: 114), while Ehlers follows Sāṅkṛtyāyana (EHLERS 1995: 220).

Begins: *aṣṭau śmaśāni* (*sic* for *śmaśānāni*) *kathyante || pūrvve caṇḍo*
nāma śmaśānaḥ | (f. 5r1)

Ends: *vrkṣādikapāla* (*sic* for *dikpāla*) *nāgendrameghendrāḥ | ⊙ mecaka-*
śuklaśītipāṇḍuraktapītaharitaviśvavarṇṇās cintanīyā meghāḥ || ⊗ || (f.
5v4)

Tibetan translation: Tōh. 1216, Ōta. 2345

This text *Aṣṭau śmaśānāni* has been translated into Tibetan (Tōh. 1216,
Dur khrod brgyad kyi bshad pa zhes bya ba, Aṣṭaśmaśāna), where the
authorship is attributed to a certain Slob-dpon rNal-'byor-pa,⁴ and the
translators are Buddhākaravajra and 'Gos khug-pa lhas-btsas.⁵ Tucci
has translated this text from Tibetan into Italian (TUCCI 1936: 175-179),
which has been subsequently translated into English by Uma Marina
Vesci (TUCCI 1989: 175-179).

3. *Āryajāṅgulī nāma dhāraṇī mahāvidyārājñī* (ff. 5v4-6r6)

Sāṅkṛtyāyana names this text *Āryāṅgulīdhāraṇī* (SĀṅKṚTYĀYANA 1937:
22, no. 190), Bandurski gives *Āryāṅgulī nāma dhāraṇī mahāvidyā-*
rājñī (BANDURSKI 1994: 114), and Ehlers gives *Āryāṅgulīdhāraṇīmahā-*
vidyārājñī (EHLERS 1995: 221) according to the colophon of the text.
However, the name *Āryāṅgulī* in the colophon should be emended to
Āryajāṅgulī, where *Jāṅgulī* is the name of the goddess famous for cur-
ing snake-bite. The fact that the name *Jāṅgulī* has been consistently
changed to *Āryāṅgulī* in this text and the next (text no. 4) in this

⁴Slob-dpon rNal-'byor-pa is not a proper name. The author of this text remains to be determined.

⁵The Sanskrit text is slightly longer than the extant Tibetan translation, with a few additional glosses and 4 more verses.

manuscript is interesting, and awaits further investigation.

Begins: *namo bhagavatyai āryāṅgulyai vi᳚dyārājñai || evaṃ mayā śrutam ekasmin samaye bhagavān śrāvastyāṃ viharati sma ||* (f. 5v4)

Ends: *āryāṅgulī nāma dhāriṇī mahāvidyārājñī samāptā || ⊗ ||* (f. 6r6)

TOMABECHI & KANO 2008: 25 (footnote 24) has already pointed out that this text is included in the *Sādhanamālā* as no. 120 *Āryajāṅgulīmahāvidyā*.

Tibetan translation: Tōh. 3511, Ōta. 4333

As pointed out in BBK IV: 428, *Sādhanamālā* no. 120 has a Tibetan translation in the Tibetan bsTan-'gyur (Tōh. 3511, Ōta. 4333, 'Phags pa dug sel ma'i rig sngags, *Āryajāṅgulīmahāvidyā*), translated by Grags pa rgyal mtshan.

4. *Āryajāṅgulyāḥ kalpaḥ* (ff. 6r6-6v4)

In the catalogues of Sāṅkṛtyāyana, Bandurski and Ehlers, the title of this text is given as *Āryāṅgulīkalpa* (SĀṅKṚTYĀYANA 1937: 22, no. 191), *Āryāṅgulyāḥ kalpa* (*Bhagavatya hr̥daya-kalpa*) (BANDURSKI 1994: 114) and *Āryāṅgulīkalpa* (EHLERS 1995: 221) respectively, based on the colophon of the text. Again I have emended *Āryāṅgulyāḥ* to *Āryajāṅgulyāḥ* in the title. TOMABECHI & KANO 2008: 25 (footnote 25) has pointed out that this text is included in the *Sādhanamālā* as no. 121, where the title in the colophon is given as *Āryajāṅgulyā bhagavatyaḥ kalpaḥ*.

Begins: *atha bhagavatya hr̥dayakalpaṃ vyākhyāsyāmaḥ ||* (f. 6v6)

Ends: *ity āryāṅgulyāḥ kalpa* (sic for *kalpaḥ*) *samāptaḥ || ⊗ ||* (f. 6v3-4)

Tibetan translation: Tōh. 3512, Ōta. 4334

As pointed out in BBK IV: 428, a Tibetan translation of *Sādhanamālā* no. 121 can be found in the Tibetan bsTan-'gyur (Tōh. 3512, *bCom ldan 'das 'phags ma dug sel ba'i rtog pa*, *Āryajāṅgulyā bhagavatyaḥ kalpaḥ*). Bhattacharyya has studied the iconography of Jāṅgulī based on *Sādhanamālā* no. 121 in BHATTACHARYYA 1958: 192.

5. *Guhyasamājamaṅḍalavidhi* by Dīpaṃkarabhadra (ff. 6v4-16v6; f. 17 which contains the colophon is currently missing)

As the last folio containing the colophon is missing from the bundle, this text is assigned the titled *Mañjuśrīguhyacakra* by Sāṅkṛtyāyana (SĀṅKṚTYĀYANA 1937: 22, no. 192), probably based on the word *mañjuśrī-guhyasaccakram* in verse 1 of the text. Other catalogues follow suit (BANDURSKI 1994: 114, EHLERS 1995: 221). Prof. Isaacson is the first one to correctly identify the text as Dīpaṃkarabhadra's *Guhyasamājamaṅḍalavidhi*, see TOMABECHI & KANO 2008: 25 (footnote 26).

Begins: *namo vajrasatvāya || jñeyādyāvṛtinirmuktaṃ jñānādarśādisaṃyutaṃ | mañjuśrīguhyasa᳚ccakraṃ natvā tad vacmi matsmṛtau ||* (f.

6v4)

Ends: *prākṛtakalpanāvṛtter nnānyat duḥkhaṃ bhavātmakaṃ | sākṣād
asya virodhy evaṃ prajñopāyātma[...]* (f. 16v6)

Tibetan translation: Tōh. 1865, Ōta. 2728

Physical Description

Manuscript A is written on palm-leaf. It is incomplete; only 16 folios out of a total of 17 folios are now extant (f. 17 which would be the last folio is now missing). It measures 55 cm x 5 cm, with 2 string-holes per folio (one at 17.5cm from the left, another at 17.5cm from the right). The manuscript is in good condition, no broken edges, no worm-holes. The *akṣaras* are mostly clear and legible; there are a few places where some of the *akṣaras* are slightly effaced at the far end of the right hand side of the folio and are not clear⁶. There are water stains on a few folios, which does not affect legibility. Red *sindūra* powder is applied to decorative motifs after text colophons, text colophons themselves, section numbers in text no. 2, the beginning and end of mantras (viz. *tadyathā*, *oṃ* and *svāhā*) in text no. 3, mantra syllables and names of the five Buddhas (vv. 95-99), and beginning of mantra (*namaḥ*, after v. 250) in text no. 5 (i.e. Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi*).

There is Tibetan script (in two hands) and Devanāgarī script in the title page (f. 1r). In the left of f. 1r there is a title name in *dBu med* Tibetan script in one hand: “*Kye'i rdo rje'i bsgrub thabs laswo pa.*”⁷ In the middle of the folio there is a title list in Devanāgarī marked with Sāṅkrtyāyana catalogue number “188-192,” probably in Sāṅkrtyāyana's own hand:

1. *hevajrasādhanopāyika (ratnākaraśāntiḥ)* 1-5 *ka*
2. *aṣṭaśmaśāna* 5 *ka* - 5 *kha*
3. *āryāṃgulīdhāraṇī* 5 *kha* - 6 *ka*
4. *āryāṃgulīkalpa* 6 *ka* - 6 *kha*
5. *maṃjuśrīguhyacakra* (?), 6 *kha* - 16 *kha* (*aśiṣa??*)

In the left of the folio, there is a title name in a second hand in Tibetan *dBu med* script, in a larger script: “*Rad nā ka ra śa nti⁸ pas mdzad pa'i kye rdoe⁹ gyi sgrub thabs ||*”¹⁰

⁶The *akṣaras* being effaced at the far end at the right indicates that this manuscript was frequently in use.

⁷*Laswo* is *skung yig* for *la sog*s. Many thanks to Nicola Bajetta for his help in reading this line.

⁸*Rad nā ka ra śa nti*: sic for *Rat nā ka ra śā nti*.

⁹*rDoe* is *skung yig* for *rdo rje*.

¹⁰I thank Nicola Bajetta for his help in deciphering the title.



Figure 1: Manuscript A f. 16r

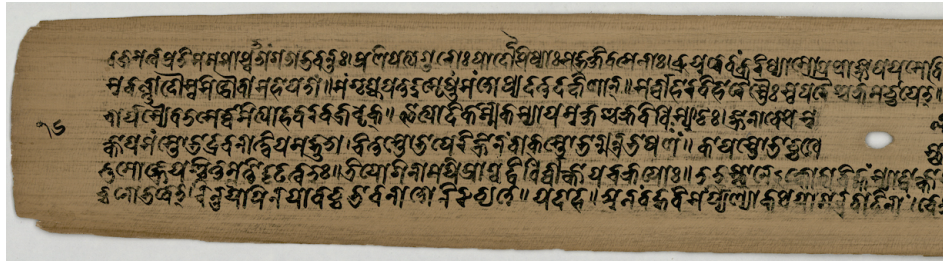


Figure 2: Manuscript A f. 16r left (enlarged)

Features of Writing

Manuscript A is beautifully written in Proto-Bengali script¹¹ in one scribal hand, 6 lines per folio. There are few scribal errors. Copying mistakes were

¹¹The naming of the script of manuscript A is confusing. Sāṅkṛtyāyana names it Kuṭilā (SĀṅKṚTYĀYANA 1937: 22), Bandurski calls it Newari (Bhujimol) (BANDURSKI 1994: 113), Ehlers names it Bhujimol (EHLERS 1995: 220). However, the term Kuṭilā is used by Bendall in his Sanskrit Manuscript catalogue to designate the ornate and somewhat fanciful variety of Devanāgarī used in Bengal and Nepal starting from the 9th and 10th century A.D. (BENDALL 1883: xxi), such as the script used in the *Aṣṭasāhasrikā Prajñāpāramitā*, Cambridge University Library Add. 1464 (BENDALL 1883: 100, see also Plate II. 2.); but he clearly distinguishes Kuṭilā from early Bengali hand, which he designates to the script of Add. 1699 dated in the reign of Govindapāla (BENDALL 1883: 188, see also plate II. 4.). I prefer to follow Bendall and reserve the name Kuṭilā to the ornate script found most commonly in the manuscripts of the *Aṣṭasāhasrikā Prajñāpāramitā*. I believe also that Kuṭilā is the same as Rañjanā which is a script used for writing Sanskrit in Nepal and Tibet. The term Bhujimol or Bhujimol, on the other hand, is used by scholars nowadays to refer to the so-called Nepalese hooked script (e.g. HIDAS 2012: 84, referring to the script of Cambridge University Library Add. 1662, images of which are now online: <https://cudl.lib.cam.ac.uk/view/MS-ADD-01662/1>, last accessed 27 March 2018). It is true that the script in our manuscript A has hooked tops; but the colophon of our manuscript A (which is recorded by Sāṅkṛtyāyana in his catalogue in a separate entry, see description below) tells us that this manuscript dates from the Pāla dynasty and originates from East India rather than Nepal. It is thus inaccurate to call the script Newārī or Nepalese. Furthermore, it seems to me that hooked top is not a unique feature of early Newārī or Nepalese script; it can also be found in dated medieval East Indian (Pāla) manuscripts, such as the manuscript of *Amarakoṣa* in the Collection of the Asiatic Society of Bengal dated in the 14th year of Govindapāla (BANERJĪ 1915: Plate XXXVII, see also the colophon recorded on page 110). Bendall notices the occurrence of hooked characters in Bengali manuscripts and states that the hooked feature cannot be regarded as the distinguishing feature of Nepalese script (BENDALL 1883: xxvi). Bühler also approves of Bendall's findings, and states that the so-called "Nepalese hooks" can be found in Proto-Bengali script and the introduction of the hooked script in Nepal is due to the influence of Bengal (BÜHLER

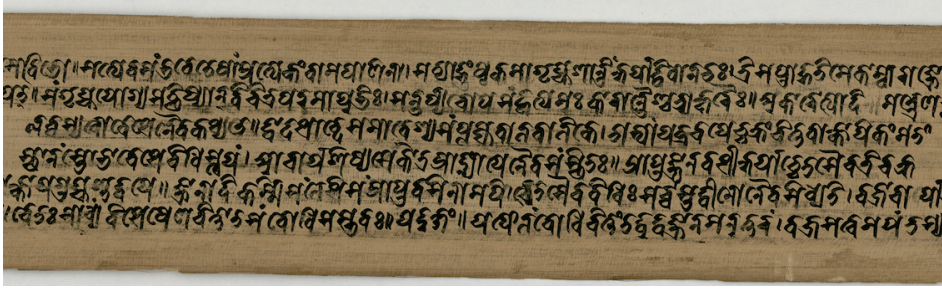


Figure 3: Manuscript A f. 16r middle (enlarged)

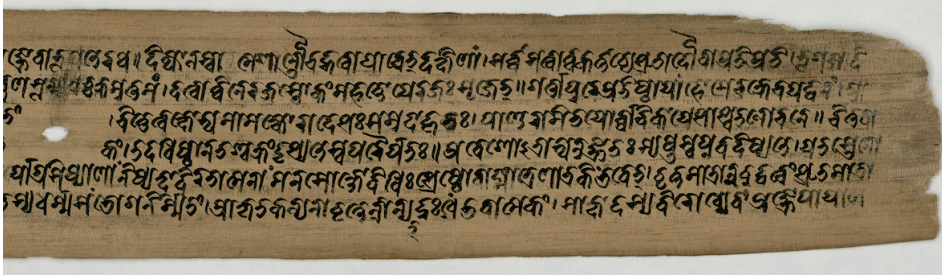


Figure 4: Manuscript A f. 16r right (enlarged)

rubbed out by the scribe and corrections were overwritten. Some folios have marginal corrections or additions by a second hand.

The manuscript displays a range of orthographic features, many of which are common in medieval East Indian or Nepalese manuscripts, such as gemination and degemination of consonants before or after semi-vowels, identity of *v* and *b*, and inconsistency in the usage of *-m* in *pausa* (i.e. *anusvāra* or a final *m* with a *virāma*).

Colophon and Dating

As mentioned above, the last folio of manuscript A which contains the colophon is currently missing. However, in Sāṅkṛtyāyana's 1937 catalogue we find a separate entry (SāṅKṚTYĀYANA 1937: 28, no. 208 *Guhyasamājamaṇḍalopāyikā*) of a single palm-leaf folio, the colophon of which contains information on Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi*, and the size of which matches that of manuscript A. It is very likely that the last folio of manuscript A was separated from the bundle and got mixed up with other palm-leaves before Sāṅkṛtyāyana's trip to Tibet. Not aware of the fact that the stray folio belongs to manuscript A, Sāṅkṛtyāyana wrote two separate

1896: 58-59). Therefore for the above reasons, and in view of the fact that manuscript A comes from East India, I decide to call the script Proto-Bengali script. For a study of Proto-Bengali or Old Bengali script see DIMITROV 2002. A detailed study of medieval palaeography in Bengal and Nepal on the basis of dated Sanskrit manuscripts is an urgent desideratum.

entries for the folios belonging to a single manuscript, and brought only the first 16 folios to India. The last folio of manuscript A is probably still preserved somewhere in the Tibet Autonomous Region.

The colophon reproduced in SĀṆKṚTYĀYANA 1937 page 28 bears a date and deserves to be transliterated here:

“*anuṣṭubhandasā ślokaiḥ śataiḥ sārddhacatuṣṭayaiḥ | kṛteyaṃ maṇḍalopayikā loke āloka-kārikā || ...kṛtir ācāryabhadrapādānām || ye dharmā ° || deyadharmāyaṃ pravaramahāyānāyāyinaḥ pa-ropāsakaśrīnārāyaṇasya | ...|| śrīmad vīgrahapāladeva(III, 1050-76 A. C.?)sya rājye samvat 8 phālaguna di (12)¹²”*
(SĀṆKṚTYĀYANA 1937: 28, footnote 2)¹³

The colophon says that this *maṇḍala* ritual called “the root verses of light in the world” written in four and a half hundred verses in *anuṣṭubh* metre is composed by the *ācārya* Bhadrāpāda. This manuscript is a religious gift of Nārāyaṇa, a follower of the excellent Mahāyāna and a highest lay practitioner (*upāsaka*). The date is given as the 12th day of the Phālguna month in the 8th regnal year of Vīgrahapāla. SĀṆKṚTYĀYANA identifies this Vīgrahapāla as Vīgrahapāla III (which I agree, as Vīgrahapāla II would be a bit too early, given that Ratnākaraśānti’s work is transmitted in manuscript A), and he speculates the date of the reign of Vīgrahapāla III as 1050-76 A.D.. According to D. C. Sircar’s research on Pāla chronology, the date of the reign of Vīgrahapāla III is 1043-70 A.D. (SIRCAR 1977: 968). The date of manuscript A would thus be 1058 A.D. (according to SĀṆKṚTYĀYANA) or 1050 A.D. (according to Sircar), in other words, in the middle of the 11th century.

References to the Manuscript in Secondary Sources

Besides the abovementioned catalogues (SĀṆKṚTYĀYANA 1937, BANDURSKI 1994 and EHLERS 1995), the first 16 folios of manuscript A (= SĀṆKṚTYĀYANA catalogue no. 192) are reported in NCC Vol. XVIII: 42, and the last folio of manuscript A (= SĀṆKṚTYĀYANA catalogue no. 208) is also reported in NCC Vol. VI: 93, BBK IV: 242, DĪHĪ 1990, vol. 9 pp. 86-87 and NEGI 1997: 6-7

¹²The colophon is apparently incomplete. There is a possibility that the colophon is broken off here in the folio, but it is difficult to explain the number 12 in parentheses. *Phālaguna* is no doubt a typo for the month *phālguna*, *di* is a short form of *divasa* ‘day,’ and 12 probably indicates the twelfth day. Another possibility is that the colophon is complete in the manuscript but in the footnote of SĀṆKṚTYĀYANA the colophon is cut short due to some unknown reasons. I sincerely hope that the last folio of manuscript A which contains the colophon could be recovered some day in the Tibet Autonomous Region.

¹³There is a discrepancy between the footnote numbers and the footnotes in SĀṆKṚTYĀYANA 1937: 28, which has already been noted in TANEMURA 2007: 4, footnote 19.

(identical with DHĪḥ vol. 9 pp. 86-87).¹⁴

Manuscript A is also mentioned by Gendün Chöpel (*dGe-'dun chos-'phel*), who accompanied Sāṅkrtyāyana on his trips to Tibet, in his *rGyal khams rig pas bskor ba'i gtam rgyud gser gyi thang ma* under two separate entries (following Sāṅkrtyāyana).¹⁵

An *editio princeps* of the manuscript is published in DHĪḥ 2006, followed by BAHULKAR 2010 (Sanskrit text published together with the Tibetan translation). An e-text of manuscript A has been released by the Centre for Tantric Studies, Hamburg in 2008 (KLEIN-SCHWIND 2008, transcribed by Dr. Sabine Klein-Schwind, proof-read and revised by Prof. Harunaga Isaacson, completed and circulated before the publication of the 2006 *editio princeps*). KIKUYA 2008 is a Ph.D. dissertation on the *pūrvasevā* section of Dīpaṃkarabhadra's text, which contains a study and an edition based on manuscript A and the Tibetan translation, but not on manuscript B as it was not yet discovered. Dr. Kikuya is revising his Ph.D. dissertation in his forthcoming publication to make use of the new manuscript B.

The latest article which mentions manuscript A is SZÁNTÓ 2015c, which describes manuscript A and contains important information on manuscript B (see section below).

3.1.1.3 Description of Sanskrit Manuscript B

Cambridge University Library Manuscript Or. 132, according to Cambridge University Library's online catalogue, was bought by Prof. Cecil Bendall in 1898-1899, most probably in Nepal.¹⁶ It was listed in the unpublished list of Oriental MSS of the Cambridge University Library (dated 1900) under the title "*Maṇḍalopekṣā*." When Kanjilal and Kanjilal did their survey of Sanskrit manuscripts in Europe, they copied the title in the unpublished list without giving any new information (KANJILAL & KANJILAL 2005: 86, no. 834 "*Maṇḍalopekṣā* —Or. 132"). It was not until 2013 that the manuscript was correctly identified; Dr. Péter-Dániel Szántó, while checking this manuscript in 11 April 2013, identified it as Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi*. He announced the identification on 13 April 2013, and subsequently published about it in his 2015 article (SZÁNTÓ 2015c:

¹⁴The information in the entry of the last folio of manuscript A in DHĪḥ vol. 9 (1990) (= Negi 1997) is copied from Sāṅkrtyāyana 1937 catalogue. On pp. 86-87 of DHĪḥ vol. 9 (= Negi 1997: 6-7), two manuscripts, namely the last folio of manuscript A and Nāgabuddhi's *Samājamaṇḍalopāyikā* are wrongly combined in one single entry under the title *Guhyasamājamaṇḍalopāyikā*.

¹⁵See CHÖPEL 1986: 29. For an English translation of Gendün Chöpel's work see CHÖPEL 2014. Manuscript A is mentioned on page 52 of the English translation, no. 10 and no. 23.

¹⁶See BENDALL 1900a, BENDALL 1900b and MATSUDA 1996: xi-xii for an account of Bendall's journey in 1898-1899.

554-556). The manuscript has recently been catalogued by the Cambridge University Library (catalogue entry following the information given in Szántó 2015c) and the images of this manuscript are now online: <https://cudl.lib.cam.ac.uk/view/MS-OR-00132/1> (last accessed 27 March 2018).¹⁷ I have checked Sanskrit manuscript B myself in September 2018 at the Cambridge University Library.

Begins: sarvvaḍiktryadhvasambhūtabuddhānām purataḥ sthitaḥ | hr̥ṭprabhodbhaḥ varupādyaiḥ pūjaṃ kṛtvā vidhānataḥ || (2r1)

Ends: kṛtir ācāryadīpaṅkarabhadreṇeti || ॐ || <mayā> likhitaḥ pune naḥ sarvasatva + + + sarve satvaṇirātmaāyā gacchati yena mārgga buddhatva prāpataye¹⁸ || o || ॐ devāsurāḥ sarvabhujamgasiddhās tākṣā¹⁹ suparṇṇaḥ kaṭapūtanās ca | gandharvayakṣāgrahajatayas ca ye keci bhumau nivasā + + + nyasataikajanuḥ pṛthivītale smim̐ kṛtām̐jali | vijñāyayāmi tām̐ ॐ stuḥ saputradārāiḥ sahabhr̥tyasam̐ghe srutvā ihāyaṃ tu anugrahārtham ye merupṛṣṭai nivasanti bhūtāye nandane yeṣu ye co + + + vimandare ca | nagareṣu sarveṣu rālaye²⁰ vasanti²¹ | (f. 25r1-4)

Script, Provenance and Dating

Manuscript B is written in Old Newārī script. Its provenance is most probably Nepal. The reasons for me to propose Nepal as the provenance of manuscript B are as follows: (1) manuscript B is written in a script displaying Old Newārī style medial *-e* and *-o* vowels, (2) the scribe’s corrupted Sanskrit in the colophon points to a Newārī/Nepalese origin, and (3) the main destination of Bendall’s 1898-1899 research trip is Kathmandu, Nepal, where he discovered a lot of valuable early Sanskrit manuscripts (cf. MATSUDA 1996a: xi-xii).

There is no date in the colophon. Szántó gives an estimate that “the manuscript perhaps dates from the 12th century, or possibly slightly later” (SZÁNTÓ 2015c: 556). The reason he gives is that the script does not display the hook-tops. However, the feature of hooked tops is neither a very reliable tool for determining the provenance of a manuscript (as I have already demonstrated in the footnote discussing Proto-Bengali script above), nor a very reliable tool for estimating the date of a Nepalese manuscript. According to Bendall, hooked script was introduced in Nepal at around the 12th

¹⁷I am grateful to Dr. Szántó for sharing the photos of the manuscript (before the official images are online) and his draft diplomatic transcription with me.

¹⁸*Prāpataye*: sic for *prāptaye*.

¹⁹*Tākṣā*: sic for *tārṣā*.

²⁰*Rālaye*: sic for *ratnālaye*.

²¹The verses from *devāsurāḥ* to *vasanti* are found in Sumatisiṃha’s *Balimālikā* (see MIYASAKA 1967) and Padmaśrīmitra’s *Maṇḍalopāyikā*. I thank Harunaga Isaacson for the references.

century, and disappeared from Nepal by the 16th century (BENDALL 1883: xxii-xxiii). If a manuscript is written in hooked script in Nepal, we are quite certain that it dates from the 12th-16th century. However, the absence of hooked tops in a script does not mean anything; if we have a manuscript written in horizontal tops, such as our manuscript B, it is not possible to determine the date of the manuscript simply by the horizontal tops of the script, as we can find horizontal tops in Nepalese manuscripts of all ages. Therefore, I find the evidence given by Szántó not very convincing. In spite of this, I nevertheless agree with Szántó's estimate of the manuscript's date, albeit based on different arguments. The script of manuscript B is quite close to that of Cambridge University Library Add. 1645 (*Śivadharmā Corpus*), which is dated to 259 Nepāla Saṃvat, i.e. 1139 A.D.²². Furthermore, the scribe of manuscript B uses the Old Newārī style medial *-e* and *-o* vowels instead of the Bengali *pr̥ṣṭhamātra* vowels, which indicates that the manuscript is probably written during or after the 12th century, when Nepal developed its own distinct writing (BENDALL 1883: xxiii). Thus, I would say that manuscript B probably dates from the 12th century or the 13th century.

Physical Description

Manuscript B is written on palm-leaf. It is incomplete; only 24 folios out of a total of 25 folios are now extant (folio 1 is missing). Judging from the Cambridge University manuscript images, manuscript B measures circa 27 cm x 4 cm, with one string-hole per folio (at circa 10 cm from the left, dividing the written area into two unequal halves). The condition of the manuscript is not as good as manuscript A; there are worm-holes on 9 folios, and many folios have broken edges at the right or lower-right. Folios 17v and 18r are badly effaced; a large chunk of akṣaras on f. 18r are thus illegible. Water stains can be found on a few folios. Folio 2r (the first among the extant folios) is marked with "Or. 132" (in Latin characters and Arabic numerals) in the margin in a modern hand, and there are pencil marks in Latin characters and Arabic numerals, in another modern hand, on f. 2v ("cp Pancakr. pp. 4-11") and f. 4v ("compare pancakr pp 5, 6").

²²The images of Cambridge University Library Add. 1645 are now online, compare for example the script of f. 2r of this manuscript with that of our manuscript B: <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/5> (last accessed 29 March, 2018).

3.1.2 The Tibetan Translation of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*

3.1.2.1 The Translators

Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* was translated into Tibetan by the Indian master Padmākaravarman and the Tibetan translator Lo-tṣā-ba Rin-chen-bzang-po.

Lo-tṣā-ba Rin-chen-bzang-po (958-1055 A.D.)²³ was a great translator (Lo-chen) and a distinguished figure in the history of Tibetan Buddhism.²⁴ He was also a seminal figure for introducing the Jñānapāda school of *Guhyasamāja* exegesis into Tibet. He was initiated into both the Jñānapāda school and the Ārya school. He received initiation into the Jñānapāda system from the Kashmirian masters Śraddhākaravarman and Padmākaravarman.²⁵

According to the biography of Rin-chen-bzang-po written by Jñāna (acquired by Tucci), Rin-chen-bzang-po established a temple in his home town Rad nis, placed a manuscript of the *Guhyasamāja* written in Indian characters on the bark of the tree there, and installed in the same temple images of all the deities of the *Guhyasamāja* cycle.²⁶

We know almost nothing about the life of the Kashmirian master Padmākaravarman. The only certain thing is that he was one of Rin-chen-bzang-po's teachers. He was a frequent co-translator of Rin-chen-bzang-po and assisted him in translating many Sanskrit texts into Tibetan.²⁷

3.1.2.2 Sigla of Xylographs and Editions Used

A¹ *Jo bo a ti sha'i gsung 'bum* (1st edition), edited by Palzeks Tibetan Research Center. Beijing: Krung go'i bod rig pa dpe skrun khang, 2006, pp. 1014-1039. Diplomatic edition based upon manuscripts found in the Drepung Monastery, Lhasa [BDRC resource ID: W1GS66286].

²³For details of Rin-chen-bzang-po's dates see TUCCI 1933: 25 [= TUCCI 1988: 25].

²⁴For a short biographical account of Rin-chen-bzang-po see the Blue Annals (ROERICH 1976: 68-69). See also Tucci's excellent study on Rin-chen-bzang-po, TUCCI 1933 [= TUCCI 1988 = TUCCI 2009]. VOGEL 1965: 20-21, NAUDOU 1968: 134-138 [= NAUDOU 1980: 162-167] and KAWAGOE 1982 also retell the accounts of the great translator's life.

²⁵See the transmission lineage of the initiation into the method of Jñānapāda as reported in the Blue Annals, ROERICH 1976: 373.

²⁶TUCCI 1988: 69. Note that the images of the Tibetan biography of Rin-chen-bzang-po by Jñāna (19 folios) reproduced at the end of the English translation of Tucci's book (TUCCI 1988: 103-121) are added by Lokesh Chandra, which are not those used by Tucci. The images of the one used by Tucci are reproduced at the end of the Chinese translation of Indo-Tibetica II, TUCCI 2009: 131-162.

²⁷A brief search at the Derge catalogue yields 15 texts translated together by Padmākaravarman and Rin-chen-bzang-po. Cf. also the list of works translated by Rin-chen-bzang-po in TUCCI 1933: 40-49 [= TUCCI 1988: 40-49].

- A² *Jo bo a ti sha'i gsung 'bum*, Vol. 1 (2nd edition), edited by Palzeks Tibetan Research Center. Lhasa: Tibetan Ancient Books Publishing House, 2012, pp. 802-835 [BDRC resource ID: W1PD192036].
- C Co-ne bsTan-'gyur, *rGyud*, vol. *di*, fols. 69a4-87a3 [BDRC resource ID: W1GS66030].
- D sDe-dge bsTan-'gyur, Tōh. 1865, *rGyud*, vol. *di*, fols. 69a4-87a3. I have used scans of the sDe dge prints preserved at Koyasan, Japan.²⁸
- G dGa'-ldan bsTan-'gyur (*gSer-bris-ma*), *rGyud 'grel*, no. 736, vol. *ti*, 98a2-123a4 [BDRC resource ID: W23702].
- N sNar-thang bsTan-'gyur, *rGyud 'grel*, vol. *ti*, fols. 82b6-102b6 [BDRC Resource ID: W22704].
- P Peking bsTan-'gyur, Ōtani 2728, *rGyud 'grel*, vol. *ti*, fols. 83a6-104b2 [BDRC resource ID: W1KG13126. The BDRC scans are scanned from the Dr. Raghu Vira's Collection through the kind permission by Dr. Lokesh Chandra; copy originally from Kunbum Monastery].
- E_B BAHULKAR 2010, pp. 73-193. Tibetan edition is based on the four xylograph editions of Co ne, sDe dge, sNar thang, Peking, and the printed dPe bsdur ma edition.
- E_S SAKURAI 1996, pp. 536-551. Tibetan edition is based on the four xylograph editions of Co ne, sDe dge, sNar thang and Peking.
- E_P bsTan-'gyur (*dPe-bsdur-ma*) [Comparative Edition of the Tengyur], *krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang* (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: *krung go'i bod rig pa dpe skrun khang* (China Tibetology Publishing House), 1994-2008, vol 21, pp. 1030-1077.

3.1.3 The Tibetan Translation of Ratnākaraśānti's **Guhyasamājamaṇḍalavidhiṭikā*

3.1.3.1 The Translators

Ratnākaraśānti's **Guhyasamājamaṇḍalavidhiṭikā* was translated into Tibetan by the Indian master Vīryabhadra and the Tibetan translator Lo-tsa-ba Rin-chen-bzang-po.

For information on Rin-chen-bzang-po please refer to *supra*, the section on the translators of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*.

Vīryabhadra was a collaborator of Rin-chen-bzang-po in translation.²⁹ There is a work attributed to him in the Tibetan canon.³⁰ He was men-

²⁸ Many thanks to Dr. Ryuuta Kikuya for sharing with me the Koyasan sDe dge scans.

²⁹ Vīryabhadra is listed as the translator of 5 texts in the Tibetan canon.

³⁰ **Pañcakramapañjikāprabhāsārtha* (*Rim pa lnga pa'i dka' 'grel don gsal ba*). Tōh. no.

tioned in the colophon of Kṣemendra's *Bodhisattvāvadānakalpalatā*,³¹ and was probably a contemporary of Kṣemendra.

3.1.3.2 Sigla of Xylographs Used

- C Co-ne bsTan-'gyur, *rGyud*, vol. *ni*, fols. 59a7-128a2 [BDRC resource ID: W1GS66030].
- D sDe-dge bsTan-'gyur, Tōh. 1871, *rGyud*, vol. *ni*, fols. 59a7-130a7. I have used scans of the sDe dge prints preserved at Koyasan, Japan.
- G dGa'-ldan bsTan-'gyur (*gser bris ma*), *rGyud 'grel*, no. 737, vol. *ti*, fols. 416b1-525b4 [BDRC resource ID: W23702].
- N sNar-thang bsTan-'gyur, *rGyud 'grel*, vol. *ti*, fols. 330a1-411a4 [BDRC Resource ID: W22704].
- P Peking bsTan-'gyur, Ōtani 2734, *rGyud 'grel*, vol. *ti*, fols. 347b6-440b7 [BDRC resource ID: W1KG13126. The BDRC scans are scanned from the Dr. Raghu Vira's Collection through the kind permission by Dr. Lokesh Chandra; copy originally from Kunbum Monastery].
- Ep bsTan-'gyur (*dPe-bsdur-ma*) [Comparative Edition of the Tengyur], *krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang* (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: *krung go'i bod rig pa dpe skrun khang* (China Tibetology Publishing House), 1994-2008, vol 22, pp. 151-334.

3.2 Sanskrit-Tibetan Textual Criticism

3.2.1 Critical Editions and Apparatus

The editions in this thesis contain the following parts: (a) a critical edition of the Sanskrit text of the *abhiṣeka* section of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* (in bold); (b) a critical edition of the *abhiṣeka* section of the Tibetan translation of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*; (c) a critical edition of the Tibetan translation of the *abhiṣeka* section of Ratnākaraśānti's **Guhyasamājamaṇḍalavidhiṭikā*; (d) a critical apparatus with four registers (for details see below). The critical editions are followed by an annotated English translation and philological notes on the Tibetan translations, see section 4.2.

In the critical editions I have adopted a positive apparatus. Each entry in the apparatus is preceded by a line number, followed by a lemma, printed as it is in the accepted reading. After this appears a lemma sign (¶), fol-

1830.

³¹CHIMPA & CHATTOPADHYAYA 1970: 431-432.

lowed by a siglum (or sigla) of the witness (or witnesses) that transmits the accepted reading, then the variant readings, separated from one another by semi-colons, each marked with the sigla of the witnesses that transmit them. In cases where I have followed none of the witnesses, emendations to the text are marked according to different levels of emendation, namely correction (*corr.*), emendation (*em.*) and conjecture (*conj.*) (see section 3.2.3 Types of emendation below).

The reasons for adopting a positive apparatus are as follows (following GOODALL 1998: cxix-cxxi and TRIBE 2016: 187-188):

- A positive apparatus makes it clear which manuscripts support the accepted reading. In a negative apparatus the reader has to obtain this information by the process of deduction, that is to say, by seeing which manuscripts are not reported to have variant readings.
- In a negative apparatus sometimes it may not be clear that a variant reported in the apparatus is a variant of how much of the accepted reading, especially when the accepted reading is in compound.

The apparatus is divided into five registers. The first is a register of testimonia and parallels (if available); the second is a register of variant readings of the Sanskrit root text; the third is a register of major variant readings of root text in Tibetan translation; the fourth register records major variant readings of Ratnākaraśānti's commentary in Tibetan translation; and the fifth register records minor variant readings (viz. minor orthographical variants, *skung yig*) of the Tibetan translations of both the root text and the commentary.

I have not reported the punctuation and non-substantive variants of the editions and MSS, e.g. the non-application of sandhi or common orthographic variants such as gemination or degemination of consonants after or before semi-vowels, and the exchange of *anusvāra* and homorganic nasals. However, I reproduce them when a reading of an edition or a manuscript is quoted as a significant variant. With this convention I follow ISAACSON 2002b: 155.

3.2.2 Textual Criticism (Sanskrit Text)

As there are only two extant Sanskrit manuscripts of Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi*, it might seem tempting to apply the so-called "Lachmann's method", or the method of stemmatic analysis, to edit the Sanskrit text. According to Paul Mass, if only two witnesses are available, then according to the method of stemmatic analysis there exist only the following three scenarios: 1. A derives from B; 2. B derives from A; 3. both A and B derive from a lost archetype α (MAAS 1958: 44). However, Maas' scenarios

only apply to cases where there is only vertical transmission (i.e. the scribe copies from only one exemplar of his manuscript) and do not apply to cases where there is horizontal transmission or “contamination” (i.e. the scribe consults more than one exemplars of his manuscript, thereby mixing readings of one exemplar with another). As is shown by Timpanaro (TIMPANARO 2005, chapter 8 & Appendix C), “Lachmann’s method” is too mechanical and cannot reflect the true conditions of scribal activities in history, where contaminations, scribal conjectures and independent errors can be found in almost every stage.

Therefore I have not applied the method of stemmatic analysis in my edition. Instead, my approach to textual criticism is in the style of Housman (cf. HOUSMAN 1972); after collecting and comparing the readings of the two manuscripts, I aim at producing a critical edition by correcting, emending and suggesting possible solutions to doubtful places in the text as transmitted. My edition is a hypothesis of what I consider to be the closest to what Dīpaṃkarabhadra wrote.

3.2.3 Types of Emendation

In my edition I distinguish three types of emendation, namely correction (*corr.*), emendation (*em.*) and conjecture (*conj.*), according to different levels of emendation. Correction is used for emendations where there is little doubt about the correct reading; the scribal error is comparatively minor, such as an elision or addition of a single *akṣara*. Emendation is used for major errors where the degree of doubt is greater; in this level of emendation the reading is partly attested and the corruption can be accounted for, so the reading is not completely conjectural. Conjecture is used when there is little or no support from the manuscripts, but sense or syntax indicates that the text needs to be emended, or the text has a crux which needs to be fixed. The difference between the three levels is of course subjective.

3.2.4 Textual Criticism (Tibetan Texts)

For the critical editions of the Tibetan translation of Dīpaṃkarabhadra’s **Guhyasamājamaṇḍalavidhi* and Ratnākaraśānti’s **Guhyasamājamaṇḍalavidhiḥikā*, I have employed five xylographs: Co-ne (C), sDe-dge (D), dGa’-ldan (*gSer-bris-ma* or Golden) (G), sNar-thang (N), Peking (P), and at least one modern edition: the dPe-bsdur-ma (E_P)³².

³²The dPe-bsdur-ma—which is sometimes referred to as the Zhonghua Canon (see DELEANU 2006: 90 and DELHEY 2013: 512-513), the Sichuan or Chengdu edition (see WANGCHUK 2007: 19) or the CTT (by some Japanese scholars, see for example KIKUYA 2010 and KIKUYA 2012)—is a collated edition of the Tibetan bKa’-’gyur and bsTan’-’gyur, but it is

In terms of reading, Co-ne and sDe-dge almost always agree with each other against dGa'-ldan, sNar-thang and Peking. The dGa'-ldan and the sNar-thang editions contain many orthographic abbreviations (*skung yig*, for example *namkha'* for *nam mkha'* and *thaṃd* for *thams cad*, etc.), which I have noted in the apparatus.³³ I do not attempt to draw a stemma diagram of the five bsTan-'gyur xylographs here since extensive research has been done on this, see for example the diagram in VOGEL 1965: 30 and SCHOENING 1995, I: 133. It is well-known that Co-ne derives from sDe-dge, and that dGa'-ldan, sNar-thang and Peking probably share the same prototype.

When citing Tibetan canonical works from the bKa'-'gyur, I have employed both the sTog manuscript (S) and the sDe-dge xylograph (D). When citing Tibetan canonical works from the bsTan-'gyur, I have employed both the sDe-dge (D) and the Peking (P) xylographs.

All minor variants in the Tibetan translations are reported, including the abbreviations (*skung yig*) in the dGa'-ldan edition and the sNar-thang edition. I have not faithfully reproduced all the punctuations (*shad* and double *shads*) while citing Tibetan texts though. The transliteration of the Tibetan script follows the Wylie method, except for the rendering of Sanskrit *mantras* and terms which are not found in common dictionaries. My transliteration of Sanskrit *mantras* and terms follows the following schema:

Table 3.1: Transliteration of Sanskrit terms in the Tibetan translation

Extended Wylie = my transliteration
A = ā; I = ī; U = ū; T= ṭ; Th = ṭh; D = ḍ; Dh = ḍh; N = ṇ; Sh = ṣ; k+Sh = kṣ; M = ṃ; H = ḥ.

by no means a critical edition. It simply follows the sDe-dge edition, and while it records many variants in other editions in the footnotes, it does not collate the dGa'-ldan edition. Sometimes it fails to note variant readings and mistakes are sometimes found in the collation. For a detailed assessment of the merits and shortcomings of the dPe-bsdur-ma see DELEANU 2006, I: 90-91.

³³One of the reasons why dGa'-ldan (Golden) contains many orthographic abbreviations is that it was originally written in gold ink and writing in abbreviations saves the amount of gold used (personal communication from Prof. Dorji Wangchuk). For more information on abbreviations in Tibetan manuscripts see BACOT 1912.

3.2.5 Extra-canonical Witnesses of the Tibetan Translation

For the Tibetan translation of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*, I have also made use of two extra-canonical editions (modern editions) contained in the first and second edition of the *Jo bo a ti sha'i gsung 'bum* respectively. I have assigned the sigla A¹ and A² to the two extra-canonical editions. Although A¹ and A² are modern editions, they (especially A¹) retain features such as archaic Tibetan orthographies in the original handwritten manuscript source. And while A¹ is a more or less faithful representation of the original manuscript, A² is an edited version of A¹ against the canonical editions (probably against the sDe-dge) with less archaic orthographies.

The archaic Tibetan orthographies found in A¹ and A² include the following: *ma ya btags* (e.g. *myi* for *mi*, *myed* for *med*, etc.), *da drag* (e.g. *gyurd* for *gyur*, *rold* for *rol*, *mkhyend* for *mkhyen*, *shind* for *shin*, etc.), alternation between voiced and voiceless consonants (e.g. *kun kyi* for *kun gyi*, *kun kyis* for *kun gyis*, etc.), attached *'i* for separated *yi* (e.g. *bya'i* for *bya yi*, *'di'i* for *'di yi*, *po'i* for *po yi*, etc.) and *la stsogs pa* for *la sogs pa*. Reversed *gi gus* (*gi gu log*) are not marked in both A¹ and A², but I suspect that the original manuscript probably contains some reversed *gi gus*.

The extra-canonical editions contain many variant readings which are closer to the Sanskrit text as transmitted to us today. I will discuss this in detail in the next section.

3.2.6 Textual Criticism (Sanskrit-Tibetan)

I have discussed the principles of textual criticism of Sanskrit texts and Tibetan texts individually above. In the present thesis, however, the situation is more complicated since it involves editing texts originally composed in Sanskrit and then translated into Tibetan. We have to be very careful when editing and translating these Tibetan translations into English since the transmission of these texts is cross-cultural and cross-lingual. The transmission process involves not only corruptions or scribal errors in Sanskrit and Tibetan but also translational errors and editing from the Tibetan side.

In the field of Buddhist studies, the principles of textual criticism or the editorial technique of texts that have been originally composed in Sanskrit and then translated into Tibetan have not been discussed enough so far. Specific issues on Sanskrit-Tibetan textual criticism are studied in SIMONSON 1957, several articles by the late Prof. Michael Hahn (e.g. HAHN 1988 and 1989), ERB 1997, and HACKETT 2016. SILK 2016 also discusses theoretical issues about studying and translating Buddhist texts, especially Mahāyāna

sūtras. But it seems to me that Silk raises more questions than answering them. NAKAMURA 2014: 91-97 describes his editorial principles of Sanskrit-Tibetan texts based on the principles of textual criticism of Graeco-Arabic texts outlined by Dimitri Gutas in GUTAS 2010: 93-101, which is inspiring. HORIUCHI 2020 is a very fine article about reflections on methodology in reading Tibetan and Chinese translations of Buddhist texts; his five fundamental and two supplemental methods for dealing with these texts on page 204 (293) is especially valuable.

In the following section I will describe the stages of transmission of the Sanskrit and Tibetan texts of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* based on HAHN 1989: 360, GUTAS 2010 and NAKAMURA 2014.

3.2.6.1 Stages of Transmission

(1) Dīpaṃkarabhadra's autograph or its clean copy. Let us assume that in the 9th century Dīpaṃkarabhadra wrote the **Guhyasamājamaṇḍalavidhi* in East India, probably at or near the Vikramaśīla monastery. This was the author's autograph.

(2) Extant manuscripts and the Sanskrit exemplar used by the translators. Then the text was transmitted to other parts of India, including Kashmir and Nepal. The two manuscripts of Dīpaṃkarabhadra's text that have reached down to us are from East India (mid-11th century) and Nepal (probably 12th or 13th century) respectively. The Sanskrit exemplar used by the translators at the end of the 10th century to the beginning of the 11th century would probably be a Sanskrit manuscript from Kashmir.

(3) The translators' autograph or clean copy. This autograph or clean copy of the Tibetan translation by Rin-chen-bzang-po and Padmākaravarman is not physically extant.

(4) The Tibetan manuscripts and xylographs as we have it today. The extant Tibetan extra-canonical manuscripts and xylographs derive from the translators' autograph or clean copy in stage (3).

3.2.6.2 Relations between Stages and Classifications of Distortion of Information

(i) Relation between stages 1 and 2: The Sanskrit text of the **Guhyasamājamaṇḍalavidhi* has been transmitted from Dīpaṃkarabhadra's autograph or its clean copy (stage 1) to the extant Sanskrit manuscripts and the Sanskrit exemplar used by Rin-chen-bzang-po and Padmākaravarman (stage 2). Dīpaṃkarabhadra's text is a Mahāyāna *śāstra* text mainly in verse, which is by nature less fluid and more stable in terms of textual transmission than Mahāyāna *sūtras*. That said, scribal errors and corruptions were bound to

occur during this transmission process of the original text within the Indian or Nepalese tradition.

(ii) Relation between stages 2 and 3: Rin-chen-bzang-po and Padmākaravarman translated Dīpaṃkarabhadra's text from Sanskrit into Tibetan. The Sanskrit text translated by them was carried in a Sanskrit exemplar (stage 2) and the Tibetan translation was written down in their autograph or its clean copy (stage 3). We can safely say that the disparities between the Sanskrit text and the Tibetan text which occurred between these stages are mainly due to the translators and can be explained within the context of the Tibetan tradition. The causes of disparity are described briefly below:

(a) **Omission:** Rin-chen-bzang-po and Padmākaravarman had the same text as Dīpaṃkarabhadra had written but unintentionally left a word or words untranslated. Or they intentionally decided not to translate a word or words because they did not understand it or because of meter constraint. We cannot rule out the possibility that the Sanskrit exemplar used by the translators was corrupted or different from the Sanskrit manuscripts which have come down to us.

(b) **Misreading or misunderstanding:** Rin-chen-bzang-po and Padmākaravarman had the same text as Dīpaṃkarabhadra had written but misread or misunderstood the words in the manuscript because they did not read the manuscript accurately, did not understand Dīpaṃkarabhadra's original intention, or did not parse or punctuate the sentence correctly. It is also possible that the Sanskrit exemplar used by the translators was corrupted or different from the Sanskrit manuscripts which have come down to us.

(c) **Interpretation:** Rin-chen-bzang-po and Padmākaravarman had the same text as Dīpaṃkarabhadra had written and read accurately what stood in the manuscript, but the translators translated the text according to their interpretation which might be different from ours.

(d) **Loss of Sanskrit grammatical information:** Rin-chen-bzang-po and Padmākaravarman had the same text as Dīpaṃkarabhadra had written but they were not successful in conveying some Sanskrit grammatical information contained in the Sanskrit text.

I will discuss the above distortions of information by using examples from Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* in the section below.

It is possible to correct these omissions or errors in the Tibetan translation on the basis of the Sanskrit manuscripts which have come down to us today.

(iii) Relation between stages 3 and 4: The Tibetan translation has been transmitted from the autograph of Rin-chen-bzang-po and Padmākaravarman or its clean copy (stage 3) to the extant extra-canonical Tibetan

manuscript and canonical xylographs (stage 4). Scribal errors and corruptions again occur during the transmission of the Tibetan translation within the Tibetan tradition. It is also possible that the Tibetan translation has been edited by editors of the bsTan-'gyur canon such as Bu-ston (editor of the Zha-lu canon) and Zhu-chen tshul-khrims-rin-chen (editor of the sDe-dge canon), which accounts for some of the disparities between the Sanskrit text and the Tibetan text.

It is possible to correct these transmission errors or corruptions in the Tibetan translation on the basis of the Sanskrit manuscripts which have come down to us today.

As has been explained, errors and corruptions are bound to creep in during the above stages of transmission of Dīpaṃkarabhadra's text.³⁴ The above scenario is in fact a simplified one since I have not yet taken into account the effects of contamination and the three stages of transmission (precanonical, canonical and extra-canonical) within in the Tibetan tradition.

3.2.6.3 Examples from Dīpaṃkarabhadra's Text

Now I am going to show examples from Dīpaṃkarabhadra's text to demonstrate how information from the original text has been distorted during the translation process (corresponds to (ii) described above) and the transmission process (corresponds to (iii) described above) in the Tibetan tradition.

3.2.6.3.1 Distortion of Information during the Translation Process

(A) **Omission:** *Guhyasamājamaṇḍalavidhi 333ab, on the reality of the group of [six] worship goddesses in the *maṇḍala*:

vedyāṃ pūjākaravyagragranthādidhāriṇī(°ādidhāriṇī°] AE_BE_DE_K; °ādir dhāraṇī°B)cayam (°cayam] E_BE_D;°cayam A; °cayam B; °cayah E_K) | 333ab

lag na mchod thogs g.yen spyo (g.yen spyo] CDGPE_BE_P; g.yon spyo N; g.yen spyor A¹A²; g.yen sphyo E_S) *rnams* ||
tshig la sogs pa'i (tshig la sogs pa'i] CDGPE_BE_PE_S; tshigs la sogs pa'i N; tshig las stsogs pa'i A¹) *gzungs sogs* (gzungs sogs] CDE_BE_PE_S; gzung sogs GNP; gzung tshogs A¹A²) *yin* || 333ab

³⁴Hahn has summarized four kinds of interference which distort information in the original text (the first three roughly correspond to the three relations (i)-(iii) I have described above; Hahn's fourth kind is the translation of the Tibetan text into modern languages which I have not considered here) and has demonstrated that there are in theory $2^4 = 16$ possible ways of transmission of the basic information. Cf. Table 1 in HAHN 1989: 360.

[The *maṇḍala* (= *maṇḍalam* in 342b) is one which has] a multitude (°*caya* = *sogs*) of [worship goddesses³⁵ who are the four] retention formulas (°*dhāraṇī*° = *gzungs*) starting with books (°*granthādi*° = *tshig la sogs pa*)³⁶, **holding and busy with** (°*vyagra*° = ***thogs g.yen spyo***) worship substances (°*pūjā* = *mchod*) in their hands (°*kara*° = *lag na*) **on the raised platform** (*vedyām*). 333ab

There are at least two problems with the Tibetan translation:

- The word “*vedyām* (on the raised platform)” is missing from the Tibetan translation.
- The Tibetan translation of *thogs g.yen spyo* for the Sanskrit word °*vyagra*° in the compound *pūjākaravyagrathādidhāraṇīcayam* is a bit misleading. While *thogs* is a common Tibetan translation of the word *vyagra* (in the context of *vyagrakara/vyagrapāṇi/vyagrahasta*), the word *thogs g.yen spyo* is not a common translation, as *g.yen spyo* usually means “threatening,” but the Sanskrit °*vyagra*° does not have this meaning. This has misled some modern scholars to understand *thogs g.yen spyo* in this verse as “holding and threatening,”³⁷ or to translate *g.yen spyo* as “distracted.” Professor Isaacson (personal communication Jun 22 2017) clarifies that the word *vyagra* in the context of *vyagrakara/vyagrapāṇi/vyagrahasta* usually means something like “busy with,” e.g. the word *khadgavyagrakara* (found in both Buddhist and non-Buddhist texts) means “having a hand that is busy with a sword.” Therefore °*vyagra*° = *thogs g.yen spyo* should mean something like “holding and busy with.”

For an example of the more common Tibetan translation of the word *vyagra* (in the context of *vyagrakara/vyagrapāṇi/vyagrahasta*) cf. the word *sajyacāpabāṇavyagrapāṇiḥ* (having a hand which is busy with a bow and an arrow) in the *Śarabhajātaka* of Āryasūra’s *Jātakamālā*, which is translated as *lag na mda’ gzhu thogs te* in Tibetan³⁸.

(B) Loss of Sanskrit grammatical information: The long compound *pūjākaravyagrathādidhāraṇīcayam* (*lag na mchod thogs g.yen spyo rnam*)

³⁵The six worship goddesses in this *maṇḍala* as mentioned by Dīpaṅkarabhadra in *Guhyasamājamaṇḍalavidhi* verse 35 are Rūpavajrā, Śabdavajrā, Gandhavajrā, Rasavajrā, Sparśavajrā and Dharmadhātuvajrā.

³⁶For a common list of the four retention formulas (*dhāraṇī*) see *Dharmasaṃgraha* 52 (Kasawara et al. 1885: 11): *catasro dhāraṇyaḥ | tadyathā || ātmadhāraṇī gramthadhāraṇī dharmadhāraṇī maṇṭradhāraṇī ceti ||*

³⁷E.g. SAKURAI 1996: 138.

³⁸I am grateful for Vladimir Angirov for providing this information and for sharing his unpublished BA thesis with me.

|| *tshig la sogs pa'i gzungs sogs yin* ||) in **Guhyasamājamaṇḍalavidhi* 333ab is ambiguous. The Tibetan translation is especially ambiguous, in at least two points:

- It is not clear from the Tibetan translation that the Sanskrit original is a compound. The Tibetan translation has the structure A = B [*lag na mchod thogs g.yen spyo rnams* (*pūjākaravyagra*) = *tshig la sogs pa'i gzungs sogs* (*granthādīdhāriṇīcayam*)], so if we only look at the Tibetan there is also the possibility that the two quarter-verses might be two separate words in Sanskrit.
- It is not clear from the Tibetan translation that the Sanskrit original is a *bahuvrīhi* compound, which is obvious from the Sanskrit because the last word *caya* (multitude) in the compound is masculine by gender, but here in the compound it has a neuter ending, so the compound must be a *bahuvrīhi* adjective, qualifying a neuter noun (which is *maṇḍalam*, neuter in gender, in 342b). These Sanskrit grammatical details are lost in the Tibetan translation in this case.

Things are a bit better if we read an Indic root text together with the Tibetan translation of an Indic commentary, but not all problems are solved and still some grammatical information could be lost if we are not familiar enough with the Sanskrit grammatical expressions behind the Tibetan translation. For example, let's look at Ratnākaraśānti's interpretation of the compound *pūjākaravyagragranthādīdhāriṇīcayam* (*lag na mchod thogs g.yen spyo rnams* || *tshig la sogs pa'i gzungs sogs yin* ||) in 333ab in the **Guhyasamājamaṇḍalavidhiṭīkā* (D ni 112b5-113a1; P ti 419a6-419b2; E_pvol. 22 p. 279-280):

lag na zhes bya ba la sogs pa ni lha bshos la sogs pa'i mchod pa lag na thogs pa dang g.yen spyo zhes bya ba ni gar la sogs pas so || de rnams ni tshig (*tshig* || DE_p; *tshigs* P) *la sogs pa'i gzungs* (*gzungs* || DE_p; *gzugs* P) *kyi rang bzhin can gyi lha'i bu mo'i tshogs mang po'i dkyil 'khor gang la yod pa de la de skad ces bya'o || lha'i bu mo'i tshogs la gzungs zhes bya ba ste* (*zhes bya ba ste* || DE_p; *zhes bya ste* P) | *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 gzungs thams cad bsdus par gyur pa'o || de la bzod pa 'dzin par byed pas na bzod pa'i gzungs so || sngags kyi gzungs dang | chos kyi gzungs dang | don gyi gzungs kyang de bzhin no || de dag gi rnam par dag pa ni shar la sogs pa'i sgo rnams dang nye ba'i mchod pa'i lha* (P419b) *mo dang rim bzhin du sbyar ro ||*

[Analysis of the compound member *pūjākaravyagra*°:] In the

hands and so on (*lag na zhes bya ba la sogs pa*) means [the worship goddesses] [Vajra] dance and so on³⁹ [who are] **holding up** and **busy with** (*thogs pa dang g.yen spyo = °vyagra°*) **worship substances** (*mchod pa = °pūjā°*) such as cakes for the deities (*lha bshos la sogs pa = naivedyādi*) **in the hands** (*lag na = °kara°*). [Analysis of the locative bahuvrīhi compound *pūjākaravyagra-granthādihāriṇīcayam*:] And those [goddesses such as Vajra dance] is a multitude i.e. a group of [worship] goddesses who are the retention formulas (*gzungs = dhāraṇī*) of scriptural texts (*grantha = tshig*) and so on. [That *maṇḍala*] is called thus because it has [a group of goddesses who are the retention formulas] in it. As for the group of [worship] goddesses, [they are] called **retention formulas** (*gzungs = °dhāriṇī°*) because they have the nature of those [retention formulas]. [**The retention formulas**] of scriptural texts and so on (*tshig la sogs pa'i = °granthādihāriṇīcayam*) [means] by the four kinds of **retention formula** (*gzungs = dhāraṇī*) starting with *dharma* [*dhāraṇī*] all [kinds of] retention formula are included. Among these [four kinds of retention formula], there is the forbearance *dhāraṇī* [i.e. *bodhisattva-kṣāntilābhāya dhāraṇī*] because it retains forbearance. Mantra *dhāraṇī*, *dharma dhāraṇī*, and meaning *dhāraṇī* [should be understood] in the same way (i.e. as retaining mantra, retaining doctrine and retaining meaning respectively).⁴⁰ These are the purity equivalents (*rnam par dag pa = viśuddhi*) to be applied in due sequence (*rim bzhin du sbyar ro*) to the worship goddesses associated with (*dang nye ba'i*) the gates starting with the eastern gate.

The expression *gang la yod pa de la de skad ces bya'o* in the commentary is translating something like *yasmin cakre tat tathoktam* in Sanskrit, which is a standard expression indicating that the long compound *pūjākaravyagra-granthādihāriṇīcayam* is a locative *bahuvrīhi*. But the next sentence *lha'i bu mo'i tshogs la gzungs zhes bya ba ste | de'i rang bzhin yin pa'i phyir ro ||* is a

³⁹Vajra dance and so on means the four offering goddesses Vajra dance (*Vajralāsyā*), Vajra garland (*Vajramālā*), Vajra song (*Vajragītā*) and Vajra drama (*Vajranṛtyā*). Here the set of goddesses taught by Ratnākaraśānti in his commentary seems to be different from the set of goddesses taught by Dīpaṃkarabhadra in the root text.

⁴⁰Notice that the set of four *dhāraṇīs* described here in Ratnākaraśānti's commentary is different from Dīpaṃkarabhadra's set which begins with *grantha*. Ratnākaraśānti's set of four *dhāraṇīs* is a standard Yogācāra list from the *Bodhisattvabhūmi* (WOGIHARA 1936: 272): *tatra katamā bodhisattvānāṃ dhāraṇī. samāsataḥ caturvidhā draṣṭavyā. dharmā-dhāraṇī artha-dhāraṇī mantra-dhāraṇī bodhisattva-kṣānti-lābhāya ca dhāraṇī.*

bit enigmatic and sounds repetitive, repeating the words “rang bzhin” in the sentence above. The grammatical function of this sentence is not entirely clear to me.

3.2.6.3.2 Distortion of Information during the Transmission Process

(A) **Corruption** *Guhyasamājamaṇḍalavidhi* 376, on the prediction of the initiand's awakening:

ato **bodhyarthiko mantrī** kāyavākcittaceṣṭitam (°ceṣṭitam ॥ E_K; °ceṣṭitam A; °veṣṭitam B) |

karma kuryād vidhānena sarvaṃ tad bodhaye matam ॥ 376

de bas **byang chub 'dod sngags pas** (byang chub 'dod sngags pas ॥ A¹A²; byang chub 'dod chags pas DGNPE_BE_SE_P; byang chub 'dod chags las C)

॥

lus ngag yid kyi (lus ngag yid kyi ॥ A¹A²CDNPE_BE_SE_P; lus ngag yid gsum kyi G) spyod pa rnam ॥

thams cad byang chub par 'dod pas ॥

cho ga bzhin du las rnam bya ॥ 376

Therefore, a **mantra practitioner who desires awakening** should perform action which is set in motion by body, speech and mind, according to the ritual procedure, [and] all that [the action] is thought to be for the purpose of awakening. 376

For the Tibetan translation of *pāda* a of verse 376, the extra-canonical witnesses give a superior reading *byang chub 'dod sngags pas* instead of *byang chub 'dod chags pas* in all the other canonical readings, which is closer to the Sanskrit original (*bodhyarthiko mantrī*). The reason for the corruption from *sngags* to *chags* is obvious: 'dod chags pa is a standard term in Tibetan and from a Tibetan point of view 'dod chags pa seems more natural than 'dod sngags pa.

(B) **Study notes that have crept in as part of the main text:** **Guhyasamājamaṇḍalavidhi* 377, on the ritual of reassurance (*āśvāsa*):

yathāpraviṣṭaśiṣyebhyo 'nuśamsārthibhya ity api |
samāśvāsaṃ trisamayam ato dadyād vidhānataḥ ॥ 377

de nas **dbugs dbyung ba dpal mchog dang po las byung ba**

(de nas dbugs dbyung ba dpal mchog dang po las byung ba ॥ CDE_P; om. A¹A²GNP)

//
ji bzhin bzhugs pa'i slob ma dang ||
phan don gnyer ba (phan don gnyer ba] CDGNPE_BE_SE_P; phan yon don
gnyer A¹A²) rnam la yang ||
gang phyir⁴¹ dbugs 'byin dam tshig gsum ||
cho ga bzhin du sbyin par bya || 377

For the initiands who have entered [the *maṇḍala*] properly, and for those who are seeking for benefits, [the officiant] should give the reassurance which is made up of the three tantric commitments, with these [verses] too [which will be mentioned below] according to this correct manner. 377

Two of the canonical witnesses (Cone and Derge) of the Tibetan translation add a sentence “*de nas dbugs dbyung ba dpal mchog dang po las byung ba,*” indicating that this verse is from the *Paramādyatantra*. However, this sentence is not to be found in the Sanskrit original, nor in all the other witnesses of the Tibetan translation (including the extra-canonical editions). My hypothesis is that this sentence is not part of the original, but is a study note by a Tibetan editor, which then got mixed up with the root text in the process of copying.⁴²

3.2.6.4 The Value of Extra-canonical Witnesses in Editing Tibetan texts

The extra-canonical witnesses of Dīpaṃkarabhadra's text contain many variant readings which are different from the canonical readings but are closer to the Sanskrit text. It is possible to correct the canonical Tibetan translation based on the extra-canonical variant readings and the Sanskrit original. I will show one example below.

**Guhyasamājamaṇḍalavidhi* 324-325, on the bestowing of the empowerment of an officiant (*ācāryābhiṣeka*):

⁴¹The Tibetan translation reads *gang phyir* for *ataḥ*, as if reading *yataḥ* in Sanskrit. *Gang phyir* does not make good sense. Interestingly Ratnākaraśānti seems to read *tataḥ* instead of *ataḥ*, as he gives a gloss of *de nas* in the commentary: *de nas zhes bya ba ni rjes su gnang ba byin ba'i rjes thogs la'o* (After that means after the giving of permission).

⁴²This study note might have been drawn in part from Ratnākaraśānti's commentary: *'dis kyang zhes bya ba ni 'og nas bshad pa dpal mchog dang po las bshad pa ni | tshigs su bcad par gtogs par 'gyur || zhes bya ba'i bar gyis so ||* “With this (*'di kyang = ity api*) means by means of the verses taught in the *Paramādyatantra* which will be mentioned below, until the words “you have gone (*gtogs par 'gyur = gatā bhavantah* [verse 395d]).”

praveśadvārapīṭhasthāṣṭadalābjeṣṭayoginam |
sarvadiktryadhvakavyāpibuddhacakraiḥ (*sarvadiktryadhvakavyāpibud-*
dhacakraiḥ] E_BE_K; *sarvavadiktryadhvakavyāpibuddhacakraiḥ* AB; *sarvadik*
tryadhvakavyāpibuddhacakraiḥ E_D) *svahr̥dbhavaiḥ* || 324

vādyagandhādyupetais taiḥ prāgvad vidyābhiṣekīṇam |
mahāvajrābhiṣekeṇa (*mahāvajrābhiṣekeṇa*] BE_BE_DE_K; *mahāvajrābhiṣekeṇa*
 A) *secayed iti gāthayā* || 325

'jug sgor (*'jug sgor*] CDGNPE_BE_PE_S; *'jug sgo* A¹A²) *padma 'dab brgyad*
par ||
rang lha'i sbyor bas khri la gnas ||
dus gsum phyogs kun nam mkha' khyab ||
sangs rgyas 'khor lo rang snying byung (*byung*] CDGNPE_BE_PE_S; *'byung*
 A¹A²) || 324

rol mo dri la sogs (*la sogs*] A¹CDGNPE_BE_PE_S; *las stsogs* A¹) *ldan des*
 (*des*] A¹A²; *zhes* CDGNPE_BE_PE_S) ||
snga ma bzhin du rig dbang bskur ||
rdo rje chen po'i dbang bskur ba ||
tshigs bcad (*tshigs bcad*] A¹A²CDNPE_BE_PE_S; *tshigs bcas* G) *'dis ni dbang*
bskur ro || 325

[The officiant] should cause [the initiand who] has received the knowledge empowerment (*vidyābhiṣekīṇam* = *rig dbang bskur*) in the manner taught before, who is engaging in the yoga of his chosen deity on an eight-petalled lotus which is on a platform at the entrance gate, to be empowered with the empowerment of great *vajra* **by those** groups of buddhas who are in all directions, in all three times and pervading the sky, who have arisen from one's heart, who are endowed with music, fragrance etc., with a verse which runs as follows: (verse omitted). 324-325

In verse 325, all the canonical Tibetan witnesses give the reading *zhes* for the Sanskrit word *taiḥ*, but the extra-canonical witnesses read *des*, which is a superior reading closer to the Sanskrit original. The instrumental plural *taiḥ* in verse 325 actually goes with the words *sarvadiktryadhvakavyāpibuddhacakraiḥ svahr̥dbhavaiḥ* in verse 324, and the word *vādyagandhādyupetaiḥ* in verse 325. So in the Tibetan translation, the extra-canonical reading *des* is actually transforming the nouns *dus gsum phyogs kun nam mkha' khyab* || *sangs rgyas 'khor lo rang snying byung* in verse 324 and *rol ma dri la sogs ldan* in verse 325 into instrumentals. The function of the instrumental particle *des*

is very clear if we compare the Tibetan translation to the Sanskrit, but it is not really obvious when we read the Tibetan translation alone. There might be a possibility that the Tibetan editors who edited the Tibetan Tripiṭaka thought that the word *des* was strange and changed it to *zhes*.

3.3 Editorial Conventions: Symbols and Abbreviations

a	<i>recto</i> of a Tibetan folio
<i>ac</i>	Readings before correction (<i>ante correctionem</i> , after the manuscript siglum)
b	<i>verso</i> of a Tibetan folio
<i>conj.</i>	Conjecture by the editor
<i>corr.</i>	Corrected by the editor (as distinguished from “ <i>em.</i> ”; applied to minor corrections in case of scribal error, namely, faults in the mss. that do not seem to be the result of corruption.)
<i>deest (desunt)</i>	Missing due to damage
<i>em.</i>	Emendation by the editor (as distinguished from “ <i>corr.</i> ”; applied to major errors that appear to be the result of corruption. For a detailed explanation see section 3.2.3.)
<i>em. HI</i>	Emendation by Harunaga Isaacson
<i>om.</i>	Omitted
Otani	Otani Catalogue no. of the Peking Tibetan Canon.
<i>pc</i>	Readings after correction (<i>post correctionem</i> , after the manuscript siglum)
r	<i>recto</i> of a Sanskrit folio
<i>skung yig</i>	Indicates abbreviated spelling in Tibetan
T	Taishō Shinshū Daizōkyō
Tōh.	Tōhoku Catalogue no. of the Derge Tibetan Canon.
v	<i>verso</i> of a Sanskrit folio
°	Used as a variable for the part of a compound or phrase from which the lemma has been isolated in the apparatus
< >	Enclose expected letters, words or sentences restored from parallel texts or retranslated from Tibetan
« »	Enclose lacunas in the Sanskrit MSS. Letters, words or sentences contained are restored from parallel texts or retranslated from Tibetan
()	Enclose numerical references that are not present in MSS or editions; in the critical apparatus enclose non-substantive orthographical variants
(())	Enclose <i>akṣaras</i> or part of <i>akṣaras</i> , the reading of which is uncertain
[]	Enclose the pagination of MSS and editions
[.]	Unreadable <i>akṣara</i> (two dots per <i>akṣara</i> ; one dot for part of an <i>akṣara</i>)

{ }	Enclose probable / possible interpolation or later additions
{{ }}	In the critical apparatus enclose <i>akṣara</i> or parts of <i>akṣara</i> that have been cancelled
† †	Indicate that the reading does not make sense to the editor
"..."	Enclose quotations in prose or direct speech
]]	Separates the accepted reading, emendations or conjectures from other readings
=	Corresponds to / recurs identical in
≈	Indicates minor variant
⇒	Indicates the text(s) influenced by a verse
⇐	Indicates the source of a verse
$x \rightarrow y$	From x to y
*	Precedes a word or a title retranslated into Sanskrit from Tibetan
Σ	All other witnesses available

3.4 Critical Editions of the *abhiṣeka* Section of Dīpaṃkarabhadra's *Guhyasamājamāṇḍala- vidhi* (Sanskrit and Tibetan) and the Corre- sponding Paragraphs from the Tibetan Trans- lation of Ratnākaraśānti's **Guhyasamāja- maṇḍalavidhiṭikā*

Section A: 181d-216b

1 [A11r1, B11r3]

2 ...svaśiṣyān srakkaragrahān || 181

3 [A¹p. 1024, A²p. 815, C 76b2, D 76b2, G 108a5, N 91a4, P 92a6, E_Bp. 122, E_Sp. 536, E_P21-1048]

4 ...me tog phreng thogs rang slob ma || 181

5 manīṣiṇo mahotsāhān kṛtajñān nirahaṃkṛtān |
6 kulino guṇinaḥ śrāddhān rūpavarṇavayonvitān⁴³ || 182

7

8 yid gzhungs spro ba che ba dang ||
9 byas pa gzo zhing nga rgyal med ||
10 rigs mtho yon tan ldan zhing dad ||
11 gzugs dang kha dog lang tshor ldan || 182

12 arthinaś cābhiyuktāṃś ca saugate mantrasādhane |
13 virūpān nirguṇāṃś cāpi hīnān apy adhivāsayet || 183⁴⁴

⁴³rūpavarṇavayonvitān || E_K; rūpavarṇavayo 'nvitān E_BE_D;

⁴⁴181d-183: The source of these verses is probably the **Guhyatantra*, although the word-ings in the **Guhyatantra* seem to be slightly different (P *tsha* 206a4-5, S *tsha* 288b2-3):

blo dang ldan zhing spobs pa che ||

5 kṛtajñān nirahaṃkṛtān || ABE_BE_D; kṛtajñānirahaṃkṛtān E_K 6 kulino || AE_BE_DE_K;
kulino B 6 śrāddhān || ABE_BE_K; śrāddhān E_D 12 saugate || *em.* by HI; saugatān Σ;
bde bar gshegs pa'i gsang ba ni Tib.)

10 dad || A¹A²; dang CDGNPE_BE_SE_P

4 me tog || Σ; mye tog A¹ 4 phreng || CDGNPE_BE_SE_P; 'phreng A¹A² 9 med || Σ;
myed A¹

G 108b bde bar gshegs pa'i gsang ba ni || 1
 bsgrub la don gnyer mngon brtson na || 2
 gzugs ngan yon tan med pa'am || 3
 A²p. 816 dman pa'ang lhag par gnas par bya || 183 4

[C92b2, D93a2, G469b6, N369a1, P392b3, Ep22-231] 5

de nas rang gi slob ma lhag par gnas par bya'o zhes bya bar sbyar 6
 ro || **me tog phreng thogs** zhes bya ba ni me tog gi phreng ba snyim pas 7
 G470a 'dzin pa'o || **nga rgyal med pa** ni rlom pa med pa'o || **rigs mtho ba** ni rigs 8
 bzang po las skyes pa'o || **yon tan dang ldan pa** ni gtong ba dang brtan pa la 9
 sogs pa dang ldan pa'o || **bde bar gshegs pa**'i zhes bya ba la sogs pa ni rigs 10
 dang **yon tan dang** | **gzugs dman par** gyur pa dag kyang **lhag par gnas** 11
 Ep 22-232 **par bya** ste | de yang gal te gsang sngags sgrub pa la shin tu **don du gnyer** 12
 zhing **mngon par brtson pa** dang ldan pa dang | ston pa gzhan la mi brten 13
 par gyur na byar rung ngo zhes bya ba'i tha tshig go | 14

caturṇām apy anujñātaḥ parśadāṃ maṇḍale vidhiḥ | 15
śikṣāsu svāsu yuktānāṃ mahāyānaratātmanām || 184⁴⁵ 16

chen por 'dod cing nga rgyal med ||
mdog dang gzugs dang na tshod bzang ||
bstan bcos dag la goms par byas ||

For Chinese translation cf. Taishō no. 897, vol. 18, p. 762, c24: 勇猛精進，心求大乘。
 不懷我慢，顏貌有相。盛年端正，具解諸論。

Also (P *tsha* 206b2, S *tsha* 289a1-2):

bde (bde]S; bder P) gshegs gsang sngags sgrub (sgrub]S; bsgrub P) pa la ||
don gnyer brtson pa'i slob ma ni ||
gzugs ngan yon tan mi ldan yang ||
blo dang ldan pas gzhus par bya ||

For Chinese translation cf. Taishō no. 897, vol. 18, p. 763, a10-12: 若見渴仰此法，常
 勤念誦善逝真言，假使身無善相，及見內無福德，亦應攝受。

181d-183 is quoted in the **Herukodaya-nāma-maṇḍalavidhi* of Śūnyatāvajra (= Śūnyasamādhivajra?) and the **Trptaḡarbha*. 183cd is quoted in Abhayākaragupta's *Vajrāvalī* (MORI 2009: 371) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1991: 126).

⁴⁵184: The source is probably the **Guhyatantra* (P *tsha* 206b2-3, S *tsha* 289a2-3):

dkyil 'khor cho ga 'khor bzhi po (bzhi po]S; bzhi'o P) ||
theg pa che la dga' ba'i bdag ||
rang gi bslab pa la brtson pa ||
kun gyi cho ga yin par bshad ||

For Chinese translation cf. Taishō no. 897, vol. 18, p. 763, a12-13: 但四部眾若具本

7 me tog phreng thogs zhes bya ba ni] CDE_P; om. GNP 11 lhag par] CDE_P; om. GNP

3 med] Σ; myed A¹ 4 dman pa'ang] Σ; dman ba'ang A¹ 7 sbyar ro] Σ; sbyaro G
 (skung yig)

1

2 dkyil 'khor gyi ni cho ga las ||
 3 'khor bzhi char yang rjes su gnang ||
 4 rang gi bslab dang shin tu ldan ||
 5 theg chen la dga'i bdag nyid can ||184

E_S p.537

6 **cho ga** zhes bya ba ni 'jug pa la sogs pa'o || **'khor bzhi char yang** zhes
 7 bya ba ni dge slong dang | dge slong ma dang | dge bsnyen dang dge bsnyen
 8 ma'o || **rang gi bslab dang shin tu ldan** || zhes bya ba ni de la brtson zhing
 9 gus pa'o || **theg chen la dga'i bdag nyid can** | zhes bya ba 'dis ni mi 'gal
 10 bar bya ba'i phyir 'di la ni yid kyi las gtso bo yin par ston to ||⁴⁶ yang na 'jug
 11 pa thams cad la cho ga thams cad sems par bya dgos pa ma yin pas de la 'gal
 12 ba ga la yod |

13 **mantrasiddhyarthinaḥ kecit praviśantīha maṇḍale |**
 14 **punṣyakāmās tato 'nye ca paralokārthino 'pare || 185**

B11v

15 la la gsang sngags grub don gnyer ||
 16 'di na dkyil 'khor 'jug par byed ||
 17 bsod nams 'dod pa de las gzhan ||
 18 gzhan dag 'jig rten gzhan don gnyer || 185

P92b

19 **paralokaṃ samuddīśya śraddhāṃ kṛtvā ca bhūyasīm |**

戒，及信大乘，亦應攝受。

184 is quoted in the **Herukodaya-nāma-maṇḍalavidhi* of Śūnyatāvajra (= Śūnyasamādhivajra?), the **Trptaḡarbhā*, Abhayākaraḡupta's *Vajrāvalī* (MORI 2009: 371) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1991: 126; *śiktāsu* for *śikṣāsu*).

⁴⁶*cho ga zhes bya ba* → *gtso bo yin pas ston to*: quoted in Abhayākaraḡupta's *Vajrāvalī* 20.1 (MORI 2009: 371-372):

caturṇāṃ paṣadāṃ iti bhikṣubhikṣuṇyupāsakopāsikānāṃ | vidhiḡ praveśādih | yuk-tānāṃ tatparāṇāṃ | mahāyānaratātmanāṃ ity anena manaskarmapradhānatām asya yā-nasya darśayaty avirodhārtham |

13 maṇḡale || Σ; maṇḡalam B 19 bhūyasīm || Σ; bhūsīm B

5 theg chen la dga'i bdag nyid can || CDGNPE_BE_SE_P; theg pa che la dga' ba'i bdag A¹A²
 15 grub || A¹A²; sgrub CDGNPE_BE_SE_P(Skt. *siddhi*) 16 na || A¹A²GNP; ni CDE_BE_SE_P
 16 byed || CDGNPE_BE_SE_P; spyon A¹A² 17 pa || A¹A²; pas CDGNPE_BE_SE_P

7 bsnyen || Σ; snyen N 8 dang || *em.* according to root text; dad Σ 10 par || GNP;
 pas CDE_P 11 thams cad sems || CDE_P; thams cad nges GPN

3 char || Σ; car A¹ 3 rjes su || Σ; rje su N

praviśen maṇḍalaṃ dhīmān naihikaṃ phalam īhayet || 1
186 2

'jig rten pha rol don gnyer ba'i || 3
 dad pa mang du byed pa yis || 4
 blo ldan dkyil 'khor 'jug bya yi || 5
 tshe 'di'i 'bras bu 'dod mi bya || 186 6

aihikaṃ kāṅkṣamāṇasya na tathā pāralaukikam | 7
paralokārthinaḥ puṃsaḥ puṣkalaṃ tv aihikaṃ pha- 8
lam || 187⁴⁷ 9

N91b tshe 'di 'dod par gyur pa la || 10
 'jig rten pha rol don mi 'gyur || 11

⁴⁷185 -187: According to Tsong-kha-pa's *sNgags rim chen mo*, the source of these verses is the **Guhyatantra*. Cf. **Guhyatantra* (P *tsha* 206b3, S *tsha* 289a3):

kha cig gsang sngags bsgrub bya'i phyir ||
de las gzhan pa bsod nams 'dod ||
gzhan dag 'jig rten pha rol don ||
'di na dkyil 'khor 'jug par byed (byed ||P; bya S) ||

For Chinese translation cf. Taishō no. 897, vol. 18, p. 763, a13-15: 凡入曼荼羅者，總有三種所求：一謂成就真言故，二謂滅罪獲福故，三謂來生求果故。

And (P *tsha* 206b3-4, S *tsha* 289a3-4):

'jig rten pha rol ched du ni ||
dad pa chen po bskyed byas nas ||
blo ldan dkyil 'khor 'jug bya yi ||
tshe 'di 'bras bu 'dod mi bya ||

Cf. Taishō no. 897, vol. 18, p. 763, a15-17: 若為來生求果故，以起信心，入曼荼羅者，非但成就來世果報，亦於現在獲得安樂。

Also (P *tsha* 206b4, S *tsha* 289a4-5):

'jig rten pha rol don du ni ||
skyes bu tshe 'di 'bras rgyas pa ||
de ltar tshe 'di 'dod pa yi ||
'jig rten pha rol rgyas mi 'gyur ||

Cf. Taishō no. 897, vol. 18, p. 763, a15-17: 若為現在求安樂者，不如彼人求未來果。是故智者，為未來果，入曼荼羅，即獲得二世安樂果報。

185-187 are quoted in the **Herukodaya-nāma-maṇḍalavidhi* of Śūnyatāvajra (= Śūnyasamādhivajra?), *Hevajrasekaprakriyā* (SANDERSON 2005: 1, *śraddhāṃ kṛtvā tu for śraddhāṃ kṛtvā ca* in 186b), Kuladatta's *Kriyāsaṃgrahapañjikā* 6-6-1 (TANEMURA e-text, *śraddhāṃ kṛtvā tu for śraddhāṃ kṛtvā ca* in 186b), Kumāracandra's *Ratnāvalī ad Kṛṣṇayamāritantra* 14.10 (RINPOCHE & DWIVEDI 1992: 94, *tato 'nye 'pi for tato 'nye ca* in 185c and *śraddhāṃ kṛtvā tu for śraddhāṃ kṛtvā ca* in 186b).

4 yis || Σ; yin G

5 bya yi || CDGNPE_BE_SEp; bya'i A¹A² 6 mi || Σ; myi A¹ 10 gyur || Σ; gyurd A¹
 11 mi || Σ; myi A¹

1 'jig rten pha rol don gnyer skyes ||
2 'jig rten 'di yi 'bras bu rgyas || 187⁴⁸

3 **gsang sngags grub don gnyer** zhes bya ba ni 'jig rten 'di nyid du mn- P393a
4 gon par mtho ba 'dod pa'o || **bsod nams 'dod pas** zhes pa ni 'jig rten gzhan
5 du mngon par mtho ba thob pa'i don du'o || '**jig rten gzhan don gnyer** zhes
6 bya ba ni 'jig rten gzhan du de bzhin gshegs pa la sogs pa'i phun sum tshogs G470b
7 pa sku gsum gyis yang dag par bsdus pa 'phags pa dang 'phags pa ma yin
8 pa'i 'jig rten thams cad las gong mar gyur pa nyid do || don du gnyer ba'i N369b
9 sangs rgyas nyid **don du gnyer ba** zhes bya ba'i bar du'o || '**jig rten pha rol**
10 zhes bya ba ni phyogs gsum pa gzung ngo || **tshe 'di'i** zhes bya ba ni phyogs C93a
11 gong ma gnyis po dang sbyar te | 'di nyid du dman pa'i 'jig rten nyid du gyur D93b
12 pas na tshe 'di pa nyid do || rigs pas sgrub pa bshad pa ni | **tshe 'di** zhes bya
13 ba la sogs pa yin te | **rgyas** zhes bya ba ni mtha' dag go ||

14 **evam uktvā tu tāñ chiṣyān dhiyā svāntar niveśitān |**
15 **prāgvad⁴⁹ vajrābjasamśuddhān grhadvāre tu yācayet ||**
16 **188⁵⁰**

17 de skad brjod nas slob ma de ||
18 blo yis rang gi nang du gzhug ||
19 sngon bzhin rdo rje chu skyes kyis ||
20 dag byas khyim sgor gsol ba 'debs || 188

21 **de skad brjod** ces bya ba ni **yid gzhungs** zhes bya ba la sogs pa⁵¹ thams
22 cad bsam pa dag par bya ba'i phyir brjod par bya'o || **sngon bzhin** zhes bya Ep 22-233

⁴⁸185-187: Quoted in Tsong-kha-pa's *sNgags rim chen mo*, Tshul khrims rin chen's *dPal gsang ba 'dus pa spyen ras gzigs dbang phyug gi dkyil 'khor du slob ma smon par byed pa'i cho ga skal ldan shing rta*.

⁴⁹*prāgvad*: i.e. Dīpaṃkarabhadrā's **Guhyasamājamaṇḍalavidhi* verse 31:

svayoṣitpadmakarkaṭyāṃ suratodbhavamaṇḍalam |
nirmāyātra jagat kṛtsnam āśvāsāya praveśayet || 31.

⁵⁰188ab: quoted in the **Herukodaya-nāma-maṇḍalavidhi* of Śūnyatāvajra (= Śūnyasamādhivajra?).

⁵¹*yid gzhungs* zhes bya ba la sogs pa: cf. Dīpaṃkarabhadrā's **Guhyasamājamaṇḍalavidhi* verse 182.

14 svāntar || Σ; sāntar A 15 grha° || Σ; iha E_K(Tib: *khyim*)

2 'di yi || A²CDGPE_BE_S; 'di yis N; di'i A¹ 20 dag || Σ; bdag N

1 rol || CDGNPE_BE_SE_P; rold A¹A² 20 'debs || Σ; 'deb N

ba ni | rang rig padma'i lte ba ru⁵² || zhes bya ba la sogs pa gang bshad pa 1
 de bzhin du'o || khang pa ni dkyil 'khor ro || gsol ba 'debs zhes bya ba ni 2
 dkyil 'khor du 'jug par bya ba'i phyir tshigs su bcad pa gnyis kyis so || 3

tvam me śāstā mahārata | 4
icchāmy ahaṃ mahānātha mahābodhinayaṃ dṛḍham || 5
189 6

dga' chen khyod bdag ston pa bas || 7
 slob dpon khyod ni dgongs su gsol || 8
 byang chub chen po'i tshul brtan pa || 9
 mgon po chen po bdag 'tshal lo || 189 10

dehi me samayaṃ tattvaṃ bodhicittaṃ ca dehi me | 11
buddhaṃ dharmam ca saṃghaṃ ca dehi me śaraṇa- 12
trayaṃ | 13
praveśayasva mām nātha mahāmokṣapuraṃ varam | 14
190⁵³ 15

⁵²rang rig padma'i lte ba ru: cf. Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi verse 31.

⁵³189-190: The source of these verses seems to be the *Vajraśekhara Tantra*. But the readings in the *Vajraśekhara Tantra* are slightly different. The verses are also found in the **Vajramālā Tantra*. Cf. *Vajraśekhara Tantra* (P nya 206b7-8, S ja 57a4-5):

dga' chen khyod bdag ston pa bas ||
 slob dpon khyod ni dgongs su gsol ||
 byang chub sems dpa'i tshul bstan pa ||
 mgon po chen po bdag 'tshal lo ||

And (P nya 206b8-207a1, S ja 57a5-6):

dam tshig de nyid stsal du gsol ||
 sdom pa rnams kyang bdag la stsol ||
 gtso bo bdag (bdag || P; dag S) [P207a] la sdom pa stsol (stsol || P; gsol S) ||

189-190 are also quoted in the *Sarvavajrodayā* (MIKKYŌ SEITEN KENKYŪKAI 1987: 281, śaraṇaṃ trayam for śaraṇatrayam), *Sarvadurgatipariśodhanatantra* (SKORUPSKI 1983: 284, mahārataḥ for mahārata; dehi me samayatattvaṃ saṃvaram ca dadasva me for dehi me samayaṃ tattvaṃ bodhicittaṃ ca dehi me), *Samvarodayatantra* (TSUDA 1974: 125-126, tvam me śāstā mahāvīra yogṇīvarasaṃpuṭa for tvam me śāstā mahārata), Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Viṃśatividhi*) (TANAKA 2010: 662, tvam me śāstā mahāvīra māmakyā sahasaṃpuṭa for tvam me śāstā mahārata), *Hevajrasekaprakriyā* (SANDERSON 2005:

9 brtan || A¹A²GNE_B; bstan CDPE_P; bsten E_S; Skt. dṛḍham

3 tshigs su || CDE_P; tshogsu G; tshigsu N; tshogs su P

7 bas || Σ; pas E_S 8 slob || Σ; slo N 8 dgongs su || A¹A²CDPE_BE_SE_P; dgongsu GN (skung yig) 10 'tshal lo || Σ; 'tshalo N (skung yig)

1 dam tshig de nyid stsal du gsol ||
 2 byang chub sems ni bdag la stsol ||
 3 sangs rgyas chos dang dge 'dun te ||
 4 skyabs gsum dag ni bdag la stsol ||
 5 thar pa chen po'i grong mchog tu ||
 6 mgon po bdag ni 'jug par 'tshal || 190

7 **dga' chen** zhes bya ba ni rdo rje 'chang dang mnyam pa'i phyir ro ||
 8 **tshul** zhes bya ba ni lam mo⁵⁴ ||**brtan pa** zhes bya ba ni mi shigs pa'o⁵⁵ ||
 9 **dam tshig** ces bya ba ni sngags dang phyag rgya la sogs pa'o⁵⁶ ||

10 **trir uccārya ca tāñ chiṣyāñ jñātvā sadbhaktivatsalān |**
 11 **pradhānaṃ śiṣyam ekaṃ tu kṛtvā brūyād idaṃ vacaḥ**
 12 **|| 191**

13 slob ma des ni lan gsum brjod ||
 14 rab gus mnyes gshin shes nas ni ||
 15 slob ma gtso bo gcig la ni ||
 16 dmigs byas tshig 'di brjod par bya || 191

D77a

1. *tvaṃ me śāstā mahāvīra māmakyā saha saṃpūṭa* for *tvaṃ me śāstā mahārata*, Kumāracandra's *Ratnāvalī ad Kṛṣṇayamāritantra* 14.10 (RINPOCHE & V. DWIVEDI 1992: 94, *tvaṃ me śāstā mahāvīra māmakyā saha saṃpūṭe* for *tvaṃ me śāstā mahārata*; *trīśaraṇaṃ ca dehi me* for *dehi me śaraṇatrayam*), Abhayākara Gupta's *Vajrāvalī* 20.4 (MORI 2009: 375, *bhavābdher eka uddhartā tvaṃ me śāstā mahārataḥ* for *tvaṃ me śāstā mahārata*), Kula-datta's *Kriyāsaṃgrahapañjikā* 6-6-1 (TANEMURA e-text, *bhavābdher eka uddhartā tvaṃ me śāstā mahārataḥ* for *tvaṃ me śāstā mahārata*), and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1991: 130, *bhavābdher eka uddhartā tvaṃ me śāstā mahārataḥ* for *tvaṃ me śāstā mahārata*; *śaraṇaṃ trayam* for *śaraṇatrayam*).

⁵⁴ *dga' chen zhes bya ba ni* → *tshul zhes bya ba ni*: quoted in Abhayākara Gupta's *Vajrāvalī* 20.4 (MORI 2009: 375): *mahārata iti vajradharasamaḥ | nayo mārgaḥ |*

⁵⁵ *brtan pa zhes bya ba*: cf. *Sngags rim chen mo* p. 264: *brtan pa ni gzhan gyis mi shigs pa la shānti pas bshad do |*

⁵⁶ *dam tshig ces bya ba ni* → *phyag rgya la sogs pa'o*: quoted in Abhayākara Gupta's *Vajrāvalī* 20.4 (MORI 2009: 375): *samayo mantratantramudrādih |*

10 ca tāñ chiṣyāñ || AE_KE_B; ca tāṃś chiṣyā B; etān śiṣyāñ E_D **10** sad° || BE_K; yad°E_BE_D; ((ya)d°A

1 stsal || Σ; bstsal A² **1** gsol || Σ; stsol A¹ **2** byang chub sems ni bdag la stsol || AE_B(E_B in square brackets); om. CDGNPE_SE_P **5** po'i || A¹A²CDPE_BE_SE_P; po GN **6** po || Σ; pos A **14** mnyes gshin || A¹A²; bshes gnyen CDGNPE_BE_SE_P; Skt. vatsala **15** ni || CDGNPE_BE_SE_P; su A **16** dmigs byas || A²; dmyigs byas A¹; dmigs bcas CDGNPE_BE_SE_P

8 brtan || GN; brten CDPE_P

7 phyir ro || Σ; phyiro G (*skung yig*) **8** lam mo || Σ; lamo G (*skung yig*)

P393b	lan gsum brjod ces bya ba ni tshigs su bcad pa gnyis po 'di dag nyid	1
	do rab gus zhes bya ba ni rjes dang bcas pa'o mnyes gshin pa ni snying	2
G471a	du sdug pa dang bcas pa'o gtso bo gcig la ni dmigs byas zhes bya ba ni	3
	de'i sgo nas thams cad la smra ba'o	4
	ehi vatsa mahāyānaṃ mantracaryānayaṃ vidhim 	5
	deśayiṣyāmi te samyag bhājanaṃ tvam mahānaye 	6
	192 ⁵⁷	7
C77a	khyod ni tshul chen snod yin te	8
	bu chung theg pa chen po yi	9
	gsang sngags spyod tshul cho ga ni	10
G109a	khyod la yang dag bstan par bya ⁵⁸ 192	11

⁵⁷192: This verse goes back to the *Mahāvairocanaḥhisambodhisūtra* (7th century) and the **Jāpasūtra* (8th century), cf. *Mahāvairocanaḥhisambodhisūtra* (D *tha* 161b6, P *tha* 125a3):

khyod ni tshul chen snod yin gyis ||
bu tshur theg pa che po yis (yis] P; yi D) ||
gsang sngags spyod tshul cho ga ni ||
khyod la yang dag bstan par bya

For Chinese translation cf. Taishō no. 848, vol. 18, p. 4b:

佛子此大乘 真言行道法
 我今正開演 為彼大乘器)

And the **Jāpasūtra*, Taishō no. 866, vol. 18, p. 224a):

善男子，於大乘祕密行之儀式，當為汝說，於大乘教中，汝是善器。

This verse is quoted in *Saṅ Hyañ Kamahāyānikan Mantranaya* 1 (LOKESH CHANDRA 1995: 301-303, *mantravaryānayaṃ* for *mantracaryānayaṃ*; *samyak* for *samyag*), *Samvarodayatantra* 18.15cd-16ab (TSUDA 1974: 126, *mahāyāne* for *mahāyānaṃ*), Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Vimśatividhi*) (TANAKA 2010: 662, *mahāyāna* for *mahāyānaṃ*), Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, *Hevajrasekaprakriyā* (SANDERSON 2005: 2), Kumāracandra's *Ratnāvalī ad Kṛṣṇayamāritantra* 14.10 (RINPOCHE & DWIVEDI 1992: 94), Abhayākaragupta's *Vajrāvalī* (MORI 2009: 376-377, *mahāyānamantracaryānayaṃ* for *mahāyānaṃ mantracaryānayaṃ*), Kuladatta's *Kriyāsaṃgrahapañjikā* 6-6-1 (TANEMURA e-text, *mahāyānamantracaryānayaṃvidhim* for *mahāyānaṃ mantracaryānayaṃ vidhim*; *samyagbhājanatvam* for *samyag bhājanas tvam*), and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1991: 130).

⁵⁸*khyod la yang dag bstan par bya*: quoted in Tsong-kha-pa's *sNgags rim chen mo* (p. 264): *khyod la yang dag bstan par bya*.

6 *samyag*] BE_BED; *samyak* AE_K 6 *bhājanaṃ*] B; *bhājanas* AE_BED_EK

9 chung] A¹A²; tshur CDGPE_BES_EP; chur N 10 ni] A¹A²; 'di CDGNPE_BES_EP
 11 khyod] A¹A²; khyed CDGNPE_BES_EP

1 tshigs su] CDPE_P; tshigsu GN (*skung yig*) 9 po yi] Σ; po'i A¹

1 **buddhās triyadhvasambhūtāḥ kāyavākcittavajriṇaḥ |**
 2 **saṃprāptā jñānam atulaṃ vajramantraprabhāvanaiḥ**
 3 || 193⁵⁹

4 rdzogs pa'i sangs rgyas gang 'das dang ||
 5 de bzhin gang dag ma byon dang ||
 6 da ltar byung ba'i mgon po rnam ||
 7 'gro la phan phyir bzhugs pa dag ||

8 de dag kun gyis gsang sngags kyi ||
 9 cho ga mchog bzang 'di mkhyen nas ||
 10 dpa' bos byang chub shing drung du ||
 11 thams cad mkhyen pa mtshan med brnyes || 193⁶⁰

12 **mantraprayogam atulaṃ yena bhagnaṃ mahābalaṃ |**
 13 **mārasainyaṃ mahāghoraṃ śākyasiṃhādibhir varaiḥ** B12r
 14 || 194⁶¹

⁵⁹193: The source of this verse is *Guhyasamājantra* 13.6 (MATSUNAGA 1978: 45, *buddhās ca triyadhvasambhūtāḥ* for *buddhās triyadhvasambhūtāḥ*).

This verse is also quoted in *Samvarodayatantra* 18.16cd (TSUDA 1974: 126, *saṃprāptajñānam* for *saṃprāptā jñānam*), Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Viṃśatividhi*) (TANAKA 2010: 663), *Hevajrasekaprakriyā* (SANDERSON 2005: 2), Abhayākaragupta's *Vajrāvalī* 20.5 (MORI 2009: 377), Kuladatta's *Kriyāsaṃgrahaṇjikā* 6-6-1 (TANEMURA e-text) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1991: 130).

⁶⁰For the discrepancy between the Sanskrit original and the Tibetan translation in this verse, see section 4.2 notes on the Tibetan translation, verse 193.

⁶¹194: This verse goes back to the *Mahāvairocanābhisambodhisūtra* and the **jāpasūtra*, cf. *Mahāvairocanābhisambodhisūtra* (D *tha* 161b7, P *tha* 125a5):

gsang sngags sbyor ba mnyam med de ||
 śākya seng ge skyob pa yis ||
 bdud sde shin du mi bzad (bzad || D; zad P) pa ||
 dbung chen dag kyang de yis bcom ||

For Chinese translation cf. Taishō vol. 18, no. 848, p. 4b:

真言勢無比 能摧彼大力
 極忿怒魔軍 釋師子救世

Also cf. the **jāpasūtra*, Taishō vol. 18, no. 866, p. 224a30-b1:

由獲得祕密瑜伽故，摧（摧] em.; 推 ed.）破大魔軍驚怖憐人者。

This verse is also found in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 4 (LOKESH CHANDRA 1995: 303, *śākyasiṃhena tāyinā* for *sākyasiṃhādibhir varaiḥ*), Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Viṃśatividhi*) (TANAKA 2010: 663), *Hevajrasekaprakriyā* (SANDERSON 2005: 2), Abhayākaragupta's *Vajrāvalī* 20.5 (MORI

1 triyadhva° || ABE_BE_K; tri-adhva°E_D

7 dag || CDGNPE_BE_SE_P; dang A¹A² 8 gyis || Σ; gyi P

gsang sngags sbyor ba mnyam med de || 1
 shākya seng ge skyob pa yis || 2
 bdud sde shin tu mi bзад pa || 3
 dpung chen dag kyang de yis bcom || 194 4

lokānuvṛttim āgamyā cakram pravartya nirvṛtāḥ | 5
tasmān matim imām vatsa kuru sarvajñatāptaye || 195⁶² 6

de bas kun mkhyen thob bya'i phyir || 8
 bu yis blo gros 'di gyis shig || 195⁶³ 9

cho ga zhes bya ba ni thabs chen po'o || **mtshu yis** zhes bya ba ni bzlas 10
 pa dang bsgoms pas so || **ye shes mnyam med** ces bya ba ni byang chub 11
 chen po'o || **'di gyis shig** ces bya ba ni gsang sngags kyi tshul la rab tu gzhol 12
 ba'o⁶⁴ || 13

2009: 377), Kuladatta's *Kriyāsaṃgrahaṇāṅgikā* 6-6-1 (TANEMURA e-text, *jinaiḥ* for *varaiḥ*) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1991: 130, *balaiḥ* for *varaiḥ*).

⁶²195: The source of this verse is the *Mahāvairocanābhisambodhisūtra*. However, Only *pāda* cd can be found there. Cf. *Mahāvairocanābhisambodhisūtra* (D *tha* 162a1, P *tha* 125a5):

de bas kun mkhyen thob bya'i phyir ||

bu yis blo gros 'di gyis shig ||

For Chinese translation cf. Taishō vol. 18, no. 848, p. 4b:

是故汝佛子 應以如是慧

方便作成就 當獲薩婆若

Also cf. the **Jāpasūtra*, Taishō vol. 18, no. 866, p. 224b:

是故善男子，為得一切智故，於彼應作正念。

This verse is also found in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 5ab (LOKESH CHANDRA 1995: 303, *varya* for *vatse*, but we should adopt the reading *vatse*, cf. DE JONG 1974: 470), Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Viṃśatividhi*) (TANAKA 2010: 663, *sarvvajñā(sic)tāptaye* for *sarvajñatāptaye*), *Hevajrasekaprakriyā* (SANDERSON 2005: 2), Abhayākaragupta's *Vajrāvalī* 20.5 (MORI 2009: 377, *tasmāt* for *tasmān*), Kuladatta's *Kriyāsaṃgrahaṇāṅgikā* 6-6-1 (TANEMURA e-text) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1991: 130).

⁶³For the discrepancy between the Sanskrit original and the Tibetan translation in this verse, see section 4.2 notes on the Tibetan translation, verse 195.

⁶⁴'*di gyis shig ces bya ba* → *gzhol ba'o*: quoted in Abhayākaragupta's *Vajrāvalī* 20.5 (MORI 2009: 377): *imām iti mantranītipravaṇām*.

5 nirvṛtāḥ || AE_BE_DE_K; nirchatāḥ B

10 yis || CDPE_P; yi GN

1 med || Σ; myed A¹ 2 seng ge || Σ; senge N (*skung yig*) 3 mi || Σ; myi A¹ 11 pas so || CDPE_P; paso GN (*skung yig*)

1 **deśanādīṃs tridhālāpya bodhicittaṃ tato guruḥ |**
 2 **utpādayed anutpannam utpannam smārayet punaḥ ||**
 3 **196**⁶⁵

4 bshags soggs lan gsum brjod nas ni || P 93a
 5 de nas bla mas byang chub sems ||
 6 ma bskyed pa ni bskyed par bya || A²817
 7 bskyed pa slar yang dran du gzhug || 196

8 **bshags so** zhes bya ba ni sdig pa bshags pa la soggs pa lan gsum brjod
 9 du bcug la byang chub kyi sems bskyed par bya'o || **dran du gzhug** ces bya
 10 ba ni tshigs su bcad pa gcig gis te |
 11 dkon mchog gsum la skyabs su mchi ||
 12 sdig pa thams cad bshags par bgyi ||
 13 'gro ba'i dge la rjes yi rang || N370a
 14 sangs rgyas byang chub sems bskyed ces bya ba 'dis so ||⁶⁶

15 **sarvakarmakṛtārakṣya dhyāyād dhṛtkaṅṭhamūrdhasu |**
 16 **vajram abjaṃ tathā cakram hūṃ āḥ oṃ teṣu vinyaset ||**
 17 **197**

18 las kun byed pas bsrungs nas ni ||

⁶⁵*bodhicittaṃ* → *smārayet punaḥ*: cf. the partial parallel in the *Sarvadurgatipariśodhanatantra* (SKORUPSKI 1983: 234):

ādau triśaraṇaṃ dadyād bodhicittaṃ tato guruḥ ||
utpādayed anutpannam utpannam smārayet punaḥ ||

⁶⁶*dkon mchog gsum* → *byang chub sems bskyed*: cf. Abhayākara Gupta's *Vajrāvalī* 20.5 (MORI 2009: 377):

tato

ratnatrayaṃ me śaraṇaṃ sarvaṃ pratidiśāmy agham |
anumode jagatpūṇyaṃ buddhabodhau dadhe maṇḥ ||

iti triḥ pāṭhayet ||

1 **deśanādīṃs** || AE_BE_D; deśanādīṃs E_K; deśanādīs B 1 **tridhālāpya** || ABE_BE_D; tridhālāpyā E_K 2 **utpannam** || AE_BE_DE_K; om. B 15 **ārakṣya** || AE_BE_DE_K; ārakṣā B

6 **ma bskyed pa** || CDGNPE_BE_PE_S; ma skyed pa A¹A² 18 **bsrungs** || DGNPE_BE_PE_S; bsrung A¹A²C 18 **nas** || CDGNPE_BE_PE_S; gnas A¹A²

9 **gzhug** || CDE_P; bzhugs GNP

4 **sogs** || Σ; scogs A¹ 10 **tshigs su** || CDPE_P; tshigs su GN (*skung yig*) 11 **skyabs su** || CDPE_P; skyabsu GN (*skung yig*) 14 **'dis so** || CDPE_P; 'diso G (*skung yig*)

Es p. 538

snying ga lkog ma sphyi bo ru || 1
 rdo rje padma 'khor lo dag || 2
 hūṃ āḥ oṃ las de ru dgod || 197 3

gandhāmbuvajrasanmuṣṭyā hūṃ oṃ āḥ evam āpaṭhan | 4
hr̥cchiraḥkaṇṭham ālabhya dadyāt puṣpādikaṃ 5
kramāt || 198 6

rdo rje spos chu khu tshur mchog || 7
 snying ga spyi bo lkog mar gtugs || 8
 de bzhin hūṃ oṃ āḥ brjod bya || 9
 me tog la sogs rim bzhin sbyin || 198 10

puṣpaṃ mūrdhni puro dhūpaṃ dīpaṃ gandhaṃ punar 11
hr̥di | 12
dadyāt sarvakṛtā japtaṃ śiṣyebhyo yatir ādarāt || 199 13

N92a spyi bor me tog mdun du spos || 14
 mar me dri yang snying ga ru || 15
 kun byed bzlas nas gus pa yis || 16
 slob ma rnams la sbyin par bya || 199 17

bsrungs nas ni zhes bya ba ni slob ma las thams cad pas bsrungs la | 18
 de rnams nyid kyi **snying ga** la sogs pa'i **rdo rje** la sogs par **hūṃ āḥ oṃ** la 19
 sogs pa brjod cing | **snying ga** la sogs par spos chu dang rdo rje dbang ldan 20
 pa'i khu tshur gyis reg par byas la **mdun du spos** dang **mar me** byin nas 21
 ...⁶⁷ 22

⁶⁷Cf. Abhayākara Gupta's *Vajrāvalī* 20.7 (MORI 2009: 381):

tato 'mṛtakunḍalimantreṇārakṣya teṣāṃ hr̥tkaṇṭhaśiraḥsu vajrapadmacakropari
sūryasūryacandrasthāni sūryacandrasthāni vā | kṛṣṇaraktasūklāni hūṃ-āḥ-oṃ-

11 dipaṃ gandhaṃ || AE_BED_DE_K; dipagandhaṃ B

2 dag || CDGNPE_BEP_ES; dang A¹A² **7** rdo rje spos chu || CDGPE_BEP; rdo rje sphos chu
 E_S; rdo spos chu N; spos chu rdo rje A¹A² **8** spyi bo lkog mar || CDNGPE_BEP_ES; lkog ma
 spyi bor A¹A² **8** gtugs || CDE_BEP_ES; gtug A¹A²GNP **15** snying ga || A¹A²; thugs ka
 CDGNPE_BEP_ES **16** pa yis || CDE_BEP_ES; pa yi A²GP; pa'i A¹

18 ni || Σ; om. G **19** la sogs pa'i rdo rje || CDE_P; om. GNP **20** dbang || GNP; la sogs
 pa dang CDE_P

3 āḥ || CDGNE_BEP_ES; āḥ P; ā A¹A² **9** āḥ || CDGNE_BEP_ES; āḥ P; ā A¹A² **10** me || Σ;
 mye A¹ **10** sogs || Σ; scogs A¹ **14** me || Σ; mye A¹ **17** sbyin par bya || Σ; sbyin bar
 bya A¹

1 **dvādaśāṅgulapuṣpāgram akīṭāpāṭitāvraṇam |**
 2 **aśvatthodumbarāvakraṃ pradadyād dantadhāvanam ||**
 3 **200**

4 a shwattha u dum ba ra yi ||
 5 so shing sor ni bcu gnyis pa ||
 6 ma yo ma gas srog chags med ||
 7 rtse mor me tog bcas pa sbyin ||

E_B p. 128

8 ...a shwat tha'am u dum ba ra'i so shing sor bcu gnyis pa drang ba E_P 22-234
 9 ma gas pa srog chags med pa | rtse mo la me tog btags pa de rnams kha D94a
 10 byang du bltas te snyim pa sbyar bar sbyin par bya'o || C93b

11 **prāgudaṅmukhasamsthais taiḥ khādayitvaiva prakṣi-**
 12 **pet⁶⁸ |**
 13 **gocarmamātrabhūipte siddhiṃ śāntyādikāṃ diśet⁶⁹ ||**
 14 **201**

*akṣarāṇi cintayitvā tāny uccrayan hr̥tkañṭhaśirāṃsi gandhodakavajrayuktena savyamuṣṭinā
 saṃspr̥śya śirasi puṣpam agre dhūpaṃ dīpaṃ ca hr̥daye punar gandham dadyāt |.*

⁶⁸The form *prakṣipet* is in third person singular active optative. However, we should probably understand this form to have a causative sense (i.e. = *prakṣepayet*). The causative agent is the *ācārya*, who is also the agent of the verb *diśet* in 201d. Alternatively, *prakṣipet* could be understood as *prakṣipyeta* (third person singular passive optative).

⁶⁹201: Cf. Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Viṃśatividhi*) (TANAKA 2010: 665-666):

om vajrahāsa haḥ |
 prāgudaṅmukhaṃ bhūtvā bhūmau vighnārimantritaṃ |
 gocarmamātravilīptāyāṃ dantakāṣṭham athāruṇaṃ ||
 bhakṣayitvā [ca kṣepayet] ...vidhyādhariṣiddhir
 jñeyā tasyottamā siddhir yasya cābhimukhaṃ patet ||
 guru[r] dikṣu vibhāgena śāntyādikam athādiśet |
 dantakāṣṭham tathā kṣiptaṃ kathaṃcid yāty adhomukham
 tadā pātālasiddhiḥ syāt | brūva nāsti vicāraṇā iti ||
 Cf. also **Guhyatantra*, Taishō vol. 18, no. 897, p. 763b:

2 aśvatthodumbara° || em.; aśvatthodumbura°E_K; āśvatthodumbara°AE_BE_D; āś-
 vatthaudumbara°B 11 °udaṅmukha° || AE_BE_DE_K; °udadmukhaṃ B

7 rtse mor || CDGNPE_BEPES; rtse mo A¹A²

9 kha || CDE_P; la GNP

4 a shwattha || em.; a shwata GNPE_S; a shwada CDE_BEP; a shada A¹A²; aśvattha Skt.
 4 u dum ba ra || GNPE_S; u dumwā ra CDE_BEP; u dum pa ra A¹A² 6 med || Σ; myed A¹
 8 a shwat tha || em.; a shwad tha Σ 8 u dum ba ra || GNP; u dum wā ra CDE_P

G109b
Ep 21-1050

shar ram byang du kha bltas bzhag ||
bcas nas bltos pa med par ni ||
ba ko tsam ni byugs par dor ||
zhi la sogs pa'i dngos grub bstan ||

1
2
3
4

G471b
P394a

des kyang dkyil 'khor 'dom gang gru bzhi pa byas nas slob ma de **shar ram byang du kha bltas** te 'dug pa la so shing rtse mo nas 'cha' bcug la **bltos pa med par** mdun du dor du gzhug go || so shing lhung ba'i rjes su 'brangs pas 'di rnam kyis **zhi ba la sogs pa'i dngos grub** cir 'gyur ba yang bstan par bya'o || de la byang dang shar dang lho dang nub tu lhung ba las zhi ba dang rgyas pa dang mngon spyod dang dbang 'grub pa yin la steng du bltas te lhung na ni rig pa 'dzin pa'i dngos grub 'grub po || 'og tu bltas te lhung na ni sa 'og gi dngos grub 'grub po || dkyil 'khor gyi phyi rol du lhung ba la ni dngos grub med do⁷⁰ ||

5
6
7
8
9
10
11
12
13

其弟子等令面向北，坐次弟子，授（授 』em.; 受 ed.）與前辦齒木。還面向東坐，而嚼齒木，嚼已勿碎，莫擲左右側邊，直向前擲。其所嚼頭，或對向身，及向上豎，應知得上成就。若嚼頭背身向東，應知中成就。若向北者及餘方橫墮，應知得世間及出世間成就。若嚼頭著地直豎者，應知入修羅宮成就。

Cf. *Mahāvairocanaḥśambodhisūtra*, Taishō vol. 18, no. 848, p. 5c:

東面或北面 嚼已而擲之
當知彼眾生 成器非器相

Cf. also Abhayākaraḥgupta's *Vajrāvalī* 20.7 (MORI 2009: 382):

te ca caturhaste caturasramaṇḍale gomayādilīpte pūrvamukhā udānmukhā vā tad dantakāṣṭham | om vajrahāsa haṃ | iti paṭhitvāgreṇa khāditvāpāṭitam ūrdhvam avalokayanto nirapekṣam abhimukhaṃ kṣipanti | teṣāṃ dantakāṣṭhapātānusāreṇa bhāvinīm siddhiṃ kathayet | prāgudakpratyagavāgūrdhvādhomukhapāte śāntipauṣṭikavaśyābhicāravidyādharpātālasiddhayo yathākramam || maṇḍalabahiḥpāte tv asiddhir iti ||.

⁷⁰des kyang → dngos grub med do: quoted in Abhayākaraḥgupta's *Vajrāvalī* 20.7 (MORI 2009: 382):

te ca caturhaste caturasramaṇḍale gomayādilīpte pūrvamukhā udānmukhā vā tad dantakāṣṭham | om vajrahāsa haṃ | iti paṭhitvāgreṇa khāditvāpāṭitam ūrdhvam avalokayanto nirapekṣam abhimukhaṃ kṣipanti | teṣāṃ dantakāṣṭhapātānusāreṇa bhāvinīm siddhiṃ kathayet | prāgudakpratyagavāgūrdhvādhomukhapāte śāntipauṣṭikavaśyābhicāravidyādharpātālasiddhayo yathākramam || maṇḍalabahiḥpāte tv asiddhir iti ||.

1 kha bltas 』A¹A²CDGNPE_BEP; khang ltas E_S 1 bzhag 』A²CDGNPE_BEPES; gzhag A¹
2 bltos 』A¹GNP; ltos A²CDE_BEPES (sNgags rim chen mo: bltos) 3 ko 』CDGNPE_BEPES;
bsko A¹; sgo A² 3 byugs 』A¹A²; byug CDGNPE_BEPES 4 la 』Σ; las A¹ 4 bstan
』A¹A²CDE_BEPES; brtan GNP

6 'cha' 』em.; 'char CDGNPE_P 7 bltos 』GNP; ltos CDE_P 7 lhung 』CDE_P; ltung GNP
8 dngos grub 』CDE_P; dngos grub gyur GNP 9 lhung 』CDE_P; ltung GP 12 lhung
』CDNPE_P; ltung G 12 lhung 』CDPE_P; ltung GN

1 shar ram 』Σ; shar tam A¹ 2 med 』Σ; myed A¹ 4 sogs 』Σ; scogs A¹ 12 'grub
po 』CDNE_P; 'grub bo P; 'grubo G (skung yig)

1 **ācamya tricaluṃ pānaṃ dattvā bāhye niveśya ca |** A11v
 2 **kuśān śayyopadhānāya bāhusūtraiḥ surakṣayet || 202**
 3 **tricalupānamantraḥ ||**
 4 **oṃ hrīḥ viśuddhadharma sarvapāpāni cāśya⁷¹ śodhaya** B 12v
 5 **sarvavikalpān apanaya hūm⁷² ||**

⁷¹The *ca* in *cāśya* is a bit curious in terms of grammar since there is nothing before the mantra to connect with.

⁷²202 and the *tricalupānamantra*: cf. *Mahāvairocanābhisambodhisūtra*, Taishō vol. 18, no. 848, p. 5c:

三結修多羅 次繫等持臂

cf. Gōhō's commentary on the *Mahāvairocanābhisambodhisūtra*, Taishō no. 2216, p. 116c:

正釋三結修多羅句。三結者此有兩傳，一結三處故云三結，二結於三故云三結。兩傳雖異，表三股金剛杵形，故云金剛結也。凡結線形種種不同也。文殊師利根本一字陀羅尼法云，若有怨敵及諸惡夢種種怖畏，身心不安，以五色線結呪索，作蓮華形，或作輪形，或作金剛杵形，呪之一百八遍，燒安息香熏之，於七日中繫自身頂上，一切厄難悉皆消散三左可思之 用繫左臂等者。釋經次繫等持臂句。等持者定名，故左臂云等持臂也。先阿闍梨自繫臂，次令繫弟子臂也。所以繫左臂者，般若寺疏鈔第一云，此信等五根，常迴定心中，經無量生不令失壞也已上私案。修多羅此翻經，三藏中經詮定故，繫等持臂尤以相應。或又五色線表五智，爲示定慧相應義，繫等持臂也。或又羂索大悲三昧表示也。悲智如次，主左右兩邊故繫定臂歟。

cf. **Guhyatantra* chapter 6, Taishō vol. 18, no. 897, p. 763c):

然後教令頭面向東，敷茅草臥。天明起已，阿闍梨應問彼等善不善夢。所謂夢見如來具功德海制底尊容，及見供養，或於僧所聞法，或餘人處聞法，或聞決擇法義，或見轉讀經典，或見僧眾，或見一僧，或共住及語或見自出家，或見僧伽藍，或見尼僧，或見菩薩眾，或見父母及諸兄弟，或見尊者，或見誦真言及見真言，或受得明，或見成就，或受律儀，或見樹林江河及海大山及島，或見敬信國王仙人及婆羅門，或見豪富宰相，或見牛馬犢子師子及鹿吉祥鳥，或見得金及諸珍寶，或見得地藏種種財物及淨衣服，或得諸穀器杖花果諸嚴身具，或見交友，或見與共語，或蒙灌頂，或得軍持，或於陣得勝殺害怨敵，或見親情眷屬集會一處。見諸天神登山，乘象及車輅上高樓閣，見諸希奇異相之相，或作護摩及諸善事，或見渡河及超大坑，亦決惡賊，相撲叫喚，種種遊戲，作諸縱事。及諸吉祥善夢，或聞真言法則。或見節日，又見善人，或蒙讚嘆。又見向起首作成就法，亦見他作。如是等夢應知吉祥。若反此相即應棄捨。若見善夢准知成就，若見惡相應知不成就，是故應棄不善夢相。隨所見夢上中下品，獲得成就准此應知。雖見是惡欲將入者，應以寂靜真言護摩牛蘇，經以百遍，即除災障便成清淨，以憐愍故隨意將入。

Cf. Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Viṃśatividhi*) (TANAKA 2010: 667):

punas tryakṣarasamjaptam gandhapānisusamskṛtam |

papāyēt(sic) pāpaśuddhyartham mantreṇānena mantravit ||

Oṃ viśuddhadharma [sarvapāpān nāśaya viśodhaya sarvavikalpā]n apanaya Hūm ||

Cf. Abhayākara Gupta's *Vajrāvalī* 20.8 (MORI 2009: 383-384):

tadanu vaṃ-kārajaṃ tena japtam jalam (japtam jalam]em.; japtajalam ed.) āca-

1 tricaluṃ pānaṃ] B; tricalupānaṃ AE_BE_DE_K 2 bāhusūtraiḥ] BE_K; bāhuṣūtraiḥ A; bāhuḥ(ṃ)sūtraiḥ E_BE_D 3 tricalupāna] AE_BE_DE_K; tricalupāna B 5 °vikalpān apanaya] AE_BE_DE_K; °vikalpāpanaya B

'thor 'thung skyor chu lan gsum blud || 1
 phyi rol du ni nges bzhag ste || 2
 stan dang sngas phyir ku sha sbyin || 3
 dpung par skud pas bsrung bar bya || 4
 skyor chu lan gsum blud pa'i sngags || 5

om hriḥ bishuddha dharma sarba pāpāni tsāsyā shodhaya 6
 sarba bikalpān apanaya hūṃ | 7

A¹p. 1026

'thor 'thung zhes bya ba ni bdud rtsi thab sbyor bzlas pa'i chus so || 8
skyor chu lan gsum zhes bya ba ni spos chab kyī skyor chu om hriḥ zhes 9
 bya ba la sogs pa'i phreng ba'i sngags bzlas la lan gsum blud nas khang pa'i 10
 phyi rol du bzhag nas bdud rtsi thab sbyor bzlas pa'i **ku sha** mang po ni **stan** 11

manāya dattvā kuṇḍalinā saptajaptagandhāmbuculukatrayam | om hriḥ viśuddhadharma
 sarvapāpāni cāsyā śodhaya sarvavikalpān apanaya hūṃ | *iti paṭhan pāyayet* |

*tato bahis tān upaveśya hūṃ-jān tajjaptān kuṇḍalijaptān vā bahūn kuśān akṣatā-
 grān āstīrya śayanārtham tathaikaṃ dhīḥ-kārajaṃ tena kuṇḍalinā ca japtam kuśam
 upadhānārtham om vajratikṣṇa dham itī | mantreṇa dadyāt | tadanu raktasūtram
 śiṣyaśarīrapramāṇam triguṇīkṛtam hūṃ-jaṃ tena kuṇḍalinā ca saptajaptam trigranthīkṛ-
 tam ṣaḍgranthīkṛtam vā teṣāṃ savyabāhau vāmapānau vā tantrāntarokteḥ (tantrāntarokteḥ
] em.; tantrāntaroktaḥ ed.) | om buddhamaitrī (buddhamaitrī] em.; buddha maitrī ed.) rakṣa
 rakṣa sarvān svāhā itī paṭhan svayaṃ baddhvā samyaksamrakṣyotsāhayet |*

Cf. Kuladatta's *Kriyāsamgrahapañjikā* (TANEMURA e-text):

*tad anu vajrayakṣamantrābhimantritodakaculukatrayapānaṃ dadyāt. om hriḥ
 viśuddhadharma sarvapāpāni cāsyā śodhaya sarvavikalpān apanaya hūṃ ity anena
 mukhaprakṣālanam kārayet. tataḥ om vajrarakṣa hūṃ ity anenābhi-
 mantritam triguṇitam sūtram granthitrayopetaṃ vāmahaste nibadhyodāradharmadeśanāb-
 hiḥ samuttejayet.*

Also cf. Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 16):

*tad anu vaṃkārajaṃ tena japtajalam ācamaṇāya dattvā kuṇḍalinā vā saptajaptagandhā-
 mbuculukatrayam*

om hriḥ viśuddhadharma sarvapāpāni cāsyā viśodhaya sarvavikalpān apanaya hūṃ
iti paṭhan pāyayet.

5 sngags] CDGNPE_BEP_ES; sngags ni A¹A²

11 stan] CDE_P; bstan GNP

2 bzhag] CDGNPE_BEP_ES; bshag A¹A² 5 blud] Σ; plud E_S 6 hriḥ] CDE_BEP_ES; hri
 A¹A²GNP 6 bishuddha dharma] E_B; bi shuddha dharma GNPE_B; bi shuddha dharmmā
 CDE_PE_S; bhi shud dha dharma A¹A²; viśuddhadharma Skt. 6 sarba pāpāni] E_B; sarba
 pā pa ni CDGNPE_PE_S; sarba pa pā ni A¹A²; sarvapāpāni Skt. 6 tsāsyā] A¹A²E_B; tsa sya
 GNP; shtsa sya CDE_PE_S; cāsyā Skt. 6 shodhaya] E_B; sho dha ya Σ 7 sarba bikalpān
 apanaya] E_B; sarba bi kalpaṃ a pa na ya CDE_PE_S; sarba bi kal pa a pa na ya A¹A²; bi kalpa
 a pa na ya GNP; sarvavikalpān apanaya Skt. 8 chus so] Σ; chuso G (*skung yig*) 9 hriḥ
] em.; hri Σ 11 du] CDE_P; tu GNP

1 gyi phyir sbyin la | de bzhin du ku sha gcig ni **sngas** kyi phyir sbyin no ||
 2 de nas bdud rtsi thab sbyor bzlas pa'i skud pa sum sgril mdud pa gsum dang
 3 ldan pas de rnams kyid dpung pa g.yas par rang nyid kyis bcings la de yang
 4 dag par **bsrung bar bya'o** ||

5 **sarvajñānām kadā loka sambhavo jāyate na vā |**
 6 **udumbarasyeva kusumaṃ⁷³ kadācit karhicid bhavet ||**
 7 **203⁷⁴**

8 'jig rten du ni kun mkhyen rnams ||
 9 udumbara'i me tog bzhin ||
 10 brgya lam na ni res 'ga' zhig ||
 11 'byung 'gyur yang na mi 'byung ngo || 203

E_B p. 129

12 de nas gzengs bstod pa'i phyir chos bshad par bya ba yin pas de'i phyir
 13 de ni | **'jig rten du ni** zhes bya ba la sogs pa smos te | **brgya lam** zhes bya
 14 ba ni lan **'ga' zhig** go || de yang 'di lta ste bskal pa chen po 'di la sangs rgyas
 15 stong 'byung bar 'gyur la | **yang na mi 'byung** ba yod de | lan 'ga' ni bskal
 16 pa chen po mang por yang sangs rgyas mi 'byung ba 'gyur ba yang 'das zin
 17 pa'i phyir ro||

N370b

G472a

E_p 22-235

⁷³udumbarasyeva kusumaṃ: pāda c here is hypermetrical.

⁷⁴203: The source is the *Mahāvairocanaḥśambodhisūtra* (P *tha* 132a5-6, S *ta* 127a6-7):

'jig rten du ni kun mkhyen rnams ||
 u dum ba ra'i (u dum ba ra'i || em.; u dum wa ra'i S; ud dum 'bar ba'i P) me tog bzhin ||
 brgya lam na ni res 'ga' zhig ||
 'byung 'gyur yang ni mi 'byung ngo ||

For Chinese translation cf. Taishō vol. 18, no. 848, p. 8c:

一切智慧者 出現於世間
 如彼優曇華 時時乃一現

Quoted in Samantabhadra's *Sāramañjarī ad Samantabhadrasādhana* 3 (SzANTÓ unpublished draft), *Hevajrasekaprakriyā* (SANDERSON 2005: 3), Kuladatta's *Kriyāsaṃgrahapañjikā* (TANEMURA e-text, *sarvajñānaṃ* for *sarvajñānām*).

6 udumbarasyeva || BE_K; udumbarasyaiva A; udumbarasyai(ye)va E_BE_D 6 karhicid
 || AE_BE_DE_K; karhacid B

8 rnams || Σ; nas N 9 me || Σ; mye A¹ 10 brgya || Σ; rgya A²

2 sum || CDE_P; gsum GNP 12 bshad par bya ba || Σ; bshad par bya G 13 brgya lam
 || Σ; rgya lam G

1 sbyin no || Σ; sbyino G (*skung yig*) 8 mkhyen || Σ; mkhyend A¹ 9 udumbara'i
 || em.; udumbāra'i E_B; u dum ba ra'i GNPE_S; u dumwā ra'i CDE_P; u dum ba ra'i A¹A²E_S
 11 mi || Σ; myi A¹ 11 'byung ngo || Σ; 'byungo G (*skung yig*) 17 phyir ro || Σ; phyiro
 G (*skung yig*)

tato 'pi durlabhotpādo mantracaryānayasya hi | 1
yena sattvārtham atulaṃ kartuṃ śaktā hy anirvṛtāḥ || 2
204⁷⁵ 3

D77b gsang sngags spyod pa'i tshul 'byung ba || 4
 C77b de bas kyang ni dkon pa ste || 5
 gang gis mnyam med sems can don || 6
 mya ngan mi 'da' byed par nus || 204 7

P394b **gsang sngags spyod pa'i tshul 'byung ba || de bas kyang ni dkon** 8
pa ste || zhes bya ba ni || rgyud kyi rgyal po 'di nyid las || 9

D94b bcom ldan 'das de bzhin gshegs pa thams cad sngon byung ba 10
 brjod kyis mi lang ba'i yang brjod kyis mi lang ba'i sangs rgyas 11
 kyi zhing gi rdul phra rab tu phra ba dang mnyam pa'i bskal pa 12
 yang 'das | gang bcom ldan 'das de bzhin gshegs pa dgra bcom 13
 pa yang dag par rdzogs pa'i sangs rgyas mar me mdzad 'das pa 14
 nas thub pa chen po 'od srungs mngon par sangs rgyas pa'i bar 15
 gysis kyang ma gsungs so⁷⁶ 16

⁷⁵204: The source is the *Mahāvairocanābhisaṃbodhisūtra*. However, there is only *pāda* ab in the *Mahāvairocanābhisaṃbodhisūtra* (P *tha* 132a6, S *ta* 127a7):

gsang sngags spyod pa'i tshul 'byung ba ||

de bas kyang ni dkon pa ste ||

For Chinese translation cf. Taishō vol. 18, no. 848, p. 8c:

真言所行道 倍復甚難遇

Quoted in Samantabhadra's *Sāramañjarī ad Samantabhadrasādhana* 3 (SZÁNTÓ unpublished draft), *Hevajrasekaprakriyā* (SANDERSON 2005: 3), Kuladatta's *Kriyāsaṃgrahapañjikā* (TANEMURA e-text, *kartuśakto hy anirvṛtāḥ* for *kartuṃ śaktā hy anirvṛtāḥ*).

⁷⁶Quotes *Guhyasamājatantra* 17.71 (MATSUNAGA 1978: 109):

*bhūtapūrvam bhagavantaḥ sarvatathāgatā anabhilāpyānabhilāpyabuddhakṣetrasumeru-
 paramāṇurajaḥsamāḥ (anabhilāpyānabhilāpyabuddhakṣetrasumeruparamāṇurajaḥsamāḥ
] corr.; anabhilāpyānabhilāpya buddhakṣetrasumeruparamāṇurajaḥsamāḥ ed.) kalpāḥ kṣīṇā
 yāvad bhagavanto dīpaṅkarasya tathāgatasyārhatāḥ samyaksambuddhasyātikrāntasya
 kāśyapasyāpi mahāmuner abhisambuddhasya na bhāṣitam. Note that the component
 °sumeru° is not found in Ratnākaraśānti's quotation.*

2 śaktā] AE_BED_EK; śakyā B

4 'byung ba] A¹A²E_S; byung ba CDNPE_BEP; byung G

8 'byung ba] Σ; 'byung G 11 kyis] CE_P; gysis D; kyi GNP 11 kyis] CDE_P; kyi GNP

5 dkon pa] Σ; dkon ba A¹ 6 mnyam] Σ; mnyam N 6 med] Σ; myed A¹ 7 mi
] Σ; myi A¹ 16 gsungs so] CDPE_P; gsungso GN (*skung yig*)

1 zhes bya ba la sogs pa gsungs pa yin no ||

2 **anekakalpakoṭibhir yat kṛtaṃ pāpakaṃ purā |**
 3 **tat sarvaṃ hi kṣayaṃ yāti dr̥ṣṭvā maṇḍalam īdr̥śam ||**
 4 **205⁷⁷**

5 bskal pa bye ba du ma ru ||
 6 sdig pa bgyis par gyur pa gang ||
 7 de kun dkyil 'khor 'di 'dra ba ||
 8 mthong bas 'byang bar 'gyur lags na || 205

9 **kim utānantayaśasāṃ mantracaryānaye sthitaḥ |**
 10 **padam̐ hy anuttaram̐ yāti japan vai mantra⁷⁸ tāyinām**
 11 **|| 206⁷⁹**

⁷⁷205: The source of this verse is the *Mahāvairocanābhisambodhisūtra* (P *tha* 132a6, S *ta* 127a7):

bskal pa bye ba du ma ru ||
sdig pa bgyis (bgyis || P; bgyid S) par gyur pa gang ||
de kun (S127b) dkyil 'khor 'di 'dra ba ||
mthong bas byang bar 'gyur lags na ||

For Chinese translation cf. Taishō vol. 18, no. 848, p. 8c:

無量俱胝劫 所作眾罪業
 見此漫荼羅 消滅盡無餘

This verse is quoted in Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Vimśatividhi*) (TANAKA 2010: 668, *anantakalpakoṭibhir* for *anekakalpakoṭibhir*), Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, *Hevajrasekaprakriyā* (SANDERSON 2005: 3), Abhayākara Gupta's *Vajrāvalī* 20.8 (MORI 2009: 384), Kuladatta's *Kriyāsaṃgrahapañjikā* (TANEMURA e-text, *anekakalpakoṭibhir* for *anekakalpakoṭibhir*) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 18, *anekakalpakoṭibhir* for *anekakalpakoṭibhir*).

⁷⁸*mantra: metri causa.* The grammatically correct form should be *mantram*, but the anusvara in *mantram* is dropped in order to fit the meter.

⁷⁹206: The source of this verse is the *Mahāvairocanābhisambodhisūtra* (P *tha* 132a7, S *ta* 127b1):

grags pa mtha' yas sngags spyod (spyod || P; spyad S) pa'i ||
tshul la gnas na smos ci dgos (dgos || S; 'tshal P) ||
skyob pa'i gsang sngags bzlas na (bzlas na || P; bzlas nas S) ni ||
go 'phang bla na med par 'gyur ||

For Chinese translation cf. Taishō vol. 18, no. 848, p. 8c:

何況無量稱 住真言行法
 行此無上句 真言救世者

This verse is quoted in Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, *Hevajrasekaprakriyā*

8 'byang || CDGNPE_P; byang A¹A²; 'byad E_S

1 yin no || Σ; yino G (*skung yig*) 5 bskal pa || Σ; skal pa N 6 gyur || Σ; gyurd A¹

E_B p. 130
 grags pa mtha' yas sngags spyod pa'i || 1
 tshul la gnas pa smos ci 'tshal || 2
 skyob pa'i gsang sngags bzlas na⁸⁰ ni || 3
 go 'phang bla na med par 'gyur || 206 4

C94a
 smos ci 'tshal zhes bya ba ni sngar bshad pa las khyad par du 'phags 5
 par ston te | sngags kyi spyod pa la gnas nas sngags zlos shing goms par 6
 bsblabs pas go 'phang bla na med pa 'thob par 'gyur ba de su zhib gi sngags 7
 yin zhe na | grags pa mtha' yas zhes bya ba ste skyob pa rnam ki'o || 8

ucchinnā durgatis teṣāṃ sarvaduḥkhasya sambhavā⁸¹ 9
 | 10
 yeṣāṃ caryāvare hy asmin matir atyantaniścalā || 207⁸² 11
 12

P93b
 gang dag spyod pa mchog 'di la || 13

(SANDERSON 2005: 3) and Kuladatta's *Kriyāsaṃgrahapañjikā* (TANEMURA e-text, *yad apy* for *padam hy*; *jāpaṃ* for *japan*; *mantratāyinām* for *mantra tāyinām*).

⁸⁰For *bzlas na* see section 4.2 Notes on the Tibetan translations, verse 206.

⁸¹*sambhavā*: the word *sambhava* is usually masculine in gender. The form *sambhavā* in feminine is not common.

⁸²207: The source of this verse is the *Mahāvairocanaḥśambodhisūtra* (P *tha* 132a7, S *ta* 127b2):

gang dag spyad pa mchog 'di la ||
 blo gros shin tu (shin tu || S; shin du P) mi g.yo ba ||
 de dag gis ni ngan 'gro'i rgyun ||
 sdug bsngal kun 'byung rab tu bcad (bcad || S; gcad P) ||

For Chinese translation cf. Taishō vol. 18, no. 848, p. 8c:

止斷諸惡趣 一切苦不生
 若修如是行 妙慧深不動

This verse is quoted in Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, *Hevajrasekaprakriyā* (SANDERSON 2005: 3, *utsannā* for *ucchinnā*; *atyantanirmalā* for *atyantaniścalā*), Abhayākara Gupta's *Vajrāvalī* 20.8 (MORI 2009: 384, *ucchannā* for *ucchinā*; *atyantanirmalā* for *atyantaniścalā*), Kuladatta's *Kriyāsaṃgrahapañjikā* (TANEMURA e-text, *ucchannā* for *ucchinā*; *'smin* for *hy asmin*), Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 18, *utsannā* for *ucchinnā*; *atyantanirmalā* for *atyantaniścalā*).

11 caryāvare || E_BE_DE_K; caryavare A B 11 °niścalā || B; °nirmalā A E_BE_DE_K; Tib: mi g.yo ba; Chi: 不動

1 sngags || Σ; bsngags N 1 spyod || CDE_BE_PE_S; spyad A¹A²GNP 3 bzlas na || em.; bzlas nas Σ 13 spyod || CDGNPE_BE_PE_S; spyad A¹A²

5 khyad || CDE_P; khyab GNP 8 skyob pa || Σ; skyabs pa C

4 med || Σ; myed A¹

1 blo gros shin tu mi g.yo ba ||
 2 de dag gis ni ngan 'gro'i rgyun ||
 3 sdug bsngal kun 'byung rab tu bcad || 207

4 **adya yuṣmābhir atulā lābhā labdhā mahātmabhiḥ |**
 5 **yena yūyaṃ jinaiḥ sarvaiḥ saputrain iha śāsane || 208⁸³**
 6

7 bdag nyid chen po khyod rnam kyis ||
 8 rnyed pa mnyam med de ring rnyed ||
 9 gang phyir rgyal ba sras bcas pa ||
 10 bdag nyid chen po kun gyis ni || 208

11 **sarve pariḡrhitāḥ stha jāyamānā mahātmabhiḥ |**
 12 **tena yūyaṃ mahāyāne śvo jātā hi bhaviṣyatha || 209⁸⁴**

⁸³208: The source of this verse is the *Mahāvairocanābhisambodhisūtra* (P *tha* 127b6-7, S *ta* 120a7-b1):

bdag nyid (S120b) *chen po khyed rnam kyis* ||
rnyed pa mnyam med de ring rnyed ||
gang phyir rgyal ba sras bcas pa ||
bdag nyid chen po kun gyis ni ||

For Chinese translation cf. Taishō vol. 18, no. 848, p. 5c:

汝獲無等利 位同於大我
 一切諸如來 此教菩薩眾

This verse is quoted in Nāgārjuna's **Guhyasamājamāṇḍalavidhi*, *Hevajrasekaprakriyā* (SANDERSON 2005: 3), Abhayākara Gupta's *Vajrāvalī* 20.8 (MORI 2009: 384), Kula-datta's *Kriyāsamgrahapañjikā* (TANEMURA e-text) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 18).

⁸⁴209: The source of this verse is the *Mahāvairocanābhisambodhisūtra* (P *tha* 127b7, S *ta* 120b1-2):

bstan pa 'di la khyed rnam kun ||
yongs su bzung ste skye bzhin pa ||
de phyir khyed rnam theg chen la ||
sang ni rab tu skye bar 'gyur ||

For Chinese translation cf. Taishō vol. 18, no. 848, p. 5c:

皆已攝受汝 成辦於大事
 汝等於明日 當得大乘生

11 pariḡrhitāḥ stha || E_D; pariḡrhitā stha A B E_K; pariḡrhitāstha E_B 12 śvo jātā || E_K; śvo yātā A; śvo yā(jā)tā E_BE_D; sujātā B

3 bcad || A¹A²CDE_BE_PE_S; bcas GNP 7 khyod || A¹A²; khyed CDGNPE_BE_PE_S
 8 mnyam med || CDGNPE_BE_PE_S; mnyam nyid A¹A²

1 shin || Σ; shind A¹ 1 mi g.yo ba || Σ; myi g.yo' ba A¹ 10 kun gyis || Σ; kund kyis A¹

bstan pa 'di la khyod rnam kun || 1
 yongs su bzung ste skye bzhin pa || 2
 de phyir khyod rnam theg chen la || 3
 sang ni rab tu skye bar 'gyur || 209 4

skye bzhin pa zhes bya ba ni dkyil 'khor du 'jug pas so⁸⁵ || 5

eṣa mārḡavaraḥ śrīmān mahāyānamahodayaḥ |
yena yūyaṃ gamiṣyanto bhaviṣyatha tathāgatāḥ || 210⁸⁶ 6
 7
 8

theg pa chen po cher 'byung ba'i || 9
 lam mchog 'di ni dpal dang ldan || 10
 khyod rnam der ni 'dong bas na || 11
 rab 'byung skal ba chen po pa || 210 12

E_B p. 131A² p. 818

G110a

N92b

This verse is quoted in Nāgārjuna's *Guhyasamājamaṇḍalavidhi, Hevajrasekaprakriyā (SANDERSON 2005: 3, *sujātā* for *śvo jātā*), Abhayākaragupta's *Vajrāvalī* 20.8 (MORI 2009: 384, *sujātā* for *śvo jātā*), Kuladatta's *Kriyāsaṃgrahaṇjikā* (Tanemura e-text, *tu* for *stha*; *sūtātā* for *śvo jātā*) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 18, *parigrhītāsthajāyamānā* for *parigrhītā stha jāyamānā*; *sujātā* for *śvo jātā*).

⁸⁵skye bzhin pa → 'jug pas so: cf. Abhayākaragupta's *Vajrāvalī* 20.8 (MORI 2009: 384): *jāyamānā iti maṇḍalapraveśāt*.

⁸⁶210: The source of this verse is the *Mahāvairocanaḥhisambodhisūtra* (P *tha* 128a3, S *ta* 120b7-121a1):

theg pa chen po cher 'byung ba'i ||
lam mchog (S121a) 'di ni dpal dang ldan ||
khyed rnam der ni dong bas na ||
rang byung skal pa chen po pa ||

For Chinese translation cf. Taishō vol. 18, no. 848, p. 6a:

此殊勝願道 大心摩訶衍
 汝今能志求 當成就如來

This verse is quoted in Nāgārjuna's *Guhyasamājamaṇḍalavidhi, Hevajrasekaprakriyā (SANDERSON 2005: 3), Abhayākaragupta's *Vajrāvalī* 20.8 (MORI 2009: 384), Kuladatta's *Kriyāsaṃgrahaṇjikā* (TANEMURA e-text) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 18).

1 khyod || *em.*; khyed Σ 3 khyod || C; khyed Σ 11 khyod || A¹A²; khyed CDGNPE_BEpE_S 11 der ni || A¹A²; de ring CDGNPE_BEpE_S 11 'dong || A¹A²; dong CDGNPE_BEpE_S 12 'byung || A¹A²; byung CDGNPE_BEpE_S

1 bstan || Σ; bstand A¹ 2 yongs su || A¹A²CDPE_BEpE_S; yongsu GN (*skung yig*) 5 pas so || Σ; paso G (*skung yig*) 9 theg pa chen po cher 'byung ba'i || CDGNPE_BEpE_S; theg chen po cher 'byung ba yi A¹A² 12 skal ba || CDPE_BEpE_S; skald pa A¹; skal pa A²GN

1 **theg pa chen po** ni sangs rgyas kyi mya ngan las 'das pa'o || **cher**
 2 **'byung ba** ni theg pa chen po rnam s 'byung ba ste | gang las sangs rgyas
 3 dang byang chub sems dpa'i phun sum tshogs pa 'byung ba'o || de lta bu'i G472b
 4 lam de ni theg pa chen po'o zhes 'byung ba'o⁸⁷ ||

5 **kṛtvārthadeśanām rakṣām svāpayet kuśasamstare |**
 6 **yat kiṃcit paśyatha svapne prātar me kathaiṣyatha**
 7 || 211⁸⁸

8 don bshad bsrung ba byas nas ni || E_S p. 539
 9 ku sha'i stan la nyal du gzhug ||
 10 rmi lam gang dag ci mthong ba ||
 11 de kun nangs par nga la zlos || 211

12 **don bshad byas nas ni** zhes bya ba ni de ltaṅ gzengs bstod par bya ba'i
 13 phyir chos bshad pa byas nas zhes bya ba'i don to || de bzhin du **bsrung ba**
 14 yang bya'o zhes rang gi don dang yang sbyar bar bya'o || **nyal du gzhug** ces N371a
 15 bya ba ni dkyil 'khor gyi mthar ro || **gang dag ci mthong ba** zhes bya ba la P395a
 16 sogs pa bsgo'o zhes bya ba ni lhag ma'o || bdag nyid kyang de bzhin du bsam
 17 gtan la mnyam par gzhag pa'i blos seng ge'i nyal thabs su nyal bar bya'o || E_P 22-236

⁸⁷ *theg pa chen po ni* → *'byung ba'o*] cf. the alternative explanation of this verse by Abhayākara Gupta in *Vajrāvalī* 20.8 (MORI 2009: 384): *mahāyānam eva mahān | utkarṣaparam-parayā udayo yasya* |.

⁸⁸ 211: Quoted in Prajñendraruci's **Ratnajvāla-nāma-sādhana*. For a prose version of the same procedures cf. Ānandagarbha's *Sarvavajrodayā* (46)-(48) (MIKKYŌ SEITEN KENKYŪKAI 1987: 275):

(46) *vajratikṣṇaparijaptān pratyagrān kuśān dattvaivaṃ vadet |*
ebhir āstāraṃ kṛtvaikaṃ śirasi dattvā śayyā kalpanīyā kalpanīyā ||
iti ||

(47) *vajrarakṣābhijaptam tataḥ samayaṅ nirbadhnyād vāmapāṇau tu sūtrakam granthibhiḥ samupetaṃ vai tribhiḥ svayam eva tu ||*

(48) *tato yathāśaktyā gambhīrodāradharmadeśanayā sarvān samuttejya sampraharṣya vadet |*

uttiṣṭhata bhadramukhāḥ śva mahāmaṇḍalam drakṣyatha ||
iti ||.

5 °arthadeśanām] E_BE_DTib.; °atha deśanā ABE_K 6 kathaiṣyatha] A E_BE_DE_K; kathaiṣy-
 atha B

11 nangs] A¹; nang A¹CDGNPE_BE_P; nab E_S

1 kyi] GNP; kyis CDE_P 2 theg pa] CDE_P; om. GNP 3 phun sum tshogs] CDE_P;
 phun tshog GNP

3 sems] Σ; sems G (*skung yig*) 17 seng ge'i] CDPE_P; senge'i GN (*skung yig*) 17 thabs
 su] CDPE_P; thabsu GN (*skung yig*)

B13r

**rakṣādhiṣṭhādikaṃ yat yat taj japet sārva-karmikaṃ | 1
pañcakulatricakrāṇāṃ kuṇḍaliḥ⁸⁹ sārva-karmikaḥ || 212⁹⁰ 2**

srung dang byin rlabs sogs gang gang || 4
de ni las kun byed pa bzla || 5
rigs lnga 'khor lo gsum gyi ni || 6
las kun byed pa thab sbyor yin || 212 7

mdor bsdus pa'i don gyi nges pa bstan pa ni **bsrung dang** zhes bya ba 8
la sogs pa smos pa yin te | bsrung ba dang byin gyis brlab pa dang | bgegs 9
gzhom pa la sogs pa sngags med par sngar bshad pa dang phyis 'chad pa 10
gang ci yang rung ba de thams cad la | las thams cad pa'i sngags bzla'o zhes 11
bya ba'i tha tshig go | de gang zhig yin zhe na | **rigs lnga** zhes bya ba la sogs 12
pa smos te | rigs lnga rnam dang | dkyil 'khor gsum po la las thams cad byed 13
pa ni bdud rtsi **thab sbyor** yin no zhes pa'o || 'di ni slob ma lhag par gnas 14
pa'i cho ga'o || 15

**prṣṭvā śubhāsubhaṃ svapnaṃ hatvā kuṇḍalināśubhaṃ | 16
śiṣyān saṃrakṣya tān yogyān saṃvaram⁹¹ grāhayet ta- 17**

⁸⁹Note that the word *kuṇḍaliḥ* is in *i*-stem instead of the more regular *in*-stem *kuṇḍalin*. However, as Sferra has pointed out, Amṛtakuṇḍali instead of Amṛtakuṇḍalin is actually quite common in Buddhist tantric sources, see SFERRA 2017: 416, footnote 27 for more examples.

⁹⁰212: cf. Abhayākara-gupta's *Vajrāvalī* 20.9 (MORI 2009: 386):

*tadanu tān kuṇḍalimantreṇārakṣya tajjapārthaṃ kuṇḍalimantraṃ kathayitvā prātar
asmāsu svapnaṃ kathayiṣyathety abhidhāya ...svāpayet | svayaṃ maṇḍalagrhaṃ praviśya
rakṣārthaṃ kuṇḍalimantraṃ japed iti |.*

⁹¹*saṃvaram*: here means only the *ācāryasaṃvara*, the *sāmānyasaṃvara* (three refuges and cultivating bodhicitta) is already mentioned in verse 196. For a detailed explanation of

1 yad yat || B; kṛtvā AE_BED_DE_K 1 sārva-karmikaṃ || AE_BED_DE_K; sarvva-kammikaṃ B
2 kuṇḍaliḥ sārva-karmikaḥ || E_K; kuṇḍalisārva-kammikaḥ A; kuṇḍali[h] sārva-karmikaḥ
E_B; kuṇḍali(li)sārva-karmikaḥ E_D; kuṇḍaliḥ sarva-karmikaḥ B 17 saṃrakṣya || E_BED_DE_K;
saṃrakṣa AB

4 srung || CDGNPE_BEP_ES; bsrung A¹A² 4 byin rlabs || A²CDNPE_BEP_ES; byin brlab
A¹; byin brlabs G 4 gang gang || A¹A²; gang dag CDGNPE_BEP_ES 5 de || A¹A²; der
CDGNPE_BEP_ES 6 lnga || Σ; sngags G 7 thab sbyor || A¹GNPE_B; thabs sbyor A²CDE_PE_S

14 thab sbyor || CDE_P; thabs sbyor P; thabs sbyor ro GN

4 sogs || Σ; scogs A¹ 5 bzla || Σ; bzla' A¹ 12 tshig go || Σ; tshigo G (*skung yig*)

1 **tah** || 213⁹²

2 rmi lam bzang ngan dris nas ni ||
3 mi dge thab sbyor dag gis gzhom ||
4 slob ma legs bsrungs skal ldan pa ||
5 de nas sdom pa 'dzin du gzhug || 213

E_B p. 132

6 nyin zhag gsum pa la ni dkyil 'khor bri ba bstan pa yin pas **rmi lam**
7 zhes bya ba la sogs pa smos te | nyes pa la sogs pa ston par byed pa'i rmi lam
8 gang yin pa de la chos thams cad ni rmi lam lta bu'o zhes lhag par mos pa
9 byas la **legs bsrungs** zhes bya ba ni te thams cad do || **snod gyur** zhes bya
10 ba ni slob dpon nyid du 'os pa gang yin pa de'o || **sdom pa** zhes bya ba ni
11 slob dpon gyi sdom pa'o ||

D95a
G473a

12 **cakre 'vaivartyasaṃsekam dattvā nātha vadasva me |**
13 **cakradevatayos tattvam ācāryaparikarma ca || 214⁹³**

14 mi ldog 'khor lo'i dbang bskur ba ||
15 stsal nas mgon po bdag la ni ||
16 'khor lo lha yi de nyid dang ||
17 slob dpon gyi ni las rnam dang || 214

18 **samayaṃ sarvabuddhānāṃ saṃvaram guhyam utta-**
19 **mam |**

the two kinds of saṃvara vows see Ratnākaraśānti's commentary to verse 290 of this text. Cf. also Abhayākara Gupta's *Vajrāvalī* 20.6 (MORI 2009: 378): *evaṃ sāmānyasaṃvarīṇaṃ ācāryasaṃvaram grāhayitum ...*

⁹²213ab: Quoted in Prajñendraruci's **Ratnajvāla-nāma-sādhana*.

⁹³Quoted in Painḍapātika's *Maṅḍalavidhi*, Kṛṣṇa's **Guhyasaṃājamaṇalopāyikā*, *Hevajrasekaprakriyā* (SANDERSON 2005: 3, 'vaivartyasatsekam for 'vaivartyasaṃsekam), Abhayākara Gupta's *Vajrāvalī* 20.6 (MORI 2009: 378, 'vaivartyasatsekam for 'vaivartyasaṃsekam), Abhayākara Gupta's *Abhiṣekaprakaraṇa* (MORI 2009: 435), Kuladatta's *Kriyāsaṃgrahaṇajikā* (TANEMURA e-text, 'vaivartya satsekam for 'vaivartyasaṃsekam), Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1991: 132, 'vaivartyasatsekam for 'vaivartyasaṃsekam) and the **Trptaḡarbha*.

19 uttamam] *em.* by HI; uttamam AE_BED_DE_K; antamaṃ B

3 thab] A¹GNPE_B; thabs A²CDE_PE_S 3 gzhom] A¹A²CDE_BE_PE_S; gzhom GNP 5 sdom] Σ; bsdom G 15 stsal] CDGNPE_BE_PE_S; bstsal A¹A²

9 te thams cad] GNP; thams cad CDE_P

2 rmi] Σ; rmyi A¹ 16 lha yi] Σ; lha'i A¹

ācāryaḥ syām ahaṃ nityaṃ sarvasattvārthakāraṇāt || 1
215⁹⁴ 2

sangs rgyas kun gyi dam tshig dang || 3
 sdom dang gsang ba dam pa dang || 4
 sems can kun gyi don bgyid phyir || 5
 rtag tu slob dpon bdag 'gyur gsungs || 215 6

C94b sdom pa de yang dge bsnyen la sogs pa'i sdom pa blangs zin pas slob 7
 dpon gyi zhabs gnyis la btud de lag na me tog thogs pas phyag byas la me tog 8
 gtor te sdig pa bshags pa la sogs pa byas la gsol ba btab nas sdom pa blang 9
 P395b bar bya'o || gsol ba gdab pa'i tshigs su bcad pa ni **mi ldog 'khor lo** zhes bya 10
 ba la sogs pa smos pa yin no || 11

ācāryatārthinaḥ śiṣyān grāhayitvā tu saṃvaram | 12
yogam ādhāya saccakraṃ saṃpūjya khe dhiyā nyaset 13
|| 216⁹⁵ 14

slob ma slob dpon nyid don gnyer || 15
 sdom pa rnam kyang 'dzin du gzhug || 16
 rnal 'byor mnyam gzhag 'khor lo mchog || 17
 legs mchod blo yis mkha' la bzhag || 216 18

N371b gsol ba btab pa'i slob dpon gyis rigs thams cad la gsol ba btab pas zhu 19
 bar bya ste | 20

⁹⁴215: Quoted in Paiṇḍapātika's *Maṇḍalavidhi, Kṛṣṇa's *Guhyasamājamaṇḍalopāyikā, *Hvajrasekaprakriyā* (SANDERSON 2005: 3), Abhayākara Gupta's *Vajrāvalī* 20.6 (MORI 2009: 378), Abhayākara Gupta's *Abhiṣekaparakaraṇa* (MORI 2009: 435), Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1991: 132).

⁹⁵216: cf. Abhayākara Gupta's *Vajrāvalī* 12.1.2 (MORI 2009: 141):
evaṃ śiṣyāṇām adbhivāsanāmātraṃ kṛtvādbhivāsanārthaṃ niveśitadevatāmaṇḍalaṃ saṃ-
pūjya jñānasūtrādyarthaṃ maṇḍalabhūmyupary ākāśe buddhyā niveśya ...

13 khe || AE_BED_EK; sve B

5 don bgyid || A¹A²; don gyi CDGNPE_BEP_ES 18 legs mchod || em.; legs mchog
 A²CDGNPE_BEP_ES; legs mchogs A¹; Skt. saṃpūjya

8 gyi || em.; gyis Σ

3 kun gyi || Σ; kun kyi A¹ 5 kun gyi || CDGNPE_BEP_ES; kun kyi A¹A² 6 'gyur
 || CDGNPE_BEP_ES; gyur A²; gyurd A¹ 10 tshigs su || CDPE_P; tshigsu GN (*skung yig*)
 11 yin no || Σ; yino N (*skung yig*)

- 1 che ge mo zhes bya ba 'di ||
 2 byang chub sems ni yongs 'dzin pa ||
 3 gsang ba yi ni 'khor lo 'dir ||
 4 dam tshig sdom pa len par 'tshal || [1]
- 5 de nas slob dpon gyis slob ma la 'di skad ces brjod par bya ste | Ep 22-237
 6 gsang ba chen po rigs dag pa'i ||
 7 gsang ba yongs su len par ni ||
 8 bdag nyid chen po khyod 'dod dam ||
 9 des kyang 'tshal zhes brjod par bya'o || [2]
- 10 de nas slob dpon gyis 'di skad ces brjod par bya ste |
 11 sangs rgyas chos dang dge 'dun te ||
 12 dkon mchog gsum la skyabs su song ||
 13 'di ni sangs rgyas rigs dag pa'i || G473b
 14 dam tshig brtan par gyur pa'o || [3]
- 15 rdo rje dril bu phyag rgya dag ||
 16 blo chen khyod kyis gzung bar gyis ||
 17 byang chub sems gang de rdo rje ||
 18 shes rab dril bu zhes bsgrags so || [4]
- 19 slob dpon dag kyang gzung bar bya ||
 20 bla ma sangs rgyas kun dang mnyam ||
 21 'di ni rdo rje'i rigs dag pa'i ||
 22 sdom pa dam tshig yin par gsungs || [5]
- 23 rin chen rigs mchog chen po la ||
 24 nyin dang mtshan mo lan gsum du ||
 25 zang zing mi 'jigs chos dang byams ||
 26 sbyin pa rnam bzhi rtag tu sbyin || [6]
- 27 phyi dang gsang ba theg pa gsum ||
 28 dam chos khyod kyis gzung bar bya ||
 29 'di ni padma'i rigs dag pa'i ||
 30 dam tshig sdom pa yin par gsungs || [7]
- 31 las kyi rigs mchog chen po la ||
 32 sdom pa thams cad ldan par ni || P396a
 33 yang dag nyid du gzung bar gyis || D95b
 34 mchod pa'i las kyang ci nus gyis || [8]

6 dag pa'i || CGNP; dag pa'o DE_P 10 brjod par bya || Σ; rjod par bya G 27 phyi dang
 || em.; phyi nang CDE_P; yid dang GNP

7 yongs su || CDPE_P; yongsu GN (*skung yig*) 12 skyabs su || CDPE_P; skyabsu GN (*skung yig*)
 18 bsgrags so || CDPE_P; bsgragso GN (*skung yig*)

dbye ba rnam pa bcu bzhi 'di || 1
 phas pham par ni rab tu bsgrags || 2
 spang zhing dor bar mi bya ste || 3
 rtsa ba'i ltung ba yin par bshad || [9] 4

 nyin dang mtshan mo lan gsum gsum || 5
 nyin re zhing ni bzla bar bya || 6
 gal te nyams gyur rnal 'byor pa || 7
 kha na ma tho chen por 'gyur || [10]⁹⁶ 8

⁹⁶ *gsol ba btab pa'i slob dpon gyis* → *kha na ma tho chen por 'gyur*: Cf. *Vajraśekhara Tantra* (P nya 207a8-b7, S ja 57b7-58b1):

bdag (bdag] P; dag S) nyid nye bar zhi ba nyid ||
 byang chub sems ni yongs su gzung ||
 gsang ba yi ni 'khor lo ru ||
 sdom pa dang bcas 'jug par (P207b) bgyi || [1]

(S58a) de nas slob dpon gyis 'di skad ces brjod par bya ste |

gsang ba'i (ba'i] P; ba S) chen po rigs dag pa ||
 gsang ba yongs su 'dzin par ni ||
 bdag nyid chen po khyod 'dod dam ||
 des kyang 'tshal zhes brjod par bya || [2]

yang slob dpon gyis 'di skad ces brjod par bya ste |

sangs rgyas chos dang dge 'dun te ||
 dkon mchog gsum la skyabs su song ||
 'di ni sangs rgyas rigs dag pa'i ||
 dam tshig brtan par gyur pa'o || [3]

rdo rje dril bu (bu] S; bu'i P) phyag rgya yang ||
 blo chen gyis ni gzung bar bgyi (bgyi] S; gyis P) ||
 byang chub sems gang de rdo rje ||
 shes rab dril bu zhes bshad do || [4]

slob dpon dag kyang gzung bar bya ||
 bla ma sang rgyas kun dang mnyam ||
 'di ni rdo rje'i (rje'i] P; rje S) rigs dag pa'i ||
 sdom pa dam tshig yin par gsungs || [5]

rin chen rigs mchog chen po la ||
 nyin dang mtshan mo lan gsum du ||
 zang zing mi 'jigs chos dang byams ||
 sbyin pa rnam bzhi rtag tu sbyin || [6]

phyi nang gsang ba'i theg pa gsum ||
 dam chos khyod kyis gzung bar bya ||
 'di ni padma'i rigs dag pa'i ||
 dam tshig sdom pa yin par gsungs || [7]

5 lan gsum gsum] GNP; lan gsum du CDE_P

1 slob mas kyang ni 'di skad brjod ||
 2 slob dpon bdag la dgongs su gsol ||
 3 gtso bos ji skad bka' stsal pa ||

las kyi rigs mchog chen po la ||
 sdom pa thams cad ldan par ni ||
 yang dag nyid du gzung bar bgyi ||
 mchod pa'i las kyang ci nus bya || [8]

de las gzhan pa bcu bzhi ni ||
 phas pham par ni rab tu bshad ||
 spang zhing dor bar mi bya ste ||
 rtsa ba'i ltung ba zhes bshad do || [9]

nyin dang mtshan mo lan gsum du ||
 nyin re zhing ni bzla bar bya ||
 (S58b) gang tshe nyams 'gyur rnal 'byor pa ||
 kha na ma tho sbom por 'gyur || [10]

For the corresponding Sanskrit cf. *Sarvadurgatipariśodhanatantra* (SKORUPSKI 1983: 286, 288, verse number in brackets added by me):

tata ācāryeṇa sarvakulavijñaptiḥ kāryā |

ayaṃ evāmukanāmā (°nāmā] corr.; °nāmnā ed.) bodhicittaparigrahaḥ ||
 icchate guhyacakre 'smin praveṣṭuṃ (praveṣṭuṃ] em. by HI; praveṣṭāṃ ed.)
 samayasamvaram || [1]

tata ācāryeṇa vaktavyam |

icchase tvam mahātman
 mahāguhyakulaṃ śuddhaṃ rahasyaṃ parigrhṇitum | [2]

buddhaṃ dharmam ca saṅgham ca triratnaśaraṇam vraja ||
 etad buddhakule ranye samvaram bhavate dṛḍham || [3]

vajram ghaṇṭā ca mudrā ca tvayā grāhyā mahāmate ||
 yad bodhicittaṃ tad vajram prajñā ghaṇṭā iti smṛtā || [4]

ācāryas ca grhītavyaḥ sarvabuddhasamo guruḥ ||
 etad vajrakule śuddhe samvaram samayocyate || [5]

caturdānam pradātavyam tridive ca trirātrike ||
 āmiṣābhayadharmākhyā maitrī ratnakuloccaye || [6]

saddharmaṃ ca tvayā grāhyaṃ bāhyam (bāhyam] em. By Salvini; om. ed.)
 guhyaṃ triyānikam ||
 etad padmakule śuddhe samvaram samayocyate || [7]

samvaram sarvasamyuktaṃ parigrhṇiṣva tattvataḥ ||
 pūjākarma yathāśaktyā mahākarmakuloccaye || [8]

etat pārājikākhyātās caturdaśam ataḥ param ||
 na tyājyaṃ na ca kṣeptavyaṃ mūlāpattir iti smṛtam || [9]

2 dgongs su] CDPE_P; dgongsu GN (*skung yig*)

C95a	de ltar bgyi ba bdag gis bgyi [11] ⁹⁷	1
	rnal 'byor mnyam gzhag ces bya bar ni 'jam pa'i rdo rje'i ting nge	2
Ep 22-238, G474a, N372a	'dzin gsum bya ba'o 'khor lo mchog ces bya ba ni lhag par gnas pas gzhag	3
	pa'i lha rnam kyil dkyil 'khor ro mkha' la gzhag ces bya ba ni gshegs su	4
	gsol ba'i don du'o	5

Section B: 279-396

	[A13r6, B16v4]	7
	śiṣyapraveśavidhinā praviśyādaḥ svayaṃ kṛtī 	8
	niṣpādyā sekaparyantaṃ prāpyānujñāṃ kulādhipāt 	9
	279	10
A13v	mahārāgodbhavaṃ tattvaṃ cakraṃ ca pratibimbavat 	11
	pure śiṣyapraveśārthaṃ tattvaṃ satyaṃ ca śrāvayet 	12
	280⁹⁸	13
	[A ¹ p.1030, A ² p. 823, C80a7, D80b1, G113b6, N95b2, P96b4, E _B p. 150, E _P 21-1057, E _S p. 539]	14
C80b	slob ma 'jug pa'i cho ga yis	15
	dang por zhugs la rang gi ni	16

tridive ca trirātrau ca vartitavyaṃ dine dine ||
yadā hānir bhaved yogī sthūlāpattyo bhaviṣyati || [10]

For a slightly different Sanskrit version of the saṃvara of the five Buddha families see Abhayākara Gupta's *Vajrāvalī* 20.6 (MORI 2009: 378-379).

⁹⁷slob mas kyang ni 'di skad brjod → de ltar bgyi ba bdag gis bgyi: Cf. *Vajrasekharatantra* (P nya 208a3-4, S ja 58b5-6):

de nyid kyis kyang brjod par bya ||
'dir ni slob dpon bdag la gson ||
gtso bo ji ltar bka' stsal pa ||
de bzhin du ni bgyid par 'tshal || [11]

Cf. *Sarvadurgatipariśodhanatantra* (SKORUPSKI 1983: 288, verse number in brackets added by me):

tasyaiva cāpi vaktavyaṃ ācārya tu śṛṇuṣva me ||
m evam astu kariṣyāmi yathā jñāpayase vibho || [11]

⁹⁸280ab: quoted in Painḍapātika's **Maṇḍalavidhi*.

9 prāpyānujñāṃ || BE_K; prāpyānujñā A; prāpyānujñā (jñāṃ) E_BE_D **9** kulādhipāt || BE_K; kulādhi<pāt> A; kulādhipān E_BE_D

2 ces bya bar || CDE_P; ces bya ba GP **3** gzhag || CDE_P; bzhag GNP **4** gzhag || CDE_P; bzhag GNP

3 ting nge 'dzin || Σ; ting nge 'dzin N (*skung yig*) **4** gshegs su || CDPE_P; gshegsu GN (*skung yig*)

1 dbang bskur bya ba rdzogs byas shing ||
2 rigs bdag rjes gnang thob pa dang || 279

3 'dod chags che las byung de nyid ||
4 'khor lo'ang gzugs brnyan lta bu yi || G114a
5 grong du slob ma 'jug bya'i phyir ||
6 bden pa de nyid bsgrag par bya || 280

7 [C101a4, D102a2, G487a2, N379b2, P405a3, Ep 22-253]

8 de nas lha rnam kyī 'khor lo mngon sum bzhin du bsams la cho ga snga
9 mas yang dag par mchod de phyir dbyung bar bya'o || de nas rigs kyī bdag
10 po bla ma nyid du byas la 'og nas bshad pa'i **slob ma 'jug pa'i cho gas** bdag
11 nyid **dang por** dkyil 'khor du **zhugs la** | bdag nyid **dbang bskur** ba'i cho
12 ga rigs kyī bdag por **rdzogs par mdzad pa** dang | de nyid las slob dpon gyi Ep22-254
13 las thams cad kyī **rjes su gnang ba** mnos la | dkyil 'khor du slob ma gzhug
14 par bya ba'i phyir **de kho na nyid dang** | **bden pa** dgongs par bya ba nyid
15 kyis bcom ldan 'das mnyes par bya ba'i tshigs su bcad pas gsol ba gdab par
16 bya'o⁹⁹ || de la de kho na nyid ni thar pa'i go 'phang gi mchog go || bden pa
17 ni dngos po thams cad kyī rang bzhin no || de la de kho na nyid ji lta bu yin
18 zhe na | **'dod chags che las byung de nyid** || ces bya ba smos te | 'dod chags
19 chen po las byung ba ni zag pa med pa'i bde ba chen po ste rdo rje 'chang gi
20 rang bzhin ni de kho na nyid yin no zhes bya ba'i tha tshig go || bden pa ji
21 lta bu zhe na | **'khor lo'ang gzugs brnyan lta bu** zhes bya ba smos te | chos C101b
22 thams cad gzugs brnyan dang 'dra ba'i bdag nyid can gnyis su med pa'i ye P405b
23 shes kyī sku dang ldan pa'i dkyil 'khor gyi 'khor lo ni bden pa yin no zhes G487b
24 pa'i tha tshig go ||

⁹⁹ de nas lha rnam kyī 'khor lo → gsol ba gdab par bya'o: Cf. Abhayākara Gupta's *Vajrāvalī* 21.1 (MORI 2009: 388):

...mālābhīṣekāśayena pratyakṣībhavaccakreṣaṃ ca gurum adhimucya tena dīyamānān
grhītamālābhīṣekādivakṣyamāṇasamastābhīṣekān yathāvidhi sarvācāryakarmasv anu-
jñāṃ ca prāpya śiṣyapraveśāya mahāsukhātmakaprajñopāyamayatattvastutipuraḥsarāṃ
maṇḍalasiddhim abhilaṣet | satyādhiṣṭhānaṃ ca kuryāt.

2 gnang || Σ; nang C 5 bya'i || Σ; ba'i P 6 de nyid || em.; 'di ni Σ; Skt. tattvam

9 de || C; do DE_P; de de'i GNP 9 dbyung || CDE_P; 'byung GNP 12 gyi || CDNPE_P;
gyis G 15 ba'i || CD; ba GNP 15 tshigs su || CDP; tshigsu GN (*skung yig*) 15 gsol ba
gdab par || CD; gdas par GNP 16 de la || CD; om. GNP 17 bzhin no || CDNP; bzhino G
(*skung yig*) 20 tshig go || CDNP; tshigo G (*skung yig*) 22 thams cad || CDNP; thaṃd G
(*skung yig*) 22 gnyis su || CDP; gnyisu GN (*skung yig*) 24 zhes pa'i || D; zhes bya ba'i
CGNP

4 lta bu yi || Σ; lta bu'i A¹ 13 rjes su || CDGP; rjesu N (*skung yig*)

ākāśotpādaciḥnatvād anādinidhanaḥ paraḥ | 1
 mahāvajramayaḥ sattvo mañjuvajrādyā sidhya me || 2
 281¹⁰⁰ 3

nam mkha' las byung mtshan ldan phyir || 4
 thog ma tha ma med pa'i mchog || 5
 sems dpa' rdo rje che rang bzhin || 6
 'jam pa'i rdo rjer¹⁰¹ deng grub mdzod || 281 7

de la | nam mkha' skye ba'i mtshan ldan phyir || zhes bya ba la sogs 8
 pa tshigs su bcaḍ pa lngas ni dam tshig gsum gyi glus mchod pa yin no || de 9
 nas | sems can kun gyi yid khyab cing || zhes bya ba gcig gis ni de kho na 10
 nyid gdas par bya'o || de nas tshigs su bcaḍ pa gsum gyis ni bden pa bsgrags 11

¹⁰⁰281: As Sakurai has pointed out (SAKURAI 1996: 358, footnote 20), verses 281-285 are from the *Paramādyatantra*. Verse 281 actually occurs twice in the *Paramādyatantra*, the second time with variants.

Cf. *Paramādyatantra* (P ta 235b4, S nya 112b7-113a1):

om |
 nam mkha' skye ba mtshan ldan phyir ||
 thog ma tha ma med pa'i mchog ||
 sems dpa' rdo rje che rang bzhin ||
 rdo rje sems dpa' (dpa' || S; dpar P) bdag grub mdzod ||

And also another occurrence in the *Paramādyatantra* (P ta 273b6-7 S nya 166a7-b1):

nam mkha' skye ba mtshan ldan phyir ||
 thog ma tha ma med pa'i mchog ||
 sems dpa' rdo rje che rang (S166b) bzhin ||
 rdo rje sems dpa' zhes byar mdzod ||

Verse 281 is quoted in Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, Paiṇḍapātika's **Maṇḍalavidhi*, Lalitavajra's **Yamāriṃaṇḍalopāyikā-yamāntakodaya-nāma*, Ratnākaraśānti's *Khasamaṭikā* (UPĀDHYĀYA 1983: 234-235, *vajrasatvaḥ paraṃ sukham* for *mañjuvajrādyā sidhya me*), Hevajrasekaprakriyā (SANDERSON 2005: 4, 'kṣobhyavajrādyā for *mañjuvajrādyā*), Abhayākaragupta's *Vajrāvalī* 21.2 (MORI 2009: 389, 'kṣobhyavajrādyā for *mañjuvajrādyā*), Kuladatta's *Kriyāsaṃgrahapañjikā* 6-2-9 (TANEMURA e-text, *vajrasattvaḥ prasidhya me* for *mañjuvajrādyā sidhya me*), 6-8-8-2-11 (TANEMURA 2004: 206, 'mukavajro 'dya for *mañjuvajrādyā*) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 22, 'kṣobhyavajrādyā for *mañjuvajrādyā*).

¹⁰¹'jam pa'i rdo rjer: emend to 'jam pa'i rdo rje (vocative)?

2 sattvo || AE_BED_DE_K; sarvo B 2 sidhya || B; siddha AE_BED_DE_K

4 nam mkha' || A¹A²CDPE_BE_S; namkha' GN (*skung yig*) 5 tha ma med || CDGNPE_BE_S;
 tha myed A¹; mtha' ma med A² 6 che || CDGNPE_BE_S; che'i A¹A²

8 nam mkha' || CDP; namkha' GN (*skung yig*) 9 tshigs su || CDP; tshigsu GN (*skung yig*) 11 tshigs su || CDP; tshigsu GN (*skung yig*) 11 bsgrags || CD; srag NP; bsgra G

1 pa'o ||

2 de la dam tshig gsum gyi glus dam tshig gsum po rdo rje 'chang ba'i de
3 kho na nyid gang yin pa de ni 'di'i chos yin la | de'i dam tshig gang yin pa
4 de 'di'i dam tshig yin pas dkyil 'khor gyi bdag po thams cad kyang rdo rje
5 'chang ba'i rang bzhin can yin no || de bas na de'i de kho na nyid la sogs pa
6 gang yin pa de 'jam pa'i rdo rje la sogs pa'i yang yin par 'gyur ro || de la
7 tshigs su bcad pa gsum gyis ni de kho na nyid gsum gyi glu ston to || de la de
8 kho na nyid gsum ni rang bzhin gyi de kho na nyid dang | 'byor pa'i de kho
9 na nyid dang | rnam par dag pa'i de kho na nyid do ||

N380a

D102b

10 de la rang bzhin gyi de kho na nyid kyid dbang du mdzad nas tshigs su
11 bcad pa ni **nam mkha' skye ba'i** zhes bya ba la sogs pa yin te | de kho na
12 nyid gtso bor gyur cing de kho na nyid du ro gcig pa spros pa med pa rnam
13 par mi rtog pa'i ye shes byang chub kyid sems ni 'di'i rang bzhin yin la | de
14 nyid ni rdo rje chen po ste mi phyed pa'i phyir ro || des na **sems dpa' rdo**
15 **rje che rang bzhin** || zhes bya'o || **rdo rje sems dpa' bdag grub mdzod** ||
16 ces bya ba ni rang bdag nyid du mdzod cig ces bya ba'o || sems la ni skye ba
17 yod pa yin la skye ba dang ldan pa ni 'jig par 'gyur ba yin mod kyid 'on kyang
18 bcom ldan 'das gang yin pa de ni thog ma dang tha ma med pa yin la | de
19 ltar na 'di ni byang chub kyid sems kyid rang bzhin yin no || byang chub kyid
20 sems de yang gang yin zhe na gang 'di byang chub sems dpa' rnam kyid thog
21 ma dang tha ma med pa'i sems kyid rgyun stong pa nyid du ro gcig pas nam
22 mkha' dang 'dra bas rang bzhin gyis dag pa byang chub sems dpa' thams cad
23 kyid thun mong du gyur pa'i de bzhin nyid kyid sku'i sa rnam la glo bur ba'i
24 sgrib pa rim gyis rnam par dag pa'i mthar thug par rtogs par 'gyur ba yin
25 pas de sku des byang chub kyid sems zhes bya bar bshad do || des na byang
26 chub kyid sems kyid rang bzhin can gyis bcom ldan 'das de la thog ma dang tha
27 ma ga la mnga' | gang yang 'di sgrib pa dang bral bar gyur na gsal bar 'gyur
28 bas 'di'i skye bar nye bar gdags su rung ste | dper na nam mkha' rtsig pa la
29 sogs pa gsal bar snang ba dang 'dra ba'o || de'i phyir | **nam mkha' skye ba'i**
30 **mtshan ldan phyir** || zhes smos pa'i dpe 'di la yod pas nam mkha' skye ba'i
31 mtshan ldan te de'i ngo bo nyid ni de nyid de de'i phyir thog ma tha ma med

G486a (folio
shuffled ...jumps
from 487b to
42-971 = 486a)

P406a

C102a

N380b

G486b

D103a

2 dam tshig || DGP; dam tshig la N; dam tshigs C 2 gyi || CD; gyis GNP 5 rang bzhin
can yin no || CD; rang bzhin no GNP 6 'gyur ro || CDNP; 'gyuro G (*skung yig*) 7 tshigs
su || CDP; tshigsu GN (*skung yig*) 10 tshigs su || CDP; tshigsu GN (*skung yig*) 11 nam
mkha' || CDP; ; namkha' G; namkha' i N (*skung yig*) 12 nyid du || CDNP; nyidu G (*skung
yig*) 12 med pa || DGNP; med pa med pa C 15 che || CDNP; om. G 16 rang bdag
|| CD; rang gi bdag GNP 19 yin no || CDNP; yino G (*skung yig*) 20 gang yin zhe na gang
|| CD; gang gang NP; gang gang 'di yang G 22 nam mkha' || CDP; namkha' GN (*skung yig*)
23 sku'i || CD; skus GNP 26 gyis || CD; gyi GNP 27 yang || CD; yin GNP 28 gdags su
|| CDP; gdagsu GN (*skung yig*) 28 nam mkha' || CDP; namkha' GN (*skung yig*) 29 bar
|| CD; ba GNP 29 nam mkha' || CDP; namkha' GN (*skung yig*) 30 pas || CD; pas na GNP
30 nam mkha' || CDP; namkha' GN (*skung yig*) 31 te || CDGNP; om. G 31 de de'i || CD;
te de'i GNP 31 tha ma || CDP; om. GN

pa'o || **mchog** ni gtso bo'o ||

1

B17r

sarvottamamahāsiddhi māhaiśvaryādhidaivata |
sarvavajradharo rājā sidhya me paramākṣara || 282¹⁰²

2

3

kun mchog dngos grub chen po ste ||
 dbang phyug chen po lhag pa'i lha ||
 rdo rje 'dzin pa kun gyi rgyal ||
 mi 'gyur mchog tu bdag grub mdzod || 282

4

5

6

7

P406b

'byor pa'i de kho na nyid kyi dbang du byas pa'i tshigs su bcad pa ni
kun mchog ces bya ba la sogs pa yin te | dngos grub thams cad kyi mchog
 ni **dngos grub chen po** ste yang dag par rdzogs pa'i byang chub bo || des
 na **dbang phyug chen po** ste | stobs bcu dang mi 'jigs pa la sogs pa'i chos
 thams cad la dbang ba'i mchog tu gyur pa'o || des na **lhag pa'i lha** yin te | 'jig
 rten pa thams cad las lhag pa'i lha nyid do || thams cad kyi sku dang gsung
 dang thugs rdo rje brnyes pas na **rdo rje 'dzin pa kun**¹⁰³ te | sangs rgyas

8

9

10

11

12

13

14

¹⁰²282: from the *Paramādyatantra* (P ta 235b4-5, S nya 113a1-2):

kun mchog dngos grub chen po ste ||
dbang phyug chen po lhag pa'i lha ||
rdo rje 'dzin pa kun gyi rgyal ||
mi 'gyur mchog tu bdag grub mdzod ||

Verse 282 is quoted in Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, Paiṇḍapātika's **Maṇḍalavidhi*, Lalitavajra's **Yamāriṃḍalopāyikā-yamāntakodaya-nāma, Hevajrasekaprakriyā* (SANDERSON 2005: 4, *sarvottama mahāsiddhi mahaiśvaryādhidaivataḥ* for *sarvottamamahāsiddhi māhaiśvaryādhidaivata*), Abhayākaragupta's *Vajrāvalī* 21.2 (MORI 2009: 389, *sarvottama mahāsiddhi māhaiśvaryādhidaivataḥ* for *sarvottamamahāsiddhi māhaiśvaryādhidaivata*; *paramākṣaraḥ* for *paramākṣara*), Kuladatta's *Kriyāsaṃgrahapañjikā* 6-2-9 (TANEMURA e-text, *sarvottama mahāsiddhim māheśvaryādhidaivataḥ* for *sarvottamamahāsiddhi māhaiśvaryādhidaivata*; *paramākṣaraḥ* for *paramākṣara*), 6-8-8-2-11 (TANEMURA 2004: 206, *sarvottamamahāsiddhimāhaiśvaryādhidaivatam* for *sarvottamamahāsiddhi māhaiśvaryādhidaivata*; *paramākṣaraḥ* for *paramākṣara*) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 22, *sarvottamamahāsiddhimāhaiśvaryādhidaivataḥ* for *sarvottamamahāsiddhi māhaiśvaryādhidaivata*; *paramākṣaraḥ* for *paramākṣara*).

¹⁰³*thams cad kyi sku dang gsung dang thugs rdo rje brnyes pas na rdo rje 'dzin pa kun*: cf. Abhayākaragupta's *Vajrāvalī* 21.3 (MORI 2009: 391): *sarve vajrāḥ kāyavajrādayaḥ*.

2 *sarvottamamahāsiddhi māhaiśvaryādhidaivata* || AE_K; *sarvottamamahāsiddhimāhaiśvaryādhidaivata* E_BE_D; *sarvottamamahāsiddhim māhaiśvaryādhidaivataḥ* B 3 *sidhya* || B; *siddha* AE_BE_DE_K 3 *paramākṣara* || AE_BE_DE_K; *paramākṣaraḥ* B

4 *grub* || Σ; 'grub N 5 *phyug* || Σ; *phyugs* N 6 *rje* || CDGNPE_BEs; *rje'i* A¹A² 7 *mi* || Σ; *myi* A¹

8 *tshigs su* || CDNP; *tshigsu* G (*skung yig*) 10 *bo* || CD; *po* GNP

1 dang byang chub sems dpa' thams cad kyi phun sum tshogs pa de la rag las
2 pa'i phyir rgyal po'o || de'i 'byor pa de yang rtag tu mi 'gyur ba yin pas na
3 mi 'gyur mchog go ||

4 **nirdoṣaḥ śāśvataś cāsi sarvarāgānurāgaṇa |**
5 **tattvena sidhya me bhagavan mahārāgo mahārata ||**
6 **283**¹⁰⁴

7 nyes pa mi mnga' rtag pa'ang khyod ||
8 'dod chags kun gyi rjes chags pa ||
9 'dod chags chen po dga' ba che ||
10 bcom ldan de nyid kyi grub mdzod || 283

11 rnam par dag pa'i de kho na nyid kyi dbang du mdzad nas gsungs pa
12 ni **nyes pa mi mnga'** zhes bya ba la sogs pa yin te | bag chags dang bcas
13 pa'i sgrib pa thams cad spangs pas na **nyes pa mi mnga' ba'o** || de ltar na
14 yang gnas pa dang | phrin las dang | 'dod chags dang | dga' ba dang ldan pa
15 yin no zhes bya ba ni **rtag pa** la sogs pa'i tshig gi don yin no || de yang sku
16 gsum gyis nam mkha' ji srid kyi bar du bzhugs pas na rtag pa'o || dngos grub

G485a (folio
shuffled ...jumps
from 486b to
42-969 = 485a)

¹⁰⁴283: from the *Paramādyatantra* (P ta 235b5-6, S nya 113a2-3):

nyes pa mi mnga' rtag pa khyod ||
'dod chags kyi ni rjes chags pa ||
'dod chags (chags] P; pa S) chen po dga' ba che ||
bcom ldan de nyid kyi grub mdzod ||

Verse 283 is quoted in Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, Painḍapātika's **Maṇḍalavidhi*, Lalitavajra's **Yamārimaṇḍalopāyikā-yamāntakodaya-nāma, Hevajrasekaprakriyā* (SANDERSON 2005: 4, *sarvarāgānurāgaṇaḥ* for *sarvarāgānurāgaṇa*; *mahārataḥ* for *mahārata*), Abhayākaragupta's *Vajrāvalī* 21.2 (MORI 2009: 389-390, *sarvarāgānurāgaṇaḥ* for *sarvarāgānurāgaṇa*; *mahārataḥ* for *mahārata*), Kuladatta's *Kriyāsamgrahapañjikā* 6-2-9 (TANEMURA e-text, *nirḍoṣaśāśvataś* for *nirdoṣaḥ śāśvataś*; *siddhya* for *sidhya me*; *mahārataḥ* for *mahārata*), 6-8-8-2-11 (TANEMURA 2004: 206, *sarvarāgānurāgaṇaḥ* for *sarvarāgānurāgaṇa*; *mahārataḥ* for *mahārata*) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 22, *sarvarāgānurāgaṇaḥ* for *sarvarāgānurāgaṇa*; *mahārataḥ* for *mahārata*).

4 sarvarāgānurāgaṇa] AE_BE_DE_K; sarvarāgānurāgaṇaḥ B 5 sidhya] B; siddha AE_BE_DE_K
5 mahārāgo mahārata] AE_BE_DE_K; mahārataḥ B

7 mi] Σ; myi A¹ 8 gyi] CDGNPE_BEs; kyi A¹; gyis A² 10 kyi] A¹A²CDE_BEs; kyi
GNP

2 mi] CGNP; ni D 3 mchog go] CDNP; mchogo G (*skung yig*) 13 ltar] CD; Ita
GNP 14 dga'] CDNP; dga' dga' G (dittography) 15 yin no] CDP; yino GN (*skung yig*)
15 yin no] CDP; yino GN (*skung yig*) 16 nam mkha'] CDP; namkha' GN (*skung yig*)

N381a thams cad brnyes pa'i 'dod chags kyis sems can thams cad la rjes su dga' bar 1
 mdzad pas na | 'dod chags kun gyi rjes chags pa¹⁰⁵ || zhes bya'o || de nyid 2
 kyis na dmigs su med pa'i thugs rje chen po'i 'dod chags mnga' bas na 'dod 3
 chags chen po'o || mtshan ma med pa'i chos kyis dga' bas dgyes pas na dga' 4
 C102b ba che zhes bya'o || de nyid kyis zhes bya ba ni tshigs su bcad pa gsum gyis 5
 bshad pa'o || 6
 7

atyantaśuddha sarvāgra¹⁰⁶ ādimuktas tathāgataḥ | 8
 samantabhadra sarvātmā bodhisattva prasidhya me || 9
 284¹⁰⁷ 10

P97a shin tu dag pa kun gyi mchog || 11
 gdod nas grol ba de bzhin gshegs || 12
 kun du bzang po kun bdag nyid || 13
 byang chub sems dpa' bdag grub mdzod || 284 14

chos nyid kyis glu ni shin tu dag pa zhes bya ba la sogs pa tshigs su bcad 15
 pa gcig gis ston te | 'di la chos nyid kyis sku thar pa chen po'i rang bzhin can 16

¹⁰⁵ 'dod chags kun gyi rjes chags pa: cf. Abhayākaragupta's gloss on the compound sarvarāgānurāgaṇa in *Vajrāvalī* 21.3 (MORI 2009: 391): *sarvarāgaiḥ sarvakāmaiḥ sattvānām anurāgaṇaḥ*.

¹⁰⁶ atyantaśuddha sarvāgra || E_BE_K; atyantaśuddhasarvāgra E_D

¹⁰⁷ 284: from the *Paramādyatantra* (P ta 235b6, S nya 113a3-4):

shin tu dag pa kun gyi (gyi ||; gyis P) mchog ||

gdod nas grol ba de bzhin gshegs ||

kun tu bzang po kun bdag nyid ||

byang chub sems dpar bdag grub mdzod ||

Verse 284 is quoted in Nāgārjuna's *Guhyasamājamaṇḍalavidhi, Paiṇḍapātika's *Maṇḍalavidhi, Lalitavajra's *Yamāriṃḍalopāyikā-yamāntakodaya-nāma, Hevajrasekaprakriyā (SANDERSON 2005: 4, dharmāgra for sarvāgra), Abhayākaragupta's *Vajrāvalī* 21.2 (MORI 2009: 390, dharmāgra for sarvāgra; samantabhadraḥ for samantabhadra), Kuladatta's *Kriyāsamgrahapañjikā* 6-2-9 (TANEMURA e-text, abhyantaśuddha for atyantaśuddha), 6-8-8-2-11 (TANEMURA 2004: 207, sarvāgrya for sarvāgra) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 22, atyantaśuddhadharmāgra for atyantaśuddha sarvāgra; samantabhadraḥ for samantabhadra; bodhisattvaḥ for bodhisattva).

9 samantabhadra || AE_BE_DE_K; samantabhadraḥ B 9 prasidhya || B; prasiddha AE_BE_DE_K

11 shin || Σ; shind A¹ 13 kun du || CDPE_BE_S; kun tu A¹A²GN 14 dpa' || A¹A²; dpar CDGNPE_BE_S

1 brnyes || CDGN; mrnyes P 1 rjes su || CDP; rjesu GN (skung yig) 3 dmigs su || CDP; dmigsu GN (skung yig) 4 pas na || CD; na GNP 5 tshigs su || CDP; tshigsu GN (skung yig) 15 tshigs su || CDP; tshigsu GN (skung yig)

1 ni chos yin la | de ni tshigs su bcad pa 'dis ston te | glo bur ba'i sgrib pa bag P407a
 2 chags dang bcas pa thams cad spangs pa'i phyir ram | slar mi ldog pa'i dag
 3 pa mnga' bas na shin tu dag pa'o || chos thams cad kyi mchog ni mya ngan D103b
 4 las 'das pa yin la | mya ngan las 'das pa thams cad kyi mchog ni sangs rgyas
 5 kyi mya ngan las 'das pa yin te | de'i rang bzhin ni bcom ldan 'das yin pas
 6 de'i phyir **kun gyi mchog** go || chos kyi dbyings ni rang bzhin gyis rnam
 7 par dag pa yin pas na **gdod nas grol ba'o**¹⁰⁸ || chos rnam kyi chos nyid ji
 8 ltar gnas pa de ltar thugs su chud cing gshegs pas na **de bzhin gshegs** pa'o ||
 9 **kun** ni ma lus pa'o || **bzang po** ni dge ba ste | skal ba dang ldan pa rnam 'di
 10 las byung bas na **kun du bzang po'o** || chos kyi dbyings ni chos thams cad G485b
 11 kyi chos kyi mtshan nyid yin pas na **kun bdag nyid do**¹⁰⁹ || byang chub kyi
 12 bdag nyid can gyi sems dpa' ni **byang chub sems dpa'o**¹¹⁰ ||

13 **sarvottamamahāsiddhi māhaiśvaryāgramudrayā**¹¹¹ |
 14 **sidhya vajramahotkarṣād vajragarvāpate mama** || 285¹¹²

¹⁰⁸*gdod nas grol ba*: cf. Abhayākaragupta's gloss on the word *ādimuktaḥ* in *Vajrāvalī* 21.3 (MORI 2009: 391): *ādimuktaḥ prakṛtipariśuddhyā*.

¹⁰⁹*kun bdag nyid*: cf. Abhayākaragupta's gloss on the word *sarvātmā* in *Vajrāvalī* 21.3 (MORI 2009: 391): *sarvātmā dharmatayā*.

¹¹⁰*byang chub sems pa*: cf. Abhayākaragupta's gloss on the word *bodhisattva* in *Vajrāvalī* 21.3 (MORI 2009: 391): *bodhyātmakaḥ sattvo bodhisattvaḥ*.

¹¹¹*sarvottamamahāsiddhi māhaiśvaryāgramudrayā* || E_K; *sarvottamamahāsiddhimāhaiśvaryāgramudrayā* E_BE_D

¹¹²285: from the *Paramādyatantra* (P ta 235b6-7, S nya 113a4):

dngos grub chen po kun gyi mchog ||

dbang phyug chen po phyag rgya'i mchog (phyag rgya'i mchog || S; lhag pa'i lha P) ||

grub pa'i rdo rje cher bstod pas ||

rdo rje bsnyems bdag bdag mdzod cig ||

Verse 285 is quoted in Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, Painḍapātika's **Maṇḍalavidhi*, Lalitavajra's **Yamāriṇḍalopāyikā-yamāntakodaya-nāma, Hevajrasekaprakriyā* (SANDERSON 2005: 4, *sarvottama mahāsiddhi* for *sarvottamamahāsiddhi*; *vajra mahotkarṣād* for *vajramahotkarṣād*), Abhayākaragupta's *Vajrāvalī* 21.2 (MORI 2009: 390, *sarvottama mahāsiddhi* for *sarvottamamahāsiddhi*), Kuladatta's *Kriyāsaṃgrahapañjikā* 6-2-9 (TANEMURA e-text, *sarvottama mahāsiddhim* for *sarvottamamahāsiddhi*; *māheśvaryāgra mudraya* for *māhaiśvaryāgramudrayā*; *vajragarbhāpate* for *vajragarvāpate*), 6-8-8-2-11 (TANEMURA 2004: 207, *sarvottama mahāsiddhi* for *sarvottamamahāsiddhi*) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 22, *sarvottamamahāsiddhimāhaiśvaryāgramudrayā* for *sarvottamamahāsiddhi māhaiśvaryāgramudrayā*; *siddhavajramahotkarṣād* for *sidhya vajramahotkarṣād*; *vajragarvāyate* for

14 *sidhya vajramahotkarṣād* || B; *siddha vajra mahotkarṣāt* AE_K; *siddhavajra mahotkarṣād* E_BE_D

1 tshigs su || CDP; tshigsu GN (*skung yig*) 2 mi || CDP; ma G 8 thugs su || CDP; thugsu GN (*skung yig*) 10 bas na || CD; na GNP 10 kun du || CD; kun tu GNP 12 byang chub sems dpa'o || CDP; byang chub sems dpa' ni byang chub sems dpa'o G (dittography)

dngos grub chen po kun gyi mchog ||
 dbang phyug chen po rgya mchog gis ||
 grub pa'i rdo rje cher bstod pa ||
 rdo rje bsnyems bdag bdag mdzod cig || 285

dam tshig ni phyag rgya ste de'i glu ni **dngos grub chen po** zhes bya
 ba la sogs pa'i tshigs su bcaad pas ston te | **dngos grub chen po kun gyi**
mchog | ces bya ba ni bshad zin to || **dbang phyug chen po** yang bshad zin
 to || de'i phyag rgya ni de'i rgyu mthun pa yid kyi rang bzhin can gyi brda'o
 || de bzhin gshegs pa thams cad kyi mthus rang nyid byin gyis brlabs shing
 mchod pa'i rdo rje sems dpa'i sku dang gsung dang thugs kyi rdo rje'i ngo
 bo'i phyag rgya des bcom ldan 'das yum **rdo rje bsnyems ma**'i phyag rgya'i
bdag po ste gtso bor gyur pa **bdag la grub par mdzod cig** pa'o || ji ltar na
 'di ni bdag po yin zhe na | **rdo rje cher bstod pa** zhes bya ba ste dang po'i
 rdo rje bstod cing phyag g.yas pas gsor ba'i phyr ro || 'di ni nye bar mtshon
 pa tsam ste | de la sogs pa'i phyag rgya chen po'i dngos grub bdag la stsol
 cig ces bya ba'i tha tshig go ||

N381b

P407b

sarvasattvamanovyāpī sarvasattvahr̥ḍi sthitaḥ |
sarvasattvapitā caiva kāmo 'gryaḥ samayāgrīṇām || 286¹¹³₁₉

vajragarvāpate).

¹¹³286: There is a close parallel to this verse in the *Trilokavijayantra*:

sems can kun gyi yid khyab cing ||
 sems can kun la bde ba stsol ||
 sems can kun gyi phar gyur pa'i ||
 rdo rje sems dpa' bdag deng 'grub ||.

Verse 286 is quoted in Nāgārjuna's **Guhyasamājamaṇḍalavidhi*,
 Paiṇḍapātika's **Maṇḍalavidhi*, Lalitavajra's **Yamāriṃḍalopāyikā-yamāntakodaya-*
nāma, Hevajrasekaprakriyā (SANDERSON 2005: 4, *kāmāgraḥ* for *kāmo 'gryaḥ*), Ab-
 hayākaragupta's *Vajrāvalī* 21.2 (MORI 2009: 390, *sarvasattvahr̥ḍisthitaḥ* for *sarvasattvahr̥ḍi*

18 sarvasattvahr̥ḍi sthitaḥ || E_D; sarvasattvahr̥ḍisthitaḥ ABE_B; sarvasattvahr̥ḍisthitaḥ E_K
19 'gryaḥ || AE_BE_DE_K; 'graḥ B

2 kun gyi || Σ; kun kyi A¹ 3 dbang phyug chen po rgya mchog gis || GNPE_B; dbang
 phyug chen po rgyal mchog gis CDE_S; dbang phyug chen po kun gyi mchog | dbang phyugs
 chen po rgya mchog gi A¹A²(eye-skip)

6 ni || CD; om. GNP 6 glu ni || CDNP; om. G 7 tshigs su || CDP; tshigsu GN (*skung*
yig) 8 mchog || CDGP; chog N 9 mthun pa || GNP; mthun pa ni CD 12 bsnyems || CD;
 snyems GNP 13 ste || CD; om. GNP 14 ni || CD; om. GNP 15 phyr ro || CDNP; phyro
 G (*skung yig*) 16 tsam || CD; om. GNP 17 tshig go || CDNP; tshigo G (*skung yig*)

1

2 sems can kun gyi yid khyab cing ||
 3 sems can kun gyi snying la bzhugs ||
 4 sems can kun gyi yab gyur nyid ||
 5 'dod mchog dam tshig mchog gyur pa'o || 286

A² p. 824

6 de ltar dam tshig gsum gyi glu'i mchod pa bshad nas de kho na nyid
 7 bsgrags pa ni | **sems can kun gyi** zhes bya ba la sogs pa smos pa yin te
 8 | sgrib pa gnyis rnam par dag pa de bzhin nyid gtso bor gyur pa'i ye shes
 9 ni byang chub kyi sems yin la | de nyid ni shin tu rnam par dag pa'i sangs
 10 rgyas kyi byang chub rnam par thar pa'i gnas so || de ni bcom ldan 'das rdo
 11 rje 'chang yin la | de nyid ni 'dir '**dod pa**'i sgrar gsungs te chen po rnams
 12 kyis 'dod par bya ba yin pa'i phyir ro || 'dod pa de yang **sems can kun gyi**
 13 zhes bya ba sangs rgyas dang byang chub sems dpa' nas so so'i skye bo'i bar
 14 gyi **yid la khyab pa** yin no || bde ba rab tu stsol bas pha dang 'dra'o || de la
 15 sangs rgyas rnams la ni rnam par dag pa'i tshul gyis thugs la khyab pa'o ||
 16 byang chub sems dpa' rnams la ni rang gis rnams kyi sgrib pa rnam par dag
 17 pa'i tshul gyis so || de rnams la bde ba rab tu stsol bar mdzad pa yang yin te |
 18 rnam par dag pa'i bde ba skyed par mdzad pa'i phyir ro || de yang rnam par
 19 mi rtog pa la 'jug pa'i gzungs las |

C103a

G484a (folio
shuffled ...jumps
from 485b to
42-967 = 484a)

D104a

20 dam chos 'di la rgyal ba'i sras ||
 21 rnam par mi rtog bsams gyur na ||
 22 rnam rtog bgrod dka' rnam spangs te ||
 23 rim gyis mi rtog 'thob par 'gyur || [1]

P408a

24 de bas rab zhi mi g.yo mchog ||
 25 dbang byed mnyam la mi gnas pa ||
 26 rnam par mi rtog bde ba ni ||
 27 byang chub sems dpas thob par 'gyur || [2]

N382a

sthitah; *kāmāgrah* for *kāmo 'gryah*), Kuladatta's *Kriyāsaṃgrahapañjikā* 6-8-8-2-11 (TANEMURA 2004: 207, *kāmāgrah* for *kāmo 'gryah*) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 22, *sarvasattvahr̥disthitah* for *sarvasattvahr̥di sthitah*; *kāmāgrasamayāgrinām* for *kāmo 'gryah samayāgrinām*).

2 kun gyi || Σ; kun kyi A¹ 2 yid || A¹A²GNPE_B; snying CDE_S 3 kun gyi || Σ; kun kyi A¹ 4 kun gyi || Σ; kun kyi A¹ 4 gyur || Σ; gyurd A¹ 5 gyur || Σ; gyurd A¹

7 bsgrags || CD; bsrag GNP 10 gnas so || CDP; gnaso GN (*skung yig*) 10 de ni || CDNP; om. G 12 kyis || GNP; kyi CD 12 phyir ro || CDNP; phyiro G (*skung yig*) 16 gis || CDNP; gi G 17 gyis so || CDP; gyiso GN (*skung yig*) 21 na || CDGP; ma P 27 thob || CDP; 'thob GN

zhes ji skad gsungs pa lta bu'o ||¹¹⁴ la la las ni snying la bzhugs zhes zer te |
 | de yang bde ba rab tu stsol ba nyid kyi sdug pa yin pas **snying la gnas**
 zhes bya'o || bcom ldan 'das 'dod pa de ni de rnams kyi **yab tu gyur pa** yang
 yin te | de rnams rnam par dag pa'i ye shes kyi sku de nyid las 'khrungs pa'i
 G484b phyir ro || sangs rgyas dang byang chub sems dpa' ji lta ba de bzhin du so'i
 skye bo rnams kyi yang yin te | sems kyi bde ba dang lus kyi bde ba de nyid
 kyi rang bzhin gyis rnam par dag pa nyid kyi dbang du byas pa'i phyir ro ||
 de bas na bcom ldan 'das 'di ni **'dod pa'i mchog** dang | dam tshig gi mchog
 kyang yin te | dam tshig rnams kyi mchog ni yang dag pa'i ye shes yin la |
 de gang la mnga' ba'i sangs rgyas dang byang chub sems dpa' de rnams kyi
 mchog ste gtso bo'o || yang na yid la phra ba'i tshul gyis til la til mar gyi tshul
 du khyab pa'o || bde ba ni 'jig rten las 'das pa ste | de rab tu stsal ba dang |
snying la bzhugs zhes bya ba la snying ni yid kyi rtsa ba'i gnas so || **yab ni**
 dag pa dang ma dag pa'i sku skyed par mdzad pa'o || **dam tshig mchog** ces
 C103b bya ba la mchog ni yid kyi gzugs dag pa nyid de | des phul du byung ba'o ||

yena satyena sajjñānaṃ prajñopāyātmaṇḍalam |
tena satyena me nātha kāmāṃs tvaṃ paripūraya || 287¹¹⁵

bden pa gang gis ye shes mchog ||
 shes rab thabs bdag dkyil 'khor yin ||
 bden pa de yis mgon bdag la ||

¹¹⁴Cf. *Avikalpapraśādhāraṇī* (MATSUDA 1996b: 99):
 avikalpāśayo bhūtvā saddharme 'smin jinātmajāḥ |
 vikalpadurgaṃ vyatītya (kramān niṣkalpam āpnute || 1 ||)
 (praśāntam acalaṃ śreṣṭhaṃ vaśa)vartisaṃsamam [sic, should be vaśavarti
 samāsamam] |

avikalpasukhaṃ tasmād bodhisattvo 'dhigacchati || 2 ||
¹¹⁵Verse 287 is quoted in Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, Painḍapātika's
 **Maṇḍalavidhi*, Lalitavajra's **Yamāriṇḍalopāyikā-yamāntakodaya-nāma*, Heva-
 jrasekaprakriyā (SANDERSON 2005: 4, *saṃjñānaṃ* for *sajjñānaṃ*; *prajñopāyātma maṇḍalam*
 for *prajñopāyātmaṇḍalam*), Abhayākaragupta's *Vajrāvalī* 21.2 (MORI 2009: 390, *saṃjñā-
 naṃ* for *sajjñānaṃ*), Abhayākaragupta's *Abhayapaddhati* (YANG 2014: 146; *saj jñānaṃ* for
sajjñānaṃ; *prajñopāyātma maṇḍalam* for *prajñopāyātmaṇḍalam*), Kuladatta's *Kriyāsaṃ-
 grahapañjikā* 6-8-8-2-11 (TANEMURA 2004: 207) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya*
 (MORIGUCHI 1992: 22, *me jñānaṃ* for *sajjñānaṃ*; *kāman* for *kāmāṃs*).

19 bden pa || CDGNPE_BE_S; bden ba A¹A² 20 bdag || GNPE_B; dag A¹A²CDE_S

5 phyir ro || CDNP; phyiro G (*skung yig*) 5 de || CD; om. GNP 6 skye bo rnams
 || CD; skye rnams GNP 6 sems kyi || CDNP; semskyi G (*skung yig*) 7 phyir ro || CDNP;
 phyiro G (*skung yig*) 12 'jig rten las 'das pa || CD; 'jig rten dang 'jig rten las 'das pa GNP
 13 gnas so || CDGP; gnaso N (*skung yig*) 14 sku || GP; skus CDN

- 1 khyed kyi 'dod pa rab rdzogs mdzod || 287 N96a
- 2 bden pa bsgrags pa gsungs pa ni | **bden pa gang gis** zhes bya ba la sogs D104b
 3 pa yin te | **ye shes mchog** ni gnyis su med pa'i ye shes te| gnyis su dbyer P408b
 4 med pas so || de yang gnyis su nye bar mi dmigs pa ni **shes rab** yin la | gnyis
 5 su med pa la dmigs pa ni **thabs** yin te |
- 6 dngos med gang zhig shes rab ste ||
 7 thabs ni dngos po'i mtshan nyid do ||¹¹⁶
- 8 zhes ji skad gsungs pa la sogs pa lta bu'o || byang chub kyi sems kyi bdag
 9 nyid can 'di yang dkyil 'khor gyi bdag po'i bdag nyid can yin no || de bas na G489a (folio
 10 **dkyil 'khor** la ni de'i rang bzhin rjes su 'gro ba nyid yin par ston to || **bden** shuffled ...jumps
 11 **pa** ni phyin ci ma log pa'o || '**dod pa** ni yid la mngon par bsams pa'o || from 484b to
 42-977 = 489a)
 N382b

12 **pratibimbamā dharmā acchāḥ śuddhā hy anāvilāḥ |**
 13 **agrāhyā anabhilāpyās ca hetukarmasamudbhavāḥ || 288¹¹⁷**
 14

¹¹⁶Source: *Guhyasamājantra* 18.33cd. Cf. *Guhyasamājantra* 18.33 (MATSUNAGA 1978: 115):

prajñopāyasamāpattir yoga ity abhidhīyate |
yā niḥsvabhāvatā (yā niḥsvabhāvatā] em. by HI, see testimonium below; yo niḥsvab-
hāvataḥ ed.) prajñā upāyo bhāvalakṣaṇaḥ (bhāvalakṣaṇaḥ] em. by HI; bhāvalakṣaṇam ed.)
 | 33.

The reading *yā niḥsvabhāvatā prajñā upāyo bhāvalakṣaṇaḥ* (*Guhyasamājantra* 18.33cd) is attested in a quotation in Ratnākaraśānti's *Muktāvalī* (*ad Hevajratantra* Li), see TRIPATHI & NEGI 2001: 9. My thanks to Prof. Isaacson for the emendation and for pointing out the testimonium to me.

¹¹⁷288: This verse is from the *Mahāvairocanābhisaṃbodhisūtra*. Cf. *Mahāvairocanābhisaṃbodhisūtra* (P *tha* 138a4-5, S *ta* 136a4-5):

chos rnam s gzugs brnyan lta bu ste ||
dang shing dag la rnyog pa med ||
gzung du med cing brjod du med ||
rgyu dang las las byung ba ste ||

For Chinese translation cf. Taishō no. 848, vol. 18, p.12a17-18:

諸法無形像 清澄無垢濁

12 acchāḥ] AE_BE_DE_K; acchā B 13 agrāhyā anabhilāpyās] AE_BE_DE_K; agrāhyānab-
 hilāpyās B

1 khyed] Σ; khed E_S

2 gis] CDNP; gi G 3 gnyis su] CDP; gnyisu GN (*skung yig*) 3 gnyis su] CDP;
 gnyisu GN (*skung yig*) 4 pas so] CDNP; paso G (*skung yig*) 4 gnyis su] CDP; gnyisu
 GN (*skung yig*) 4 dmigs pa] CDNP; dmigs G 5 gnyis su] CDP; gnyisu GN (*skung yig*)
 5 la dmigs pa] CD; *om.* GNP 8 zhes] CD; *om.* GNP 9 can] CD; *om.* GNP 10 rang
 bzhin] CD; *om.* GNP 10 rjes su] CDGP; rjesu N (*skung yig*)

chos rnams gzugs brnyan lta bu ste ||
 dag cing gsal la rnyog pa med ||
 gzung du med cing brjod du med ||
 rgyu dang las las kun du byung || 288

1
2
3
4

chos rnams zhes bya ba ni rnam par snang mdzad la sogs pa nas bdud
 rtsi thab sbyor gyi bar gyi dkyil 'khor pa rnams so || **gzugs brnyan lta bu**
ste zhes bya ba ni sems tsam gyi rang bzhin can yin pa'i phyir ro || **dag pa** ni
 nyon mongs pa'i sgrib pa rnam par dag pa'i phyir ro || **gsal ba** ni shes bya'i
 sgrib pa rnam par dag pa'i phyir ro || **rnyog pa med pa** ni snyoms par 'jug
 pa'i sgrib pa rnam par dag pa'i phyir ro || **gzung du med pa** ni so so rang gi
 rig pa nyid kyis na shes pa gzhan gyis gzung du med pa'i phyir ro || **brjod**
du med pa ni sgra dang rnam par rtog pa rnams kyi yul ma yin pa'i phyir
 ro¹¹⁸ || 'di rnams kyi **rgyu** ni chos kyi dbyings so || **las** ni thos pa dang bsams

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無執離言說 但從因業起

Also found twice in the **Jāpasūtra* (Taishō no. 866, vol.18, p.224b16-17 and p.252a24-25).

For the Sanskrit of this verse in the *Mahāvairocanābhisaṃbodhisūtra* cf. *Saṅ Hyañ Kamahāyānikan Mantranaya* 17 (LOKESH CHANDRA 1995: 312):

pratibimbamā dharmā acchāḥ śuddhā hy anāvilāḥ |
agrāhyā abhilāpyās ca hetukarmasamudbhavāḥ ||

Verse 288 is also quoted in Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, Lalitavajra's **Yamārīmaṇḍalopāyikā-yamāntakodaya-nāma*, Ānandagarbha's *Sarvavajrodayā* (MIKKYŌ SEITEN KENKYŪKAI 1987: 235; *anāvi[lah]* for *anāvilāḥ*; [*agrāhyā abhilāpyās ca*] for *agrāhyā anabilāpyās ca*), Paiṇḍapātika's **Maṇḍalavidhi*, *Hevajrasekaprakriyā* (SANDERSON 2005: 4), Kumāracandra's *Ratnāvalī ad Kṛṣṇayamāritantra* 14.10 (Rinpoche & Dwivedi 1992: 95), Abhayākaragupta's *Vajrāvalī* 21.2 (MORI 2009: 390), Abhayākaragupta's *Abhayapaddhati* (YANG 2014: 146), Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 22; *pratibimbamā dharmā* for *pratibimbamā dharmā*) and the *Nityakarmapūjāvidhi* (DHĪḤ vol. 33: 163; *acchā* for *acchāḥ*; *anulīpyās ca* for *anabilāpyās ca*).

¹¹⁸ *dag pa ni* → *sgra dang rnam par rtog pa rnams kyi yul ma yin pa'i phyir ro*: cf. Abhayākaragupta's *Vajrāvalī* 21.3 (MORI 2009: 392): *kleśajñeyasamāpattiyāvaraṇair virahaniḥsvabhāvatvaśabdāviśayatvair acchādipaṅcapādāni*.

2 med] Σ; myed A¹

3 gzung du med cing brjod du med] Σ; gzung du myed cing brjod du myed A¹ 4 kun du] CDE_BE_S; kun tu A²A²GNP 4 byung] A²A²; 'byung CDGNPE_BE_S

5 ni] CDNP; om. G 6 dkyil 'khor] CDNP; dkyor G (*skung yig*) 6 rnams so] CDP; rnamso GN (*skung yig*) 9 phyir ro] CDNP; phyiro G (*skung yig*) 10 phyir ro] CDNP; phyiro G (*skung yig*) 10 gzung] CD; zung GNP 10 gi] CD; gis GNP 11 phyir ro] CDNP; phyiro G (*skung yig*) 12 sgra] CD; dgra GNP 12 rtog] CD; rtogs GNP 13 dbyings so] CDP; dbyings GN (*skung yig*)

1 pa dang bsgoms pa la sogs pas so || 'di gnyis **las kun du byung ba** 'di yin
2 pas na de skad ces bya'o ||

3 **tathatātattvaniryātā iti satyena maṇḍale |**
4 **pratibimbaṃ sphuṭaṃ śiṣyāḥ sarve paśyantv akalmaṣāḥ**
5 || 289¹¹⁹

6 de bzhin nyid las nges par skyes ||
7 bden pa 'di yis dkyil 'khor du || G114b
8 gzugs brnyan gsal ba slob ma ni ||
9 kun gyis dri ma med mthong shog || 289

10 **de bzhin nyid dang de kho na nyid** ces bya ba ni yang dag pa'i ye
11 shes te | de gnyi ga'i sgrub pa thams cad rnam par dag pa ni **de bzhin nyid** P409a
12 **dang de kho na nyid** ces bya ba ste | de ni de bzhin gshegs pa thams cad
13 kyi dbyer mi phyed pa'i chos kyi sku yin no || de yang bcom ldan 'das rdo
14 rje 'chang ba yin la de nyid ni dkyil 'khor gyi bdag po thams cad yin pas na
15 de las **nges par skyes pa** ste | de'i rgyu mthun pa zhes bya ba'i tha tshig G489b
16 go || de bas na rnam par snang mdzad la sogs pa 'di dag ni de bzhin gshegs
17 pa thams cad dang 'brel ba me long lta bu'i ye shes la sogs pa bsdus par gyur D105a
18 pa yin no || me long lta bu'i ye shes la sogs pa mnyam pa nyid kyi rgyas btab
19 pa la yang dag par brten nas de las gzhan pa zag pa dang bcas pa dang | zag C104a
20 pa med pa'i chos rnam kyang phung po dang skye mched dang khams 'di
21 dag nyid kyi rgyas btab pa yin no || de bas na 'di rnam las de dag kyang tha N383a
22 mi dad par bsgom par bya ste | rang bzhin gyis rnam par dag pa'i chos nyid

¹¹⁹Verse 289 is quoted in Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, Painḍapātika's **Maṇḍalavidhi*, Lalitavajra's **Yamāriṃḍalopāyikā-yamāntakodaya-nāma*, Hevajrasedakaprakriyā (SANDERSON 2005: 4-5, *maṇḍalam* for *maṇḍale*), Kumāracandra's *Ratnāvalī ad Kṛṣṇayamāritantra* 14.10 (Rinpoche & Dwivedi 1992: 95, *maṇḍalam* for *maṇḍale*), Abhayākaragupta's *Vajrāvalī* 21.2 (MORI 2009: 390, *maṇḍalam* for *maṇḍale*), Abhayākaragupta's *Abhayapaddhati* (YANG 2014: 146, *maṇḍalam* for *maṇḍale*), and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 22, *tathatā tattvaniryātā* for *tathatātattvaniryātā*; *maṇḍalam* for *maṇḍale*; *pratibimbaspḥuṭaṃ* for *pratibimbaṃ sphuṭaṃ*).

3 tathatātattvaniryātā || AE_BE_K; tathatā tattvaniryātā E_D; tathatātattvanirjātā B
4 pratibimbaṃ || AE_BE_DE_K; pratibimba B

8 ba || A¹A²; bar CDGNPE_B 9 kun gyis || A²CDGPE_B; kun gyi N; kun kyi A¹ 9 med || Σ; myed A¹

1 pas so || CDNP; paso G (*skung yig*) 1 kun du || CD; kun tu GNP 1 byung ba || *em.*;
'byung ba Σ 12 ces bya ba || CDP; ces bya GN 13 yang || CD; *om.* GNP 16 na || CD;
om. GNP 17 dang 'brel ba || CD; dang bral ba GNP 18 yin no || DNP; yino G (*skung yig*)
22 gyis || CD; gyi GNP

dang rgyas btab pa tshad mar byas pa yin pa'i phyir ro || **gzugs brnyan** zhes 1
 bya ba ni ji ltar bris pa'o || **gsal ba** zhes bya ba ni gang gi gzugs brnyan gang 2
 yin pa de'i gzugs su **ltos shig** pa'o || **dri ma med** ces bya ba ni bden pa'i 3
 byin gyis rlabs dang | bcom ldan 'das kyi byin gyis rlabs kyi sdig pa nges 4
 par bsal bas so¹²⁰ || de ltar bcom ldan 'das la gsol ba btab nas gzhug par 'os 5
 pa'i slob ma gzhug par bya'o || 6

A13v3, B17r4

sāmānyasaṃvaram śiṣyaṃ prāgvat kāyādibhāsvaram | 7
yamanīkāntaram prokṣya sarvakṛtkalaśāmbhasā || 290¹²¹ 8

slob ma spyi yi sdom pa dang || 10
 sngon bzhin sku sogs 'od gsal bya || 11
 kun byed bum pa'i chu yis ni || 12
 yol ba'i mthar ni bsang gtor bya || 290 13

raktāmbaram tadāsyam ca pṛcchet kas tvam iti priya | 14
śiṣyeṇāpi tato vācyam subhago 'ham iti priya || 291¹²²¹²³ 15

de nas gos dmar gyis gdong g.yogs || 17
 sdug pa khyod ni su zhes dri || 18

C81a, D81a

¹²⁰ *dri ma med ces bya ba* → *sdig pa nges par bsal bas so*: cf. Abhayākara Gupta's *Vajrāvalī* 21.3 (MORI 2009: 392): *akalmaṣāḥ satyādhiṣṭhānād bhagavadadhiṣṭhānāc ca*.

¹²¹ 290: Quoted in Lalitavajra's **Yamāriṃḍalopāyikā-yamāntakodaya-nāma*.

¹²² 291: Quoted in Lalitavajra's **Yamāriṃḍalopāyikā-yamāntakodaya-nāma*.

¹²³ *kas tvam* and *subhago 'ham*: this question and answer is found in *Kṛṣṇayamāritantra* 8.4 (RINPOCHE & DWIVEDI 1992: 56), *Raktayamāritantra* and *Samvarodayatantra* 18.24 (TSUDA 1974: 127). Also found in later ritual manuals such as the *Hevajrasekaprakriyā* (SANDERSON 2005: 5), Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 410) and Abhayākara Gupta's *Vajrāvalī* 22.1.2 (MORI 2009: 394).

8 yamanīkā°] B; jamanīkā°AE_K; jamanī(yavani)kā°E_B; jamanī(yavani)kā°E_D **8** prokṣya] ABE_BE_D; prokta E_K **8** sarvakṛtkalaśāmbhasā] E_K; sarvakṛtkalaśāmbhasā B; sarvakṛtkalaśāmbhasā A; sarvakṛt kalaśāmbhasā E_B; sarvakṛt kalaśāms tathā E_D **14** raktāmbaram] E_BE_DE_K; raktāmbaran A; raktambaran B

10 slob] Σ; bslob A¹ **10** spyi yi] CDGPA²E_BE_S; ci yi N; spyi'i A¹ **11** sogs] Σ; stsogs A¹ **17** gyis] CDGNPA²E_BE_S; gis A¹ **17** g.yogs] CDE_BE_S; g.yog A¹A²GNP **18** khyod ni su] CDNGPA²E_BE_S; khyod su A¹ **18** dri] CDGNPA¹E_BE_S; 'dri A²

1 dang] CDP; om. GN **1** tshad] CDGP; tsang N **1** phyir ro] CDNP; phyiro G (*skung yig*) **2** gsal ba] em.; gsal bar Σ **3** gzugs su] CDNP; gzugsu G (*skung yig*) **4** byin gyis rlabs] GNP; byin gyi rlabs D; byin gyis rlabs C **4** kyi] CD; kyi GNP **4** byin gyis rlabs] GNP; byin gyi rlabs CD **5** bsal] CD; gsal GNP

1 de nas slob mas tshig tu ni ||
2 bdag ni skal ba bzang zhes brjod || 291

A¹p. 1031

3 **saṃpūjya srakkaraṃ dvāri tathaivādattadakṣiṇam |**
4 **yogacittam samutpādyā hr̥di vajraṃ hr̥dā nyaset || 292**¹²⁴_{B17v}

5
6 sgor ni phreng thogs yang dag mchod ||
7 de bzhin yon ni phul ba dang ||
8 rnal 'byor sems ni yang dag bskyed ||
9 snying gar rdo rje snying pos bsam || 292

10 **mantraḥ || oṃ sarvayogacittam utpādayāmi | surate**
11 **samayas tvam hoḥ sidhya vajra yathāsukhaṃ |**¹²⁵

¹²⁴290-292: Cf. the ritual procedure of the entrance of the initiand in the *Hevajrasekaprakriyā* and Abhayākara's *Vajrāvalī* 22.1.1-22.1.2.

292ab: quoted in *Vimalagupta's **Guhyasamājālamkāra*. 292cd: quoted by Tsong-kha-pa in his *sNgags rim chen mo* chapter 8, p. 367.

¹²⁵Mantra for producing the mind of all yoga and mantra to make the mind firm: the *locus classicus* of these two mantras is the *Paramādyatantra*, as pointed out by Tsong-kha-pa in his *sNgags rim chen mo* (p. 365-368, referred to in SAKURAI 1996: 61):

[P ta 237a8-b3, S nya 115a7-b4]

de la dang po kho nar re zhig de bzhin gshegs pa thams cad kyi mchog tu gsang ba dam pa'i sngags 'di lan (S115b) cig brjod pas sems bskyed (sems bskyed || S; skyed P) du bcug ste | oṃ sarba yo ga tsit taṃ (tsit taṃ || S; tsid taṃ P) ud pā da yā mi (ud pā da yā mi || S; u pa ta ya mi P) |

'di brjod pa tsam gyis de bzhin (P237b) gshegs pa thams cad dang mi 'bral zhing phyir (phyir || P; om. S) mi ldog pa (mi ldog pa || P; ldog pa S) dang | bdud thams cad zil gyis gnon pa'i phyag rgya (phyag rgya || S; om. P) byang chub sems dpa' sems dpa' chen po de bzhin gshegs pa nyid du'ang (du'ang || S; du yang P) rtogs par bya'o zhes bya ba yang gsungs so ||

byang chub sems ni bla med pa ||

mchog tu bskyed par byas nas ni ||

snying gar rdo rje rab bzhag nas (snying gar rdo rje rab bzhag nas || P; byang chub sems ni bzhag nas ni S) ||

su ra ta sa ma ya stwaṃ ho ||

snying pos rdo rje ci bder bsgrub (snying pos rdo rje ci bder bsgrub || P; om. S) ||

'di yis rdo rje bskul (bskul || S; skul P) ba na || 'dod pa kun las 'grub par 'gyur

|| [1]

de nyid bskul bas (bas || P; ba'i S) myur du ni ||

byang chub sems ni bla med pa ||

kun mchog dngos grub chen po'i phyir ||

rdo rje sems dpa' nyid du 'gyur || [2]

6 phreng || CDGNPE_BE_S; 'phreng A¹A² 6 thogs || CDGPA¹A²E_BE_S; thog N 9 pos || A¹A²; po CDGNPE_BE_S

sngags la om sarbayogatsittam utpādayāmi | surate samaya 1
stvaṃ hoḥ sidhya badzra yathāsukhaṃ | 2

**adya tvaṃ sarvatathāgatādhiṣṭhito bhaviṣyasi | na ca 3
tvayedam sarvatathāgataparamarahasyam amaṇḍalapravi- 4
ṣṭāya vaktavyam na cāsraddhātavyam iti vācyam ||¹²⁶ 5**

deng khyod de bzhin gshegs pa thams cad kyis byin gyis 6
brlabs kyis | de bzhin gshegs pa thams cad kyi mchog tu gsang 7
ba 'di khyod kyis dkyil 'khor ma mthong ba rnams la smra bar 8
ma byed cig | dad pa dang mi ldan pa rnams la yang ma yin no 9
zhes brjod par bya'o || 10

de yang re zhig rnam pa gnyis te | la la ni spyi'i sdom pa'o || la la ni slob 11
dpon gyi sdom pa'o || de la sdom pa gang slob dpon mi byed kyang sbyin pa 12
de ni spyi'i yin te | skyabs su 'gro ba dang | byang chub tu sems bskyed pa 13

P409b

zhes bya ba'i mchog bcom ldan 'das rdo rje sems dpas gsungs so ||

For a Japanese translation of this passage of the *Paramādyatantra* see SAKURAI 1996: 61.

For Sanskrit parallel of the passage in the *Paramādyatantra* cf. *Sarvadurgatipariśodhanatantra* (SKORUPSKI 1983: 288):

tataḥ | om sarvayogacittam utpādayāmīty anena |
utpādayitvā paramaṃ bodhicittam anuttaram ||
vajram asya pratiṣṭhāpya hṛdaye hṛdayena tu ||
surate samayas tvaṃ hoḥ vajrasiddhi yathāsukham || ity anena |

The two mantras are also found in Ānandagarbha's *Sarvavajrodayā* (MIKKYŌ SEITEN KENKYŪKAI 1987: 277), *Hevajrasekaprakriyā* (SANDERSON 2005: 5), Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 410), Abhayākaragupta's *Vajrāvalī* 22.1.2 (MORI 2009: 394), Abhayākaragupta's *Abhayapaddhati* chapter 4 (YANG 2014: 146), Kuladatta's *Kriyāsamgrahapañjikā* 6-6-2 (TANEMURA e-text), and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 24).

¹²⁶om sarvayogacittam → na cāsraddhātavyam: Also found in the *Hevajrasekaprakriyā* (SANDERSON 2005: 5), Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 410-411), Abhayākaragupta's *Vajrāvalī* 22.1.2 (MORI 2009: 394), Kuladatta's *Kriyāsamgrahapañjikā* 6-6-2 (TANEMURA e-text), and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 24).

5 cāsraddhātavyam || AE_K; cā 'śraddhātavyam B; cāsraddhā[ya dā]tavyam E_BE_D
5 vācyam || AE_BE_DE_K; vācyah B

1 °tsittam utpādayāmi || E_B; °tsitta utpā da yā mi CDE_S; °tsita utpa ta ya mi GNP; °tsid ta ud pā ta yā mi A¹; °tsitta ud pā ta yā mi A² 1 surate || A¹A²E_B; su ra ta CDGNPE_S
2 stvaṃ || CDGNPE_BE_S; staṃ A¹A² 2 hoḥ || E_B; ho CDGNPA¹A²E_S 2 sidhya || E_B; siddhi CDGNPE_S; sid dha A¹; siddha A² 7 mchog tu || CDGNPE_BE_S; mchog du A¹A²
9 yin no || CDGPA¹A²E_BE_S; yino N (*skung yig*)

13 skyabs su || CDP; skyabsu GN (*skung yig*)

- 1 tsam gyi mtshan nyid can sngar bshad pa yin no¹²⁷ || de la slob dpon nyid du G490a
 2 byed par sbyin pa gang yin pa de ni slob dpon gyi sdom pa ste | rigs lngas
 3 yang dag par bsdu pa'o¹²⁸ || de yang slob dpon don du gnyer ba la 'dzin du
 4 gzhug ste | de ni **sdom pa** zhes bya ba 'dis snga ma ston pa yin te | rang gi
 5 ngo bo yang kho bos bshad zin to || de la spyi'i sdom pas ji ltar 'jug pa de ni
 6 **slob ma spyi'i** zhes bya ba la sogs pa smos pa yin te | de yang slob ma khru
 7 byas la dri la sogs pas brgyan cing me tog gi phreng ba btags la kha dri zhim
 8 par byas te stod g.yogs dmar po dang gtsug tor dang **gdong g.yogs** dmar po
 9 bcings la **sngon bzhin** zhes bya ba 'jam pa'i rdo rje la sogs pa rang gi 'dod
 10 pa'i lha'i skur bsams la¹²⁹ | **sku sogs 'od gsal bya** zhes bya ba mig dang sku
 11 la sogs pa byin gyis brlabs par bsams la yol bas bar du bcad de bsang gtor
 12 byas pa la **sdug pa khyod su yin zhes dri** bar bya'o || **slob mas kyang** N383b
 13 **sdug pa bdag ni skal ba bzang** po'o **zhes brjod** par bya'o || de nas yang D105b
 14 slob mas kyang bla ma la yon phul ba dang | spos la sogs pas yang dag pas
 15 mchod la lag pa gnyis kyis me tog gi phreng ba 'dzin du bcug nas de bzhin du C104b
 16 shar sgor yi ge *hūṃ* gis gzhag par bya'o¹³⁰ || de nas 'di **om sarbayogatsittam**
 17 **utpādayāmi** zhes bya ba'i sngags 'dis rnal 'byor gyi sems bskyed la | **surate** G490b
 18 **samayas twaṃ hoḥ sidhya badzra yathāsukhaṃ** zhes bya ba'i snying
 19 po 'dis snying gar rdo rje gzhag par bya'o || de nas de la **deng khyod de**
 20 **bzhin gshegs pa thams cad kyis byin gyis brlabs kyis** zhes bya ba la P410a

¹²⁷ de la sdom pa gang slob dpon mi byed kyang → sems bskyed pa tsam gyi mtshan nyid can sngar bshad pa yin no: cf. the parallel in Abhayākara Gupta's *Vajrāvalī* 20.9 (MORI 2009: 386): *iha yah saṃvara ācāryam akartum api dīyate sa sāmānyah śaraṇagamana bodhicittotpādamātralakṣaṇaḥ*.

¹²⁸ de la slob dpon nyid du byed par → rigs lngas yang dag par bsdu pa'o: cf. the parallel in Abhayākara Gupta's *Vajrāvalī* 20.9 (MORI 2009: 386): *yas tv ācāryaṃ kartum dīyate sa ācāryasaṃvaraḥ pañcakulasamgrhitaḥ*.

¹²⁹ de yang slob ma khru byas la → rang gi 'dod pa'i lha'i skur bsams la: cf. the parallel in Abhayākara Gupta's *Vajrāvalī* 22.1.1 (MORI 2009: 392-393): *tato dvārācāryānām arucāv anyam rucau tu tān anyam cādhi vāsitaṃ dvisaṃvaraṇam śiṣyaṃ snāpayitvā sugandhādīnā pavitribhūtaṃ kuṇḍalimantritaraktāmbaram anyathā vā khaṇḍapaṭād bahir vairocana rūpeṇa cakrādhiparūpeṇa vā lambitam...*

¹³⁰ de nas yang slob mas kyang bla ma la yon phul ba dang → yi ge hūṃ gis gzhag par bya'o: cf. the parallel in Abhayākara Gupta's *Vajrāvalī* 22.1.1 (MORI 2009: 393): *...grhītapuṣpasrajaṃ dattadakṣiṇaṃ sārva karmikakalasaśalābhyaḥkṣitaṃ hr̥tkaṇṭhaśi-rahsthavajramuṣṭipadmacakranyastāsūryasūryacandropari kṛṣṇa-hūṃ-akta-āḥ-śubhra-om-kāraraśmīprabhāsvaraśarīraṃ hūṃ ity uccārya maṇḍalapūrvadvāre sthāpitaṃ karmavajriṇā grhītaṃ maṇḍalapraveśāya pr̥cchet*.

1 yin no || CDNP; yino G (*skung yig*) 1 de la || CD; om. GNP 3 don du gnyer ba || CDGN; du gnyer ba P 8 stod g.yogs || GNP; stod g.yogs dang smad g.yogs CD 14 pas || CD; par GNP 17 °tsittam utpādayāmi || em.; °tsitta u pa ta ya mi GNP; °tsitto dpā da yā mi CD 17 sems || CDNP; sems G 18 surate samayas twaṃ hoḥ sidhya badzra yathāsukhaṃ || em.; su ra te sa ma ya stwaṃ ho siddhi badzra ya thā su khaṃ CD; su ta ra sa ma ya stwaṃ ho siddhi badzra ya thā su khaṃ GNP 19 'dis || CDNP; 'di G 20 byin gyis brlabs kyis || GNP; byin gyis brlabs kyi CD

sogs pa nas **dad pa dang mi ldan pa rnam**s la yang ma yin no zhes bya 1
 ba'i bar du **brjod par bya'o**¹³¹ || 2

yamāryādisvasanmantraiḥ¹³² **samākṛṣya praveśya ca** | 3
pañcākṣarair athāpy evaṃ vācyam satsamvaragrahe || 4
293 5

P97b gshin rje gshed sogs rang sngags ni || 6
 dam pas dgug dang gzhug par bya || 7
 yi ge lnga yang de bzhin du || 8
 brjod de dam tshig mchog 'dzin gzhug || 293 9

¹³¹ *de nas 'di om sarba yoga* → *dad pa dang mi ldan pa rnam*s la yang ma yin no zhes bya
ba'i bar du brjod par bya'o: cf. the parallel in Abhayākaragupta's *Vajrāvalī* 22.1.2 (MORI
 2009: 394): *tatas tasya | om sarvayogacittam utpādayāmi | iti pāṭhayan bodhicittam utpādyā*
sapuṣpavajraṃ hr̥di | om surate samayas tvaṃ hoḥ sidhya vajra yathāsukham | iti paṭhan
dhṛtvā |

¹³² *yamāryādisvasanmantraiḥ* || E_K; *yamāryādi svasanmantraiḥ* E_BE_D

6 sogs] CDGNPA²E_BE_S; stsogs A¹ **8** yang || A¹A²; dang CDGNPE_BE_S **9** mchog 'dzin
 || A²; mchog 'dzind A¹; 'dzin du CDGNPE_BE_S

1 yin no || CDNP; yino G (*skung yig*)

1 **adya tvam sarvatathāgatakule praviṣṭaḥ | tad ahaṃ**
 2 **te vajrajñānam utpādayāmi yena jñānena tvam**
 3 **sarvatathāgatasiddhīr api prāpsyasi kim utānyāḥ**
 4 **siddhīḥ | na ca tvayādrṣṭamaṇḍalasya purato vak-**
 5 **tavyaṃ | mā te samayo vyathed iti tad dhṛdi va-**
 6 **jram āsthāpya |**¹³³

7 deng khyod de bzhin gshegs pa thams cad kyi rigs su
 8 zhugs kyis | ngas khyod la ye shes gang gis de bzhin
 9 gshegs pa thams cad kyi dngos grub kyang 'thob na
 10 | dngos grub gzhan lta smos kyang ci dgos te | de lta
 11 bu'i rdo rje ye shes bskyed par bya yis | khyod kyis
 12 dkyil 'khor chen po ma mthong ba rnam la ma smra
 13 zhig dam tshig nyams par gyur ta re | de'i snying gar
 14 rdo rje bzhag la |

G115a

¹³³ *adya tvam sarvatathāgatakule* → *mā te samayo vyathed iti*: This is an old verse which goes back to the *Sarvatathāgatattvasaṃgraha*. Also ≈ *Vajrāvalī* 22.1.2, *Kriyāsaṃgraha-pañjikā* 6-6-2, *Ācāryakriyāsamuccaya*.

5 vyathed || ABE_K; vyathe(vyartham gacche)d E_BE_D

7 gshegs || CDGNPE_BE_S; gsheg A¹A² 7 rigs su || CDPA¹A²E_BE_S; rigsu GN (skung yig) 9 'thob || A¹A²; thob CDGNPE_BE_S 11 rdo rje || CDE_BE_S; om. A¹A²GNP 11 kyis || CDGPA¹A²E_BE_S; kyi N 13 zhig || GNPA²; shig CDA¹E_BE_S 13 nyams || CDGPA¹A²E_BE_S; nyam N 13 gyur || CDGNPA²E_BE_S; gyurd A¹ 13 de'i || CDA¹A²E_BE_S; de yi GNP

oṃ vajrasattvaḥ svayaṃ te 'dya hrdaye samavasthitaḥ | 1
nirbhīdya tatkṣaṇaṃ yāyād yadi brūyā imaṃ nayam 2
|| 294¹³⁴ 3

Es p. 541

N96b

oṃ rdo rje sems dpa' deng khyod kyi || 4
snying la yang dag zhugs par gyur || 5
gal te tshul 'di smras na ni || 6
de ma thag tu dral nas gshegs || 294 7

¹³⁴294: This verse is from the *Sarvatathāgatātattvasaṃgraha* and forms part of the *śapathahrdaya* (oath mantra). According to SAKURAI 1996: 65, it is this verse plus the mantra *oṃ vajrodaka ṭhaḥ* (see verse 295 below) which is called the *śapathahrdaya*. The locus classicus in the *Sarvatathāgatātattvasaṃgraha* reads as follows (HORIUCHI 1983: 123, §222):

tatreḍaṃ śapathāhrdayaṃ bhavati |
vajrasattvaḥ svayaṃ te 'dya hrdaye samavasthitaḥ |
nirbhīdya tatkṣaṇaṃ yāyād yadi brūyād imaṃ nayam ||
vajrodaka ṭhaḥ.

This verse is also quoted in the *Sarvadurgatipariśodhanatantra* (SKORUPSKI 1983: 290, *tat kṣaṇaṃ* for *tatkṣaṇaṃ*), Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 411, *vajrasattva* for *vajrasattvaḥ*, *brūyād* for *brūyā*), Kumāracandra's *Ratnāvalī ad Kṛṣṇayamāritantra* 14.10 (Rinpoche & Dwivedi 1992: 95, *vajrasattva[h]* for *vajrasattvaḥ*, *brūyād* for *brūyā*, *nva(maṃ na)yam* for *nayam*), Abhayākaragupta's *Vajrāvalī* 22.1.3 (MORI 2009: 397, *tat kṣaṇaṃ* for *tatkṣaṇaṃ*), Abhayākaragupta's *Abhayapaddhati* chapter 4 (YANG 2014: 147), Kuladatta's *Kriyāsaṃgrahapañjikā* Chapter 6 (TANEMURA e-text, *brūyād* for *brūyā*) and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI 1992: 28). Note that both forms *śapathāhrdayam* and *śapathahrdayam* are attested. While the form *śapathāhrdayam* is attested a few times in the single Sanskrit manuscript we have (Kaiser Library 143), the form *śapathahrdayam* is more common when quoted in later texts.

1 vajrasattvaḥ || E_K; vajrasattva ABE_BE_D 2 brūyā || AE_BE_K; brūyād BE_D

4 deng || CDGNPA²E_BE_S; dang deng A¹ 5 zhugs || CDGNPE_BE_S; bzhugs A¹A² 7 dral || CDGNA¹A²E_BE_S; bral P

5 gyur || CDGNPA²E_BE_S; gyurd A¹

1 **padmasthaṃ tryakṣarojjvalaṃ pāyayed amṛtaṃ**
2 **pañca ||**

3 pad gnas yi ge gsum gyis sbar ||
4 mi 'chi lnga po 'thung du gzhus ||

5 **idaṃ te nāraḥkaṃ vāri samayātikramād dahet |**
6 **samayasamrakṣaṇāt siddhiḥ piba vajrāmṛtodakam**
7 **|| 295¹³⁵**

A14r

8 'di ni khyod kyi dmyal ba'i chu ||
9 dam tshig 'das na sreg par byed||

Pages 825 to 826
missing in A²

¹³⁵295: Sakurai points out in SAKURAI 1996: 66-67 that the locus classicus of this verse is the *Vajraśekhara Tantra* (Tōh. 480/Ōta. 113, an explanatory tantra of the *Sarvatathā-gatatattvassaṃgraha*). However, this verse can also be found in the *Paramādyatantra*, see TANAKA 2023: 57-58, 87 and 90. Scholars have different opinions regarding the dates of the *Paramādyatantra* and the *Vajraśekhara Tantra*, but these two texts probably dated from around the same period, while some portions of the *Paramādyatantra* might be slightly earlier.

The version in the *Vajraśekhara Tantra* reads as follows (P237b7, S95b4-5):

'di ni khyod kyi dmyal ba'i chu || dam tshig 'das na sreg par byed ||
dam tshig bsrungs pas 'grub par 'gyur || 'thungs shig rdo rje bdud rtsi 'thung.

And the version in the *Paramādyatantra* reads (P214b7-8, S83b6-7):

'di ni khyod kyi dmyal ba'i chu || dam tshig 'das na sreg par byed ||
dam tshig bsrungs (bsrungs || P; srung S) na 'grub par 'gyur || dngos grub rdo rje bdud rtsi chu.

This verse is also quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 10 (LOKESH CHANDRA 1995: 307, *idan* for *idaṃ*, *samayarakṣaṇāt* for *samayasamrakṣaṇāt*, *siddhyet siddhaṃ* for *siddhiḥ piba*), *Sarvadurgatipariśodhanatantra* (SKORUPSKI 1983: 296, *samayābhirakṣāt* for *samayasamrakṣaṇāt* and *siddhaṃ* for *piba*), Nāgabuddhi's *Samājamaṇḍalopayikā* (PKU no. 88 5v1), Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 411), Kumāracandra's *Ratnāvalī ad Kṛṣṇayamāritantra* 14.10 (Rinpoche & Dwivedi 1992: 95, *samayādikramād* for *samayātikramād*), Abhayākaragupta's *Vajrāvalī* 22.1.3 (MORI 2009: 398), Abhayākaragupta's *Abhayapaddhati* chapter 4 (YANG 2014: 147), Kuladatta's *Kriyāsaṃgrahapañjikā* 6-6-2 (TANEMURA e-text) and Jagaddarpaṇa's *Ācāryakriyasamuccaya* (MORIGUCHI 1992: 28). The Sanskrit originals of neither the *Vajraśekhara Tantra* and the *Paramādyatantra* are extant, but judging from the Tibetan translations, the Sanskrit originals of the two texts might represented two lineages of transmission: the *Paramādyatantra* is closer to the verse quoted in the *Saṅ Hyaṅ Kamahāyānikan Mantranaya* and the *Sarvadurgatipariśodhanatantra* (both with the reading *siddhaṃ* for *piba*) and the *Vajraśekhara Tantra* is closer to the verse quoted in all the other texts (with the verb *piba*).

1 °ujjvalaṃ || E_K; °ujvalaṃ ABE_BED 6 °samrakṣaṇāt || B; °rakṣaṇāt AE_BED_EK

3 pad gnas || CDGNPE_BE_S; pad snod A¹A² 4 lnga po || G; lnga pa CDNPA¹A²E_B; lnga ba E_S 8 khyod kyi || GNPA¹A²E_BE_S; dam tshig CD 9 byed || CDGNPE_BE_S; 'gyurd A¹

4 mi || CDGNPA²E_BE_S; myi A¹

dam tshig bsrungs pas dngos grub ster || 1
rdo rje bdud rtsi'i chu 'thung zhig || 295 2

om vajrodaka ṭhaḥ ||¹³⁶ 3

om badzrodaka ṭha ṭha ṭha | 4

dr̥dhapratijñam idaṃ vadet || adyaprabhṛti tavāham 5
vajrapāṇir yad ahaṃ brūyām idaṃ kuru tat tvayā 6
kartavyaṃ na cāham avamantavyo mā te viṣamā- 7
parihāreṇa kālakriyāṃ kṛtvā narakapataṇaṃ syāt 8
|¹³⁷ 9

dam bca' ba brtan par 'di skad ces brjod do || deng 10
phyin chad khyod kyi phyag na rdo rje ni nga yin gyis 11
| ngas 'di byos shig ces bsgo ba gang yin pa de yang 12
bya dgos so || khyod kyis nga la brnyas par ma byed 13
cig | mi bde ba ma spangs pas khyod dus byas nas 14
dmyal bar ltung bar gyur ta re zhes smras la | 15

de nas *om āḥ ya mānta kṛt hūṃ* zhes bya ba'i **gshin rje gshed** kyi 16
sngags 'di dang sogs pa'i sgras 'dod pa'i rgyal po'i sngags sam | *hūṃ* mdzad 17
kyi sngags kyis slob ma bkug la *āḥ khaṃ bī ra hūṃ* zhes bya ba'i **yi ge lngas** 18
bcug la 'og nas 'byung ba'i cho ga rnam bya'o || slob dpon gyi sdom pa la ni 19
slob ma gzhug pa'i cho ga khyad par yod la de las cung zad ni phyir mi ldog 20
pa'i dbang bskur ba las 'chad do || cung zad ni 'di nyid du de nas yang zhes 21

¹³⁶The mantra *vajrodaka ṭhaḥ* is part of the *śapathahr̥daya* whose locus classicus is the *Sarvatathāgatattvasaṃgraha*, see footnote 134 above.

¹³⁷*adyaprabhṛti* → *narakapataṇaṃ syāt*: ≈ *Sarvatathāgatattvasaṃgraha*, *Sarvadurgatipariśodhanatantra*, *Samkṣiptābhīṣekavidhi*, *Hevajrasekaprakriyā*, *Vajrāvalī* 22.1.3, *Kriyāsaṃgrahaṇāṅjikā* 6-6-2, *Ācāryakriyāsamuccaya*.

6 idaṃ || EK; imaṃ ABE_BED 6 tat || AE_BED_DEK; ta B

1 bsrungs pas || A¹; bsrungs na CDE_BE_S; bsrung na GNP 1 ster || CDGNPE_BE_S; ste A¹
2 zhig || NPE_B; shig CDGA¹E_S 4 badzrodaka || A¹E_BE_S; badzrod ka CDGN; badzro ka P
4 ṭha ṭha ṭha || CDGNPE_BE_S; thā thā thā A¹ 10 brtan par || CDGNPE_BE_S; brten bar A¹
11 deng phyin chad || CDGNPE_BE_S; deng phyin cad A¹ 11 khyod kyi || CDGPA¹E_BE_S;
khyod kyis N 12 shig || CDGNPE_BE_S; shog A¹ 12 ces || CDGNPE_BE_S; ces pa'i A¹
12 gang yin pa || CDGNPE_BE_S; gang yin A¹ 14 ma spangs pas || A¹; ma spangs par
CDGNPE_BE_S

16 kṛt || CDGP; krit N 18 āḥ || em.; a CD; aḥ GNP

15 gyur || CDGNPE_BE_S; gyurd A¹

1 bya bas ston te | de nas zhes bya ba ni 'jug pa'i rjes thogs la'o || yang zhes bya
 2 ba ni sdud pa'i don to || 'di skad brjod ces bya ba ni **deng khyod de bzhin**
 3 **gshegs pa thams cad kyi rigs su zhugs kyis** zhes bya ba nas **dam tshig**
 4 **nyams par gyur ta re** zhes bya ba'i bar du'o || yang zhes bya ba'i sgra ni
 5 de rnams la brjod par bya zhing ji skad bshad pa'i cho ga rnams bya'o || **de'i**
 6 **snying gar** zhes bya ba la sogs pas spyi dang slob dpon gyi sdom pa dang
 7 ldan pa'i thun mong gi cho ga bshad pa yin no || **gal te tshul 'di smras na**
 8 **ni** || zhes bya ba ni ci ste smras par gyur na'o || **dmyal ba** zhes bya ba ni chu G491a
 9 bo rab med du gyur pa'o¹³⁸ || **dngos grub** ces bya ba ni khyed nyid kyis zhes N384a
 10 bya ba dang sbyar ro || **rdo rje bdud rtsi'i chu** zhes bya ba ni tshar gcod pas
 11 na rdo rje'o || phan 'dogs pas na bdud rtsi'o¹³⁹ ||

12 **brūyād brūhi tataḥ śiṣyān**

13 **sarvatathāgatās cādhiṣṭhantām vajrasattvo**

14 **me āviśatu** ^{140 141} |

15 **vācayitvā ca taddhr̥di | 296ab**¹⁴²

¹³⁸ *dmyal ba zhes bya ba ni chu bo rab med du gyur pa'o*: Cf. *Vajrāvalī* 22.1.3 (Mori 2009: 398): *nārakam iti vaitaraṇījalām iva*.

¹³⁹ *rdo rje bdud rtsi'i chu zhes bya ba ni tshar gcod pas na rdo rje'o || phan 'dogs pas na bdud rtsi'o*: Cf. *Vajrāvalī* 22.1.3 (Mori 2009: 398): *vajrāmṛtodakam iti vajraṃ nigrahād amṛtam anugrahāt*.

¹⁴⁰ *me āviśatu*] *sic.*, non-application of sandhi, I keep it unchanged because the reading *me āviśatu* is attested by many parallels. See footnote below.

¹⁴¹ *sarvatathāgatās cādhiṣṭhantām vajrasattvo me āviśatu*: This mantra is from the *Sarvatathāgatātattvasaṃgraha* (HORIUCHI 1983: 124, *sarvatathāgatāḥ adhiṣṭhanto* for *sarvatathāgatās cādhiṣṭhantām* and *ma āviśatu* for *me āviśatu*). It is also quoted in the *Sarvadurgatipariśodhanatantra* (SKORUPSKI 1983: 292), *Hevajrasekaprakriyā* (SANDERSON 2005: 5), Abhayākara Gupta's *Vajrāvalī* 22.2.1 (Mori 2009: 400), Kuladatta's *Kriyāsaṃgrahaṇāṅgikā* 6-6-2 (TANEMURA e-text, *cādhiṣṭhantām* for *cādhiṣṭhantām*), Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI I-2: 28) and the *Kṛṣṇayamāritantrapāṅgikā* (RINPOCHE & DWIVEDI 1992: 96, *cādhiṣṭhitā vajrasattvā me āviśanti* for *cādhiṣṭhantām vajrasattvo me āviśatu*).

¹⁴² 296ab: *brūyād brūhi tataḥ śiṣyān* and *vācayitvā ca tad dhr̥di* forms a half verse of a *śloka* verse, with a mantra (*sarvatathāgatās cādhiṣṭhantām vajrasattvo me āviśatu*) inserted in between (thanks Isaacson for pointing out this information for me). In the Tibetan translation the two parts of the half verse 296ab are rendered as two parts of a half verse (*de nas slob ma la 'di skad du |* and *de skad brjod nas de'i snying gar ||*). However, the fact that the two parts of a half verse form a unit is not recognized in all the existing Tibetan editions. In the Tibetan text of the Bahulkar's edition, there is even a footnote (BAHULKAR 2010: 156, footnote 3) stating that the line *de skad brjod nas de'i snying gar ||* is written as prose in the Sanskrit manuscript, which is not the case. In the Sanskrit text of the same edition on page

3 rigs su] CDP; rigs GN (*skung yig*) 7 yin no] CDNP; yino G (*skung yig*) 8 zhes bya ba ni] CD; zhes bya ba GNP 11 tshar gcod pas na] G; tshar gcod pa na CDNP

vajrāṅkaṇamāhendre hūṃ dhyāyāt pīta-laṃ-bhave | 1
vāruṇaṃ vaṃ-bhavaṃ śuklaṃ ghaṭāṅkaṃ parimaṇḍalam || 3
296c-f¹⁴³

de nas slob ma la 'di skad du | 4

C81b de bzhin gshegs pa thams cad kyis byin gyis rlobs la rdo rje 5
 D81b sems dpa' bdag la 'bab par gyur cig ces smros shig par bsgo'o || 6

de skad brjod nas de'i snying gar || 296ab 7

dbang chen dkyil 'khor mtshams su ni || 8

rdo rjes mtshan pa kha dog ser || 9

laṃ las byung ba'i hūṃ bsgom bya || 10

baṃ byung chu ni kha dog dkar || 11

Ep21-1060 bum pas mtshan cing yongs su zlum || 296c-f 12

nīladvajāṅkadhanvābhaṃ vāyavyaṃ yaṃ-bhavaṃ calam | 14
kāye vāci tayor haḥ āḥ pādādho jhaiḥ samujjvalam || 15
297¹⁴⁴

yaṃ las byung ba'i g.yo ba'i rlung || 16

ba dan sngo mtshan gzhu yi dbyibs || 17

Ep. 157 de la sku gsung haḥ āḥ bsgom || 18

P98a rkang 'og dzhaiḥ ni rab 'bar ba || 297 19

vāyavye raṃ-bhavatryasreṇoddīpya śiṣyam āviśet || 298¹⁴⁵

33 the two parts of the same half verse are printed as half verse, not prose.

¹⁴³296c-f is quoted in *Vimalagupta's *Guhyasamājālaṃkāra.

¹⁴⁴297 is quoted in *Vimalagupta's *Guhyasamājālaṃkāra.

¹⁴⁵298 is quoted in *Vimalagupta's *Guhyasamājālaṃkāra.

1 vajrāṅka°] ABE_K; vajrāṅkaṃ E_BE_D 13 nīladvajāṅka°] AE_K; nīlaṃ dhvajāṅka° B;
 nīladvajāṅkaṃ E_BE_D 14 haḥ āḥ] E_BE_DE_K; hāḥ āḥ A; heḥ B 20 raṃ-bhava°] AB; raṃ-b-
 hava E_K; raṃ-bhavaṃ E_BE_D

5 byin gyis rlobs] Σ; byin kyis rlobs A¹ 6 gyur] Σ; gyurd A¹ 8 mtshams su
] A¹A²CDPE_BE_PE_S; mtshamsu GN (*skung yig*) 9 rdo rjes] CDGNPE_BE_PE_S; rdo rje A¹A²
 9 mtshan pa] CDGNPE_BE_PE_S; mtshal pa A¹A² 10 laṃ las] CDGNPE_BE_PE_S; las lang
 A¹A² 10 byung ba'i] CDGPE_BE_PE_S; byung bar A¹A² 12 mtshan cing] A²CDE_BE_PE_S;
 mtshan cig GNP; mtshand cing A¹ 12 yongs su] A¹A²CDPE_BE_PE_S; yongs su GN (*skung*
yig) 17 sngo] A¹A²E_B; dngos CDGNPE_PE_S 17 gzhu yi] Σ; gzhu'i A¹ 18 haḥ āḥ
] E_B; ha a CDGNPE_PE_S; ha ā A¹A²; haḥ āḥ Skt. 18 bsgom] A¹A²CDE_BE_PE_S; bsgo GNP
 19 dzhaiḥ] E_B; dzhaiṃ CDE_PE_S; dzhai P; dzhai GN; dze A¹A²; jhaiḥ Skt.

1

2 rlung las raṃ byung gru gsum par ||
3 gnas pas sbar la slob ma dbab || 298

4 **āveśaya stobhaya ra ra ra ra cālaya 2 hūṃ haḥ āḥ jhaiḥ** ||¹⁴⁶

5

6 ā be sha ya staṃ bha ya ra ra ra ra tsā la ya tsā la ya | hūṃ G115b
7 haḥ āḥ dzhaiḥ |

8 **jihvāyāṃ raktam āḥ-kāraṃ dhyātvāviṣṭam punar vadet |**
9 **rāgavajraṃ tam ābhujya brūhi vajra śubhāśubham**¹⁴⁷
10 **|| 299**¹⁴⁸

11 lce la āḥ ni dmar po zhig ||
12 bsams te babs la slar yang bsgo ||
13 'dod chags rdo rje de gnas pa ||
14 smros shig rdo rje dge mi dge || 299

15 **tam āveśaṃ dṛḍhīkurvan tiṣṭha vajreti**¹⁴⁹ **taṃ lapet |**
16 **300ab**

¹⁴⁶āveśaya stobhaya ra ra ra ra cālaya 2 hūṃ haḥ āḥ jhaiḥ: cf. *Hevajrasekaprakriyā* (SANDERSON 2005: 5, āveśaya āveśaya stobhaya stobhaya cālaya cālaya ra ra ra ra oṃ hūṃ haḥ āḥ jhaiḥ), Abhayākara Gupta's *Vajrāvalī* 22.2.1 (MORI 2009: 400), and Jagaddarpaṇa's *Ācāryakriyāsamuccaya* (MORIGUCHI I-2: 28, jaiḥ for jhaiḥ) and the *Kṛṣṇayamāritantra-pañjikā* (RINPOCHE & DWIVEDI 1992: 96, āveśaya stambhaya raṃ raṃ raṃ raṃ cālaya cālaya hūṃ phaḥ āḥ aiḥ).

¹⁴⁷brūhi vajra: cf. *Vajrāvalī* 22.2.2 (MORI 2009: 402): *brūhi vajra*. The *Kṛṣṇayamāritantra-pañjikā* reads *brūhi vatsa śubhāśubham* (RINPOCHE & DWIVEDI 1992: 96).

¹⁴⁸299 is quoted in *Vimalagupta's **Guhyasamājālamkāra*.

¹⁴⁹tiṣṭha vajra: cf. *Sarvatathāgatattvasaṃgraha* (HORIUCHI 1983: 125): *tiṣṭha vajra*. *Hevajrasekaprakriyā* (SANDERSON 2005: 5): *oṃ tiṣṭha vajra*.

Kṛṣṇayamāritantra-pañjikā (RINPOCHE & DWIVEDI 1992: 96): *oṃ tiṣṭha vajra*.

15 dṛḍhī° || ABE_BE_D; dṛḍhī° E_K

2 las || Σ; lam N 2 raṃ || Σ; ram A¹ 3 sbar || CDGNPE_BE_PE_S; sbor A¹A² 6 ā be sha ya || A¹A²CDPE_PE_S; ā beshaya E_B; a be sha ya GN 6 staṃ bha ya || CDGNE_PE_S; staṃbhaya E_B; staṃ ba P; stva bā ya A¹; stvaṃ bā ya A² 6 tsā la ya || CDGNPE_PE_S; tsālaya E_B; bā ya A¹A² 6 tsā la ya || A²CDGNPE_PE_S; tsālaya E_B; rtsā la ya A¹ 7 haḥ āḥ dzhaiḥ || *em.*; ha a dzhaiḥ E_B; ha a dzhaiṃ CDE_PE_S; ha a dzhai GNP; ha ā dzhai A¹A² 11 āḥ || *em.*; ā E_B; a CDGNPE_PE_S; ē A¹A² 14 mi || A²CDGNPE_BE_PE_S; myi A¹

babs pa de ni brtan bya ba ||
de la tiṣṭha badzra brjod || 300ab

		1
		2
		3
D106a	dbab pa'i cho ga bshad pa ni de nas slob ma zhes bya ba la sogs pa	4
P410b	yin te de nas slob ma brjod du gzhug pa ni 'di yin te de bzhin gshegs pa	5
	thams cad kyis byin gyis rlobs la rdo rje sems dpa' bdag la dbab par	6
	gyur cig ces bya ba'o de skad smrar bcug nas de'i snying gar yi ge lam	7
	las byung ba'i dbang chen gyi dkyil 'khor la mtshams bzhir rdo rje ser pos	8
C105a	mtshan par hūṃ bsgom par bya'o lkog mar ni baṃ las byung ba'i chu'i	9
	dkyil 'khor dkar po zlum po bum pas mtshan pa bsam par bya'o spyi bor	10
	yaṃ las byung ba'i rlung gi dkyil 'khor sngon po gzhu'i dbyibs can ba dan	11
	gyis mtshan pa bsgom par bya'o chu dang rlung gi dkyil 'khor de gnyis la	12
	yi ge hā dang āḥ rim bzhin bsgom par bya'o rkang pa gnyis kyi 'og tu ni	13
	yi ge dzhaiṃ rab 'bar ba zhes bya ba kun nas 'od 'bar ba bsgom par bya'o	14
	dzhaiṃ de yang rlung gi dkyil 'khor la gnas pa'i raṃ las 'byung ba'i me'i	15
	dkyil 'khor 'og gzhir gyur pas sbar la de nas slob ma la dbab par bya'o	16
G490b	ā be sha ya zhes bya ba la sogs pa'i sngags ji srid du babs par ma gyur pa de	17
Ep22-264	srid du bsgyings pa dang bcas pas brjod par bya'o slob ma la babs par gyur	18
	par shes pa dang de ' dod chags rdo rje 'i skur bsams la de'i lce la yi ge a	19
	dmarmar po bsams te brū hi badzra zhes brjod na dge ba'am mi dge ba ston	20
	to de nas khyod kyi mig lam na ji lta bu snang zhes dris la dkar po dang	21
N384b	ser po dang dmar po dang nag po'i 'od kyi dkyil 'khor snang ba las de bzhin	22
P411a	zhi ba la sogs pa'i dngos grub kyi skal ba dang ldan par shes par bya'o de	23
	nas babs pa de brtan par bya ba'i phyir tiṣṭha badzra zhes brjod do ¹⁵⁰	

¹⁵⁰ de nas slob ma brjod du gzhug pa ni...tiṣṭha badzra zhes brjod do: cf. *Kṛṣṇayamāritantrapañjikā* (RINPOCHE & DWIVEDI 1992: 96):

tataḥ śiṣyam evaṃ vādayet – sarvatathāgatāś cādhiṣṭhitā vajrasattvā me āviśanti | tataḥ śiṣyahṛdaye pitalambatṛiśūkavajrāṅkitacatuḥkoṇamāhendramaṇḍalasthakṛṣṇahūṃkāraṃ śīrasi vaṃkārajaghaṅtāṅkavartulasitavarūṇamaṇḍalasthasitahamkāraṃ adhomukham, kaṅṭhe kṛṣṇapaṅkārajacalatpatākam dhanvābhavāyumaṇḍalastham ākāraṃ raktam | caraṇatale vāyumaṇḍaloddīpatrikonaṣphuratkīraṅgnīmaṇḍalastham aukāraṃ saraśmīkaṃ dhyātvā sātopaṃ ghaṅṭām vāda[ya]n āveśaya stambhaya raṃ raṃ raṃ raṃ cālaya cālaya hūṃ phaṭ āḥ aiḥ ity uccārya āveśayet | āviṣṭe sati jihvāyāṃ raktan āḥkāraṃ dhyātvā 'mitābharūpaṃ vicintayet | tato brūhi vatsa śubhāśubham iti brūyāt | uktaṃ jñātvā om tiṣṭha vajreti dṛḍhīkrtya ca kupita[h] kīdrśo babhāsa iti pṛṣṭvā tair uktaiḥ śvetapītarak-

1 brtan || CDGNPE_BEP_ES; rtag A¹A² 2 brjod || Σ; brjed A¹

5 rlobs || CDE_P; brlabs GNP 5 dbab par || CDE_P; 'bab par GNP 6 lam || CDE_P; lam GNP 7 bzhir || Σ; gzhir N 8 baṃ || CDE_P; bam GNP 8 chu'i || DE_P; chu G; om. NP 12 ni || CDNE_P; na G; om. P 13 dzhaiṃ || CDE_P; dzhai GNP 14 dzhaiṃ || CDE_P; dzhai GNP 15 sbar || CDNE_P; spar GP 16 ā || CDE_P; a GNP 17 bsgyings || Σ; bskyings P 17 dang bcas pas || CDPE_P; dang bcas pa GN 19 brū hi || em.; bhrūṃ hi Σ; brūhi Skt. 20 dris || CDE_P; bris GNP 22 de bzhin zhi ba || CDE_P; de bzhi ba GNP

1 **prakṣepayet srajaṃ cakre**
2 ***pratīccha vajra hoḥ*** ||¹⁵¹

3 **tāṃ śīrasi bandhayet || 300cd**
4 ***pratighṛhṇa tvam imaṃ sattvaṃ mahābala*** ||¹⁵²

5 me tog phreng ba 'khor lor dor ||
6 *pra ti tstsha badzra hoḥ zhes brjod* ||

7 de ni spyi bor bcing bar bya || 300cd
8 *pra ti gr̥ hṇa twa mi maṃ satwa ma hā ba la* |

9 **cihne cihnasamīpe vā srak prapannāprapannayoḥ |**
10 **pated rucyāpi tadyogaṃ dadyād bhavyatayātha vā ||**
11 **301**

12 blangs pa'am ma blangs pa gnyis ni ||
13 mtshan ma'am mtshan ma nye ba ru ||
14 babs sam dad kyang de'i sbyor ba ||

A¹p. 1032

takṛṣṇāvabhāsaiḥ śāntipuṣṭivaśyābhicāraśiddhir bhāṣyatāṃ kathayitvā samādhiṣṭhāṃ kuryāt |

See also the visualization of the wind, fire, water and earth *maṇḍalas* in the *Abhisamayamañjarī* (ENGLISH 2002: 451, footnote 319; see also RINPOCHE & DWIVEDI 1993: 5):

tataḥ pūrvapraṇidhānāvedhavaśāt śūnyatāsamādher vyutthāya svacittam evopary upari yaṃraṃvaṃlaṃpariṇatadhanustrikoṇavartulacaturasrākāranīlarkataśvetapītavarṇacalatpatākāṅkakoṭidvayajvālāṅkaghaṭāṅka<triśūkavajrāṅka>koṇacatuṣṭayam vāyuvahnivarūṇakṣitimaṇḍalasvabhāvaṃ vicintya...

¹⁵¹*pratīccha vajra hoḥ*: = *Sarvatathāgatattvasaṃgraha*, *Sarvavajrodaya*, *Samkṣiptābhīṣekavidhī*, *Hevajrasaekaprakriyā*, *Kriyāsaṃgrahapañjikā*.

¹⁵²*pratighṛhṇa tvam imaṃ sattvaṃ mahābala*: ≈ *Sarvatathāgatattvasaṃgraha*, *Sarvavajrodaya*, *Guhyasamājamaṇḍalopāyikāvimśatavidhī*, *Vajrāvalī*, *Kriyāsaṃgrahapañjikā*, *Ācāryakriyāsamuccaya*.

2 *pratīccha vajra hoḥ* || AE_K; *pratīccha vajra hoḥ* [vadet] E_B; *pratīccha vajra hoḥ* vadet E_D 3 *bandhayet* || AE_BE_DE_K; *babandhayet* B 9 *cihne* || ABE_K; *cihnaiḥ* E_BE_D 9 *srak*² || AE_BE_DE_K; *sraga*²B 10 *pated rucyāpi* || AE_KE_B; *patec chruddhyāpi* E_D 10 *bhavyatayātha vā* || BE_K; *bhavyatayāthavā* E_BE_D; *bhavyatayā 'tha vā* A

5 *phreng ba* || CDGNPE_BE_S; *'phreng ba* A¹ 5 *'khor lor* || CDGNPE_BE_S; *'khor lo* A¹ 6 *pra ti tstsha* || CDE_BE_S; *pra ti tstsha* GNP; *prad ti tsha* A¹ 6 *hoḥ* || *em.* (according to Sanskrit); *ho* CDGNPA¹E_BE_S 8 *pra ti gr̥ hṇa* || CDE_BE_S; *pra ni gri hṇa* G; *pra ni gr̥ hṇa* N; *pra ni ni hṇa* P; *pra ti gri hṇa* A¹ 8 *twa mi maṃ* || CDGNPE_BE_S; *twa mi ma* A¹ 8 *satwa* || CDGNPE_BE_S; *sat twa* A¹ 12 *pa'am* || CDGNA¹E_BE_S; *pa'am* P 13 *ru* || CDA¹E_BE_S; *rung* GNP

skal can nyid la sbyin par bya || 301

P411a de nas *hūṃ* gis **me tog** gi **phreng ba dor** zhing *pra tītstsha badzra* 2
ho[h] zhes **brjod** do || de nas **de** mgo la **bcing** zhing *pra ti gr hṇa* zhes 3
 bya ba la sogs pa brjod par bya'o || slob ma gang dag gis lha de sngar **blangs** 4
pa'am ma blangs pa ste bsten pa'am ma bsten pa de me tog gi phreng ba 5
 dor ba las lha gang gi **mtshan ma** gang yin pa'am mtshan ma dang nye ba 6
 gang yin par babs pa'i lha **de'i sbyor ba** dag de **gnyis la sbyin par bya** ste | 7
 D106b de ni 'di gnyis la 'grub par 'gyur ro || **dad kyang** zhes bya ba ni yang na 'di 8
 gnyis lha gang la lhag par dad cing mos pa'o || yang na **skal ba can nyid** ces 9
 bya bas ni gang gi lha'i rigs gang yin pa 'di gnyis kyi nye bar spyod pa las 10
 shes par bya'o || 11

sajvālaṃ praṇavaṃ netre dhyātvā |

oṃ

vajrasattvaḥ svayaṃ te 'dya cakṣūdghāṭanatatparaḥ |
udghāṭayati sarvākṣo vajracakṣur anuttaram || 302

cakraṃ pradarśayet |

N97a mig tu 'bar bcas *oṃ* bsams la || 17
 rdo rje sems dpa' deng khyod kyi || 18
 mig 'byed par ni brtson par mdzad || 19
 mig ni thams cad 'byed par mdzad || 20
 rdo rje'i mig ni bla na med || 302¹⁵³ 21

¹⁵³302: = *Sarvatathāgatattvasaṃgraha*, *Sang Hyang Kamahāyānikan Mantrānaya* verse 13, *Sarvadurgatipariśodhana*, *Sarvavajrodaya*, *Vajrāvalī*, *Kriyāsaṃgrahapañjikā* 6-2-3-2-6, *Ācāryakriyāsamuccaya*.

12 praṇavaṃ || E_K; praṇamaṃ AE_D; praṇa((vam)) B; praṇamaṃ(vam) E_B **12** dhyātvā || AE_BE_D; *om*. B; dhyatvā E_K **13** oṃ || AE_BE_D; *om*. B **14** vajrasattvaḥ || E_BE_D; vajrasatvas A; ((vajrasatva)) B; vajrasattva E_K **15** sarvākṣo || BE_BE_K; sarvā((kṣo)) A; sarvaṃ yo E_D **15** anuttaram || E_BE_DE_K; anuttaraṃ A; anuttaraḥ B **16** cakraṃ || E_BE_D; dhyātvā cakraṃ ABE_K

1 sbyin par bya || CDGNPE_BE_S; sbyin bar bya A¹ **17** mig || CDGNPE_BE_S; myig A¹ **19** mig || CDGNPE_BE_S; myig A¹ **20** mig || CDGNPE_BE_S; myig A¹ **20** 'byed par mdzad || CDGNPE_BE_S; 'byed mdzad de A¹ **21** mig || CDGNPE_BE_S; myig A¹

3 bcing || CGNP; bcin D **5** de || CDGN; te P **6** gang yin pa'am || CD; yin pa'am GNP **8** de ni || CD; lha de ni GNP **8** 'gyur ro || CDNP; 'gyuro G **9** gang la || CDNP; gang G **9** skal ba can || CD; skal can GNP

1 de nas 'khor lo bstan par bya ||

2 **cakrādhīpaṃ samārabhya yāvad amṛtakuṇḍalim |** B18v
 3 **secayed ambunā mūrdhni vajrābhiṣiṅca vāg bruvan**¹⁵⁴
 4 || 303

5 'khor lo'i bdag po nas brtsams te ||
 6 bdud rtsi thab sbyor bar du'o ||
 7 badzra a bhi ṣi nytsa zhes ||
 8 brjod de spyi bor chus dbang bskur || 303

9 **secayen maulinā prāgvad dattvā cādhipadaivatam |**
 10 **hr̥di saṃgrāhya tad vajraṃ vajreṇāpy abhiṣecayet ||**
 11 **304**

12 sngon bzhin cod pan gyis rang bdag ||
 13 lha yi dbang bskur sbyin par bya ||
 14 snying gar rdo rje de 'dzin la ||
 15 rdo rje yis kyang dbang bskur bya || 304

16 **adyābhiṣiktas tvam asi buddhair vajrābhiṣekataḥ |**
 17 **idaṃ tat sarvabuddhatvaṃ gr̥hṇa vajraṃ susiddhaye**
 18 || 305¹⁵⁵

19 sangs rgyas kun gyi rdo rje'i dbang ||
 20 de ring khyod ni bskur bar gyur ||

¹⁵⁴vajrābhiṣiṅca vāg bruvan || *corr.*; vajrābhiṣiṅca vāgbruvan E_K; vajrābhiṣiṅcavāgbruvan E_BE_D

¹⁵⁵305: = *Sarvatathāgatattvasaṃgraha, Sarvadurgatipariśodhanatantra, Hevajrasekaprakriyā, Saṃkṣiptābhiṣekavidhi, Vajrāvalī, Kriyāsaṃgraha* 6-2-3-2-10, *Ācāryakriyāsamuccaya*.

2 samārabhya || AE_BE_DE_K; samāsādyā B 3 vajrābhiṣiṅca || AE_BE_D; vajrābhiṣiktaṃ ca B; vajrābhiṣiṅca E_K 9 adhipadaivatam || E_BE_D; adhipadaivatam AE_K; adhipadaivata B 10 vajreṇāpy abhiṣecayet || AE_BE_DE_K; vajreṇāsyābhiṣecayet B 16 adyābhiṣiktas || AE_BE_DE_K; adyābhiṣiktaṃ B 17 susiddhaye || AE_BE_DE_K; svasiddhaye B

5 brtsams || CDGNA¹E_BE_S; brtsas P 6 thab || CDNPA¹E_BE_S; thabs G 7 a bhi ṣi nytsa || CDGNPE_BE_S; a bhi ṣi na tsa A¹ 8 spyi || CDGNPA¹E_B; sphyi E_S 14 'dzin la || CDGPA¹E_BE_S; 'dzin pa N 19 gyi || CDGNPE_BE_S; kyang A¹ 20 bskur bar gyur || *em.*; bskur bar 'gyur CDCDE_BE_S; skur bar gyur GNP; bskur bar gyurd A¹

sangs rgyas kun tu rab grub pa'i	1
rdo rje 'di ni khyod kyis longs 305	2
āliṅgya vajraghaṇṭābhyāṃ svādhipāt 	3
oṃ vajrādhipati tvām abhiṣiñcāmi tiṣṭha vajra samayas ¹⁵⁶	4
tvam 	5
rdo rje dril bus 'khyud nas ni	6
rang gi bdag pos dbang bskur sbyin	7
oṃ badzra a dhi pa ti twāṃ a bhi ṣi nytsā mi ti ṣṭha badzra	8
sa ma ya stwaṃ	9
mūrdhni nāmataḥ ¹⁵⁷	10
oṃ vajrasattva tvām abhiṣiñcāmi vajranāmābhiṣekataḥ	11
 he amukavajra ¹⁵⁸	12
spyi bor ming gi ste	13
oṃ badzra satwa stwaṃ a bhi ṣi nytsā mi badzra nā ma a bhi	14
ṣe ka taḥ kye che ge mo rdo rje	15
yad yad bhāti svasarvasvaṃ mukhyaṃ tan mañjurāt	16
svayam 	17
dharmāḥ śuddhāḥ prakṛtyā yad buddhajñānacayaḥ sa	18
hi 306	19

¹⁵⁶vajra samayas || E_K; vajrasamayas E_BE_D

¹⁵⁷mūrdhni nāmataḥ || E_K; mūrdhnināmataḥ E_BE_D[E_Dputs mūrdhnināmataḥ after he amuka vajra]

¹⁵⁸amukavajra || E_K; amuka vajra E_BE_D

3 āliṅgya || E_BE_DE_K; aliṅgya A 3 svādhipāt || AE_BE_DE_K; svābhiṣekaṃ samāviśet B 19 hi || AE_BE_DE_K; hiḥ B

1 kun tu || GNPA¹E_B; kun du CDE_S 2 longs || *em.*; long CDGNPA¹E_BE_S 8 a dhi pa ti || CDGNPE_BE_S; a di pa ti A¹ 8 twāṃ || E_B; twāṃ CDGNPA¹E_S 8 a bhi ṣi nytsā mi || CDGNPE_BE_S; a bha ṣi na tsā mi A¹ 13 spyi bor ming gi ste || CDGNPE_B; spyin bor lag pa mying gi ste A¹; sphyi bor ming gi ste E_S 14 oṃ badzra satwa stwaṃ || CDGNPE_BE_S; oṃ badzra sad tva twāṃ A¹ 14 a bhi ṣi nytsā mi || CDGNPE_BE_S; a bhi ṣi na tsa mi A¹ 15 a bhi ṣe ka taḥ || E_B; a bhi ṣe ka ta CDNPA¹E_S; a bhi ṣi ka ta G

1 rang gi dngos po gang gang snang ||
 2 gtso cher der ni 'jam rgyal rang ||
 3 chos rnam rang bzhin gyis dag pas ||
 4 sangs rgyas ye shes gang yin der || 306

D82a
 G116a
 C82a
 P98a

5 **svasyaiva cakravartitve śrīdhvanir nāmna āditaḥ |**
 6 **sarve sarvādhipatyāt tu vajrāntā he-niyojitāḥ || 307**

7 rang nyid 'khor los sgyur nyid pas ||
 8 mtshan gyi thog mar dpal gyi sgra ||
 9 kun la'ang bdag po thams cad las ||
 10 kye dang rdo rje mtha' mar sbyar || 307

11 **abdhātuśuddhir akṣobhyo makuṭaḥ samatātmakaḥ |**
 12 **vajraṃ satpratyaivekṣātmādhipaḥ kṛtyakaro 'rthadaḥ**
 13 **|| 308**

14 chu khams dag pa mi bskyod pa ||
 15 cod pan mnyam pa'i bdag nyid can ||
 16 rdo rje so sor rtog mchog bdag ||
 17 bdag po bya sgrub don stsol ba || 308

18 **jñānaṃ vidyātra vajraṃ syād dhātur gotraṃ vaśī hy**
 19 **ataḥ |**
 20 **vratavyākaraṇāśvāsā vidyāseke 'pi nāmny amī || 309**

21 ye shes rig yin 'dir rdo rje ||
 22 rgyu dang rigs kyi dbang byas pa ||
 23 brtul zhugs lung bstan dbugs 'byin pa ||

5 nāmna || AE_K; nāmna(m) E_B; nāma BE_D 6 sarvādhipatyāt tu || E_BE_K; sarvvādhipatyāt tu A; sarvādhipatyā tu BE_D 6 vajrāntā || ABE_K; vajrānto E_BE_D 11 akṣobhyo || ABE_K; akṣobhyā E_BE_D 12 kṛtyakaro 'rthadaḥ || AE_BE_DE_K; kṛtyakarārthadaḥ B 19 vaśī hy ataḥ || ABE_K; vaśīhy a(kṛ)taḥ E_BE_D

1 dngos po || CDGNPE_BE_S; dngos kun A¹ 2 der || CDGNPE_BE_S; de A¹ 4 der || CD; de GNPE_BE_S; de'o A¹ 7 'khor los sgyur || CDE_BE_S; 'khor lo sgyur GNP; 'khor los skur A¹ 8 mtshan gyi || CDGPE_BE_S; mtshan gyis N; mtshan kyi A¹ 14 mi bskyod pa || CDGNPE_BE_S; myi bskyod pa A¹ 17 bya sgrub || CDGNPE_BE_S; bya bsgrub A¹ 17 stsol ba || CDGNPE_BE_S; stsold pa A¹ 21 rig || GNPA¹E_BE_S; rigs CD 22 kyi || CDGPA¹E_S; kyis NE_B 22 dbang byas pa || CDGNPE_BE_S; dbang du byas pa A¹ 23 lung bstan || CDGNPE_BE_S; lung bstand A¹ 23 dbugs 'byin pa || CDGNPE_BE_S; dbugs 'byind pa A¹

rig dbang bskur la'ang 'di ming yin || 309

1

rdo rje dril bus zhes bya ba ni lag pa gnyis kyis bzung bas so || **rang gi** 2
bdag pos zhes bya ba ni bdag pos dbang bskur bar bya ba'o || **spyi bor ming** 3
D107a **gi** zhes bya ba ni mgo bor rdo rje dang dril bu bzhag pas so || de bzhin du 4
gzhan yang ming gi dbang bskur ba ni | **kye che ge mo rdo rje** zhes bya bas 5
ming gi dbang bskur ba ste | kye dpal 'jam pa'i rdo rje zhes bya ba'i rnam pas 6
so || 'dir ming gi dbang bskur ba 'di ni 'khor los sgyur ba'i mtshan las drangs 7
nas sbyin no || 'khor los sgyur ba yang gang yin zhe na | gang sangs rgyas 8
dang byang chub sems dpa' rnam kyis 'khor lo'i bdag por gyur pas dbang 9
bskur ba nyid de | de'i mtshan gyis dbang bskur bar 'dod do || 'di ni byang 10
G412a chub sems dpa' nyid yin pas de gnyi ga yang mi rigs so zhes 'ga' zhig som 11
C106a nyi skye bar 'gyur bas de bsal ba'i phyir **bdag po** zhes bya ba smos te | so 12
sor snang ba gang ci yang rung ba de ni rang nyid kyis dngos po thams cad 13
yin te | thams cad kyang sems kyis 'byor pa yin no zhes bya ba'i tha tshig go || 14
gtso cher zhes bya ba ni sgro btags pa ma yin pa ste | don dam pa nyid du na 15
rang nyid ni dngos po thams cad yin no zhes bya ba'i don to || de ci'i phyir 16
G493a zhe na | sems gang yin pa de nyid ni bdag yin la | shes pa de nyid ni sems yin 17
N385b la | shes pa las logs shig na snang ba ci yang med do zhes bya ba'i tshul gyis 18
so || de bas na de nyid ni 'jam pa'i rdo rje'o || **rang** zhes bya ba ni mgon sum 19
gyis yin gyi nye bar gdags pas ni ma yin no || de ci'i phyir zhe na | 'phags pa 20
'jam dpal ni ye shes kyis sku yin pa'i phyir ro || de bas na sems kyis 'byor pa 21
'di thams cad ni 'khor lo yin la | sems ni 'khor los sgyur ba yin te | de yang 22
bcom ldan 'das 'jam dpal nyid yin no zhes bya ba ni rigs pa yin no || mgon 23
po 'jam dpal ni sangs rgyas rnam kyis ye shes kyis tshogs kyang ma yin la | 24
sams can thams cad kyis yang ma yin no || de bas 'jam pa'i rdo rje'i mtshan 25
gyis sems can rnam la dbang bskur ba ni de kho na nyid ma yin no zhe na | 26
de'i phyir **chos rnam** zhes bya ba la sogs pa smos te | sangs rgyas rnam 27
kyis chos gang yin pa dang | de las gzhan pa gang yin pa de thams cad ni de 28
bzhin nyid kyis tshul gyis **rang bzhin gyis** rnam par **dag pa** yin no || rnam 29

1 rig dbang bskur || A¹E_BE_S; rigs dbang bskur CD; rigs mang bskur GNP

8 sbyin no || CDNP; sbyino G (*skung yig*) 8 gang sangs rgyas || GNP; sangs rgyas CD
11 mi rigs so || CD; mi sdigso GN (*skung yig*); mi sdigs so P 12 de bsal ba'i phyir || D; de
la gsal ba'i phyir GNP; de gsal ba'i phyir C 13 rung ba || GNP; rung C^PD 14 thams cad
|| CDNP; thamd G (*skung yig*) 16 yin no || CDNP; yino G (*skung yig*) 18 logs || CDNP;
log G 20 yin gyi || CD; yin gyis GNP 20 yin no || CDGP; yino N (*skung yig*) 21 phyir ro
|| CDNP; phyiro G (*skung yig*) 21 de bas na || CD; de bas ni GNP 23 rigs pa || CDNP; rig
pa G 24 ye shes || CDNP; yais G (*skung yig*) 25 de bas || CD; de bas na GNP 27 sangs
rgyas || CDNP; sangyas G (*skung yig*) 28 gang yin pa || CDGP; yang yin pa N 29 tshul
gyis rang bzhin gyis || NP; tshul gyis rang bzhin gyis rang bzhin gyis G; tshul rang bzhin
gyis CD

- 1 par dag pa'i chos gang yin pa de nyid ni | sangs rgyas rnam kyī ye shes kyī P412b
 2 sku yin no || de bas na slob ma'i yang sems kyī 'byor pa ni sangs rgyas dang D107b
 3 byang chub sems dpa'i 'khor lo yin la | de'i sems ni 'jam pa'i rdo rje zhes bya
 4 ba'i 'khor los sgyur ba yin pas mtshan dang dbang bskur ba gnyis ka yang G493b
 5 mi rigs pa ma yin no ||
- 6 **rang nyid** ces bya ba la sogs pa la dkyil 'khor gyi bdag po nyid du gyur
 7 pa yin pas rang nyid kyī **mtshan gyi dang por dpal gyi sgra** dang sbyar
 8 bar bya ste | dper na dpal 'jam dpal 'byung ba'i dkyil 'khor zhes bya ba dang |
 9 dpal rdo rje sems dpa' 'byung ba'i dkyil 'khor zhes bya ba lta bu'o || ming gi
 10 dbang bskur ba la ni khyad par yod pas de bshad pa ni **kun la** zhes bya ba N386a
 11 la sogs pa yin te | **'ang** zhes bya ba'i sgras ni de nyid kyī khyad par ston te | C106b
 12 ming gi dbang bskur ba la lha thams cad kyī khyad par nyid la | dpal gyi sgra
 13 dang sbyar nas | de'i gong du yang **kye'i** sgra dang sbyar nas **rdo rje'i** sgra
 14 dang **mtha' mar sbyar** te brjod par bya'o || 'di ga las shes she na | **bdag po**
 15 **thams cad las** zhes bya ba ste | 'khor lo'i bdag po nyid las zhes bya ba'i tha
 16 tshig go || gnas skabs 'di la thams cad bdag por gyur pa yod pa ma yin mdo
 17 kyī | rang rang gi dkyil 'khor la ni yod pa nyid yin no || de bas na thams cad
 18 kyang dkyil 'khor 'dir rang gi ming dang dpal rdo rje dang kye zhes bya ba'i
 19 sgra dang sbyar nas dbang bskur ba sbyin par bya ste | kye dpal 'jam pa'i rdo
 20 rje | kye dpal sems dpa'i rdo rje | kye dpal rab tu dga' ba'i myu gu'i rdo rje G494a
 21 zhes bya ba la sogs pas ci rigs par bya'o zhes bya ba'i tha tshig go || P413a
- 22 de ltar bshad pa'i dbang bskur ba rnam kyī de kho na nyid bshad pa
 23 ni | **chu khams** zhes bya ba la sogs pa yin te | chu'i khams **dag pa'i** de kho
 24 na nyid ni **mi bskyod pa** zhes bya ba chos kyī dbyings shin tu rnam par dag
 25 pa'i ye shes sam | zad pa shes pa'o || **bdag po bya sgrub** ces bya ba ni bya
 26 ba sgrub pa'i ye shes yin no zhes bya ba'i tha tshig go || **don stsol ba** zhes
 27 bya ba ni don stsol zhing nye bar ston pas na don stsol ba ste | don stsol ba
 28 ni don ster ba nyid yin par sbrel te bstan pas ming gi dbang bskur ba ni me D108a
 29 long lta bu'i ye shes kyī bdag nyid can no zhes bya ba'i tha tshig go ||
- 30 **ye shes** zhes bya ba la sogs pa la de ltar ye shes lnga po gang yin pa de
 31 ni **rig pa** yin la | de bas na chu la sogs pa'i dbang bskur ba lnga la ni rig pa'i
 32 dbang bskur ba zhes bshad do || **'dir** zhes bya ba ni rig pa'i dbang bskur ba

2 yin no || CDNP; yino G (*skung yig*) 2 slob ma'i || GNP; slob ma CD 3 'jam pa'i rdo rje || GNP; 'jam pa'i rdo rje'i CD 5 yang mi rigs pa ma yin no || CD; 'ang ma rigs pa yin no G; 'ang ma rigs pa ma yin no NP 9 lta bu'o || CDNP; blta bu'o G 11 yin te || CDNP; yin yin te G 11 de nyid || GNP; de kho na nyid CD 14 mtha' mar || CDNP; om. G 14 she na || CD; zhe na GNP 15 thams cad || CDNP; thamḍ G (*skung yig*) 16 tshig go || CDNP; tshigo G (*skung yig*) 16 gnas skabs || CD; gnas bskabs GNP 17 thams cad || CDNP; thamḍ G (*skung yig*) 21 zhes bya ba'i || CDNP; zhes ba'i G 23 chu khams || GNP; chu'i khams CD 25 bya sgrub || GNP; bya ba sgrub CD 26 ces bya ba ni bya ba || CDNP; ces bya ba bya ba ni G 26 sgrub pa'i || CDNP; bsgrub pa'i G 26 yin no || CDNP; yino G (*skung yig*) 27 zhing || CD; cing GNP 28 yin par || CD; par GNP 29 can no || CDNP; cano G (*skung yig*)

N386b	byin pa la'o rdo rje zhes bya ba ni rdo rje brtul zhugs sbyin par bya ba yin	1
	te rig pa'i dbang bskur ba las ni thun mong gi byang chub kyi nges pa 'thob	2
	kyi khyad par gyi yang dag par rdzogs pa'i byang chub ni ma yin no de	3
	bas na ring zhig na yang dag par rdzogs pa'i byang chub nges par 'thob par	4
G494b	bya ba'i phyir brtul zhugs sbyin pa 'ba' zhig tsam rig pa'i dbang bskur ba la	5
	bya bar rigs kyi lung bstan pa dang dbugs dbyung ba gnyis ni ma yin te de	6
C107a	gnyis ni phyir mi ldog pa'i sa dang 'brel ba'i phyir ro yang gang zhig la rig	7
	pa'i dbang bskur ba 'ba' zhig tsam sbyin zhe na slob dpon du dbang bskur	8
P413b	ba don du mi gnyer ba'am de don du gnyer ba spyi'i sdom pa nyi tshe tsam	9
	len par byed kyi slob dpon gyi sdom pa ni ma yin pa dag la'o	10
	kham s zhes bya ba ni rdo rje 'chang ba'i'o rig s zhes bya ba ni rang	11
	bzhin no de yang gang yin zhe na rdo rje chen po'i dbang bskur ba'o de	12
	ni dbang ba ste de la dbang ba nyid ni de mi ldog pa nyid ces bya ba'i don	13
	to de nyid kyis na rdo rje chen por dbang bskur ba ni mi ldog par dbang	14
	bskur ba zhes bya ba dang slob dpon gyi dbang bskur ba zhes bshad do	15
	de'i phyir 'dir phyir mi ldog pa'i dbang bskur bar gyur na brtul zhugs dang	16
	lung bstan pa dang dbugs dbyung ba gsum char bya ba yin te lung bstan	17
	pa dang dbugs dbyung ba gnyis kyang thob pa'i phyir ro rig pa'i dbang	18
	bskur la'ang ming 'di yin zhes bya ba ni lan 'ga' ni rig pa'i dbang bskur ba	19
	'ba' zhig tsam la'ang brtul zhugs dang lung bstan pa dang dbugs dbyung	20
	ba 'di snod kyi khyad par bltas nas sbyin par bya ba nyid yin no ming zhes	21
D108b	bya ba ni ming gi don du tha snyad btags pa zhes bya ba'i tha tshig go tha	22
G495a	snyad du btags pa spang ba ni lung bstan to ngas ni dbugs dbyung ba thob	23
N387a	po zhes lhag par mos pa'i stobs kyis ring zhig na byang chub chen por nges	24
	par 'thob par bya ba'i don du brtul zhugs byin pa dang 'dra ba yin no	25

idaṃ tat sarvabuddhatvaṃ vajrasattvakare sthitam |
tvayāpi hi sadā dhāryaṃ vajrapānidṛḍhavrataṃ¹⁵⁹ || 310¹⁶⁰

26
27

28

oṃ sarvatathāgatasiddhivajrasamaye tiṣṭha eṣa tvāṃ

29

B19r
A14v

¹⁵⁹vajrapānidṛḍhavrataṃ || E_K; vajrapāni dṛḍhavrataṃ E_BE_D

¹⁶⁰310: = *Sarvadurgatipariśodhanatantra, Hevajrasekaprakriyā, Vajrāvalī* 39, *Kriyāsamgraha-pañjikā* 6-6-6-2

27 tvayā || AE_BE_DE_K; tvāyā B 29 °samaye || AE_BE_DE_K; °samaya B

4 'thob || GNP; thob CD 11 kham s || CD; kham s rgyu zer GNP 12 bzhin no || CDNP; bzhino G (*skung yig*) 13 dbang ba || CD; dbang GNP 15 bshad do || CDNP; bshado G (*skung yig*) 17 gsum char || CDNP; gsum char G (*skung yig*) 18 phyir ro || CDNP; phyiro G (*skung yig*) 19 la'ang || GNP; ba la yang CD 19 dbang bskur ba || CDNP; dbang bskur G 21 yin no || CDNP; yino G (*skung yig*) 23 spang ba || GNP; yang nga CD 25 don du || CD; don tu GNP

1 **dhārayāmi hīḥ hi hi hi hi hūṃ** ||

2 'di de sangs rgyas thams cad de ||
3 rdo rje sems dpa'i lag na gnas ||
4 khyod kyis kyang ni rtag tu bcang ||
5 rdo rje sems dpa'i brtul zhugs brtan || 310

6 oṃ sarba ta thā ga ta siddhi badzra sa ma ya ti ṣṭha e ṣa
7 twāṃ dhā ra yā mi hīḥ hi hi hi hi hūṃ |

8 **sarvān vajravratam dattvā vajram tattvena grāhayet**
9 |
10 **anādinidhanaḥ sattvo vajrasattvo mahārataḥ |**
11 **samantabhadraḥ sarvātmā vajragarvāpatih patih**
12 **|| 311¹⁶¹**

13 rdo rje brtul zhugs kun byin nas ||
14 rdo rje de nyid kyis 'dzin gzhug ||

N97b

¹⁶¹The verse *anādinidhanaḥ sattvo* → *vajragarvāpatih patih* goes back to the *Paramādyatantra*. It occurs at least seven times in the *Paramādyatantra* (*mantrakhaṇḍa*), with slight variants. In one occurrence in the *Paramādyatantra* which is closer to the verse here in 311, it reads (P193a1-2; S54a1-2):

thog mtha' med pa'i sems dpa' ni || rdo rje sems dpa' dga' ba che ||

kun tu bzang po kun bdag nyid || rdo rje bsnyems (bsnyems || S; snyems P) tshul bdag po'i bdag ||.

The same verse with slight variants also occurs earlier in the *Paramādyatantra* (P182a4; S40a4-5; H141b7-142a1), see also TOKUSHIGE 2014: (127), MIKKYŌ SEITEN KENKYŪKAI 2021: (79). For other occurrences of this verse later in the text see TANAKA 2023: 59, 86 and 129.

This verse is also quoted in the *Hevajrasekaprakriyā* (SANDERSON 2005: 8), Nāgabuddhi's *Samājamaṇḍalopayikā* (TANAKA 2010: 700), Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 414, *vajragarvā patih* for *vajragarvāpatih*), Abhayākara Gupta's *Vajrāvalī* 29.1 (MORI 2009: 431) and Kuladatta's *Kriyāsaṃgrahapañjikā* Chapter 6 (TANEMURA e-text, *vajragarvā patih* for *vajragarvāpatih*). The *Sarvatathāgatattvasaṃgraha* has a verse similar to this one (HORIUCHI 1974: 299-300; §2530):

anādinidhanaḥ satvaḥ ākāśotpattilakṣaṇaḥ |

samantabhadraḥ sarvātmā kāmāḥ sarvajagatpatih ||.

1 dhārayāmi || AE_BED_DE_K; dhārayāmi vajrasatva B 1 hi hi hi hi || AE_BED_DE_K; hi hi hi B
11 samantabhadraḥ || BE_D; samantabhadra AE_K; samantabhadra(h) E_B

4 bcang || CDGNPE_B; bcad E_S; bcangs A¹ 6 ta thā ga ta || CDGNPE_BE_S; ta tha ga ta A¹
6 sa ma ya || A¹CDGNE_S; sa ma yā P; samaye E_B 6 ti ṣṭha || CDGNPE_BE_S; ti ṣa A¹ 6 e
ṣa || A¹CDNE_BE_S; e GP 7 twāṃ || A¹; twāṃ CDGNPE_BE_S 7 dhā ra yā mi || E_BE_S; dha ra
yā mi CDN; dha ra yā ma GP; hā ra yā mi A¹ 7 hīḥ hi hi hi hi || E_B; hī hi hi hi hi A¹; hi hi
hi hi CDGNP E_S 13 byin || A¹CDE_BE_S; 'byin GNP

thog mtha' med pa'i sems dpa' ni || 1
 rdo rje sems dpa' dga' ba che || 2
 kun tu bzang po kun bdag nyid || 3
 rdo rje bsnyems tshul bdag po'i bdag || 311 4

ghaṇṭām tattvena saṃgrāhya 5

iyam sā sarvabuddhānām prajñāghoṣānugā smṛtā | 6
tvayāpi hi sadā dhāryā bodhir agrā jinair matā | 312¹⁶² 7

dril bu de nyid kyis bzung la || 9
 chos kyis sgra yis dkrol du gzhug || 10

'di de sangs rgyas thams cad kyis || 11
 shes rab sgra yi rjes 'gror bshad || 12
 khyod kyis kyang ni rtag tu bcang || 13
 byang chub mchog tu rgyal bas bzhed || 312 14

tām taddharmaṇa vādayet || 313 15

de chos kyis dkrol du gzhug ste || 313 16

svabhāvaśuddho hi bhavaḥ svabhāvair vibhavīkṛtaḥ | 17
svabhāvaśuddhaiḥ satsattvaiḥ kriyate paramo bhavaḥ 18
|| 314¹⁶³ 19

srid pa ngo bo nyid kyis dag || 20
 ngo bo nyid kyis 'gal srid byas || 21
 rang bzhin gyis dag sems dpa' mchog || 22
 srid pa mchog tu byed par 'gyur || 314 23

G116b

¹⁶²312: = *Hevajrasekaprakriyā, Vajrāvalī* 29.2

¹⁶³314: *Hevajrasekaprakriyā, Samkṣiptābhiṣekavidhi, Vajrāvalī* 29.2, *Kriyāsaṃgraha-pañjikā* 6-2-9, *Ācāryakriyāsamuccaya*

5 saṃgrāhya || ABE_K; saṃgrāhya dharmasabdena vādayet E_BE_D[retranslated from Tibetan] 17 vibhavīkṛtaḥ || AE_BE_DE_K; nnibhavīkṛtaḥ B

2 che || A¹CDGNPE_S; ste E_B 9 bzung la || A¹GNP; bzung ba CDE_BE_S 10 sgra yis || A¹CDE_BE_S; sgra yi GNP 13 khyod || CDGNPE_BE_S; khyed A¹ 13 rtag tu || A¹CDGPE_BE_S; brtag tu N 13 bcang || A¹CDGNPE_B; bcad E_S 14 rgyal bas || CDE_BE_S; rgyal ba A¹GNP 16 dkrol || CDGPE_BE_S; bkrol N; dkrold A¹ 20 kyis || A¹CDGPE_BE_S; kyis N

3 kun tu || A¹GNPE_BE_S; kun du CD

1 **adhiṣṭhāya mahāmudrām hr̥dbhiḥ sevādikīrtitaiḥ |**
 2 **samayaiḥ kāmārūpādyair japen mantram avyaṅgataḥ**
 3 **|| 315¹⁶⁴**

4 bsnyen sogs snying por bshad pa yis ||
 5 phyag rgya chen por byin brlabs la ||
 6 gzugs sogs 'dod pa'i dam tshig gis ||
 7 gsang sngags ma tshang med par bzla || 315

8 **svasamvedyasvabhāvais taiḥ sarvadiktryadhvasamsthi-**
 9 **taiḥ|**
 10 **svādhidaivatayogena svam parāṃś caiva pūjayet || 316¹⁶⁵**

12 rang gi rig pa'i ngo bo de ||
 13 phyogs bcur dus gsum bzhugs pa de ||
 14 rang gi lha yi sbyor ba yis ||
 15 bdag dang gzhan la mchod par bya || 316

16 **duṣkarair niyamais tair yat sevyaṃānair na siddhayaḥ |**
 17 **sidhyante 'ntardhyabhijñākhacārivākcittakāyajāḥ || 317¹⁶⁶**

19 dka' thub sdom pa mi bzad pa ||
 20 bsten na mi snang mngon shes dang ||
 21 mkha' la rgyu dang lus ngag yid ||

A¹p. 1033

¹⁶⁴315d: Cf. *Guhyasamājatantra* 7.4: *bhikṣāśinā na japtavyaṃ naiva bhaikṣyarato bhavet | japen mantram abhinnāṅgaḥ sarvakāmopabhogakṛt.*

¹⁶⁵316: *Hevajrasekaprakriyā* p. 9, *sveṣṭamaṅḍalarūpibhiḥ for sarvadiktryadhvasamsthitaiḥ.*

¹⁶⁶317: *Hevajrasekaprakriyā* p. 9, *tivraiḥ for tair yat, 'khecārī ° for 'khacārī °.* Also Cf. *Guhyasamājatantra* 7.3: *duṣkarair niyamais tivraiḥ sevyaṃāno na sidhyati / sarvakāmopabhogais tu sevyaṃś cāśu sidhyati / 3 /.*

16 siddhayaḥ || AE_BED_EK; siddhayeḥ B 17 'ntardhy° || E_K; 'ntarddhy° AE_BED; ddhy° B
 17 'khacārī° || ABE_K; 'khacārī° E_BED

4 sogs || CDGNPE_BE_S; stsogs A¹ 5 brlabs || CDGNPE_BE_S; rlabs A¹ 6 sogs
 || CDGNPE_BE_S; stsogs A¹ 7 tshang || CDGPE_BE_S; mtshang N 7 med par bzla
 || CDGNPE_BE_S; myed pas bzla' A¹ 12 rang gi || CDGNPE_BE_S; rang A¹ 13 phyogs bcur
 || CDGNPE_BE_S; phyogs bcu A¹A² 14 lha yi || A²CDGNPE_BE_S; lha's A¹ 14 sbyor ba yis
 || E_S; sbyor ba yi CDGNPE_B; spyod pa yis A¹A² 19 dka' thub || A¹A²CDGPE_BE_S; bka' thub
 N 19 sdom pa || A²CDGNPE_BE_S; sdom ba A¹ 19 mi bzad pa || A¹A²GNPE_B; mi zad pa
 CDE_S

las byung dngos grub 'grub mi 'gyur || 317

1

tasmād buddhās ca satsattvā mantracaryāgracāriṇaḥ |
prāptā dharmākṣaraṃ śreṣṭhaṃ sarvakāmopasevanaiḥ |
 || 318¹⁶⁷

2

3

4

de bas sangs rgyas sems dpa' mchog ||

5

sngags kyi spyod mchog spyod pa rnam ||

6

'dod pa thams cad bsten pa yis ||

7

chos kyi yi ge mchog brnyes so || 318

8

sevayan kāmagaṇān pañca sukhaduḥkhobhayātmakān

9

jñānārthī rāgiṇaṃ yogāt sādhayet sarvam eva hi || 319¹⁶⁸

10

11

12

bde dang sdug bsngal de bdag min ||

13

'dod pa'i yon tan lnga rnam bsten ||

14

ye shes don gnyer 'dod chags can ||

15

sbyor bas bsgrubs na myur du 'grub || 319

16

kāyavākcittasamsiddhir yās cānyā hīnajāḥ smṛtāḥ |

17

sidhyante mantrajāpāt tu kāyavākcittabhāvanaiḥ || 320¹⁶⁹

18

19

sku gsung thugs ni yang dag 'grub ||

20

¹⁶⁷318: *Hevajrasekaprakriyā* p. 9. Also Cf. *Guhyasamājatantra* 7.6: *buddhās ca bodhisattvās ca mantracaryāgracāriṇaḥ | prāptā dharmāsanam śreṣṭhaṃ sarvakāmopasevanaiḥ | 6 |*

¹⁶⁸319: *Hevajrasekaprakriyā* pp. 9-10. 319 *pāda* a is hypermetric. Also cf. *Guhyasamājatantra* 7.7: *sevet kāmagaṇān pañcāñ jñānārthirāgiṇaḥ sadā | toṣayed bodhisattvāṃś ca rāgayed bodhisauriṇā |*

¹⁶⁹320: *Hevajrasekaprakriyā* p. 10, *kāyavākcittasamsiddhir* for *kāyavākcittasamsiddhīr*. Cf. *Guhyasamājatantra* 7.38: *kāyavākcittasamsiddhau ye cānye hīnajāḥ smṛtāḥ | sidhyanti tasya jāpena trivajrābhedyabhāvanaiḥ | 38 |*

10 °duḥkhobhayātmakān || A_EB_ED_EK; °duḥkhātadātmakān B
17 kāyavākcittasamsiddhir || *em.* by HI; kāyavākcittasamsiddher ABE_BED_EK

6 spyod pa || A¹A²CDGNPE_B; sphod pa E_S **8** brnyes so || A¹A²CDGPE_BE_S; brnyeso N (*skung yig*) **13** bde || A²CDGNPE_BE_S; bde' A¹ **13** de bdag min || CDNPE_BE_S; de dag min G; de'i bdag min A¹A² **20** yang dag 'grub || A²CDGNPE_BE_S; yang dag grub A¹

1 gang gzhan dman par bshad pa ni ||
 2 sngags kyi bzlas pas 'grub 'gyur ba ||
 3 sku gsung thugs ni bsgoms pas so || 320

4 **yad uktam**

5 **vajraṃ tattvena saṃgr̥hya ghaṅṭāṃ dharmeṇa vādya**
 6 **ca |**
 7 **samayena mahāmudrām adhiṣṭhāya hṛdā japet || 321¹⁷⁰**
 8 **iti ||**

9 **tat pratyuktam ||**

10 de nyid kyis ni rdo rje gzung ||
 11 chos kyi dril bu dkrol bar bya ||
 12 dam tshig gi ni phyag rgya cher ||
 13 byin gyis brlabs nas snying po bzla || 321

14 zhes gang bshad pa de'i phyir de skad ces bshad pa yin no || N98a

16 dam tshig sbyin pa tshigs su bcad pa gsum gyis bshad pa ni | **bsnyen** G496a
 17 **sogs** zhes bya ba la sogs pa smos pa yin te | 'di ni 'di rnam kyis bsdu pa'i
 18 don yin te | bsnyen pa dang nye bar sgrub pa la sogs par **bshad pa'i snying**
 19 **pos phyag rgya chen por byin gyis brlabs** la | **gzugs la sogs pa'i 'dod**
 20 **pa dam tshig tu gyur pas gsang sngags** zhes bya bar rang gi 'dod pa'i lha C108a
 21 **bzla** zhes pa skad cig ma re rer mchod par bya'o || **ma tshang med** ces bya
 22 ba ni mchod pa'i yan lag ma tshang ba med par gyur pas so ||

¹⁷⁰321: *Sarvavajrodaya* (I) p. 227, *hṛdayaṃ* for *hṛdā*; *Hevajrasekaprakriyā* p. 10; *Vajrāvalī* 29.3 p. 432, *saṃgrāhya* for *saṃgr̥hya*. According to Ratnākaraśānti's commentary, verse 321 is from the *Paramādyatantra* (*dPal mchog dang po*).

5 tattvena || BE_BED_DE_K; tattvena A 5 ghaṅṭāṃ || E_BED_DE_K; ghaṅṭā AB 5 dharmeṇa || E_BED_DE_K; dharmmeṇa A; dharmmeṇa B

1 dman par || A²E_BE_S; dman bar A¹; sman par CDGNP 2 sngags kyi || A¹CDE_BE_S; sngags kyis GNP 10 gzung || CDGNE_BE_S; gzungs P 12 dam tshig gi || CDGNPE_BE_S; dam tshig gis A¹A² 13 bzla || A²CDGNPE_BE_S; bzla' A¹ 14 de'i || A¹GNP; de yi A²CDE_BE_S

16 tshigs su || CDP; tshigsu GN (*skung yig*) 17 la sogs pa || CD; la sogs GNP 17 kyi || CD; kyis GNP 19 byin gyis brlabs || CDNP; byin byin gyis brlabs G 20 dam tshig || CDNP; dam tshigs G 21 ma tshang med || GNP; ma tshang ba med CD 22 pas so || CDNP; paso G (*skung yig*)

rang gi rig pa zhes bya ba'i tshigs su bcaḍ pas ni mchod pa'i yan lag
ston pa yin te | **dam tshig des mchod par bya'o** zhes bya bar sbyar ro || de
yang gzugs la sogs pa rang rig pa tsam nyid kyis de kho na nyid nges par
bcaḍ pa dang | phyogs dang dus rnam khyab pa nyid kyis mchog tu che ba
ste mchod pa'i yan lag gnyis so || 'khor lo'i bdag po'i tshul du bdag nyid yid
la byed pa ni gsum pa'o || de gnyi ga mchod par lhag par mos pa ni yan lag
bzhi pa ste | 'di dag ni nges par bya dgos pa yin no ||

de yang lus dang yid gdung bar byed pa'i **sdom pa** rnam la **brten** par
gyur **na** dngos grub dman pa yang 'grub par mi 'gyur te | 'di lta ste **mi snang**
ba dang **mngon par shes pa** dang rig pa 'dzin pa dang | **sku** dang **gsung**
dang **thugs** kyis **dngos grub** rnam kyang **mi 'grub** po ||

de bas na sngags kyis spyod pa nyid ni spyod pa thams cad kyis **mchog**
yin no || de la spyod par mdzad pa'i **sangs rgyas** dang **byang chub sems**
dpa' rnam 'dod pa **thams cad nye bar bsten pa nyid kyis chos kyis yi**
ge brnyes pa yin te | chos kyis sku'i bdag nyid can gyi thar pa brnyes pa yin
no || **mchog** ni nyan thos la sogs pa'i thar pa las khyad par du 'phags pa yin
no ||

byang chub mi 'dod pa rnam la ji ltar byang chub par 'gyur ba 'am |
byang chub 'dod pa ji ltar na dman pa 'grub par 'gyur zhe na ma yin te | **ye**
shes don gnyer zhes pa byang chub don du gnyer bas **'dod chags can** zhes
bya ba rnam par dag pa'i shes rab dang ldan pa'i 'khor lo can gyi **sbyor bas**
'dod pa **bsten** zhing **thams cad bsgrub pa nyid du** bya ste | byang chub
bam dngos grub dman pa dag kyang bsgrub par bya'o ||

de nyid tshigs su bcaḍ pas bshad pa ni **gang gzhan** zhes bya ba la sogs
pa smos pa yin te | sku dang gsung dang thugs bsgoms pa ji skad bshad pa'i
mnyes par bya ba rnam kyis so || gang **bshad pa** zhes bya ba ni bshad zin
zhes bya ba'i don ston to ||

de ltar rig pa'i dbang bskur ba'i slob ma la 'dus pa'i phyag rgya dang
bcas pa'i sngags rang nyid kyis brgya rtsa brgyad bzlas la sbyin zhing | bcom
ldan 'di la stsal lags gyis || 'di la 'go bar mdzad du gsol || zhes brjod do || slob
mas kyang | bcom ldan bdag gis bzung lags kyis || bdag la 'go bar mdzad du
gsol || zhes brjod do || de nas de dkyil 'khor du zlos su bcug la rang gi lha'i
phyag rgya bslobs nas 'di skad ces brjod par bya ste | khyed kyis sngags dang
phyag rgya la mi mkhas pa dang | dkyil 'khor ma mthong ba la brjod par mi
bya ste | rgyu des khyed dang de nyid dmyal bar 'gro bar gyur ta re zhes
pa'o ||

grhītasamvaram śiṣyam tathaiṣvādattadakṣiṇam |

37 grhītasamvaram || corr.; grhītasamvaram A^{pc}BE_KE_D; grhītam samvaram A^{ac}; grhī-
tam(ta)samvaram E_B 37 tathaiṣvādattadakṣiṇam || ABE_BE_K; tathaiṣva dattadakṣiṇam E_D

1 **yācayed abhiṣekāya praṇāmyaivam tu gāthayā || 322**

2 slob ma sdom pa bzung ba dang ||
3 de bzhin yon ni phul ba yis ||
4 dbang bskur phyir ni gsol 'debs shing ||
5 tshigs bcad 'dis kyang phyag bya'o || 322

6 **bodhivajreṇa buddhānām yathā datto mahāmahaḥ |**
7 **mamāpi trāṇanārthāya khavajrādya dadāhi me || 323¹⁷¹**

9 byang chub rdo rje sangs rgyas kyis ||
10 mchod chen ji ltar gsol ba bzhin ||
11 bdag kyang rab tu bskyab pa'i phyir ||
12 nam mkha'i rdo rje bdag la stsol || 323

G117a

13 **praveśadvārapīṭhasthāṣṭadalābjeṣṭayoginam |**
14 **sarvadiktryadhvakavyāpibuddhacakraiḥ svahrdbha-**
15 **vaiḥ || 324**

16 'jug sgor padma 'dab brgyad par ||
17 rang lha'i sbyor bas khri la gnas ||
18 dus gsum phyogs kun nam mkha' khyab ||
19 sangs rgyas 'khor lo rang snying byung || 324

20 **vādyagandhādyupetais taiḥ prāgvad vidyābhiṣekīṇam**

21 |
22 **mahāvajrābhiṣekeṇa secayed iti gāthayā || 325**

¹⁷¹323: *Guhyasamājantra* 16.58 (p. 91), *khavajrādyaṃ* for *khavajrādya*; *Hevajrasekaprakriyā* p. 6; *Samkṣiptābhiṣekavidhi* p. 412; *Vajrāvalī* 24.1 (II: 414); *Ācāryakriyāsamuccaya* p. 863, *khavajrādyaṃ* for *khavajrādya*; *Kurukullākālpa* 2.34 (p. 10); *Sādhanamālā* pp. 231, 346, 349 & 363, all read *khavajrādyaṃ* for *khavajrādya*.

1 praṇāmya || ABE_BE_D; praṇāmya E_K 1 evam || E_BE_DE_K; evan A; eva B 6 mahāmahaḥ || AB^{pc}E_BE_DE_K; mahāmahaḥ B^{ac} 14 sarvadiktryadhvakavyāpibuddhacakraiḥ || E_BE_K; sarvadiktryadhvakavyāpibuddhacakraiḥ AB; sarvadik tryadhvakavyāpibuddhacakraiḥ E_D 22 mahāvajrābhiṣekeṇa || BE_BE_DE_K; mahāvajrābhiṣekeṇa A

2 bzung ba || GNP; gzung ba A¹A²CDE_BE_PE_S 5 phyag bya'o || A²CDGNPE_BE_PE_S; phya bya'o A¹ 11 rab tu bskyab pa'i || A¹A²CDGPE_BE_PE_S; rab tu skyab pa'i N 12 nam mkha'i rdo rje || CDGNPE_BE_PE_S; nam kha rdo rje A¹A² 12 stsol || A²CDGNPE_BE_PE_S; stsold A¹ 16 'jug sgor || CDGNPE_BE_PE_S; 'jug sgo A¹A² 19 byung || CDGNPE_BE_PE_S; 'byung A¹A²

rol mo dri la sogs ldan des || 1
 snga ma bzhin du rig dbang bskur || 2
 rdo rje chen po'i dbang bskur ba || 3
 tshigs bcaḍ 'dis ni dbang bskur ro || 325 4

abhiṣekaṃ mahāvajraṃ traidhātukanamaskṛtam | 5
dadāmi sarvabuddhānāṃ triguhyālayasaṃbhavam || 326¹⁷² 6

rdo rje chen po'i dbang bskur ba || 8
 khams gsum gyis ni phyag byas pa || 9
 gsang ba gsum gyi gnas las byung || 10
 sangs rgyas kun gyis sbyin par bya || 326 11

rig pa'i dbang bskur ba la slob dpon gyi dbang bskur ba sbyin par bya ba 12
 yin pas re zhid de brtan pa ni **slob ma** zhes bya ba la sogs pa yin te | **sdom** 13
pa ni 'dir slob dpon gyi **sdom** pa'o || 14

D110a

byang chub rdo rje ni rdo rje 'chang chen po'o || mchod pa chen po'am 15
 mthu chen po 'di la yang mnga' bas na **mchod chen** no || nam mkha' rdo rje 16
 ni rdo rje 17
 'chang ba ste | de bzhin nyid du ro gcig pa nyid kyis byang chub ni nam 18
 mkha' dang mnyam pa nyid yin pa'i phyir 'dir ni de'i rang bzhin nyid du 19
 ston cing de'i mdzad pa la spyod pas bla ma nyid la **nam mkha' rdo rje** 20
 zhes brjod do || 21

G497b

'jug sgor zhes bya ba 'jug par byed pa'i sgor bstan pa bzhag pa gang 22
 yin pa der gnas par bya ste | de yang der **padma 'dab ma brgyad pa** sna 23
 tshogs padmar byas pa der rang gi lha'i sbyor ba zhes bya bas der 'dug ste | 24
 rang gi gang 'dod pa'i lha'i sbyor ba bya'o zhes bya ba'i tha tshig go || **snga** 25

¹⁷²326: *Guhyasamājatantra* 16.57 (p. 91); *Hevajrasekaprakriyā* p. 7 & p. 10; *Samkṣiptābhiṣekavidhi* p. 412; *Vajrāvalī* 24.4 (II: 419) & 30.1 (II: 434); *Kriyāsaṃgrahaṇāṅgikā* 6-6-6-1-1 & 6-6-6-2; *Kurukullākālpā* 2.36 (p. 11), *traidhātukaṃ namaskṛtam* for *traidhātukanamaskṛtam*; *Sādhanamālā* p. 231, p. 364 (*gr̥hṇāmi sarvabuddhānāṃ* for *dadāmi sarvabuddhānāṃ*) & p. 416.

1 la sogs || A¹CDGNPE_BE_PE_S; las stsogs A¹ 1 des || A¹A²; zhes CDGNPE_BE_PE_S
 4 tshigs bcaḍ || A¹A²CDNPE_BE_PE_S; tshigs bcas G 11 gyis || CDGNPE_BE_PE_S; kyi A¹A²
 11 sbyin par bya || A²CDGNPE_BE_PE_S; sbyin pa bya A¹

12 slob dpon gyi || CDE_P; slob kyi GNP 13 brtan pa || CDE_P; brtan pas GNP 16 chen
 no || CDNPE_P; cheno G (*skung yig*) 20 nam mkha' || CDNPE_P; namkha' G (*skung yig*)
 22 bzhag pa || GNP; gzhag pa CDE_P 25 zhes bya ba'i tha tshig go || CDGNE_P; bya ba'i
 tha tshig go P

1 **ma bzhin du rig dbang bskur** || zhes bya ba ni stan de nyid la cho ga snga
 2 mas rig pa'i dbang bskur ba thob pa'o || de lta bur gyur pa'i slob ma la **sangs**
 3 **rgyas kyi 'khor los** dbang bskur bar bya'o || **rang snying byung** zhes bya
 4 ba ni slob dpon gyi snying ga'i sngags kyi 'od zer gyi sgo las byung ba rnam P416a
 5 kyis so || **rol mo dri la sogs** zhes bya ba'i sgras ni gdugs dang rgyal mtshan
 6 dang ba dan la sogs pa dang | ye shes kyi chus yongs su gang ba'i rin po che'i
 7 bum pa yang bsdu'o || **'dis** zhes bya ba ni 'og nas bshad pas so |
 8 sangs rgyas thams cad kyi sku dang gsung dang thugs kyi gsang ba gang C109a
 9 yin pa de nyid rdo rje 'chang chen po'i gnas yin la | de las byung ba'i rgyu N389a
 10 mthun pa'i tshul gyis so || de nyid kyis ni rdo rje chen po'o || 'di nyid ni **rdo**
 11 **rje chen po'i dbang bskur ba** dang | phyir mi ldog par dbang bskur ba
 12 dang | slob dpon du dbang bskur bar bya ba yin no zhes bya bar bshad do ||
 13 gang la dbang bskur ba 'di byin pa de la gsang ba dang | shes rab kyi dbang
 14 bskur bar bya ba yin no || yang slob dpon gyi dbang bskur ba de nyid kyi rjes
 15 thogs la mig thur gyis byug pa'i cho ga la sogs pa thams cad kyang bya ba
 16 yin la khyad par ni 'di dag tsam yin te | de la | mdor na 'jig rten thams cad
 17 du || sems can kun la phan pa'i phyir || zhes bya ba la sogs pa tshigs su bcad G498a
 18 pa lngas rjes su gnang ba'i dbang 'ba' zhis tsam sbyin gyi | ngo bo nyid kyis D110b
 19 sems can rnam zhes bya ba la sogs pa tshigs su bcad pa drug gis kyang mi
 20 bya'o || snying la 'bab par bya ba yang tshigs su bcad pa dang po nyid kyis
 21 bya'i gnyis pas kyang mi bya'o ||

22 **dattvāvivartyasaṃsekam cakratattvaṃ tu darśayet |**
 23 **caturasram avaiṣamyād buddhābuddhasamatvataḥ || 327¹⁷³**
 24

¹⁷³327cd: *Daśatattvasaṃgraha* ii. 94cd (p. 197). Cf. verse 22 of Jñānapāda's *Samantabhadrasādhana: caturasram avaiṣamyāc caturbhir agrais [smṛ]tīndriyadvāraiḥ | dhyānacatuṣṭayatorāṇasamādhivedīparīkṛtaṃ paritaḥ ||* (Kano 2014: 66). Verse 327cd is also quoted by Samantabhadra in *Sāramañjarī ad Samantabhadrasādhana* 22: *uktaṃ ca Bhādrapādaiḥ—caturasram (caturasram] MS; caturaśram ed.) avaiṣamyād buddhābuddhasamatvataḥ |* (Szanto draft edition).

5 kyis so || CDPE_P; kyiso GN (*skung yig*) 5 zhes bya ba'i sgras || CDE_P; zhes pa'i sgras GNP 6 ye shes kyi chus || CDNPE_P; ye shes kyis chus G 6 yongs su || CDPE_P; yongsu GN (*skung yig*) 7 'dis || CDE_P; 'di GNP 8 thams cad || CDNPE_P; thaṃd G (*skung yig*) 10 gyis so || CDNPE_P; gyiso G (*skung yig*) 11 rdo rje chen po'o || 'di nyid ni rdo rje chen po'i dbang bskur ba dang || CDE_P; rdo rje chen po'i dbang bskur ba dang GNP 12 yin no || CDNPE_P; yino G (*skung yig*) 17 sems can || CDNPE_P; sems can G (*skung yig*) 18 tshigs su bcad pa || CDPE_P; tshigsu bcad pa GN (*skung yig*) 18 rjes su || CDPE_P; rjesu GN (*skung yig*) 19 tshigs su bcad pa || CDPE_P; tshigsu bcad pa GN (*skung yig*) 20 tshigs su bcad pa || CDPE_P; tshigsu bcad pa GN (*skung yig*)

mi ldog dbang bskur byin nas ni || 1
 'khor lo'i de nyid sbyin par bya || 2
 mi mnyam med pas zur bzhi pa || 3
 sangs rgyas sangs rgyas min mnyam nyid || 327 4

B20r **kāyaviccittadharmāṇaṃ nānaikatvādyayogataḥ |** 5
tatsmṛtis tatra yā śraddhā prāgdvāraṃ bodhaye matam 6
|| 328¹⁷⁴ 7

lus tshor sems dang chos rnam kyī || 8
 gcig dang sna tshogs sbyor bral nyid || 9
 P99b de dran de la dad pa gang || 10
 shar sgor byang chub phyir 'dod do || 328 11

bhūtabhāviviparyāśahānyanutpattaye tataḥ | 12
abhūtotpannatathyasya cotpattisthitaye punaḥ || 329¹⁷⁵ 13
 14

de nas byung dang 'byung 'gyur ba'i || 15
 phyin ci log spang ma skyes bya || 16
 ma skyes skyes pa'i yang dag kyang || 17
 bskyed pa dang ni gnas bya ba || 329 18

arvāgdvāraṃ caturvīryaṃ chandotsāhasthitir matiḥ | 19
paścimaṃ ṛddhipādās tu dvāraṃ tatsmṛtir atra tu || 20
330¹⁷⁶ 21

¹⁷⁴328: *Daśatattvasaṃgraha* ii. 95 (p. 197). Verse 328 is quoted by Samantabhadra in *Sāramañjarī ad Samantabhadrasādhana* 22 (Szanto draft edition).

¹⁷⁵329: *Daśatattvasaṃgraha* ii. 96 (p. 198, *tathā* for *punaḥ*); *Sāramañjarī ad Samantabhadrasādhana* 22 (Szanto draft edition).

¹⁷⁶330: Quoted in *Sāramañjarī ad Samantabhadrasādhana* 22 (Szanto draft edition). Cf. *Daśatattvasaṃgraha* ii. 97-98 (KLEIN-SCHWIND 2012: 198):
vīryāṇi tatra yad vīryam avāgdvāraṃ (sic. for arvāgdvāraṃ) tu tair iha || 97
chandovīryasmṛtiprajñā ṛddhipādā <amī matāh>
amiṣu yā smṛtis taiḥ syāt paścimadvāraṃ atra tu || 98.

5 °vic°] A^{pc}E_BE_D; °vāk°A^{ac}BE_K 12 °anutpattaye] AE_BE_DE_K; °anutpattayet B
 19 arvāg°] E_D; avāg°ABE_BE_D 19 caturvīryaṃ chanda°] E_K; caturvīryaṃ cchanda°AB;
 caturvīryacchanda°E_BE_D

1 mi ldog] CDGNPE_BE_PE_S; mi log A¹A² 2 'khor lo'i] A¹A²; 'khor lo CDGNPE_BE_PE_S
 2 sbyin par bya] A²CDGNPE_BE_PE_S; sbyin bar bya A¹ 3 med pas] A²; med pa
 CDGNPE_BE_PE_S; myed pas A¹ 4 sangs rgyas sangs rgyas min] A¹A²E_B; sangs rgyas sangs
 rgyas mi CDGNPE_PE_S 8 kyī] . em. ; kyis Σ

1 brtson 'grus rnam bzhi lho yi sgo ||
 2 'dun dang spro dang gnas dang blo ||
 3 rdzu 'phrul rkang dang dran pa 'dir ||
 4 nub kyi sgo ni yin par bshad || 330

5 **śraddhāvīryasmṛtidhyānaprajñendriyabalātulam |**
 6 **samādhir uttaram tv evaṃ caturdvāraṃ smṛtīndriyaiḥ** A15r
 7 || 331¹⁷⁷

8 dad dang brtson 'grus dran bsam gtan || D83a
 9 shes rab dbang stobs mnyam med de || C83a
 10 ting nge 'dzin yang byang de ltar ||
 11 dran nas dbang po sgo bzhi yin || 331

12 de nas dkyil 'khor gyi de kho na nyid dang | lha rnam kyi de kho na
 13 nyid dang | slob dpon gyi las rnam 'di la bstan par bya'o || de thams cad
 14 bshad pa ni | **mi mnyam med pas zur bzhi pa** zhes bya ba la sogs pa dpal P416b
 15 mchog dang po las 'byung ba yin no || 'di'i don ni dkyil 'khor de ni mi mnyam
 16 pa med pa'i rgyus ni zur bzhi pa yin te | mi mnyam pa med pa'i rnam par
 17 dag pa zhes bya ba'i don to || de yang zur bzhi pa nyid kyi de kho na nyid
 18 mi mnyam pa med pa yin no zhes bya ba'i bar du'o || mi mnyam pa med pa'i
 19 bshad pa ni | **sangs rgyas sangs rgyas min mnyam nyid** || ces smos pa
 20 yin te | de bzhin nyid kyi rang bzhin gyi sangs rgyas dang sangs rgyas ma
 21 yin pa mnyam pa nyid kyis ni mi mnyam pa med ces bya ba'i tha tshig go ||
 22 dpal mchog dang po las ni | **dran nas dbang po sgo bzhi yin** || zhes 'byung N389b
 23 la | 'di nyid rgya cher bshad pa ni **lus tshor** zhes bya ba la sogs pa smos pa
 24 yin te | 'di snyam du dgongs te | dran nas dbang po zhes bya ba la dran pa'i G498b
 25 sgras ni dran pa la sogs pa sde tshan lnga sud de | nye bar mtshon pa tsam C109b

¹⁷⁷331abc is quoted in *Sāramañjarī ad Samantabhadrasādhana* 22 (Szanto draft edition).
 331ab = *Daśatattvasaṃgraha* ii. 99ab (p. 198, °balaṃ ca tat for °balātualm).

5 smṛti || AE_BED_{EK}; smṛtir B 6 tv evaṃ || ABE_K; caivaṃ E_BED

1 rnam || A¹A²CDNE_BEpE_S; rnam GP 1 lho yi || A²CDGNPE_BEpE_S; lho'i A¹ 2 'dun
 || A¹A²GNPE_BE_S; mdun CDE_P 4 yin par || A²CDGNPE_BEpE_S; yin bar A¹ 8 bsam gtan
 || A¹A²CDNPE_BEpE_S; bsams gtan G 9 dbang stobs mnyam med de || CDGNPE_BEpE_S;
 dbang po stobs mnyam med A¹A² 10 ting nge || A¹A²CDNPE_BEpE_S; tinge G (*skung yig*)

12 dkyil 'khor || CDNPE_P; dkyilr G (*skung yig*) 15 yin no || CDNPE_P; yinno G (*skung yig*)
 18 yin no || CDNPE_P; yinno G (*skung yig*) 21 tshig go || CDNPE_P; tshigo G (*skung yig*)
 25 tsam || CDNPE_P; tsi G

yin pa'i phyir ro || de ni 'di lta ste dran pa nye bar gzhag pa bzhi dang | yang 1
 dag par spong ba bzhi dang | rdzu 'phrul gyi rkang pa bzhi dang | dbang po 2
 lnga dang | stobs lnga'o || dbang po'i sgra ni go rims ji lta ba bzhin du yul can 3
 gyi sde tshan lnga po dad pa la sogs pa lnga bsdu'o || de la sde tshan gsum 4
 po dang dbang po gsum gyis ni go rims bzhin du sgo gsum yin la | dbang po 5
 gnyis dang sde tshan gnyis kyis ni byang gi sgo yin la | **byang chub phyir** 6
'dod do zhes bya ba ni sgo thams cad la sbyar bar bya ste | byang chub pa'i 7
 phyir 'dod pa ni byang chub pa'i don du dga' ba yin la | byang chub pa'i thabs 8
 su gyur pas sgo zhes bya ba'i tha tshig go || **lus dang tshor ba dang sems** 9
dang chos rnams kyi gcig pa nyid dang du ma nyid la sogs pa dang **bral** 10
ba nyid kyi rang bzhin med pa'i ye shes gang yin pa de ni **dran** zhes bya ba 11
 lus la sogs pa'i dran pa yin zhing dran pa'i rgyur gyur pas na dran pa zhes 12
 bya ba ste lus dran pa nye bar gzhag pa dang | tshor ba dran pa nye bar gzhag 13
 pa dang sems dran pa nye bar gzhag pa dang | chos dran pa nye bar gzhag 14
 pa zhes bya ba'i tha tshig go || dran pa nye bar gzhag pa 'di dag ni shes rab 15
 kyi rang bzhin yin zhing dran pa'i rgyu yin no zhes bya ba'i don to || dran 16
 pa rnam pa 'di bzhi'i ngo bo gang yin pa 'di dang | **gang** 'di dang por **dad pa** 17
 de gnyis ka'i de kho na nyid ni **shar gyi sgo** yin te | lnga po 'di dag ni shar 18
 sgo'i de kho na nyid yin no zhes bya ba'i tha tshig go || brtson 'grus rnam pa 19
 bzhi po gang yin pa dang | de'i yang gong gi brtson 'grus gang yin pa ste | 20
 lnga po 'di dag ni lho'i sgor zhes pa lho phyogs kyi sgo yin no zhes bya ba'i 21
 tha tshig go || 22
 ji ltar na rnam pa bzhi yin zhe na | de nas zhes bya ba chos dran pa nye 23
 bar gzhag pas phyin ci log gi bdag nyid can gyi kun nas nyon mongs pa'i 24
 chos rnams dang | phyin ci ma log pa'i bdag nyid can gyi rnam par byang 25
 ba'i chos rnams yongs su shes pa'i 'og tu byung zhing skyes pa'i phyin ci 26
 log rnams spangs par bya ba'i phyir ni brtson 'grus gcig yin no || 'byung bar 27
 'gyur ba ste ma skyes pa'i phyin ci log rnams mi bskyed par bya ba'i phyir 28
 ni gnyis pa yin no || kyang zhes bya ba ni 'di gnyis kyi rjes la ma skyes shing 29
 ma byung ba'i yang dag pa ste | phyin ci log gi gnyen po bskyed pa'i phyir 30
 ni gsum pa'o || skyes pa'i yang dag par gnas par bya ba'i phyir ni brtson 'grus 31
 bzhi pa yin no || 32
 brtson 'grus bzhi po 'di dag ni yang dag par spong ba zhes bshad do || 33
 dmigs pa 'dis nang gi sems kyi yang dag par 'jog pas yang dag par spong ba 34
 zhes bya'o || 'dun dang spro dang gnas dang blo || zhes bya ba ni 'dun pa'i 35
 ting nge 'dzin dang | brtson 'grus kyi ting nge 'dzin dang | sems kyi ting nge 36

3 dbang po'i sgra || GNP; stobs kyi sgra CDE_P 6 kyis || CDE_P; kyi GNP 9 byang chub
 pa'i thabs su gyur pas || P; byang chub pa'i phyir yongs su gyur pas CDE_P; byang chub pa'i
 thabsu gyur pas GN (*skung yig*) 11 dran zhes bya ba || CDGPE_P; de dran zhes bya ba N
 13 zhes bya ba ste || CDE_P; zhes bya ste GNP 13 nye bar gzhag pa || DE_P; nye bar bzhag
 pa CGNP 15 zhes bya ba'i tha tshig go || CDNPE_P; zhes bya ba'i zhes bya ba'i tha tshig
 go G 21 yin no || CDNPE_P; yino G (*skyng yig*)

1 'dzin dang | dpyod pa'i ting nge 'dzin zhes bya ba'i tha tshig go || yang dag
 2 par spong bas sems nang du 'jog pa'i ting nge 'dzin la gus par bya ba'i sbyor
 3 ba'i stobs las byung ba gang yin pa de ni 'dun pa'i ting nge 'dzin to || rtag
 4 tu sbyar ba'i stobs las skyes pa gang yin pa de ni brtson 'grus kyī ting nge
 5 'dzin to || snga ma'i ting nge 'dzin gyis thob nas sems la sems 'jog pa de nyid
 6 las skyes pa gang yin pa de ni sems kyī ting nge 'dzin to || dmigs pa la rab
 7 tu rnam par dpyod pa ni skye ba gang yin pa de ni dpyod pa'i ting nge 'dzin
 8 to || ting nge 'dzin bzhi po 'di dag las su rung ba thob pa la rdzu 'phrul gyi
 9 rkang par 'gyur te | mngon par shes pa la sogs pa'i sbyor ba rnams kyī rkang
 10 pa ste | gnas dang rgyu zhes bya ba'i tha tshig go || rdzu 'phrul gyi rkang pa
 11 bzhi po 'di dag dang | 'di'i yang gong gi dran pa gang yin pa ste lnga po 'di
 12 ni nub kyī sgo yin no ||

13 dad dang brtson 'grus zhes bya ba la sogs pa la de ltar rdzu 'phrul gyi
 14 rkang pa rnams kyī sems las su rung bar gyur pa gang yin pa'i dad pa dang |
 15 brtson 'grus dang dran pa dang | ting nge 'dzin dang shes rab de ni dbang po
 16 yin te | thar pa'i cha dang mthun pa'i dge ba'i rtsa ba rnams la dbang byed
 17 pa'i phyir dbang sgyur bas na dbang po zhes bya ba yin no || de dag nyid
 18 kyīs mi mthun pa'i phyogs ma dad pa dang | le lo dang dran pa nyams pa
 19 dang rnam par g.yeng ba dang | shes bzhin ma yin pa bsrabs pa nyid du gyur
 20 pas gal te ma g.yengs par gyur pa de'i tshe stobs can nyid yin pas stobs su
 21 'gyur ro || de la dad pa ni mngon par yid ches pa'o || brtson 'grus ni mngon
 22 par spro ba'o || dran pa ni dmigs pa ma brjod pa'o || ting nge 'dzin ni sems
 23 rtse gcig pa'o || shes rab ni chos rnam par 'byed pa'o || dbang po rnams dang
 24 stobs rnams ni dbang po dang stobs kyang yin la mnyam pa med pa yang
 25 yin pas na dbang stobs mnyam med ces bya ste | dbang po dang stobs rnams
 26 kyīs mnyam pa med pa ni 'jig rten las 'das pa'i lam gyi sbyor bar gyur pa'i
 27 phyir ro || bcu po de dag dang dbang po yul du byed pa'i sngar gyi ting nge
 28 'dzin gang yin pa dang | yang zhes bya ba'i sgras stobs yul du byed pa'i shes
 29 rab gang yin pa ste | chos bcu gnyis po gang yin pa de dag ni byang gi sgo
 30 yin te | byang gi sgo'i de kho na nyid ces bya ba'i tha tshig go || de ltar zhes
 31 bya ba ni lus tshor zhes bya ba la sogs pa ji skad bshad pa'i rnam pa 'dis dran
 32 nas dbang po sgo bzhi yin zhes bya ba yin te | dkyil 'khor de'i'o ||

33 **prathamādicaturdhyānaś catustoraṇavad bhavet |**
 34 **śūraṅgamakhagañjādisamādhir vedikāḥ smṛtāḥ || 332¹⁷⁸**

¹⁷⁸332: This verse is based on *Samantabhadrasādhana* 22cd (KANO 2014: 66):

dhyānacatuṣṭayatoraṇasamādhivedīpariṣkṛtaṃ paritaḥ.

Cf. also Lhasa birch-bark MS A Vi 3v, and the slightly different version in the *Daśatattvasaṃgraha* ii, 102cd-103 (KLEIN-SCHWIND 2012: 198):

34 śūraṅgama°] AE_BE_DE_K; śūraṅgamā°B 34 vedikāḥ smṛtāḥ] AE_BE_DE_K; vedikā smṛtā
 B

G117b
 dang po la sogs bsam gtan bzhi || 2
 rta babs bzhir ni byung ba yin || 3
 dpa' bar 'gro dang mkha' mdzod sogs || 4
 ting 'dzin kha khyer yin par bshad || 332 5

vedyāṃ pūjākaravyagragranthādihāriṇīcayam |
yac citrābharāṇaṃ tasmāt sarvāśāparipūraṇam || 333¹⁷⁹

E_{Bp}. 168
 N98b
 lag na mchod thogs g.yen spyo rnams || 9
 tshig la sogs pa'i gzungs sogs yin || 10
 gang phyir sna tshogs rgyan ldan pa || 11
 bsam pa thams cad rdzogs byed pa'o || 333 12

vinayoddhūtasaddharmanavāṅgaravasavagam |
mārutoddhūtaviśvāgrapatākāghaṇṭanādītam || 334¹⁸⁰

caturbhir uditair dhyānaiḥ pūrvāditoraṇam matam || 102

śūraṅgamaḥ khagaṃjās ca vimalaḥ śiṃhajrmbhitah |

sarvasaṃgrāhakair ebhir vedikā syāt samantataḥ || 103

¹⁷⁹333: This verse is based on *Samantabhadrasādhana* 23 (KANO 2014: 66):

tadvedikāsamāśritasatpūjāvyaṅgradhāraṇīnivahaṃ |

sarvābharāṇavicitraṃ sarvāśāpūraṇam yato jagataḥ ||

Cf. also Lhasa birch-bark MS A Vi 3v, and *Daśatattvasaṃgraha* ii, 104 (KLEIN-SCHWIND 2012: 198):

tatra pūjākaravyagragranthādihāraṇīgaṇaḥ |

vicitrābharāṇam yasmāḥ jagadāśāpūraṇam || 104

¹⁸⁰334: This verse is based on *Samantabhadrasādhana* 24 (KANO 2014: 66):

vinayoddhūtanavāṅgapravacanasaddharmasavagam yad atah |

pavanoddhūtheadhvajālīghaṇṭādhdhvanimukharasarvadigvadanam ||

Cf. also Lhasa birch-bark MS A Vi 3v, and *Daśatattvasaṃgraha* ii, 105 (KLEIN-SCHWIND 2012: 198, °svaraśuddhitam for °ravasarvagam):

334cd is quoted in the *Muktāvalī ad Hevajratantra* I.viii 24 (Tripathi and Negi 2001: 83, ghaṇṭānādītam for ghaṇṭanādītam).

6 °ādihāriṇī° || AE_BE_DE_K; °ādir dhāraṇī°B 6 °cayam || E_BE_D; °cayam A; °cayam B; °cayah E_K 14 °ghaṇṭa° || A^{Pc} BE_K(*metri causa*); °ghaṇṭā°A^{ac} E_BE_D

2 la sogs || A²CDGNPE_BE_SE_P; las stsogs A¹ 4 sogs || A²CDGNPE_BE_SE_P; stsogs A¹ 9 g.yen spyo || CDGPE_BE_P; g.yon spyo N; g.yen spyor A¹A²; g.yen sphyo E_S 10 tshig la sogs pa'i || CDGPE_BE_PE_S; tshigs la sogs pa'i N; tshig las stsogs pa'i A¹ 10 gzungs sogs || CDE_BE_PE_S; gzung sogs GNP; gzungs tshogs A¹A² 11 rgyan ldan pa || A²CDGNPE_BE_PE_S; rgyan ldan ba A¹ 12 bsam pa || A²CDGNPE_BE_PE_S; bsam ba A¹

1 gdul bya bskyod pa'i dam pa'i chos ||
 2 yan lag dgu sgra kun du sgrogs ||
 3 ba dan sna tshogs rlung gis bskyod ||
 4 rtse mor dril btags sgra sgrogs yin || 334

Es p. 545

5 **jñāneṣv ādarśabodhyaṅgaiḥ sarvadikṣu prabhāsvaraiḥ |**
 6 **hārārdhahāracandrārkaḍarśasrakcāmarojjvalam || 335¹⁸¹**

8 ye shes me long byang yan lag ||
 9 phyogs kun du ni 'od rab gsal ||
 10 dra ba dra phyed nyi zla dang ||
 11 rnga yab me long me tog phreng || 335

A¹p. 1034

12 **ye shes** ni mda' ste | mi mthun pa'i phyogs 'joms pas de dang chos
 13 mthun pa'i phyir ye shes mda' zhes bya ba ste | 'jig rten dang 'jig rten las
 14 'das pa'i bsgom pa'i lam zhes bya ba'i don to || me long lta bu la sogs pa ye D113b
 15 shes lnga ni **me long** ste | nye bar mtshon pa tsam yin pa'i phyir ro || **byang**
 16 **chub kyi yan lag** ni bdun te | de yang mthong ba'i lam yin no || **phyogs**
 17 **kun du 'od rab tu gsal ba** ni gsum ste | byang chub kyi sems dang shes rab
 18 dang | ye shes chen po dang | sgrib pa thams cad las grol ba'i de bzhin gshegs

¹⁸¹335: This verse is based on *Samantabhadrasādhana* 25 (KANO 2014: 66):

jñānādarśasadāmalabodhyaṅgāmodīpūspasampattiyā |
hārārdhahāradarpanakusumasrakcitrahūṣaṅāpratimam ||

Cf. also Lhasa birch-bark MS A Vi 3v, and the different version in *Daśatattvasaṅgraha* ii, 106-110 (Klein-Schwind 2012: 199):

kleśānām haraṇam hārah sarvkleśaprahānataḥ |
kleśā<nā>m ardhaharaṇam ardhahāra iti smṛtaḥ || 106
śrag bodhyaṅgaviśuddhā syād ādarśena tu darpaṇaḥ |
bodhyaṅgāni punaḥ sapta dharmapṛavicayasmṛtiḥ |
samādhipṛitīvīropekṣāprasrabdhyanuḃogataḥ || 107
cāmaram rājacihnatvād buddhasya mārgajñānataḥ || 108
prakṛtiprabhāsvaraśuddham bodhicittam anuttaram |
sarvasattvārthasambhūtam candramaṅḍalam ucyate || 109
prajñājñānamayam evaṃ vajropamasamādhijam |
mokṣālokamahālokaḥ sūryamaṅḍalam ucyate || 110.

2 kun du sgrogs || CDE_PE_S; kun tu sgrogs GNPE_B; kun 'gro ba A¹A² 4 sgrogs yin
 || A¹CDGNPE_BE_PE_S; sgrog yin A² 9 kun du || CDE_BE_PE_S; kun tu A¹A²GNP 10 dra
 ba dra phyed || A¹CDGNPE_BE_PE_S; drwa ba drwa phyed A² 11 phreng || CDGNPE_BE_PE_S;
 'phreng A¹A²

16 yin no || CDNPE_P; yino G (*skung yig*) 17 kun du || CDE_P; kun tu GNP

pa'i lam gyi ye shes so¹⁸² || gsum po de dag gis de kho na nyid du gyur pas 1
 dra ba la sogs pa'i 'bar ba yin te | **dra ba**'i de kho na nyid ni 'jig rten las 'das 2
 pa'i bsgom pa'i lam ste | nyon mongs pa rtsa ba nas 'byin pa'i phyir ro¹⁸³ || 3
dra ba phyed pa ni 'jig rten pa'i bsgom pa'i lam ste nyon mongs pa rnam 4
 par sel ba'i phyir ro¹⁸⁴ || **nyi ma** ni shes rab dang ye shes so || **zla ba** ni byang 5
 G503a chub kyi sems so || **rnga yab** ni de bzhin gshegs pa'i lam gyi ye shes te | rgyal 6
 P420b po'i mtshan ma yin pa'i phyir dang | phra ba nyid kyi phyir ro¹⁸⁵ || **me tog** 7
gi phreng ba ni byang chub kyi yan lag go || **me long** ni me long lta bu'i ye 8
 shes la sogs pa yin no || dra ba la sogs pa'i de kho na nyid ston par byed pa 9
 Ep22-282 ni *dpal thams cad gsang ba*¹⁸⁶ las | 10
 nyon mongs thams cad des gcod pa || 11
 nyon mongs 'phrog pas dra ba ste || 12
 yang dag gcod cing spong ba nyid || 13
 sel ba'i spong ba la gnas pa || 14

¹⁸²Cf. *Hevajrābhisamayatilaka: bodhicittaviśuddhyā candrāḥ | prajñājnānaśuddhyā sūryāḥ | tathāgatamārgajñānaviśuddhyā cāmarāḥ.*

¹⁸³Cf. *Sarvarahasyanibandha ad Sarvarahasya* 126: *kleśānām bijoddharaṇam samucchedaḥ | tat tattvaṃ hārasya.*

¹⁸⁴Cf. *Hevajrābhisamayatilaka: kleśonmūlanāl lokottarabhāvanāmārgaviśuddhyā hārāḥ | kleśaviśkambhaṇāl laukikabhāvanāmārgaviśuddhyā 'rdhahārāḥ.*

¹⁸⁵Cf. *Sarvarahasyanibandha ad Sarvarahasya* 125: *...mārga eva jñānam sa eva viśeṣaḥ susūkṣmatvāt | tat tattvaṃ cāmarasya.*

¹⁸⁶Cf. *Sarvarahasyatantra* 126-130, 125, 124ab (Isaacson & Sferra draft edition dated 05 May 2017, last updated 08 Jul 2017, pp. 54-57):

kleśānām haraṇam hārāḥ samucchedaḥprahānataḥ |
viśkambhaṇaprahāṇam tu sambhāradvayayogataḥ |
kleśānām ardhaharaṇam ardhahāram iti smṛtam || 126 ||
praktīprabhāsvaraṃ śuddhaṃ bodhicittam anuttaram |
sarvasattvārthasambhūtam candramaṇḍalam ucyate || 127 ||
prajñājñānamayaṃ śuddhaṃ vajropamasamādhijam |
mokṣāloka mahātejaḥ sūryamaṇḍalam ucyate || 128 ||
[pañcacaḥṣurnirikṣaiva pañca raṅgā udīritāḥ |
pañcājñānaniyogena pañca buddhā udīritāḥ || 129 ||
nirātmakasya khasamaṃ virāgo jñānam uttamam |
tajjñānaracanād raktaṃ rāgaś cittam udīritam || 130 ||]
āvṛtidvayanirmuktaḥ samādhijñānakalpitaḥ |
mārgajñānaviśeṣas tu cāmarāḥ samudāhṛtaḥ || 125
[bodher aṅgāni saptaiḥ mālāsragdāmabhūṣaṇam | 124ab]

1 gyi || CDE_P; gyis GNP 1 shes so || CDNPE_P; sheso G (*skung yig*) 3 las 'das pa'i || CDGNP; las las 'das pa'i Ep 3 phyir ro || CDNPE_P; phyiro G (*skung yig*) 4 bsgom pa'i lam || CDE_P; sgom pa'i lam GNP 5 rnam par sel ba'i || CGNPE_P; rnam par sel ba'i D 5 phyir ro || CDNPE_P; phyiro G (*skung yig*) 5 shes so || CDNPE_P; sheso G (*skung yig*) 6 rnga yab ni || CDE_P; rnga yab kyi P; rnga yab kyi ni GN 7 rgyal po'i || CDE_P; rgyal ba'i GNP 10 ston par byed pa ni || CDNPE_P; ston par byed pa G 14 sel ba'i spong ba || CDNPE_P; sel ba'i spong ba nyid || sel ba'i spong ba G

- 1 tshogs gnyis kyi ni sbyor ba nyid ||
 2 nyon mongs pa yi phyed 'phrog pa ||
 3 dra ba phyed ces bya bar bshad || [126]
- 4 rang bzhin 'od gsal gang yin de ||
 5 byang chub sems ni bla med yin || N393a
 6 sems ni don kun skyed byed pa ||
 7 zla ba'i dkyil 'khor yin par bshad || [127]
- 8 shes rab ye shes rang bzhin dag ||
 9 rdo rje lta bu'i ting 'dzin skyes ||
 10 thar pa'i snang ba gzi brjid che ||
 11 nyi ma'i dkyil 'khor yin par bshad || [128]
- 12 lta ba lnga yi me tog yin ||
 13 ye shes lnga yi nye sbyor nyid ||
 14 sangs rgyas lnga zhes yang dag bshad || [129]
- 15 nam mkha' bzhin du bdag med pa'i || C112b
 16 rnam shes ye shes dam pa yin ||
 17 ye shes de yi rgyan bshad pa ||
 18 chags pa'i sems zhes bya bar bshad || [130]
- 19 sgrib pa gnyis dang rnam bral ba || D114a
 20 ting 'dzin ye shes su brtags pa ||
 21 lam gyi ye shes khyad par gyis ||
 22 rnga yab nyid du rnam par brjod || [125]
- 23 byang chub yan lag bdun po ni ||
 24 me tog phreng spras de bzhin du || zhes ji skad gsungs pa lta bu'o ||
 25 [124ab]
- 26 *dpal mchog dang po* las kyang |
 27 ye shes me long rtag me tog ||
 28 byang chub yan lag me tog phreng ||
 29 dra ba me long rtag me tog ||
 30 me tog phreng ba'i rgyan gyis bskor ||¹⁸⁷

¹⁸⁷The quotation from the *Paramādyatantra* here is different from the canonical Tibetan translation of the *Paramādyatantra* and the quotation in Ānandagarbha's commentary **Paramādyatantraṭīkā*, which both read: *me long ye shes rtag me tog || byang chub yan lag*

18 lta ba lnga yi me tog yin || ye shes lnga yi nye 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 ||] CDE_P; *om.* GNP 20 ye shes su] CDNPE_P; ye shesu G (*skung yig*)

	zhes 'byung ste	1
G503b	de yang don 'di nyid yin par shes par bya'o der yang dra ba'i sgras ni	2
	dra ba phyed pa yang bsdu'o rtag tu dang me tog ces bya ba'i sgra gnyis	3
	kyis ni byang chub kyi sems la sogs pa gsum dang yang dag par chos mthun	4
	pa'i phyir byang chub kyi sems dang zla ba la sogs pa gsum gyi don yin no	5
Ep22-283	de bzhin du <i>kun du bzang po'i sgrub thabs</i> ¹⁸⁸ las kyang sna tshogs rgyan	6
P421a	rnams rtag dri med ces bya ba'i sgra gnyis kyis ston par shes par bya'o	7
	de la 'jig rten pa'i bsgom pa'i lam gang zhe na ji skad bshad pa'i bsam	8
	gtan bzhi dang 'og nas 'chad pa'i snyoms par 'jug pa bzhi po nam mkha'	9
	mtha' yas skye mched dang rnam shes mtha' yas skye mched dang ci yang	10
	med pa'i skye mched dang yod min med min skye mched dang bsam gtan	11
	dang gzugs med pa'i snyoms par 'jug pa 'di dag ni sa 'og ma'i skyon rags pa	12
	la sogs par mthong zhing gang gis de'i chags pa dang bral bar byed pa dang	13
	sa gong ma'i yon tan zhi ba la sogs par mthong ba gang gis de thob par byed	14
	pa'o	15
N393b	'jig rten las 'das pa'i bsgom pa'i lam gang zhe na 'phags pa'i lam yan	16
	lag brgyad de yang dag pa'i lta ba dang yang dag pa'i rtog pa dang yang	17
	dag pa'i ngag dang yang dag pa'i las kyi mtha' dang yang dag pa'i 'tsho ba	18
G504a	dang yang dag pa'i rtsol ba dang yang dag pa'i dran pa dang yang dag pa'i	19
	ting nge 'dzin to ¹⁸⁹ 'di la yang dag pa'i lta ba ni lus yin la lhag ma rnams	20
	ni 'khor yin no de la bden pa rnams ni yongs su gcod par byed par mthong	21
D114b	ba ni yang dag par lta ba'o ji ltar rtogs pa bzhin du rnam par 'jog pa dang	22
C113a		

me tog phreng || dra ba me long me tog che || me tog phreng ba'i rgyan gyis bskor. Cf. the corresponding Chinese translation of the *Paramādyatantra* (Taishō no. 244, vol. 8 page 799a16-17):

明鏡大圓智 妙花七覺支
珠瓔及花鬘 是成就心明。

¹⁸⁸*Samantabhadrasādhana* 25 (KANO 2014: 66):

jñānādarśasadāmalabodhyaṅgāmodipuṣpasampattiyā |
hārārdhahāradarpaṇakusumasrakitrabhūṣaṇāpratimam ||

¹⁸⁹Cf. *Arthaviniścaya* (Samtani 1971: 34-35): *tatra bhikṣavaḥ katama āryāṣṭāṅgamārgaḥ?*
tadyathā - samyagdrṣṭiḥ, samyaksaṃkalpaḥ, samyagvāk, samyakkarmāntaḥ, samyagājīvaḥ,
samyagvyāyāmaḥ, samyaksmṛtiḥ, samyaksamādhīś ca ||

2 der yang || GNP; de yang CDE_P 3 rtag tu dang me tog || CDNPE_P; rtag dang me tog G
4 yang dag par || CDE_P; dag par GNP 6 kun du || CDE_P; kun tu GNP 7 rnams || CDE_P;
rnam GNP 7 kyis || CDE_P; kyi GNP 8 bsgom pa'i || CDE_P; sgom pa'i GNP 9 nam
mkha' || CDPE_P; namkha' GN (*skung yig*) 10 skye mched || GPE_P; skyed mched CD; skya
mched N 10 rnam shes || CDNPE_P; rnam pa shes G 12 rags pa || CDNPE_P; rag pa G
13 dang bral bar || CDNE_P; de dang bral bar P; deng bral bar G 14 mthong ba || CDE_P;
ma mthong ba GNP 19 yang dag pa'i 'tsho ba dang | yang dag pa'i rtsol ba dang || CDE_P;
yang dag pa'i rtsol ba dang GNP 21 lhag ma rnams ni || CDGPE_P; lhag ma rnams na N
21 yin no || CDNPE_P; yino G (*skung yig*) 21 yongs su || CDPE_P; yongsu GN (*skung yig*)
22 yang dag par || CDE_P; yang dag pa'i GNP

1 ston pa ni go rims bzhin du yang dag pa'i rtog pa dang | yang dag pa'i ngag
 2 yin no || tshul khirms rnam par dag pa ni yang dag pa'i las kyi mtha' yin no
 3 || chos gos la sogs pa chos kyi tshol ba ni yang dag pa'i 'tsho ba yin no¹⁹⁰
 4 || brtson 'grus gang dang | dran pa gang dang | ting nge 'dzin gang gis 'dod
 5 pa'i 'dod chags la sogs pa nyon mongs pa'i sgrub pa dang | khro ba la sogs pa P421b
 6 nye ba'i nyon mongs pa'i sgrub pa dang | mngon par shes pa la sogs pa yon Ep22-284
 7 tan gyi sgrub pa ma lus par rab tu spong bar byed pa de ni go rims bzhin du
 8 yang dag pa'i rtsol ba dang | yang dag pa'i dran pa dang | yang dag pa'i ting
 9 nge 'dzin yin no¹⁹¹ ||
 10 me long lta bu'i ye shes la sogs pa gang zhe na | me long lta bu'i ye shes
 11 dang | mnyam pa nyid kyi ye shes dang | so sor rtog pa'i ye shes dang | bya
 12 ba grub pa'i ye shes dang | chos kyi dbyings rnam par dag pa'i ye shes so¹⁹²
 13 || de la shes bya thams cad la rtag tu 'jug cing rtag pa dang rnam pa med pa'i G504b
 14 ye shes kyi dkyil 'khor mnyam pa nyid kyi ye shes la sogs pa'i rab tu dbye
 15 ba'i rgyu gdul bya'i skye bo thams cad la ye shes kyi gzugs brnyan gyi me

¹⁹⁰Cf. *Śrāvakabhūmi* (Śrāvakabhūmi study group 2007: 232): *sa tac cīvaraṃ yāvad bhaiṣa-
jyaparīṣkāraṃ dharmeṇa paryeṣate | yāvan mithyājīvakarakadharmavivarjitah | so 'sya bha-
vati | samyagājīvaḥ |*

Cf. The Chinese translation of the above sentence in the Taishō canon (Taishō Vol. 30, no. 1579, 瑜伽師地論 Chapter 29, page 444c): 如法追求衣服飲食乃至什物。遠離一切起邪命法。是名正命。

¹⁹¹Cf. The explanation of the noble eightfold path in the *Madhyāntavibhāgabhāṣya* (Nagao 1964: 54-55):

*bhāvanāmārgge 'sya paricchedāṅgaṃ samyagdr̥ṣṭir laukikī lokottarapr̥ṣṭhalabdhā yayā
svādhigamaṃ paricchinati | parasamprāpanāṅgaṃ samyaksaṃkalpaḥ samyagvāk ca,
sasamutthānāyā vācā tatprāpanāt | parasambhāvanāṅgaṃ tridhā samyagvākkarmmān-
tājīvaḥ, tair hi yathākramaṃ |*

*tasya samyagvācā kathāsāṃkathyaviniścayena prajñāyāṃ sambhāvanā bhavati |
samyakkarmmāntena śīle 'krtyākaraṇāt, samyagājīvena saṃlekhe dharmeṇa mātrayā ca
cīvarādyanveṣaṇāt | vipakṣapratipakṣāṅgaṃ tridhāiva samyagvyāyāsmṛtisamādhayaḥ |
eṣāṃ hi yathākramaṃ |*

*trividho hi vipakṣaḥ kleśo bhāvanāheyaḥ | upakleśo layauddhatyaṃ vibhutvavipakṣaś ca
vaiśeṣikaguṇābhīnirhāravibandhaḥ, tatra prathamasya samyagvyāyāmaḥ pratipakṣaḥ tena
mārggabhāvanāt | dvitīyasya samyaksmṛtiḥ śamathādinimittēṣu sūpasthitasmṛter layaud-
dhatyābhāvāt | tṛtīyasya samyaksamādhīḥ dhyānasanniśrayeṇābhijñādiguṇābhīnirhārāt
|*

¹⁹²Cf. *Guṇavatī ad Mahāmāyātantra* 11 (Samdhong 1992: 9): *tatrādarśajñānam ādarśa-
van nirmalam anantaṃ śāsvataṃ ca madhyavartino jñānatrayasyāśrayaḥ, sarveṣāṃ jñānān-
tarāṇāṃ pratibimbodayasthānam, yena pratibimbodayena tathāgatāḥ sarvākārasarvadhar-
madarśino bhavanti |*

1 go rims bzhin du || CDE_P; go rim bzhin du GNP 2 yin no || CDNPE_P; yino G (*skung yig*)
 2 yin no || CDNPE_P; yino G (*skung yig*) 7 go rims bzhin du || CDE_P; go rim bzhin
 du GNP 8 rtsol ba || CDE_P; stsol ba GNP 12 bya ba grub pa'i ye shes || CDE_P; bya ba
 sgrub pa'i ye shes GNP 12 shes so || CDNPE_P; sheso G (*skung yig*) 13 rnam pa med pa'i
 || CDE_P; rnam par med pa'i GNP

	long gang yin pa de ni me long lta bu'i ye shes so sems can thams cad la	1
N394a	shin tu rnam par dag pa'i bdag nyid dang mnyam pa nyid kyi ye shes byams	2
	pa chen po dang snying rje chen po dang yang dag par ldan pa gang yin pa	3
	de ni mnyam pa nyid kyi ye shes so ¹⁹³ shes bya thams cad la rtog tu thogs	4
	pa med pa dang ting nge 'dzin dang gzungs thams cad kyi rgyur gyur pa	5
	dang 'byor pa thams cad nges par ston pa dang chos kyi char chen po rab	6
	tu 'bebs par byed pa'i ye shes gang yin pa de ni so sor rtog pa'i ye shes so ¹⁹⁴	7
	sprul pa sna tshogs pa dang mtha' yas pa dang bsam gyis mi khyab pa	8
	rnams kyis phyogs thams cad du sems can thams cad kyi don mdzad pa'i ye	9
D115a	shes gang yin pa de ni bya ba grub pa'i ye shes so ¹⁹⁵ sangs rgyas ma lus pa	10
P422a	rnams kyis chos kyi dbyings shin tu rnam par dag pa dang der ro gcig pa'i	11
	ye shes gang yin pa de ni chos kyi dbyings rnam par dag pa'i ye shes so	12
C113b, Ep22-285	byang chub kyi yan lag gang zhe na 'dir byang chub ni mthong ba'i lam	13
G505a	ste de kho na nyid dang por rtogs pa yin pa'i phyir ro de'i yan lag yin pas	14
	na byang chub kyi yan lag go de yang bdun te dran pa yang dag byang	15
	chub kyi yan lag dang chos rnam par 'byed pa yang dag byang chub kyi	16
	yan lag dang brtson 'grus yang dag byang chub kyi yan lag dang dga' ba	17
	yang dag byang chub kyi yan lag dang shin tu sbyangs pa yang dag byang	18
	chub kyi yan lag dang ting nge 'dzin yang dag byang chub kyi yan lag dang	19
	btang snyoms yang dag byang chub kyi yan lag go ¹⁹⁶ 'di'i yang mthong	20
	ba'i lam gyi chos rnam par 'byed pa ni lus yin la lhag ma rnams ni 'khor yin	21
	no de yang chos rnams la dran pa nye bar 'jog pas chos rnam par 'byed pa	22
	ni bden pa mthong ba'i bdag nyid can thob pa yin no de yang brtson 'grus	23
N394b	kyis ni ma lus par thob la de skyes pas kyang dga' ba 'thob pa dang shin	24

¹⁹³Cf. *Guṇavatī ad Mahāmāyātānta* 11 (Samdhong 1992: 9): *samatājñānaṃ sarvasattveṣv ātmanirviśeṣatājñānaṃ sadā mahāmaitrīmahākaruṇāsamprayuktam |*

¹⁹⁴Cf. *Guṇavatī ad Mahāmāyātānta* 11 (Samdhong 1992: 9): *pratyavekṣaṇājñānaṃ sarvajñeṣv avyāhataṃ sarvasamādhidhāraṇīnāṃ nidhānaṃ dharmamaṇḍāleṣu sarvāsāṃ svavibhūtināṃ nidarśakam, mahādharmaṃvr̥ṣṭināṃ (vr̥ṣṭināṃ]em. by HI; dr̥ṣṭināṃ ed.) pravaraśakam |*

¹⁹⁵Cf. *Guṇavatī ad Mahāmāyātānta* 11 (Samdhong 1992: 9): *yena jñānena tathāgatāḥ sarvalokadhātuṣv anantaiḥ kāyavākcittanirmāṇaiḥ pratikṣaṇam anantānāṃ sattvānāṃ arthaṃ kurvanti, tad eṣāṃ kṛtyānuṣṭhānajñānam |*

¹⁹⁶Cf. *Dharmasaṃgraha* (Kasawara et al. 1885: 10): *sapta bodhyaṅgāni | tadyathā || smrtisaṃbodhyaṅgaṃ dharmavicayasāṃbodhyaṅgaṃ vīryasaṃbodhyaṅgaṃ pritisāṃbodhyaṅgaṃ prasarabdhisāṃbodhyaṅgaṃ samādhisaṃbodhyaṅgam upekṣāsaṃbodhyaṅgam iti ||*

1 de ni] CDE_P; de GNP 1 shes so] CDNPE_P; sheso G (*skung yig*) 4 shes so] CDNPE_P; sheso G (*skung yig*) 5 thogs pa med pa] CDE_P; thogs ma med pa GNP 9 sems can thams cad] CDGPE_P; sems can thams N 10 bya ba grub pa'i ye shes] CDE_P; bya ba sgrub pa'i ye shes GNP 10 shes so] CDNPE_P; sheso G (*skung yig*) 12 shes so] CDNPE_P; sheso G (*skung yig*) 14 de kho na nyid] CGNPE_P; de kho nyid D 14 rtogs pa] CDNPE_P; rtog pa G 19 yan lag dang] CDNPE_P; yan lag dag dang G 19 ting nge 'dzin] CDNPE_P; ting nge 'dzin G (*skung yig*) 23 mthong ba'i] CDGPE_P; mthong ba ni N 24 thob] CDE_P; 'thob GNP 24 skyes pas kyang] CDE_P; skyes nas GNP

1 tu sbyangs pas ting nge 'dzin la gnas pa rnam ni kun nas nyon mongs par
2 mi 'gyur la | des nyon mongs pa'i sa bon gyi bdag nyid can gyi gnas ngan
3 len bsal bas de nyon mongs pa med pa ni btang snyoms zhes bya bar bshad
4 de | de bas na byang chub kyi yan lag bdun du 'gyur ba yin no ||

5 **cakraratnādisatstambhair vimokṣāṣṭakaśodhitaiḥ |**
6 **tasyābhyantarataś cakram aṣṭamaṇḍalakopamam || 336**¹⁹⁷

7
8 'khor lo rin chen sogs ka ba ||
9 rnam thar brgyad kyis sbyangs pa yin ||
10 de yi nang gi 'khor lo de ||
11 dkyil 'khor brgyad pa lta bu yin || 336

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12 **de'i** zhes bya ba ni dkyil 'khor gru bzhi pa'o || **'khor lo** zhes bya ba ni
13 dkyil 'khor ro || gang gis ni der **dkyil 'khor brgyad pa lta bur byas pa yin** G505b
14 zhe na | **'khor lo rin chen sogs ka ba** zhes bya ba smos te | 'khor lo'i ka ba P422b
15 gnyis dang rin po che'i ka ba gnyis dang | padma'i ka ba gnyis dang | ral gri'i
16 ka ba gnyis so || ji lta bu zhe na | **rnam par thar pa brgyad** de kho na nyid
17 du **sbyangs pas** so ||

18 rnam par thar pa brgyad gang zhe na | gzugs can gzugs rnam la lta ba D115b
19 'di ni rnam par thar pa dang po'o || nang gzugs med par gyur pas phyi rol gyi Ep22-286
20 gzugs rnam la lta ba 'di ni rnam par thar pa gnyis pa'o || sdug pa'i rnam par
21 lta ba 'di ni rnam par thar pa gsum pa'o || nam mkha' mtha' yas skye mched
22 kyi rnam par thar pa dang | rnam shes mtha' yas skye mched kyi rnam par

¹⁹⁷336cd = GuSaMaVi 232ab. 336ab is based on the first half of *Samantabhadrasādhana* 26 (KANO 2014: 66):

aṣṭavimokṣaviśuddher aṣṭastambhopaśobhitam divyam |

Cf. also Lhasa birch-bark MS A Vi 3v-4r, and the different version in *Daśatattvasaṃgraha* ii, 112 (KLEIN-SCHWIND 2012: 199):

vimokṣāṣṭakasamśuddhyā cakram stambhābhiśobhitam || 112

5 cakra° || Σ; māru°B 5 °satstambhair || Σ; °samstambhair B 6 °upamam || E_BE_DE_K;
°upamaṃ A; °upamām B

8 sogs || Σ; stsogs A¹

4 yin no || CDNPE_P; yino G (*skung yig*) 12 zhes bya ba ni || CDE_P; zhes bya ba GNP
13 gang gis ni || CDE_P; gang gis na GNP 14 'khor lo rin chen sogs ka ba || GNP; 'khor lo
la sogs pa ka ba CDE_P 15 rin po che'i ka ba gnyis dang || CDE_P; om. GNP 16 ral gri'i
ka ba || CDE_P; ral gri ka ba GNP 16 gnyis so || Σ; gnyiso G (*skung yig*) 17 pas so || Σ;
paso G (*skung yig*) 18 lta ba || GNP; blta ba CDE_P 19 phyi rol || Σ; pyi rol phyi rol G
21 rnam par thar pa gsum pa'o || Σ; rnam par lta ba 'di ni rnam par thar pa gsum pa'o G
21 nam mkha' mtha' yas || CDPE_P; namkha' yas G; namkha' mtha' yas N (*skung yig*)

	thar pa dang ci yang med pa'i skye mched kyi rnam par thar pa dang yod	1
	min med min gyi skye mched kyi rnam par thar pa dang 'du shes dang tshor	2
	ba 'gog pa'i rnam par thar pa'o ¹⁹⁸	3
C114a	(1) de la gzugs can zhes bya ba ni mthong ba po'i bdag nyid ni gzugs can zhes	4
	bya'o gzugs zhes bya ba ni blta bar bya ba ste gzugs chung ngu'am chen	5
	po'am kha dog ngan pa'am bzang po'am lha dang mi'i ci 'dod par mthong	6
	ba zhes bya ba lhag par mos pa'i mthong bas sprul pa'i sgrub pa med pa nas	7
G506a	mos pa'i bar du'o (2) nang gi gzugs su 'du shes pa zhes bya ba ni mthong	8
N395a	ba po bdag nyid la gzugs can du 'du shes 'jog pa'o lhag ma ni snga ma dang	9
	'dra ba'o (3) de yang ji lta ba bzhin du sdug pa dang mi sdug pa'i gzugs kyi	10
	mtshan ma sprul pa rnam la de bzhin nyid la dmigs pa'i sgo nas sdug par ro	11
	gcig par lhag par mos nas sgom zhing snyoms par 'jug ste sdug pa'i gzugs	12
	rnam la goms pa dang mi sdug pa rnam la mi mthun pa nyid du bya ba	13
P423a	de ni sdug pa'i rnam par thar pa'o (4) de thams cad du gzugs kyi 'du shes	14
	las yang dag par 'das pas nam mkha'i 'du shes thams cad du nye bar 'phel	15
	bas nam mkhar lhag par mos nas sgom zhing snyoms par 'jug pa de ni nam	16
	mkha' mtha' yas skye mched do de la dbang thob par gyur pa nyid ni rnam	17
Ep22-287	par thar pa ste de'i sgrub pa rnam las rnam par thar pa yin pa'i phyir ro	18
	rnam par thar pa 'og ma'i don rnam la yang de bzhin du sbyar ro (5) de nas	19
	nam mkha'i 'du shes las kyang yang dag par 'das nas rnam par shes pa gang	20
D116a	gis sngar nam mkhar mos par byed pa'i rnam par shes pa de nyid mtha' yas	21
	par lhag par mos shing rnam par shes pa ni mtha' yas so zhes sgom zhing	22
	snyoms par 'jug pa de ni rnam shes mtha' yas skye mched do (6) de rnam	23
G506b	par shes pa las gzhan du dmigs pa tshol ba na gzugs can dang gzugs can ma	24
	yin pa ci yang ma rnyed pa na de ci yang med do zhes ci yang med par lhag	25
	par mos zhing sgom pa la snyoms par 'jug pa de yang ci yang med pa'i skye	26
	mched do (7) de rgya che ba la sogs pa nyid kyi nyes pa mthong nas ci	27

¹⁹⁸Cf. *Abhidharmakośabhāṣya* 8.32 (PRADHAN 1967: 455): *rūpī rūpāṇi paśyatīti prathamo vimokṣaḥ | adhyātmam arūpasamjñī [adhyātmam arūpasamjñī] em. according to Abhidharmakośavyākhyā; adhyātmam arūpasamjñī Ep; nang gzugs med par 'dus shes pas Tib.] bahirdhā rūpāṇi paśyatīti dvitīyāḥ | śubham vimokṣam kāyena sāksāt kṛtvopasampadya viharatīti tṛtīyāḥ | catvāra ārupyāḥ | samjñāveditanirodhas cāṣṭamaḥ |*

4 mthong ba po'i || CDE_P; mthong ba po GNP 5 blta bar bya ba || Σ; byi lta bar bya ba N 8 gzugs su || CDPE_P; gzugsu GN (*skung yig*) 8 'du shes pa || CDE_P; 'du shes pa GNP 12 mos || CDE_P; smos GNP 12 sgom || GNP; bsgom CDE_P 13 mi sdug pa rnam la || CDE_P; mi sdug pa rnam GN 15 nam mkha'i || CDPE_P; namkha'i GN (*skung yig*) 16 nam mkhar || CDPE_P; namkhar GN (*skung yig*) 17 nam mkha'i || Σ; namkha'i N (*skung yig*) 18 las || CDE_P; la GNP 19 sbyar ro || Σ; sbyaro G (*skung yig*) 20 nam mkha'i || CDPE_P; namkha'i GN (*skung yig*) 21 nam mkhar || CDPE_P; namkhar GN (*skung yig*) 21 rnam par shes pa || Σ; rnam shes pa gang gis sngar namkhar mos par byed pa'i rnam par shes pa G 22 yas so || Σ; yaso G (*skung yig*) 22 sgom || GNP; bsgom CDE_P 24 tshol ba na || GNP; tshol ba ni CDE_P 26 lhag par mos zhing || CDE_P; lhag par smos zhing GNP 26 ci yang || Σ; *om. P*

- 1 yang med pa'i 'du shes las ldog ste | de cung zad med pa'i 'du shes las ni snga
 2 ma nyid du log pa yin la | da ltar ni ci yang med pa'i 'du shes las kyang log pa
 3 yin no || de bas na 'di ni 'du shes med min te | gang yang phra zhing mtshan
 4 ma med pa'i 'du shes gzhan dag 'jug pa nyid yin no || de bas na 'di la 'du shes C114b
 5 med 'du shes med min skye mched ces bya'o || (8) 'du shes med 'du shes med N395b
 6 min skye mched de nyid la brten nas nyon mongs pa can gyi yid dang 'jug
 7 pa'i rnam par shes pas bsdus pa'i sems dang sems las byung ba rnams 'gog P423b
 8 pa de ni 'du shes dang tshor ba 'gog pa'o ¹⁹⁹²⁰⁰ ||

¹⁹⁹Cf. *Sāratamā* (Jaini 1979: 174-175):

'aṣṭau vimokṣā' iti | rūpī rūpāṇi paśyati suvarṇadurvarṇāni nilapītalohitāvadātānīti prathamō vimokṣaḥ | adhyātma arūpasamjñī rūpāṇi paśyati pūrvavad iti dvitīyaḥ | śubhaṃ vimokṣaṃ kāyena sākṣāt kṛtvopasampadya viharatīti tṛtīyaḥ | ākāśānantyāyatanādivimokṣās catvāraḥ | samjñāveditānirodho 'ṣṭamaḥ |

āvaraṇād vimucyanta ebhir iti vimokṣāḥ | tatra trayo nirmāṇāvaraṇavimokṣāḥ | śeṣāḥ śāntavihārasamāpattiyāvaraṇavimokṣāḥ | trayo rūpiṇaḥ | pañcārūpiṇaḥ | paramaprasānto 'ṣṭamaḥ | rūpīti ātmani rūpasamjñī | paśyatīti adhimokṣanirmitāni manasā paśyati | adhyātma arūpasamjñī | ātmani nāmasamjñī | śubho vimokṣaḥ | śubhāśubhāni rūpāṇi nirmāya teṣv ekatarasamjñālābhāt | yathākramam ābhogaprātikūlyaprahāṇāya | samjñāveditānirodho 'sthāvaraṇāṃ cittacaitasikānāṃ kliṣṭamanahsamgrhītānāṃ ca nirodhaḥ prāg vyutthānāt ||

For items (4) - (8) cf. also another passage in the *Sāratamā* (Jaini 1979: 52):

ārūpyasamāpattayaś catvāra ārūpyāḥ | teṣu sūtram "sarvaśo rūpasamjñānām samatikramāt pratighasamjñānām astaṅgamāt nānātvasamjñānām amanasikārāt anantam ākāśam iti ākāśānantyāyatanam upasampadya viharati | sa sarvaśa ākāśānantyāyatanasamjñāsamatikramād anantam vijñānam iti vijñānānantyāyatanam upasampadya viharati | sa sarvaśo [sarvaśo] corr.; sarvaśa Ed.] vijñānānantyāyatanasamjñāsamatikramāt nāsti kiñcid ity ākiñcanyāyatanam upasampadya viharati | sa sarvaśa ākiñcanyāyatanasamjñāsamatikramāt naivasamjñā nāsamjñāyatanam upasampadya viharati" iti ||

rūpasamjñā nilapītādisamjñāḥ | tāsu viraktasya sarvatrākāśasamjñā bhāvanāt | tāsām atikramāt apratibhāsāt | pratighasamjñānām iti bhittiprākārādyāvaraṇasamjñānām | nānātvasamjñānām iti prāsādodyānagirisariccandrasūryādisamjñānām | anantam ākāśam ity evam ākāśānantyāyatanam ālambanam asyeti tathoktam | katham ākāśānantyāyatanasamatikramah? sa yena jñānenākāśānantyāyatanam adhimuktavāṃs tad evānantam adhimucya sarvatrākāśasamjñā vyāvartanāt | vijñānānantyāyatanasamatikramād iti | sa tasmād uccalito na kiñcid ālambanam paśyati nārthaṃ na vijñānam | so 'kiñcanatām evālambanikṛtya samāpadyate | ākiñcanyāyatanasamatikramād iti | sa ākiñcanyasamjñāyām api viraktas tām api vyāvartayati | kiñcanasamjñā tu prāg eva nivṛttā | tato naiva samjñā | sūksmā tu samjñā pravartata eva tato nāsamjñā | naiva samjñā nāsamjñā yasminn āyatane samādhāne tat tathoktam ||

²⁰⁰Also cf. *Abhidharmasamuccayabhāṣya* (Tatia 1976: 124-125):

§153 aṣṭau vimokṣāḥ | (i) rūpī rūpāṇi paśyaty ayaṃ prathamō vimokṣa iti vistaraḥ | tatra katham rūpīty ucyate | svātmany ārūpyasamāpattisamñisrayeṇa rūpasamjñāyā avibhāvanād [rūpasamjñāyā avibhāvanād] em.; rūpasamjñāyā abhibhāvanād Ed.] rūpasamjñāsamñiveśanād vā | draṣṭavyāni rūpasamjñāsammukhikaraṇād ity arthaḥ | katham rūpāṇi paśyatīty ucyate | suvarṇadurvarṇādīni rūpāṇy adhimucya darśanāt | katham vimokṣa

4 gzhan dag 'jug pa || CDE_P; gzhan dag la 'jug pa GNP 4 yin no || Σ; yino G (skung yig)

'dir rnam par thar pa gnyis ni ci 'dod par sprul pa'i phyir ro || rnam par
 thar pa gsum pa ni sprul pas kun nas nyon mongs pa med pa'i phyir ro ||
 lhag ma bzhi po ni zhi bar gnas pa la dbang du gyur pa'o || gcig ni mchog tu
 zhi bar gnas pa la dbang ba nyid kyi phyir ro || brgyad po 'di dag ni 'phags
 pa'i rnam par thar pa ste | 'dis 'phags pa rnam gnas pa'i phyir ro || de bas na
 gnas pa'i bde bas rten par byed pas ka ba ni rnam par thar pa yin no ||²⁰¹

E_P22-288E_{DP}. 147

sarvadiktryadhvasambuddhavajrayānapravartanāt | vajrasūtraparikṣiptam samantāt parimaṇḍalam || 337²⁰²

ity ucyate | vimucyate 'nena nirmāṇāvaraṇād iti kṛtvā | (ii) adhyātmam arūpasamjñy
 arūpyasamāpattisamniśrayeṇa [arūpasamjñy arūpyasamāpattisamniśrayeṇa]em.; arū-
 pasamjñārūpyasamāpattisamniśrayeṇa Ed.] draṣṭari svātmani rūpasamjñāvibhāvanād arū-
 pasamjñāsamniveśanād vā | draṣṭari nāmasamjñāsam mukhikaraṇād ity arthaḥ | śeṣam pūr-
 vavat | (iii) śubham vimokṣam kāyena sāksāt kṛtvopasamṣādyā viharata, śubhāśubheṣu rūpeṣv
 anyonyāpekṣāsamjñām anyonyānugamasamjñām ca niśrityā[nyo]nyaikarasamjñālābhāt |
 tathā hi śubhāni rūpāṇy apekṣya tadanyeṣv aśubhānīti bhavaty aśubhāni vāpekṣya śubhānīti
 nānapekṣyaikajātīyānām eva darśane śubhāśubhatābuddhyabhāvāt | tathā hi śubheṣv apy
 aśubhatānugatāśubheṣv api śubhatā, śubhasammatasyāpi tvaṇmātrasya keśādiṣṭriśadaśu-
 cidravyāntarabhāvād ity evam anyonyam sarvarūpāni miśrayitvā śubhataikarasākārayā
 samjñāyā vimucyate | tasyaivaṃ rūpādivimokṣavibhutvalābhinaḥ śubhāśubhanirmāṇā-
 varaṇam ca prahīyate tatra ca saṃkleśotpattyāvaraṇam | kaḥ punar nirmāṇe saṃkleśaḥ
 | śubharūpanirmāṇe ābhogaḥ, aśubharūpanirmāṇe prātikūlyam iti | (iv-vii) akāśānantyāy-
 atanādīni catvāry āryaśrāvakaṣya yāny anāśravānukūlāni śuddhāni tāni vimokṣakākhyāṃ
 labhante, tadāsvādanavimokṣanāt | ye te śāntā vimokṣā atikramya rūpāṇy arūpyāśv
 teṣv asaktiḥ pariśuddhiḥ | tasyā āvaraṇam arūpyāsvādanam iti | (viii) samjñāvedayi-
 tanirodhasya niśrayo naivasamjñānāsamjñāyatanam, ālaṃbanākārasahāyā na santi citta-
 caitasikānām abhāvāt | svabhāvas tasya cittacaitasikānām nirodhaḥ | sa ca mokṣānusadṛśo
 vihāraḥ, lokottareṇa mārgeṇa parivṛtyāśrayasyāryaśrāvakaṣya punaś cittacaitasikānām apy
 apravṛttyavasthāyāḥ paramaśāntatvāt kliṣṭamanosamudācārāc ca | ete cāṣṭau vimokṣā vi-
 hārā ity ucyante, ebhir āryānām viharanāt | tatrāpi bahulam ābhyāṃ vimokṣābhyāṃ viha-
 ranti, trīyenaśṭamena ca pradhānatvāt | ata eva cānayoḥ kāyena sāksātkṛtyopasamṣādyā
 viharatīti vacanam nānyeṣu rūpyarūpivimokṣāvaraṇāśeṣaprahāṇād yathākramam | tayoh
 sampūrṇāśrayaparivṛttisāksātkaraṇam upādāyety aparāḥ paryāyah ||

²⁰¹Cf. *Abhidharmasamuccayabhāṣya* (TATIA 1976: 134):

vimokṣeṣu dvābhyāṃ vimokṣābhyāṃ nirmāṇakarmābhinirharati | trīyena śubhe nirmāṇe na
 saṃkliśyate | catubhir āryavimokṣaiḥ śānteṣu mokṣeṣu na sajjate | paścimena paramapraśān-
 tenāryavihāreṇa viharati | tathā tathādhimokṣārthaś ca vimokṣo veditavyaḥ ||

²⁰²337: This verse is based on the second half of *Samantabhadrasādhana* 26 (KANO 2014: 66):

vajranayadharmacakrapravartanād vajrasūtrasamyuktam ||

Cf. also Lhasa birch-bark MS A Vi 4r, and the parallel in *Daśatattvasamgraha* ii, 113 (KLEIN-
 SCHWIND 2012: 199):

7 °sambuddha° || BE_K; °sambhūta° AE_BE_D; rdzogs sangs rgyas Tib.

2 nyon mongs pa med pa'i || CDE_P; nyon mongs med pa'i GNP 4 phyir ro || Σ; phyiro
 G (*skung yig*) 6 rten par || GNP; sten par CDE_P

1

2 phyogs kun dus gsum rdzogs sangs rgyas ||
 3 rdo rje theg pa rab ston pas ||
 4 kun nas yongs su zlum por ni ||
 5 rdo rje'i thig gis bskor ba yin || 337

6 **phyogs kun** zhes bya ba la sogs pa la phyogs thams cad na **dus gsum** G507a
 7 du bzhugs pa'i yang dag par **rdzogs pa'i sangs rgyas** rnams **rdo rje theg**
 8 **pa rab tu ston pa'i** de kho na nyid ni **rdo rje'i thig gis kun nas yongs su**
 9 **zlum por bskor ba yin** no || de kho na nyid 'di dag ni dpal mchog dang po
 10 las blangs pa yin la | de kho na nyid lhag ma ni dpal rdo rje rtse mo la sogs D116b
 11 pa las blangs so ||

12 **raṅgāṇi pañca sambuddhās²⁰³ tajjñānaiḥ sattvaraṅjanāt**
 13 | **338ab**

14 ye shes kyis 'gro la zhen pas || EBP. 169
 15 tshon ni rdzogs sangs rgyas lnga yin || 338ab

16 **tshon ni** zhes bya ba ni tshon sna lnga po nyid **rdzogs pa'i sangs rgyas**
 17 **lnga yin** no || ci'i phyir zhe na | sangs rgyas kyi ye shes rnams kyis sems can
 18 gyi shes pa rnams chags shing sgyur bar mdzad pas na tshon no ||

19 **indriyārthādisaṃsuddhyā svalakṣaṇavivekataḥ || 338cd²⁰⁴**
 20 **prāg yaj jñānāmṛtaṃ pītaṃ vajriṅam kalaśaṃ tu tat |**

sarvadiktryadhvasambuddhavajrayānapravartanāt |

vajrāvalivṛtaṃ śastaṃ samantāt parimaṅdalam || 113

²⁰³pañca sambuddhās || corr. by HI; pañcasambuddhās E_BE_DE_K

²⁰⁴338ab = *Daśatattvasaṃgraha* ii, 114ab (Klein-Schwind 2012: 199).

12 tajjñānaiḥ || Σ; tu jñānaiḥ E_D 19 °vivekataḥ || Σ; °divekataḥ B 20 prāg yaj || AE_K;
 prāgvaj B; prajñā°E_BE_D; shes rab Tib. 20 jñānāmṛtaṃ || Σ; jñānāmṛtaḥ B

3 rab ston pas || Σ; rab ston pas A¹ 4 yongs su || A¹A²CDPE_BE_PE_S; yongsu GN
 (*skung yig*) 4 zlum por || CDGNPE_BE_PE_S; zlum bar A¹; zlum par A² 5 bskor ba
 || CDGNPE_BE_PE_S; bskord pa A¹; bskor pa A² 14 'gro la || CDGNPE_BE_PE_S; 'grol A¹A²
 14 zhen pas || CDGNPE_BE_PE_S; zhes pas A¹A²

6 phyogs kun || GNP; phyogs kun nas CDE_P 8 yongs su || CDPE_P; yongsu GN (*skung*
yig) 10 de kho na nyid || CDE_P; de kho na GNP 11 blangs so || Σ; blangso G (*skung yig*)
 17 yin no || Σ; yino G (*skung yig*) 18 tshon || CDE_P; mtshon GNP

339ab

P100a

dbang po don sogs rnam dag pa ||
rang gi mtshan nyid dben pa nyid || 338cd
shes rab ye shes bdud rtsi ni ||
rdo rje can gsol bum pa'ang de || 339ab

yul dang **dbang po** la sogs pa'i **mtshan nyid** dang bral bas **rnam par dag pa** stong pa nyid gang yin pa'i stong pa nyid des chos thams cad shes pa'i **ye shes** de nyid ni **bdud rtsi'o** || de ni sangs rgyas thams cad kyi rang bzhin du **rdo rje can** gyis **gsol zhing 'thungs pa** yin te | **de ni bum pa'i** de kho na nyid yin no ||

B20v

sambhārapūriṇiṣyandāḥ pūrṇakumbhaḥ kṛpārdrataḥ
|| 339cd²⁰⁵

tshogs rdzogs pa yi rgyu mthun pa ||
thugs rjes brlan zhing bum pa gang || 339cd

tshogs rnam pa gnyis yongs su **rdzogs pa'i rgyu mthun pa** las byung ba'i **thugs rjes brlan zhing** khu ba yod pa gang yin pa de ni **bum pa gang** ba'i de kho na nyid yin no ||

puṣpadhūpamahādīpagandhākhyam yac ca maṇḍale |
bodhyaṅgasumanohlādīdharmolkāyaśasām²⁰⁶ cayah ||
340²⁰⁷

²⁰⁵339 cd is parallel to *Daśatattvasaṃgraha* ii, 114cd (Klein-Schwind 2012: 199, *sambhārapūriṇiṣyandāḥ* for *sambhārapūriṇiṣyandāḥ*; *pūrṇakumbhāḥ* for *pūrṇakumbhaḥ*).

²⁰⁶dharmolkāyaśasām || E_BE_D; °dharmolkā yaśasām E_K

²⁰⁷340 ab is parallel to *Daśatattvasaṃgraha* ii, 111cd (KLEIN-SCHWIND 2012: 199, *pradīpa-sumanādhūpagandhākhyam* for *puṣpadhūpamahādīpagandhākhyam*).

18 yac ca || Σ; yat tu B **19** °sumanohlādi° || Σ; °sumanohlāda°B

2 sogs || Σ; stsogs A¹ **13** pa yi || Σ; pa'i A¹ **14** brlan || A¹A²CDE_BE_PE_S; rlan GNP
14 zhing || CDGNPE_BE_PE_S; nyid A¹A²

7 rnam par dag pa stong pa nyid || GNP; rnam par dag pa'i stong pa nyid CDE_P **7** gang yin pa'i stong pa nyid || CDE_P; gang yin pa'i stong pa GNP **8** chos thams cad shes pa'i ye shes || CDE_P; chos thams cad ye shes GNP **10** yin no || Σ; yino G (*skung yig*) **15** rnam pa gnyis || GNPE_P; rnam pa gnyis CD **15** yongs su || CDPE_P; yongsu GN (*skung yig*) **15** rgyu mthun pa || CDE_P; mthun pa GNP **17** yin no || Σ; yino G (*skung yig*)

1 dkyil 'khor gang du me tog spos ||
 2 mar me che dang drir bshad pa ||
 3 byang chub yan lag yid rab tshim ||
 4 chos kyi snang ba grags bsdus yin || 340

5 me tog la sogs pa'i de kho na nyid ni go rim bzhin du de bzhin gshegs N396a
 6 pa'i **byang chub kyi yan lag** la sogs pa'i tshogs yin no || bsngags shing shis P324a
 7 pa'i yid tshim pa ni **yid rab tu tshim pa'o** ||

8 **dharmāhāras tu naivedyaṃ hrīr apatrāpyam ambaram**
 9 |
 10 **sugītanṛtyavāditraṃ mahāsukhavivardhanam || 341²⁰⁸**

12 chos kyi zas ni lha bshos yin ||
 13 ngo tsha khrel yod pa yi gos ||
 14 glu snyan gar dang rol mo rnams ||
 15 bde ba chen po rnam 'phel ba'o || 341

16 **chos kyi zas** ni chos kyi ro la dga' ba'o || bdag nyid kha na ma tho bas C115a, G507b
 17 'jigs pa ni ngo tsha ba'o || gzhan zhig la brten ngo tsha **khrel yod pa'o** || de
 18 gnyis ni **gos** te bla re dang | gos kyi phreng ba la sogs pa'i de kho na nyid
 19 yin no²⁰⁹ || rnam par mi rtog pa'i **bde ba chen po rnam par 'phel ba** de ni E_P22-289

²⁰⁸341ab = *Daśatattvasaṃgraha* ii, 111ab, 341cd is parallel to *Daśatattvasaṃgraha* ii, 111ef (KLEIN-SCHWIND 2012: 199):

dharmāhāras tu naivedyaṃ hrīr apatrāpyasamvaram |
pradīpasumanādhūpagandhākhyam yac ca maṇḍale |
sugītanṛtyavādyam ca tat mahāsukhavardhanāt || 111

²⁰⁹Cf. Śākyarakṣita's *Hevajrābhisamayatilaka: hryapatrāpyaviśuddhyā (hryapatrāpya °) em. by HI: hyapatrāpya°MS) vitānavastramālādayaḥ*. I am grateful to Dr. Torsten Gerloff for sharing with me his e-text.

8 apatrāpyam ambaram || AE_BED; apatrāpyasamvaram BE_K; gos Tib. **10** °vāditraṃ || E_D; °vāditra(tram) E_B; °vāditra°ABE_K

13 khrel yod pa yi || CDGNPE_BE_PES; khrel yod pa'ang A¹A² **15** rnam 'phel ba'o || PE_B; rnams 'phel ba'o CDGE_PES; rnam 'phel ba'o N (*skung yig*); rnam 'phrel ba'o A¹; rnam phral ba'o A²; vivardhanam Skt.

5 go rim bzhin du || GNP; go rims bzhin du CDE_P **16** chos kyi zas ni chos kyi || CDE_P; chos kyis ni chos kyi ni NP; chos kyi ni chos kyi G **16** kha na ma tho bas || CDE_P; kha na ma thos pas GNP **17** brten ngo tsha || GNP; brten te ngo tsha ba ni CDE_P

glu la sogs pa'i de kho na nyid yin no ||

1

**puram mokṣapuratvāc ca maṇḍalam sārasaṃgrahāt |
cakratattvaṃ samādarśya devatātattvam ādiśet || 342²¹⁰**

2

3

4

G118a

grong khyer thar pa'i grong khyer bas ||

5

dkiyl 'khor snying po bsdus pa yin ||

6

E_{Bp}. 170

'khor lo'i de nyid legs bstan nas ||

7

lha yi de nyid bstan par bya || 342

8

grong khyer gyi de kho na nyid ni **thar pa'i grong khyer** yin no ||
dkiyl '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 dkiyl 'khor te | de len cing
'dzin par byed pas ni dkiyl 'khor ro²¹¹ || dkiyl 'khor gyi de kho na nyid kyi
brjod pa'i rjes thogs la lha'i de kho na nyid bshad par bya ba yin pas **'khor
lo'i de kho na nyid** ces bya ba la sogs pa smos te | **bstan par bya** ces bya
ba ni bshad par bya ba'o ||

9

10

11

12

13

14

15

**śraddhāvīryasmṛtidhyānaśuddhyā saddvārīrūpakam |
kāyādaḥ yogadṛk cittam prajñāśuddhyā sunirmalam ||
343²¹²**

16

17

18

A²p. 829

dad dang brtson 'grus dran bsam gtan ||

19

rnam dag sgo srung mchog gi gzugs ||

20

sku sogs rnal 'byor 'dzin pa'i sems ||

21

shes rab dag pas rab dri med || 343

22

²¹⁰342ab = *Daśatattvasaṃgraha* ii, 115 (KLEIN-SCHWIND 2012: 199).

²¹¹Cf. *Āmnāyamañjarī* Chapter 3 (242v5): *maṇḍam sāraṃ lāti grhṇātīti maṇḍalam*.

²¹²343: Cf. *Samantabhadrasādhana* (Tōh. 1856):

(P Ti 47b7) *dad dang brtson 'grus rnam par dag pa de bzhin dran pa bsam gtan dag pas kyang
|| dam pa'i sgo srung gzugs te shes rab rnam par dag pas thams cad yul du snang ||*.

2 mokṣapuratvāc ca || Σ; mokṣapuratvā ca B 16 °smṛti° || Σ; °smṛtir°B 17 yogadṛk
cittam || AB; yogadṛk cittam E_K; yogadṛ(dhṛ)kcittam E_BE_D; rnal 'byor 'dzin pa'i sems Tib.

5 thar pa'i || Σ; thard pa'i A¹ 8 lha yi || Σ; lha'i A¹ 20 sgo srung || A¹A²CDE_BE_PE_S;
sgo srungs GNP 21 sku sogs || Σ; sku stsogs A¹ 21 rnal 'byor 'dzin pa'i
|| A²CDGNPE_BE_P; 'dzin pa'i rnal 'byor E_S; rnal 'byord 'dzin pa'i A¹ 22 dag pas
|| CDGNPE_BE_PE_S; dag pa A¹A²

1 yin no || CDPE_P; yin na N; yino G (*skung yig*) 12 ni || CDE_P; na GNP 12 de kho na
nyid kyi || CDE_P; de kho na nyid GNP 14 bstan par bya || *em.*; ston par byed CDE_P; brtan
par byed GNP

1 de yang rten gyi dkyil 'khor gyi de kho na nyid rnam pa thams cad yongs
 2 su dag pa ni byang chub yin la | byang chub de la sems gang rnam pa thams D117a
 3 cad du yongs su dag pa de ni brten pa po'i dkyil 'khor yin no ||²¹³ **sku sogs**
 4 **'dzin pa'i rnal 'byor sems** || zhes bya ba ni sku dang gsung dang thugs kyi
 5 gsang ba rnams la rnal 'byor te | sangs rgyas rnams kyi 'dus pa'i sems gang
 6 yin pa de'i bdag nyid du mthong ba'i rnal 'byor pa'i sems de nyid ni yang
 7 dag par na brten pa po'i dkyil 'khor yin no || de ci'i phyir zhe na | gang gi G507a
 8 phyir sems nyid ni **dad** pa la sogs pa dbang po bzhi rnam par dag pas sgo P424b
 9 srung bzhi'i rang bzhin yin la | de yang **shes rab** kyi dbang po rnam par dag
 10 pas **shin tu dri ma med pa'o** ||

11 **dānādiṣaḍbahiḥśuddhyā rūpavajrādibhāvadhṛk |**
 12 **bhūpāyādyanimittatvāl locanādisvabhāvakam | 344**²¹⁴

14 sbyin sogs drug pos phyi rol dag || C83b, D83b
 15 gzugs rdo rje sogs rang bzhin can ||
 16 sa thabs la sogs mtshan med phyir ||

²¹³ *de yang rten gyi dkyil 'khor gyi de kho na nyid* → *brten pa po'i dkyil 'khor yin no*: cf. the parallel in Abhayākaragupta's *Amnāyamañjarī* chapter 18.

²¹⁴344: Cf. *Samantabhadrasādhana* 122ab (Tōh. 1855):

mtshan ma med pa'i dga' ba rnam dag pa ||
ma lus lha mo'i tsogs kyi ngo bo nyid ||

Alternative translation (Tōh. 1856):

mtshan ma med pa'i dag pa thams cad dag pas lha mo tsogs kyi rang bzhin dang ||

Peter Szanto's reconstruction in his edition of the *Sāramañjarī ad Samantabhadrasādhana* 122ab: **animittarativiśuddheḥ*

**samastadevīgaṇasvabhāvaṃ tat |*

Also cf. Kṣitigarbha's *Daśatattvasaṃgraha* ii.119-120 (KLEIN-SCHWIND 2012: 200):

śūnyatāmukhabhūdhātukṛpopāyais tu locanā |
animittamahāmaitrijalaprāṇidhir māmakī || 119
tejoprāṇihitamodābalacittais tu pāṇḍarā |
upekṣānabhisamskāraṃ jñānād vāyoh ca tāraṇī || 120

12 °ṣaḍbahiḥśuddhyā rūpavajrādibhāvadhṛk | bhūpāyādyanimittatvāl locanādisvabhāvakam] Σ; om. B (eyeskip)

14 sbyin sogs] Σ; sbyin stsogs A¹ 14 drug pos] CDGNPE_BEP_ES; drug po'i A¹A²
 15 rdo rje sogs] Σ; rdo rje stsogs A¹ 16 la sogs] Σ; las stsogs A¹ 16 med] Σ; myed A¹

2 yongs su] CDPE_P; yongsu GN (*skung yig*) 3 yongs su] CDPE_P; yongsu GN (*skung yig*) 3 brten pa po'i] *em.*; rten pa'i GNP; rten pa po'i CDE_P 3 yin no] Σ; yino G (*skung yig*) 6 bdag nyid du] Σ; bdag nyid G 7 brten pa po'i] GNP; rten pa po'i CDE_P 8 sems] Σ; sems G (*skung yig*) 9 srung] CDE_P; gsungs GNP

spyan la sogs pa'i ngo bo nyid || 344

1

N396b

sbyin pa la sogs pa'i pha rol tu phyin pa drug gi phyi rol dag cing
dri ma med pa de'i bdag nyid can du gyur pa gang yin pa de ni **gzugs rdo**
rje la sogs pa'i rang bzhin yin te | gang gi phyir pha rol tu phyin pa drug
po ni de rnams kyi de kho na nyid yin no || **sa** ni sa'i khams so || **thabs** ni
thabs kyi pha rol tu phyin pa'o || **sogs pa'i** sgras ni chu dang me dang rlung

2

3

4

5

6

Epp. 290

gi khams dang | smon lam dang | stobs dang ye shes kyi pha rol tu phyin pa
rnams bsdu'o || **mtshan ma med pa** ni dga' ba bzhi po'o || 'di rnams kyi **ngo**

7

8

C115b

bo nyid ni de kho na ste sems yin la | de ni de'i rang bzhin can yin no zhes
bya ba'i tha tshig go || de yang gang gi phyir de rnams lha mo bzhi'i rang
bzhin yin pa de'i phyir de nyid de kho na nyid yin no || sa la sogs pa ji ltar na
de kho na nyid yin zhes rtog na | de bzhin nyid kyi ngo bo nyid kyis so zhes
kho bo smra ste | longs spyod rdzogs pa'i skus yang dag par bsdus pa'i phyi
dang nang gi sa la sogs pa gang yin pa de rnams kyang de kho na nyid yin
te | shin tu rnam par dag pa'i ye shes kyi bdag nyid can yin pa'i phyir nyes
pa med do ||

9

10

11

12

13

14

G507b

sbyin pa la sogs pa'i pha rol tu phyin pa gang zhe na | byang chub sems
dpa'i chos nyid la gnas pa byang chub kyi sems la brten te | snying rje sngon
du 'gro ba'i sems kyis bdog pa thams cad yongs su gtong ba'i lus dang ngag
dang yid kyi las rnams dang | de bzhin du sdom pa thams cad yang dag par
blangs te srung ba dang | de bzhin du gnod pa'i sdug bsngal thams cad la
bzod par gnas pa dang | de bzhin du dge ba'i chos thams cad yang dag par
bsdu ba la spro ba'i lus dang ngag dang yid kyi las rnams te | de dag ni go
rims bzhin du sbyin pa dang | tshul khirms dang | bzod pa dang | brtson 'grus
kyi pha rol tu phyin pa yin no || de bzhin du lus dang ngag dang yid kyi las
rnams la rnam pa thams cad du dbang du gyur pas sems rnam pa thams cad
du yang dag par gnas pa dang gang de bzhin du rnam pa thams cad du chos
rnam par 'byed pa ste | de dag ni bsam gtan dang shes rab kyi pha rol tu

15

16

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D117b

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P425a

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N397a

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1 spyan la sogs || CDGNPE_BEPES; span la sogs A²; span las stsogs A¹ 1 ngo bo nyid
|| CDGNPE_BEPES; ngo bo yin A¹A²

3 bdag nyid can du || GNP; bdag nyid du CDE_P 4 gang gi phyir || CDE_P; gang gi GNP
5 de rnams kyi || CDE_P; de rnams kyis GNP 5 khams so || CDPE_P; khamso GN (*skung*
yig) 11 de nyid de kho na nyid || CDE_P; de nyid kho na nyid GNP 11 yin no || Σ; yino G
(*skung yig*) 12 kyis so || Σ; kyiso G (*skung yig*) 13 yang dag par || Σ; yang yang dag par
G 14 phyi dang nang || *em.*; phyir dang nang Σ 14 gang yin pa || GNP; gang gi yin pa
CDE_P 18 byang chub kyi sems la || Σ; byang chub sems dpa'i chos nyid la gnas pa byang
chub kyi sems la G 19 yongs su || CDPE_P; yongsu GN (*skung yig*) 21 de bzhin du gnod
pa'i || Σ; de bzhin du sdom pa thams cad yang dag par blangs te | srung ba dang | de bzhin
du gnod pa'i G 23 las rnams te | || *corr.*; las rnams te Σ 24 go rims bzhin du || CDE_P; go
rim bzhin du GNP 25 yin no || Σ; yino G (*skung yig*)

1 phyin pa yin no ||²¹⁵

2 'dir yang chos nyid ni rigs so || byang chub kyi sems ni smon pa'o ||²¹⁶

Epp. 291

3 bdog pa ni gang ci yod pa'o || sdom pa ni mi dge ba las ldog pa'o || gnod pa

4 thams cad bzod pa ni bsten nus pa'o || sdug bsngal thams cad la btang snyoms

G508a

5 su 'jog pa ni gnas pa'o || dbang thob pa ni bdag por gyur pa'o || gnas pa ni

6 mnyam par 'jog pa'o || rnam par 'byed pa ni nges par dpyod pa'o ||

7 thabs la sogs pa'i pha rol tu phyin pa gang zhe na | gang pha rol tu phyin

8 pa de rnams nyid byang chub chen por yongs su bsngo ba²¹⁷ dang | gang de

9 rnams nyid skye ba thams cad du yang dag par spyad par bya ba'i phyir skye

10 ba la sogs pa khyad par can du smon cing don du gnyer ba dang | gang de

11 rnams nyid skye ba thams cad du rgyun du bya ba'i phyir 'bad pa las byung

12 ba'i nus pa'i shes rab kyi stobs zhes bya ba dang | sngon goms pa las byung

C116a

13 ba'i bsgom pa'i stobs zhes bya ba dag dang | gang de rnams nyid bstan par

14 bya ba'i phyir 'bad pa chen pos dgongs pa can gyi don thams cad yang dag

15 par shes pa'o || de dag ni go rims ji lta ba bzhin du thabs dang smon lam dang

²¹⁵ *sbyin pa la sogs pa'i pha rol tu phyin pa gang zhe na ... bsam gtan dang shes rab kyi pha rol tu phyin pa yin no:*

Cf. *Sarvarahasyanibandha ad Sarvarahasyatantra* 86 (Isaacson and Sferra draft): *yad bodhisattvasya bodhisattvadharmatāyāṃ sthitasya bodhicittaṃ niśritya karuṇāpuraḥsareṇa cetasā sarvāstityāge kāyavānmanaskarma sā dānapāramitā |*

Cf. *Abhidharmasamuccayabhāṣya* (Tatia 1976: 103): *bodhisattvasya dānapāramitā katamā | yad bodhisattvasya bodhisattvadharmatāyāṃ vyavasthitasya bodhicittaṃ niśritya karuṇāpuraḥsareṇa cetasā sarvāstiparityāge kāyavānmanaskarma | evaṃ ca kṛtvā dānapāramitāyāḥ lakṣaṇaṃ gotrataḥ prañidhānata āśayato vastutaḥ svabhāvataś ca nirđiṣṭaṃ veditavyam | ... ayam tu viśeṣaḥ | śīla(śīla- ¶ corr.; śa la- ed.)kṣāntivīryapāramitāsu yathākramaṃ sarvasaṃvarasamādānānurakṣāyāṃ sarvāpakāraduḥkhamarṣaṇādhivāsanāyāṃ sarvakuśaladharmasamudānayanatāyāṃ yat kāyavānmanaskarmeti veditavyam | dhyānapāramitāyāṃ sarvākārakāyavānmanaskarmavibhutve sarvākārā cetasaḥ sthitir iti | prañāpāramitā[yāṃ] sarvākārakāyavānmanaskarmavibhutve yaḥ sarvākāro dharmapracicaya iti vaktavyam | śeṣaṃ dānavad eva sarvaṃ veditavyam ||*

²¹⁶ *'dir yang chos nyid ni rigs so, byang chub kyi sems ni smon pa'o:* Cf. *Abhidharmasamuccayabhāṣya* (Tatia 1976: 103): *tadyathā bodhisattvadharmatā gotram, bodhicittaṃ prañidhānam...*

²¹⁷ *gang pha rol tu phyin pa de rnams nyid byang chub chen por yongs su bsngo ba:*

Cf. *Sarvarahasyanibandha ad Sarvarahasyatantra* 109 (Issacson and Sferra draft): *sarvakuśalānāṃ buddhatve pariṇāmanam upāyapāramitā |*

Cf. *Sāratamā* (Seton 2015 Appendix I: 131; Jaini 1979: 5): *tatra śaṭpāramitopacitasya (śaṭpāramitopacitasya ¶ Ed. Seton; yatpāramitopacitasya Ed. Jaini; pha rol tu phyin pa drug Tib.) kuśalamūlasyānuttarāyāṃ samyaksambodhau samyakpariṇāmanam upāyapāramitā (upāyapāramitā ¶ Ed. Seton; upādāya pāramitā Ed. Jaini; tabs kyi pha rol tu phyin pa Tib.)...*

2 rigs so ¶ Σ; rigso G (*skung yig*) 4 bsten ¶ CDE_P; ston GNP 5 snyoms su ¶ CDPE_P; snyomsu GN (*skung yig*) 5 gnas pa'o ¶ GNP; gnod pa'o CDE_P 8 de rnams nyid ¶ Σ; de rnams N 8 byang chub chen por ¶ CDE_P; byang chub chen po GNP 8 yongs su ¶ CDPE_P; yongsu GN (*skung yig*) 13 bsgom ¶ Σ; bsgom G (*skung yig*) 13 stobs ¶ Σ; shes rab kyi stobs G 15 go rims ¶ CDE_P; go rim GNP 15 ji lta ba ¶ CDE_P; ji lta bu GNP

P425b

stobs dang ye shes kyi pha rol tu phyin pa yin no²¹⁸ || 1
 mtshan ma med pa la dga' ba rnam gang zhe na | gang theg pa chen po 2
 la dmigs pas de bzhin nyid du ro gcig pa la dga' ba'o || 3

arthasattvātmasaṃkalpapravṛttijñānaśuddhiḥ |
ādarśādikṣayajñānaṃ sarvabuddhasvarūpakam || 345²¹⁹

don dang sems can bdag kun rtog || 7
 'jug pa'i shes pa rnam dag pa || 8
 me long la sogs ye shes ni || 9
 sangs rgyas kun gyi ngo bo yin || 345 10

jñānānutpādayogena cakreśākārabhāsvaram |
rūpādibhramasaṃśuddhyā skandhāyatanadhātukam
|| 346²²⁰

²¹⁸ de rnam nyid skye ba thams cad du yang dag par spyad par bya ba'i phyir ... ye shes kyi pha rol tu phyin pa yin no: Cf. *Sāratamā* (Seton 2015 Appendix I: 132; Jaini 1979: 5): *bhadracaryādikaṃ prañidhānapāramitā, yayā pratijanma ṣaṭ (ṣaṭ || Ed. Seton; yat Ed. Jaini; pha rol tu phyin pa drug Tib.) pāramitās carati | bhāvanābalaṃ pratisaṃkhyānabalaṃ ca balapāramitā, yayā pratyahaṃ pratikṣaṇaṃ vā (vā || Ed. Seton; om. Ed. Jaini; 'am Tib.) tās carati | yathābhiprāyam ayathāruta (ayathāruta || Ed. Seton; ayathārutaṃ Ed. Jaini; ji bzhin pa ma yin par Tib.) mahāyānasya pariññānaṃ jñānapāramitā |*

²¹⁹345ab: As pointed out by Sakurai in SAKURAI 1996: 141, 345ab is related to *Madhyāntavibhāga* 1.3a-c (NAGAO 1964: 18): *arthasattvātmavijñaptipratibhāsaṃ prajāyate | vijñānaṃ*

...

²²⁰345-346: Cf. *Samantabhadrasādhana* 122cd-123 (Tōh. 1855):

sems can don dang bdag dang rnam rtog dang ||
 'jug pa'i rnam shes rnam par dag pa yang || 122
 me long sogs yid dri med ngo bo bas ||
 sangs rgyas thams cad kyi yang rang bzhin te ||
 de bzhin nyid ni rnam dag sbyor ba yis ||
 'khor lo'i gtzo bo 'di ni rnam par bzhugs || 123

Alternative translation (Tōh. 1856):

thams cad don dang bdag po rnam par rtog pa rab tu 'jug pa rnam par dag pa yis || 122
 me long la sogs mkha' chen po || ...

5 arthasattvātmasaṃkalpapravṛttijñānaśuddhiḥ | ādarśā° || Σ; om. B (eyeskip)
 5 °kṣayajñānaṃ || AE_K; °kṣayijñānaṃ B; °kaṃ ca jñānaṃ E_BE_D 12 °āyatana° || AE_BE_DE_K;
 °āyata° B

7 don || CDGNPE_BE_PE_S; non A¹A² 7 kun rtog || A¹A²CDGNE_BE_PE_S; kun rtogs P
 8 shes pa || CDGNPE_BE_PE_S; shes pa'i A¹A² 9 la sogs || A²CDGNPE_BE_PE_S; las stsogs A¹

2 mtshan ma med pa || CDE_P; mtshan med pa GNP

1 ma skyes ye shes sbyor ba yis ||
 2 'khor lo'i gtso bo lta bur snang ||
 3 gzugs sogs 'khrul pa legs dag pa ||
 4 phung po skye mched khams rnam so || 346

N99a

5 so so'i skye bo rnam kyi shes pa lnga po ni theg pa chen po las **don** gyi D118a
 6 shes pa dang | **sems can** gyi shes pa dang | **bdag** gi shes pa dang | **rnam par**
 7 **rtog pa'i** shes pa dang | **'jug pa'i shes pa'o** || 'di dag kyang go rims bzhin du
 8 gzugs dang | sgra dang | dri dang | ro dang reg bya ste yul gyi bdag nyid can N397b
 9 gyi kun gzhi rnam par shes pa dang | mig dang | rna ba dang | sna dang | lce G508b
 10 dang | lus kyi dbang po'i bdag nyid can gyi kun gzhi rnam par shes pa dang | Epp. 292
 11 nga dang bdag gi rnam pa can gyi nyon mongs pa can gyi yid dang | yid kyi
 12 rnam par shes pa dang mig la sogs pa'i rnam par shes pa dang | rim pa bzhin
 13 du sbyar ro ||²²¹ de rnam kyi rnam par dag pa ni des yang dag par bsdu pa'i
 14 sgrib pa rnam dang bral ba'o || rgyu des na sems de nyid ni go rims ji lta ba
 15 bzhin du me long lta bu dang mnyam pa nyid dang | so sor rtog pa dang | bya
 16 ba grub pa'i ye shes dang | zad pa dang mi skye ba'i ye shes kyi rang bzhin
 17 dang | rnam par snang mdzad dang | rin chen 'byung ldan dang | 'od dpag tu
 18 med pa dang | don yod par grub pa dang | mi bskyod pa'i rang bzhin can yin
 19 te | **me long** lta bu **la sogs** pa'i **ye shes** ni don la sogs pa'i shes pa **dag pa'i**

Peter Szanto's reconstruction in his edition of the *Sāramañjarī ad Samantabhadrasādhana* 122cd-123:

*sattvārthātmavikalpa-

*pravṛttivijñānaśuddhes tat || 122

*ādarśādīmano'mala-

*rūpatvāt sarvabuddharūpaṃ ca |

*tathatāviśuddhiyogāt *cakreśatayā vyavasthitam caitat || 123

²²¹Cf. *Madhyāntavibhāgaḥśya ad kārikā* 1.3 (Nagao 1964: 18):

tatrārthapratibhāsam yad rūpādibhāvena pratibhāsate | satvapratibhāsam yat pañcendriya-
 tvena svaparasantānāyor [] ātmapratibhāsam kliṣṭam manaḥ |ātmamohādisamprayogāt | vi-
 jñāptipratibhāsam ṣaḍ vijñānāni []

Cf. also *Madhyāntavibhāgaḥśya ad kārikā* 1.3 (Yamaguchi 1934: 17):

tatrārthasattvapratibhāsam ālayavijñānaṃ sasamprayogaṃ | tac ca vipākatvād avyākṛ-
 tam eva | ātmapratibhāsam kliṣṭam manaḥ sasamprayogaṃ | tac ca nivṛtāvyākṛtam |
 kleśasamprayuktatvād uktam | vijñāptipratibhāsam kuśalākuśalāvyākṛtam sasamprayogaṃ
 cakṣurvijñānādiṣaṭkaṃ |

3 gzugs sogs 'khrul pa] CDGNPE_BEpE_S; gzugs stsogs 'khruld pa A¹; gzugs sogs 'khrul
 ba A² 4 rnam so] A¹A²CDPE_BEpE_S; rnamso GN (*skung yig*)

5 shes pa lnga po ni] Σ; ye shes pa pos ni G 6 bdag gi shes pa] CDE_P; bdag gis
 shes pa GNP 7 rims] CDE_P; rim GNP 12 rnam par shes pa] CDE_P; rnam pa'i shes pa
 GNP 13 rnam par dag pa] GNP; bdag po CDE_P 14 dang bral ba'o] CDE_P; bral ba'o
 GNP 14 sems] Σ; sems G (*skung yig*) 14 rims] CDE_P; rim GNP 17 'byung ldan] Σ;
 'byung chen 'byung ldan G 19 ye shes] Σ; yes G (*skung yig*)

mtshan nyid can yin pa'i phyir dang | rnam par snang mdzad la sogs pa'i de 1
 kho na nyid kyi rang bzhin can yin pa'i phyir ro || 2
 zad pa dang mi skye ba'i ye shes kyi rang bzhin can yin pa'i phyir dkyil 3
 'khor gyi bdag po'i ngo bo nyid du rab tu gsal bar snang ba yin no || 'dir yang 4
 nga'i skye ba zad do zhes bya ba la sogs pa bya ba byas pa nyid kyi ye shes 5
 ni zad pa'i ye shes so || ngas 'di las srid pa gzhan mi shes so zhes bya ba la 6
 sogs pa bya ba gzhan med pa'i shes pa ni mi skye ba shes pa'o ||²²² 7
 yang lha'i de kho na nyid gzhan dag kyang bstan pa'i phyir | gzugs sogs 8
 zhes bya ba la sogs pa smos te | sems nyid gzugs la sogs pa'i 'khrul pa rnam 9
 par dag cing de las nges par grol ba nyid kyis rab tu bsgoms shing de'i mtshan 10
 nyid dang ldan pa'i gzugs kyi phung po la sogs pa gang yin pa de ni lha rnam 11
 kyi de kho na nyid yin gyi | yongs su brtags pa'i phung po la sogs pa'am | zag 12
 pa dang bcas pa la sogs pa ni lha'i de kho na nyid ma yin no || rnam par dag 13
 pa de yang sems las tha mi dad pa yin la | de bas na sems de nyid ni phung 14
 po la sogs pa lha'i bdag nyid can yin no || de la sangs rgyas rnam kyi de kho 15
 na nyid ni phung po lnga ste | gzugs dang | tshor ba dang | 'du shes dang | 'du 16
 byed rnam dang | rnam par shes pa'o || byang chub sems dpa' rnam kyi de 17
 kho na nyid ni skye mched bcu gnyis te | mig dang | rna ba dang | sna dang 18
 | lce dang | lus dang | yid dang | gzugs dang | sgra dang | dri dang | ro dang 19
 | reg bya dang | chos rnam so || spyang dang | mā ma kī dang | gos dkar mo 20
 dang | sgrol ma dang | rdo rje 'chang ba'i de kho na nyid ni sa dang chu dang 21
 me dang rlung dang nam mkha'o || 22

mātsaryādīparāvṛtteḥ paramābhūṣu suthiram | 23
svavipakṣaparāvṛtṭyā balādyavikalāmalam || 347²²³ 24

²²²Cf. *Abhidharmakośabhāṣya* chapter 7 (PRADHAN 1967: 394):

*kṣayajñānaṃ katamat | duḥkhaṃ me pariññātaṃ iti jānāti | samudayaḥ prahīno nirodhaḥ
 sāḥsātkṛto mārgo bhāvita iti jānāti | tad upādāya yat jñānaṃ darśanaṃ vidyā buddhir bodhiḥ
 prajñā āloko 'bhisamayam idam ucyate kṣayajñānaṃ | anutpādayajñānaṃ katamat | duḥkhaṃ
 me pariññātaṃ na punaḥ pariññeyam iti jānāti yāvat mārgo bhāvito na punar bhāvayitavya
 iti |*

²²³347: Cf. *Daśatattvasaṃgraha* by Kṣitigarbha ii. 121 (KLEIN-SCHWIND 2012: 200):

23 paramābhūṣu suthiram || E_K; paramābhūsusthitaṃ A^{ac}; paramābhūsu suthiram
 A^pcE_BE_D; paramābhūmisusthiraṃ B

2 de kho na nyid || Σ; de kho na G 2 rang bzhin can || CDE_P; rang bzhin GNP 2 phyir
 ro || Σ; phyiro G (*skung yig*) 3 phyir || CDE_P; phyir ro || NP; phyiro G (*skung yig*) 4 yin
 no || Σ; yino G (*skung yig*) 5 kyi || CDE_P; kyis GNP 5 ye shes || Σ; yais G (*skung yig*)
 6 shes so || Σ; sheso G (*skung yig*) 6 shes so || CDE_P; shes so || NP; sheso || G (*skung yig*)
 12 yongs su || CDPE_P; yongs G; yongsu N (*skung yig*) 12 pa'am || Σ; pa'i 'am G 13 de
 kho na nyid || CDE_P; kho na nyid GNP 15 yin no || Σ; yino G (*skung yig*) 20 reg bya
 || CDE_P; reg GNP 20 rnam so || Σ; rnamso G (*skung yig*) 21 rdo rje 'chang ba'i || Σ; rdo
 'chang ba'i G 22 nam mkha'o || CDPE_P; namkha'o GN (*skung yig*)

1 ser sna la sogs gnas gyur pas || E_{BP}. 171
 2 mchog dang sar ni shin tu brtan ||
 3 rang gi rnam rtog gnas gyur pas ||
 4 stobs sogs tshang zhing dri ma med || 347²²⁴ E_P21-1065

5 yang lha'i de kho na nyid gzhan dag bstan pa ni | **ser sna** zhes bya ba la
 6 sogs pa smos pa yin te | pha rol tu phyin pa ni ji skad du bshad pa'i pha rol
 7 tu phyin pa bcu'o || sa ni bcu gcig go || **shin tu gnas pa** ni de rnams la sems P426b
 8 de'i bdag nyid kyis rab tu brtan par gnas pa'o || de ci'i phyir zhe na | **ser sna** G509b
 9 **la sogs gnas gyur pas** zhes bya ba smos pa yin te | **gnas gyur pa** de yang
 10 sems las logs shig na med pa'i mtshan nyid can gyi sa dang pha rol tu phyin
 11 pa rnams ni lha rnams kyi de kho na nyid du gyur pa yin no ||
 12 de la lha mo bcu'i de kho na nyid ni pha rol tu phyin pa bcu'o || rab tu
 13 dga' ba dang dri ma med pa ste | sa gnyis ni gshin rje gshed kyi'o || de nas sa
 14 gsum ni sgo srung lhag ma gsum gyi'o || de nas sa lnga ni de bzhin gshegs
 15 pa lnga'i'o || kun du 'od ni dkyil 'khor gyi bdag po'i'o || sa rnams kyang gang
 16 zhe na | rab tu dga' ba dang | dri ma med pa dang | 'od byed pa dang | 'od E_{pp}. 294

*mātsaryādivipakṣeṇa dānādiṣaḍviśuddhitāḥ |
 rūpavajrādayo bhāvyaḥ śraddhāśuddhyā Yamāntakaḥ |
 āśraddhāskandhasatkāyajñeyāvaraṇahāritaḥ || 121*

Cf. *Samantabhadrasādhana* 124cd (Tōh. 1855):

ser sna la sogs ldog par gyur ba ni ||

pha rol phyin pa dkar po'i chos rang bzhin || 124

ser sna la sogs 'das pas grub pa'i pha rol phyin dang sa dang dkar ba'i chos kyi dbyings || 124

Cf. Szántó's reconstruction in his edition of the *Sāramañjarī ad Samantabhadrasādhana* 124cd:

*mātsaryādinivṛtteḥ pāramitābhūmiśukladharmamayam || 124

²²⁴347: Cf. quotation in Bu-ston's *gSang 'dus 'jam pa'i rdo rje'i dkyil 'khor gyi cho ga* (Tōh. 5090): (f. 25b6) *ser sna la sogs gnas gyur pa || pha rol phyin par shin tu gnas || rang gi mi mthun phyogs gyur pa || stobs sogs tshang zhing dri ma med ||*

Similar reading can also be found in *dPal gsang ba 'dus pa spyang ras gzigs dbang phyug gi dkyil 'khor du slob ma smon par byed pa'i cho ga skal ldan shing rta* of Tshul khrims rin chen (1697-1774), the main editor of the Derge Tengyur (*gSung 'bum* of Tshul khrims rin chen, Vol. nga, f. 37b1-2, *rang gi mi mthung gnas gyur pa* for *rang gi mi mthun phyogs gyur pa*).

1 la sogs || Σ; las stsogs A¹ 1 gyur pas || *em.*; gyur pa A¹A²CDGNPE_BE_PE_S; gyurd pa A¹; gyur pas GuSaMaViṬi 2 mchog dang sar ni || Σ; phar phyin dang sar E_S 2 shin tu brtan || A²E_B; shind tu brtan A¹; shin tu bstan CDGNPE_P; shin tu gnas E_S; susthiram Skt. 3 rnam rtog gnas || Σ; mi mthun phyogs E_S 3 gyur pas || *em.*; gyur pa A¹A²CDGNPE_BE_PE_S; gyurd pa A¹ 4 stobs sogs || Σ; stobs stsogs A¹ 4 dri ma med || A²DGNPE_BE_PE_S; dri ma me C; dri ma myed A¹

7 pha rol tu phyin pa bcu'o || *em.*; phyi rol tu phyin pa bcu'o Σ 9 zhes bya ba || GNP; || zhes bya CDE_P 11 yin no || Σ; yino G (*skung yig*) 15 kun du || CDE_P; kun tu GNP

N398b	'phro ba dang sbyang dka' ba dang mngon du gyur pa dang ring du song ba dang mi g.yo ba dang legs pa'i blo gros dang chos kyi sprin dang kun du 'od do ²²⁵	1 2 3
C117a	de la kun du 'gro ba'i chos kyi dbyings rab tu rtogs pas rab tu dga' bar	4
D119a	gyur pa'i byang chub sems dpa' lhag pa'i bsam pa dag pas gnas pa ni rab tu dga' ba'o ²²⁶ lhag pa'i bsam pa rnam par dag pa'i rgyus rang bzhin gyis dag pa'i tshul khrims dang yang dag par ldan par gnas pa ni dri ma med pa'o ²²⁷ tshul khrims 'chal pa'i dri ma dang bral bas tshul khrims rnam par dag pa'i rgyus 'jig rten pa'i bsam gtan dang ting nge 'dzin la snyoms par zhugs pa'i	5 6 7 8 9
G509(2)a	snang bas gnas pa ni 'od byed pa'o ²²⁸ ting nge 'dzin de nyid la brten te byang chub kyi phyogs kyi chos sum cu rtsa bdun rnam par dpyod pa'i 'od dang yang dag par ldan pas gnas pa ni 'od 'phro ba'o ²²⁹ rnam par 'byed pa de nyid la brten nas sdug bsngal dang kun 'byung ba dang 'gog pa dang lam gyi bden pa rnam par 'byed pa ni sbyang dka' ba ste dka' bas rgyal zhing bslab pa'i phyr ro ²³⁰ de la brten nas rten cing 'brel bar 'byung ba yan	10 11 12 13 14 15
P427a		

²²⁵For the Sanskrit names of the ten levels and the three levels after that cf. *Dharmasamgraha* (KASAWARA ET AL. 1885: 14):

64. *daśa bhūmayah || pramuditā vimalā prabhākary arciṣmatī sudurjayābhimukhī dūraṃgamācalā sādhumatī dharmameghā ceti ||*

65. *samaṃtaprabhā, nirupamā jñānavatī || etāḥ sahitās trayodaśa bhūmayah ||*

²²⁶For the first level (very joyful) cf. *Bodhisattvabhūmi* II.4 (WOGIHARA 1930-1936: 320): *tatra katamo bodhisattvasya pramuditavihārah. yaḥ śuddhādhyāśayasya bodhisattvasya vi-*

hārah.
²²⁷For the second level (stainless) cf. *Bodhisattvabhūmi* II.4 (Wogihara 1930-1936: 320): *tatra katamo bodhisattvasyādhiśilavihārah. yo 'dhyāśayaśuddhinidānena prakṛtiśilena saṃyuktastasya vi-*

hārah.
²²⁸For the third level (luminous) cf. *Bodhisattvabhūmi* II.4 (WOGIHARA 1930-1936: 320): *tatra katamo bodhisattvasyādhiśilavihārah. yo 'dhiśilavihāraśuddhinidānato laukikad-*

hyānasamādhisamāpattibhir vi-
²²⁹For the fourth level (flaming) cf. *Bodhisattvabhūmi* II.4 (WOGIHARA 1930-1936: 320): *tatra katamo bodhisattvasya bodhipakṣapratīsamukto 'dhiprajñavihārah. yo laukikaṃ jñānaviśuddhisamniśrayabhūtaṃ samādhiṃ niśritya satyāvabodhāya samyak smr̥tyu-*

pasthānādīnāṃ saptatrimśatāṃ bodhipakṣyāṇāṃ dharmāṇāṃ pravacayavihārah.
Also cf. *Bodhisattvabhūmi* II.4 (WOGIHARA 1930-1936: 341): *vistarānirdeśataḥ punas tadyathā daśabhūmake arciṣmatibhūminirdeśaḥ. bodhipakṣyā dhar-*

māḥ tasyāṃ bhūmau jñānārcirbhūtāḥ samyagdharmaśānanā prajñā'vahāsakarakā lokānāṃ. tasmāt sā bhūmir arciṣmatī 'ty ucyate.
And *Sāratamā* (JAINI 1979: 4; SETON 2015, Appendix I: 130): *yato 'syāṃ bodhipakṣyāiḥ saṃkleśendhanadahanāṃ tasmād arciṣmatī.*

²³⁰For the fifth level (hard to conquer) cf. *Bodhisattvabhūmi* II.4 (WOGIHARA 1930-1936:

3 kun du || CDE_P; kun tu GNP 4 kun du || CDE_P; kun tu GNP 4 rab tu dga' bar || Σ; rab dga' bar G 6 rab tu dga' ba'o || CDE_P; rab tu dga' dag pa'o GNP 11 phyogs kyi chos sum cu rtsa bdun rnam par dpyod pa'i || CDE_P; phyogs kyi chos sum cu rtsa bdun par dpyod pa'i NP; phyogs chos sum cu rtsa bdun par dpyod pa'i G 13 kun 'byung ba || CDE_P; kun 'byung GNP 15 phyr ro || Σ; phyro G (*skung yig*) 15 'brel bar 'byung ba || Σ; 'brel par 'byung ba E_P

1 lag bcu gnyis rnam par 'byed pas gnas pa ni mngon du gyur pa ste | thogs pa
 2 med pa'i ye shes mngon du gyur pa'i shes rab kyi pha rol tu phyin pas gnas
 3 pa der mngon sum du gyur pa'i phyir ro²³¹ || byang chub kyi phyogs la sogs
 4 pa rab tu rnam par 'byed pa la dbang thob pas 'bad pa rgyun mi 'chad par 'jug
 5 pas mtshan ma med pa la gnas pa ni ring du song ba ste | sbyor ba'i spyod
 6 pa'i mthar thug par song ba'i phyir ro²³² || de la brten nas rang gi ngang gis
 7 rgyun mi 'chad par 'jug pas mtshan ma med pa la gnas pa ni mi g.yo ba ste | Epp. 295
 8 der sems kyi mtshan ma med pa la g.yo ba med pa yin pa'i phyir ro²³³ || g.yo
 9 ba med pa'i shes rab dang ting nge 'dzin la brten nas chos dang don dang
 10 nges pa'i tshig dang spobs pa so so yang dag par rig pa rnam par dag pa la N399a
 11 gnas pa ni legs pa'i blo gros te | so so yang dag par rig pa'i blo der legs par

gyur pa'i phyir ro²³⁴ || char 'bebs pa na sprin te | dbang skur ba'am char 'bebs G509(2)b
 pa'o || de yang gang la gnas na byang chub chen por chos kyī dbang bskur 2
 ba thob pa dang | sangs rgyas rnam kyī chos kyī char shin tu rgya chen po 3
 bdag nyid kyang len cing | sems can rnam la yang ster bar byed pa ni chos 4

C117b

kyi sprin no²³⁵ || gang la gnas na sgrib pa'i bag chags thams cad yang dag par
bcom pa dang | sangs rgyas kyi chos thams cad kyi rnam par dag pa'i mthar
thug pa ni kun du 'od do ||

5

D119b

P427b

320):

*tatra katamo bodhisattvasya satyapratīsaṃyukto 'dhiprajñāvihārah. yo bodhipakṣyapra-
vicayam niśritya yathāvatsatyāvabodhavihārah.*

Cf. also *Bhāvanākrama* I (TUCCI 1958: 226):

*ata evāsyām iyam upāyasaṃgrhītabodhipakṣabhāvanā suṣṭhu duḥkhena jīyate abhyasyatā
iti sudurjayety ucyate |*

²³¹For the sixth level (directly perceived) cf. *Bodhisattvabhūmi* II.4 (WOGIHARA 1930-1936:

320):

*tatra katamo bodhisattvasya pratīyasamutpādapravṛttinivṛttipratīsaṃyukto 'dhiprajñāvi-
hārah. yas tam eva satyāvabodham adhipatiṃ kṛtvā tadaññānāt sahetukaduḥkhaprav-
icayaprabhāvitas tajjñānāc ca sahetukaduḥkhanirodhapracicayaprabhāvito vihārah.*

Cf. Also *Bodhisattvabhūmi* II.4 (WOGIHARA 1930-1936: 346):

asaṅgajñānābhimukhasya prajñāpāramitāvihārasyābhimukhyād abhimukhīty ucyate.

Also *Sāratamā* (JAINI 1979: 4; SETON 2015, Appendix I: 130):

*yato 'syāṃ pratīyasamutpādapracicayād abhimukho bhavaty asaṅgamukhākhyāḥ pra-
jñāpāramitāvihāras tasmād abhimukhī.*

²³²For the seventh level (far-going) cf. Maitreya's *Mahāyānasūtrālaṃkāra* XX-XXI 37ab
and Vasubandhu's *Mahāyānasūtrālaṃkārabhāṣya* (Lévi 1907: 182):

***ekāyanapathaśleṣād bhūmir dūraṅgamā matā. ekāyanapathāḥ pūrvam nirdiṣṭas tadu-
paśliṣṭatvāt dūraṃ gatā bhavati prayogaparyantagamanāt.***

Also cf. *Sāratamā* (JAINI 1979: 4; SETON 2015, Appendix I: 130):

*yato 'syāṃ bodhipakṣyasatyapratīyasamutpādālambano nirnimittavihārah sābhogavāhī
(nirnimittavihārah sābhogavāhī]Ed. Seton; nirnimittavihāra ābhogavāhī Ed. Jaini) tasmād
dūraṅgamā.*

²³³For the eighth level (immovable) cf. *Bodhisattvabhūmi* II.4 (WOGIHARA 1930-1936: 320-
321):

*tatra katamo bodhisattvānāṃ anabhisamskāro 'nābhogo nirnimitto vihārah. yas ta-
syaiva pūrvakasya nirnimittasya vihārasya bhāvanābāhulyāt svarasenaiva niśchidraniran-
taravāhimārgānugato vihārah.*

²³⁴For the ninth level (good-minded) cf. *Bodhisattvabhūmi* II.4 (WOGIHARA 1930-1936:
321):

*tatra katamo bodhisattvānāṃ pratīsaṃvidvihārah. yas tam eva supariśuddham niścalaṃ pra-
jñāsamādhiṃ niśritya mahāmativaipulyam anuprāptasya pareṣāṃ dharmasamākhyānānut-
taryam ārabhya dharmāṇāṃ paryāyārthanirvacanaprabhedapracicayavihārah.*

Also Cf. *Sāratamā* (JAINI 1979: 4; SETON 2015, Appendix I: 131):

yato 'syāṃ pratīsaṃvidbhir dhārmakathikatvād bodhisattvaḥ sādhus tasmāt sādhumatī.

²³⁵For the tenth level (clouds of dharma) cf. *Sāratamā* (JAINI 1979: 4; SETON 2015, Ap-
pendix I: 131):

yato 'syāṃ bodhisattvo 'bhiṣicyate yauvarājyāya tasmād dharmameghā.

1 mngon du gyur pa || CDE_P; sngon du gyur pa GNP 1 thogs pa || CDE_P; thog pa GNP
3 phyir ro || Σ; phyiro G (*skung yig*) 6 phyir ro || Σ; phyiro G (*skung yig*) 6 ngang gis
|| Σ; ngang gi P 8 phyir ro || Σ; phyiro G (*skung yig*) 10 so so || CDE_P; so sor GNP 11 so
so || CDE_P; so sor GNP 1 phyir ro || Σ; phyiro G (*skung yig*) 1 char 'bebs pa na || GNP;
char 'bebs pa ni CDE_P 1 dbang skur ba'am || CDE_P; dbang bskur ba'am GNP 2 chen por
|| Σ; chen por chen por G (dittography) 7 kun du || CDE_P; kun tu GNP

ser sna la sogs pa gang zhe na | ser sna ni sbyin pa'i mi mthun pa'i 8
 phyogs su gyur pa'i sems las byung ba'i chos so || tshul khrims 'chal pa ni 9
 tshul khrims gyi mi mthun pa'i phyogs so || mi bzod pa ni bzod pa'i mi mthun 10
 pa'i phyogs te | khro ba dang | sdug bsngal ba dang | 'jigs pa nyid do || de bzhin 11
 du brtson 'grus la sogs pa'i mi mthun par gyur pa ni le lo la sogs pa yin par 12
 shes par bya'o || 13

gzhan yang lha'i de kho na nyid bstan pa'i phyir | **rang gi mi mthun** 14
 zhes bya ba la sogs pa smos te | de bzhin gshegs pa'i stobs bcu po don bcu po 15
 la nus pa thogs pa med pa mkhyen pa'i mtshan nyid can ni lha mo bcu po'i 16
 de kho na nyid yin no || mi 'jigs pa bzhi'i bdag nyid ni go rims bzhin du ye 17
 shes dang | spangs pa dang | mi mthun pa'i phyogs ston pa dang | gnyen po'i 18
 phyogs ston pa la bsnyengs pa mi mnga' bar so sor mkhyen pa'o || mi 'jigs pa 19
 bzhi po de dag ni sgo srung rnam kyis de kho na nyid yin no || yongs su dag 20
 pa bzhi po dang | bag chags yang dag par bcom pa dang | rnam pa thams cad 21
 kyis mchog mkhyen pa ni dkyil 'khor gyi bdag po'i de kho na nyid do || sangs 22
 rgyas kyis chos lhag ma thams cad ni de bzhin gshegs pa thams cad kyis ste | 23
 yan lag 'ga' yis khyad par du gyur pa rnam kyis de kho na nyid yin no || de 24
 1 la stobs la sogs pa'i mi mthun pa'i phyogs las dben pa'i sems nyid ni **stobs**
 2 **la sogs pa** yin no || de bas na | **stobs sogs tshang zhing dri ma med** || ces
 P428a 3 bya ste | stobs la sogs pa lus pa med pa dri ma med pa'i chos kyis rang bzhin
 4 no || de nyid kyis phyir lha rnam kyis bdag nyid can yang yin no ||

5 **avikalpāt tu gāmbhīryam audāryam svaparodayāt |**
 6 **gāmbhīryaudāryataś cetaḥ prajñopāyātmakam matam**
 7 || **348**²³⁶

²³⁶348: Cf. *Daśatattvasaṃgraha* ii. 126 (KLEIN-SCHWIND 2012: 201):

gāmbhīryam śūnyatāsuddhyā audāryam kṛpayā viduḥ |
gāmbhīryodārataḥ sarvāḥ prajñopāyātmikāḥ sukhāḥ || 126
Samantabhadrasādhana 125 (Tōh. 1855):
rnam rtog med par bdag gzhan don 'byung ba'i ||
rgyu nyid kyis ni de yang go rims bzhin ||
zab pa dang ni rgya che ba yis na ||
shes rab thabs kyis bdag nyid can sems yin ||

5 avikalpāt tu || E_BE_DE_K; avikalpā tu AB

9 phyogs su || CDPE_P; phyogsu GN (*skung yig*) 9 chos so || Σ; choso G (*skung yig*)
 10 phyogs so || CDPE_P; phyogso GN (*skung yig*) 11 sdug bsngal ba || CDE_P; sdug bsngal
 GNP 15 la sogs pa || CDE_P; la sogs GNP 16 thogs pa || CDE_P; thogs ma GNP 17 yin no
 || Σ; yino G (*skung yig*) 17 go rims bzhin du || CDE_P; go rim bzhin du GNP 18 phyogs
 ston || Σ; phyogston G (*skung yig*) 20 sgo srung rnam || CDE_P; sgo srungs rnam GNP
 20 yin no || Σ; yino G (*skung yig*) 20 yongs su || CDPE_P; yongsu GN (*skung yig*) 21 yang
 dag par bcom pa || CDE_P; yang dag pa bcom pa GNP 1 stobs || Σ; stob G 1 dben pa'i
 || CDE_P; dbyen pa'i GNP 2 yin no || Σ; yino G (*skung yig*)

8 rnam par mi rtog zab pa dang ||
 9 rgya che ba ni rang gzhan 'byung ||
 10 zab dang rgya chen 'di dag nyid ||
 11 shes rab thabs bdag nyid gang ste || 348

12 gzhan yang thun mong du gyur pa'i lha rnam kyid de kho na nyid bstan
 13 pa'i phyir | **rnam par mi rtog** ces bya ba la sogs pa smos te | gang gi phyir
 14 'di na lha thams cad ni shes rab dang thabs kyid bdag nyid can yin no || de
 15 la **shes rab** kyid de kho na nyid ni **zab pa** ste | de yang rnam par mi rtog pa
 16 nyid yin pa'i phyir ro || **thabs** kyid de kho na nyid ni **rgya che ba** ste | de yang D120a
 17 **rang** dang **gzhan** gyid don phun sum tshogs pa la dbang byed pa'i phyir ro ||
 18 rnam par mi rtog pa nyid dang dbang byed pa de yang sems nyid kyid rnam G510b
 par dag pa yin no ||²³⁷ de bas na de'i bdag nyid can gyid **sams** ni lha thams C118a
 cad kyid bdag nyid can yin no zhes bya ba'i tha tshig go || 2

pratyātmavedyadharmatvād bhedābhedādyasamsthi-
tam |
evam prapañcite bhānti phalāḥ pāramitādayaḥ || 349²³⁸

Alternative translation (Tōh. 1856):

rnam par rtog med bdag gzhan 'byung ba'i rkyen nyid rim pa la'o ||

zab cing rgya che nyid kyang thabs dang shes rab bdag nyid du ni sems pa'o ||

Cf. Szántó's reconstruction in his edition of the *Sāramañjarī ad Samantabhadrasādhana* 125:

**avikalpasvaparodayanibandhanatvena [tasya ca] kramataḥ |*

**gambhīrodāratayā prajñopāyātmakam cetah || 125*

²³⁷ 'di na lha thams cad ni → sems nyid kyid rnam par dag pa yin no: cf. the parallel in Abhayākara Gupta's *Āmnāyamañjarī* chapter 18.

²³⁸ 349: Cf. Jñānapāda's *Samantabhadrasādhana* 126 (Tōh. 1855):

dam pa'i don du ci yang gzhan dag las ||

dbye med dbye ba med min mi 'dod de ||

gzhan du 'dzin pa las ni bzlog phyir dang ||

de bzhin bye brag la sogs rtog bral yin ||

Alternative translation (Tōh. 1856):

don dam par yang dbyer med dbyer med ma yin kha cig 'dod de gzhan phyir na ||

gzhan du gzung ba'i gnas med phyir dang de bzhin dbye sogs rtogs pa'i mi 'byor phyir ||

5 bhānti || BE_D; bhānti(ti) E_B; bhrānti°AE_K; snang Tib. 5 °dayaḥ || Σ; °yaḥ B

8 rnam par mi rtog || A²CDNPE_BE_P; rnam par mi rtogs G; rnam par myi rtog A¹

14 'di na || GNP; 'di ni CDE_P 14 yin no || Σ; yino || de la shes rab dang thabs kyid bdag nyid can yino G (skung yig plus dittography) 17 phun sum tshogs pa || DGNE_P; phun tshogs pa P

E_S p. 546

P100b

so sor rang rig chos yin phyir ||
 dbye yod dbye med sogs mi gnas ||
 de ltar spros par gyur pa ni ||
 pha rol phyin sogs 'bras bur snang || 349

7
8
9
10E_{pp}. 297

N400a

P428b

G511a

D120b

gal te ji skad du bshad pa'i tshul gyis sems kyis chos rnam nyid lha
 rnam yin na sems kyis chos dad pa la sogs pa de yang ci sems las tha dad
 pa yin nam tha mi dad pa yin | tha mi dad pa yin na de'i bdag nyid can gyi
 sems gcig yin nam du ma yin zhe na | de'i phyir | **so so rang rig chos yin
 phyir || dbye yod dbye med sogs mi gnas ||** zhes bya ba smos te | rang rig
 pa'i dad pa la sogs pa'i chos rnam gang yin pa de la de skad ces bya'o || de'i
 ngo bo nyid ni de nyid do || de yang rig cing tshor bzhin pa'i chos thams cad
 ni sems las logs shig na med de | sems dang yang dag par rig pa gnyis ni nam
 mkha' gsal ba'i mtshan nyid can yin pa'i phyir ro || dbye ba med pa yang ma
 yin te | sems gcig las de rnam tha mi dad na gcig pu nyid du thal bar 'gyur
 ba'i phyir ro || de lta na ni sems nyid gcig pa du mar 'gyur ro zhe na | ma yin
 te | tha mi dad par yang dag par rig pa'i phyir ro || du ma yin na ni skyes bu
 du ma'i sems dang 'dra bar so sor rig par 'gyur ba yin no || de lta na ni sems
 gcig pu 'di nyid rnam pa du ma yin no zhe na | ma yin te | sems gcig las tha
 mi dad pa'i rnam pa rnam ni du ma nyid yin par 'gal ba'i phyir ro || gcig pa
 dang du mar 'gyur ro zhe na | tha dad pa'i phyogs ni sngar sun phyung ba
 nyid yin pa'i phyir ro || de bas na gang gi phyir 'di dag thams cad ni so so
 rang gis rig pa yin zhing sems 'di nyid kyis yang dag par rig pa yin no || de'i
 phyir sems kho na las dbye ba yod pa yang ma yin | dbye ba med pa yang
 ma yin par rnam par gnas so || chos 'di dag dang ldan pa nyid ni gcig nyid du
 yang ma yin la du ma nyid du yang gnas pa ma yin no || des na 'di ltar dbye
 ba yod pa dang dbye ba med pa'i bdag nyid can nam | gcig pa nyid dang du
 ma nyid du 'gyur ba'i gnyis med pas sems de ni gnyis su med pa nyid yin la |

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7 so so || Σ; so sor C 8 dbye med sogs mi gnas || Σ; dbye myed stsogs myi gnas A¹
 9 gyur pa || Σ; gyurd pa A¹ 10 phyin sogs || Σ; phyind stsogs A¹

12 dad pa || *em.*; dang ba GNP; tha dad pa CDE_P 13 bdag nyid can gyi || *em.* HI; bdag
 nyid can gyis Σ 18 logs shig || Σ; logs shing P 19 nam mkha' || CDPE_P; namkha' GN
 (*skung yig*) 21 gcig pa du mar || *em.*; gcig pa dang | du mar CDGPE_P; gcig pa'u mar N
 (unclear) 21 'gyur ro || Σ; 'gyuro G (*skung yig*) 2 yin no || Σ; yino G (*skung yig*) 3 rnam
 pa du ma yin no || *em.*; rnam pa ma yin no GNP; rnam par du ma yin no CDE_P 4 rnam pa
 rnam ni || GNP; rnam pa rnam CDE_P 5 'gyur ro || Σ; 'gyuro G (*skung yig*) 6 de bas na
 gang gi phyir || Σ; de bas na gang gi phyir ro || de bas na gang gi phyir G (dittography) 6 so
 so || CDE_P; so sor GNP 9 rnam par gnas so || CDE_P; rnam pa gnas so GNP 9 nyid du
 || Σ; nyidu G (*skung yig*) 10 du ma nyid du yang || CDE_P; du ma nyid du GNP 11 dbye
 ba yod pa dang || CDE_P; dbye ba yod dang GNP 12 'gyur ba'i || CDE_P; gyur pa'i GNP
 12 gnyis su || CDPE_P; gnyisu GN (*skung yig*)

13	gnyis su med pa'i phyir spros pa med pa yin no	
14	gal te de ltar sems spros pa med pa la ci'i phyir spros par byas she na de'i	Epp. 298
15	phyir de ltar zhes bya ba la sogs pa smos te de ltar zhes bya ba ni lha rnam	C118b
16	kyi sgo dang de kho na nyid kyi sgo nas spros par byas pa'i sems kyi 'bras	
17	bur gyur pa ni pha rol tu phyin pa la sogs pa sangs rgyas kyi chos rnam	
18	su 'gyur zhing snang ba thob par 'gyur ba yin gyi gzhan du ni ma yin no	
19	zhes bya ba'i tha tshig go gal te sems tsam bsgoms na rnam shes mtha' yas	
20	skye mched dang 'dra bar 'jig rten pa'i ting nge 'dzin tsam thob par 'gyur	P429a
21	la 'on te stong pa nyid khyad par du bsgoms na ni de yang yongs su mya	N400b
22	ngan las 'das pa tsam du 'gyur te sangs rgyas kyi chos rnam sbyang ba'i	G511b
23	las rdzogs par med pa'i phyir ro yang na lha'i bdag nyid can 'ba' zhig tsam	
24	bsgoms na de lta na ni de tsam gyis 'tshang rgya ba nyid du mi 'gyur te las	
25	rdzogs pa ma tshang ba'i phyir ro yang na lha rnam kyi de kho na nyid	
26	bsgom gyi lha rnam ma yin na ni de lta na yang bskal pa grangs med pa	
27	mang pos sangs rgyas nyid thob par 'gyur gyi myur du ni ma yin no de	
28	bas na gnyi ga bsgom pa ni shin tu yid du 'ong ba yin pa'i phyir dang byin	
	gyis brlabs kyi khyad par gyis mchog tu myur bar bla na med pa yang dag	1
	par rdzogs pa'i byang chub 'thob par 'gyur ro ²³⁹ thig le dang phra mo'i rnal	2
	'byor gnyis kyang shin tu bslabs pa'i lhag par mos pa nyid kyis de kho na	3
	nyid bsgom par bya ba yin pas dang por bsgoms pa'i rjes la rang bzhin brtan	4
	par bya ba yin pas de la ni ma tshang ba ci yang med la las kyi rgyal po'i	5
	mchog gi phyogs gcig yin pa dang de gnyi ga yang sems la dbang thob par	6
	bya ba'i phyir yin gyi rang rgyud du byang chub sgrub pa ma yin pas de lta	7
	na yang nyes pa med do zhes bya ba'i tha tshig go	Epp. 299

²³⁹gal te sems tsam bsgoms na → yang dag par rdzogs pa'i byang chub 'thob par 'gyur ro: Translated into Japanese in SAKURAI 1996: 147-148. Abhayākara Gupta cites this passage (without reference) with slight modification in his *Āmnāyamañjarī* chapter 18 (D167a7-b3, P185a4-8. Information from SAKURAI 1996: 147-148, see also 157-158 footnote 73). Also copied by Tsong-kha-pa in his *bZhi brgya lnga bcu pa'i skor gyi zin bris gnang ba*, p. 750.

13 gnyis su || CDPE_P; gnyisu GN (*skung yig*) 13 yin no || Σ; yino G (*skung yig*)
 18 rnam su || CDPE_P; rnam su GN (*skung yig*) 18 yin no || Σ; yino G (*skung yig*) 19 sems
 tsam || *em.*; sems tsam du Σ 20 'jig rten pa'i || CDGE_P; 'jig rten ma'i NP 21 stong pa nyid
 khyad par du || CDE_P; stong pa nyid kyi khyad par du GNP 21 yongs su || CDPE_P; yongsu
 GN (*skung yig*) 22 mya ngan las 'das pa || CDNE_P; mya ngan las 'das ba GP 23 rdzogs
 par med pa'i phyir ro || NP; rdzogs par byed pa'i phyir ro CDE_P; rdzogs par med pa'i phyiro
 G (*skung yig*) 23 'ba' zhig || CDE_P; 'bab zhing GNP 24 de tsam gyis || CDE_P; de tsam gyi
 GNP 27 yin no || Σ; yino G (*skung yig*) 1 byin gyis brlabs || GNP; byin gyi rlab CDE_P
 2 'thob par 'gyur ro || DE_P; thob par 'gyur ro CNP; thob par 'gyuro G (*skung yig*) 3 rnal
 'byor gnyis || GNP; rnal 'byor pa gnyis CDE_P 4 dang por bsgoms pa'i rjes la || GNP; dang
 por ni ma yin gyi bsgoms pa'i rjes la CDE_P

samayāgryā tato yogaṃ rūpābdagaṇayuktayā | 9
kr̥tvācārya 'tra saṃviśya jñānāveśaṃ prakalpayet || 350 10

de nas rnal 'byor dam tshig mchog || 12
 gzugs dang lang tsho yon tan ldan || 13
 sbyor byas slob dpon de 'dug la || 14
 ye shes dbab pa rab tu brtag || 350 15

vajreṇa padmam āsphoṭya buddhān svāntar niveśya 16
ca | 17
sthirikṛtya ca padmasthan prāpyānujñāṃ kulādhipāt 18
|| 351 19

Ebp. 172

G118b

rdo rjes chu skyes kha phye la || 20
 sangs rgyas rang nang gzhug par bya || 21
 pad ma la gnas brtan byas te || 22
 rigs bdag gnang ba thob pa dang || 351

2 **svanāmoccārya vajrātmā sphārayec cakrayogataḥ |**
 3 **vajrābjadhvanibhir buddhān āniya cakrapārśvataḥ ||**
 4 **352²⁴⁰**

5 rdo rje'i bdag nyid rang ming brjod ||
 6 'khor lo'i sbyor bas spro bar bya ||
 7 rdo rje chu skyes sgras sangs rgyas ||
 8 spyang drangs 'khor lo'i phyogs logs su || 352

B21r

9 **vighnān utsārya saṃrakṣya dattvārghaṃ pratipūjya**
 10 **ca |**

A15v

11 **saṃstutya dvāribhir dvārakarma kṛtvātra sādhayet ||**
12 **353**

13 bgegs rnam bsal la yang dag bsrung ||
14 mchod yon phul la rab tu'ang mchod ||
15 yang dag bstod de sgo bas sgor ||
16 las rnam byas nas bsgrub par bya || 353

17 **cakṣuḥkāyādyadhiṣṭhānasekapūjādikalpīte |**
18 **vijñāpayet sarvasattvārthaṃ kurudhvaṃ sarvasiddhaye**
19 **|| 354²⁴¹**

20 mig dang sku sogs byin brlabs la ||
dbang bskur mchod pa la sogs brtag ||
dngos grub kun phyir sems can don ||
mdzod cig ces ni gsol ba gdab || 354

1
2
A¹p. 1035

cakraṃ saṃlikhya samyak prāk pratiṣṭhāyāṃ tv ayaṃ
vidhiḥ |
pratimāpustakādīnāṃ pauraṣāntas tu sekataḥ || 355²⁴²

4
5
6
7

²⁴⁰352ab: Cf. *Daśatattvasaṃgraha* ii. 128cd (KLEIN-SCHWIND 2012: 201):

vajrābjadhvaninā svāntar jinavṛndam praveśayet.

²⁴¹354c is hypemmetrical. 354cd is a quotation from the *Sarvatathāgatattvasaṃgraha*, where the original has, instead of *vijñāpayet*, the ungrammatical form *vijñāpet* which fits the meter. Cf. *Sarvatathāgatattvasaṃgraha* (HORIUCHI 1983:115):

tatas tu guhyapūjābhiḥ saṃtoṣya sa mahātmanām | vijñāpet sarvasattvārthaṃ kurudhvaṃ sarvasiddhaya iti ||

²⁴²355: Quoted in *Vajrāvalī* 17.7 (MORI 2009: 347; TANEMURA 2012: 144).

9 °abda° ||Σ; °anda° B 2 sphārayec ||Σ; spharayec E_K 11 kṛtvātra sādhayet ||Σ; kṛtvānusādhayet B 17 cakṣuḥkāyādyadhiṣṭhānasekapūjādikalpīte ||Σ; cakṣuḥkāyādyadhiṣṭhānaṃ sekapūjādikalpīte B 18 vijñāpayet ||E_K; vijñāpayet AE_BED; vijñāyēt B 18 sarvasattvārthaṃ ||E_BED_{E_K}; sarvasattvārthaṃ B; sarvvaṃ satvārthaṃ A 18 kurudhvaṃ ||Σ; krarudhvaṃ A 4 pratiṣṭhāyāṃ ||BE_K; pratiṣṭhāyā A; pratiṣṭhāyās E_BED 4 ayaṃ ||Σ; ayāṃ B

12 rnal 'byor ||Σ; rnal 'byord A¹ 13 lang tsho ||Σ; lang mtsho N 14 de ||CDGNPE_BE_SE_P; deng A¹A² 15 dbab pa ||CDGNPE_BE_SE_P; 'bab pa A¹A² 20 rdo rjes ||em.; rdo rje CDGNPE_BE_SE_P; rdo rje sa A¹; rdo rje sa A²; varjeṇa Skt. 20 kha phye ||Σ; phye A² 21 rang nang ||A¹A²; rang snang CDGNPE_BE_SE_P 22 brtan byas ||CDGNPE_BE_SE_P; bstan byas A¹A²; sthirīkṛtya Skt. 1 gñang ba ||A¹A²; snang ba CDGNPE_BE_SE_P; anujñām Skt. 5 ming ||CDGNPE_BE_SE_P; myin A¹; min A² 8 logs su ||A¹A²CDPE_BE_SE_P; logsu GN (*skung yig*) 13 bsal ||A¹A²; bsams CDE_BE_SE_P; bsam GNP 15 sgo bas ||A²CDGPE_BE_SE_P; sgo pas A¹N 20 sogs ||Σ; stsogs A¹ 1 la sogs ||Σ; las stsogs A¹ 2 don ||Σ; dond A¹

E_{BP}. 173

'khor lo yang dag bris nas ni || 8
 dang po rab gnas cho ga 'di || 9
 sku gzugs glegs bam la sogs la || 10
 skyes bu'i mthar thug pas dbang bskur || 355 11

kalaśārg̃havitānādi rakṣāhomādi yat smṛtam | 12
tripañcākṣarasanmantraḥ mantrair vā prāk samuddhṛ- 13
taḥ || 356 14

D84a

bum pa mchod yon bla re sogs || 15
 bsrung dang sbyin sreg sogs bshad gang || 16
 yi ge lnga gsum sngags mchog gam || 17
 sngar btus pa yi sngags kyis bya || 356 18

kārayitvā bahiḥ snānaṃ cakravartīva tat svayam | 357ab 19

C84a

phyi yi khruṣ ni byas pa dag || 21
 'khor los sgyur 'dra de rang nyid || 357ab 22

A²p. 830

D121a

1 lha'i de kho na nyid bshad pa'i rjes thogs la slob dpon gyi las bshad par
 2 bya ba yin pas de ni | **de nas** zhes bya ba la sogs pa smos pa yin te | **de nas**

G512a

3 **rnal 'byor dam tshig mchog** | ces bya ba nas | **de rang nyid** ces bya ba'i
 4 bar gyis ston to || 'dir slob dpon gyi las ni gnyis te | dngos grub gsol ba 'debs

P429b

5 pa la sogs pa'i cho ga ni tshigs su bcad pa lngas ston to || rab tu gnas pa'i
 6 cho ga ni tshigs su bcad pa gsum gyis ston to || 'dir **rnal 'byor** zhes bya ba

N401a

7 ni lus kyi yang dag par sbyor ba zhes bshad do || **yon tan** ni dad pa dang dul
 8 ba la sogs pa dang | las dang rjes su mthun pa'o || **kha phye** la zhes bya ba

C119a

9 ni dbang po gnyis yang dag par sbyor ba ste | **rjes bsgrub bya** zhes 'og ma

12 kalaśā° || BE_BED; sakala° AacEK; {sa}kala Apc; bum pa Tib. 14 samuddhṛtaiḥ || Σ;
 samaddhṛtaiḥ B

9 cho ga 'di || CDGNPE_BE_SEP; cho ga'ang 'di A¹A² 10 la sogs || Σ; las stsogs A¹
 11 mthar thug pas || A¹A²CDPE_BE_SEP; mthar thugs pas GN 15 sogs || Σ; stsogs A¹
 16 bsrung dang sbyin sreg sogs || A²; bsrungs nas sbyin sreg sogs CDGNPE_BE_SEP; bsrung
 dang sbyin bsreg stsogs A¹; rakṣāhomādi Skt. 17 yi ge lnga gsum || A¹A²; yi ge sngags
 gsum CDGNPE_BE_SEP; tripañcākṣara° Skt. 18 btus pa yi || Σ; btus pa'i A¹

1 slob dpon gyi || CDE_P; slob dpon gyis GNP 5 gsol ba 'debs pa la sogs pa'i || CDE_P;
 gsol ba 'debs la sogs pa'i GNP 5 tshigs su || CDPE_P; tshigsu GN (*skung yig*) 6 tshigs su
 || CDPE_P; tshigsu GN (*skung yig*) 8 rjes su || CDPE_P; rjesu GN (*skung yig*)

- 10 dang sbyar bar bya'o || **brtag** ces bya ba ni sprul pa'i dkyil 'khor du'o || de'i
 11 rjes la ni gsol ba gdab par bya'o ||
- 12 **skyes bu'i mthar thug pas dbang bskur** zhes bya ba ni slob dpon du
 13 dbang bskur ba'i bar gyis dbang bskur ro zhes bya ba'i tha tshig go || **bshad**
 14 **gang** zhes bya ba ni sngar ji ltar bshad pa de bzhin no zhes bya ba'i don to ||
 15 de yang yi ge gsum la sogs pa'i sngags kyis mngon par bzla bar bya ba dang |
 16 **phyi'i khru**s kyang byed du gzhug go || **rang nyid** ces bya ba ni sku gzugs
 17 la sogs pa de dag nyid do || **'khor los sgyur 'dra** zhes bya ba ni | 'khor los
 18 sgyur ba lta bu zhes bya ba'i tha tshig go || yang na 'khor los sgyur ba'i cha
 19 lugs dang ldan par gyur pas zhes bya ba'i don to || 'di skad ston te dkyil 'khor
 20 gyi sa las phyi rol du 'dom gang ba'i gru bzhi pa la dpangs su khru do yod pa
 21 nyes pa thams cad dang bral ba bkra shis pa rnam kyis nye bar mdzes par Epp. 300
 22 byas pa'i khru sa'i stegs bu byed du bcug la | de'i dbus su gnas pa'i khri la
 23 bzhugs pa'i lha la dang por sbyang ba byas la | ba'i rnam lngas byugs te rgyal G512b
 24 ba'i bkra shis pa'i tshigs su bcad pas bstod cing rol mo dang glu dbyangs sna
 25 tshogs dang ldan pa dang | rgyal po dbang bskur ba'i tshul du gdugs dkar po
 26 la sogs pa bzung la | dri zhim po dang sbyar ba'i chu dang | rnam par rgyal
 27 ba la sogs pa'i bum pas khru byed du gzhug go || P430a
 28 de la |
- 29 glegs bam ras ris 'bag la sogs || D121b
 30 lha la cho ga shes pa yis ||
 31 me long dag gis khru bya ste ||
 lugs ma sku gzhan dngos su'o ||²⁴³ 1

²⁴³I cannot locate a Sanskrit source for this verse. However, it is quoted in two other texts with variant Tibetan translations and seems to be a famous verse, cf. Prajñāpālita's *Pratiṣṭhāvidhi* (*sPyan dbye ba'i cho ga*):

bris gzugs glegs bam 'jim gzugs sogs ||
lha la cho ga shes pa yis ||
me long la ni gzugs brnyan bkru ||
lugs ma sku gzugs nyid ba'o ||.

And Durjayacandra's **Suparigrahanāma maṅdalopāyikāvidhi* (*dKyil 'khor gyi cho ga'i sgrub thabs bzang po yongs su gzung ba*):

bris sku glegs bam lder so sogs ||
lha rnam cho ga rig pa yis ||
me long la ni gzugs brnyan bkru ||
de las gzhan pa gzugs nyid yin ||.

16 gzhug go] Σ; gzhugo G (*skung yig*) 17 nyid do] Σ; nyido G (*skung yig*) 18 tshig go] Σ; tshigo N (*skung yig*) 20 dpangs su] Σ; dpang su N 21 bkra shis pa rnam kyis] CDE_P; bkra shis rnam kyis GNP 22 mdzes par byas pa'i] CDE_P; mdzes par bya pa'i GNP 22 dbus su] Σ; dbusu N (*skung yig*) 23 sbyang ba byas] CDE_P; spyad pa byas GNP 23 ba'i rnam lngas] CDE_P; ba'i rnam lnga GNP 24 tshigs su] CDPE_P; tshigsu GN (*skung yig*) 29 'bag] DE_P; 'bags CGNP 1 dngos su'o] Σ; dngosu'o G (*skung yig*)

	de nas gos 'jam pos sku phyis la thugs ka dang dbu dang mgul dang phyag	2
N401b	gi rtse mo rnams su byugs la yang dag par mchod de sku gzugs la sogs pa'i	3
	thugs ka'i zla ba la 'dus pa'i dkyil 'khor bskyed la ye shes kyi dkyil 'khor	4
	gzhug pa la sogs pa'i cho ga byas nas skyes bu'i dbang bskur ba'i mthar thug	5
	pas dbang bskur bar bya'o 'dus pa'i lha'i gzugs su ngos ma zin pa rnams	6
C119b	la ni rdo rje 'chang ba'i skus so mar me mdzad la sogs pa dang gtsug lag	7
	khang dang mchod rten la sogs pa la ni rnam par snang mdzad kyi skus so	8
	glegs bam la sogs pa ni 'od dpag tu med pa bsams la khros dang dbang bskur	9
	ba la sogs pa bya'o sbyin sreg gi mthar ni gser gyi thur mas spyen phye	10
	la lha la bshos gsol ba'i phyir me lha gshegs su gsol zin pa'i thab tu mar gyi	11
G513a	lhag ma dang 'o ma dang nga rgyal dang bcas pa'i tshul gyis sngags zlos	12
	shing bshos su bya ba'i g.yos bya'o	13

uttamaṃ tattvam etad dhi prajñopāyātmakaṃ tu yat 14
|| 357cd 15

	shes rab thabs kyi bdag nyid gang	16
N99b	de nyid mchog ni 'di nyid yin 357cd	17

jalamaulī tu niṣyandaḥ pāko vajrādhipāhvakāḥ | 18
sambuddhaiḥ pauruṣaḥ seko vaimalyo guhyayogataḥ
|| 358²⁴⁴ 18

	rgyu mthun chu dang phreng ba ste	3
	rnam smin rdo rje'i bdag por bshad	4
Epv. 21 p. 1066	skyes 'bras rdzogs sangs kyis dbang bskur	5
	dbang 'bras gsang ba'i sbyor ba nyid 358	6

²⁴⁴358: Quoted in Abhayākaragupta's *Vajrāvalī* 17.7 (MORI 2009: 347; TANEMURA 2012: 144):

jalamaulī tu niṣyandaḥ (niṣyandaḥ || corr.; niṣyandaḥ Tanemura ed.; niṣpandaḥ Mori ed.) pāko vajrādhipāhvayāḥ |
pauruṣo 'tra jinaiḥ seko vaimalyaṃ guhyayogataḥ ||.

18 jalamaulī || AE_BED_EK; jalamauli B **18** °ahvakāḥ || AB; °ahvakāḥ E_K; °ahvakāḥ(kah) E_BED

17 de nyid || A¹A²GNPE_B; bdag nyid CDE_SEP; tattvam Skt. **17** 'di || A¹A²; de CDGNPE_BE_SEP **3** phreng ba || CDGNPE_BE_SEP; 'phreng ba A¹A² **5** rdzogs sangs kyis || A¹A²GNP; rdzogs sangs rgyas CDE_BE_SEP **6** sbyor ba nyid || CDGNPE_BE_SEP; sbyor ka 'di A¹A²

3 rnams su || Σ; rnamsu N (*skung yig*) **11** spyen phye la lha la || CDE_P; spyen phye lha la GNP **11** me lha gshegs su gsol || CDPE_P; me lha la gshegsu gsol G (*skung yig*); me lha gshegsu gsol N (*skung yig*) **13** bshos su || CDPE_P; bshosu GN (*skung yig*)

7 da ni gsang ba dang shes rab kyi dbang bskur ba brjod par bya'o || der
 8 slob ma spro ba bskyed pa dang dbang bskur ba'i khyad par ni **shes rab** Epp. 301
 9 **thabs kyi** zhes bya ba la sogs pa tshigs su bcad pa phyed dang gnyis kyis
 10 ston to || **mchog** ni dam pa ste de kho na nyid mngon sum du rtogs par byed
 11 pa'i phyir ro || gnyis ni **rgyu mthun** pa'i 'bras bu'o || gsum ni **rnam** par
 12 **smin** pa'i 'bras bu'o || gnyis ni dbang gi 'bras bu ste | lus kyi mngon sum du P430b
 13 byas pa dang ye shes mngon sum du byas pas sgrib pa thams cad spangs pa'i
 14 phyir ro ||

15 **tato rūpādisampannām svabhyastacakrayoginīm |**
 16 **samayasamvarasthām tām cakre mudrām adhiṣṭhya**²⁴⁵
 17 **ca || 359**²⁴⁶

18 de nas gzugs sogs yon tan ldan || Epp. 174
 19 'khor lo'i rnal 'byor shin tu goms ||
 20 dam tshig sdom la gnas pa nyid || P101a
 21 'khor lor phyag rgya'ang byin gyis brlabs || 359

munīndravṛndaṃ vajrāntaḥ samāveśya ca satsukham | 1
prapīḍyānāmajyeṣṭhābhyām śiṣyavaktre prapātayet || 2
360²⁴⁷ 3

thub pa'i dbang tshogs rdo rje'i mthar || 4
 yang dag dbab ste bde mchog ste || 5
 thu bo tha ma min par bsdam || Gk19a
 snod gyur sgor ni nges par dbab || 360 7

²⁴⁵The form *adhiṣṭhya* is grammatically bad; the correct form is *adhiṣṭhāya*.

²⁴⁶The meter of Sanskrit verse 359 is not good. Syllables 2-4 of 359b form a *ra-gana* (— U —), and both syllables 2 and 3 of 359c are *laghu*. Both are against the rules of the *śloka* meter.

²⁴⁷360: Quoted in Painḍapātika's **Maṇḍalavidhi*.

16 samayasamvarasthām || AE_BE_DE_K; samayasamvarasthā B **1** munīndravṛndaṃ || AE_BE_DE_K; munīndravṛnda B **2** prapīḍya || E_BE_DE_K; prapīḍya AB **2** °jyeṣṭhābhyām || BE_K; °jyeṣṭhābhyām AE_BE_D

18 sogs || Σ; stsogs A¹ **19** 'khor lo'i || Σ; 'khor los N **19** rnal 'byor || Σ; rnal 'byord A¹
21 'khor lor || A¹A²; 'khor lo'i CDGNPE_BE_SE_P **21** byin gyis brlabs || A¹A²; byin gyis brlab
 CDGNPE_BE_SE_P **5** bde mchog || CDGNPE_BE_SE_P; bden mchog A¹A² **5** ste || CDE_BE_SE_P;
 de A¹A²GNP **6** thu bo || A¹A²GNPE_B; thu po CDE_SE_P; jyeṣṭha° Skt. **6** tha ma min par
 || Σ; tha ma min bar A¹

9 tshigs su bcad pa || CDPE_P; tshigsu bcad pa GN (*skung yig*) **13** thams cad || Σ; om.G

śiṣyo dr̥ḍhamatiḥ sarvaṃ pibed vairocanātmanā | 8
 sa bhaved viśvavad viśvo 'trāho sukheti vāg bruvaṇ || 9
 361²⁴⁸²⁴⁹ 10

brtan pa'i blo ldan snod kyis kun || 11
 rnam snang bdag nyid can 'thung la || 12
 sna tshogs bzhin te sna tshogs gyur || 13
 kye ma shin tu bde tshig brjod || 361 14

de nas zhes bya ba la sogs pa tshigs su bcad pa gsum gyis ni gsang ba'i 15
 dbang bskur ba ston to || bde ba dam pa ni thub pa'i dbang po'i rdzas te | 16
 dbab bar bya'o zhes bya bar sbyar ro || brtan pa'i blo gros ni ye shes la 17
 the tshom med par gyur pas so || sna tshogs bzhin te sna tshogs gyur || 18
 ces bya ba ni rdo rje 'chang ba dang 'dra bar sangs rgyas thams cad kyis rang 19
 bzhin no || 'di zhes bya ba ni lus kyis mngon du byas pa'o || 20

D122a

1 prajñāsamparkataḥ śrīmāṃs tattvaṃ samupalakṣayet
 2 |
 3 iyaṃ te dhāraṇī ranyā sevyā buddhaiḥ prakalpītā ||
 4 362²⁵⁰

E_s p. 547

5 shes rab yan lag 'dus dpal ldan ||
 6 de nyid nye bar shes par bya ||

²⁴⁸361: Quoted in Painḍapātika's *Maṇḍalavidhi.

²⁴⁹The meter of 361d is not good. Syllables 2-4 forms a *ra-gaṇa* (—U —), which violates the rule in Piṅgala's *Chandaḥsūtra* 5.11 (*dvitīyacaturthayo raś ca*).

²⁵⁰362ab: = Abhayākaragupta's *Vajrāvalī* 36.2 (MORI 2009: 445), Kṣitigarbha's *Daśatattvasaṃgraha* v.14cd (KLEIN-SCHWIND 2012: 209).

362cd: = Vāgīśvarakīrti's *Samkṣiptābhiṣekavidhi* (SAKURAI 1996: 417, *iyān* for *iyāṃ*), Kṣitigarbha's *Daśatattvasaṃgraha* v.13 (KLEIN-SCHWIND 2012: 209) and v.28 (Klein-Schwind 2012: 221), Abhayākaragupta's *Vajrāvalī* 36.1 (MORI 2009: 444), Kuladatta's *Kriyāsaṃgraha-pañjikā* 6-6-8 (TANEMURA e-text, *prakāśītā* for *prakalpitā*), Padmaśrīmitra's *Maṇḍalopāyikā* (11v12-13, *prakāśītā* for *prakalpitā*), *Caṇḍamahāroṣaṇatantra* (GEORGE 1974: 22, *iyān* for *iyāṃ*, *prakāśikā* for *prakalpitā*), Painḍapātika's *Maṇḍalavidhi.

9 'trāho || ABE_K; 'trā(tya)ho E_BE_D

12 'thung || A²; 'thungs Σ 13 gyur || Σ; gyurd A¹ 14 shin tu || Σ; shind tu A¹ 14 bde || A¹; bder E_S; bden A²CDGNPE_BEP; sukha Skt.

15 tshigs su bcad pa || CDPE_P; tshigsu bcad pa GN (*skung yig*) 19 || ces bya ba || CDE_P; zhes bya ba GNP 20 'di zhes bya ba ni || CDE_P; 'di ni GNP 20 lus kyis || CDGE_P; lus kyis NP

7 gzungs 'di shin tu yid 'ong ste ||
8 bsten byar sangs rgyas rnam kyis brtags || 362

9 **cakrakramaprayogeṇa samāsvādaya satsukham |**
10 **vajraparyaṅkataś cittam maṇyantargatam ikṣayan ||**
11 **363**²⁵¹

12 'khor lo'i rim gyis rab sbyor bas ||
13 bde ba dam pa yang dag spyad ||
14 rdo rje'i skyil krung nyid dang sems ||
15 nor ldan khongs su gtogs par bsam || 363

E_{BP}. 175

gzungs 'di zhes bya ba la sogs pa tshigs su bcad pa gnyis kyis ni shes rab dang ye shes kyid dbang bskur ba bstan pa yin no || **brtags** zhes bya ba ni nye bar mtshon par bya'o || **'di** zhes bya ba la sogs pa'i tshigs su bcad pa ni slob dpon gyis brjod par bya'o || **nor ldan khongs su** zhes bya ba ni mtshan nyid kyid khyad par bshad pa'o || **Ita** zhes bya ba ni mtshon par bya ba'o || 'di ni ye shes mngon sum du byed pa'o ||

N402a

2

3

4

G513b

6

maṅḍalaṃ devatātattvam ācāryaparikarma ca |
saṃkathya guhyaprajñābhyāṃ siktivā tattvaṃ samud-
diśet || 364

7

B21v

9

²⁵¹363ab: = Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 417), Kṣitigarbha's *Daśatattvasaṃgraha* v.15 (KLEIN-SCHWIND 2012: 209), Kuladatta's *Kriyāsaṃgrahapañjikā* 6-6-8 (TANEMURA e-text), Padmaśrīmitra's *Maṅḍalopāyikā* (11v12-13).

363cd: Attributed to the *Paramādyatantra* by Rāmapāla in the *Sekanirdeśapañjikā*, and also by Abhayākaragupta in the *Āmnāyamañjarī*. Quoted in Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 417, *cittamaṇyantargatam* for *cittam maṇyantargatam*, Rāmapāla's *Sekanirdeśapañjikā* (ISAACSON & SFERRA 2014: 185), Abhayākaragupta's *Āmnāyamañjarī* Chapter 5 (198r1-3), Abhayākaragupta's *Vajrāvalī* 36.2 (MORI 2009: 445), Kuladatta's *Kriyāsaṃgrahapañjikā* 6-6-8 (TANEMURA e-text), Anaṅgayogī's *Dākinījalasamvararāhasya* (RINPOCHE & DWIVEDI 1990: 3, *ikṣe(kṣaye)t* for *ikṣayan*), Vajrapāṇi's *Laghutantraṭīkā* (CICUZZA 2001: 123, *ikṣayet* for *ikṣayan*).

363: = Abhayākaragupta's *Vajrāvalī* 36.1 (MORI 2009: 444), Paiṇḍapātika's **Maṅḍalavidhi*.

7 shin tu || Σ; shind tu A¹ 7 yid 'ong || Σ; yid la A¹ 8 brtags || Σ; btags A¹ 13 yang dag spyad || A¹A²; yang dag spyod CDGNPE_BE_SE_P; samāsvādaya Skt. 15 khongs su || Σ; khongsu N (skung yig)

1 gzungs 'di || CDE_P; gzungs ni GNP 1 tshigs su bcad pa || CDPE_P; tshigsu bcad pa GN (skung yig) 3 tshigs su bcad pa || CDPE_P; tshigsu bcad pa GN (skung yig) 4 brjod par bya'o || GNP; brjod par bya ba'o CDE_P 4 khongs su || CDPE_P; khongsu GN (skung yig) 5 Ita || em.; blta Σ; ikṣayan Skt. 5 mtshon par bya ba'o || GNP; mtshan par bya ba'o CDE_P

dkiil 'khor lha yi de nyid dang || 10
 slob dpon gyi ni las rnam dang || 11
 rab gsang shes rab mchog gis ni ||²⁵² 12
 dbang bskur de nyid yang dag bshad || 364 13

yad āha || 14
na tathā bodhicaryādyair anyair vāpi nayaiḥ²⁵³ **śubhaiḥ** | 15
prāpyante sarvabuddhādyā yathābhiṣekād ito nayāt || 16
365²⁵⁴ 17

dbang bskur 'di ni ji lta bar || 18
 byang chub spyod gzhan de bzhin du || 19
 dge ba'i tshul ni gzhan gsungs pas || 20
 sangs rgyas kun sogs 'thob mi 'gyur || 365 21

samayaṃ rakṣayed bhartuḥ saṃvaram pālayet sadā | 22
pañcamāṃsāmṛtaṃ bhakṣyaṃ rakṣyo 'nyah samayo
'py atah || 366²⁵⁵

3 dam tshig bdag gi bsrung ba dang ||
 4 rtag tu sdom pa bskyang bar bya ||
 5 bcu phyed sgron ma mi 'chi spyad ||
 6 dam tshig gzhan yang bsrung ba ni || 366

E_{BP}. 176

²⁵²For comments on the third line see notes to the Tibetan translation of 364.

²⁵³nayaiḥ E_BE_D || na yaiḥ E_K

²⁵⁴365: Quoted in Nāgārjuna's *Guhyasamājamaṇḍalavidhi.

²⁵⁵366cd: = Abhayākaragupta's *Vajrāvalī* 43.1 (MORI 2009: 464). Quoted in *Vitapāda/Vaidyapāda's *Siddhisambhavanidhi, Nāgārjuna's *Guhyasamājamaṇḍalavidhi, *Yamāri-maṇḍalavidhiyamāntakodaya, *Vimalagupta's *Guhyasamājālaṃkāra.

1 pañcamāṃsāmṛtaṃ || E_K; pañcamāṃsāmṛtaṃ A^{pc}; pañcamāṃsāmṛtāṃ A^{ac}; pañcamān-sāmṛta B; pañcamāṃsāmṛtāṃ(taṃ) E_BE_D **1** rakṣyo || em. by HI; rakṣo ABE_K; rakṣo(kṣyo) E_BE_D

11 slob dpon || Σ; bslob dpon A¹ **11** gyi || Σ; gyis N **11** dang || em.; dag Σ; ca Skt. (see notes to the Tibetan translation of 364) **12** rab gsang || Σ; rab bsang G **12** mchog gis || em. by HI; mchog gi Σ **20** gsungs pas || A¹A²; gsungs pa CDGNPE_BE_SE_P **21** sogs || Σ; stsogs A¹ **21** 'thob mi 'gyur || CDGNPE_BE_SE_P; thob mi 'gyu A¹; thob mi 'gyur A² **3** bdag gi || em.; dang ni CDGNPE_BE_SE_P; dag ni A¹A² **4** bskyang bar bya || CDE_BE_SE_P; brkyang bar bya A¹A²GNP **5** bcu phyed || A¹A²CDE_BE_SE_P; bcud phyed GNP **5** sgron ma || A¹A²CDE_BE_SE_P; sgrol ma GNP

7 **ratnagnaghātasarvastrīparasvādānaṃ vāñ mṛṣā |**
 8 **etad dhi vidhivad rakṣyaṃ yogatantre ca yat smṛtam ||**
 9 **367**

10 dkon mchog gnod gzhom bud med kun ||
 11 mchog myang log pa'i ngag ma yin ||
 12 'di dag cho ga bzhin bsrung ba ||
 13 rnal 'byor rgyud du gang bshad pa'o || 367

14 **dkyil 'khor** zhes bya ba la sogs pa tshigs su bcad pas ni gsang ba bshad
 15 pa'i dus su'o || **dbang bskur 'di ni** zhes bya ba la sogs pa tshigs su bcad pa
 16 gsum gyis ni gsang ba bshad pa bstan to || 'dus pa'i gzhung gis shes rab dang
 17 ye shes kyi mthar thug pas gang dbang bskur ba'i rgyu des ji ltar rdo rje C120a
 18 'chang ba la sogs pa dngos grub kyi mchog thob par 'gyur ba de ltar | **byang** Epp. 302
 19 **chub spyod gzhan de bzhin du || dge ba'i tshul ni gzhan gsungs pas ||**
 20 zhes bya ba ste | byang chub kyi spyod pa ni pha rol tu phyin pa'i spyod
 21 pa'o || **sogs pa**'i sgras ni bya ba'i rgyud la sogs pa'i sngags kyi spyod pa'o ||
 22 **gzhan** zhes bya ba ni rgyud kyi nang du gtogs pa'i dbang bskur ba gzhan P431a
 23 dag gis so || **gang bshad pa** zhes bya ba ni bcom ldan 'das kyis dpal mchog
 dang po las so || dpal gsang ba 'dus pa las tshigs su bcad pa'i don gzhan du 1
 bsgyur ba'o || de la | ji ltar 'di yis dngos grub mchog | ces bya ba ni rkang pa 2
 bzhi pa yin pa la gzhung rtsom par mdzad bas 'dir yongs su bsgyur ba yin 3
 te | don yongs su bsgyur ba nyid kyis gsal bar bya ba'i phyir ro || **dam tshig** 4
 lnga ni **bza' bar bya ba'o** || lhag ma rnams ni **bsrung bar** bya ba'o || 5

tatas tathāgato bhūtvā vyākuryād udgatayānāyā | 6
hr̥nmuṣṭicīvarā vāmā dakṣiṇā tu varapradā || 368²⁵⁶ 7

²⁵⁶368b is hypermetrical.

368: Quoted in *Vaidyapāda's *Siddhisambhavanidhi and Lalitavajra's *Yamāriṃḍalavidhiyamāntakodaya.

7 °parasvādānaṃ || B; °parasvādānaṃ Σ 7 vāñ mṛṣā || Σ; vāg vṛthāḥ B
 6 udgatayānāyā || BE_BE_K; udga(gī)tayānāyā E_D; udgaga(?)tayā 'nayā A; gzengs bstod
 Tib.

10 med || Σ; myed A¹ 11 ngag || CDGNPE_BE_SE_P; dag A¹A² 12 bsrung ba
 || CDGNPE_BE_SE_P; srung ba A¹A² 13 rnal 'byor || CDGNPE_BE_SE_P; rnal 'byord A¹A²
 13 rgyud du || Σ; rgyud tu A¹

14 tshigs su bcad pas || CDPE_P; tshigsu bcad pas GN (*skung yig*) 15 tshigs su bcad pa
 || CDPE_P; tshigsu bcad pa GN (*skung yig*) 19 gzhan || GNP; mchog CDE_P 1 tshigs su bcad
 pa'i || CDPE_P; tshigsu bcad pa'i GN (*skung yig*) 3 yongs su bsgyur ba || CDPE_P; yongsu
 bsgyur ba GN (*skung yig*) 4 yongs su bsgyur ba || CDPE_P; yongsu bsgyur ba GN (*skung*
yig) 4 gsal bar bya ba'i || CDE_P; gsal bar byas pa'i GNP 5 bsrung bar bya ba'o || CDE_P;
 bsrung bar bya'o GNP

de nas de bzhin gshegs gyur la || 8
 gzengs bstod 'di dang lung bstan te || 9
 g.yon pa snying gar khu tshur dang || 10
 chos gos 'dzin tshul g.yas mchog sbyin || 368 11

G514a

N402b

de nas zhes bya ba la sogs pas ni lung bstan pa bshad pa yin no || **gzengs** 12
bstod pa zhes bya ba ni phyag rgyas so || **g.yon pa** zhes bya ba la sogs pa'i 13
 tshigs su bcad pa phyed ni 'di'i mtshan nyid yin no || **g.yon pa** zhes bya ba 14
 ni g.yon pas so || 15

om eṣo 'haṃ vyākāromi tvāṃ vajrasattvas tathāgataḥ | 16
bhavadurgatitoddhṛtya atyantabhavasiddhaye²⁵⁷ || 369²⁵⁸ 17

1

2

3

he vajranāma²⁵⁹ tathāgata siddhaye bhūr bhuvaḥ svaḥ ||

Epv. 21 p. 1067 4

D84b

om nga yis 'di ltar lung bstan te ||

²⁵⁷Double sandhi is applied in *bhavadurgatitoddhṛtya* (i.e. between *bhavadurgataḥ* and *uddhṛtya*). The correct sandhi would be *bhavadurgatita uddhṛtya*. But in view of the metre I did not correct the sandhi and have kept the double sandhi as it is. Similarly, sandhi should be applied between the two words *uddhṛtya* and *atyantabhavasiddhaye* (i.e. the correct sandhi should be *uddhṛtyātyantabhavasiddhaye*), but because of meter I have kept the sandhi dissolved.

²⁵⁸369: As pointed out by Ratnākaraśānti in his commentary (also SAKURAI 1996: 165), this verse is from the *Paramādyatantra*. This verse is also widely quoted by later ritual texts, Cf. *Vaidyapāda's **Siddhisambhavanidhi*, Ānandagarbha's *Sarvavajrodaya* (MIKKYŌ SEITEN KENKYŪKAI 1987: 82, *tathāgato bhavadurgatita uddhṛtyāryantabhavaṃ siddhaye* for *vajrasattvas tathāgataḥ | bhavadurgatitoddhṛtya atyantabhavasiddhaye*), Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, Nāgabuddhi's *Samājamaṇḍalopāyikā* (6v7, *om* omitted. See also TANAKA 2010: 703), Vāgīśvarakīrti's *Samkṣiptābhiṣekavidhi* (SAKURAI 1996: 415, *uddhaye* for *siddhaye*), *Hevajrasekaprakriyā* (SANDERSON 2005: 8), Paiṇḍapātika's **Maṇḍalavidhi*, Abhayākara Gupta's *Vajrāvalī* 41 (MORI 2009: 459, *śāntaye* for *siddhaye*) and *Vinayadatta's **Gurūpadeśa-nāma-mahāmāyāmaṇḍalopāyikā*.

²⁵⁹he vajranāma || E_K; hevajra nāma E_B; he vajra nāma E_D

16 eṣo 'haṃ || E_BE_D; eṣo haṃ AB; eṣāhaṃ E_K **16 vajrasattvas tathāgataḥ** || Σ;
 vajrasattva tathāgataḥ B **17 bhavadurgatitoddhṛtya atyantabhavasiddhaye** || ABE_K;
 bhavadurgatitoddhṛtyātyantabhavasiddhaye E_BE_D **2 siddhaye** || AE_BE_DE_K; sidhya B
2 bhuvaḥ || BE_BE_D; bhūvaḥ AE_K

8 gyur || Σ; gyurd A¹ **9 te** || Σ; to E_B **11 'dzin** || Σ; 'dzind A¹

14 tshigs su || CDPE_P; tshigsu (*skung yig*) GN **14 yin no** || Σ; yino (*skung yig*) G

5 rdo rje sems dpa' de bzhin gshegs || C84b
 6 srid pa'i mtha' ni grub pa'i phyir || N100a
 7 srid pa'i ngan 'gro nyid las bton || 369 G119b, P101b
 8 kye de bzhin gshegs pa rdo rje che ge mo zhes bya ba siddhi
 9 bhur bhur ba swaḥ ||

10 om zhes bya ba la sogs pa nas swaḥ'i bar ni sngags yin no || srid pa'i D122b
 11 ngan 'gro las zhes bya ba ni srid pa'i nang du chud pa las so || mtha' ni 'chi
 12 ba ste 'chi ba las 'das pa ni srid pa'i mtha' ste | mi gnas pa'i mya ngan las
 13 'das pa'o ||

14 vyākriyate 'nayā yas tu mantrī sarvajagatpatiḥ |
 15 bodhāv anuttarāyāṃ hi vyākuryāt sugatair api || 370²⁶⁰

'di yis dbang bskur gyur pa yi || Epp. 177
 sngags pa 'gro ba kun gyi bdag || A²p. 831
 bla na med pa'i byang chub tu || 4
 bde gshegs kyis kyang lung bstan mdzad || 370 5

'di yis zhes bya ba ni gzengs bstod pa'i phyag rgyas so || sngags pa zhes 6
 bya ba ji skad bshad pa'i sngags dang ldan pa'o || 'gro ba kun gyi bdag ces 7
 bya ba ni rdo rje 'chang ba'i rang bzhin can gyi slob dpon gang yin pa byang 8
 chub tu lung bstan pa na | de la phyag rgya dang | sngags dang | rdo rje 'dzin 9
 pa'i mthu 'di dag gis bde bar gshegs pa thams cad dang | 'phags pa rnam 10
 kyis kyang gsung gcig tu lung ston par mdzad do zhes bcom ldan 'das kyis Epp. 303
 dpal mchog dang po las gsungs pa yin no || 11
 12

²⁶⁰370: According to Ratnākaraśānti's commentary, this verse is also from the *Paramādyatantra*. Dīpaṃkarabhadra's verse 370 is apparently a verse paraphrase of a prose sentence in the *Paramādyatantra*.

Dīpaṃkarabhadra's verse is quoted in *Vaidyapāda's *Siddhisambhavanidhi*, Nāgārjuna's *Guhyasamājamaṇḍalavidhi*, Paiṇḍapātika's *Maṇḍalavidhi*, and *Vinayadatta's *Gurūpadeśa-nāma-mahāmāyamaṇḍalopāyikā*.

6 srid pa'i mtha' || CDGNPE_BE_SE_P; srid pa mtha' A¹A² 7 ngan 'gro || CDGNPE_BE_SE_P;
 go ni A¹A² 7 bton || Σ; gton GN 8 siddhi || CDGNPE_BE_SE_P; siddha A²; sing dha A¹
 9 bhur bhur ba swaḥ || CDGNPE_BE_SE_P; bhur ha ba sva A¹A² 3 gyi || Σ; kyi A¹ 5 bstan
 || Σ; bstand A¹

10 swaḥ'i || corr.; swā'i Σ 11 zhes bya ba ni || CDE_P; zhes bya ba GNP 11 chud pa
 las || GNP; chud pas CDE_P 12 'chi ba || GNP; 'ching ba CDE_P 12 'chi ba || GNP; 'ching
 ba CDE_P 6 rgyas so || Σ; rgyaso (*skung yig*) G 11 gsung gcig tu || CDE_P; gcig tu GNP

yathā yathā hi vinayaṃ sattvā yānti svabhāvataḥ | 13
tathā tathā hi sattvārthaṃ kuryād rāgādibhiḥ śuciḥ || 14
371²⁶¹ 15

ngo bo nyid kyis sems can rnams || 16
 ji lta ji ltar 'dul 'gyur ba || 17
 de lta de ltar chags la sogs || 18
 gtsang bas sems can don bya'o || 371 19

P431b de nas rjes su gnang ba'i dbang bskur bar bya ste | de la dang por bdag 20
 1 po'i sbyor ba dang ldan pas gser gyi thur ma la bzlas pa byas pa thogs te |
 C120b 2 mdun du gnas nas 'di skad ces bya ba brjod par bya'o ||

3 ji ltar mig mkhan rgyal po yis ||
 4 'jig rten rab rib bsal ba ltar ||
 5 bu khyod kyis ni mi shes pa'i ||
 6 rab rib rgyal ba rnams kyis bsal ||

7 oṃ ne tra a pa ha ra pa ṭa laṃ hrīḥ slob ma'i mig gnyis su yi ge praṃ
 8 bsams la mig thur gyis byug go ||²⁶²

²⁶¹371: This verse is from the *Sarvatathāgatatattvasaṃgraha* (YAMADA 1981: 311, [*vinayāḥ sarvasatvāḥ*] for *vinayaṃ sattvā yānti*. Note that this is Yamada's emendation since the original manuscript is effaced). Parallels include *Nāmamantrārthāvalokinī ad Mañjuśrīnāmasaṃgīti* 1 (TRIBE 2016: 226, *yānti sattvāḥ* for *sattvā yānti*), *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 24 (LOKESH CHANDRA 1995: 316, *yathā hi vinayaṃ pānti bodhisattvās* for *yathā yathā hi vinayaṃ sattvā yānti*. Note that *pānti* is an emendation by Kats as reported by Speyer; the original manuscript reads *yānti* instead of *pānti*, cf. SPEYER 1913: 358), *Vaidyapāda's **Siddhisambhavanidhi*, Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, and Painḍapātika's **Maṇḍalavidhi*.

²⁶²Cf. Ānandagarbha's *Sarvavajrodāya* (MIKKYŌ SEITEN KENKYŪKAI 1987: 235):
tato rantaśālākāṃ sauvarṇaśālākāṃ vādāya purataḥ sthītvā sphuṭavāg evaṃ vadet |
ajñānapaṭalaṃ vatsa apanītaṃ jinaiś tava |
śālākīvaidyārājaiś tu yathā lokasya taimiram || 1 ||
athāsya hrdayam |
oṃ vajranetrāpahara paṭalaṃ hrīḥ ||
 iti ||

14 kuryād || Σ; kuryā B

16 ngo bo nyid kyis || A¹A²GNPE_BE_S; ngo bo nyid kyi CDE_P; svabhāvataḥ Skt. 18 la sogs || Σ; las stsogs A¹

20 rjes su || CDPE_P; rjesu GN (*skung yig*) 20 gnang ba'i || Σ; gang ba'i G 1 bdag po'i || CDE_P; bdag pa'i GNP 1 dang ldan pas || CDE_P; dang ldan mas GNP 2 ces bya ba || CDE_P; ces GNP 4 bsal ba || CDE_P; gsal ba GNP 7 ne || em.; nai Σ 7 gnyis su || CDPE_P; gnyisu GN (*skung yig*)

- 9 de nas me long bstan la chos kyi mtshan nyid bstan par bya ste | G514b
 10 chos rnamsgzugs brnyan lta bu ste ||
 11 dag cing gsal la rnyog pa med ||
 12 gzung du med cing brjod du med ||
 13 rgyu dang las las kun du byung || [1]
 14 ngo bo nyid med gnas med par ||
 15 de ltar chos 'di shes nas su ||
 16 sems can don ni mnyam med byos ||
 17 'on kyang sangs rgyas sras su skye ||²⁶³ [2]

Cf. also Abhayākara Gupta's *Vajrāvalī* 32 (MORI 2009: 438):

tadanu sauvarṇe rājate vā bhājane nyastena ghr̥tamadhvañjanena hemamayyā śalākayā
(hemamayyā śalākayā] corr. by HI; hemamayyāśalākayā ed.) śiṣyasya cakṣuṣoḥ praṃ-
kāraṃ dhyātvā | om vajranetrāpahara paṭalam hr̥iḥ | iti paṭhann añjayitvā |
ajñānapaṭalam vatsa apanītaṃ jinaiḥ tava |
śalākivaidyārājais tu yathā lokasya taimiram ||

iti vadet | apanītaṃ apanayayogyatāpādanāt | ity añjanavidhiḥ |

The locus classicus of the verse is the *Mahāvairocanaḥhisambodhisūtra* (information from SAKURAI 1996: 365, footnote 60). It is also found in the *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 16 (LOKESH CHANDRA 1995: 311, *śalākair vaidyārājendriḥ* for *śalākivaidyārājais tu*), and Nāgabuddhi's *Samājamaṇḍalopayikā* (TANAKA 2010: 702, *śalākī vaidyārājena* for *śalākivaidyārājais tu*).

²⁶³Cf. Ānandagarbha's *Sarvavajrodaya* (MIKKYŌ SEITEN KENKYŪKAI 1987: 235):

tato darpaṇam ādāya dharmalakṣaṇam kathayet |
pratibimasamā dharmā acchāḥ śuddhā hy anāvī[laḥ |
agrāhyānabhilāpyās ca hetuka]rmasamudbhavāḥ || 1 ||
evam jñātvā tu vai dharmān niḥsvabhāvān anālayān |
kuru sarvārtham atulaṃ jāto 'sy urasi tāyinām || 2 ||

iti ||

Cf. also Abhayākara Gupta's *Vajrāvalī* 33 (MORI 2009: 438-439):

tato darpaṇam ādāya (ādāya] corr.; ādaya ed.) āḥ-kāreṇa mantritaṃ darśayan śiṣyam |
pratibimasamā dharmā acchāḥ śuddhā hy anāvilāḥ |
agrāhyā anabhilāpyās ca hetukarmasamudbhavāḥ ||
darpaṇavad vajrasattvas teṣv acchāḥ śuddho hy anāvilāḥ |
hr̥di tiṣṭhati te vatsa sarvabuddhādhipaḥ svayam ||
evam jñātvā tu vai dharmān niḥsvabhāvān anālayān |
kuru sattvārtham atulaṃ jāto 'sy ('sy] corr.; hy ed.) urasi tāyinām ||

iti vadet |

The locus classicus of the verses is again the *Mahāvairocanaḥhisambodhisūtra* (information from SAKURAI 1996: 365-366, footnote 62). The verses are also found in the *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 17-18 (LOKESH CHANDRA 1995: 312-313, *śuddhā anāvilāḥ* for *śuddhā hy anāvilāḥ*, *agrāhyā abhilāpyās ca* for *agrāhyā anabhilāpyās ca*, *imān* for *tu vai*,

10 gzugs brnyan] CDE_P; gzugs rnyan GNP 12 med] Σ; om. G 13 || rgyu dang las las] CDE_P; ci rgyu dang las las GNP 13 kun du] CDE_P; kun tu GNP 15 nas su] Σ; nasu N (*skung yig*) 16 byos] Σ; byas N

	de nas dbyangs kyi yi ge tha ma las byung ba'i dril bu dkrol la byin nas	1
	thams cad nam mkha'i mtshan nyid de	2
	nam mkha' la yang mtshan nyid med	3
	nam mkha' dang ni mnyam sbyor bas	4
	kun mchog mnyam pa nyid du gsal ²⁶⁴	5
N403a	de nas yi ge hos gzhu byin la 'di skad du de bzhin gshegs pa thams cad	6
	mnyes par gyis shig ces brjod la phyogs bzhir mda' bzhi 'phen du gzhug pa	7
1	dang steng dang 'og tu yang re re 'phen du gzhug go ²⁶⁵	
D123a	de nas badzra satwa zhes bya ba 'dis me long blangs la 'di skad ces brjod	
2	par bya ste	
3		
4	rdo rje sems dpa' me long ltar	
Ep22-304	dag cing gsal la dri ma med	5
5	sangs rgyas kun bdag rang nyid ni	6
6	bu khyod kyi ni snying la gnas ²⁶⁶	7

anāvilān for anālayān), and Nāgabuddhi's *Samājamaṇḍalopayikā* (TANAKA 2010: 702-703, *acchā śuddhā hy anāvilā for acchāḥ śuddhā hy anāvilāḥ, agrāhyā[nabhi]lāpyās ca for agrāhyā anāvilāpyās ca*)

²⁶⁴Cf. Ānandagarbha's *Sarvavajrodaya* (MIKKYŌ SEITEN KENKYŪKAI 1987: 235):

[*de nas dril bu blans la dkrol te*]

(*ākāśalakṣaṇaṃ sarvam ākāśaś cāpy alakṣaṇam* |

ākāśasamatāyogāt sarvāgrasamatā sphuṭā || 3 ||

iti ||

Cf. also Abhayākaragupta's *Vajrāvalī* 42.1 (MORI 2009: 461):

... *antyasvarajāṃ ghaṇṭām antyasvaraṃ paṭhan dattvā taṃ ghaṇṭām vādayantam* |

ākāśalakṣaṇaṃ sarvam ākāśaṃ cāpy alakṣaṇam |

ākāśasamatāyogāt sarvāgrasamatā sphuṭā || ... *iti vadet* |

The locus classicus of this verse is the *Paramādyatantra* (information from SAKURAI 1996: 368, footnote 85).

²⁶⁵Cf. Ānandagarbha's *Sarvavajrodaya* (MIKKYŌ SEITEN KENKYŪKAI 1987: 233):

[*tataḥ*] *sarvatathāgatārāgayasveti caturdikṣu catvāraḥ śarāḥ kṣeptavyāḥ* | *ekenordhvam ākāraṇīyam adhastāc ca hor iti* ||

Cf. also Abhayākaragupta's *Vajrāvalī* 34 (MORI 2009: 440):

tato hoḥ-kārajaṃ dhanuḥ hoḥ iti paṭhan dattvā | *sarvatathāgatān anurāgayasva* | *iti vadet* | *śarakṣepasamaye ca* | *śiṣyena sarvatathāgatān anurāgayāmi* | *iti paṭhatā viḥnavedhanabuddhyā caturdikṣu catvāraḥ śarāḥ kṣeptavyā eka ūrdhvam adho 'pare* | *iti śarakṣepavidhi*.

²⁶⁶Cf. Ānandagarbha's *Sarvavajrodaya* (MIKKYŌ SEITEN KENKYŪKAI 1987: 233):

punar darpaṇam ādāya evaṃ vadet |

2 nam mkha'i || CDPE_P; namkha'i GN (*skung yig*) 2 nyid de || CDNPE_P; nyide G (*skung yig*) 3 nam mkha' || CDPE_P; namkha' nam mkha' GN (*skung yig*) 3 med || Σ; om. N 4 nam mkha' || CDPE_P; namkha' nam mkha' GN (*skung yig*) 7 phyogs bzhir || Σ; phyogs gzhir N 7 mda' bzhi 'phen du gzhug pa || em.; mda' bzhi 'phen du bzhug pa GNP; mda' gzhu dgang du gzhug pa CDE_P 1 'phen du gzhug || CDE_P; 'phen du bzhug GNP 2 satwa || Σ; swa twa G 5 gsal la || CDE_P; gsal ba GNP

8 gang 'di de bzhin gshegs pa thams cad kyi bdag po byang chub kyi sems
9 ni 'di yin par shes par gyis shig |

10 de nas om̄ badzra he tu mam̄ zhes bya bas 'khor lo rkang pa gnyis kyi bar P422a
11 du bzhag | om̄ badzra bhā ṣa raṃ zhes bya bas dung lag pa g.yas su sbyin ||
12 dbyangs kyi yi ge dang pos glegs bam dang dbyangs kyi yi ge tha mas dril G515a
13 bu g.yon du byin la 'di skad ces brjod do ||

14 deng nas brtsams te sems bskyed pa ||
15 tsam gyis chos kyi 'khor lo bskor ||

de ring phan chad 'jig rten la || 1
skyob pa rnams kyis 'khor lo bskor || 2
chos kyi dung ni bla med pa || 3
kun du ma lus gang bar gyis ||²⁶⁷ [1] 4

darpaṇavad vajrasattvas te 'cchaḥ śuddho hy anāvilaḥ |
hr̥daye tiṣṭhate vatsa sarvabuddhādhipaḥ svayam || 4 ||

iti ||

vaktavyam̄ ca yo 'yam̄ sarvatathāgatādhipatir bodhicitto 'yam̄ ity avagaccha |
athāsya darpaṇagrahaṇe mantrah |

ā vajrasattva ||

iti ||

Cf. also Abhayākaragupta's *Vajrāvalī* 33 (MORI 2009: 438-439):

darpaṇavad vajrasattvas teṣv acchaḥ śuddho hy anāvilaḥ |
hr̥di tiṣṭhati te vatsa sarvabuddhādhipaḥ svayam ||

Cf. also *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 19 (LOKESH CHANDRA 1995: 313):

vajrasatvaḥ prakṛtyaiva accha śuddha anāvilaḥ |
hr̥di tiṣṭhati te vatsa sarvabuddhādhipaḥ svayam ||

²⁶⁷Cf. Ānandagarbha's *Sarvavajrodaya* (MIKKYŌ SEITEN KENKYŪKAI 1987: 233):

tato dharmacakraṃ pādāyor madhye saṃsthāpya saṃkhaṃ ca dakṣiṇahaste dattvaivaṃ
vadet |

adyaprabhṛti saḥacittopādamātreṇa dharmacakraṃ pravartayet |
āpūrya samantād vai dharmasāṅkham anuttaram || 1 ||

Cf. also Abhayākaragupta's *Vajrāvalī* 42.1 (MORI 2009: 461):

adyaprabhṛti saḥacittopādamātreṇa dharmacakraṃ pravartaya |
āpūrya hi samantāc ca dharmasāṅkham anuttaram ||

See also *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 20 (LOKESH CHANDRA 1995: 314):

adya prabhṛti lokasya cakram vartaya tāyinām |
sarvatra pūrya vimalaṃ dharmasāṅkham anuttaram ||

The locus classicus of this verse is the *Mahāvairocanābhisaṃbodhisūtra* (information from SAKURAI 1996: 368, footnote 85).

10 rkang pa gnyis kyi || Σ; rkang pa gnyis kyis C 11 badzra bhā ṣa || em. according to parallels; badzra bha ṣa Σ 11 g.yas su || CDPE_P; g.yasu GN (*skung yig*) 12 dang pos || CDE_P; dang po GNP 12 dbyangs kyi yi ge || CDE_P; dbyangs gi yi ge GNP 12 tha mas || CDE_P; tha ma GNP 1 de ring || GNPE_P; di ring CD 1 phan chad || CDE_P; phan can GNP 3 bla med pas || em. according to parallels; bla med pa Σ 4 kun du || CDE_P; kun tu GNP

C121a

	som nyi yid gnyis mi bya zhing	5
	dogs pa med pa'i sems kyis su	6
	gsang sngags spyod pa'i tshul gyi mchog	7
	'jig rten 'di la rab tu sgrogs ²⁶⁸ [2]	8
	de ltar byas na sangs rgyas la	9
	phan thogs drin du gzo zhes bya	10
1	rdo rje 'dzin pa de kun kyang	
2	kun du khyed la srung bar byed ²⁶⁹ [3]	
3	yang rang rang gi 'khor los sgyur ba'i sangs rgyas kyis sbyor ba dang ji	
4	lta ba bzhin du ldan par byas la	
5	mdor na 'jig rten thams cad du	
6	sams can kun la phan pa'i phyir	
7	ji ltar 'dul ba sna tshogs pa'i	

Judging from the Tibetan translation, the Sanskrit verses in Ratnākaraśānti's commentary is perhaps a little bit different from the above parallels. Ratnākaraśānti's text is probably comprised of one prose sentence (in verse in the Tibetan translation) and one verse of *śloka*:

**adyaprabhṛti saḥacittopādamātreṇa dharmacakraṃ pravartayet |*

adyaprabhṛti lokasya cakram vartaya tāyinām |

sarvatra pūrya niḥśeṣaṃ dharmasāṅkham anuttaram ||

²⁶⁸Cf. Ānandagarbha's *Sarvavajrodaya* (MIKKYŌ SEITEN KENKYŪKAI 1987: 233):

na te kāṅkṣavimatir vā nirviśaṅkena cetasā |

prakāśaya sadā loke mantracaryānayaṃ vidhim || 2 ||

Cf. also *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 21 (LOKESH CHANDRA 1995: 314):

na te 'tra vimatiḥ kāryā nirviśaṅkena cetasā |

prakāśaya mahātulaṃ mantracaryānayaṃ param ||

The locus classicus of this verse is the *Mahāvairocanābhisambodhisūtra* (information from SAKURAI 1996: 368, footnote 85).

Judging from the Tibetan translation, the Sanskrit verse in Ratnākaraśānti's commentary is perhaps a little bit different from the above parallels. My tentative reconstruction is as follow:

na te kāṅkṣavimatir vā nirviśaṅkena cetasā |

prakāśayasva loke 'smin mantracaryānayaṃ param ||

²⁶⁹Cf. Ānandagarbha's *Sarvavajrodaya* (MIKKYŌ SEITEN KENKYŪKAI 1987: 233):

evaṃ kṛtajño buddhānām upakāriti gīyase |

te ca vajradharāḥ sarve rakṣanti tava sarvataḥ || 3 ||

Cf. also *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 22 (LOKESH CHANDRA 1995: 315):

evaṃ kṛtajño buddhānām upakāriti gīyate |

te ca vajradharāḥ sarve rakṣanti tava sarvaśaḥ ||

The locus classicus of this verse is the *Mahāvairocanābhisambodhisūtra* (information from SAKURAI 1996: 368, footnote 85).

Judging from the Tibetan translation, the Sanskrit verse in Ratnākaraśānti's commentary is perhaps the same as *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 22.

5 som nyi || Σ; so ma nyi D 2 kun du || CDE_p; kun tu GNP 3 rang rang gi || CDE_p; rang rang GNP

- 8 chos kyi 'khor lo bskor bar gyis || ²⁷⁰
- 9 zhes bya ba dang | de bzhin du rdo rje dang | ral gri dang padma dang |
10 nor bu'i 'khor lo bskor bar gyis shig ces bya bas rjes su gnang ba sbyin par
11 bya'o ||
- 12 tshigs su bcad pa lnga po 'dis ni skyes bu'i mthar dbang bskur ba sbyin N403b
13 par bya'o || lhag pa'i rjes su gnang ba ni **ngo bo nyid kyis** zhes bya ba la sogs
pa'i tshigs su bcad pa drug gis bstan pa yin no || dul bar byas pa ni '**dul ba'o** || 1
gtsang bas zhes bya ba ni ji skad du bshad pa'i cho ga rnam kyis rnam par Ep22-305
dag pa'o || 3

pratidinaṃ catuḥsandhyaṃ samādhitrāyayogavān | 4
bhūtvā sādahaya samsiddhiṃ sāmānyetarabhāvanīm || 5
372²⁷¹ 6

nyin re bzhin du thun bzhi ru || 7
ting 'dzin gsum gyi sbyor ldan par || 8
gyur pas thun mong cig shos kyi || 9

²⁷⁰Cf. Ānandagarbha's *Sarvavajrodāya* (MIKKYŌ SEITEN KENKYŪKAI 1987: 231):

punaḥ

sarvasattvahitārthāya sarvalokeṣu sarvataḥ |
yathāvinayato viśvaṃ dharmacakram pravartatām || 4 ||
sarvasattvahitārthāya sarvalokeṣu sarvataḥ |
yathāvinayato viśvaṃ vajracakram pravartatām || 5 ||

evaṃ krodhapadmamaṇicakram pravartatām iti gāthāpañcakenānujñāṃ dadyād iti ||

Cf. also Abhayākara Gupta's *Vajrāvalī* 42.2 (MORI 2009: 462):

evaṃ sāmānyānujñāṃ dattvā 'bhyadhikānujñāṃ dātuṃ yathākramam vairocanādirūpaṃ
dhyātvā śiṣyam |

sarvasattvahitārthāya sarvalokeṣu sarvataḥ |
yathāvinayato viśvaṃ dharmacakram pravartaya ||

...*iti dharmasābdasthāne vajratatnapadmakarmaśabdaprakṣepāt pañcadhāpāṭhair anujñāṃ*
dadyāt |

The locus classicus of this verse is *Sarvatathāgatattvasaṃgraha* §2999 (HORIUCHI 1974: 394) (information from SAKURAI 1996: 172, footnote 2).

²⁷¹372: Quoted in *Vaidyapāda's **Siddhisambhavanidhi*, Nāgārjuna's **Guhyasamā-jamaṇḍālavidhi*, Paiṇḍapātika's **Maṇḍalavidhi*, **Trṭtagarbha*, **Vimalagupta's* **Guhyasamājālaṃkāra*, **Vinayadatta's* **Gurūpadeśa-nāma-mahāmāyāmaṇḍalopāyikā*.

5 'bhāvanīm || Σ; 'bhāvinīm B

7 nyin re bzhin du || CDGNPE_BE_SE_P; nyin re bzhin ni A¹A² 9 gyur pas || Σ; gyurd pas A¹ 9 cig shos || CDGNPE_BE_SE_P; gcig shos A¹A²

10 bskor bar gyis shig ces bya bas || GNP; bskor bar gyis || zhes bya bas CDE_P 12 tshigs su || CDPE_P; tshigsu GN (*skung yig*) 12 'dis || CDE_P; 'di GNP 13 rjes su || Σ; rjes su N (*skung yig*) 1 tshigs su || CDPE_P; tshigsu GN (*skung yig*) 1 drug gis || Σ; drug gnyis G

dngos grub thob pa bsgrub par bya || 372

10

antardhir dhātusāhasre dvisāhasreṣv abhijñakaḥ |
vidyādharas trisāhasre vajrī sarvajagatpatiḥ || 373²⁷²

B22r

11

12

A¹p. 1036

mi snang ba ni stong yin te ||
 mngon shes ldan pa nyis stong yin ||

13

14

E_Bp. 178

rig pa 'dzin pa sum stong gis ||
 rdo rje can ni 'gro kun bdag || 373

15

16

G515b

thun mong cig shos zhes bya ba ni thun mong dang mchog ces bya

17

P432b

ba'i tha tshig go || **mi snang** zhes bya ba ni mi snang ba'i dngos grub ste |

18

D123b

de grub na stong spyi phud kyi 'jig rten gyi khams kyi bdag por 'gyur ro ||

19

mngon par shes pa grub na ni stong gnyis pa bar ma'i 'jig rten gyi khams

20

kyi bdag por 'gyur ro || **rig pa 'dzin pa**'i dngos grub grub na stong gsum

21

1 pa'i 'jig rten gyi khams mnyam du 'jig pa dang mnyam du chags pa la dbang

2 ba'o || 'di dag ni thun mong gi dngos grub yin no || mchog ni | **rdo rje can ni**

3 **'gro kun bdag** | ces smos pa yin te | phyag rgya chen po grub na ni phyogs

4 bcu'i 'jig rten gyi khams mnyam du 'jig pa dang mnyam du chags pa thams

5 cad kyi bdag por 'gyur ro ||

A16r

śāntipuṣṭyādi yat karma tadanyad vā yad īpsitam |
cakrānurāgayogena sādhanayan sidhyate laghu || 374²⁷³

6

8 zhi dang rgyas sogs las gang dang ||

9 de las gzhan pa ci 'dod pa ||

²⁷²373: Quoted in *Vaidyapāda's *Siddhisambhavanidhi, Nāgārjuna's *Guhyasamājamaṇḍalavidhi, *Trṛptagarbha, *Jinadatta's *Guhyasamājatanrapañjikā, *Vimalagupta's *Guhyasamājālaṃkāra, *Vinayadatta's *Gurūpadeśa-nāma-mahāmāyāmaṇḍalopāyikā.

²⁷³374: Quoted in *Vaidyapāda's *Siddhisambhavanidhi, Nāgārjuna's *Guhyasamājamaṇḍalavidhi, *Trṛptagarbha, *Jinadatta's *Guhyasamājatanrapañjikā.

12 vidyādharas] Σ; vidyādharā | B 6 °puṣṭy°] Σ; °pauṣṭy° B 7 sidhyate] Σ; sidhyase B 7 laghu] Σ; laghuḥ B

10 bsgrub par bya] A¹A²CDGPE_BE_SEP; sgrub par bya N 14 nyis stong] A¹A²CDE_BE_SEP; gnyis stong GNP 15 rig pa 'dzin pa sum stong gis] CDE_BE_SEP; om. A¹A²GNP 8 sogs] Σ; stsogs A¹

17 mchog] CDE_P; mchod GNP 19 'gyur ro] Σ; 'gyuro G (skung yig) 21 dngos grub grub na] CDE_P; dngos grub na GNP 1 mnyam du chags pa] em.; mnyam du 'chags pa Σ 2 dbang ba'o] Σ; dbang ba ba'o G 2 yin no] CDNPE_P; yino G (skung yig) 3 smos] Σ; smas N 4 mnyam du chags pa] em.; mnyam du 'chags pa Σ

10 'khor lo rjes mnyes sbyor ba yis ||
11 bsgrubs na myur du 'grub par 'gyur || 374

Es p. 548

12 **tad uktam ||**

13 **vajrādhīpatayaḥ sarve rāgatattvārthacintakāḥ |**
14 **kurvanti rāgajāṃ bodhiṃ sarvasattvahiṭṭaiṣiṇīm || 375²⁷⁴**

16 da yang |

17 rdo rje bdag po thams cad ni ||
18 'dod chags de nyid don sems pa ||
19 sems can kun la phan bzhed pa ||
20 'dod chags las byung byang chub byed || 375

21 **zhi dang rgyas sogs** zhes bya ba ni las kyi tshogs kyi dngos grub bo
|| **gzhan pa** zhes bya ba ni gter la sogs pa ste | 'di ni nor gyi dngos grub bo 1
|| **'khor lo rjes mnyes sbyor ba yis** || zhes bya ba'i brda mtshon par byed 2
pa'i tshigs su bcad pa ni **rdo rje'i bdag po** zhes bya ba la sogs pa yin no || 3

ato bodhyarthiko mantrī kāyavākcittaceṣṭitam | 4
karma kuryād vidhānena sarvaṃ tad bodhaye matam || 5
376²⁷⁵ 6

de bas byang chub 'dod sngags pas || 7
lus ngag yid kyi spyod pa rnams || 8
thams cad byang chub par 'dod pas || 9
cho ga bzhin du las rnams bya || 376 10

²⁷⁴375: = *Guhyasamājantra* 13.24 (MATSUNAGA 1978: 46-47). Quoted in Ānandarābha's **Guhyasamājahātantrarājaṭikā*, *Vaidyapāda's **Siddhisambhavanidhi*, Bhūvācārya's *Samvarodayā nāma maṇḍalopāyikā* (f. 54r2, *rāgatattvārthacintakā* for *rāgatattvārthacintakāḥ*).

²⁷⁵376: Quoted in *Vaidyapāda's **Siddhisambhavanidhi*, Bhūvācārya's *Samvarodayā nāma maṇḍalopāyikā* (f. 54r2-3, *taṃ* for *tad*).

4 °ceṣṭitam] E_BE_DE_K; °ceṣṭitaṃ A; °veṣṭitaṃ B

10 'khor lo] A¹A²CDNPE_BE_SEP; 'khair G (*skung yig*) 7 byang chub 'dod sngags pas] A¹A²; byang chub 'dod chags pas CDGNPE_BE_SEP 8 lus ngag yid kyi] Σ; lus ngag yid gsum kyi G

21 dngos grub bo] DN; dngos grub po CGPE_P 1 dngos grub bo] *em.*; dngos grub po Σ 2 sbyor ba yis] CDE_P; sbyor ba yi GNP 3 tshigs su] CDPE_P; tshigsu GN (*skung yig*)

		zhes gsungs pa yin no	11
		de bas zhes bya ba la sogs pa ni nye bar sdud pa'i tshigs su bcaḍ pa'o	12
		yathāpraviṣṭaśiṣyebhyo 'nuśaṃsārthibhya ity api 	13
		samāśvāsaṃ trisamayam ato dadyād vidhānataḥ 377	14
			15
		de nas dbugs dbyung ba dpal mchog dang po las byung ba	16
E _{BP} . 179		ji bzhin bzhugs pa'i slob ma dang	17
		phan yon don gnyer rnam la yang	18
		gang phyir dbugs 'byin dam tshig gsum	19
		cho ga bzhin du sbyin par bya 377	20
		de nas bsangs te slob ma yi	21
		snying ga nye bar byugs nas ni	22
C121b	1	kun byed rig pa bzlas par bya	
	2	srung skud lag pa g.yas par gdags [1]	
	3	de nas bla ma bdag nyid kyis	
	4	de yi spyi bor gdugs kyang gzung	
	5	thal mo sbyar ba byas nas ni	
	6	dkyil 'khor legs par bskor du gzhug [2]	
	7	gdugs dang bcas pas sgo phyogs su	
G516a	8	spyi bo btud de phyag 'tshal gzhug	
	9	slob ma 'di ni phul ba lags	
	10	gsang sngags rgyud ni 'dzin par 'gyur [3]	
N404a	11	bla mas de skad smras nas su	
E _P 22-306	12	gdugs bzhag nas ni slob ma de	
	13	lag pas legs par blang bar bya'o	

13 yathāpraviṣṭaśiṣyebhyo || *corr.*; yathā praviṣṭaśiṣyebhyo E_K

16 de nas dbugs dbyung ba dpal mchog dang po las byung ba || CDE_P; om. A¹A²GNP
18 phan yon don gnyer || A¹A²; phan don gnyer ba CDGNPE_BE_SE_P

12 tshigs su || CDPE_P; tshigsu GN (*skung yig*) 21 slob ma yi || Σ; slob ma yin G
2 srung skud || CDE_P; bsrung skud GNP 5 sbyar ba || Σ; sbyar bar C 6 bskor || CDE_P;
skor GNP 7 dang bcas pas || Σ; dang bcas pa G 7 phyogs su || CDPE_P; phyogsu GN (*skung
yig*) 10 'dzin par 'gyur || CDE_P; 'dzin par gyur GNP 13 blang bar bya'o || CDGE_P; blang
bar bya NP

- 14 de nas 'di skad bsgo bar bya || [4]
 15 da ni dkyil 'khor slob dpon gyur ||
 16 gsang sngags rgyud kyang 'dzin par 'gyur ||
 17 sangs rgyas byang chub sems dpa' dang ||
 18 lha rnam kun gyis bkur bar 'gyur || [5]
 19 sems can rnam la brtse ba'i phyir ||
 20 khyod kyis dkyil 'khor cho ga bzhin ||
 21 nan tan bskyed de bri bar bya ||
 22 sgrub pa po yang rgyud la sbyor || [6]²⁷⁶

P433a

²⁷⁶As pointed out by Sakurai (SAKURAI 1996: 369, footnote 87, probably following Tsongkha-pa's *sNgags rim chen mo*), the original source of verses [2]-[6] is the *Guhyasūtra* (or *Guhyatantra*):

de nas bla ma bdag nyid kyis ||
 de yi spyi bor gdugs kyang gzung ||
 thal mo sbyar ba byas nas ni ||
 dkyil 'khor legs par bskor du gzhug ||
 gdugs dang bcas pas sgo phyogs su ||
 spyi bo btud de phyag 'tshal gzhug ||
 gsang sngags rgyud ni 'dzin 'gyur ba'i ||
 slob ma 'di ni phul ba lags ||
 mkhan pos de skad smras nas su ||
 gdugs bzhag nas ni slob ma de ||
 lag pas legs par blangs nas su ||
 de nas 'di skad sgo bar bya ||
 da ni dkyil 'khor slob dpon 'gyur ||
 gsang sngags rgyud kyang 'dzin par 'gyur ||
 sangs rgyas byang chub sems dpa' dang ||
 lha rnam kyang ni kun gyis bkur ||
 sems can rnam la snying brtse'i phyir ||
 khyod kyis dkyil 'khor cho ga bzhin ||
 nan tan bskyed de bri bar byos ||
 sgrub pa po yang rgyud la sbyor ||

(= Taishō no. 987, Vol. 18, pp. 770c-771a. The Chinese translation seems to be a prose paraphrase of the verse original.)

For the Sanskrit texts of these verses cf. *Vajrāvalī* 43.1 (MORI 2009: 463-464):

tadanu

dhārayan śirasi cchatraṃ kārayitvā pradakṣiṇam |
 sāñjaliṃ maṇḍaladvāri sacchatraṃ pātayan vadet ||
 ayaṃ niveditaḥ śiṣyas tantradhāri bhaviṣyati ||

iti | evaṃ maṇḍaleśvaram abhyarthya cchatram anyatra nikṣipya śiṣyasya hṛdayaṃgamaṃ vadet |

adhunā maṇḍalācāryo mantratantradhāro bhavān |
 buddhānāṃ bodhisattvānāṃ devatānāṃ ca saṃmataḥ ||
 sattvānāṃ anukampārthaṃ vidhinā maṇḍalaṃ tvayā |

de nas gsang sngags rang nyid kyis brgya rtsa brgyad bzlas la | 1
 bcom ldan 'di la stsal lags kyis || 2
 'di la 'go bar mdzad du gsol || zhes bya bas sbyin par bya'o || 3
 slob mas kyang | 4
 bcom ldan bdag gis bzung lags kyis || 5
 bdag la 'go bar mdzad du gsol || 6
 zhes bya ba 'dis blangs la bzla bar bya'o ||²⁷⁷ 7
 D124a de nas rang gi lha'i phyag rgya bzhi bsblabs la khyed kyis 'di phyag rgya 8
 1 la mi mkhas pa dang | gzhan su yang rung ba la sngags sam phyag rgya gcig
 2 tsam yang bstan par mi bya'o || de ci'i phyir zhe na | 'di ltar sems can de dkyil
 3 'khor ma mthong bar sngags dang phyag rgya la sbyor bas 'bras bu ma thob
 4 pa dang the tshom du 'gyur bas dus ma yin par 'chi ba'i dus byas nas sems
 5 can dmyal bar ltung bar 'gyur ro || rgyu des khyod kyang ngan 'gror 'gro
 6 bar 'gyur ro ||²⁷⁸

G516b 7 **ji bzhin zhugs pa** zhes bya ba la sogs pas ni dbugs dbyung ba bshad pa

likhitavyaṃ prayatnena tantre yojyās ca sādhakāḥ ||
²⁷⁷ de nas gsang sngags rang nyid kyis ... 'dis blangs la bzla bar bya'o: Sakurai (SAKURAI 1996: 365, footnote 58) points out (probably following Tsong-kha-pa's *sNgags rims chen mo*) that the locus classicus of this question and answer is the *Susiddhikara[sūtra/tantra]*:

bcom ldan 'di la bsnyen pa dang ||
 'di la rab tu 'go bar mdzod ||
 bcom ldan bdag gis gzung lags kyis ||
 bdag la 'go bar mdzod ces bya ||
 (= Taishō no. 893, vol. 18, p. 621a. The Chinese translation was not very literal.)
 For the Sanskrit text of this cf. *Vajrāvalī* 31 (MORI 2009: 437):

tataḥ svayaṃ saṣṭaśatajaptaṃ trir japtaṃ vā hrdayādīmantram |
 datto 'si mayā bhagavann asmin sannihito bhava ||
 iti vadan śiṣyāya dadyāt | śiṣyo 'pi |
 gr̥hīto 'si mayā bhagavan mayi sannihito bhava ||
 ity anena gr̥hītvā trir japet | iti mantrasamarpaṇavidhiḥ |

Also quoted in Ratnākaraśānti's *Kusumāñjali ad Guhyasamājatantra* 16.63.

²⁷⁸ de bas rang gi lha'i phyag rgya bzhi bsblabs la ... ngan 'gror 'gro bar 'gyur ro: cf. *Sarvava-jrodāyā* (MIKKYŌ SEITEN KENKYŪKAI 1987: 229):

tato mantram dattvā svadevatācaturmudrāñānaṃ śikṣayet || anena vidhinā vak-tavyam |
 na kasya cit tvayānyasyāsāṃ mudrāñāṃ akovidasyaikatarāpi mudrā darśayitavyā |
 tat kasya hetoḥ | tathā hi te sattvā adṛṣṭamahāmaṇḍalāḥ sattvamudrābandhaṃ prayojayanti
 tadā teṣāṃ na tathā siddhir bhaviṣyati | tatas te vicikitsāprāptaviṣamāparihāreṇa ('viṣamā-parihāreṇa || corr.; °viṣamāparihāreṇa ed.) śighram eva kālaṃ kṛtvāvicaṃ mahānarake
 pateyuh | tvayā pāpagamaṇaṃ syāt || iti ||

1 gsang sngags || CDE_P; sngags GNP 8 rang gi || CDE_P; rang gis GNP 1 gzhan su yang || CDE_P; gzhan su GNP 4 'gyur bas || CDE_P; gyur pas GNP 5 'gyur ro || Σ; 'gyuro G (*skung yig*) 5 rgyu des || GNP; rgyu des na CDE_P 7 dbugs dbyung ba || CDGE_P; dbugs dbyung NP

8 yin te | **de nas** zhes bya ba ni rjes su gnang ba byin pa'i rjes thogs la'o || **'dis**
 9 **kyang** zhes bya ba ni 'og nas bshad pa dpal mchog dang po las bshad pa ni C122a
 10 | tshigs su bcad par **gtogs par 'gyur** || zhes bya ba'i bar gyis so || **phan yon**
 11 ni 'bras bur gyur pa'i yon tan no || **dbugs 'byin pa** ni phyir mi ldog pa thob
 12 pa'i phyir ro || brtan par bya ba'i don du ni sku dang | gsung dang thugs kyi Ep22-307
 13 **dam tshig gsum** yin no || 'di zhes bya ba la sogs pa tshigs su bcad pa rnam
 14 kyis gang du dbugs dbyung ba de ni dam tshig gsum mo || P433b
 N404b

15 **dr̥ṣṭvā praviṣṭvā**²⁷⁹ **paramaṃ rahasyottamaṃḍalam**
 16 |
 17 **sarvapāpair vinirmuktā bhavanto 'dyaiva susthitāḥ** ||
 18 **378**²⁸⁰

mchog gsang dkyil 'khor dam pa ni || 1
 mthong ba dang ni zhugs gyur pas || 2
 sdig pa kun las nges grol bar || 3
 khyed rnam deng nyid legs par gnas || 378 G120a
 Ep21-1068

²⁷⁹Note that this form *praviṣṭvā* is irregular. With the prefix *pra-* would expect an absolute form like *praviṣya*, as is attested in Kuladatta's *Kriyāsaṃgrahaṇāṅgikā* (see the next footnote).

²⁸⁰378: This verse is from the *Paramādyatantra* (P ta 239b4, S nya 118b2):

gsang ba'i dkyil 'khor dam pa ni ||
 mthong ba dang ni zhugs pas kyang ||
 sdig pa kun las nges grol zhing ||

khyed rnam der nyid (der nyid] P; 'dir ni S) legs par gnas || (Chinese translation: T244.8.815:b14-15).

Quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 26 (LOKESH CHANDRA 1995: 317; *dr̥ṣṭam praviṣṭam* for *dr̥ṣṭvā praviṣṭvā*, *rahasyātmakam maṇḍalam* for *rahasyottamamaṇḍalam*, *vinirmuktaḥ* for *vinirmuktā*, *śuddhitāḥ* for *susthitāḥ*), *Samvarodayatantra* 18.29cd-18.30ab (TSUDA 1974: 127; *vinirmuktaṃ* for *vinirmuktā*), *Hevajrasekaprakriyā* (*vinirmukto bhavān adyaiva susthitāḥ* for *vinirmuktā bhavanto 'dyaiva susthitāḥ*), Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 416; *paramarahasyottamamaṇḍalam* for *paramaṃ rahasyottamamaṇḍalam*, *vimukto* for *vinirmuktā*, *yaiva* for *'dyaiva*), Abhayākaragupta's *Vajrāvalī* 43.1 (MORI 2009: 464; *vinirmukto bhavān adyaiva susthitāḥ* for *vinirmuktā bhavanto 'dyaiva susthitāḥ*), Kuladatta's *Kriyāsaṃgrahaṇāṅgikā* 6-6-6-2 (TANEMURA e-text; *praviṣya* for *praviṣṭvā*, *sarvapāpair vinirmukto bhavān adyaiva susthitāḥ* for *vinirmuktā bhavanto 'dyaiva susthitāḥ*).

1 ni || A¹A²; 'di CDGNPE_BE_SE_P 2 mthong ba dang ni || CDGNPE_BE_SE_P; mthong ba la ni A¹A² 2 gyur pas || Σ; gyurd pas A¹ 4 deng nyid || em.; de nyid Σ; adyaiva Skt.

8 rjes su || CDPE_P; rjesu GN (*skung yig*) 10 tshigs su bcad par || CDE_P; tshigs su bcad pa P; tshigu bcad pa (*skung yig*) GN 10 gyis so || CDNPE_P; gyiso G (*skung yig*) 11 dbugs 'byin pa || GNP; de nas zhes bya ba dbugs 'byin pa CDE_P 13 tshigs su || CDPE_P; tshigsu GN (*skung yig*)

mchog ces bya ba ni yon tan gyis so || **gsang ba dam pa** ni shin tu 5
 gsang bar bya ba yin pa'i phyir ro || **mthong ba** zhes bya ba ni mig gis so || 6
zhugs gyur par zhes bya ba ni phyi dang gsang ba'i zhugs pas so ||²⁸¹ **nges** 7
grol ba ni mi byed par nges pas so || **legs par gnas pa** ni bde 'gro'i bde bar 8
 nges pas so ||²⁸² 9

na bhūyo maraṇaṃ vo 'sti yānād asmān mahāsukhāt 10
 | 11
adhr̥ṣyās cāpy avadhyās ca ramadhvam akutobhayāḥ 12
 || 379 13

1 bde chen theg pa 'di las ni ||
 2 slar khyod 'chi ba yod min te ||
 3 mi tshugs pa dang mi gsod pas ||
 4 cis kyang mi 'jigs dga' bar gyis || 379

5 'chi ba ni ltung ba'o || **mi tshugs pa dang mi gsod pa** ni bdud rnam
 6 kyis te | de ltar ni mi gnas pa'i mya ngan las 'das pa thob pa'i phyir ro ||

7 **nivṛttaṃ bhavaduḥkhaṃ vo 'tyantabhavaśuddhaye |**
 8 **saṃbhūtaḥ śāsinām agrā atyantabhavasiddhaye || 380**²⁸³²⁸⁴

²⁸¹ *zhugs gyur par zhes bya ba ni phyi dang gsang ba'i zhugs pas so*: Ratnākaraśānti is paraphrasing Ānangarbha's commentary on the *Paramādyatantra* here, cf. Ānangarbha's *Paramādyatantraṭīkā* (D i 42b4-5):

rab tu zhugs pa zhes bya ba ni phyi dang gsang ba'i 'jug pas dpal rdo rje sems dpa'i gsang ba'i dkyil 'khor du zhugs par bya'o.

“Entered (*rab tu zhugs pa = praviṣṭvā* or *praviṣṭam?*) means he should enter the secret *maṇḍala* of the glorious Vajrasattva by the exoteric and esoteric entering.”

²⁸² *nges grol ba ni...bde 'gro'i bde bar nges pas so*: cf. Abhayākara Gupta's *Vajrāvalī* 43.2 (MORI 2009: 467): *vinirmukta iti pāpākriyāniyamāt susthitaḥ sukhasugatiniyamāt.*

²⁸³ 380ab: The meter of 380ab as transmitted is not right. If we dissolve the sandhi between *vo 'tyantabhavaśuddhaye* (i.e. *vaḥ atyantabhavaśuddhaye*) the meter is right.

²⁸⁴ 379-380: Verses 379-380 are from the *Paramādyatantra* (P i 239b4-5, S *nya* 118b3):

12 *abadhyās* || B; *abaddhās* AE_K; *abaddhā*(dhyā)ś E_BE_D 12 *akutobhayāḥ* || Σ; *aktatob-*
hayāḥ A 7 *nivṛttaṃ* || ABE_K; *nivṛttaṃ* E_BE_D

2 *min* || Σ; *myin* A¹ 3 *mi tshugs pa* || CDGNPE_BE_SE_P; *myi tshugs par* A¹; *mi tshugs par*
 A² 3 *mi gsod pas* || A¹CDE_BE_SE_P; *mi sod pas* GNP; *mi bzod pas* A² 4 *mi 'jigs* || A¹A²;
mi tshugs CDGNPE_BE_SE_P

8 *nges grol ba* || *em.*; *des grol ba* CDE_P; *de grol ba* GNP; *vinirmuktā* Skt. of the root text
 8 *mi byed par*] GNP; *de mi byed par* CDE_P 5 *mi gsod pa* || CDE_P; *mi bsod pa* GNP 6 *de*
ltar ni || CDE_P; *de ltar na* GNP

9

10 srid pa shin tu dag pa'i phyir ||
 11 srid pa'i sdug bsngal las khyod 'das ||
 12 srid pa shin tu grub pa'i phyir ||
 ston pa'i mchog tu gyur pa yin || 380

P102a

N100b

D85a

da ni ji ltar na de rnam s 'gag par 'gyur ba dang | ji ltar srid pa bstan pa'i
 phyir | **srid pa** zhes bya ba la sogs pa smos te | chos kyi sku thob pas²⁸⁵ mtha'
 med pa'i srid pa nyid yongs su dag par gyur pa ni sdug bsngal las ldog pa
 yin gyi | nyan thos ltar rnam pa thams cad du ldog pa ni ma yin no || **ston**
pa ni chos gsung bar mdzad pa'o || **mchog** ni de bzhin gshegs pa'o || **gyur** G517a
pa ni song ba ste | longspyod rdzogs pa'i sku thob pas tha ma med pa'i srid
 pa 'grub pa yin gyi | so so'i skye bo ltar tha mar gyur pa ni ma yin no ||²⁸⁶ 8

bde chen theg (theg] S; thob P) pa 'di las (las] P; la S) ni ||
slar 'chi ba ni yod min te ||
mi tshugs pa dang mi sod pas ||
cis kyang mi 'jigs rol bar gyis ||
srid pa'i sdug bsngal ldog pa ni ||
srid pa shin tu grub pa'i phyir ||
ston pa mchog tu gyur pa khyod ||
srid pa shin tu grub pa yin || (Chinese translation Taishō 244.8.815:b15-17).

Verse 379 is quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 27 (LOKESH CHANDRA 1995: 317, *bhosti* for *vo 'sti*, *avrṣyās cāpy avandyās* for *adhrṣyās cāpy abaddhās*) and Nāgabuddhi's *Viṃśatīvidhi* (a.k.a. *Viṃśatīvidhi*) (TANAKA 2010: 703, *tvāsti* for *vo 'sti*, *adrṣyās cāvadhyaś* for *adhrṣyās cāpy abaddhās*). 379ab and 380ab are quoted as one verse in the *Hevajrasekaprakriyā* (*te atyantabhavasiddhaye* for *vo 'tyantabhavaśuddhaye*), Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 416, *te atyantabhavasiddhaye* for *vo 'tyantabhavaśuddhaye*), Abhayākaragupta's *Vajrāvalī* 43.1 (MORI 2009: 464, *na bhūyaś cyavanam te 'sti* for *na bhūyo maraṇam vo 'sti*, *te atyantabhavasiddhaye* for *vo 'tyantabhavaśuddhaye*) and Kuladatta's *Kriyāsaṃgrahapañjikā* 6-6-6-2 (TANEMURA e-text, *te atyantabhavasiddhaye* for *vo 'tyantabhavaśuddhaye*).

²⁸⁵*srid pa zhes bya ba la sogs pa...chos kyi sku thob pas*: cf. Abhayākaragupta's *Vajrāvalī* 43.2 (MORI 2009: 467): *nirvrttam dharmakāyalābhāt*.

²⁸⁶For an explanation of the compound *atyantabhavasiddhaye* cf. Abhayākaragupta's *Vajrāvalī* 43.2 (MORI 2009: 467): *atyanteti anidhano bhavaḥ sambhogakāyo 'sraṃsanani-tyatayā*.

10 shin tu || Σ; shind tu A¹ 12 shin tu || Σ; shind tu A¹ 1 ston pa'i
 || A²CDGNPE_BES_EP; stond pa'i A¹ 1 gyur pa || Σ; gyurd pa A¹

4 yongs su || CDPE_P; yongsu GN (*skung yig*) 8 yin no || Σ; yino G (*skung yig*)

ayaṃ vaḥ satataṃ rakṣyaḥ siddhaḥ samayasamvaraḥ |
sarvabuddhaiḥ samam proktā ājñā paramaśāsvatī || 381²⁸⁷

9

10

11

E_{Bp}. 180

C85a

dam tshig sdom pa grub pa 'di ||
 rtag tu khyod kyis bsrung bar bya ||
 sangs rgyas kun gyis mthun par gsungs ||
 dam pa rtag pa'i bka' yin no || 381

12

13

14

15

D124b

dam tshig ni 'da' bar bya ba ma yin pa'i phyir ro || **sdom pa** ni bya ba
 dang mi bya ba'i nges pa'o || **grub pa** ni don yod pa'i phyir ro || **'di** zhes bya
 1 ba ni 'og nas bshad pa'o || **mthun par** zhes bya ba ni gsung gcig tu bka' stsal
 2 pa'o || **dam pa rtag pa** zhes bya ba ni gzhan du 'gyur ba med pa'i phyir ro ||

16

17

B22v

bodhicittam na vai tyājyaṃ yad vajram iti mudrayā |
yasyotpādanamātreṇa buddha eva na samśayaḥ || 382²⁸⁸

3

4

5

gang zhig bskyed pa tsam gyis ni ||
 6 sangs rgyas nyid du dogs med pa'i ||
 7

²⁸⁷381: This verse is from the *Paramādyatantra* (P ta 239b6, S nya 118b4). Also found in the *Mahāvairocanābhīṣambodhisūtra*. Quoted in *San Hyañ Kamahāyānikan Mantranaya* 28 (LOKESH CHANDRA 1995: 318; *siddhasamayasaṃvaraḥ* for *siddhaḥ samayasamvaraḥ*, *sarvabuddhasamam proktaḥ* for *sarvabuddhaiḥ samam proktā*), Nāgabodhi's *Samājamaṇḍalopāyikā* (a.k.a. *Viṃśatīvidhi*) (TANAKA 2010: 709), *Samvarodayatantra* 18.30cd-18.31ab (TSUDA 1974: 128; *ayaṃ ca* for *ayaṃ vaḥ*, *siddhasamayasaṃvaraḥ* for *siddhaḥ samayasamvaraḥ*), Bhūvācārya's *Samvarodayā nāma maṇḍalopāyikā* (f. 54r3, *rakṣā siddhasamayasaṃvaram* for *rakṣyaḥ siddhaḥ samayasamvaraḥ*, *samāproktā* for *samam proktā*, *paramaśāsvatī* for *paramaśāsvatī*).

²⁸⁸382: This verse is from the *Paramādyatantra* (P ta 239b6, S nya 118b5). Cf. *San Hyañ Kamahāyānikan Mantranaya* 29 (LOKESH CHANDRA 1995: 319, *tavātyājyaṃ* for *na vai tyājyaṃ*, *yasyotpādaikamātreṇa* for *yasyotpādanamātreṇa*), , *Hevajrasekaprakriyā*, Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 416), Kuladatta's *Kriyāsaṃgrahaṇāṅgikā* 6-6-6-2 (TANEMURA e-text).

9 rakṣyaḥ || BE_K; rakṣaḥ A; rakṣaḥ(kṣyaḥ) E_BE_D 9 samayasamvaraḥ || E_BE_DE_K; samayasamvaraḥ A; samayaḥ samvaraḥ B 10 proktā ājñā || ABE_K; proktājñā E_BE_D

13 bsrung bar bya || A¹A²CDE_BE_SE_P; srung bar bya GNP 14 mthun par || Σ; ma thun bar A¹ 7 sangs rgyas nyid du || CDGNPE_BE_SE_P; sangs rgyas nyid A¹A² 7 dogs med pa'i || CDGPE_BE_SE_P; dog med pa'i N; dogs med pa yi A¹A²

17 phyir ro || Σ; phyiro G (*skung yig*) 2 phyir ro || Σ; phyiro G (*skung yig*)

8 byang chub sems ni gtang mi bya ||
9 phyag rgya rdo rje gang yin pa'o || 382

10 **rdo rje gang yin pa** zhes bya ba ni gang rdo rjer grags pa zhes bya ba'i
11 tha tshig go || **bskyed pa tsam** ni byang chub tu smon pa las sam 'jug pa las
12 te snying ga'i zla bar rdo rje'i rnam pa'o || **sangs rgyas nyid du** zhes bya ba Ep22-308
13 ni byang chub tu nges pa nyid do zhes bya ba'i tha tshig go ||

14 **saddharmo na pratikṣepyo na ca tyājyaḥ kadācana |**
15 **ajñānād vātha mohād vā na vai vivṛṇuyāt sa tu || 383**²⁸⁹

16

dam pa'i chos ni mi spang zhing ||
nam yang dor bar mi bya'o ||
mi shes pa'am rmongs pa yis ||
tshul chen bstan par mi bya'o || 383

1
2
3
4

mi spang zhing zhes bya ba ni nam mkha'i snying po'i mdo las ji skad C122b
du gang yang byang chub sems dpas nyan thos kyi theg pa bshad pa'am | P434a
rang sangs rgyas kyi theg pa bshad pa'am | theg pa chen po'i chos bshad pa 7
spong zhing 'gog tu 'jug pa 'di ni rtsa ba'i ltung ba gnyis po zhes gsungs pa N405a
lta bu'o ||²⁹⁰ de yang bstan pa ni chos thams cad ni chos kyi dbyings rnam 9

²⁸⁹383: This verse is from the *Paramādyatantra* (P ta 239b7, S nya 118b6). Also quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 30 (LOKESH CHANDRA 1995: 320, *saddharmo na pratikṣepyaḥ na tyājyaś ca kadācana | ajñānād atha mohād vā na vai vivṛṇuyās tataḥ* ||), , *Hevajrasekaprakriyā (ajñānād atha mohād vā na taṃ vivṛṇuyāt sa tu for ajñānād vātha mohād vā na vai vivṛṇuyāt sa tu)*, Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 416, *ajñānād vā mohād vā na vivṛṇuyāt saiva tu for ajñānād vātha mohād vā na vai vivṛṇuyāt sa tu)*, Kuladatta's *Kriyāsaṃgrahaṇajikā* 6-6-6-2 (TANEMURA e-text, *ajñānād atha mohād vā na vivṛṇuyāt sa tu for ajñānād vātha mohād vā na vai vivṛṇuyāt sa tu*).

²⁹⁰gang yang byang chub sems dpas ... rtsa ba'i ltung ba gnyis po: cf. *Ākāśagarbhasūtra* quoted in Śāntideva's *Śikṣāsamuccaya* (BENDALL 1902: 59):
*yaḥ punar dharmam pratikṣipati śrāvakaniryāṇabhāṣitam vā pratyekabuddhaniryāṇabhāṣita-
tam vā mahāyānaniryāṇabhāṣitam vā pratikṣipati pratiśedhayatīyaṃ dviṭīyāmūlāpattiḥ.*

14 tyājyaḥ || Σ; tyājyā A 15 mohād vā || Σ; mohā B

8 gtang mi bya || CDE_BE_SE_P; btang mi bya A¹A²GNP; na tyājyam Skt. 4 bstan par mi bya'o || Σ; bstand par mi bya'o A¹

10 ni gang rdo rjer grags pa zhes bya || Σ; om. G 12 rnam pa'o || CDE_P; rnam par ro GNP 13 nges pa nyid do || CDE_P; nges pa nyid du GNP 5 nam mkha'i || CDPE_P; namkha'i GN (*skung yig*) 8 'gog tu 'jug pa 'di || CDE_P; 'gog tu 'jug 'di GNP 8 gnyis po zhes || CDE_P; gnyis po GNP 9 bstan pa ni || CDE_P; bstan pa'i GNP 9 chos kyi dbyings || Σ; chos thams cad na kyi dbyings G

G517b

par dag pa'i rgyu mthun pa yin pas 'gro ba'i skyabs su gyur pa yin pa'i phyir 10
spang bar mi bya ste | de la skyabs su song ba nyid yongs su spang bar mi 11
 bya ba yin pa'i phyir ro || **mi shes pa** zhes bya ba la sogs pa la | gal te dam 12
 pa'i chos yi ge'am don la nyan pa'i skal ba med pa'am | skal ba dang mi ldan 13
 par gyur pas the tshom mam phyin ci log tu gyur pa de'i tshe | de la yi ge'i 14
 don bstan par mi bya'o || 15

svam ātmānaṃ parityajya tapobhir na ca pīḍayet | 16
yathāsukhaṃ sukhaṃ dhāryaṃ saṃbuddho 'yam anā- 17
gataḥ || 384²⁹¹ 18

A²p. 832

1 bdag nyid yongs su spangs nas su ||
 2 dka' thub kyis ni ma gdungs shig ||
 3 ci bde bar ni bde bar gzung ||
 4 'di ni ma byon rdzogs sangs rgyas || 384

5 **bdag nyid ces bya ba ni rang nyid gzir bar mi bya'o || bdag nyid yongs**

Ānandagarbha also quotes the *Ākāśagarbhasūtra* in his explanation of the same verse in the *Paramādyatantraṭīkā* (D i 43b6-7), but he seems to paraphrase the sentences in the *sūtra* rather than quoting verbatim from it.

The same section of the *Ākāśagarbhasūtra* on the eight *mūlāpattis* is also quoted in Prajñākaramati's *Bodhicaryāvatārapañjikā*. However, the quotation of the second *āpatti* there seems to be an abbreviation of the original (DE LA VALLÉE POUSSIN 1914: 160): *evaṃ triyānabhāṣitadharmapratikṣepāt dviṭiyā*.

²⁹¹384: This verse is from the *Paramādyatantra* (P ta 239b7, S nya 118b6):

rang gi bdag nyid yongs spangs nas ||
dka' thub rnams kyis gdung mi bya ||
ci bde bar ni bde bar gzung ||
'di ni ma byon rdzogs sangs rgyas ||

(Chinese translation: T244.8.815:b19-20).

Also quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 31 (LOKESH CHANDRA 1995: 320, *nātha pīḍayet* for *ca pīḍayet*), *Hevajrasekaprakriyā* (SANSDEPERSON 2005: 9), Vāgīś-varakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 416, *sukhair* for *sukham*), Kuladatta's *Kriyāsamgrahapañjikā* 6-6-6-2 (TANEMURA e-text, *dhārya* for *dhāryam*).

16 parityajya || B; parityājya AE_BED_EK **16** tapobhir || E_BED_EK; tayobhir AB
17 dhāryaṃ || E_K; dhāryaḥ AE_BED; dhārya B **17** 'yam || E_BED_EK; yam B; pam A

1 yongs su || A¹A²CDPE_BE_SEP; yongsu GN (*skung yig*) **1** nas su || Σ; nasu N (*skung yig*)
2 dka' thub || Σ; dga' thub P **2** ma gdungs shig || A¹A²; ma gdungs shing CDGNPE_BE_SEP

10 skyabs su || CDPE_P; skyabsu GN (*skung yig*) **11** skyabs su || CDPE_P; skyabsu GN
 (*skung yig*) **11** yongs su spang bar || CDE_P; yongs su sdang bar P; yongsu sdang bar GN
 (*skung yig*)

6 **su spangs nas su** || zhes bya ba ni rnal 'byor gyi sems yongs su bor nas te | ci
 7 nas kyang rnal 'byor dang mi mthun par gzir bar mi bya'o zhes bya ba'i tha
 8 tshig go || gzhan yang bdag nyid 'di ni | **ci bde bar ni bde bar gzung** || zhes
 9 bya ste | ci nas kyang 'di bde bar 'gyur ba de ltar gzhag par bya'o || bde ba ni
 10 dka' ba med pa ste | yongs su tshol ba'i sdug bsngal dang | nyes par spyad pa
 11 la sogs pa'i sdug bsngal mi bya'o zhes bya ba'i tha tshig go || yang ci'i phyir
 12 zhe na | **'di ni nges par phyis 'byung bar 'gyur bar rdzogs pa'i sangs rgyas**
 13 yin no ||

14 **vajraṃ ghaṅṭā ca mudrā ca na vai tyājyā kadācana |**
 15 **ācāryo nāvamantavyaḥ sarvabuddhasamo hy asau ||**
 16 **385**²⁹²

rdo rje dril bu phyag rgya rnam ||
 nam yang yongs su mi dor zhing ||
 slob dpon smad par mi bya ste ||
 'di ni sangs rgyas kun dang 'dra || 385

1
 2
 EBP. 181
 4

²⁹²385: This verse is from the *Paramādyatantra* (P ta 239b8, S nya 118b7):

rdo rje dril bu phyag rgya rnam ||
nam yang yongs su spang mi bya ||
 (S119a) *slob dpon smad par mi bya ste* ||
 'di ni sangs (P240a) *rgyas kun dang 'dra* ||
 (Chinese translation: T244.8.815:b20-21).

Also quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 32 (LOKESH CHANDRA 1995: 321, *vajraṃ ghaṅṭā ca mudrā ca na saṃtyajya kadācana* for *vajraṃ ghaṅṭā ca mudrā ca na vai tyājyā kadācana*), Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Viṃśatividhi*) (TANAKA 2010: 708, *vajraṃ ghaṅṭā ca mudrā[m] ca na ca tyājya[m] kadācana* for *vajraṃ ghaṅṭā ca mudrā ca na vai tyājyā kadācana*), *Hevajrasekaprakriyā* (SANDERSON 2005: 9, *hi saḥ* for *hy asau*), Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi* (SAKURAI 1996: 416, *vajraṃ ghaṅṭā ca mudrā ca* for *vajraṃ ghaṅṭā ca mudrā ca*) and Kuladatta's *Kriyāsaṃgrahapañjikā* 6-6-6-2 (TANEMURA e-text, *vajraṃ ghaṅṭā ca mudrā ca* for *vajraṃ ghaṅṭā ca mudrā ca, naivamantavyaḥ* for *nāvamantavyaḥ*).

14 vai || Σ; va B 15 ācāryo || BE_BED; acāryo AE_K 15 nāvamantavyaḥ || Σ; nāmantavyaḥ B

1 rdo rje dril bu || A¹A²; rdo rje dril bu'i CDGNPE_BE_SE_P 2 yongs su || A¹A²CDPE_BE_SE_P; yongsu GN (*skung yig*) 2 mi dor || A¹A²; mi 'dor CDGNPE_BE_SE_P 3 smad par || A¹A²; spang bar CDGNPE_BE_SE_P 3 mi bya || Σ; myi bya A¹

6 yongs su || CDPE_P; yongsu GN (*skung yig*) 6 yongs su || CDPE_P; yongsu GN (*skung yig*) 7 mi mthun par || GNP; mi mthun par gyur pas CDE_P 8 ci bde bar ni || Σ; ci bde bar ni bde bar ni G 8 gzung || GNP; bzung CDE_P 9 ci nas kyang || GNP; ci nus kyang CDE_P 9 gzhag par bya'o || CDE_P; bzhag par bya'o GNP 10 yongs su || CDPE_P; yongsu GN (*skung yig*) 10 nyes par spyad pa || GNP; nyes par spyod pa CDE_P 11 mi bya'o zhes bya ba'i tha tshig go || CDE_P; mi bya ba'i tha tshig go GNP

D125a **rdo rje** zhes bya ba la sogs pa la de kho na nyid bsgoms pas byang chub 5
 Ep22-309 par 'gyur na ci de rdo rje la sogs pas sam snyan pas de dor bar mi bya ba'o || 6
 smad par mi bya ste zhes bya ba ni bla ma tshul khrims 'chal ba la sogs par 7
 P434b mngon na yang ma gus par mi bya'o || **sangs rgyas kun dang 'dra** zhes bya 8
 ba ni | de yang 'dir brtson 'grus dang rtsol ba dang ldan pa la tshe 'di nyid la 9
 byang chub ster bar byed pa yin la | brtson pa med pas byang chub par ma 10
 gyur pa ni slob ma nyid kyi nyes pa nyid do || 11

yo vāvamanyetācāryaṃ sarvabuddhasamaṃ gurum | 12
 sarvabuddhāpamānena sa nityaṃ duḥkham āpnuyāt 13
 || **386**²⁹³ 14

1 sangs rgyas kun mtshungs bla ma yi ||
 2 slob dpon la ni gang smod pa ||
 3 de ni sangs rgyas kun smad pas ||
 4 rtag tu sdug bsngal 'thob 'gyur te || 386

5 **jvarair garair viṣai rogair ḍākinyupadravair grahaiḥ |**
 6 **vighnair vināyakair ghorair mārīto narakaṃ vrajet ||**
 7 **387**²⁹⁴

²⁹³386: This verse is from the *Paramādyatantra* (P ta 240a1, S nya 119a1):

sangs rgyas kun mtshungs bla ma yi (yi || S; yis P) ||
slob dpon la ni gang smod (smod || S; smad P) pa ||
des ni sangs rgyas kun smad pas ||
rtag tu sdug bsngal thob 'gyur te (te || S; ste P) ||
 (Chinese translation: T244.8.815:b21-23).

Also quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 33 (LOKESH CHANDRA 1995: 321, *yaś cāvamanyed ācāryaṃ* for *yo vāvamanyetācāryaṃ*, *sarvabuddhāvamānena nityaṃ duḥkham avāpnuyāt* for *sarvabuddhāpamānena sa nityaṃ duḥkham āpnuyāt*), Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Viṃśatividhi*) (TANAKA 2010: 708, *yo vāvamanyed ācāryaṃ* for *yo vāvamanyetācāryaṃ*) and *Gurupañcāśikā* 10 (LÉVI 1929: 260, *tannāthaṃ yo 'vamanyeta śiṣyo bhūyasacetanaḥ* for *yo vāvamanyetācāryaṃ sarvabuddhasamaṃ gurum*).

²⁹⁴387: This verse is from the *Paramādyatantra* (P ta 240a1, S nya 119a2):

12 vāvamanyeta || ABE_K; cāvamanyeta E_BE_D 12 gurum || E_BE_DE_K; gurum B; gurūṃ A
 13 duḥkham || Σ; duḥm B 5 viṣai rogair || Σ; viṣair rogair E_K 5 ḍākiny° || Σ; jākiny° B
 6 narakaṃ || Σ; nacakaṃ A

1 sangs rgyas kun mtshungs || A¹A²; sangs rgyas tshul mtshungs CDGNPE_BE_SE_P 1 bla
 ma yi || A¹A²; bla ma yis CDGNPE_BE_SE_P 3 de || A¹A²N; des CDGE_BE_SE_P

7 zhes bya ba || Σ; shes bya ba N 7 'chal ba || em.; 'chal pa Σ 10 brtson pa || Σ; rtson
 pa G 4 'thob 'gyur te || Σ; 'thob 'gyurd te A¹

8 rims dang dug dang dbyig dug dang || E_S p. 549
 9 mkha' 'gro rnam kyis gtses pa dang ||
 10 gdon dang log 'dren gtum po yis ||
 11 bsad nas sems can dmyal bar 'gyur || 387

12 **tasmāt sarvaprayatnena vajrācāryaṃ mahāgurum |**
 13 **pracchannavarakalyāṇaṃ nāvamanyet kadācana ||**
 14 **388**²⁹⁵

de bas nan tan thams cad kyis || 1
 rdo rje slob dpon blo gros che || 2
 dge ba rab tu mi spyoms pa || G120b
 nam yang smad par mi bya'o || 388 4

dge ba rab tu mi spyoms pa || zhes bya ba ni dge ba chen po'i sgyu G518a
 ma'i gzugs kyis g.yogs te gnas pa'o || 6

anurūpaṃ ca te deyaṃ gurubhaktaṃ sadakṣiṇam | 7
tato jvarādayas tāpā na bhūyaḥ prabhavanti hi || 389²⁹⁶ 8

rims dang dug dang sbyar dug dang ||
mkha' 'gro rnam kyis gtses pa dang ||
gdon dang log 'dren gtum po yis ||
bsad nas sems can dmyal bar ltung ||
 (Chinese translation T244.8.815:b23-25).

Cf. *Gurupañcāsikā* 12 (DAWA CHOSOM 2018: 89, *rājacaurānalavyādair dāk-inījālata(ska)rāiḥ* for *jvarair garair viṣair rogair dākinyupadravair grahaiḥ; vināyakaiś cāpi* for *vināyakair ghorair*).

²⁹⁵388: This verse is from the *Paramādyatantra* (P ta 240a2, S nya 119a3):

de bas 'bad pa thams cad kyis ||
rdo rje slob dpon blo gros che ||
dge ba rab tu mi spyoms pa ||
nam yang smad par mi bya'o ||
 (Chinese translation T244.8.815:25).

Also quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 34 (LOKESH CHANDRA 1995: 321) and *Gurupañcāsikā* 15 (LÉVI 1929: 260).

²⁹⁶389: This verse is from the *Paramādyatantra* (P ta 240a3, S nya 119a3):

bla ma la ni gus bcas yon ||
rjes mthun khyod kyis sbyin par bya ||

11 sems can dmyal bar 'gyur || CDGNPE_BE_SEP; sems dmyal ltung rab 'gyur A¹A² **1** nan tan thams cad kyis || CDGNPE_BE_SEP; nan tan thams cad kyis A¹A² **2** blo gros che || Σ; blo gros chen A¹ **3** rab tu || CDGNPE_BE_SEP; bar tu A¹A²

5 mi spyoms pa || CDE_P; mi 'joms pa GNP

E_Bp. 182

bla ma la ni gus bcas yon ||
 rjes mthun khyod kyis sbyin par bya ||
 de nas rims sogs gnod pa rnams ||
 phyir zhing 'byung bar mi 'gyur ro || 389

9

10

11

12

13

N405b

C123a

gal te brnyas par gyur na nyes pa de slar gso ba'i thabs bshad pa ni |
bla ma zhes bya ba la sogs pa bshad pa yin te | khyod kyis zhes pa ni khyed
 rnams kyis so || **phyir zhing** zhes bya ba ni slar yang ngo ||

14

15

16

nityaṃ svasamayaḥ sādhyo nityaṃ pūjyās tathāgatāḥ |
nityaṃ ca gurave deyaṃ sarvabuddhasamo hy asau ||

17

18

1 390²⁹⁷

Ep21-1069

2 rtag tu rang gi dam tshig bsrung ||
 3 rtag tu de bzhin gshegs pa mchod ||
 4 rtag tu bla ma la yang dbul ||

des ni rims sogs (sogs] S; stsogs P) gnod pa rnams ||

phyir zhing 'byung bar mi 'gyur ro ||

(Chinese translation: Taishō 244.8.815:25-26).

Also quoted in *Gurupañcāśikā* 16 (LÉVI 1929: 260, a[*nu*]rūpaṃ tato deyaṃ for anurū-
 paṃ ca te deyaṃ).

²⁹⁷390: This verse is from the *Paramādyatantra* (P ta 240a4, S nya 119a6):

rtag tu rang gi dam tshig bsrung (bsrung] P; srung S) ||

rtag tu de bzhin gshegs pa mchod ||

rtag tu bla ma la yang 'bul ('bul] P; mchod S) ||

'di ni sangs rgyas kun dang 'dra ||

(Chinese translation: Taishō 244.8.815:25-26).

Also quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 35 (LOKESH CHANDRA 1995: 322, *pūjyas tathāgataḥ* for *pūjyās tathāgatāḥ*. Note that de Jong's conjecture *gurave deyaṃ* is attested in Dīpaṃkarabhadra's Sanskrit text here, cf. DE JONG 1974: 475), Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Viṃśatividhi*) (TANAKA 2010: 708), *Gurupañcāśikā* 19 (LÉVI 1929: 260), Anupamavajra's *Ādikarmapradīpa* (DE LA VALLÉE POUSSIN 1898: 195, TAKAHASHI 1993: 142, quoting from a text called *Gurvārādhana* (= *Gurupañcāśikā*?), only 390cd is quoted).

18 gurave] Σ; guve B 18 asau] Σ; aso B

10 yon] Σ; yin G 11 sbyin par bya] Σ; sbyin bar bya A¹ 12 de nas] GNP; des ni A¹A²CDE_BE_SE_P 12 sogs] Σ; stsogs A¹ 12 gnod pa rnams] Σ; gnod ba rnams A¹ 13 phyir zhing] Σ; phyi zhing N 13 mi 'gyur ro] Σ; myi 'gyur ro A¹ 2 bsrung] Σ; srung A¹

14 nyes pa de] CDE_P; nyes pa des GNP

5 'di ni sangs rgyas kun dang mnyam || 390

6 rang gi dam tshig ces bya ba ni rang gi lha'i rnal 'byor ro ||

7 **taddānāt²⁹⁸ puṇyasambhāraḥ sambhārād bodhir uttamā |**
 8 **datte 'smai sarvabuddhebhyo dattaṃ bhavati śāśvatam**
 9 || 391²⁹⁹

10 de byin sangs rgyas thams cad la ||
 11 rtag tu byin pa nyid du 'gyur ||
 de byin bsod nams tshogs yin te ||
 tshogs las dngos grub mchog tu 'gyur || 391

1
P102b

rtag tu zhes bya ba ni mi zad pa'i dge ba ste | de yang gang gi phyir
 sdom pa 'di la legs par gnas shing yang dag par mi g.yo bar gyur na'o ||

adya vaḥ saphalaṃ janma yad asmin supraṭiṣṭhitāḥ |
samāḥ samayadevānām bhavitā stha na saṃśayaḥ ||
 392³⁰⁰

²⁹⁸taddānāt || E_K; tad dānāt E_BE_D

²⁹⁹391: This verse is from the *Paramādyatantra* (P ta 240a5, S nya 119a6):

de byin sangs rgyas thams cad la ||
rtag tu sbyin pa nyid du 'gyur ||
de byin bsod nams tshogs yin te ||
tshogs las dngos grub mchog tu 'gyur ||

(Chinese translation: Taishō 244.08.0815c01-02.)

Also quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 36 (LOKESH CHANDRA 1995: 322, with lines reversed, *cākṣayam* for *śāśvatam*, *siddhir uttamā* for *bodhir uttamā*), Anupamavajra's *Ādikarmapradīpa* (TAKAHASHI 1993: 142, only *pāda* ab is quoted), *Gurupañcāśikā* 21 (LÉVI 1929: 260, with lines reversed).

³⁰⁰392: This verse is from the *Paramādyatantra* (P ta 240a6, S nya 119a7):

de phyir 'di ni legs gnas pas ||
deng khyod skye (S119b) ba 'bras bur bcas ||
rang byung dam tshig lha dang mnyam ||
deng khyod gyur bar (gyur bar || P; gyur ba S) the tshom med ||
 (Chinese translation: Taishō 244.08.0815c02.)

7 sambhāraḥ sambhārād || Σ; sambhārād B 8 datte || Σ; yattai A

5 sangs rgyas kun dang mnyam || CDGNPE_BE_SE_P; sangs rgyas kun dang 'dra A¹A²
 2 'gyur || A²GNPE_S; gyur CDE_BE_P; 'gyurd A¹

6 ces bya ba || CDE_P; gis bya ba GNP 3 gang gi || CDE_P; gang gis GNP 4 yang dag
 par || CDE_P; yang dag pa GNP

A¹p. 1037
N101a

gang phyir 'dir ni legs gnas pas || 8
deng khyod skye ba 'bras bur bcas || 9
dam tshig lha rnam kun mnyam par || 10
deng khyod gyur par the tshom med || 392 11

dam tshig ces bya la sogs pa ni gsang sngags kyi lha rnam dang mtshungs 12
par 'gyur ro zhes bya ba'i don to || 13

B23r

1 **adyābhiṣiktā āyusmantaḥ sarvabuddhaiḥ savajribhiḥ | 14**
2 **traidhātukamahārājyaṃ rājādhipatayaḥ sthirāḥ || 393³⁰¹**

E_{BP}. 183 3 sangs rgyas rdo rje 'dzin bcas pa ||

Also quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 39 (LOKESH CHANDRA 1995: 323, *samaḥ samāya devānām adya jātāḥ svayambhavaḥ* for *samāḥ samayadevānām bhavitā stha na saṃśayaḥ*), Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Viṃśatīvidhi*) (TANAKA 2010: 659, *adya me* for *adya vaḥ*; *saphalaṃ jīvitaṃ ca me* for *yad asmin supratīṣṭhitāḥ*; *samaḥ samayabuddhānām bhavitāhaṃ* for *samāḥ samayadevānām bhavitā stha*), Ānandagarbha's *Sarvavajrodayā* (MIKKYŌ SEITEN KENKYŪKAI 1987: 289, *adya me* for *adya vaḥ*; *saphalaṃ jīvitaṃ ca me* for *yad asmin supratīṣṭhitāḥ*; *samaḥ samayabuddhānām bhavitāhe* for *samāḥ samayadevānām bhavitā stha*), and Kuladatta's *Kriyāsaṃgrahaṇāṅgikā* 6-3-2 (TANEMURA e-text, *adya me* for *adya vaḥ*; *saphalaṃ jīvitaṃ ca me* for *yad asmin supratīṣṭhitāḥ*; *samaḥ samayabuddhānām bhavitāhaṃ* for *samāḥ samayadevānām bhavitā stha*).

³⁰¹393: This verse is from the *Paramāyatantra* (P ta 240a6, S nya 119b1):

sangs rgyas rdo rje 'dzin bcas pa (pa || S; par P) ||
kun gyis (gyis || S; gyi P) deng khyod dbang bskur bas ||
khams gsum gyi ni rgyal po che ||
rgyal po'i (rgyal po'i || P; rgyal po S) bdag por (brtan || em.; bstan PS) pa yin ||
(Chinese translation: Taishō 244.08.0815c02-03.)

Also quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 40 (LOKESH CHANDRA 1995: 324; *adyābhiṣiktā āyusmantaḥ* for *adyābhiṣiktā āyusmantaḥ*; *traidhātukamahārājye* for *traidhātukamahārājyaṃ*; *sthitāḥ* for *sthirāḥ*) and Abhayākaragupta's *Vajrāvalī* 43.1 (MORI 2009: 463, *adyābhiṣikta āyusman* for *adyābhiṣiktā āyusmantaḥ*; *traidhātukamahārājyasvāmī tvam iti niścitam* for *traidhātukamahārājyaṃ rājādhipatayaḥ sthirāḥ*).

393cd is also quoted in Bhūvācārya's *Samvarodayā nāma maṇḍalopāyikā* (51v1, *sthitāḥ* for *sthirāḥ*).

14 adyābhiṣiktā āyusmantaḥ || Σ; adyābhitāyusmantaḥ B 1 °mahārājyaṃ || AE_K; °mahārāja B; °mahārājyaṃ(jāḥ) E_BE_D 1 rājādhipatayaḥ || Σ; rājādhipataya B 3 rdo rje 'dzin bcas pa || A¹A²CDE_BE_SE_P; rdo rje 'dzin bcas la GNP

11 gyur par || CDGNPE_BE_SE_P; gyurd pa A¹; gyur pa A²

12 dam tshig ces bya || CDE_P; dam tshig ces bya ba GNP

4 kun gyis deng khyod dbang bskur bas ||
 5 khams gsum gyi ni rgyal po che ||
 6 rgyal po'i bdag por brtan pa yin || 393

7 **khams gsum pa'i rgyal po chen por gyur pa rgyal po'i bdag po**
 8 thams cad kyi mchog tu gyur pa'o || **brtan pa** ni rgyal srid de nyid dang bcas
 9 pas rtag pa nyid yin pa'i phyir ro || gang gi phyir de ltar yin pa'i rgyu des na
 10 bla ma dang sangs rgyas la sogs pa la yid ni | rab tu dang zhing dad pa rdo
 11 rje ltar mi phyed pa nyid du gyis shig pa'o ||

12 **adya mārān vinirjitya praviṣṭāḥ paramaṃ puram |**
 13 **prāptam adyaiva buddhatvaṃ bhavadbhir nātra**
 14 **saṃśayaḥ || 394³⁰²**

deng ni bdud las rnam rgyal te ||³⁰³
 grong khyer mchog tu rab tu zhugs ||
 khyed rnam kyis ni sangs rgyas nyid ||
 deng nyid thob par the tshom med || 394

D85b

C85b

3

4

iti kuruta manaḥ prasādavajraṃ svasamayam akṣaya-
saukhyadaṃ bhajadhvam |

5

6

³⁰²394: This verse is from the *Paramādyatantra* (P ta 240a7, S nya 119b2):

de ni bdud las rnam rgyal te ||
grong khyer mchog tu rab tu zhugs ||
khyed rnam kyis (kyis || S; kyi P) ni sangs rgyas nyid ||
deng (deng || S; de P) 'dir thob par (par || P; pa S) the tshom med ||
 (Chinese translation: Taishō 244.08.0815c03-04.)

Also quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 41 (LOKESH CHANDRA 1995: 326, *māraṃ* for *mārān*), *Hevajrasekaprakriyā* (SANDERSON 2005: 9, *māraṃ* for *mārān*; *bhavatā* for *bhavadbhir*), and Bhūvācārya's *Samvarodayā nāma maṅḍalopāyikā* (51v2, *vinirjityaḥ* for *vinirjitya*).

³⁰³C, D and E_P add “rgyal po'i bdag por bstan pa yin ||” after the first line, which is a dittography from the last line of verse 393.

4 dbang bskur bas || Σ; dbang bskud pas A¹ 6 brtan pa yin || A²; brtan ba yin A¹; brtan pa yis E_B; bstan pa yin GNPE_S; bstan pa yis CDE_P 6 svasamayam akṣayasaukhyadaṃ || E_BE_D; svasamayam akṣayasaukhadaṃ AE_K; svasamakṣayasaukhyadaṃ B 6 bhajadhvam || E_BE_DE_K; bhajadhvam A; bhadhvam B

2 rab tu zhugs || CDGNPE_BE_SE_P; rab zhugs pa A¹A² 4 the tshom med || Σ; the tshom myed A¹

7 gyur pa || CDE_P; gyur par GNP 7 rgyal po'i bdag po || GNP; rgyal po'i bdag po ste rgyal po CDE_P 9 yin pa'i phyir ro || Σ; yin yin pa'i phyir ro G (dittography) 9 rgyu des || CDE_P; rgyu de GNP 11 nyid du || CDE_P; gnyid du GNP

A16v

**jagati laghusukhe³⁰⁴ 'dya vajrasattvapratīsamāśāsvata-
tām gatā bhavantaḥ || 395³⁰⁵**

de ltar yid ni rab dang rdo rje nyid du gyis || 9
rang gi dam tshig mi zad bde bskyed bsten par gyis || 10
deng ni 'gro la myur bde rdo rje sems dpa' dang || 11
rab tu mnyam zhing rtag pa nyid du gtogs par 'gyur || 395 12

rang gi dam tshig ni rang gi lha'o || bde ba chung la sdug bsngal che 13
ba'i 'jig rten du khyed skyes par gyur kyang nges par rdo rje 'dzin pa dang 14
'dra bar mi zad cing god pa med pa dpe med cing kha na ma tho ba med pa'i 15
1 bde ba dang bcas par thob par gyur to ||

**praṇipatya guroḥ pādaḥ śiṣyāḥ sadbhaktivatsalāḥ |
brūyur evaṃ kariṣyāmo yathājñāpayase vibho || 396³⁰⁶**

E_Bp. 184

2 slob ma rab dang mnyes gshin pas ||
3 bla ma'i zhabs la phyag byas te ||
4 gtso bos ji ltar bka' stsal pa'i ||
5 gsung ni de bzhin bdag bgyid do || 396
6
7
8

³⁰⁴laghusukhe] E_BE_D; laghu sukhe E_K

³⁰⁵395: This verse is from the *Paramādyatantra* (P ta 241a6, S nya 120b5):

de ltar yid ni rab dang rdo rje nyid du gyis ||
rang gi dam tshig mi zad bde ster (ster] S; gter P) bsten par gyis ||
deng (deng] S; de P) ni 'gro la myur bde rdo rje sems dpa' dang ||
rab tu mnyam zhing rtag pa (rtag pa] S; rtag tu P) nyid du rtogs par gyis ||
(Chinese translation: Taishō 244.08.0815c14-16.)

Also quoted in *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 42 (LOKESH CHANDRA 1995: 326, *sarvabuddha*° for *vajrasattva*°), *Abhayākara*gupta's *Vajrāvalī* 43.1 (MORI 2009: 464, *kurūta* for *kuruta*).

³⁰⁶396: Cf. *Samvarodayatantra* 18.31cd-32ab (TSUDA 1974: 128, *śiṣyaś carāṇe bhaktivat-salam* for *pādaḥ śiṣyāḥ sadbhaktivatsalāḥ*; *kuryād* for *brūyur*; *kariṣyāmi* for *kariṣyāmo*).

2 pādaḥ] Σ; padaḥ E_K

10 mi zad bde bskyed] CDE_BE_SE_P; mi bzad bde skyed GNP; mi zad bde skyed A¹A²
10 bsten par gyis] Σ; brten par gyis G 11 deng ni] A¹A²E_B; der ni CDGNPE_SE_P
12 gtogs par 'gyur] GNPE_B; rtogs par 'gyur A¹A²CDE_SE_P 7 ji ltar] A¹A²; ji skad
CDGNPE_BE_SE_P 7 bka' stsal pa'i] CDGNPE_BE_SE_P; bka' stsal pa'i A¹; bka' bstsal pa'i
A² 8 bdag] A¹A²CDE_BE_SE_P; bka' GNP

15 god pa med pa] CDE_P; god pa GNP 1 dang bcas par] GNP; dang bcas pa CDE_P

Chapter 4

Annotated translations

4.1 Annotated English Translation of the *abhi- ṣeka* Section of Dīpaṃkarabhadra's *Guhya- samājamaṇḍalavidhi* (Sanskrit and Tibetan) and the Corresponding Paragraphs from the Tibetan Translation of Ratnākaraśānti's **Gu- hyasamājamaṇḍalavidhiṭikā*

Section A: 181d-216b

181d-183: Qualities of pupils to be initiated

[The officiant] should incubate (*adhivāsayet* = *lhag par gnas par bya*) his own pupils [for initiation]¹, [the pupils] who are holding with their hands a garland, intelligent, enthusiastic, grateful, not arrogant, of good family, possessing good qualities, faithful, and are beautiful, having good complexion and youth, seeking for and engaging in the secret practice of the Buddhists. [The officiant should incubate] even those who are

¹Incubate his own pupils [for initiation]: here *incubate* means preparing the pupils for initiation by causing them to stay near the *maṇḍala*. The term *adhivāsayet* is the causative optative verb of the root *adhi-√vas*, which has the meaning of “to cause to stay, to incubate.” This section of incubating the pupils by causing them to take the *saṃvara* vows, to arouse the *bodhicitta* etc. is sometimes referred to in other texts (e.g. Abhayākaragupta's *Vajrāvalī*) as the *śiṣyādhivāsanavidhi* (the ritual procedures for the incubation of the pupils [for initiation]).

ugly, of low qualities and of lowly [birth]. 181d-183

Then, **his own pupils** (*rang gi slob ma = svasiṣyān* [verse 181d]) should be syntactically connected to [the term] **he should incubate [for initiation]** (*lhag par gnas par bya, adhvāsayet* [verse 183d]). **Holding [with their hands] a garland** (*me tog phreng thogs = srakkaragrahān*) means grasping a garland of flowers in their cupped hands. **Not arrogant** (*nga rgyal med pa = nirahaṃkṛtān*) [means] without conceit. **Of good family** (*rigs mtho ba = kulinaḥ*) means born in a good family. **Possessing good qualities** (*yon tan dang ldan pa = guṇinaḥ*) means possessing generosity, stability and so on. **Buddhist** (*bde bar gshegs pa = [arthinaś cābhiyuktāṃś ca] saugatān*) and so on [means] [the officiant] **should incubate** (*lhag par gnas par bya = adhvāsayet*) [the pupils] even if [the pupils] are **inferior in family background, qualities and physical form** (*yon tan ...gzugs ...dman pa = virūpān nirguṇāṃś cāpi*), it is as much as to say that if they [i.e. the pupils] happen to **seek very much** (*don du gnyer = arthinaḥ*) and **engage** (*mngon par brtson pa = abhiyuktān*) in the practice of mantra, and do not depend on other teachers, it is suitable to do so [i.e. to give them initiation].

184: All four assemblies should be permitted

The ritual of *maṇḍala* is permitted for all four assemblies², as long as they are devoted to their own training³, and are by nature fond of the great vehicle (*mahāyāna = theg chen*). 184

The ritual [of *maṇḍala*] (*cho ga = vidhiḥ*) means [the procedure for] entering [into the *maṇḍala*] and so on. **All four assemblies** (*'khor bzhi char yang = caturṇām api*) means ordained monks, nuns, laymen and laywomen. **Devoted to their own training** (*rang gi bslab dang shin tu ldan = śikṣāsu svāsu yuktānām*) means making effort and being devoted to that [i.e. one's own training]. By this [expression] **fond of the great**

²The four assemblies refers to *bhikṣu* (fully ordained monks), *bhikṣuṇī* (fully ordained nuns), *upāsaka* (laymen) and *upāsikā* (laywomen) in Buddhism. Note that *caturṇām ... parṣadām* is a non-grammatical usage, *parṣadām* is feminine, but *caturṇām* is masculine. I am grateful for Prof. Isaacson for pointing this out (personal communication, 25 Oct 2012).

³"Their own training" here means in the training of ordained monks, nuns, laymen and laywomen, including the aspects of hearing (*śruta*), thinking (*cintā*) and cultivating (*bhāvanā*).

vehicle (*theg chen la dga'i bdag nyid can* = *mahāyānaratātmanām*), [Dīpaṃkarabhadra] shows that this [great vehicle, including tantric and non-tantric practices] is one whose main focus is mental actions [and not physical actions], for the sake of [showing the] non-contradiction [of tantric practices with the existing precepts]. Otherwise, in all [rituals of] entering [the *maṇḍala*], since there is no need of an intention for all rituals, how could there be contradiction in that?

185-187: The officiant explains to the pupils the three aims of entering the *maṇḍala*

Some people enter here in the *maṇḍala* because they seek the accomplishment of mantras. And some others desire merits, some others seek good results in the next world⁴. 185

A wise man should enter the *maṇḍala* aiming at the next world with great faith, not wishing results in this world. 186

One who wishes [for the results] of this world does not also [get results] relating to the next world. But for a man who aims at the next world, his results of this world are abundant [too]. 187

[Those who] seek the accomplishment of mantras (*gsang sngags grub don gnyer* = *mantrasiddhyarthinaḥ*) means [those] desiring positive consequences⁵ in this world only. **Desire merits** (*bsod nams 'dod pas* = *punyakāmāḥ*) means desiring positive consequences in the next world. **Seek good results in the next world** (*'jig rten gzhan don gnyer* = *paralokārthinaḥ*) means precisely above all the worlds of the noble ones and the non-noble ones, who are subsumed by three bodies i.e. the perfection of the *tathāgatas* and so on, in the next world. **Aiming at** (*don du gnyer ba'i* = *don gnyer ba'i* = *samuddiśya*) [verse 186a], this is as much as to

⁴We would normally expect the “good results in the next world” in the third position to mean better rebirths. But Ratnākaraśānti interprets this to be Buddhahood, see commentary below.

⁵In Indian religions there are two different spiritual paths with two different kinds of goal: 1. those seeking positive consequences in this world (*abhyudaya*, *mngon par mtho ba*) i.e. worldly success and 2. those seeking liberation (*niḥśreyasa*, *nges par legs pa*), i.e. *nirvāṇa*.

say they seek Buddhahood. [**Aiming at**] **the next world** (*'jig rten pha rol = paralokam*) [verse 186a] means holding the third position [of attaining the highest state, i.e. Buddhahood in the next world].⁶ [**The result**] **in this world** (*tse 'di = aihikam*) [verse 186d] means connected with the first and second position [i.e. seeking mantra powers and desiring merits], [both of those] are “here” in as much as they are low worldly motivation “[of] this world (*tshe 'di pa = aihika*).” [**One who wishes for results**] **of this world** (*tse 'di'i = aihikam*) [verse 187a] etc. explains logically [why the third position is better], **abundant [results of this world]** (*rgyas = puṣkalam*) means “all [results].”

188: The officiant consecrates the pupils internally and the pupils are caused to request entry at the door of the maṇḍala

Now having said thus, he [i.e. the officiant] should mentally cause those pupils to enter into himself and completely purify [them] by vajra and lotus as [described] before⁷, and make [them] request the following at the door of the house [which is the *maṇḍala*].
188⁸

⁶Ratnākaraśānti explains the third position of seeking for good results in the next world to mean seeking Buddhahood. This is probably not the explanation we would expect. The usual understanding is that good results in the next world mean better rebirths. Cf. *Vaidyapāda's explanation on this position (D ni 194b5-6):

de yang tshe phyi ma'i bsod nams ni tshe phyi mar rigs rgyas pa la sogs pa'o ||

“Moreover, merits in the next world [means] elevated family [lineage] in the next world etc.”

⁷As [described] before: i.e. Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi* verse 31:

svayoṣitpadmakarkaṭyāṃ suratodbhavamaṇḍalam |

nirmāyātra jagat kṛtsnam āśvāsāya praveśayet || 31

rang rig padma'i lte ba ru ||

rab dga' las byung dkyil 'khor ni ||

sprul nas 'dir ni 'gro ba kun ||

dbugs dbyung phyir ni gzhug par bya || 31.

⁸188b-d: cf. *Vajrāvalī* 20.4 (MORI 2009: 375): *svaśarīre mukhena praveśya vajrāt nirgatya prajñāpadmasthan hrdbījakiranākṛṣṭair mukhena praviṣṭaiḥ saprajñatathāgatāir dravībhūtair abhiṣiktān dhyātvā maṇḍalasya pūrvadvāre upaveśya praveśaṃ yācayet |*

“The officiant visualises [the initiands] entering in his own body through the mouth, emerging from the vajra [i.e. penis] and entering into the lotus [i.e. vagina] of the consort. [The officiant then visualises] the *tathāgatas* with their consorts being drawn by rays of light [emitted] from the seed syllable of his heart and enter through his mouth, [melt down into a fluid and] the initiands are being consecrated by the fluid. [The officiant then] causes [the initiands] to sit down at the east door of the *maṇḍala*, and causes [them] to request for admission [into the *maṇḍala*].”

Having said thus (*de skad brjod = evam uktvā*) means he [i.e. the officiant] should say everything beginning from **intelligent** (*yid gzhung = manīṣiṇaḥ* [in verse 182]) etc. in order to purify all minds. **As [described] before** (*sngon bzhin = prāgvad*) means in the way as it was explained in **within the center of lotus of one's consort** (*rang rig padma'i lte ba ru = svayoṣitpadmakarkaṭyām*) [Cf. Dīpaṃkarabhadra's *Guhyasamāja-maṇḍalavidhi* verse 31] etc. **House** (*khang pa = khyim = gr̥ha°*) [means] the *maṇḍala*. **Should make ...request** (*gsol ba 'debs = yācayet*) [means] by means of the two verses for entering the *maṇḍala* [i.e. verses 189-190].

189-190: The pupils' request

“You are my teacher, O you of great pleasure.
O great protector, I wish for the firm method of great
awakening. 189

Please give me the pledges (*samaya = dam tshig*), re-
ality (*tattva = de nyid*)⁹ and please give me the mind
of awakening (*bodhicitta = byang chub sems*).
And please give me the Buddha, Dharma and *Saṅgha*,
the three refuges. O protector, please let me enter the
excellent city of great liberation.” 190

[The officiant is called] **great pleasure** (*dga' chen = mahārata*) be-
cause [he] is equal to Vajradhara. **Method** (*tshul = °nāyam*) means way. **Firm** (*brtan pa = dr̥dham*) means indestructible. **Pledge** (*dam tshig = samayam*) means mantra and *mūdra* etc.

191: The officiant makes one pupil as the chief pupil

And [the pupils should] utter [the above request] three
times¹⁰. And [the officiant,] having known those pupils
[who have recited three times] as affectionate towards
the right devotion, having made one [of the pupils] as
the chief pupil, should say these words: 191

⁹Reality (*tattva*) here means the two *tattvas*: the reality of the *maṇḍala* (*maṇḍalatattva*) and the reality of the deities (*devatātattva*). See verses 327-342 of this text.

¹⁰It is mentioned here and in the *Kriyāsamgrahapañjikā* that the above verses should be recited three times, but there is no mention about the number of times in the *Vajrāvalī* and the *Ācāryakriyāsamuccaya*.

Utter three times (*lan gsum brjod* = *trir uccārya*) refers to both two verses [verses 189-190]. Highest devotion (*rab gus* = *sadbhakti*^o) means with devotion. Affectionate towards (*mnyes gshin pa* = *°vat-salān*) means with affection. Having made one [of the pupils] as the chief (*gtso bo gcig la ni dmigs byas* = *pradhānaṃ śiṣyam ekaṃ tu kṛtvā*) means speaking to all [pupils] through that [chief pupil].

192-195: The officiant's encouragement

“Come, my son, I will teach you the *Mahāyāna* correctly, the procedure that is the method of mantra practice¹¹, [for] you are a recipient for the great method. 192

The Buddhas born in the three times [past, present and future] who are the holders of the *vajras* of body, speech and mind, obtained incomparable wisdom through the powers of *vajramantras*. 193

[This is] the unequalled application of mantra¹², by which the excellent lion of Śākya¹³ and other [excellent ones] defeated the exceedingly strong and very terrible army of Māra¹⁴. 194

According with the way of the world, [the Buddhas] turned the [dharma] wheel and extinguished [i.e. entered into *nirvāṇa*]. Therefore, my child, set this mind on the attainment of the state of omniscience.” 195

¹¹*mahāyānaṃ mantracaryānayaṃ*: attested in the *Saṅ Hyaṅ Kamahāyānikan Mantranaya*, the *Hevajrasekaprakriyā* and Jagaddarpaṇa's *Ācāryakriyāsamuccaya*. A variant version of this verse in Abhayākaragupta's *Vajrāvalī* and Kuladatta's *Kriyāsamgrahapañjikā* has *mahāyānamantracaryānayaṃ*. The *Samvarodayatantra* has *mahāyāne mantracaryānayaṃ*. Also found in Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Viṃśatividhi*) (TANAKA 2010: 662).

¹²The *°prayoga* “application” in *pāda* should be masculine in grammar, but here it is used as a neuter noun.

¹³The excellent lion of Śākya means the Buddha Śākyamuni.

¹⁴There are four kinds of Māra: the aggregates, the defilements, death, and the god [called Māra]. For a definition of the four Māras in Sanskrit cf. *Dharmasamgraha* (KASAWARA ET AL. 1885: 17):

catvāro mārāḥ | tadyathā || skandhamāraḥ kleśamāro devaputramāro mrtyumāraś ceti ||

The common English translation of *devaputra* as ‘son of a god’ is misleading. The word *devaputra* is a synonym of *deva* (‘god’), and here simply means the god Māra, cf. TRIBE 2016: 127, footnote 6.

Procedure (*cho ga = vidhim*) means the great means. **Through the powers** (*mthu yis = °prabhāvanaiḥ*) means through recitation and meditation. **Incomparable wisdom** (*ye shes mnyam med = jñānam atulam*) means the great awakening.¹⁵ **Set this [mind]** (*'di gyis shig = imāṃ kuru*) means inclined towards the mantra method.

196: Cultivating bodhicitta

Having caused [the initiands] to recite three times the confession [of sins] etc.¹⁶, the guru should make those [initiands] who have not yet cultivated the mind of awakening (*bodhicitta*) cultivate it, and those who have already cultivated it should be reminded of it. 196

The confession [of sins] (*bshags so = deśanādīn*) means causing [them] to recite three times “the confession of evil deeds (*sdig pa bshags pa*)” etc. and urge them to cultivate the mind of awakening. **Reminded** (*dran du gzbug = smārayet*) means [reminded] by means of this single verse:

“The three jewels [Buddha, dharma, saṅgha] is my refuge, I confess all my sins, I join in rejoicing the merit of every being, I set my mind on the awakening of the Buddha.”

197-199: Protecting the pupils' heart, head and throat with mantras, seed syllables and others

Having protected [the initiands] with the [mantra] that accomplishes all actions¹⁷, [the officiant] should visualise at the heart, throat and head [of the initiands] a vajra, a lotus and a disc [respectively], and he should place on them [respectively the syllables] *hūṃ*, *āḥ* and *oṃ*. 197

¹⁵Here Ratnākaraśānti is commenting on the Sanskrit version of verse 193: (*buddhās triyadhvasambhūtāḥ kāyavākcittavajriṇaḥ | samprāptā jñānam atulaṃ vajramantraprabhāvanaiḥ* ||). Thus the reading in the commentary doesn't correspond to the Tibetan translation of the root text of verse 193.

¹⁶For the confession [of sins] etc. (*deśanādīn = bshags sogs*) cf. *Vaidyapāda's commentary.

¹⁷The mantra that accomplishes all actions (*sarvakṛt = kun byed*) means the all purpose mantra. According to Prof. Issacson, this could be the *amṛtakunḍalin* mantra or the mantra of the deity in the middle of the *maṇḍala* (personal communication, 03 July 2014).

[The officiant] **should give** (*sbyin par bya* = *sbyin* = *pradadyāt*) a **tooth stick** (*so shing* = *dantadhāvanam*) of *aśvattha* (*a shwad tha* = *aśvattha*^o) or *udumbara* (*u dum ba ra* = *udumbara*^o) [tree] which is **twelve aṅgulas** (*sor bcu gnyis* = *dvādaśāṅgula*^o) [long], straight, **no crack** (*ma gas pa* = *apātita*^o), **without living being** [i.e. worms] (*srog chags med pa* = *srog chags med* = *akīṭa*^o), on which a **flower** (*me tog* = *puṣpa*) is **fixed at the end** (*rtse mo la* = *rtse mo* = *agra*), to the cupped, joined hands [of the initiand].²³

The [initiands], who stand facing east [or] north, should chew [the end of the sticks] and throw [them] immediately after on a place smeared [with cow dung] having the size of a cow-hide²⁴, and [the officiant] will teach [according to the places where the sticks fall] the accomplishments such as pacification etc. [i.e. pacification, enrichment, subjugation and killing]. 201

After making a maṇḍala [i.e. a place smeared with cow dung] which is of an arm-span and four-cornered²⁵, [the officiant] should make the initiands stay **facing east or north** (*shar ram byang du kha bltas* = *prāgudānmukha*^o), should cause [the initiands] to chew the teeth cleaning sticks

kṣīravṛkṣa (i.e. *nyagrodha*, *udumbara*, *aśvattha* and *madhūka*) can be used, cf. Nāgabuddhi's *Samājamaṇḍalopayikā* (TANAKA 2010: 665):

dvādaśāṅgulavistāraṃ kṣīravṛkṣodbhavaṃ navam |
apāṭitasuṣpāgraṃ mantreṇānena bhakṣayet ||

Also cf. **Guhyantra* chapter 5, Taishō vol. 18, no. 897, p. 762c:

先須備具優曇婆羅木或阿修他木，取無病者無蟲食而作齒木，量十二指，非麤非細。以香水洗已，於其木根頭，以白線纏花。復以香塗及燒香薰，以手按木持誦部心真言，誦數多遍或七遍，隨弟子數木數亦然。皆須一向根頭齊置，嚼其小頭。應須如法護身。

Cf. *Mahāvairocanābhisaṃbodhisūtra*, Taishō vol. 18, no. 848, p. 5c:

次當授齒木	若優曇鉢羅
或阿說他等	結護而作淨
香華以莊嚴	端直順本末

²³*Vaidyapāda mentions in his commentary to this verse that the toothstick should also “be anointed with fragrant water (*dri zhim po byug cing*),” which is also mentioned by Abhayākaragupta in 20.7 of the *Vajrāvalī* (*sugandhaḥalakṣālitam*).

²⁴The compound *gocarmamātra* “having the size of a cow-hide” is a common expression in Sanskrit ritual texts, cf. e.g. *Atharvavedaparīṣiṣṭa* XXXVI 25.1ab (BISSCHOP & GRIFFITHS 2007: 33): *gocarmamātraṃ sthaṇḍilaṃ gomayenopalepayet*. “[Translation by Bisschop and Griffiths:] He should smear a piece of ground of the size of a cow’s hide with cow-dung.”

²⁵Four-cornered (*gru bzhi pa*): *Vaidyapāda says it should be four-cornered or three-cornered (*gru bzhi ’am gsum du*).

from the tip, and throw [them] forward **without caring anything** (*bltos pa med pa = nirapekṣa*). [The officiant] should teach **the accomplishment of pacification etc.** (*zhi ba la sogs pa'i dngos grub = zhi la sogs pa'i dngos grub = śāntyādikām*) [i.e. pacification, enrichment, subjugation and killing] in accordance with the manner of the fall of the toothstick. Among the different possibilities, from the falling [of the tip of the stick pointing] to the north, east, south and west, the accomplishment of pacification, enrichment, killing and subjugation [will be accomplished]; if [the stick's chewed end is] up, the *vidyādhara* accomplishment²⁶ will be achieved. If [the stick's chewed end is] down, the accomplishment of the subterranean terrain²⁷ will be achieved. If [the stick] falls out of the *maṇḍala*, there will be no accomplishment.

202: Mouth rinsing, three sips of water (with mantra), giving of kuśa grass, protecting with arm-threads

Having caused [the initiands] to rinse the mouth and take three sips of water, and having caused [them] to stay outside, [the officiant should place bundles of] *kuśa* grass [outside] for bedding and pillow, and should protect [the initiands] well with arm-threads.
202

The mantra for three sips of water:

Oṃ hrīḥ, O pure dharma, purify all sins of this [person] and remove all conceptual constructions, *hūṃ* (*Oṃ hrīḥ viśuddhadharma sarvapāpāni cāsyā śodhaya sarvavikalpān apanaya hūṃ*).

Mouth rinsing (*'thor 'thung = ācamya*) means water chanted over with *amṛtakuṇḍalin* [mantra]²⁸. **Three sips of water** (*skyor chu lan gsum = tricalupānam*) means having caused [the initiands] to drink three sips of fragrant water which has been recited over with the garland mantra (*phreg*

²⁶The *vidyādhara* accomplishment (*rig pa 'dzin pa'i dngos grub = vidhyādhara*) is among a common list of eight *siddhis* in tantric Buddhism. Here the *vidyādhara* accomplishment means the accomplishment of flying in the sky.

²⁷The accomplishment of the subterranean terrain (*sa 'og gi dngos grub = pātāla*) is also among the list of eight *siddhis*. Here it means the accomplishment of going to netherworlds where the *nāgas* rule. For a discussion of *siddhi* (magical powers) in general and a common list of eight *siddhis* in tantric Buddhism cf. ENGLISH 2002: 180-181 & 478-479 footnote 436.

²⁸The *amṛtakuṇḍalin* mantra is the mantra *oṃ amṛte hūṃ phaṭ*.

ba'i sngags = mālāmantra) *om hrīḥ*²⁹, [the officiant] should place [the initiands] outside the *maṇḍala* room and should give [them] many [i.e. bunches of] **kuśa grass** (*ku sha = kuśān*), which have been recited over by *amṛ-takuṇḍalin* mantra, as **bedding** (*stan = śayyā* °).³⁰ Likewise [he] should give a single [bunch of] *kuśa* grass as **pillow** (*sngas = upadhāna* °). After that [the officiant] **should protect** (*bsrung bar bya = surakṣayet*) [the initiands] by tying himself a thread which has been recited over by *amṛ-takuṇḍalin* mantra and twisted in three strands with three knots on the right upper arms [of the initiands].

203-204: Verses on the preciousness of the Buddha's teaching and the method of mantra

The omniscient ones [i.e. the Buddhas] only arise sometimes in the world, or even they do not arise. Just as the flower of udumbara arises [only] sometimes, on some occasion. 203

Then to encourage [the initiands], since dharma should be taught, therefore he says **in the world** (*'jig rten du ni = loke*) and so on. [**Only sometimes** (*brgya lam = kadācit*) means **on some occasion** (*'ga' zhig = karhicit*). Moreover, for instance, 1000 Buddhas arise in this great aeon, but it is possible that they **do not arise** (*yang na mi 'byung = jāyate na vā*), and sometimes even in many great aeons no Buddha arise, because [they already arose in] the distant past.

[But] even rarer is the method of mantra practice [i.e. the tantric path], through which people indeed are able to perform the benefits of sentient beings in an unequalled manner, without entering into nirvāṇa. 204

The arising of the method of mantra practice is even more rare (*gsang sngags spyod pa'i tshul 'byung ba || de bas kyang ni dkon pa ste = tato 'pi durlabhotpādo mantracaryānayasya hi*) [is] from precisely

²⁹*Vaidyapāda says that the three mouthfuls of water are for cleansing the faults of speech (*ngag gi nyes pa sbyang ba'i phyir*).

³⁰*Vaidyapāda explains that the giving of the *kuśa* grass is for the auspicious dream not to be confused (*de bzhin du bkra shis pa'i rmi lam mi 'khrul bar bya ba'i phyir mal dang sngags su rtswa ku sha sbyin par bya'o*).

this king of tantra [i.e. the *Guhyasamājatantra*, quoting *Guhyasamājatantra* 17.71]:

“Bhagavats and all *tathāgatas* who have arisen before and have past [in] [number of] aeons equal to the subtle atoms of inexpressible and inexpressible buddha fields, up to the bhagavats [such as] Dīpaṃkara who was the past *tathāgata*, *arhat*, perfectly awakened Buddha, even the perfectly awakened great sage Kāśyapa has not taught [this tantric path].”

205-210: Advantages of practising the mantra method and prediction of the initiands' being *tathāgathas*

All the sins which have been done formerly throughout many ten millions of aeons indeed are destroyed as soon as you see this kind of *maṇḍala*. 205

What to say of the one who is [properly] established in the method of mantra practice of [the Buddhas] who have infinite fame? One goes indeed to the highest state [just by] reciting mantra[s] of the protectors [i.e. the Buddhas]. 206

What to say of (*smos ci 'tshal = kim uta*) shows the superiority over what he has explained before [i.e. seeing the *maṇḍala*], and having abided in the practice of mantra, [one] attains **the highest state (*go 'phang bla na med pa = padam anuttaram*)** through being trained in reciting and meditating on mantra[s]. And if it is asked: whose mantra? [Answer:] **[Those Buddhas] who have infinite fame (*grags pa mtha' yas = anantayaśasām*)** i.e. of the protectors.

For those whose mind is immovable regarding this best of practice, bad rebirth which is the source of all sufferings is cut off. 207

Today, the incomparable gains are gained by you (pl.), the great ones, since you, in being born here in this teaching, are all accepted by Buddhas and Bodhisattvas, by all great ones, and therefore you (pl.) will indeed become born in Mahāyāna tomorrow. 208-209

Being born (*skye bzhin pa = jāyamānāḥ*) means because of entering the *maṇḍala*.

This is the best of ways, which is glorious, which has the great arising that is nothing but the Mahāyāna, going by which in the future you will become tathāgatas. 210

Mahāyāna (*theg pa chen po = mahāyāna°*) [means] the *nirvāṇa* of the Buddhas. **The great arising** (*cher 'byung ba = cher 'byung ba'i = °mahodayaḥ*) [means] the arising of Mahāyāna, from which the fullness of buddhas and bodhisattvas arises. The path which is like this is the arising of mahāyāna.

211-213b: The officiant should cause the initiands to sleep on the kuśa grass, ask them to tell him about their dreams in the next morning, and recite the mantra of all actions to avert bad influences

Having done the teaching of the meaning [and purpose of the ritual procedures with these verses] and [having performed] a protection ritual, [the officiant] should cause [the initiands] to sleep on a bed made of *kuśa* grass, and say: “Tell me tomorrow morning whatever you see in your dream.” 211

Having done the teaching of the meaning [and purpose of the ritual procedures with these verses] (*don bshad byas nas ni = kṛtvārthadeśanām*) means having taught the doctrines in this way [i.e. in verses 203-210] in order to encourage [the initiands]. Similarly, he should [perform] **a protection ritual** (*bsrung ba = rakṣām*) means [the protection] is connected also with one's own [i.e. the protection is also for the officiant]. **[He] should cause [the initiands] to sleep** (*nyal du gzhus = svāpayet*), i.e. at the boundary of the *maṇḍala*. **Whatever you see** (*gang dag ci mthong ba = yat kiṃcit paśyatha*), we should supply: [the officiant] should tell [the initiands] this: whatever you see ...]. And [the officiant] himself too should in the same way go to sleep with the lion sleeping posture with his mind resting in meditation.

[The officiant] should recite [the mantra] of all purposes (*sārvakarmika = las kun byed pa*) over that which

is the protection and spiritual blessing and so on. The [mantra] of all purposes is the *kuṇḍalin* [mantra] for the three circles of the five [Buddha] families. 212

The detailed explanation of the meaning of [what is told] in brief [in the previous verse is verse 212 which] says **protection and [spiritual blessing] (*bsrung dang [byin rlabs sogs] = rakṣādhiṣṭādikam*)**, it amounts to saying that the all purpose mantra should be recited in whatever suitable [ritual procedures] taught before and will be taught later, if there is no mantra [specified] for protection, spiritual blessing, eliminating obstructions and so on. If you ask, “what is it?” He says, **for the three circles of the five [Buddha] families and so on (*rigs lnga [’khor lo gsum gyi] = pañcakulatricakrāṇām*)**. The all purpose [mantra] for the three circles of the five [Buddha] families is the amṛtakūṇḍalin (*thab sbyor = kuṇḍaliḥ*) [mantra]. Here ends the ritual procedure for the incubation of the initiands (*slob ma lhag par gnas pa’i cho ga = śiṣyādhivāsanavidhi*³¹).

213c-215: Taking up of the *saṃvara* vow of the officiant (*ācāryasaṃvara*)

[The officiant should] ask [the initiands about] the dream which is auspicious or inauspicious, ward off the inauspicious [dream] with the *kuṇḍalin* [mantra], protect those suitable initiands, then cause [them] to take up the *saṃvara* vow. 213

Because there exists a teaching of the drawing of the *maṇḍala* on the third day, [Dīpaṃkarabhadra] says **dream (*rmi lam = svapnam*)**. Whatever [dreams] there are which indicate some kind of downfall, if they take place, make [the initiands] believe that “all phenomena are like a dream.” [He should] **protect (*legs bsrungs = saṃrakṣya*)** means [he should protect] them all [i.e. all initiands]. **Suitable (*snod gyur = skal ldan pa = yogyān*)** means those who are suitable for being an officiant. **Saṃvara vow (*sdom pa = saṃvaram*)** means the *saṃvara* vow of the officiant.

After giving the initiation which is non-returning (*avai-vartyasaṃsekam*) inside the *maṇḍala*, O lord, teach

³¹*śiṣyādhivāsanavidhi*: cf. Abhayākaragupta's *Vajrāvalī* chapter 20 (MORI 2009: 371-386).

me the true nature of the *maṇḍala* and the deities [in the *maṇḍala*], and the duties of officiant.³² 214

[Teach me] the *samaya* vow of all the Buddhas and the *samvara* vow which is the highest secret. May I be an officiant, so that I will always fulfil the goals of all sentient beings. 215

As for that *samvara*, the one who has taken the *upāsaka* vow etc. [i.e. one of the four vows of ordained monks, nuns, laymen and laywomen], should bow to the two feet of the officiant, pay homage with [hands] holding flowers, scatter the flowers, confess sins and so on, request and take up the *samvara* vow [of the officiant]. Supplication verse is the sentence starting with [after giving the initiation which is] non-returning [inside the] *maṇḍala* (*mi ldog 'khor lo [dbang bskur ba] = cakre 'vaivartyasam-sekam*).

Having caused the initiands who want to become an officiant to take up the *samvara* vow [of the officiant, cf. verses 214-215], having practiced [deity] yoga, having worshiped the excellent *maṇḍala*, he [i.e. the officiant] places [the *maṇḍala* and the *tathāgatas* in it] mentally in the sky. 216

[Then] the supplicating officiant should request all [Buddha] families:

“This [initiand] so-and-so, who has taken up bodhicitta, desires to take up the *samaya* and *samvara* vows in this secret *maṇḍala*. [1]”

Then the officiant should say to the initiands:

“O great soul, do you wish to take up the pure secret of the great secret family? [2]”

Then the officiant should say this:

“Go for refuge in the three jewels: Buddha, dharma and *saṅgha*. This is the firm *samvara* vow of the enjoyable Buddha family. [3]”

³²For the true nature of the *maṇḍala* (*maṇḍalatattva*), the true nature of the deities [in the *maṇḍala*] (*devatātattva*), and the duties of officiant (*ācāryaparikarman*) cf. verses 327-342, 343-349 and 350-357ab of this text respectively.

The *vajra*, bell and seal are to be taken up by you, O you of great mind, that which is *bodhicitta* is *vajra*, [and] it is wisdom that is taught to be called the bell. [4]

And you should accept the officiant and the guru as the same as all Buddhas. This is said to be the *saṃvara* and the *samaya* of the pure *vajra* family. [5]

In the great, supreme jewel family, three times per day and [three times per] night, the four givings namely [the giving of] material objects, fearlessness, dharma and loving kindness should always be given. [6]

The true teaching which is the three vehicles, outer and secret, should be taken up by you, this is said to be the *saṃvara* and the *samaya* of the pure lotus family. [7]

In the great, supreme *karma* family, the *saṃvara* vow which is connected with all should be taken up according to reality, and the action of offering [should be done] according to ability. [8]

That which is other than these are called the fourteen *pārājikas* —not to be abandoned and discarded, it is said to be root down-falls. [9]

You should recite daily three times day and night, if you skip something/do less than this, the yogin has done gross transgression. [10]

And the initiand should say this:

“O officiant, please pay heed to me. I will perform whatever action the lord orders.” [11]

Having practiced yoga (*rnal 'byor mnyam gzhaḡ = yogam ādhāya*) means the performance of the three *samādhis* of Mañjuvajra. **Excellent maṇḍala** (*'khor lo mchog = saccakram*) means the *maṇḍala* of the deities which has been visualised there by the procedure of incubation. **Places in the sky** (*mkha' la gzhaḡ = khe nyaset*) means for the purpose of requesting [the *tathāgatas*] to come.

Section B: 279-396**279-289: The ritual procedure for the entrance of the officiant into the *maṇḍala* (*ācāryapraveśavidhi*)**

279-280: The officiant performs the ritual procedures of entering the *maṇḍala* himself, obtained permission and the reality of the *maṇḍala*

He [i.e. the officiant], having fully performed himself [the procedures] beginning with entering [the *maṇḍala*] through the ritual procedure of the entrance of the initiand, up to the initiation, having obtained the permission from the lord of the family, the reality produced from great passion, and the *maṇḍala* is like a reflection, for the purpose of the entrance of the initiand in the city [i.e. in the *maṇḍala*], he should proclaim the reality and truth. 279-280

Then [the officiant] visualises as if directly perceived the *maṇḍala* of deities, worships [them] by means of the ritual procedure mentioned before, and dismisses them afterwards. After that, [the officiant] visualises the lord of [his Buddha] family as [his own] guru and **through the ritual procedure of the entrance of the initiand** (*slob ma 'jug pa'i cho gas = slob ma 'jug pa'i cho ga yis = śiṣyapraveśavidhinā*) which will be taught later, **enters** (*zhugs la = praviśya*) the *maṇḍala* himself **first** (*dang por = ādau*). [The officiant] **fully performs** (*rdzogs par mdzad pa = rdzogs byas = niṣpādyā*) the ritual procedure of self **initiation** (*dbang bskur = seka°*) [from] the lord of the [Buddha] family, and from him [i.e. from the guru he visualised as the lord of the family] alone receives the **permission** (*rjes su gngang ba = anujñām*) of all actions of the officiant. For the sake of entering the initiand into the *maṇḍala*, he should supplicate the *tathāgatas* through the verses of pleasing by means of precisely the thought of **the reality** (*de kho na nyid = de nyid = tattvam*) and **the truth** (*bden pa = satyam*). Among them, the reality is the supreme state of liberation. The truth is the nature of all things. Then how is the reality like? [Dīpaṃkarabhadra] says **the reality [that it is] produced from great passion** (*'dod chags che las byung de nyid = mahārāgodbhavaṃ tattvam*). Produced from great passion means the great bliss which is free from karmic defilements, it amounts to saying the nature of Vajradhara is the reality. How is the truth like? [Dīpaṃkarabhadra] says **the *maṇḍala* [is] like a reflection** (*'khor lo'ang gzugs brnyan lta bu = cakram [ca] pratibimbavat*),

it amounts to saying that all phenomena have a nature like a reflection, and the circle of *maṇḍala* [i.e. deities of the *maṇḍala*] has the body of non-dual wisdom, [this] is the truth.

281-289: The praise of reality (*tattvastuti*) and the empowerment of truth (*satyādhiṣṭhāna*)

281: The song of the three realities: the reality of nature (the first of the three realities)

“Because of having the sign of the arising in sky, [you are] without beginning or end, [you are] the highest. [You are] the being consisting of great *vajra*, O Mañjuvajra, succeed for me today. 281

Among these³³, one pays reverence through the songs of the Trisamaya³⁴, which are equal to the five verses beginning with **because of having the**

³³Among these: among 3 things: 1. praise, 2. proclamation of reality, 3. proclamation of truth

³⁴Songs of the Trisamaya (*dam tshig gsum gyi glu*): As Sakurai has pointed out (SAKURAI 1996: 358, footnote 20), verses 281-285 are from the *Paramādyatantra*. Prof. Isaacson is of the opinion (personal communication, 13 Nov 2015) that these songs are the songs of the Trisamayārāja, which are from a mantra/*dhāraṇī* in the *Trisamayārājantra* and can also be found in the *Mahāvairocanābhisambodhisūtra* chapter 7, *Sarvabuddhasamāyogaḍākinījālaśamvaratantra*, *Sarvadurgatipariśodhanatantra*, *Kriyāsamgraha* 6-2-2-3, and the *Sādhanamālā*. The songs of the Trisamayārāja is also called the 執金剛阿利沙偈 in the Sino-Japanese tradition. However, the songs of the Trisamayārāja, which starts with *asamācalā*[h], are different from verses 281-285 in Dīpaṃkarabhadra's text here. I suspect that Ratnākaraśānti refers to verses 281-285, which are from the *Paramādyatantra*, as the songs of the Trisamaya [i.e. Trisamayavajradhara], but they are not related to the songs of the Trisamayārāja. As pointed out also by Sakurai, Ānandagarbha also refers to verses 281-285 (with slight variants) as the songs of the Trisamaya (*dam tshig gsum gyi glu*) in his commentary on the *Paramādyatantra*. Ānandagarbha also refers to them in the *Prajñāpāramitāmaṇḍalopāyikā* (D ju 252a4-7):

de nas dam tshig gsum gyi glus mchod pa ni 'di yin te |
om nam mkha' las byung mtshan ldan phyir ||
thog ma tha ma med pa'i mchog ||
yum mchog shes rab pha rol phyin ||
bde bar gshegs pa deng grub mdzod || [1]

kun mchog dngos grub chen po ste ||
dbang phyug chen po lhag pa'i lha ||
rdo rje 'dzin pa kun gyi rgyal ||
mi 'gyur mchog tu bdag sgrub mdzod || [2]

nyes pa mi mnga' rtag pa khyod ||

sign of the arising in sky (*nam mkha' skye ba'i mtshan ldan phyir = nam mkha' las byung mtshan ldan phyir = ākāśotpādacihnātvād*) [i.e. verses 281-285]. After that, one states the reality (*de kho na nyid = tattva*) by a single verse [**you are the one**] pervading the mind of all beings (*sems can kun gyi yid khyab cing = sarvasattvamanovyāpī*) [i.e. verse 286]. Then one proclaims the truth (*bden pa = satya*) by three verses [i.e. verses 287-289].

Of these, whatever is the reality (*de kho na nyid = tattva*) of the Trisamaya-vajradhara (*dam tshig gsum po rdo rje 'chang ba*), [expressed] with the songs of Trisamaya[rāja], is the *dharma* (*chos = dharma*) of this [Mañjuvajra]. Since what is the tantric commitment (*dam tshig = samaya*) of that [Trisamayavajradhara] is the tantric commitment of this [Mañjuvajra], any lord of the *maṇḍala* has the nature of Vajradhara. Because of this, whatever is the reality and so on [i.e. and samaya] of that [Vajradhara], would also be [the reality and samaya] of Mañjuvajra. Among these [five verses], one expresses the song of the three realities by means of three verses. Regarding this, the three realities are the reality of nature (*rang bzhin gyi de kho na nyid*), the reality of abundance (*'byor pa'i de kho na nyid*) and the reality of purity (*rnam par dag pa'i de kho na nyid*).

Among these, the verse with reference to the reality of nature is [the verse that] starts with [**because of having the sign**] of the arising in sky (*nam mkha' skye ba'i [mtshan ldan phyir] = nam mkha' las byung [mtshan ldan phyir] = ākāśotpāda[cihnātvād]*) [i.e. verses 281]. As the principle reality, the mind of awakening which has a single flavour in reality and is the non-conceptual gnosis without fabrication, is the nature of that [reality of nature]. It [i.e. the the mind of awakening] itself is the great *vajra*, because it is indivisible, therefore he says [**you are**] the being consisting of great *vajra* (*sems dpa' rdo rje che rang bzhin = mahāvajramayaḥ*)

'dod chags kun gyi rjes chags pa ||
'dod pa chen po dga' ba che ||
bcom ldan de nyid kyis grub mdzod || [3]

shin tu dag pa kun gyi mchog ||
gdod nas grol ba de bzhin gshegs ||
kun du bzang po kun bdag nyid ||
byang chub sems dpa' bdag grub mdzod || [4]

dngos grub chen po kun gyi mchog ||
dbang phyug chen po phyag rgya'i mchog ||
grub pa'i rdo rje cher bstod pa ||
rdo rje bsnnyems bdag bdag mdzod cig || [5].

Abhayākara Gupta quotes verses 281-289 as a set of 9 verses in *Vajrāvalī* 21.2 (MORI 2009: 389-390). Further investigation on these verses is needed.

sattvaḥ). **Vajrasattva, succeed for me** (*rdo rje sems dpa' bdag grub md-zod = vajrasattva prasidhya me (?)*)³⁵ [means] please succeed for myself³⁶. In the mind, i.e. if there is arising [in the mind], although whatever arises perishes, nevertheless what is the *bhagavat* has no beginning nor end, thus this [Mañjuvajra] has the nature of the mind of awakening. And what is this mind of awakening? In so far as the bodhisattvas' beginningless and endless mental continua have the single flavour of emptiness, they are similar to the sky, therefore the body of nature (*de bzhin nyid kyi sku = svabhāvakāya*) common to all bodhisattvas which is realized at the culmination of the gradual purification of adventitious obscurations on the [bodhisattva] levels, is pure by nature, thus through that body [of nature], it is called "the mind of awakening." Therefore, how is it that the *bhagavat*, who has the mind of awakening qua nature, could have beginning and end? If this [Mañjuvajra] is freed from obscurations, since he shines forth, it is appropriate to say he arises. To give an example, [it is] like shedding light on a wall of the sky etc. Therefore, through the example expressed in the sentence **because of having the sign of the arising in sky** (*nam mkha' skye ba'i mtshan ldan phyir = nam mkha' las byung mtshan ldan phyir = ākāśotpādacihnatvād*), we say sky has the sign in arising, and the essence of that [sky] is precisely him [i.e. Mañjuvajra], therefore [he] is without beginning or end.³⁷ **Highest** (*mchog = para*) [in verse 281b] means the main one.

282: The reality of abundance (the second of the three realities)

O highest of all great success, O the supreme deity of great power, [you are] the king who bears all *vajras* [i.e. *vajra* of all the bodies], O the supreme unchanging one, succeed for me. 282

The verse with reference to the reality of abundance is [the verse] that

³⁵Vajrasattva, succeed for me: note the discrepancy between the *pratīka* here cited by Ratnākaraśānti and the *mūla* in Dīpaṃkarabhadra's text. In the *mūla* the reading is *mañjuvajrādya sidhya me*, "O Mañjuvajra, succeed for me today."

³⁶Please succeed for myself: here Ratnākaraśānti is clearing up the ambiguity of the Sanskrit word *me*, which could be dative or genitive. According to Ratnākaraśānti, it is a dative. I thank Greg Seton for suggesting this point to me.

³⁷Cf. Abhayākara Gupta's gloss on the compound *ākāśotpādacihnatvād* in *Vajrāvalī* 21.3 (Mori 2009: 391):

ākāśam utpāde cihnam dr̥ṣṭānto yasya sa tathā tattvāt śūnyatākaruṇāmayo vajrasattva ity arthaḥ.

[Analyzing the compound *ākāśotpādacihnatvāt*:] He is the one whose sign i.e. example in arising is sky, he is so due to being such. He is the Vajrasattva full of/consisting of emptiness and compassion, this is the meaning.'

starts with **O highest of all** (*kun mchog = sarvottama*^o). The best of all accomplishment is **great success** (*dngos grub chen po = mahāsiddhi*), which is perfect complete awakening. Therefore, [Mañjuvajra is of] **great power** (*dbang phyug chen po = māhaiśvarya*^o) because [Mañjuvajra] has supreme control over all [Buddha] qualities of ten powers and [four] fearlessness³⁸ etc. Therefore, [Mañjuvajra is the] **supreme deity** (*lhag pa'i lha = °adhidaivata*) because he is the deity surpassing all mundane [deities]. In so far as he [i.e. Mañjuvajra] has attained all *vajra* body, speech, and mind, he is **[the one who] bears all vajra** (*rdo rje 'dzin pa kun = sarvavajradharaḥ*)³⁹; and since the abundance of all buddhas and bodhisattvas depend upon him [i.e. Mañjuvajra], he is the **king** (*rgyal po = rājā*). As his abundance is forever unchanging too, [he is] **the supreme unchanging one** (*mi 'gyur mchog = paramākṣara*).

283: The reality of purity (the third of the three realities)

You are faultless and eternal, you who impassion [beings] with all desire, succeed for me in accordance with reality, O *bhagavat*, the great passionate one, O great delighted one. 283

He says with reference to the reality of purity [the verse] beginning with **faultless** (*nyes pa mi mnga' = nirdoṣaḥ*) [i.e. verse 283]. [Mañjuvajra is] **faultless** (*nyes pa mi mnga' = nirdoṣaḥ*) because [he] has eliminated all defilements with latent traces. And in this way too, [Mañjuvajra] is said to possess abiding, activities, desire and joy, this is the meaning of the words

³⁸Ten powers and [four] fearlessness: for the Buddha qualities of the ten powers (*bala*) cf. *Dharmasaṃgraha* (KASAWARA et. al. 1885: 16):

tathāgatasya daśa balāni | tadyathā || sthānāsthānajñānabalaṃ karmavipākajñānabalaṃ nānādhātujñānabalaṃ nānadharmakarmajñānabalaṃ sattveṃdriyaparāparajñānabalaṃ sarvatragāminīpratipattijñānabalaṃ dhyānavimokṣasamādhisamāpattisaṃkleśavyavadānavyutthānajñānabalaṃ pūrvanivāsānusrmrtijñānabalaṃ cyutyutpattijñānabalaṃ ās-ravakṣayajñānabalaṃ ceti ||. For other sources of the ten powers cf. SFERRA 2000: 264, footnote 74.

For the four fearlessness cf. *Dharmasaṃgraha* (KASAWARA et. al. 1885: 16):
catvāri vaiśāradyaṇi | tadyathā || abhisambodhivaiśāradyam ās-ravakṣayajñānavaiśāradyaṃ nairvāṇikamārgāvatarāṇavaiśāradyaṃ [antarāyikadharmānanyathāt-vaniścitavyākaraṇavaiśāradyaṃ (om. in ed.)] ceti ||.

³⁹The one who bears all vajra: Cf. The gloss in Abhayākara Gupta's *Vajrāvalī* 21.3 (MORI 2009: 391):

sarve vajrāḥ kāyavajrādayaḥ.

All *vajras* [in the compound *sarvavajradharo*] means *vajra* body etc. [i.e. *vajra* body, *vajra* speech and *vajra* mind].

beginning with **eternal** (*rtaḡ pa = śāśvataḥ*).⁴⁰ Furthermore, [he] is eternal because [his] three bodies abide as long as space lasts. Because [Mañjuvajra] impassions all beings with the desire to attain all accomplishments, therefore [he is] **[the one who] impassions [beings] with all desire** (*'dod chags kun gyi rjes chags pa = sarvarāgānurāgaṇa*)⁴¹. For this very reason, [he is] **the great passionate one** (*'dod chags chen po = mahārāgaḥ*) inasmuch as he has the desire of great compassion without an object. Because of delighting with joy of *dharma* without defining characteristics, [he is] **the great delighted one** (*dga' ba che = mahārata*). **In accordance with reality** (*de nyid kyis = tattvena*) and so on means [in accordance with the realities] taught by means of the three verses [i.e. verses 281-283].

284: The song of Reality (*dharmatā*)

O completely pure one, O highest of all, [you are] beginninglessly released, the thus-gone one (*tathāgata = de bzhin gshegs [pa]*), O wholly auspicious one (*samantabhadra = kun du bzang po*), [you are] the nature of everything, O being having the nature of awakening (*bodhisattva = byang chub sems dpa'*), succeed for me. 284

The song of Reality (*chos nyid = dharmatā*) is taught by one verse: **O completely pure one** (*shin tu dag pa = atyantaśuddha*) and so on [i.e. verse 284]. Here, since the one who possesses the body of Reality (*chos nyid kyis sku = dharmatākāya*) which has the nature of great liberation is *dharma* [itself], that [Mañjuvajra as *dharmatākāya*] is taught by this verse. Because of eliminating all adventitious defilements together with latent traces, or because he was never impure, [Mañjuvajra is] completely pure. The highest of all *dharma*s is *nirvāṇa*, and the highest of all *nirvāṇa* is the *nirvāṇa* of the Buddhas, and because the nature of that [*nirvāṇa* of the Buddhas] is the *bhagavat*, therefore he [Mañjuvajra] is the **highest of all** (*kun gyi mchog = sarvāgra*). As the sphere of *dharma* (*chos kyis dbyings = dharmadhātu*) has purity with regard to nature, [he is] **beginninglessly released** (*gdod nas*

⁴⁰That is to say, Mañjuvajra possesses abiding, activities, desire and joy, that's why he is said to be eternal (*rtaḡ pa = śāśvataḥ*), he who impassions [beings] with all desire (*'dod chags kun gyi rjes chags pa = sarvarāgānurāgaṇa*), the great passionate one (*'dod chags chen po = mahārāgaḥ*), and the great delighted one (*dga' ba che = mahārata*) respectively.

⁴¹[You who] delight in beings with all objects of desire: cf. Abhayākaragupta's gloss on the compound *sarvarāgānurāgaṇa* in *Vajrāvalī* 21.3 (MORI 2009: 391):

sarvarāgaiḥ sarvakāmaiḥ sattvānāṃ anurāgaṇaḥ.

[He is] the one who impassions beings with all delights, i.e. all objects of desire.

grol ba = *ādimuktaḥ*)⁴². Inasmuch as he went having realized exactly in the same way as the nature of things of phenomena, [he is] the **thus-gone one** (*de bzhin gshegs* = *tathāgataḥ*). Wholly (*kun* = *samanta*^o) means without residue. Auspicious (*bzang po* = °*bhadra*) means virtuous, and [he is] the **wholly auspicious one** (*kun du bzang po* = *samantabhadra*) because [he] has arisen from these fortunate [auspicious virtuous dharmas]. Because the sphere of *dharma* has the characteristics of *dharma* of all phenomena, [he is] the **nature of everything** (*kun bdag nyid* = *sarvātmā*)⁴³. He is the **being having the nature of awakening** (*byang chub sems dpa'* = *bodhisattva*) in as much as he is a being who has the nature of awakening.⁴⁴

285: The song of tantric commitment (*samaya*)

O highest of all great success, with the best seal of great power, succeed for me, because of your great excellence in *vajra*, O husband of [the goddess] *Vajragarvā*. 285

Tantric commitment (*dam tshig* = *samaya*) is the seal (*phya rgya* = *mudrā*), and the song of that [tantric commitment = seal] is taught by the verse beginning with [O highest of all] great success (*dngos grub chen po* [*kun gyi mchog*] = *sarvottamamahāsiddhi*). O highest of all great success (*dngos grub chen po kun gyi mchog* = *sarvottamamahāsiddhi*) has been explained [in the commentary to verse 282]. Great power (*dbang phyug chen po* = *māhaisvarya*) has also been explained [in the commentary to verse 282]. The seal [i.e. consort] of him [i.e. *māhaisvarya* = Mañjuvāra] means the symbol which has the nature of the mind which is the cause-concordant [fruit] (*rgyu mthun pa* = *niṣyandaḥ*) of him. [O you who are] the husband (*bdag po* = °*pate*) of the seal [i.e. consort] who is the bhagavat consort *Vajragarvā* (*rdo rje bsnyems ma* = *vajragarvā*^o), with the seal

⁴²Beginninglessly released: cf. Abhayākaragupta's gloss on the word *ādimuktaḥ* in *Vajrāvalī* 21.3 (MORI 2009: 391):

ādimuktaḥ prakṛtipariśuddhyā

⁴³Nature of everything: cf. Abhayākaragupta's gloss on the word *sarvātmā* in *Vajrāvalī* 21.3 (MORI 2009: 391):

sarvātmā dharmatayā.

⁴⁴Being having the nature of awakening: here Ratnākaraśānti is analyzing the Sanskrit compound *bodhisattva*. Cf. Abhayākaragupta's gloss on the word *bodhisattva* in *Vajrāvalī* 21.3 (MORI 2009: 391):

bodhyātmakaḥ sattvo bodhisattvaḥ.

Abhayākaragupta probably adopts this gloss from Ratnākaraśānti's commentary.

of the nature of the body, speech and mind *varjas* of Vajrasattva who you worship, who is empowered by the powers of all *tathāgatas*, O you are the chief, **please succeed for me** (*bdag la grub par mdzod cig = bdag mdzod cig = sidhya mama*). If you ask, in what way is this [Mañjuvajra] the husband [of Vajragarvā]? [Answer:] **Because of his great excellence in vajra** (*rdo rje cher bstod pa = vajramahotkarṣāt*), i.e. because he praises the primordial *vajra*, and brandishes [it] with his right hand. This [*vajra*] is just a synecdoche (*nye bar mtshon pa = upalakṣaṇa*) [for other things too], it amounts to saying please bestow on me the accomplishment of the great seal of that [Mañjuvajra] and so on.

286-288: The declaration of truth and reality

[You are the one] pervading the mind of all beings, abiding in the heart of all beings, and the father of all beings too, the foremost object of desire of those who are devoted to the highest tantric pledge (*samaya = dam tshig*). 286

In that way, having explained the offering of the song of Trisamaya, he teaches the declaration of the reality which begins with [**you are the one pervading the mind**] of all beings (*sems can kun gyi [yid khyab cing] = sarvasattva[manovyāpī]*) [i.e. verse 286]. The gnosis which has as its main thing suchness (*de bzhin nyid = tathatā*) which is the purification of the two obscurations, is the mind of awakening. Precisely that [mind of awakening] is the abode of liberation of the awakening of completely purified Buddhas. [That] abode is the bhagavat Vajradhara, precisely he is taught by the word **object of desire** (*'dod pa = kāmaḥ*) here, because he is to be desired by great [beings]. That object of desire is **pervading the mind** (*yid la khyab pa = yid khyab = °manovyāpī*) of all beings (*sems can kun gyi = sarvasattva*) i.e. from Buddhas, bodhisattvas to ordinary beings. Because he bestows bliss, he is like a father. With regard to them i.e. with regard to the Buddhas he pervades the mind by means of complete purity. With regard to bodhisattvas, [it is] by means of the complete purity of their obscurations by themselves. With regard to them, he too bestows happiness, because of producing bliss which is complete purity. Furthermore, it is like what is said in the *Avikalpaparveśadhāraṇī*:

The son of victor (*rgyal ba'i sras = jinātmajaḥ*) [i.e. bodhisattva] in this right doctrine, after becoming the receptacle of non-conceptuality, surpasses the evil state of conceptualization, obtains in sequence the non-conceptuality. [1]

Therefore, bodhisattva attains the bliss of non-conceptuality which is calm, non-moving, the best, having control, and unequalled.

[2]

It is said that out of some [of the above] [he] enters the mind. Furthermore, because he is pleasing by means of precisely bestowing bliss, he is **abiding in the heart** (*snying la gnas = snying la bzhugs = °hr̥di sthitah*) [of all beings]. The *bhagavat*, i.e. the object of desire, is also the father of those [beings], because they [i.e. those beings] are born precisely from him who is the gnosis-body of complete purity. Of ordinary beings too, like Buddhas and bodhisattvas, because of having power over the complete purity by means of the nature of precisely his bliss of mind and bliss of body. Therefore, this bhagavat is the **foremost object of desire** (*'dod pa'i mchog = kāmo 'gryah*), and the highest of *samayās* too. The highest of *samayās* is the true gnosis, that which possesses in it Buddhas and bodhisattvas, is the chief. Or, [alternatively,] he is pervading in the mind in the manner of sesame oil in sesame [seeds] in a subtle way. Bliss is supramundane, bestowing that [bliss] and **abiding in the heart** (*snying la bzhugs = °hr̥di sthitah*) means the abode of the essence of mind. **Father** (*yab = °pitā*) means that which produces pure and impure bodies. With regard to **those who are devoted to the highest tantric pledge** (*dam tshig mchog = samayāgrīṇām*), highest means precisely the purity of the body of mind, therefore it is excellent.

By the reality by means of which there is the true gnosis, the *maṇḍala* having the nature of wisdom and means, by that reality, O lord, may you fulfil [your] desires for me. 287

[Dīpaṅkarabhadra] taught the declaration of truth which begins with **by the reality which [is the true gnosis]** (*bden pa gang gis = yena satyena*) [i.e. verse 287]. **True gnosis** (*ye shes mchog = sajjñānam*) is the non-dual gnosis, because of the indivisibility into two. Furthermore, the not perceiving as two is **wisdom** (*shes rab = prajñā°*), and the perceiving of non-dual is **means** (*thabs = °upāya°*), like what is taught [in *Guhyasamājatantra* 18.33cd] and so on:

Whatever is from non-existence is wisdom, and means is that which is characterized by existence.

This one who possesses the nature of the mind of awakening is the one who possesses the nature of the lord of the *maṇḍala*. Therefore, in the

maṇḍala (*dkyil 'khor* = °*maṇḍalam*), he teaches the state of following the nature of that [lord of the *maṇḍala*]. **Reality** (*bden pa* = *satya*) is that which is not erroneous. **Desires** (*'dod pa* = *kāmān*) are what are wished for in the mind.

Phenomena are like reflections, transparent, pure and indeed clear, [they are] not to be grasped, ineffable and arisen because of cause and actions. 288

Phenomena (*chos rnams* = *dharmāḥ*) means the *maṇḍala* deities from Vairocana to Amṛtakunḍalin. **Like reflections** (*gzugs brnyan lta bu ste* = *pratibimbamāḥ*), because they have the nature of mind-only. **Transparent** (*dag pa* = *dag* = *acchāḥ*), because they are completely pure of the obscurations which are defilements (*nyon mongs pa'i sgrib pa* = *kleśā-varaṇa*). **Pure** (*gsal ba* = *gsal* = *śuddhāḥ*), because they are completely pure of the obscurations with regard to knowables (*shes bya'i sgrib pa* = *jñeyā-varaṇa*). **Clear** (*rnyog pa med pa* = *anāvilāḥ*), because they are completely pure of the obscurations of mental absorptions (*snyoms par 'jug pa'i sgrib pa* = *samāpattyāvaraṇa*). **Not to be grasped** (*gzung du med pa* = *gzung du med* = *agrāhyāḥ*), because they are not to be grasped by other consciousness because of the state of self-awareness. **Ineffable** (*brjod du med pa* = *brjod du med* = *anābhilāpyāḥ*), because they are not within the scope of sounds and conceptualizations. The **cause** (*rgyu* = *hetu*°) of these is the *dharmadhātu*. **Actions** (*las* = °*karma*°) are hearing, contemplating and meditating etc. Because they [i.e. phenomena] are arisen **because of these two** [i.e. cause and actions] (*las kun du byung ba* = *las kun du byung* = °*samudbhavāḥ*), he says these words.

289: Supplication to the bhagavant

Thinking: '[all phenomena are] issued forth from the reality of Suchness', through this truth, all pupils who are without sin should see [the *maṇḍala*] as clear reflection in the *maṇḍala*." 289

The reality of Suchness (*de bzhin nyid dang de kho na nyid* = *tathatātattva*°) is correct gnosis, and the complete purification of all obscurations with regard to both [reality and suchness] is said to be **the reality of Suchness** (*de bzhin nyid dang de kho na nyid* = *tathatātattva*°), and that is the *dharmakāya* inseparable with all *tathāgatas*. That [*dharmakāya*] is the *bhagavat* Vajradhara, precisely he is **issued forth** (*nges par skyes pa* = °*niryātāḥ*) because he is all the lords of the *maṇḍala*, it amounts to

saying that those [lords of the *maṇḍala*] are the cause-concordant [fruits] of him [i.e. Vajradhara]. Therefore, these [deities] such as Vairocana are subsumed under the mirror-like gnosis etc. separated from all *tathāgatas*. After depending on the sealing of equality which is the mirror-like gnosis etc., from that there is the sealing too of other phenomena with defilements and without defilements by means of precisely these aggregates, abodes and elements. Therefore, one should meditate those [phenomena] too as inseparable from these [aggregates, abodes and elements], because Reality (*chos nyid = dharmatā*) which is completely pure by nature and the sealing are regarded as authorities. **Reflection** (*gzugs brnyan = pratibimbam*) means as drawn. **Clear** (*gsal ba = gsal = sphuṭam*) means they **should see** (*ltos shig = mthong shog = paśyantū*) as the form of that which is the reflection of whatever there is. **Without sin** (*dri ma med = akalmaṣāḥ*) because [their] sins are removed by the empowerment of truth and the empowerment of the *bhagavat*. After supplicating the *bhagavat* in this way, [the officiant] should cause the pupils who are suitable for entering [the *maṇḍala*] to enter [the *maṇḍala*].

290-295: The ritual procedure for the entrance of the initiand into the *maṇḍala* (*śiṣyapraveśavidhi*)

290-292: Preparing and questioning the initiand near the *maṇḍala* curtain

[The officiant] should sprinkle the initiand with water from the all-purpose vase, the initiand who has the common tantric pledge, whose body and so on have been visualised as radiant [with rays by the procedure described] like before, who is separated by the [*maṇḍala*] curtain (*yamanika = yamanika = yol ba*)⁴⁵, whose face [is covered by] a red cloth⁴⁶, and ask: “Who are you, my dear?” And then the initiand, for his part, should say: “I am the one possessing great desire, my dear.” 290-291

⁴⁵Note that the orthography of the Sanskrit word curtain would normally be *yamanika* (with short *i*). Here in verse 290 the word is spelled *yamanika* (with long *i*) because of meter (either the second or the third syllable of a *pāda* must always be heavy).

⁴⁶Whose face [is covered by] a red cloth (*raktāmbaram tadāsyam*): the Sanskrit here is slightly ambiguous. The Tibetan translation has: *de nas gos dmar gyis gdong g.yogs*, i.e. ‘then [to the one whose] blindfold [is made] by red cloth’. The initiand should be blindfolded by a red blindfold, so that he could not see the *maṇḍala* at this moment.

[The officiant] should place with the mantra (*hr̥d* i.e. *hr̥daya*) [to make the mind firm] his *vajra* on the chest [of the initiand,] who has worshipped [the officiant] with a garland in his hands at the [*maṇḍala*] door, has offered donations [to the officiant] in like manner⁴⁷, and has produced the mind of yoga (*yogacitta* = *rnal 'byor sems*)⁴⁸. 292

Mantra for producing the mind of all yoga

[The officiant should cause the initiand to say:] “*oṃ sarvayogacittam utpādayāmi* (Oṃ I produce the yoga mind of all).”

Mantra to make the mind firm

[The officiant should say to the initiand:] “*surate samayas tvam hoḥ sidhya vajra yathāsukham* (You are the tantric pledge (*samaya*) with regard to great enjoyment, ho, accomplish, O *vajra*, according to bliss).”

Warning to the initiand

[The officiant should say:] “Now you will be empowered by all the *tathāgatas*. And you should not speak of this [*maṇḍala*] which is the highest secret of all *tathāgatas* to those who have not entered the *maṇḍala*. And you should not be lack of faith. ”

Furthermore, to start with, there are two kinds [of tantric pledge (*saṃvara* = *sdom pa*)], one is the common tantric pledge (*spyi'i sdom pa* = *sāmānyasaṃvara*), another is the tantric pledge of the officiant (*slob dpon gyi sdom pa* = *ācāryasaṃvara*). Among these [two], the tantric pledge which is given

⁴⁷Has offered donations in like manner: Isaacson points out that *ādatta* in the compound *tathāivādattadakṣiṇam* here means “offered”, but *ādatta* normally means “taken” rather than “offered”. “Offered” would normally be *datta* in Sanskrit (personal communication, 20 Oct 2016).

⁴⁸The mind of yoga (*yogacitta*) is probably the mind suitable for practice. Isaacson is of the opinion that this *yogacitta* is the self identification with the deity (personal communication, 23 July 2019).

even to the one who does not become an officiant is the common one, which has taking refuge and the arising of the mind of awakening alone as its characteristics, which has been explained earlier. Among these [two], that which is given to the one who becomes an officiant is the tantric pledge of the officiant, which is completely subsumed by the five [Buddha] families⁴⁹. One causes someone to take (*'dzin du gzhug = grāhayet*) that [tantric pledge] when somebody request to be an officiant, and that is the **pledge** [of the officiant] which has been taught before with these words [saṃvara] [i.e. taught in Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi* verses 213c-215], and its individual nature has been explained by me [in the commentary to the verses]. Regarding this, how one enters [into the *maṇḍala*] with the common [tantric] pledge, that is taught by **the initiand who has the common [tantric pledge] (*slob ma spyi'i = slob ma spyi yi [sdom pa dang] = sāmānya[samvaram] śiṣyam*)**.⁵⁰ Furthermore, the initiand who has bathed [himself], decorated [himself] with fragrance and so on, wearing a flower garland, having made his mouth/face sweet-smelling, wearing red upper garment⁵¹, and [wearing] a red turban and **blindfold (*gdong g.yogs = °ambaram*)** is visualised [by the officiant] as having the body of the deity of one's own preference, i.e. Mañjuvajra and so on, as [described] **before (*sngon bzhin = prāgvat*)**. **The body and so on [have been visualised] as radiant (*sku sogs 'od gsal bya = kāyādibhāsvaram*)** [means the initiand's] eyes and body etc. are visualised as empowered, and [the officiant] should ask: **“Who are you, my dear?” (*sdug pa khyod su yin zhes dri = sdug pa khyod su zhes dri = prcchet kas tvam iti priya*)** to [the initiand]

⁴⁹For the tantric pledge of the five [Buddha] families, see *supra*, Ratnākaraśānti's commentary on the tantric pledge of the officiant (*ācāryasaṃvara*) in verses 213b-215. For a slightly different Sanskrit version of the tantric pledge of the five [Buddha] families, see Abhayākaragupta's *Vajrāvalī* 20.6 (Mori 2009: 378-379).

⁵⁰It seems that Ratnākaraśānti takes the compound *sāmānyasaṃvaram* to mean *sāmānya[samvarācārya]samvaram*, taking the “*sāmānya*” component to mean *sāmānyasaṃvara* and the “*-samvaram*” component to mean *ācāryasaṃvara*. That is to say, the initiand who is to become an officiant should possess the two tantric pledges (both *sāmānyasaṃvara* and *ācāryasaṃvara*). The initiand who is not to become an officiant should possess the common tantric pledge alone.

⁵¹Upper garment: Cone and Derge edition have *stod g.yogs dang smad g.yogs* (“upper garment and lower garment”) here, but it is very probable that the words *dang smad g.yogs* (“and lower garment”) is a later edition by the Derge editors. According to Tsong-kha-pa, Ratnākaraśānti does not mention lower garment here. See *sNgags rim chen mo* pp. 364-365:

shānti pa dang bhā ba bha dras smad g.yogs ma gtogs pa'i chas 'jug mdzad...
 “Shāntipa (i.e. Ratnākaraśānti) and Bhāvabhadra (Bhavabhadra? Bhavabhaṭṭa?) do not mention lower garment in the [procedure for] entering [the *maṇḍala*] with garment...”

who has been sprinkled with purifying water and separated by the curtain⁵². And the initiand (*slob mas kyang* = *slob mas* = *śiṣyeṇāpi*) should say (*zhes brjod* = *vācyam*): “I am the one possessing great desire⁵³, my dear (*sdug pa bdag ni skal ba bzang* = *bdag ni skal ba bzang* = *subhago 'ham iti priya*).” Afterwards, the initiand should also give guru's fee to the guru, worship with incense and so on, holding a flower garland by both hands, [the initiand] should likewise be placed at the eastern gate [of the *maṇḍala*] with the syllable *hūṃ*. Then, this [initiand] should [be caused to] produce the mind of yoga (*rnal 'byor gyi sems* = *yogacitta*) by this mantra *om sarvayogacittam utpādayāmi* (*Oṃ I produce the mind of all yoga*), and with this mantra (*hrd* = *snying po*): *surate samayas tvam hoḥ sidhya vajra yathāsukhaṃ* (*You are the tantric pledge (samaya) with regard to great enjoyment, ho, accomplish, O vajra, according to bliss*) [the officiant] should place his *vajra* on [the initiand's] chest. Then [the officiant] should say (*brjod par bya'o* = *vācyam*) [to the initiand the words] from now you will be empowered by all the *tathāgatas* (*deng khyod de bzhin gshegs pa thams cad kyis byin gyis brlabs kyis* = *adya tvam sarvatathāgatādhiṣṭhito bhaviṣyasi*) and so on to and you should not be lack of faith (*dad pa dang mi ldan pa rnams la yang ma yin no* = *na cāsraddhātavyam*).

293: Entering the *maṇḍala*

Having drawn [the initiand] with the respective excellent mantras of Yamāri and so on⁵⁴, and having caused [the initiand] to enter [the *maṇḍala*] with the five syllables [i.e. *āḥ khaṃ vīra hūṃ*], and then again [i.e. the initiand should receive the non-returning initiation], [the officiant] should say this for the taking up of the best tantric pledge (*saṃvara*, here = *samaya*)

⁵²Separated by the curtain: the initiand should be outside of the *maṇḍala* curtain at this point. Abhayākaragupta has “outside of the curtain (*kāṇḍapaṭād bahih*)” in the *Vajrāvalī*.

⁵³The one possessing great desire (*subhaga* = *skal ba bzang*) means he has great bliss. This might also refer to sexual desire. *Bhaga* can mean fortune, desire or the female sexual organ, among other things. According to Tsong-kha-pa, The reason for the officiant to ask the initiand the question and the initiand to reply in this way is to show that the initiand has firm conviction towards the great bliss and is suitable for entering the *maṇḍala*. See *sNgags rim chen mo* p. 365:

bde ba chen po la mos par bstan pas dkyil 'khor du gzhug tu rung bar shes pa'o.

⁵⁴Yamāri and so on are the four guardians of the *maṇḍala* gates, i.e. Yamāri = Yamāntaka in the east, Prajñāntaka in the south, Padmāntaka in the west and Vighnāntaka in the north.

i.e. tantric commitment)⁵⁵: 293

294-295: The ritual procedure for the giving of the tantric commitment and the pledge water (*samayodakadānavidhi*)

Warning for harming the tantric commitment

“Now you have entered the family of all tathāgatas, therefore (*tat*)⁵⁶ I shall produce unbreakable knowledge for you, by which knowledge you shall attain⁵⁷ even the siddhis of all tathāgatas, how much more so for other siddhis? But you should not speak about [this] in front of those who have not seen the *maṇḍala* [i.e. those who have not been initiated], lest your pledge be harmed.⁵⁸” Having placed a vajra on [the initiand’s] chest, [the officiant should say]:

“*Om*, now Vajrasattva himself is located in your heart, he will split open [your heart] and go out that instant if you speak about this method (*naya = tshul*) [to other uninitiated people].” 294

[The officiant] should cause [the initiand] to drink the five ambrosias⁵⁹ which are blazing with the three syl-

⁵⁵The Tibetan translation of root text verse 293 has some problems. All the canonical witnesses of the Tibetan translation have *dang* for *athāpi* (and then again). This reading significantly differs from the Sanskrit original and does not make sense. Therefore I have adopted the better extra-canonical reading of A¹ and A² of *yang*.

As for the Sanskrit *satsaṃvaragrahe*, all the canonical Tibetan witnesses have *dam tshig ’dzin du gzhug*. The first problem of this reading is that the *sat-* component is not translated, therefore I have adopted the better extra-canonical reading of A¹ and A² of *dam tshig mchog ’dzin gzhug*. The second problem is that both the canonical and extra-canonical witnesses of the Tibetan translation have *dam tshig* (*samaya*, tantric commitment) instead of *saṃvara*. The reason behind this difference is probably because what the initiand is going to take up is indeed the *samaya* and not the *saṃvara*, which the initiand has already taken up before. According to Prof. Isaacson, *saṃvara* can sometimes be a synonym of *samaya* (personal communication 20161020).

⁵⁶The word “therefore (*tat*)” is not rendered in the Tibetan translation.

⁵⁷You shall attain: as for the Tibetan translation, I have adopted the extra-canonical reading of A¹ and A² of *’thob na* for *prāpsyasi*. This reading is better than the reading of other witnesses because the verb is in future tense.

⁵⁸Now you have entered → lest your pledge be harmed: Dipaṃkarabhadra reuses a sentence which belongs to the *Sarvatathāgatatattvasaṃgraha*. For Chinese translation cf. Taishō no. 882 (Vol. 18) 《佛說一切如來真實攝大乘現證三昧大教王經》 Chapter 5, p. 353c: 入曼拏羅已，然後授此誓誠言：「汝今已得入一切如來曼拏羅中，當觀我即從彼金剛智所生。由是金剛智故，汝即當得一切如來一切悉地，況餘所有悉地法邪。若有不見大曼拏羅者，汝不應為說此三昧法。若為說者，違越三昧。」

⁵⁹The five ambrosias (*amṛta*) are semen, blood, flesh, urine and faeces.

lables in a lotus vessel.⁶⁰

[The officiant] should say: “This will burn [like] hellish water for you from the breach of the tantric pledge. From the protection of the pledge [there is] accomplishment. Drink the *vajra* immortal water!” 295

Mantra for drinking the pledge water

“*Oṃ vajrodaka ṭhaḥ* (*Oṃ, O vajra* water, *ṭhaḥ*⁶¹).”

Further warning in order to make the commitment firm

In order to make [the initiand's] promise firm, [the officiant] should say the following [to the initiand]:

“From now on I am Vajrapāṇi for you. You should do [the things] which I have said, ‘you should do this.’ And I should not be disrespected by you, lest you die and go to hell because of not removing⁶² [things that are] dangerous.”⁶³

Then, [the officiant] draws the initiand with the words of this mantra of **Yamāri** *oṃ āḥ yamāntakṛt hūṃ* and so on [i.e. and the mantra of other deities guarding the *maṇḍala* doors], or the mantra of the king of desire (**Kāmadeva?** **Ṭakkirāja?**) composed of *hūṃ* (?), causes [the initiand] to enter [the *maṇḍala*] **with the five syllables** *āḥ khaṃ vīra hūṃ*, and performs the ritual procedures described below. For the tantric pledge of the officiant (*slob dpon gyi sdom pa = ācāryasaṃvara*), there is a difference in the ritual procedure for the entrance of the initiand [into the *maṇḍala*], the little [difference] from that [ritual procedure] is explained to be the non-returning

⁶⁰Sakurai points out that in late tantric Buddhism a lotus vessel (*padmastha*) means a *kapāla* vessel, i.e. a skull cup (SAKURAI 1996: 67).

⁶¹*ṭhaḥ*: the Tibetan translation of the root text has three *ṭhas*, i.e. *ṭha ṭha ṭha* instead of one *ṭhaḥ* here.

⁶²Because of not removing: for the Tibetan translation, I have adopted the the extra-canonical reading of A¹ of *mi bde ba ma spangs pas* for *viṣamāprarihāreṇa*. This reading is closer to the Sanskrit original than the other reading of *mi bde ba ma spangs par*.

⁶³The mantra and warning after verse 295 are old and goes back to the *Sarvatathā-gatatattvasaṃgraha*. For a Chinese translation of this verse cf. Taishō no. 882 (Vol. 18) 《佛說一切如來真實攝大乘現證三昧大教王經》 Chapter 5, p. 353c: 然以誓誠告弟子言：「汝從今已後，想我即同金剛手尊。如我所作，汝亦應作。汝當於我勿生輕慢，無令於汝返招殃咎，命終之後墮大地獄。」

intiation (*phyir mi ldog pa'i dbang bskur ba = avaivartyābhīṣeka*). The little [difference] is only this, taught by “then again (*de nas yang = athāpi*).”⁶⁴ “Then (*de nas = atha*)” means right after the entrance [into the *maṇḍala*]. “Again (*yang = api*)” has the meaning of abbreviation. “He should say these words (*'di skad brjod = evaṃ vācyam*)”⁶⁵ means [the officiant should say the words] from **now you have entered the family of all *tathāgatas* to lest [your] pledge be harmed**. The word “again (*yang = api*)” means [the officiant] should say to those [initiators], and should perform the ritual procedures as described before. With **on his chest** and so on, the common ritual procedure [for the entrance of the initiator into the *maṇḍala*] of those who possess [both] the common [tantric pledge] and the tantric pledge of the officiant is explained. **If you speak this way [to other uninitiated people]** [means] if [the way] was said. **Hellish (*dmyal ba = nāraka*)** [in verse 295] means [the nectar] would become [the water from] the [river] Vaitaraṇī [i.e. river of hell].⁶⁶ **Accomplishment (*dngos grub = siddhiḥ*)** [in verse 295] is syntactically connected to **by you** alone (*khyed nyid kyis = tvayā* in the prose). **Vajra immortal water** is *vajra* because it destroys (*tshar bcod pas na = nigrāhāt*), and it is immortal because it assists (*phan 'dogs pas na = anugrahāt*).⁶⁷

296-300b: The ritual procedure for possession (*āveśa*)

Then he [i.e. the master] should say to the initiators:
 “say [this]: ‘And may all *tathāgatas* empower [me] (*adhitiṣṭhantām*); let Vajrasattva enter me (*me āviśatu*).’ ”
 And having caused [him] to recite [thus], he [i.e. the officiant] should visualise in his [i.e. the initiator’s] heart a *hūṃ* syllable on top of a [square] earth [*maṇḍala*], whose corners are marked with *vajras*⁶⁸, born from

⁶⁴“Then again (*de nas yang = athāpi*)”: the Tibetan translation of of the root text quoted in Ratnākaraśānti’s commentary is different from that of the root text. In the Tibetan translation of the root text, *athāpi* is translated as *yang*, as if reading *api* only in Sanskrit.

⁶⁵“He should say these words (*'dis skad brjod = evaṃ vācyam*)”: the Tibetan translation of the root text quoted in Ratnākaraśānti’s commentary is different from that of the root text. In the Tibetan translation of the root text, *evaṃ vācyam* is translated as *de bzhin du brjod de*.

⁶⁶Helleish means → Vaitaraṇī: Cf. *Vajrāvalī* 22.1.3 (Mori 2009: 398): *nārakam iti vaitaraṇījalām iva*.

⁶⁷Vajra immortal water → because it assists: Cf. *Vajrāvalī* 22.1.3 (Mori 2009: 398): *vajrāmṛtodakam iti vajraṃ nigrāhād amṛtam anugrahāt*.

⁶⁸A [square] earth [*maṇḍala*] whose corners are marked with *vajras*: In the root text it is only said that the *maṇḍala* is “cornered (*koṇa*).” In Ratnākaraśānti’s commentary it is

a yellow *laṃ* syllable.⁶⁹ [He should then visualise] a *vaṃ* syllable transforms into a white water *maṇḍala* which is round and marked by a pot. 296

[He should visualise] a *yaṃ* syllable which transforms into a moving wind [*maṇḍala*] which is dark blue, marked by [two] banner[s] and has the appearance of a bow. [The water and wind *maṇḍala* are situated] in the body [i.e. head] and speech [i.e. throat] of him [i.e. the initiand], [and have on them] a *haḥ* and *āḥ* syllable [respectively]. Underneath [the initiand's] feet [there is] a blazing syllable *jhaiḥ*. 297

He should make [the syllable *jhaiḥ*] blaze with a triangular [fire *maṇḍala*]⁷⁰ which has been transformed from a *raṃ* syllable on a wind *maṇḍala*, and cause the initiand to become possessed. 298

[Mantra:] “Possess [him], move [him], *ra ra ra ra*, shake [him], shake [him], *hūṃ haḥ āḥ jhaiḥ* (*āveśaya stobhaya ra ra ra ra cālaya 2 hūṃ haḥ āḥ jhaiḥ*).”

Having visualised a red syllable *āḥ* on the [initiand's] tongue, [the officiant] says to the possessed initiand: “Having resided in that passion vajra, speak O Vajra (*brūhi vajra*) [what lies ahead], good or bad.” 299

And in order to make the [state of] possession firm, [the officiant] should say to him [i.e. the deity possessing the initiand]: “stay, vajra (*tiṣṭha vajra*).” 300ab

The explanation of the ritual procedure for possession is [the verses] beginning with **then he [should say] to the initiands (*de nas slob ma [la 'di skad du] = brūyād brūhi tataḥ śiṣyān*)**. Then [the officiant should] cause the initiand to say this: “**And may all tathāgatas empower [me]; let Vajrasattva enter me (*de bzhin gshegs pa thams cad kyis byin gyis rlobs la rdo rje sems dpa' bdag la dbab par gyur cig = sarvatathāgatās*** explained as “marked in the four corners with yellow *vajras* (*mtshams bzhir rdo rje ser pos mtshan pa*).”

⁶⁹The sequence of visualization is like this: the officiant should first visualise a yellow *laṃ* syllable, which transforms into an earth *maṇḍala* whose four corners are marked with yellow *vajras*, and on top of the earth *maṇḍala* he should visualise a *hūṃ* syllable.

⁷⁰Fire *maṇḍala*: the word “fire” is again not mentioned in the root text, but Ratnākaraśānti explains in his commentary that it is a “fire *maṇḍala* (*me'i dkyil 'khor*).”

cādhiṭṭhantām vajrasattvo me āviṣatu.” Having caused [the initiand] to say that speech, [the officiant] should visualise **in his [i.e. the initiand’s] heart** (*snyig gar = hr̥di*) a syllable *hūṃ* on a [square] earth *maṇḍala* (*dbang chen = °māhendre*) marked by yellow *vajras* in the four corners, **born from a yellow *laṃ* syllable** (*laṃ las byung ba = °laṃ-bhāve*). [And the officiant] should visualise in his [i.e. the initiand’s] throat a **white** (*dkar = śuklam*), **round** (*zlum = parimaṇḍalam*) water *maṇḍala* marked by a **pot** (*bum pas mtshan = ghaṭāṅkam*), transformed from a *vaṃ* syllable. [Then the officiant] should visualise in his [i.e. the initiand’s] crown a **wind** (*rlung = vāyavyam*) *maṇḍala* which is blue, in the shape of a bow and marked by [two] banner[s], **transformed from a *yaṃ* syllable** (*yaṃ las byung ba’i = yaṃ-bhavam*). [And the officiant] should visualise on the water and wind *maṇḍalas* the syllable *hā* and *āḥ* respectively.⁷¹ [Then he] should visualise **underneath [the initiand’s] two feet** (*rkang pa gnyis kyi ’og tu = rkang ’og = pādādhas*) a *jhaim* syllable which is **fully blazing** (*rab ’bar ba = samujjvalam*), i.e. shining in all directions. The [syllable] *jhaim* moreover is **kindled** (*sbar = uddīpya*) by a fire *maṇḍala* below it which has been transformed from a *raṃ* syllable situated **on a wind** (*vāyavye = rlung las*) *maṇḍala*. Then [the officiant] **should cause the initiand** (*slob ma = śiṣyam*) **to become possessed** (*dbab par bya’o = dbab = āviṣet*). The mantra *āveśaya* and so on should be recited with accompanying imposing [act] as long as the descending does not happen. When [the officiant] knows that the initiand has become possessed, he visualises him [i.e. the initiand] [to have] the body of **passion vajra** (*’dod chags rdo rje = rāgavajram*) and **visualises** (*bsams te = dhyātvā*) a red **a syllable on his [i.e. initiand’s] tongue** (*lce la = jihvāyām*). If [the officiant] says: “**speak O vajra** (*brū hi badzra = smors shig rdo rje = brūhi vajra*),” [the initiand] will teach [what lies ahead], **good or bad** (*dge ba’am mi dge ba = dge mi dge = śubhāśubham*). Then [the officiant] should ask [the initiand]: “which kind of light do you see in your vision?” and he should know that [the initiand] is endowed with the share of accomplishment of pacification and so on from the white, yellow, red and black light of the *maṇḍala* [the initiand sees]. Then in order to make that possession firm, [the officiant] should say to him [the initiand]: “**stay, O vajra** (*tiṣṭha badzra = tiṣṭha vajra*).”

⁷¹For a visual representation of the wind, fire, water and earth *maṇḍalas* see ENGLISH 2002: 145, figure 25. According to Sanderson, the use of the seed syllables *yaṃ raṃ vaṃ laṃ* for these *maṇḍalas* in the Buddhist *sādhana*s has correspondence in the Vaiṣṇava and Śaiva tantric traditions, and is brahmanical in origin (information from ENGLISH 2002: 451, footnote 318).

300c-301: The ritual procedure for the empowerment of garland (*mālābhīṣekavidhi*)

300cd: Throwing the garland with mantra

[The officiant] should cause [the initiand] to throw the flower garland into the *maṇḍala* [while reciting this mantra]: *pratīccha vajra hoḥ*⁷² (Receive, O *vajra*, *hoḥ*).

Fasting the garland on the initiand's head with mantra

[The officiant] should fast that [garland] on the [initiand's] head. 300cd

[With this mantra:] *pratighṛhṇa tvam imaṃ sattvaṃ mahābala* (You, please accept this being, O you who have great force).

Giving the yoga of the deities according to where the garland falls on the *maṇḍala*

The garland⁷³ should fall on the symbol [of the deity], or near the symbol, [or on a place which it is] received and not received, [in this case] he should give the yoga of that [deity] by [the initiand's] very taste or by suitability. 301

Furthermore, [the initiand] **throws** the **garland** of **flowers** with a *hūṃ*, and **recites** *pratīccha vajra ho[ḥ]*. Then, [the officiant] **should fast that** [garland] on [the initiand's] head, and [the officiant] should recite *pratighṛhṇa* and so on. [The officiant] **should give** (*sbyin par bya = dadyāt*) the two yogas of those deities (*lha de'i sbyor ba dag = devatāyoh yogau?* glossing *tadyogaṃ?*) [means] with regard to the two [deities] (*de gnyis la = tau? tābhyām? tayoh?*), the deity from the throwing of the flower garland (*me tog gi*

⁷²*pratīccha vajra hoḥ*: All the witnesses of the Tibetan translation of the root text have *pratīccha vajra ho*. I have emended the mantra in the Tibetan translation to *pratīccha vajra hoḥ* according to Sanskrit. In the Tibetan translation there is the words *zhes brjod* after the mantra, as if translating a word like *vadet* in Sanskrit. The Dñiḥ edition silently adds the word *vadet* in its Sanskrit, while the Bahulkar Sanskrit edition adds the word *vadet* in bracket.

⁷³The word "garland (*sraj*)" is absent in the Tibetan translation of the root text.

phreng ba dor ba las = srakprakṣepañāt?) on whose symbol or near whose symbol [the garland] has fallen (*lha gang gi mtshan ma gang yin pa'am mtshan ma dang nye ba gang yin par babs pa*), and whichever deities by whom the initiand (*slob ma gang dag gis lha de*) has been received or not received (*blangs pa'am ma blang pa*), relied upon or not relied upon (*bsten pa'am ma bstan pa*) in the past (*sngar*). And he [i.e. the initiand] will accomplish with regard to these two [yogas]. **[By the initiand's] very taste (*rucyāpi = dad kyang*)** [means] alternatively [he has] more faith and firm conviction in which of these two deities. With [the words] “or (*yang na = atha vā?*) **suitableness (*skal ba can = bhavyatayā*)**”, he should know of whose family [he is in] from the service (*nye bar spyod pa = upacāra?*) of whichever of these two [deities].⁷⁴

302-309

The ritual procedure for the garland empowerment (*mālābhīṣekavidhi*) (continued)

The ritual procedure for the entrance into the *maṇḍala* that consists of the actual seeing (*darśanātmakapraveśavidhi*)

[The officiant,] having visualised [two] syllables *om*
with flames on the eyes [of the initiand],

⁷⁴Dīpaṃkarabhadra is a bit cryptic in the root text about the ritual procedure for the empowerment of garland, and Ratnākaraśānti's explanation is a bit short. For a detailed description of the ritual procedure, cf. *Vajrāvalī* 23.1.1-23.1.2 (Mori 2009: 408-410):

tataḥ pūrvam grhītamālāyāḥ trāṃ-kāramantritāyā amlānaṃ laghupuṣpaṃ ekam ākr̥ṣya tatkarapuṣṭe dadyāt / sa tadā tat kusumamālām adhimucyātmānaṃ ca tryakṣareṇojjvalaṃ prakṣālitakalmaṣaṃ guruṇā tathādhiṣṭhito bhaktipuraḥsaraṃ purato 'vasthitam iva samāṇḍaleyaṃ maṇḍaleśam avalambya tanmaṇḍalaṃ manasā praviśya tacchirasi puṣpaṃ nikṣipet / om tiṣṭha vajra dṛḍho me bhava śāśvato me bhava hr̥dayaṃ me 'dhiṣṭha sarvasiddhiṃ me prayaccha hūṃ ha ha ha hoḥ āḥ khaṃ vīra hūṃ praciccha kusumāñjalim nātha hoḥ / iti mantraṃ paṭhan / pañcarekhābhyan tarapuṣpapātānurūpato 'sya kulam ādiṣet / tadyogaṃ ca dadyāt / siddhiṃ ca lakṣayet / yadi buddhānām ūrṇāyāṃ śirasy uṣṇīṣe vā puṣpaṃ patati mahāmudrāsiddhiḥ / locane mukhe vā mantrasiddhiḥ / uttamāṅga uttamā / madhyamāṅge madhyamā / adhobhāge tv adhamā / bimbasyātidūre cirāt / samīpe kṣipraṃ siddhiḥ / devatānān tu svakīyaṃ sthānaṃ koṣṭhādivicchedato jñātavyam / dvayor devatayor antare yadi patati tadā yasyāsannaṃ puṣpaṃ tatkulam tasya bhavati / samatve tūbhayavidhisiddhiḥ / tadā yatra rucirasya tatkulam / pañcarekhābahihpāte punaḥ kṣīped vāratrayaṃ yāvat / tatra ca bahihpāte kṣudrasiddhiḥ / bāhye vartularekhāsu bāhyavajrāvalibahiḥ ca nāsti siddhiḥ / maṇḍalaṃ cāsya na darśayet / mantrajāpādīnā bhavyatām āpādya prastāvāntare sa praveśanīyah / bāhyavajrāvaligarbhe pāte kaṣṭata iti / tatas tat puṣpaṃ grhītvā mālāyām ābadhya tāṃ mālām / om pratigr̥hṇa tvam imaṃ sattva mahābala / iti paṭhan śiṣyasya śirasi badhniyāt / iti mālābhīṣekavidhiḥ /

*Om!*⁷⁵

Today Vajrasattva, he who is engaged in the opening of eyes, he who has all eyes⁷⁶, himself opens the supreme *vajra* eye for you⁷⁷. 302⁷⁸

[The officiant] should show [the initiand] the *maṇḍala*, beginning from the lord of the *maṇḍala*, to Amṛtakunḍalin. 303ab

The ritual procedure for the water empowerment (*udakābhīṣekavidhi*)

[The officiant] should consecrate [the initiand] with water on his head, saying the words *vajrābhīṣiṅca* (Oh *vajra*, consecrate). 303cd

The ritual procedure for the crown empowerment (*mukūṭābhīṣekavidhi*)

[The officiant] should consecrate [the initiand] with a crown like before. 304a

The ritual procedure for the vajra empowerment (*vajrābhīṣekavidhi*)

And having given that vajra which is the deity of the lord on [the initiand's] chest, [the officiant] should consecrate [the initiand] with the vajra too. 304b-304d

⁷⁵The Tibetan translation omits the word *om*.

⁷⁶The Tibetan translation renders *mig ni thams cad 'byed par mdzad*, i.e. "eyes are all made open," as if taking *sarvākṣaḥ* not as a bahuvrīhi adjective to the word *vajrasattvaḥ*, but as a separate subject.

⁷⁷Here I translate the Sanskrit *te* as "for you", but the Tibetan translator apparently took *te* as "of you," and translated *te cakṣūdghātanatparah* as *khyod kyi mig 'byed pa*, i.e. "he who is engaged in the opening of the eyes of you."

⁷⁸302: = *Sarvathāgatātattvasaṃgraha*, *Sang Hyang Kamahāyānikan Mantrānaya* verse 13, *Sarvadurgatipariśodhana*, *Sarvavajrodaya*, *Vajrāvalī*, *Kriyāsaṃgrahapañjikā* 6-2-3-2-6, *Ācāryakriyāsamuccaya*.

“Today you have been consecrated by the Buddhas by the *vajra* consecration. This *vajra* is the nature of all the Buddhas, take [it] for excellent accomplishment.”
305⁷⁹⁸⁰

The ritual procedure for the bell empowerment (*ghaṇṭā-bhiṣekavidhi*) [also called the lord empowerment]

Having embraced [the consort] with *vajra* and bell [in his two hands respectively], [the initiand should get the empowerment] from his own lord [of the *maṇḍala*].

[The officiant should say:] “*Oṃ vajrādhipati tvām abhiṣiñcāmi tiṣṭha vajra samayas tvam* (*Oṃ O vajra* lord, I am consecrating you, stay, *O vajra*, you are the tantric pledge).”

306-309

The ritual procedure for the name empowerment (*nāmābhiṣekavidhi*)

[By placing the *vajra* and the bell] on the head [of the initiand], [the intiand should get the empowerment] by the name [empowerment].

[The officiant should say:] “*Oṃ vajrasattva tvām abhiṣiñcāmi vajranāmābhiṣekataḥ* (*Oṃ O vajrasattva*, I am consecrating you with the empowerment of *vajra* names). *He amukavajra* (Hey so-and-so-*vajra*)!”

“Whatever one’s own totality appears, that is the principally the lord of mañju [i.e. Mañjuvajra] himself. [All] phenomena are pure by nature, since he possesses the collection of the wisdoms of the Buddhas.”

306

⁷⁹305: = *Sarvatathāgatattvasaṃgraha*, *Sarvadurgatipariśodhanatantra*, *Hevajrasekaprakriyā*, *Samkṣiptābhiṣekavidhi*, *Vajrāvalī*, *Kriyāsaṃgraha* 6-2-3-2-10, *Ācāryakriyāsamuccaya*.

⁸⁰The Tibetan translation of the root text differs from that of the commentary.

Since precisely oneself being the ruling monarch [i.e. the lord of the *maṇḍala*], the word “glorious (*śrī = dpaḷ*)” [is added] at the beginning of the name. On the other hand, all [other intians], because of having supremacy with regard to everything, have as ending “*vajra*” [in their names] and are joined with “*he*” [in front of the names]. 307

Explanation of the reality of the wisdom empowerment (*vidyāseka*) = water, crown, *vajra*, bell [= lord] and name empowerment

Water [empowerment] is the [knowledge of] pure [dharma] realm = Akṣobhya, the crown [empowerment] has the nature of [the knowledge of] sameness, *vajra* [empowerment] has the nature of [the knowledge of] true individual examination, lord [empowerment] is what causes the [the knowledge of] performance, [and name empowerment is] a bestower of meaning [= the mirror-like knowledge]. 308

Knowledge is wisdom, and here [in the bestowing of empowerment] there would be *vajra* [observance], the realm [of Vajradhara] is family [= self-nature], for the powerful one is from here⁸¹. [The giving of] observance, prediction for buddhahood and reassurance in wisdom empowerment too, those [three] with regard to name. 309

Ratnākaraśānti's commentary to 306-309:

With *vajra* and bell (*rdo rje dril bus = vajraghaṇṭābhyām*) means

⁸¹The Tibetan translation of *pāda* b has some problems. It reads: *rgyu dang rigs kyi dbang byas pa*, something like “he has power over cause and family,” as if reading *hetuḥ* or *hetoh* instead of *dhātuḥ* in Sanskrit. The Tibetan translation of Ratnākaraśānti's commentary quoted the root text differently, there it reads *khams*, which translates exactly the word *dhātuḥ* (“realm”). However, three witnesses (Golden, Narthang and Peking) of the canonical translation of the commentary read *khams rgyu zer*, which doesn't make any sense to me, but the occurrence of the word *rgyu* in this reading is noteworthy.

[respectively] grasped with two hands. **By one's own lord** (*rang gi bdag pos = svādhipāt*) means he should be consecrated by [his] lord. **By name [empowerment] on the head** (*spyi bor ming gi = mūrdhni nāmataḥ*) means by means of placing the *vajra* and the bell on the head. In the same way, furthermore, name empowerment is the empowerment of the name with **hey so-and-so-vajra** (*kye che ge mo rdo rje = he amukavajra*), with the form of *he śrīmañjuvajra*. Here, the name empowerment is given after drawing from the name of the ruling monarch (*'khor los sgyur ba = cakravartin*). And why [does he say] ruling monarch [in the verse]? That which is precisely the empowerment by means of becoming the lord of the *maṇḍala* of Buddhas and bodhisattvas, is accepted as the empowerment by means of the names of that [ruling monarch = lord of the *maṇḍala*]. Because certain people may have this doubt: “This [initiant] is only a bodhisattva, so it is not reasonable [to say] both [the becoming of the lord of the *maṇḍala* and being consecrated with his name],” and in order to dispel that [doubt], [Dīpaṃkarabhadra] says **lord** (*bdag po = rgyal = rāj?*). **That which appears individually is all of one's richness**, and everything too is the richness of mind, this is the meaning. **Principally** (*gtso cher = mukhyam*) [means] it is not a superimposition, with regard to the ultimate meaning, all things are just oneself. This is the meaning. Why? In as much as it is the case that which is precisely mind is the self, and precisely that consciousness is mind, nothing whatsoever appears separate from consciousness in this way. Therefore, precisely that [consciousness] is Mañjuvajra. **Himself** (*rang = svayam*) [means] by direct perception, and not by metaphorical usage. Why? Because noble Mañjuśrī is the wisdom body. Therefore all of this richness of mind are the wheel [i.e. *maṇḍala*], and as the mind is the lord of the wheel, it is reasonable to say that that [mind] is the bhagavant Mañjuśrī himself. In view of the question [by some opponents]: “The lord Mañjuśrī is not a collection of wisdoms of the Buddhas, and is not [a collection of wisdoms] of all beings too, therefore the empowerment of beings by means of the name of Mañjuvajra is not the reality,” [Dīpaṃkarabhadra] says **phenomena** (*chos rnams = dharmāḥ*) and so on, [because] whatever are the phenomena of the Buddhas, and whatever is other than that, all of that is pure (*rnam par dag pa = viśuddhāḥ*) by manner of suchness = **by nature** (*rang bzhin gyis = prakṛtyā*). Whatever are the pure phenomena, precisely that is the wisdom body of the Buddhas. Therefore, the richness of mind of the initiant too is the wheel [i.e. *maṇḍala*] of Buddhas and bodhisattvas. It is not unreasonable to say that the mind of that [initiant], through being the lord of the wheel called Mañjuvajra, is both the name and the empowerment too.

With regard to **precisely oneself** (*rang nyid = svasyaiva*) and so on, 307

[one] should connect **the word “glorious (*dpal gyi sgra = śrīdhvaniḥ*)” at the beginning of the name (*mtshan gyi dang por = mtshan gyi thog mar = nāmna āditaḥ*)** of one’s own because of becoming the lord of the *maṇḍala*. For example, like “glorious *maṇḍala* arisen from Mañjuśrī” and “glorious *maṇḍala* arisen from Vajrasattva.” Because there are different kinds in the name empowerment, the explanation is **all [other initiands] (*kun la = sarve*)** and so on; with the word **on the other hand (*'ang = tu*)** he teaches the different kinds of precisely that [name empowerment], in the name empowerment [there] being different kinds of all deities, after connected with the word glorious (*dpal = śrī*), he should say [the name of the deity] after connecting the word **hey (*kye = he*)** at the beginning and ***vajra (rdo rje = vajra)*** at the end. If somebody asks: this is because of what? **Because of having supremacy with regard to everything (*bdag po thams cad las = sarvādhīpatyāt*)**, because of being the lord of the wheel [i.e. *maṇḍala*], this is the meaning. Although there is no becoming of the lord of everything in this context, there is nevertheless [the becoming of the lord] in the respective *maṇḍala(s)*. Therefore, in everything and in this *maṇḍala*, after connecting the words “glorious (*dpal = śrī*)”, “*vajra (rdo rje = vajra)*”, and “hey (*kye = he*)”, to one’s own name, [the officiant] should confer the [name] empowerment. He should say according to suitability: “Hey glorious Mañjuvajra (*kye dpal 'jam pa'i rdo rje = he śrīmañjuvajra*)”, “hey glorious Sattvavajra (*kye dpal sems dpa'i rdo rje = he śrīsattvavajra*)”, “hey glorious Great-joy-sprout-vajra (*kye dpal rab tu dga' ba'i myu gyu'i rdo rje = he śrīsuratāṅkuravajra*)”, and so on, this is the meaning.

308

The explanation of the reality of the empowerments which has been taught in this way is [the verse] beginning with **water realm (*chu khams = abdhātu*)**. The reality of the **pure (*dag pa = śuddhi*)** dharma realm of water [empowerment] is **Akṣobhya (*mi bskyod pa = akṣobhya*)**, [who corresponds to] the knowledge of the completely pure dharma realm (*chos kyi dbyings shin tu rnam par dag pa'i ye shes = suvisuddhadharmadhātujñāna*), or the knowledge of extinction [of defilements] (*zad pa shes pa = kṣayajñāna*). **Lord [empowerment is the knowledge of] performance (*bdag po bya sgrub = adhipaḥ kṛtyakaraḥ*)** means [the lord empowerment corresponds to] the knowledge of performance (*bya ba sgrub pa'i ye shes = kṛtyānuṣṭhānajñāna*), this is the meaning. **Bestower of meaning (*don stsol ba = arthadaḥ*)** [means] bestower of meaning by means of bestowing meaning and giving instruction, and bestower of meaning means through the teaching connected to the fact that there is a bestowing of meaning, name empowerment has the nature of the mirror-like knowledge (*me long lta bu'i ye shes = ādārśajñāna*), this is the meaning.⁸²

⁸²The correspondence of the empowerments to the five knowledges: 1. Ādārśajñāna:

Knowledge (*ye shes = jñānam*) and so on [means] whatever are the 309 five knowledges in the way [mentioned above], that is the **wisdom** (*rig pa = vidyā*), therefore the five empowerments of water and so on is said to be the wisdom empowerment (*rig pa'i dbang bskur ba = vidyāseka*). **Here** (*'dir = atra*) means in the bestowing of the wisdom empowerment. **Vajra** (*rdo rje = vajra*) is the giving of the observance (*brtul zhugs = vrata*), because from wisdom empowerment one obtains the certainty of common awakening, but not the special perfect complete awakening. Therefore, it is appropriate to perform the giving of the observance alone in the wisdom empowerment in order to obtain certainly the perfect complete awakening in a long time, but not the two [procedures of] prediction for buddhahood (*lung bstan pa = vyākaraṇa*) and reassurance (*dbugs dbyung ba = āśvāsa*), because the two [procedures] are connected with the non-regressing level (*phyir mi ldog pa'i sa = avaiivartikabhūmi*). Furthermore, if somebody asks: “to whom only the wisdom empowerment is given?” [Answer:] to those who do not seek the empowerment to become an officiant, or those who seek that [empowerment to become an officiant] and have taken the common tantric pledge (*spyi'i sdom pa = sāmānyasaṃvara*) only for a short time but not the tantric pledge for officiant (*slob dpon gyi sdom pa = ācāryasaṃvara*).

Realm (*kham = dhātuḥ*) [means] [the realm] of Vajradhara. **Family** (*rigs = gotram*) [means] self-nature. Moreover, if somebody asks what [is this self-nature]? [It is] the empowerment of great *vajra*. That [empowerment of great *vajra*] is **the powerful one** (*dbang ba = dbang byas pa = vaśī*), and the power/empowerment with regard to that [powerful one] has the meaning of the non-regressing. Because of that, the empowerment of great *vajra* (*rdo rje chen por dbang bskur ba = mahāvajrābhīṣeka*) is said to be the non-regressing empowerment (*mi ldog par dbang bskur ba = avaiivartyābhīṣeka*) and the empowerment of the officiant (*slob dpon gyi dbang bskur ba = ācāryābhīṣeka*). For that reason, because in here, if it is the non-regressing empowerment, there is the performance of the three procedures of observance, prediction for buddhahood and reassurance, because of obtaining the two [procedures of] prediction for buddhahood and reassurance too. **In wisdom empowerment too with regard to name** (*rig pa'i dbang bskur la'ang ming 'di yin = vidyāseke 'pi nāmny amī*), a few times, in wisdom empowerment alone there is the **giving of observance** (*brtul zhugs = vrata*), **prediction for buddhahood** (*lung bstan pa = vyākaraṇa*) and **reassurance** (*dbugs dbyung ba = āśvāsa*) too, after checking the qualifications of [a suitable] vessel [of] this [way]. **With regards to name** (*ming*

name empowerment; 2. Samatājñāna: crown empowerment; 3. Pratyavekṣaṇājñāna: vajra empowerment; 4. Kṛtyānuṣṭhānājñāna: lord/bell empowerment; 5. Dharmadhātujñāna/suviśuddhadharmadhātujñāna: water empowerment = Akṣobhya.

= *nāmnī*) [means] the designation with regard to name, this is the meaning. The elimination which is the conventionally designated is the prediction for buddhahood. [The giving of reassurance] is similar to the giving of observance for the purpose of obtaining for certain the great awakening after a long time through the power of firm conviction: "I have obtained reassurance."

The ritual procedure for *vajra* observance (*vajravratavidhiḥ*)

The firm observance of Vajrapāṇi

[The officiant should say:] "This is that state of all Buddhas, which is located in the hands of Vajrasattva. Indeed by you too the firm observance of Vajrapāṇi⁸³ should always be held." 310⁸⁴

Mantra for taking the *vajra* observance

[And the officiant should say:] "Oṃ, stay in the *vajra* pledge of the accomplishment of all tathāgatas, see, I will hold you, *hīḥ hi hi hi hi hūṃ* (*oṃ sarvatathāgatasiddhivajrasamaye tiṣṭha eṣa tvāṃ dhārayāmi hīḥ hi hi hi hi hūṃ*)."⁸⁵

The ritual procedure for the bestowing of the three pledges (*trisamayadānavidhi*)

The bestowing of the *vajra* pledge (*vajrasamaya*)

⁸³The Tibetan translation reads *rdo rje sems dpa'i brtul zhugs brtan*, i.e. "the firm observance of Vajrasattva" as if reading *vajrasattvadṛḍhāvratam* instead of *vajrapāṇidṛḍhāvratam* in Sanskrit.

⁸⁴This is an old verse which can be found in the *Sarvadurgatipariśodhanatantra*, *Hevajrasekaprakriyā*, *Vajrāvalī* 39, and *Kriyāsaṃgrahapañjikā* 6-6-6-2.

⁸⁵This mantra can also be found in the *Sarvadurgatipariśodhanatantra*, *Hevajrasekaprakriyā*, *Vajrāvalī* 39, and *Kriyāsaṃgrahapañjikā* 6-6-6-2. All of the parallel readings (except in the *Hevajrasekaprakriyā*) add a *vajrasattva* after *dhārayāmi*. The Tibetan translation of the our text and all parallel readings have *sarvatathāgatasiddhivajrasamaya* instead of *sarvatathāgatasiddhivajrasamaye*.

Having given the *vajra* observance, he should cause [i.e. those who have got the common tantric pledge and both tantric pledges] to grasp the *vajra* in accordance with reality:

“Vajrasattva is the being who is without beginning or end, who is having great pleasure, the universally good one, the nature of everything, the husband of [the goddess] Vajra pride (*vajragarvā* = *rdo rje bsnyems tshul*), the lord.” 311

The bestowing of the bell pledge (*ghaṇṭāsamaya*)

Having grasped the bell in accordance with reality[, the officiant should recite]:

“This is [the bell] of all buddhas, it is said that it follows the sound of wisdom. You too indeed should always carry it, it is regarded by the victors as the highest awakening.” 312

And he should ring that [bell] in accordance with the dharma of that [verse above]. 313

[The initiand should recite while ringing the bell:]

“Indeed existence is pure by nature, it is separate from its nature. This existence is made into the highest by the best beings who are pure by nature.” 314

315-321

The bestowing of the consort pledge (*mudrāsamaya*), the teaching on the giving of the pledges and the ancillaries of worship

Having empowered the great seal with heart mantras which are taught in the preliminary service and so on, with tantric pledges which are the objects of desire such as form, he should recite the mantra in a

manner that it is not defective. He should worship precisely himself and others by means of the yoga of one's supreme deity with those [tantric pledges which are the objects of desire] whose nature is to be directly experienced by oneself (*svasaṃvedya = rang gi rig pa*), which are abiding in all directions and in three times. 315-316⁸⁶

The importance of the practice of mantra

Since (*yat*) no accomplishments that are born from speech, mind and body such as invisibility, supernatural knowledge and the ability to fly in the sky are accomplished by resorting to those self-restraints that are difficult to perform, the Buddhas and the excellent beings [i.e. bodhisattva] as practitioners of the best practice of mantra obtained the best imperishable doctrine (*dharmākṣaram = chos kyi yi ge*)⁸⁷ by means of resorting to all objects of desire. 317-318

Even the inferior accomplishments are accomplished by those who seek for knowledge

For one who desires knowledge would accomplish in fact the entire [accomplishments] from the yoga of the passionate ones by resorting to the five objects of senses having as their nature happiness, suffering and both [happiness and suffering]. 319⁸⁸

⁸⁶The Tibetan translation has *mi bzad pa* in *pāda* a of verse 316 which means "fearful," apparently reading *tīvrāiḥ* in Sanskrit (which is also the reading found in the parallel in the *Guhyasamājamaṇḍala* and the *Hevajrasekaprakriyā*) instead of *tair yat*.

⁸⁷The Tibetan translators of both the root text and the commentary rendered *dharmākṣaram* as *chos kyi yi ge*, apparently taking *akṣara* to mean "syllable" instead of "imperishable."

⁸⁸The Tibetan translation of *pāda* d in the root text of verse 319 is different from the Sanskrit text, it reads *sbyor bas bsgrubs na myur du 'grub*, which means "if yoga is completed, it will quickly accomplish", as if reading something like *yogāt sevayaṃś cāśu sidhyati* (Cf. *Guhyasamājatantra* 7.3) in the Sanskrit text. The Tibetan translation of Ratnākaraśānti's commentary reads *thams cad* "entirely" instead of *myur du* "quickly", supporting the reading *sarvam* in the Sanskrit MSS.

Those other accomplishments of body, speech and mind which are taught to be lower, they will succeed with cultivation of body, speech and mind from the recitation of mantras. 320

Concluding verse about the bestowing of the three pledges

What is said:

Having grasped the *vajra* in accordance with reality, and having rung the bell in accordance with the doctrine (understanding that the sound of the bell is the sound of the dharma), having empowered the great seal (i.e. the consort) as the pledge, he should recite with the mantra. 321

That is answered.

He teaches the giving of the pledges with three verses, saying **with preliminary service** (*bsnyen sogs* = *sevādi*^o) and so on. This is the abbreviated meaning of these: having empowered the great seal with the mantra explained in the preliminary service (*bsnyen pa* = *sevā*) and subsidiary evocation (*nye bar sgrub pa* = *upasādhana*) etc. [i.e. all four stages of *sādhana*], with objects of desire beginning with form which are transformed into the pledge, **mantra** (*gsang sngags* = *mantram*) means [the mantra of] one's chosen deity, **he should recite** (*bzla* = *japet*) means he should worship at each instant [while enjoying the objects of senses]. **Not defective** (*ma tshang med* = *ma tshang med par* = *avyaṅgataḥ*) means by becoming not lacking the ancillaries of worship.

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By the verse beginning with **self awareness** (*rang gi rig pa* = *svasaṃvedya*) [= verse 316], [Dīpaṅkarabhadra] teaches the ancillaries of worship (*mchod pa'i yang lag*). [The verb] **one should worship** (*mchod par bya'o* = *mchod par bya* = *pūjayet*) should be syntactically connected to **with tantric pledges [which are the objects of desire]** (*dam tshig des* = *dam tshig gis* = *samayaiḥ* [in verse 315]). Furthermore, the two ancillaries of worship are: cutting through reality by the use of form etc. which are to be directly experienced, and to be very great/big by means of pervading the [ten] directions and the [three] times alone. The third [ancillary of worship] is applying the mind to oneself [who is] in the mode of the lord of the *maṅḍala* [i.e. see oneself as the lord of the *maṅḍala*]. The fourth ancillary

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[of worship] is the extremely firm conviction about the worship of both [to oneself and to others i.e. to all sentient beings]. These one should determine.

Furthermore, if [ascetic] restraints (*sdom pa = niyamaiḥ*) of tormenting the body and the mind are resorted to (*brten na = sevyamānaiḥ*), the inferior accomplishments are not accomplished. That is to say, also invisibility (*mi snang ba = mi snang = antardhi°*), supernatural knowledge (*mngon par shes pa = mngon shes = °abhijñā°*), awareness holder (*rig pa 'dzin pa = vidyādhara*) and accomplishments of body, speech and mind (*sku dang gsung dang thugs kyi dngos grub = lus ngag yid las byung dngos 'grub = °vākcittakāyajāḥ*) are not accomplished (*mi 'grub = 'grub mi 'gyur = na sidhyante*).

Comm. to 317

Comm. to 318

Therefore (*de bas na = de bas = tasmāt*), only the practice of mantra (*sngags kyi spyod pa = sngags kyi spyod = mantracaryā°*) is the best (*mchog = °agra°*) of all practices. The Buddhas (*sangs rgyas = buddhāḥ*) and the bodhisattvas (*byang chub sems dpa' = sems dpa' mchog = sat-sattvāḥ*) who have practised in them [i.e. in the practice of mantra], by means of resorting to all objects of desire (*'dod pa thams cad nye bar bsten pa nyid kyi = 'dod pa thams cad bsten pa yis = sarvakāmopasevanaiḥ*) alone, attained (*brnyes pa = brnyes so = prāptāḥ*) the imperishable dharma (*chos kyi yi ge = dharmākṣaram*), and attained the liberation which consists of the dharma body (*chos kyi sku = dharmakāya*). Best (*mchog = śreṣṭham*) means better than the liberation of the *śrāvakas* etc.

Comm. to 319

If you ask: why is it that liberation comes about for those who do not want liberation [and only want lower accomplishments], and why is it that lower accomplishments come about for those who want liberation? [Answer:] no[, this is not that case]. The one who seeks for knowledge (*ye shes don gnyer = jñānārthī*) means someone who seeks for awakening, accomplishes (*bsgrub pa = sādhayet*) in fact (*nyid du = eva*) entirely (*thams cad = sarvam*) while resorting to (*bsten = sevayan*) the objects of desire, through the yoga (*sbyor bas = yogāt*) the passionate ones (*'dod chags can = rāgiṇām*) who is the lord of the *maṇḍala* possessed of pure wisdom, and awakening or inferior accomplishments too will be accomplished.

Comm. to 320

He explains precisely that [lower accomplishments] by a verse, he says [the verse] beginning with other [accomplishments of body, speech and mind] which (*gang gzhan = yās cānyāḥ*), and the practices of body, speech and mind are by means of those various activities in enjoyment as taught. Those which are taught (*bshad pa = smṛtāḥ*) he teaches the meaning of already foretold (*bshad zin*).

Comm. to 321

In this way, [the officiant,] having recited the mantra 108 times himself and given [the mantra] together with the seal of the [Guhya]samāja (*'dus pa'i*

phyag rgya) to the initiand who has received the knowledge empowerment, says, “Blessed one, please bestow on this [person], please incubate him.” And the initiand says, “Blessed one, please accept me, please incubate me.” Then he [i.e. the officiant], after entering the *maṇḍala* in recitation and practising the seal of one’s own deity, should say this [to the initiand]: “You should not speak about the mantra and seal to those who don’t know and have not seen the *maṇḍala*, if you do, you and those [people] too will certainly go to hell.”

322-326

The ritual procedure for the bestowing of the empowerment of an officiant (*ācāryābhīṣeka*)

The officiant should cause the initiand to request for the empowerment of an officiant

[The officiant then] should make the initiand, who has taken the tantric pledges (*saṃvara* = *sdom pa*) and has correctly given⁸⁹ the fee for the empowerment (*dakṣiṇa* = *yon*), to bow down and ask for the empowerment [of an officiant], by means of this verse thus⁹⁰:
322

Request from the initiand

“Just as a great festival [of empowerment] was given to [all] the Buddhas by [the Buddha] Bodhivajra, [in the same way,] for the purpose of protecting me, O Vajra of Space, give⁹¹ [that festival of empowerment] upon me now.” 323⁹²

⁸⁹The participle *ādatta* in the Sanskrit compound *ādattadakṣiṇa* normally means “taken”, but here in this context it would mean “correctly given.” The Tibetan translation also gives *phul ba* which means “given (honorific)”.

⁹⁰The Tibetan translation reads *tshigs bcad ’dis kyang phyag bya’o*, “he pays homage with this verse too”, as if reading *api* “too” in Sanskrit instead of *evam tu* “thus”.

⁹¹The Sanskrit form *dadāhi* “give” is non-standard, the standard form would be *dehi* (imperative second person active singular of $\sqrt{dā}$).

⁹²The Tibetan translation of 323ab reads something different from the Sanskrit: *byang chub rdo rje sangs rgyas kyis || mchod chen ji ltar gsol ba bzhin ||*, “just as a great offering is requested by the Buddha Bodhivajra.” And in 323d the Tibetan translation omits *adya* “now”.

The bestowing of the empowerment of an officiant

[The officiant] should cause those groups of buddhas who are in all directions, in all three times and pervading the sky, who have arisen from one's heart, who are endowed with music, fragrance etc.. to consecrate [the initiand] with the empowerment of great *vajra*, [the initiand who] has received the knowledge empowerment (*vidyābhiṣekīṇam* = *rig dbang bskur*) in the manner taught before, engaging in the yoga of his chosen deity on an eight-petalled lotus which is on a platform at the entrance gate, [the officiant should cause them to empower the initiand] with a verse which runs as follows: 324-325

“I bestow the empowerment which is the great *vajra*, honoured by [all beings in] the three realms and born from the abode of the triple secret of all Buddhas.” 326

Comm. to 322

Because the empowerment of an officiant (*slob dpon gyi dbang bskur ba* = *ācāryābhiṣeka*) must be given in the context of knowledge empowerment (*rig pa'i dbang bskur ba* = *vidyāseka*), some believe that the **initiand** (*slob ma* = *śiṣya*) [should be someone who has taken the tantric pledge (*slob ma sdom pa bzung ba* = *grhītasamvaram śiṣyam*)] and so on. **Tantric pledge** (*sdom pa* = *samvara*) means here the tantric pledge of the officiant (*slob dpon gyi sdom pa* = *ācāryasamvara*)⁹³.

Comm. to 323

Bodhivajra (*byang chub rdo rje* = *bodhivajra*) means Mahāvajradhara (*rdo rje 'chang chen po* = *mahāvajradhara*)⁹⁴. That in which there is great offering or great power, is **great festival** (*mchod chen* = *mahāmaha*). *Vajra of Space* (*nam mkha' rdo rje* = *khavajra*) means Vajradhara, and since awakening is similar to space because of having the single flavour of suchness (*de bzhin nyid* = *tathatā*), **Vajra of Space** (*nam mkha' rdo rje* = *khavajra*) refers to precisely the guru because he teaches the nature of it [that is to

⁹³Ratnākaraśānti does not mention the content of the tantric pledge of the officiant (*ācāryasamvara*) here. *Vaidyapāda, in his commentary to this verse, enumerates the 14 *mūlāpattis* (*rtsa ba'i ltung ba*) and the 8 *aṅgasamayās* (*yan lag dam tshig*, also called *sthūlāpattis*), but the items listed by him are a little bit different from the standard lists, cf. Davidson 2002: 323 and Szanto's recent studies on the *mūlāpattis* and the *sthūlāpattis*.

⁹⁴Cf. *Pradīpoddyotana* ad *Guhyasamājatantra* 16.58 (Chakravarty 1984: 163): *bodhivajro mahāvajradharaḥ*. According to Prof. Harunaga Isaacson, Bodhivajra is the primordial Buddha in the Guhyasamāja system (personal communication, Jan 26 2017).

say, awakening (*bodhi*), which is similar to space] and performs the carrying out of it.

At the entrance gate (*'jug sgor = praveśadvāra*°) means [the initiand] is to be placed at that [gate] which is taught, that is to say, arranged as the gate of entrance⁹⁵. Furthermore, at that [door] he should be making **an eight-petalled lotus** (*padma 'dab ma brgyad pa = °aṣṭadalābja*°), that is to say, a multicoloured lotus, and he sits on it **engaged in the yoga of his chosen deity** (*rang gi lha'i sbyor ba = °iṣṭayoginam*), this is as much as to say [the initiand] should engage in the yoga of whichever deity he wishes. **Has obtained the knowledge empowerment in the manner taught before** (*snga ma bzhin du rig dbang bskur = prāgvad vidyābhīṣekīṇam*) means [the initiand] has obtained the knowledge empowerment with ritual procedures in the manner taught before on precisely that seat [that is to say, on the same seat]. The initiand who is like that is to be empowered **by those groups of buddhas** (*sangs rgyas kyi 'khor los = buddhacakraiḥ*). [By those] **who have arisen from his own heart** (*rang snying byung = svahr̥dbhavaḥ*) means by those [Buddhas] who have arisen by means of rays of mantra⁹⁶ from the officiant's heart. By the words **music, fragrance etc.** (*rol mo dri la sogs = vādyagandhādi*°), parasols, victory banners, flags and so on, and also jewel vases filled with water of wisdom are included. **With this verse** (*[tshig bcad] 'dis = iti [gāthayā]*) means by [the verse] which is to be taught below.

Comm. to 324-325

[The empowerment] is the abode of the Mahāvajradhara which is precisely the secret of body, speech and mind of all Buddhas⁹⁷, and it is [the fruit] similar to its cause [that is to say, it has the properties of the three secrets]⁹⁸. Precisely because of that [the empowerment] is **Mahāvajra** (*rdo rje chen po = mahāvajra*). Just this [empowerment] is said to be **the empowerment of Mahāvajra** (*rdo rje chen po'i dbang bskur ba = abhiṣekaṃ mahāvajram*), the irreversible empowerment and the empowerment of the

Comm. to 326

⁹⁵*Vaidyapāda specifies in his commentary that the gate of entrance is the eastern gate (*'jug pa'i sgo zhes pa ni shar sgor ro*), D ni 207a6, P ti 534a6.

⁹⁶*Vaidyapāda specifies in his commentary that the mantra is a seed syllable (*sa bon*, D ni 207b2, P ti 534b2).

⁹⁷Here Ratnākaraśānti is glossing the expression “born from the abode of the triple secret of all Buddhas” (*sarvabuddhānām triguhyālayasambhavam = gsang ba gsum gyi gnas las byung || sangs rgyas kun gyis...*). He is stating that the relationship between the first two members of the compound *triguhyālayasambhavam* (that is to say, between *triguhyā*° and *ālaya*°) is a *karmadhāraya*, and the relationship between the last two members of the compound (that is to say, between *ālaya*° and *sambhavam*) is an ablative *tatpuruṣa*.

⁹⁸Here Ratnākaraśānti is making explicit the causality between the empowerment (*abhiṣekaṃ*) and the three secrets (*triguhyam*). The empowerment (*abhiṣekaṃ*) is the fruit similar to its cause (*niṣyanda[phalam] = rgyu mthun pa'i 'bras bu*) of the three secrets (*triguhyam*).

officiant. The one to whom this empowerment [of the officiant] is given, to him the secret empowerment (*gsang ba*[’i *bdang*] = *guhy*[*ābhiṣeka*]) and the empowerment of [the knowledge of] wisdom (*shes rab* [*ye shes*] *kyi dbang bskur ba* = *prajñā*[*jñānā*]*bhiṣeka*) is to be given. Furthermore, after the empowerment of the officiant, all [the ritual procedures] beginning with the ritual procedure for the smearing of eye ointment should also be performed. The difference is only this: with regard to these procedures, the empowerment of permission should be given with just the five verses beginning with “in brief, for the sake of the benefit of all beings in all the [three] worlds,”⁹⁹ but not with the six verses beginning with “[in whatever way] sentient beings [become disciplined] by means of [their individual] self-nature.”¹⁰⁰ As for [the speech which represents what is] dear to the [initiant’s] heart (*snying la ’bab par bya ba* = *hrdayaṃgamam*), it should be given with the first verse but not with the second one¹⁰¹.¹⁰²

327-331

The reality of the *maṇḍala* (*cakratattva*)

⁹⁹This verse is the verse given in the ritual procedure for permission (*anujñā*). It goes back to the *Sarvatathāgatataṭṭvasaṃgraha* (*passim*):

sarvasatvāhitārthāya sarvalokeṣu sarvataḥ |
yathāvinayato viśvaṃ krodhacakraṃ pravartyatām ||

(For a translation in Chinese cf. Taishō vol. 18, no 882, p. 443b14-15:

為利一切有情故 一切世界一切處
所應調伏眾相門 此大法輪隨宜轉).

Also quoted in the *Sarvavajrodāya* (Mikkyō-seiten Kenkyūkai 1987: 76), the *Samkṣiptābhiṣekavidhi* (Sakurai 1996: 415), *Vajrāvalī* 42.2 (MORI 2009: 462), and the *Kriyāsaṃgraha-pañjikā* 6-6-6-2. The verse is also given in Ratnākaraśānti’s commentary to GuSaMaVi 370.

¹⁰⁰= GuSaMaVi 371ab: *yathā yathā hi vinayaṃ sattvā yānti svabhāvataḥ*.

¹⁰¹This speech which represents what is dear to the initiant’s heart (*snying la ’bab par bya ba* = *hrdayaṃgamam*) might be the verses quoted in the *Āśvāsavidhi* section of the *Vajrāvalī*. The first two verses are as follows (MORI 2009: 463):

adhunā maṇḍalācārya mantratantradharo bhavān |
buddhānām bodhisattvānām devatānām ca saṃmataḥ ||
sattvānām anukampārthaṃ vidhinā maṇḍalaṃ tvayā |
likhitavyaṃ prayatnena tantre yojyās ca sādhakāḥ ||

These two verses are quoted in the *Samkṣiptābhiṣekavidhi* (Sakurai 1996: 416), the *Kriyāsaṃgrahapañjikā*, and the *Hevajrasekaprakriyā* (p. 9, with variation in *pāda* cd of the second verse). For a translation in Chinese cf. Taishō vol. 18, no. 897, pp. 770c-771 (Chinese translation of the *Guhyatantra*).

¹⁰² It seems that Ratnākaraśānti is including the giving of permission (*anujñā*) and the reassuring (*āśvāsa*) as two auxiliary procedures of the *ācāryābhiṣeka*. Abhayākaragupta in his *Vajrāvalī* states that the giving of permission and reassuring are different from the *ācāryābhiṣeka* (*Vajrāvalī* 44.1.6, MORI 2009: 476). Tsong-kha-pa basically follows the opinion of Abhayākaragupta in the *sNgags rim chem mo* (Chapter 9).

The reality of the square form of the *maṇḍala*

Having given the empowerment of non-regression (that is to say, the empowerment of the officiant), [the officiant] should teach the reality of the *maṇḍala* (*cakratattva* = 'khor lo'i de nyid)¹⁰³. [The *maṇḍala*] is square because of absence of any inequality (*avaiṣamyāt* = *mi mnyam med pas*) inasmuch as Buddhas and non-Buddhas are the same. 327

The reality of the eastern gate

Because body, feeling (*vit* = *tshor*)¹⁰⁴, mind, and dhar-
mas are not joined with [that is to say, devoid of] both
plurality and oneness and so on, the mindfulness of
these (*tatsmṛtiḥ* = *de dran*) [four spheres of applica-
tion of mindfulness, *smṛtyupasthāna* = *dran pa nye
bar gzhang pa*] and faith with regard to it (*tatra yā śrad-
dhā* = *de la dad pa gang*, i.e. faith with regard to that
mindfulness) are [the reality of] the eastern gate con-
sidered as [being the gate] for awakening (*bodhaye* =
byang chub phyir). 328

The reality of the southern gate

The southern gate [has as its reality] the four aspects
of heroic energy (*caturvīryam* = *brtson 'grus rnam bzhi*),
[namely] for the elimination of existing errors, fur-
thermore the nonarising of [potential] future [errors],
moreover, for the generation of [moments of conscious-
ness in accordance with] truth that have not yet come

¹⁰³According to Sakurai, the reality of the *maṇḍala* in the *Guhyasamājamaṇḍalavidhi* is based on the *Vajraśekharatantra*, the *Paramādyatantra*, and the *Sarvarahasyatantra* (Sakurai 1996: 136, see also the corresponding footnote 42, 43 and 44 on p. 154). Sakurai states that the term *cakratattva* is not used in the abovementioned tantras; it appears for the first time in the *Guhyasamājamaṇḍalavidhi* (Sakurai 1996: 154 footnote 45).

¹⁰⁴The °vic° in the Sanskrit compound *kāyaviccittadharmāṇām* is a synonym of *vedanā*. Cf. *Abhidharmakośa* 6.14cd: *kāyaviccittadharmāṇām dvilakṣaṇaparikṣaṇāt*. And Yaśomitra's commentary *Abhidharmakośavyākhyā: kāyavid iti vedanā vit*. (Wogihara 1936, II: 529)

to existence, and for the continuance of such [moments of consciousness] that have already come to existence. 329-330a¹⁰⁵

The reality of the western gate

The western gate, for its part, [has as its reality] the foundations of supernatural power (*ṛddhipāda* = *rdzu 'phrul rkang*), [namely] will (*chanda* = *'dun*), resolution (*utsāha* = *spro*), perseverance (*sthiti* = *gnas*), [and] intelligence (*mati* = *blo*)¹⁰⁶, and the mindfulness with regard to that. 330b-d

The reality of the northern gate

And the unequalled faith (*śraddhā* = *dad*), heroic energy (*vīrya* = *brtson 'grus*), mindfulness (*smṛti* = *dran*), meditative absorption (*dhyāna* = *bsam gtan*), and wisdom (*prajñā* = *shes rab*) [this group of five constituting] the faculties and powers (*indriyabala* = *dbang stobs*), as well as mental concentration (*samādhi* = *ting nge 'dzin*), are [the realities of] the northern [gate].

In this way the four gates [are purified] by mindfulness and faculties (*smṛtīndriyaiḥ* = *dran nas dbang po*). 331¹⁰⁷

Comm. to 327-331

Then, [the officiant] should teach to him [that is to say, the initiand]

¹⁰⁵329: the *ca* at the beginning of verse 329 pāda d (*cotpattisthitaye punaḥ*) is not a standard usage of Sanskrit.

¹⁰⁶The terminology used for the *ṛddhipādas* here is not standard. For a standard list of *ṛddhipādas* see Kṣīṭigarbha's *Daśatattvasaṃgraha* 98 ab: *chandovīryasmṛtiprajñā ṛddhipādā <amī matāh>*. Also cf. *Dharmasaṃgraha* XLVI (no. 46) (KASAWARA ET AL. 1972: 10): *catvāraḥ ṛddhipādāḥ | tadyathā || chaṃdasamādhiprahāṇāya saṃskārasamanvāgata ṛddhipādāḥ | evaṃ citta-ṛddhipādāḥ | vīrya-ṛddhipādāḥ | mīmāṃsāsamādhiprahāṇāya saṃskārasamanvāgata ṛddhipādāś ceti*.

¹⁰⁷331ab: The Sanskrit compound *śraddhāvīryasmṛtidhyānaprajñendriyabalātulam* in 331ab is not in good Sanskrit. It is rare that in a noun-adjective compound the adjective (*atulam*) qualifies the nouns (*śraddhāvīryasmṛtidhyānaprajñendriyabala*).

the reality of the *maṇḍala*, the reality of the deities and the actions of the officiant. The explanation of all of these [with the verse] beginning with **it is square because it is not uneven** (*mi mnyam med pas zur bzhi pa = cat-urasram avaiṣamyāt*), which is quoted from the glorious *Paramādya*[*tantra*]. The meaning of this [half-verse = 327cd] is as follows: This *maṇḍala* is square by reason of the fact that there is no inequality. The meaning is that [it is square because it has] the purity equivalent (*rnam par dag pa = viśuddhi*) of not being unequal. Or alternatively, this amounts to saying that (*zhes bya ba'i bar du'o = iti yāvat*) the reality of squareness is its not being unequal. He says **Buddhas and non-Buddhas are the same** (*sangs rgyas sangs rgyas min mnyam nyid = buddhābuddhasamatvataḥ*) as the explanation of the absence of any inequality. The meaning is that (*ces bya ba'i tha tshig go = ity arthaḥ*) [the *maṇḍala*] is lack of inequality (*mi mnyam pa med = avaiṣamyāt*) because of the equality of suchness (*de bzhin nyid = tathatā*), that is to say, nature (*rang bzhin = svabhāva*) of the Buddhas and non-Buddhas. This is quoted from the glorious *Paramādya*[*tantra*]: “**The four gates [are purified] by mindfulness and faculties (331d: *dran nas dbang po sgo bzhi yin = caturdvāraṃ smṛtīndriyaiḥ*)**.”¹⁰⁸ The detailed explanation of this is **body, feeling** (*lus tshor = kāyavit°*) and so on. Bearing this in mind, in the phrase “mindfulness and faculties [in 331d, which is in turn quoted from the *Paramādya*tantra],” the word “mindful” includes the five categories starting with mindfulness, because [the word mindfulness] is merely a synecdoche (*nye bar mtshon pa = upalakṣaṇa*). That [word, i.e. the word mindfulness, which represents 22 of the 37 *bodhipāṅśikadharmas* (apart from the seven limbs of awakening and the Noble Eightfold Path)] includes the four spheres of application of mindfulness (*dran pa nye bar gzhaḡ pa = smṛtyupasthāna*), the four right exertions (*yang dag par spong ba = samyakprahāṇa*), the four paths to supernatural power (*rdzu 'phrul gyi rkang pa = ṛddhipāda*), the five faculties (*dbang po = indriya*) and the five strengths (*stobs = bala*). The word “faculties (in 331d)”¹⁰⁹, according to the [aforementioned] sequence, includes the fifth of the [aforementioned] categories of object (*yul can = viśaya*) [of faculties?] starting with faith (*dad pa = śraddhā*). Among these [five categories], the [first] three categories [i.e. the four spheres of application of mindfulness, the four right exertion and the four paths to supernatural power] and the [first] three faculties [i.e.

¹⁰⁸This line is not found in the first Tibetan translation of the *Paramādya*tantra (*dpal mchog dang po* proper, Tōh. 487, *Śrī-paramādya-nāma-mahāyāna-kalparājā*), but is found in the second Tibetan translation of the *Paramādya*tantra (Tōh. 488, *dpal mchog dang po'i sngags kyi rtog pa'i dum bu, Śrī-paramādya-mantra-kalpakaḡḡa-nāma*), with slight variations: *dran dang dbang po sgo bzhi sde*.

¹⁰⁹I have adopted the reading *bdang po'i sgra* in the Golden, Narthang and Peking editions. The Derge, Cone and the dPe bsdur ma editions read *stobs kyi sgra*.

faith (*śraddhā*), heroic energy (*vīrya*) and mindfulness (*smṛti*) are the three gates according to sequence [i.e. eastern, southern and western gate], the two [latter] faculties [i.e. mental concentration (*samādhi*) and wisdom (*prajñā*)] and the two [latter] categories [i.e. five faculties and five strengths] are the northern gate.¹¹⁰ **Considered as for awakening (*byang chub phyir 'dod do = bodhaye matam*)** should be applied to all gates. “Considered as for awakening” [means] delighting in the goal that is awakening, and in as much as it functions as a means of awakening, it is a gate, this is the meaning. The wisdom of the absence of a self-nature of **body, feelings, mind, and dharmas** (*lus dang tshor ba dang sems dang chos rnams kyi = lus tshor sems dang chos rnams kyis = kāyaviccittadharmāṇām*), their **being devoid of** (*bral ba nyid = ayogatva*) both **oneness** (*gcig pa nyid = ekatva*) and **plurality** (*du ma nyid = nānātva*) is **mindfulness** (*dran = smṛti*) in the sense of [the four spheres of application of] mindfulness starting with body etc. It is called mindfulness because it is the cause of reminding. What this [word mindfulness] finally means is: the sphere of application of mindfulness of body (*lus dran pa nye bar gzhag pa = kāyasmṛtyupasthāna*), the sphere of application of mindfulness of feelings (*tshor ba dran pa nye bar gzhag pa = vedanāsmṛtyupasthāna*), the sphere of application of mindfulness of mind (*sems dran pa nye bar gzhag pa = cittasmṛtyupasthāna*), and the sphere of application of mindfulness of dharmas (*chos dran pa nye bar gzhag pa = dharmsmṛtyupasthāna*). As regards these spheres of application of mindfulness, in that they are the nature of insight, they are the cause of mindfulness, this is what it basically means. **The eastern gate** (*shar gyi sgo = shar sgor = prāgdvāram*) has the reality of these two: the essence of these four aspects of mindfulness, and this **which** (*gang = yā*) is **faith** (*dad pa = śraddhā*) in the first [i.e. the four aspects of mindfulness], the meaning is that these five are the reality of the eastern gate. That which is the fourfold of heroic energy

¹¹⁰Dīpaṃkarabhadra's explanation of the reality of the four gates is different from that explained by Ratnākaraśānti in the commentary. For a table of correspondence of the four gates according to Dīpaṃkarabhadra's description, see SAKURAI 1996: 137. For a table of correspondence of the four gates according to Ratnākaraśānti's explanation, see KLEIN-SCHWIND 2012: 99. Cf. also the so-called Lhasa birch-bark MS, A Vi, 3v1-3 (photograph printed in *Tibet Museum* 2001 pp. 54-55): ...*dvāraṃ chandovīryacittamīmāṃseti ṛddhipā-dacatuṣṭayaviśuddhyā paścimadvāraṃ śraddhāvīryasmṛtisamādhiprajñeti pañcendriyaviśuddhyā caturtham uttaradvāraṃ*

“...[The Southern] gate [of the *maṇḍala* has as its purity equivalent the four exertions (*samyakprahāṇa*)]. The western door [of the *maṇḍala*] has as its purity equivalent (*viśuddhyā*) the four supernatural powers (*ṛddhipāda*), namely: will (*chandas*), heroic energy (*vīrya*), attention (*citta*) and discernment (*mīmāṃsā*). The northern door which is the fourth [of the *maṇḍala*] has as its purity equivalent the five faculties (*indriya*), namely: faith (*śraddhā*), heroic energy (*vīrya*), mindfulness (*smṛti*), mental concentration (*samādhi*) and wisdom (*prajñā*).”

(*brtson 'grus* = *vīrya* i.e. the four *prahāṇa*), and the heroic energy which is higher than that too, these five are the southern gate, [which is] the gate at the southern direction, this is the meaning.

332-342 The reality of the four arches (*toraṇa*) and the [four] raised platforms (*vedikāḥ*)

With the four meditative absorptions (*°caturdhyāna* = *bsam gtan bzhi*) i.e. first [meditative absorption] and so on (*prathamādi°* = *dang po la sogs*)¹¹¹, [the *maṇḍala* (= *cakram* in 336c)] should be (*bhavet* = *byung ba yin*) one which has (*°vat*) four arches (*catustoraṇa°* = *rta babs bzhi*). The [four] raised platforms (*vedikāḥ* = *kha khyer*) are said to be the [four] mental concentrations (*°samādhi* = *ting 'dzin*): “going like a hero (*śūraṅgama°* = *dpa' bar 'gro*)”, “treasury of space (*°khagaṅja°* = *mkha' mdzod*)” and so on¹¹². 332

The reality of the group of [six] worship goddesses

[The *maṇḍala* (= *cakram* in 336c) is one which has] a multitude (*°caya* = *sogs*) of [worship goddesses¹¹³ who are the four] retention formulas (*°dhāriṇī°* = *gzung*)¹¹⁴

¹¹¹For the four mental absorptions (*dhyāna*) cf. e.g. *Yogācārabhūmi (Samāhitā Bhūmiḥ 2.3.1)*:

tatra prathamam dhyānam pañcāṅgam draṣṭavyam: vitarko vicārah prītisukham cittaikāgratā ca. dvitīyam caturaṅgam: adhyātmaṃ samprasādaḥ prītisukham cittasyaikāgratā ca. tritīyam pañcāṅgam: upekṣā smṛtiḥ samprajanyam sukham cittasyaikāgratā ca. caturtham caturaṅgam: upekṣāpariśuddhiḥ smṛtipariśuddhir aduḥkhāsukhavedanā cittasyaikāgratā ca.

¹¹²Professor Isaacson (personal communication Jun 22 2017) points out that the singular ending of the compound *śūraṅgamakhagaṅjādisamādhiḥ* is strange, and that it should be understood as a collective singular. For a complete list of the four mental concentrations (*samādhi*), see *Dharmasaṃgraha* 136 (Kasawara et al. 1885: 32):

catvārah samādhayaḥ | tadyathā || śūraṅgamo gaganagaṃjo vimalaprabhaḥ siṃhavikrīḍitās ceti ||

¹¹³The six worship goddesses in this *maṇḍala* are Rūpavajrā, Śabdavajrā, Gandhavajrā, Rasavajrā, Sparśavajrā and Dharmadhātuvajrā.

¹¹⁴We have variant spellings in the word *dhāriṇī/dhāraṇī* in the two Sanskrit MSS: MS A reads *°granthādidhāriṇīcayam* and MS B reads *°granthādir dhāraṇīcayam*. Professor Isaacson (personal communication Jun 22 2017) points out that the spelling of the word *dhāraṇī* is not fixed, both the spelling *dhāraṇī* and *dhāriṇī* can be found in Buddhist Sanskrit texts. The spelling *dhāraṇī* is more common.

I have adopted the reading of MS A (*dhāriṇī*) as it is probably an earlier witness.

starting with books (°*granthādi*° = *tshig la sogs pa*)¹¹⁵,
 holding (°*vyagra*° = *thogs g.yen spyo*)¹¹⁶ in their hands
 (°*kara*° = *lag na*) worship substances (°*pūjā* = *mchod*)
 on the raised platform (*vedyām*)¹¹⁷. 333ab¹¹⁸

¹¹⁵For a common list of the four retention formulas (*dhāraṇī*) see *Dharmasamgraha* 52 (KASAWARA ET AL. 1885: 11):

catasro dhāraṇyaḥ| tadyathā || ātmadhāraṇī graṃthadhāraṇī dharmadhāraṇī maṃtradhāraṇī ceti ||

Notice that different sets of four *dhāraṇīs* are described in Ratnākaraśānti's commentary, the *Sāramañjarī* and the Lhasa birch-bark MS A Vi fol. 3r respectively (see A.1). The set of four *dhāraṇīs* which Ratnākaraśānti describes is a standard Yogācāra list from the *Bodhisattvabhūmi* (WOGIHARA 1936: 272):

tatra katamā bodhisattvānāṃ dhāraṇī. samāsataś caturvidhā draṣṭavyā. dharmadhāraṇī artha-dhāraṇī mantra-dhāraṇī bodhisattva-kṣāṃti-lābhāya ca dhāraṇī.

¹¹⁶The Tibetan translation *thogs g.yen spyo* of the word °*vyagra*° in the compound *pūjākaravyagrathādihāriṇīcayam* is probably not a common Tibetan translation of the word *vyagra* (in the context of *vyagrakara/vyagrapāṇi/vyagrahasta*), thereby misleading some modern scholars in their translations of the term *g.yen spyo* in this verse (e.g. Sakurai 1996: 138; Klein-Schwind 2012: 265, footnote 973). Professor Isaacson (personal communication Jun 22 2017) clarifies that the word *vyagra* in the context of *vyagrakara/vyagrapāṇi/vyagrahasta* usually means something like “busy with,” e.g. the word *khadgavyagrakara* (can be found in both Buddhist non-Buddhist texts) means “having a hand that is busy with a sword.” Therefore °*vyagra*° = *thogs g.yen spyo* should mean something like “holding and busy with.”

For an example of the more common Tibetan translation of the word *vyagra* (in the context of *vyagrakara/vyagrapāṇi/vyagrahasta*) cf. the word *sajyacāpabāṇavyagrapāṇiḥ* in the *Śarabhajātaka* of Āryaśūra's *Jātakamālā* (Angirov 2017: 12, line 14), which is translated as *lag na mda' gzhu thogs te* (Angirov 2017: 31, line 19) in Tibetan. I am grateful for Vladimir Angirov for providing this information.

¹¹⁷“On the raised platform (*vedyām*)” is missing from the Tibetan translation.

¹¹⁸333ab: The long compound *pūjākaravyagrathādihāriṇīcayam* is ambiguous. Cf. Ratnākaraśānti's interpretation on the compound in the *Guhyasamājamaṇḍalavidhiṭkā* (D Ni 112b5-113a1; P Ti 419a6-419b2; E_pvol. 22 p. 279-280):

lag na zhes bya ba la sogs pa ni lha bshos la sogs pa'i mchod pa lag na thogs pa dang g.yen spyo zhes bya ba ni gar la sogs pas so || de rnams ni tshig [tshig] DE_p; tshigs P] la sogs pa'i gzungs [gzungs] DE_p; gzugs P] kyi rang bzhin can gyi lha'i bu mo'i tshogs mang po'i dkyil 'khor gang la yod pa de la de skad ces bya'o || lha'i bu mo'i tshogs la gzungs zhes bya ba ste [zhes bya ba ste] DE_p; zhes bya ste] P] | 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 gzungs thams [E_pp. 280] cad bsdus par gyur pa'o || de la bzod pa 'dzin par byed pas na bzod pa'i gzungs so || sngags kyi gzungs dang | chos kyi gzungs dang | don gyi gzungs kyang de bzhin no || de dag gi rnam par dag pa ni shar la sogs pa'i sgo rnams dang nye ba'i mchod pa'i lha [P419b] mo dang rim bzhin du sbyar ro ||
In the hands and so on (*lag na zhes bya ba la sogs pa*, referring to the compound member *pūjākaravyagra*°) means [the worship goddesses are] **holding up** and **busy with** (*thogs pa dang g.yen spyo* = °*vyagra*°) i.e. by means of dance and so on **in the hands** (*lag na* = °*kara*°) **worship substances** (*mchod pa* = °*pūjā*°) such as cakes for the deities (*lha bshos la sogs pa* = *naivedyādi*). [Analysis of the bahuvrīhi compound *pūjākaravyagrathādihāriṇīcayam*]

The reality of the richness of ornamentations of the *maṇḍala*

Because (*yat = gang phyir*) [the *maṇḍala* (= *cakram* in 336c)] has richness of ornamentations (*citrābharaṇam = sna tshogs rgyan ldan pa*), therefore (*tasmāt*) [it, i.e. the *maṇḍala*] fully satisfies all wishes. 333cd

The reality of the resounding of bells (°*ghaṇṭā*°)

[The *maṇḍala* is] going everywhere (°*sarvagam = kun du sgrogs*) with the sound (°*rava*° = *sgra*) of the nine parts (°*navāṅga*° = *yan lag dgu*) of the excellent *dharma* (°*saddharma*° = *dam pa'i chos*) set in motion by training (*vinayoddhūta*° = *gdul bya bskyod pa*) [which is equal to] the resounding (°*nāditam = sgra sgrogs yin*) of bells (°*ghaṇṭa*° = *dril*) sewn into flags which have multi-coloured points (°*viśvāgrapatākā*° = *ba dan sna tshogs ··· rtse mor*) shaken by the wind (*mārutoddhūta*° = *rlung gis bskyod*). 334¹¹⁹

hārinīcayam:] That in which i.e. in the *maṇḍala* where there are those [worship goddesses] i.e. many groups of [worship] goddesses who have the nature of retention formulas (*gzungs = dhāraṇī*) of scriptural texts (*grantha = tshigs*) and so on. As for the group of [worship] goddesses, [they are] called **retention formulas** (*gzungs = °dhāriṇī°*) because they have the nature of those [retention formulas]. [The retention formulas] of scriptural texts and so on (*tshig la sogs pa'i = °granthādidhāriṇīcayam*) [means] the four kinds of retention formula (*gzungs = dhāraṇī*) starting with the *dharma* [*dhāraṇī*], and by this [expression] all [kinds of] retention formulas are included. Among these [four kinds of retention formula], there is the forbearance *dhāraṇī* [i.e. *bodhisattvaksāntilābhāya dhāraṇī*] because it retains forbearance. [Likewise, there are] the mantra *dhāraṇī* (retaining mantra), and the *dharma dhāraṇī* (retaining the doctrine), and the meaning *dhāraṇī* (retaining meaning). These are the purity equivalents (*ṃam par dag pa = viśuddhi*) to be applied in due sequence (*rim bzhin du sbyar ro*) to the worship goddesses associated with (*dang nye ba'i*) the gates starting with the eastern gate.

The expression *dkyil 'khor gang la yod pa de la de skad ces bya'o* in the commentary probably is translating something like *yasmin cakre tat tathoktam* in Sanskrit. Cf. the parallel in *Sāramañjarī ad Samantabhadrasādhana* 23:

tadvediketyādi – toraṇānantaroktā vedikās tadvedikās tatra samāśritas tatra sthitaḥ sat-pūjāvyaagraḥ kriyāsādhanatvād devīrūpatvenācintyanṛtyagītādīpūjāvyaḥprto dhāriṇīnām samādhisaṅgapatipakṣarūpacittāvasthāviśeṣaṇīnām dharmārthaniruktipratibhānaprati-samvillakṣaṇanām catasṛṇām nivaho yasmin kūṭāgāre tat tathoktam. I am grateful for Dr. Szanto for sharing his draft edition of the *Sāramañjarī*.

¹¹⁹Ratnākaraśānti's commentary to 334 (D Ni 113a6-a7; P Ti 420a1-a3; E_p vol. 22 p. 281):

'**dul bar mdzad pa**'i de bzhin gshogs pa nams kyis spyod [spyod] DE_p; bskyod P] cing

335-342 The reality of the pearl strings (*°hāra°*), half pearl strings (*°ardhahāra°*), moon discs (*°candra°*), sun discs (*°arka°*), mirrors (*°ādarśa°*), garlands (*°srak°*) and chowries (*°cāmara°*) on the *maṇḍala*

[The *maṇḍala*] is blazing (*°ujjvalam*)¹²⁰ with pearl strings (*hāra° = dra ba*), half pearl strings (*°ardhahāra° = dra phyed*), moon discs (*°candra° = zla*), sun discs (*°arka° = nyi*), mirrors (*°ādarśa° = me long*), garlands (*°srak° = me tog phreng*) and chowries (*°cāmara° = rnga yab*), by the mirror[-like gnosis] (*°ādarśa° = me long*) and the [seven] limbs of awakening (*°bodhyaṅgaiḥ = byang yan lag*) in the gnoses (*jñāneṣu = ye shes*), bright (*prabhāsvaraiḥ = 'od rab gsal*) in all directions (*sarvadikṣu = phyogs kun du*). 335¹²¹

Gnoses (*ye shes = jñāna*) are arrows; gnosis is called arrow because it is similar to that [i.e. arrow] because of conquering opposing factors, in the gnoses means the mundane (*'jig rten = laukika°*) and supramundane paths of cultivation (*'jig rten las 'das pa'i bsgom pa'i lam = lokottarabhāvanāmārga*). **Mirror** (*me long = ādarśa°*) means the five gnoses beginning with the mirror-like [gnosis], because it [i.e. the word mirror] is merely a synecdoche (*nye bar mtshon pa = upalakṣaṇa*). **The limbs of awakening** (*byang chub kyi yan lag = °bodhyaṅga°*) are seven, and they are the path of seeing (*mthong ba'i lam = darśanamārga*). **Bright in all directions** (*phyogs kun du 'od rab tu gsal ba = phyogs kun du ni 'od rab gsal = sarvadikṣu prabhāsvaraiḥ*) means three [things]: bodhicitta (*byang chub kyi sems*), wisdom and great gnosis (*shes rab dang ye shes chen po*), and the

ston par mdzad pa'i dam pa'i chos gang yin pa de'i yan lag ni rnam pa dgu'o || de rnam kyi sgra kun du [kun du] DE_P; kun tu P] 'gro ba 'di la yod pas de skad ces bya'o || gang gi phyir de lta yin pas na kha dog sna tshogs pa rlung gis bskyod pa'i rtse mor dril bu btags pas sgra sgrogs pa dang |

[Analyzing *vinayoddhūtasaddharmanavāṅga°*.]The **parts** (*yan lag = °aṅga°*) of whatever excellent dharma (*dam pa'i chos = °saddharma°*) set in motion by training (*'dul bar mdzad pa = gdul bya bskyod pa = vinayoddhūta°*) i.e. acted out and taught by the tathāgatas, are the **nine parts** (*rnam pa dgu = yan lag dgu = °navāṅga°*). That in which there is the **going everywhere** (*kun du 'gro ba = °sarvagam*) of the **sound** (*sgra = °rava°*) of those [nine parts], is called thus [i.e. referring to the *bahuvrihi* compound *vinayoddhūtasaddharmanavāṅgaravasarvagam*]. Why is that so? Because of **the resounding by fixing bells at multi-coloured points [of the flags] moved by the wind...**

¹²⁰The word "blazing (*°ujjvalam*)" is missing from the Tibetan translation.

¹²¹For a correspondence between the items in 335cd and those in 335ab, cf. Ratnākaraśānti's commentary below and the related table (see table A.1).

path-gnosis of the tathāgatas (*de bzhin gshegs pa'i lam gyi ye shes = tathāgatamārgajñāna*) which is free from all obscurations. With these three [i.e. gnosis, mirror plus the limbs of awakening, and bright in all directions], in as much they are the realities, [the *maṇḍala*] is the blazing with pearl string and so on. The reality of the **pearl string** (*dra ba = hāra*°) is the supra-mundane path of cultivation, because it uproots the defilements. The **half pearl string** (*dra ba phyed pa = dra phyed = °ardhahāra*°) is the mundane path of cultivation, because of eliminating/partly removing the defilements. The **sun [disc]** (*nyi ma = °arka*°) is wisdom (*shes rab = prajñā*) and gnosis (*ye shes = jñāna*). The **moon [disc]** (*zla ba = °candra*°) is bodhicitta. The **chowrie** (*rnga yab = °cāmara*°) is the path-gnosis (*lam gyi ye shes = mār-gajñāna*) of the tathāgatas, because it is the symbol of a king, and because it is very fine. The **flower garland** (*me tog gi phreng ba = °srak*°) is the limbs of awakening. **Mirror** (*me long = °ādarśa*°) is the mirror-like gnosis and so on [i.e. the five gnosess]¹²². The teaching of the reality of the pearl string etc. is from the *Śrīsarvarahasya[tantra]*:

“Pearl-string (*dra ba = hāra*) is the removing (*'phrog pa = haraṇa*) of the defilements, because of the removing with complete cutting off, and on the other hand the removing by blocking, because of the union with the two accumulations [of merit and wisdom]. Half pearl-string (*dra ba phyed = ardhahāra*) is said to be the partly removing (*phyed 'phrog pa = ardhaharāṇa*) of defilements. [126]

The supreme bodhicitta which has natural brightness, pure, bringing about the goals of all beings, is said to be the moon disc. [127]

The great splendour of the light of liberation, consisting of wisdom and gnosis, pure, and born from the *vajra*-like mental concentration, is said to be the sun disc. [128]

The flower garland (the powders?) is the five gazes [by the eyes of the five buddhas](? *lta ba = nirīkṣaṇa*? textual problem?). The five Buddhas are said to be the application of the five gnosess. [129]

Dispassion of the one having no self is the best gnosis similar to space, and the mind is said to be passion, reddened from the production of that [sky-like] gnosis. [130]

¹²²See table A.1.

On the other hand, the special path-gnosis which is free from the two obscurations, composed of mental concentration and gnosis, is said to be the chowrie. [125]

Likewise, the seven limbs of awakening are the garland ornaments. [124ab]"

And [it is taught] in the *Paramādyatantra*:

"Gnosis, mirror, the eternal and flower (?), the limbs of awakening is the flower garland, [the *maṇḍala*] is encircled by ornaments of pearl string, mirror, eternal flower and flower garlands."

And you should understand that this has exactly the same meaning: in that [quotation of the *Paramādyatantra*] too, by the words pearl string, the words half pearl string too is included. By the two words "the eternal (*rtaḡ*)" and "flower (*me tog*)", the meaning of the three beginning with bodhicitta and moon [disc] [is expressed], because they are very similar to the three beginning with bodhicitta¹²³. Likewise, one should understand [the same three things] to be taught by the two words "various ornamentations (*sna tshogs rgyan rnams = citrabhūṣaṇa*)" and "perpetually stainless (*rtaḡ dri med = sadāmala*)" in the *Samantabhadrasādhana*.

Among them, what is the mundane path of cultivation? The four stages of meditative absorption (*bsam gtan = dhyāna*) which has been taught [in the commentary to verse 332], and the four stages of attainment (*sn'yoms par 'jugs pa = samāpatti*) which will be explained below: the stage of the infinity of space (*nam mkha' mtha' yas skye mched = ākāśānantyāyatana* [i.e. the first of the four *ārūpyasamāpatti*]), the stage of infinity of consciousness (*rnam shes mtha' yas skye mched = vijñānānantyāyatana* [i.e. the second of the four *ārūpyasamāpatti*]), the stage of nothingness (*ci yang med pa'i skye mched = ākimcanyāyatana* [i.e. the third of the four *ārūpyasamāpatti*]) and the stage of neither perception nor non-perception (*yod min med min skye mched = naivasamjñānāsamjñāyatana* [i.e. the fourth of the four *ārūpyasamāpatti*]). And in these [four stages of] meditative absorption and [the four stages of] attainments of formless (state), we see the faults of the lower levels such as coarseness, and by that [seeing] the desires of those [faults] are got rid of; and we see the qualities of upper levels such as calmness, and by that [seeing] those [qualities] are attained.

What is the supramundane path of cultivation? The eight limbs of the noble path: right view (*yang dag pa'i lta ba = samyagdr̥ṣṭi*), right intention (*yang dag pa'i rtog pa = samyaksamkalpa*), right speech (*yang dag pa'i ngag*

¹²³See table A.1.

= *samyagvāk*), right action (*yang dag pa'i las kyi mtha'* = *samyakkarmānta*), right livelihood (*yang dag pa'i 'tsho ba* = *samyagājīva*), right energy (*yang dag pa'i rtsol ba* = *samyagvyāyāma*), right mindfulness (*yang dag pa'i dran pa* = *samyaksmṛti*), and right concentration (*yang dag pa'i ting nge 'dzin* = *samyaksamādhi*). Here, right view is principal, and the rest are [its] retinue. Among them, right view is correctly discerning the truths. The differentiation and teaching in accordance with the realization according [to the right view], is right intention and right speech [respectively]. Right action is the purification of conduct. The searching for/acquiring [of material things] such as dharma robes by means of/according to dharma is right livelihood. That energy by which all the obscurations of defilement such as desire (*'dod pa'i 'dod chags* = *kāmarāga*) are completely removed, that mindfulness by which the obscurations of the secondary defilements such as anger are completely removed, that concentration by which the obscurations of the qualities of clairvoyances are completely removed, they are, according to sequence, right energy, right mindfulness and right concentration.

What are [the gnoses] beginning with the mirror-like gnosis? The mirror-like gnosis (*me long lta bu'i ye shes* = *ādarśajñāna*), gnosis of equality (*mnyam pa nyid kyi ye shes* = *samatājñāna*), discerning gnosis (*so sor rtog pa'i ye shes* = *pratyavekṣaṇājñāna*), gnosis of performing activities (*bya ba grub pa'i ye shes* = *krtyānuṣṭhānajñāna*), and the gnosis of the essence of the dharma realm (*chos kyi dbyings rnam par dag pa'i ye shes* = *dharmadhātujñāna*). Among them, that which is the gnosis *maṇḍala* that always engaging in all objects of knowledge, permanent and aspectless, which is the cause of the differentiation of gnosis of equality and so on, which is the mirror of reflection of gnosis in all beings that are to be trained, is the mirror-like gnosis. That [gnosis] which is regards all beings as same as oneself who is completely pure, which is completely endowed with great loving kindness and great compassion, is the gnosis of equality. That gnosis which is unimpeded with regard to all objects of knowledge, which is the cause of all concentrations and all retention formulas, which is the the display of all [the Buddha's] power, which rains down the great rains of the dharma, is the discerning gnosis. That which is the gnosis that carries out the goals of all beings in all directions with emanations that are various, endless and unthinkable, is the gnosis of performing activities. That which is the completely pure dharma realm with endless Buddhas¹²⁴, and the gnosis of one flavour in that [dharma realm], is the gnosis of the essence of the dharma realm.

What are the [seven] limbs of awakening? Here, awakening is the path of seeing, because it is the initial realization of reality. Because they are the

¹²⁴The instrumental particle *kyis* in “*sangs rgyas ma lus pa rnam kyis* (with endless Buddhas)” is strange.

limbs of that [awakening], they are called the limbs of awakening. And they are seven: the limb of awakening of mindfulness (*dran pa yang dag byang chub kyi yan lag = smṛtisambodhyaṅga*), the limb of awakening of investigation (*chos rnam par 'byed pa yang dag byang chub kyi yan lag = dharmapravīcayasambodhyaṅga*), the limb of awakening of energy (*brtson 'grus yang dag byang chub kyi yan lag = vīryasambodhyaṅga*), the limb of awakening of joy (*dga' ba yang dag byang chub kyi yan lag = prītisambodhyaṅga*), the limb of awakening of tranquility (*shin tu sbyangs pa yang dag byang chub kyi yan lag = prāsabdhisambodhyaṅga*), the limb of awakening of concentration (*tin nge 'dzin yang dag byang chub kyi yan lag = samādhisambodhyaṅga*), and the limb of awakening of equanimity (*btang snyoms yang dag byang chub kyi yan lag = upekṣāsambodhyaṅga*). And of these, the [limb of awakening of] investigation of dharmas of the path of seeing is principal, and the rest are [its] retinue. And furthermore, by the application of mindfulness towards the dharmas, that investigation of dharmas comes to have the nature of the seeing of the truth. And that [path of seeing], by [the limb of] energy, attains everything. And by the arising of that [path of seeing] too, there is the attaining of [the limb of] joy. And by [the limb of] tranquility, and [by] abiding in concentration, all afflictions do not arise. And by [the non-arising of afflictions], equanimity is said to be the non existence of affliction because of eradicating the taking up of badness which has the nature of the seed of afflictions, therefore there are the seven limbs of awakening.

Table 4.1: *Guhyasamājamaṇḍalavidhiṭikā ad Guhyasamājamaṇḍalavidhi 335

Items in 335cd	Reality	Represented in 335ab by
The pearl string (<i>dra ba = hāra</i> ^o)	The removing / uprooting of defilements = the supramundane path of cultivation	<i>jñāneṣu</i>
The half pearl string (<i>dra ba phyed pa = dra phyed = °ardhahāra</i> ^o)	The partly removing of defilements = the mundane path of cultivation	<i>jñāneṣu</i>
The moon [disc] (<i>zla ba = °candra</i> ^o)	Bodhicitta	<i>sarvadikṣu prabhāsvaraiḥ</i>

The sun [disc] (<i>nyi ma</i> = ° <i>arka</i> °)	Wisdom and great gnosis	<i>sarvadikṣu prabhāsvaraiḥ</i>
The chowrie (<i>rnga yab</i> = ° <i>cāmara</i> °)	The path-gnosis (<i>lam gyi ye shes</i> = <i>mārgajñāna</i>) of the tathāgatas	<i>sarvadikṣu prabhāsvaraiḥ</i>
The mirror (<i>me long</i> = ° <i>adarśa</i> °)	The five gnoses beginning with mirror-like [gnosis]	<i>ādarśa</i> °
The flower garland (<i>me tog gi phreng ba</i> = ° <i>srak</i> °)	The [seven] limbs of awakening = the path of seeing (<i>mthong ba'i lam</i> = <i>darśanamārga</i>)	° <i>bodhyaṅgaiḥ</i>

Table 4.2: Ratnākaraśānti's explanation of the *Paramādyatantra* quotation: *dra ba me long rtag me tog*

Items	Including
The pearl string (<i>dra ba</i>)	The half pearl string (<i>dra ba phyed pa</i>)
The mirror (<i>me long</i> = ° <i>adarśa</i> °)	
Eternal flower (<i>rtag me tog</i>)	1. Bodhicitta = moon [disc] (<i>zla ba</i>), 2. Wisdom = sun [disc] (<i>nyi ma</i>), 3. Great gnosis = chowrie (<i>rnga yab</i>).

336-342

The reality of the eight interior pillars (*stambha*) of the *maṇḍala*

The circle (*cakram* = 'khor lo) of that [i.e. the *maṇḍala*] (*tasya* = *de yi*) [i.e. the circle within the *maṇḍala*] looks as if it has eight little circles (*aṣṭamaṇḍalakopamam* = *dkyil 'khor brgyad pa lta bu yin*) in the interior (*abhyantarataḥ* = *nang gi*), with excellent pillars (*sat-*

stambhaiḥ = *ka ba*)¹²⁵ [decorated with] wheels and jewels and so on (*cakraratnādi*° = 'khor lo rin chen sogs), which are purified by the eight liberations (*vimokṣāṣṭakaśodhitaiḥ* = *rnam thar brgyad kyis sbyangs pa yin*). 336

Of that (*de'i* = *tasya*) means means of the square *maṇḍala* [i.e. the *kūṭāgāra*]. Circle ('khor lo = *cakram*) means the *maṇḍala* [inside the square *kūṭāgāra*, which is circular]. If you ask, what makes it looks as if it has eight little circles (*dkyil 'khor brgyad pa lta bu byas pa yin* = *aṣṭamaṇḍalakopamam*)? [Dīpaṃkarabhadra] says [with] pillars [decorated with] wheels and jewels and so on ('khor lo rin chen sogs *ka ba* = *cakraratnādisatstambhaiḥ*): two pillars [decorated with] wheels, two pillars [decorated with] jewels, two pillars [decorated with] lotuses, and two pillars [decorated with] swords.¹²⁶ How so? Because it is purified (*sbyangs pas* = °*śodhitaiḥ*) by the reality of the eight liberations (*rnam par thar pa brgyad* = *vimokṣāṣṭaka*°).

What are the eight liberations? The first liberation is seeing forms while having [the notion of] form. The second liberation is seeing external forms while having no [notion of] internal form. The third liberation is seeing beautiful forms. [The fourth is] the liberation of the stage of the infinity of space (*nam mkha' mtha' yas skye mched* = *ākāśānantyāyatana*), [the fifth is] the liberation of the stage of infinity of consciousness (*rnam shes mtha' yas skye mched* = *vijñānānantyāyatana*), [the sixth is] the liberation of the stage of nothingness (*ci yang med pa'i skye mched* = *ākimcanyāyatana*), and [the seventh is] the liberation of the stage of neither notion nor non-notion (*yod min med min gyi skye mched* = *naivasamjñānāsamjñāyatana*), and [the eighth is] the cessation of notion and sensation ('du shes dang tshor ba 'gog pa = *samjñāveditanirodha/samjñāvedayitanirodha*).

Among these [eight liberations], (1) [in the first liberation,] having form (*gzugs can* = *rūpī*) means being the one who sees, i.e. having form. Forms (*gzugs* = *rūpāṇi*) means what is to be seen. The seeing of forms that are small, big, having disagreeable colour, having beautiful [colour], or whatever is desired by gods and men, means by means of seeing with firm conviction, until there is liberation because of the absence of the obscuration of manifestation. (2) [In the second liberation,] having the notion of form internally means

¹²⁵The word "excellent (°*sat*°)" in the compound *cakraratnādisatstambhaiḥ* is missing from the Tibetan translation.

¹²⁶Wheel, jewel, lotus and sword correspond to the emblems of the Buddhas Vairocana, Ratnasambhava, Amitābha and Amoghasiddhi in the east, south, west and north respectively.

one has established the notion of having form with regard to the seer, i.e. himself¹²⁷. The rest is as before [i.e. as in the first liberation]. (3) Furthermore, by means of perceiving suchness in the manifestation which has the characteristic of pure and impure in this way, because of the firm conviction in a single flavour with regard to the pure, one cultivates and attains [it]. When one habituates oneself with regard to the pure, and does not resist with regard to the impure, this is the liberation from the pure [i.e. the third liberation]. (4) Because of completely overcoming the notion of forms with regard to all those [pure and impure], by means of completely increasing the notion of space, one has firm conviction [of the pure and impure] as space, cultivates and attains [it], that is the stage of the infinity of space (*nam mkha' mtha' yas skye mched = ākāśānantyāyatana*). The state of attaining control in that [stage of the infinity of space] is the liberation [i.e. the fourth liberation], because there is liberation from the obscurations of that [stage of the infinity of space]. [The word] liberation should likewise be construed with the items below. (5) Then, having truly overcome even the notion of space, one has firm conviction towards the infinity of precisely that consciousness by which one developed firm conviction with regard to space before, and cultivates that consciousness as infinite, and attains [it], that is the stage of infinity of consciousness (*rnām shes mtha' yas skye mched = vijñānānantyāyatana*). (6) When seeking in anything other than that consciousness, if one does not obtain [the notion of] the person who possess form, nor [the notion of] not the person who possess form, thinking “there is nothing at all,” one develops the firm conviction towards nothingness, cultivates and attains it, this is the stage of nothingness (*ci yang med pa'i skye mched = ākīṃcanyāyatana*). (7) One sees the fault by [seeing that] that [notion of the stage of nothingness] is vast and so on, and gets rid of the notion of nothingness. One is separated from the notion that that [notion of nothingness] does not have the slightest thing precisely as before, now one is separated even from the notion of nothingness. Therefore this is no notion, and there is precisely the entering into another notion without subtlest characteristics at all. Therefore this is called the stage of neither notion nor non-notion (*'du shes med 'du shes med min skye mched = naivasamjñānāsamjñāyatana*). (8) Having relied on precisely that stage of neither notion nor non-notion, one stops the mind with defilements, the mind which is joined with the [six] engaging consciousness, and those arising from the mind; that is the cessation of notion and sensation (*'du shes dang tshor ba 'gog pa = samjñāveditanirodha/samjñāvedāyitanirodha*).

Among these [eight liberations], the [first] two liberations are because

¹²⁷Textual problem here? In the second liberation there should not be a notion of internal form. Add notes.

of manifestation in whatever way is desired. The third liberation is because of the absence of affliction because of manifestation. The remaining four [liberations] are gaining mastery in calm abiding. [The last] one is because of the state of mastery in the highest calm abiding. These eight are the liberations of the nobles, because the nobles abide by them. Therefore, because they support with the bliss of establishing, the pillars are the liberations.

The reality of the roundness of the vajra thread (*vajrasūtra*) encircling the *maṇḍala*

It [i.e. the circle within the *maṇḍala*] is completely round (*samantāt parimaṇḍalam = kun nas yongs su zlum por ni*), encircled by a vajra thread (*vajrasūtra-parikṣiptaṃ = rdo rje'i thig gis bskor ba yin*), because of [the reality of] the turning [the wheel of the doctrine of the] (°*pravartanāt = rab ston pas*) Vajra vehicle (°*vajrayāna° = rdo rje theg pa*) by all perfectly awakened ones in all directions and in all three times (*sarvadik-tryadhvasambuddha° = phyogs kun dus gsum rdzogs sangs rgyas*)¹²⁸. 337

With regard to [the verse] **all directions** (*phyogs kun = sarvadik°*) and so on, the one which has as its reality **the setting into motion of the Vajra vehicle** (*rdo rje theg pa rab tu ston pa = rdo rje theg pa rab ston pa = °vajrayānapravartana*) [by] the perfectly awakened Buddhas dwelling in all directions and **in three times** (*dus gsum = °tryadhva°*) is the encircling completely and roundly by a vajra thread. These realities [i.e. this one and above] are adopted from the *Paramādyā[tantra]*, and the rest of the realities are adopted from the *Vajraśekhara[tantra]* and so on.

The reality of colour powders (*raṅga*)

The five colour powders (*raṅgāṇi = tshon*) are the five perfectly awakened Buddhas (*pañcas ambuddhāḥ = rdzogs sangs rgyas lnga yin*), because sentient beings (*sattva° = 'gro*) are influenced (°*rañjanāt = zhen pas*,

¹²⁸The reading °*sambuddha°* of MS B is to be preferred; it is supported by the Tibetan translation (*rdzogs sangs rgyas*) and Ratnākaraśānti's commentary. This reading also yields better sense.

lit. “coloured”) by the gnosis of those [perfectly awakened Buddhas] (*tajjñānaiḥ = ye shes kyis*)¹²⁹. 338ab

The **colour powders** (*tshon ni = raṅgāṇi*) means just the colours of five kinds **are the five perfectly awakened Buddhas** (*rdzogs sangs rgyas lnga yin = pañca saṃbuddhāḥ*). Why? Because the consciousnesses of sentient beings are influenced (*chags = rañjana*, lit. “coloured”) and transformed by the gnoses of the Buddhas, therefore they are the colour powders (*tshon = raṅgāṇi*).

The reality of the consecration vase (*kalaśa*)

That (*tat = de*) nectar of gnosis (*jñānāmṛtam = ye shes bdud rtsi*)¹³⁰ of the *vajra* holders [i.e. the tathāgatas] (*vajriṇām = rdo rje can*), by means of the complete purification of object of senses and so on (*indriyārthādisamśuddhyā = dbang po don sogs rnam dag pa*) as devoid of their own specific characteristics (*svalakṣaṇavivekataḥ = rang gi mtshan nyid dben pa nyid*), which (*yat*) was drunk (*pītam*)¹³¹ before (*prāg*), is [the reality of] the consecration vase (*kalaśam = gsol bum pa*). 338cd-339ab¹³²

The **complete purification** (*rnam par dag pa = rnam dag pa = samśuddhi*) i.e. emptiness, because of the absence of **characteristic** (*mtshan nyid = lakṣaṇa*) of objects and **faculties** (*dbang po = indriya°*) and so on, precisely the **gnosis** (*ye shes = jñāna°*) which knows all dharmas by that emptiness is **nectar** (*bdud rtsi = °amṛta*)¹³³. That [nectar] is requested and drunk (*gsol zhing 'thungs pa = pīta*) by the **vajra holders** (*rdo rje can = vajrī*) as having the nature of all Buddhas, **that** (*de = tat*) is the reality of the **consecration vase** (*bum pa = kalaśa*).

The reality of the filled [exterior] vase (*pūrṇakumbha*)

¹²⁹The compound member *tat°* in *tajjñānaiḥ* is not translated in the Tibetan.

¹³⁰All witnesses of the Tibetan translation read *shes rab ye shes bdud rtsi* for *prāg yaj jñānāmṛtam*, as if reading *prajñājñānāmṛtam* in Sanskrit.

¹³¹The word “drunk (*pītam*)” is not rendered in the Tibetan translation.

¹³²The consecration vase represents the drinking of the nectar which is gnosis.

¹³³Ratnākaraśānti apparently interprets the word *jñānāmṛtam* as a *karmadhāraya* compound.

The filled [exterior] vase (*pūrṇakumbhaḥ* = *bum pa gang*) is the natural outflow (*°niṣyandaḥ* = *rgyu mthun pa*) of the completion (*°pūri°* = *rdzogs pa*) of the accumulation [of merit and wisdom] (*saṃbhāra°* = *tshogs*) because it is wet with compassion (*kr̥pārdrataḥ* = *thugs rje brlan*). 339cd

That which is the fluidity of being moist with compassion which arises from the **natural outflow** (*rgyu mthun pa* = *°niṣyanda*) **of the completion** (*yongs su rdzogs pa'i* = *rdzogs pa yi* = *°pūri°*) of the two kinds of **accumulation** (*tshogs* = *saṃbhāra*) [i.e. of merit and wisdom], is the reality of the **filled [exterior] vase** (*bum pa gang ba* = *pūrṇakumbha*).

The realities of the worship substances

And (*ca*) those items in the *maṇḍala* (*maṇḍale* = *dkyil 'khor...du*), which (*yat* = *gang*) are called flowers (*puṣpa°* = *me tog*), incense (*°dhūpa°* = *spos*), great lamp (*°mahādīpa°* = *mar me che*) and scented paste (*°gandha°* = *dri*), are the group (*cayaḥ* = *bsdus*) of [seven] limbs of awakening (*bodhyaṅga°* = *byang chub yan lag*), that which is delighting to the mind (*°sumanohlādi°* = *yid rab tshim*), torch of the doctrine (*°dharmolkā* = *chos kyi snang ba*) and fame (*yaśasām* = *grags*) . 340

The reality of **flowers** etc. (*me tog* = *puṣpa°*, i.e. the verse beginning with *puṣpadhūpamahādīpagandhākhyam*), is the group of **seven limbs of awakening** (*byang chub kyi yan lag* = *byang chub yan lag* = *bodhyaṅga°*) etc. of the tathāgatas in due sequence. [They are] satisfying the minds of praised and the auspicious ones, therefore **delighting to the mind** (*yid rab tu tshim pa* = *yid rab tshim* = *°sumanohlādi°*).

And (*tu*) the cake for the deities (*naivedyam* = *lha bshos*) is the taking of dharma (*dharmāhāraḥ* = *chos kyi zas*), garment (*ambaram* = *gos*) is shame (*hrīḥ* = *ngo tsha*) and bashfulness (*apatrāpyam* = *khrel yod pa*). Singing (*sugīta°* = *glu snyan*), dancing (*°nr̥tya°* =

gar) and instrumental music ($^{\circ}$ vāditram = rol mo) are the growth of great bliss ($^{\circ}$ mahāsukhavivardhanam = bde ba chen po rnam 'phel ba). 341

The **taking of dharma** (*chos kyi zas = dharmāhāra*) means the delight in the flavour of dharma. The fear of precisely one's own misdeeds, is **shame** (*ngo tsha = hrīḥ*). Shame with reference to others is **bashfulness** (*khrel yod pa = apatrāpyam*). These two are the realities of **garment** (*gos = ambaram*), i.e. canopy and the cloth garland etc.. The **growth** (*rnam par 'phel ba = rnam 'phel ba = vivardhanam*) of non-conceptual **great bliss** (*bde ba chen po = mahāsukha $^{\circ}$*) is the reality of **singing** (*glu = sugīta $^{\circ}$*) and so on [i.e. singing, dancing and instrumental music].

The reality of the city (*pura*) and the *maṇḍala* itself

The *maṇḍala* is a city (*puram = grong khyer*) because of being symbolized by the city of liberation (*mokṣapuratvāt = thar pa'i grong khyer bas*) and because of the gathering of essence (*sārasaṃgrahāt = snying po bsdus pa yin*). 342ab

Teaching the reality of the deities (*devatātattva*)

Having correctly taught the reality of the *maṇḍala*, he should now teach the reality of the deities (*devatātattvam = lha yi de nyid*). 342cd

The reality of the **city** (*grong khyer = pura*) is the **city of liberation** (*thar pa'i grong khyer = mokṣapura*). The reality of the *maṇḍala* (*dkyil 'khor = maṇḍala*) is the **gathering of essence** (*snying po bsdus pa yin = sārasaṃgrahāt*), because it causes to take (*len = lāti*) i.e. grasp (*'dzin pa = gr̥hnāti*) that pith (*dkyil 'khor = maṇḍa*) i.e. essence (*snying po = sāra*) which is the completely pure dharma realm, it is the *maṇḍala*. At the end of the explanation of the realities of the *maṇḍala*, the realities of the deities will be explained, therefore he says [having correctly taught] **the reality of the maṇḍala** (*'khor lo'i de kho na nyid = 'khor lo'i de nyid = cakratattvam*) and so on. **He should teach** (*bstan par bya = ādiśet*) means to be explained.

343-349: The reality of the deities (*devatātattva*)

The reality of the four gatekeepers

A mind which has the seeing of yoga¹³⁴ with regard to body and so on [i.e. body, speech and mind] has the form of the [four] excellent gate keepers¹³⁵ by purifying [the four faculties of] faith (*śraddhā*), heroic energy (*vīrya*), mindfulness (*smṛti*) and meditation (*dhyāna*), [and] it is perfectly free from impurities, purified by [the faculty of] wisdom. 343

Furthermore, while the reality of the support *maṇḍala* (*rten gyi dkyil 'khor = ādhāramaṇḍala*), which is the complete purification of all forms, is awakening, the mind which is completely pure in all aspects in that awakening is the *maṇḍala* of deities (*brten pa po'i dkyil 'khor = ādheyamaṇḍala*). **A mind possesses yoga with regard to body and so on (*sku sogs 'dzin pa'i rnal 'byor sems = sku sogs rnal 'byor 'dzin pa'i sems = kāyādau yogadhṛk cittam*):** yoga means with regard to the [three] secrets of body, speech and mind [of the Buddhas], and the mind of the yogin of seeing [the yoga] as having its nature, which draws together the Buddhas, precisely that [mind of the yogin], if completely pure, is the *maṇḍala* of the deities (*brten pa po'i dkyil 'khor = ādheyamaṇḍala*). Why? Since precisely the mind, because it is purified by the four faculties of **faith (*dad = śraddhā*)** and so on [i.e. faith, heroic energy, mindfulness and meditation] is the nature of the four gatekeepers, and that [mind] too, through the complete purification of the faculty of **wisdom (*shes rab = prajñā*)**, is **perfectly free from impurities (*shin tu dri ma med pa = rab dri med = sunirmalam*)**.

The reality of the six offering goddesses and the four goddesses

¹³⁴There is a discrepancy between the Sanskrit text and the Tibetan translation. While both the Sanskrit manuscripts read *yogadhṛk cittam*, the Tibetan translation reads *rnal 'byor 'dzin pa'i sems*, as if reading *yogadhṛk cittam*. Ratnākaraśānti probably reads *yogadhṛk* in his root text.

¹³⁵The four gate keepers are Yamāntaka, Prajñāntaka, Padmāntaka and Vighnāntaka, see Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi 257: *śraddhādimudgaram daṇḍam padmaṃ vajraṃ caturthakam | dvāreṣu sarvathā jñātvā sphuṭam dhyātvā svacakraṃ*. '[He should draw] a club of faith [of Yamāntaka], a stick [of heroism, of Prajñāntaka], a lotus [of mindfulness, of Padmāntaka] and a vajra [of concentration, of Vighnāntaka] in the gates of the quarters.'

[The mind] possessing the nature of Rūpavajrā and so on¹³⁶, is purified externally by six [perfections] beginning with giving (*dāna* = *sbyin*). [The mind] has the nature of [the four goddesses] beginning with Locanā,¹³⁷ because earth and means and so on [i.e. earth and the remaining three elements, and means and the three remaining perfections] are without characteristic. 344

That which is the coming to be the nature of the external purity i.e. free from impurities of those six perfections, i.e. the perfections beginning with giving, is **that which has the nature of Rūpavajrā and so on** (*gzugs rdo rje la sogs pa'i rang bzhin* = *gzugs rdo rje sogs rang bzhin can* = *rūpavajrādibhāvadhṛk*), because the six perfections are the reality of them [i.e. Rūpavajrā and so on]. **Earth** (*sa* = *bhū*[°]) means the element of earth. **Means** (*thabs* = *°upāya*[°]) is the perfection of means. The words **and so on** (*sogs pa* = *°ādi*[°]) include the elements of water, fire and wind, and the perfections of aspiration (*smon lam* = *praṇidhāna*), spiritual power (*stobs* = *bala*) and gnosis (*ye shes* = *jñāna*). **Without characteristic** (*mtshan ma med pa* = *mtshan med* = *°animitta*[°]) means the four blisses. **That which has the nature** (*ngo bo nyid* = *svabhāvakam*) of these [factors], that alone is the mind, this amounts to saying that the [mind] has the nature of those [factors]. Furthermore, because these [factors] are the nature of those four goddesses, therefore it [i.e. the mind] is the reality of precisely those [four goddesses]. If someone considers: how are that earth and so on the reality [of

¹³⁶Rūpavajrā and so on means the six offering goddesses: Rūpavajrā, Śabdavajrā, Gandhavajrā, Rasavajrā, Sparśavajrā and Dharmadhātuvajrā, see Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* 256: *darpaṇaṃ ca tathā viṇāṃ ganḍhaśaṅkharasāyanam | vastram dharmodayam caiva dānaśīlādīśodhitam*. 'In the four corners of southeast etc., and at the two sides of the eastern gate, mirror [of Rūpavajrā in the southeast], and in this way Indian lute [of Śabdavajrā in the southwest], a conch shell of fragrance [of Gandhavajrā in the northwest], a receptacle of for essence-extraction [of Rasavajrā in the northeast], a garment [of Sparśavajrā at the left side of the eastern gate], and a source of dharmas (dharmodayā) [of Dharmadhātuvajrā at the right side of the eastern gate], and they are purified by [the perfection of] generosity, discipline etc [i.e. and forbearance, heroism, concentration and wisdom].'

¹³⁷Beginning with Locanā means the four goddesses: Locanā, Māmakī, Pāṇḍarā and Tārā, see Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* 254: *upāyair netram āgneyyāṃ nairṛtyāṃ vajram arthanāt | vāyavyāṃ vikacāsyam tu balāt padmaṃ sakandakam*. 'In the southeast, eye(s) [of Locanā] with [the perfection of] skillful means, in the southwest, a vajra [of Māmakī], from [the perfection of] seeking (resolution?). And in the northwest, a blooming (?) (vikacāsyā, kha ni bye ba) lotus with stalk [of Pāṇḍarā] from [the perfection of] spiritual power. In northeast, a blue lotus in yellow [of Tārā], from [the perfection of] true knowledge, and [the blue lotus] is beautiful because of [the colour of] a blue cloud.'

the four goddesses]? We say because [they] have suchness as their nature. That external and internal earth and so on which are completely subsumed under the *saṃbhogakāya*, they too are the reality, [and] because of having the nature of gnosis which is perfectly pure (*shin tu rnam par dag pa'i ye shes = suviśuddhajñāna*), there is no fault.

What are the perfections beginning with giving? [For a bodhisattva,] relying on the mind of awakening, who is abiding in the reality (*chos nyid = dharmatā*) of a bodhisattva, these [four perfections] are in due sequence the perfection of (1) giving (*sbyin pa = dāna*): with the mind connected with compassion, the actions of body, speech and mind with regard to complete abandoning of all possessions; (2) the perfection of conduct (*tshul khriṃs = śīla*): likewise [relying on the mind of awakening which is abiding in the nature of dharma of a bodhisattva, with the mind connected with compassion,] [the actions of body, speech and mind] with regard to the complete accepting and protecting of all *saṃvara* vows; (3) the perfection of patience (*bzod pa = kṣānti*): likewise [relying on the mind of awakening which is abiding in the nature of dharma of a bodhisattva, with the mind connected with compassion,] [the actions of body, speech and mind] with regard to the enduring of all harmful things and the tolerating of all sufferings ; and the perfection of (4) heroic energy (*brtson 'grus = vīrya*): likewise [relying on the mind of awakening which is abiding in the nature of dharma of a bodhisattva, with the mind connected with compassion,] the actions of body, speech and mind with regard to being enthusiastic about the completely bringing together¹³⁸ of all virtuous dharmas. Likewise [relying on the mind of awakening which is abiding in the nature of dharma of a bodhisattva, with the mind connected with compassion,] the perfections of (5) concentration (*bsam gtan = dhyāna*) and (6) wisdom (*shes rab = prajñā*) are: (5) the complete abiding, in all aspects, of the mind in having control entirely in actions of body, speech and mind with regard to all aspects, and (6) that which is likewise [relying on the mind of awakening which is abiding in the nature of dharma of a bodhisattva, with the mind connected with compassion,] the discerning of dharma in all aspects.

And here, nature of dharma is spiritual disposition (*rigs = gotra*). The mind of awakening is aspiration (*smon pa = praṇidhāna*). Possession is anything one has. *Samvara* vow is abstaining from non-virtuous [activities].

¹³⁸“Enthusiastic about the completely bringing together of all virtuous dharmas” here is translating the Tibetan translation *dge ba'i chos thams cad yang dag par bsdu ba la spro ba*. The parallel in the *Abhidharmasamuccayabhāṣya* reads *sarvakuśaladharmasamudānayanatāyām (dge ba'i chos thams cad yang dag par bsgrub pa la)*, which means “with regard to the complete acquisition of all virtuous dharmas.” I wonder if the Sanskrit original underlying Ratnākaraśānti's commentary is different from that of the parallel in the *Abhidharmasamuccayabhāṣya*.

Enduring all harmful things is the ability to serve . Entering into equanimity towards all suffering is abiding. Having control is mastering. Abiding is settling in equipoise. Discerning is examining in a true way.

What are the perfections of means and so on? The perfections of (7) means (*thabs = upāya*), (8) aspiration (*smon lam = praṇidhāna*), (9) spiritual power (*stobs = bala*) and (10) gnosis (*ye shes = jñāna*) are in due sequence: (7) That which is the true dedication towards the great awakening of precisely those [six] perfections [mentioned above], (8) that which, for the purpose of accomplishing the arising of precisely those [six perfections] in all aspects, is the aspiring and striving after particularly towards the arising etc., (9) that which, for the purpose of the continuing of precisely those [six perfections] in all aspects, is called the spiritual power of the wisdom which is the ability which arises from exertion, and that which is called the spiritual power of cultivation which arises from previous repeated practice, (10) that which is, for the purpose of teaching precisely those [six perfections], the complete cognising of all meanings intended through strong endeavour.

What are those blisses in non-characterization? Those blisses which [arise] in the single flavour with regard to the realities through depending on the great vehicle.

The reality of the five Buddhas and the lord of the *maṇḍala*

From the purity of gnosis of object (*artha*), being (*sattva*), self (*ātma*), conceptualization (*saṃkalpa*), and constant emergence (*pravṛtti*), the gnosis of destruction [of defilements] (*kṣayajñāna*)¹³⁹, which are [the gnosis of] mirror and so on [i.e. the five gnosises], has the nature of all Buddhas. 345

Through the yoga of the gnosis of the non-arising [of abandoned defilements], [the mind] is bright with the form of the lord of *maṇḍala*, by the perfect purification of the error of form etc. [which are] the [five] aggregates (*skandha*), [twelve] abodes (*āyatana*) and [eighteen] elements (*dhātu*). 346

¹³⁹There is a discrepancy between the Sanskrit text and the Tibetan translation. While both the Sanskrit manuscripts read *kṣayajñānam* (manuscript B reads *kṣayijñānam* which is probably a corruption for *kṣayajñānam*), the Tibetan translation reads only *ye shes ni*, as if reading *jñānam* only in the Sanskrit. Judging from the commentary, Ratnākaraśānti probably reads *kṣayajñānam* in his root text.

From [the point of view of] the great vehicle, the five gnosés of ordinary people are: the gnosis of **things** (*don gyi shes pa = arthajñāna*), the gnosis of **being** (*sems can gyi shes pa = sattvajñāna*), the gnosis of **self** (*bdag gi shes pa = ātmajñāna*), the gnosis of **conceptualization** (*rnam par rtog pa'i shes pa = saṃkalpajñāna*) and the **gnosis of constant emergence** (*'jug pa'i shes pa = pravṛttijñāna*). And these [gnosés] are connected in due sequence, to the storehouse consciousness (*kun gzhi rnam par shes pa = ālayavijñāna*) having the nature of objects of form, sound, smell, taste and tactile sensation, the storehouse consciousness having the nature of faculties of eyes, ears, nose, tongue and body, the afflicted mind (*nyon mongs pa can gyi yid = kliṣṭamanas*) having the notion of I and mine, the consciousness of mind and the consciousnesses of eye and so on [i.e. the remaining five consciousnesses of eye, ear, nose, tongue and body]. The complete purity of those [consciousnesses] is the separation of the gathered obscurations with them. Therefore precisely that mind has the nature of the gnosés of, in due sequence, mirror-like, equality, discernment, accomplishment, and the gnosis of destruction [of defilements] (*zad pa'i ye shes = kṣayajñāna*) and the [gnosis] of the non-arising [of abandoned defilements] (*mi skye ba'i ye shes = jñānānutpāda = anutpādayñāna*), which also have the nature of Vairocana, Ratnasambhava, Amitābha, Amoghasiddhi, and Akṣobhya, because the **gnosés of mirror-like and so on** (*me long lta bu la sogs pa'i ye shes = me long la sogs ye shes ni = ādarśādikṣayajñānam*) are characterized by the purification of the gnosis of things and so on, i.e. because they have the nature of reality of Vairocana and so on.

Because it [i.e. the mind] has the nature of the **gnosés of destruction** [of defilements] and **non-arising** [of abandoned defilements] (*zad pa dang mi skye ba'i ye shes = ma skyes ye shes = jñānānutpāda*), it appears very clearly as the self-nature of the lord of the *maṇḍala*. And here, the gnosis of accomplishment [with the thought] “my birth is exhausted” and so on is the gnosis of destruction (*zad pa'i ye shes = kṣayajñāna*). The knowledge of nothing more to be done [with the thought] “I do not know existence other than this [life]” and so on is the knowledge of non-arising (*mi skye ba shes pa = anutpādayñāna*).

Furthermore, in order to teach the reality of the deities to others too, he says **form etc.** (*gzugs sogs = rūpādi°*) and so on. Precisely the mind which **completely purifies error** (*'khrul pa rnam par dag = 'khrul pa legs dag pa = °bhramasamśuddhyā*), and intensively cultivates by means of the state of liberation from that; although that which has the aggregates of form and so on together with the characteristics of that is the reality of the deities, neither the imagined aggregates and so on nor those with contaminations and so on are the reality of the deities. That purity is not different from

mind, therefore precisely that mind is the aggregates and so on which has the nature of deities. Among them, the realities of the Buddhas are the five aggregates: form, feeling, notion, volition and consciousness. The realities of the bodhisattvas are the twelve abodes: eye, ear, nose, tongue, body, mind, form, sound, smell, taste, tactile sensation and phenomena. The realities of Locanā, Māmakī, Pāṇḍaravāsini, Tārā and Vajradhara are earth, water, fire, wind and space.

The reality of the deities explained as the purification of the eleven bodhisattva levels and the twenty one qualities of the *dharmakāya*

From the transformation of [the defilements of] stinginess (*mātsarya* = *ser sna*) and so on, [the mind is] very firm¹⁴⁰ in the perfections¹⁴¹ and levels. By the transformation of [the perfections'] own enemies¹⁴², [it is] stainless by not devoid of the [ten] powers (*bala* = *stobs*) and so on¹⁴³. 347

Furthermore, in order to teach other realities of the deities, [Dīpaṃkarabhadra] says “[from the transformation of] stinginess (*ser sna* = *mātsarya*)” and so on. Perfections are the ten perfections as taught. Levels are eleven. **Firmly established** (*shin tu gnas pa* = *susthitam/ shin tu brtan* = *susthiram*) means the mind abides very firmly in those [perfections and bodhisattva levels], inasmuch as it has them as its nature. How so? He says: “**from the transformation of stinginess and so on** (*ser sna la sogs gnas gyur pas* = *mātsaryādiparāvṛtteḥ*).” And the transformation [of the mind] is the levels and perfections characterized by [the thought that] there is nothing outside the mind, which functions as the realities of the deities.

Among them, the realities of the ten goddesses are the ten perfections. The two levels of very joyful (*rab tu dga' ba* = *pramuditā*) and stainless (*dri*

¹⁴⁰The Tibetan translation reads “firmly established (*shin tu gnas pa*),” as if reading *susthitam* in the Sanskrit original instead of *susthiram*. Interestingly, *susthitam* is also the ante correcturam reading of Sanskrit MS A. Judging from the commentary, Ratnākaraśānti might be reading *susthitam* in the root text as well.

¹⁴¹Perfections: highest (*paramā* in the compound *paramābhūṣu*) in the sense of perfections (*pāramitā*).

¹⁴²The Tibetan translation has “their own conceptualization (*rang gi rnam rtog*)”, as if reading *svavikalpa*° in the Sanskrit original instead of *svavipakṣa*°. Prof. Sakurai correctly guessed (Sakurai 1996: 545 and footnote 36 on page 550) that the underlying Sanskrit would be *svavipakṣa*° from the parallel reading in the quotation in Bu ston's *gSang 'dus 'jam pa'i rdo rje'i dkyil 'khor gyi cho ga* (Tōh. 5090): “*rang gi mi thun phyogs gyur pa*.” I have kept the Tibetan translation as transmitted in the translation of Dīpaṃkarabhadra's root text.

¹⁴³According to Ratnākaraśānti, the ten powers and so on means the twenty one qualities of the *dharmakāya*.

ma med pa = vimalā) are [the realities] of Yamāntaka. The three levels after that are [the realities] of the remaining three gatekeepers. The five levels after that are [the realities] of the five tathāgatas. [The bodhisattva level of] universal radiance (*kun du 'od = samantaprabhā*) is [the reality] of the lord of the *maṇḍala*. What are the levels? 1. Very joyful (*rab tu dga' ba = pramuditā*), 2. stainless (*dri ma med pa = vimalā*), 3. luminous (*'od byed pa = prabhākarī*), 4. flaming (*'od 'phro ba = arciṣmatī*), 5. hard to conquer (*sbyang dka' ba = sudurjayā*), 6. directly perceived (*mngon du gyur pa = abhimukhī*), 7. far-going (*ring du song ba = dūraṃgamā*), 8. immovable (*g.yo ba = acalā*), 9. good-minded (*legs pa'i blo gros = sādhumatī*), 10. clouds of dharma (*chos kyi sprin = dharmameghā*), and 11. universal radiance (*du 'od = samantaprabhā*).

Among them, the abiding with the purification of the mental disposition of a bodhisattva who has become very joyful, because of the penetration of the dharma realm, is [1. the level of] very joyful. The abiding rightly, connected with conducts (*tshul khrims = śīla*) which are naturally pure, because of the purification of intention, is [2. the level of] stainless. On account of the purification of conducts because of the absence of the stains of bad conducts, the abiding through the illumination of the accomplishment of worldly meditative absorption (*dhyāna*) and contemplation (*samādhi*), is [3. the level of] luminous. Relying on that contemplation, the abiding by correctly connecting with the light of investigating the thirty seven dharmas conducive to awakening, is [4. the level of] flaming. Relying on precisely that discrimination [of the thirty seven dharmas], the discrimination of suffering, the arising [of suffering], the cessation [of suffering], and the path [to the cessation of suffering] is [5. the level of] hard to conquer, because of conquering and training with difficulty. Relying on that [level], the abiding through the distinction of the twelve links of dependent origination is [6. the level of] the directly perceived, because of directly perceiving in the unhindered gnosis, which is the abiding in the perfection of wisdom. The abiding in the non-characteristic by means of mastering discernment of the factors of awakening and so on i.e. by entering into uninterrupted effort is [7. the level of] far-going, because [the mind] has gone far to the limit of the practice of yoga. Relying on that [level], the abiding in the non-characteristic effortlessly because of uninterrupted involvement is [8. the level of] immovable, because there is no wavering in the non-characteristic of mind with regard to that. Relying on immovable wisdom and contemplation, the abiding in the purity of the [four] analytical knowledges (*so so yang dag par rig pa = pratisaṃvid*) of dharma (*chos = dharma*), meaning (*don = artha*), linguistic usage (*nges pa'i tshig = nirukti*) and eloquence (*spobs pa = pratibhāna*) is [9. the level of] good-minded, because of becoming good at that mind of analytical knowledges. When there is rain there are clouds, and initiation is a kind

of rain. Therefore, [that level] in which one obtains the dharma initiation for great awakening, and also precisely the very elaborate rain of dharma of the Buddhas, and one bestows it on sentient beings, [that] is [10. the level of] clouds of dharma. [That level] in which there are the overcoming of all habitual tendencies of obscurations, the highest point of purification of all Buddha qualities, [that] is [11. the level of] universal radiance.

What are stinginess (*ser sna = mātsarya*) and so on? Stinginess is the dharma arising from the mind which is an enemy of giving. Bad conduct is an enemy of [good] conduct. Non-patience is an enemy of patience, which is precisely anger, suffering, and fear. In the same way, that which is an enemy of [the remaining seven perfections] beginning with heroic energy should be known as laziness and so on.

Furthermore, in order to teach the realities of the deities, he says [by the transformation of the perfections'] **own enemies (*rang gi mi mthun = svavipakṣa*)** and so on. The ten powers (*stobs bcu = daśabala*) of the tathāgatas which are characterized by the capacity i.e. unhindered omniscience with regard to the ten things are the realities of the ten goddesses. The nature of the set of four fearlessnesses (*mi 'jigs pa bzhi = caturvaiśāradya*) is, in sequence, the individual knowledge which is not having fear with regard to gnosis, cessation [of defilements], teaching the enemies [of the path], and teaching the antidotes. This set of four fearlessnesses is the reality of the gatekeepers. The four purifications, the complete elimination of habitual tendencies, and the highest knowledge with regard to all aspects, are the reality of the lord of the *maṇḍala*. All remaining qualities of the Buddhas are the realities of all the tathāgatas who are excellent by some particular aspects. Among these [aspects,] precisely the mind which is free from the enemies of the [ten] powers etc., are **powers and so on (*stobs la sogs pa = stobs sogs = balādi*)**. Therefore, it is said that **[it is] stainless by not being devoid of the [ten] powers (*bala = stobs*) and so on (*stobs sogs tshang zhing dri ma med = balādyavikalāmalam*)**, which has the nature of dharma which is not lacking of powers and is stainless. For precisely this reason, it also has the nature of the deities.

The reality of the deities explained as the mind consisting of wisdom and means

And from non-conceptualization, [the mind has] profundity (*gāmbhīryam = zab pa*); [it has] vastness (*audāryam = rgya che ba*), because of the arising (*udaya = 'byung*) of [the fulfilment of the goals of] oneself and others. Because of profundity and vastness, the mind

is considered to consist of wisdom and means. 348

In order to teach further shared realities of the deities, he says [from] **non-conceptualization** (*rnam par mi rtog = avikalpāt*) and so on, since all deities here have the nature of wisdom and means. Among them, the reality of **wisdom** (*shes rab = prajñā°*) is **profundity** (*zab pa = gāmbhīryam*), because [wisdom] is precisely non-conceptualization. The reality of **means** (*thabs = °upāya°*) is **vastness** (*rgya che ba = audāryam*), because it makes one powerful for the fulfillment of the goals of **oneself** (*rang = sva°*) and **others** (*gzhan = °para°*). The state of non-conceptualization and being powerful, these two are the purification of nothing but the mind. Therefore it is as much as to say that **the mind** (*sems = cetaḥ*) having the nature of them [i.e. wisdom and means] has the nature of all deities.

Analysis of whether the qualities of mind are different from the mind itself or not

Because it [i.e. the mind] has qualities which are to be experienced by itself, [it] does not abide in differentiation or non-differentiation and so on. When [the mind] has been made proliferated in this way, the perfections and so on appear as results. 349

[If you ask:] if by the manner taught in this way, precisely the qualities of the mind are the deities, [then] those qualities of mind such as faith too, are they different from the mind, or not different? If they are not different [from the mind], the mind having the nature of them is one, or many? Therefore he says “**because it has qualities which are to be experienced by itself, [it] does not abide in differentiation or non-differentiation and so on** (so so *rang rig chos yin phyir || dbye yod dbye med sogs mi gnas || = pratyātmavedyadharmatvād bhedābhedādyasaṃsthitam*)”, [and the compound *pratyātmavedyadharmatva* is a *bahuvrīhi*:] one whose qualities [namely] faith etc. are to be experienced by itself is called thus. Having the nature of them, i.e. having the state of them (*de nyid = tattva*).¹⁴⁴ Furthermore, all the qualities such as cognising and feeling are not different

¹⁴⁴Here Ratnākaraśānti is explaining the element *-tva* in the compound *pratyātmavedyadharmatvāt*. The Sanskrit original of *de'i ngo bo nyid ni de nyid do* would be something like *tadbhāvas tattvam*, cf. *Guṇavatī ad Mahāmāyātāntra* 15 (SAMDHONG RINPOCHE ET AL. 1992: 12): *vidyādharaṇām cakravartī yaḥ, teṣām nigrāhānugrahakṣamo mahāvidyādharaḥ, tadbhāvas tattvam*.

And cf. also *Muktāvalī ad Hevajratāntra* I.viii.32 (TRIPATHI ET AL. 2001: 90): *rāgaśa-bdenotkr̥ṣṭaṃ sukham atroktam, āsaktiśhānatvāt. tasya nāśaḥ, tadbhāvas tattvam, tasmād bhavatī tena lakṣyate, tallakṣaṇa ity arthaḥ*.

from the mind, because both the mind and awareness are characterized by the luminosity of the sky. They are not undifferentiated [from the mind] too, because if they are not different from the mind which is one, there will be the undesirable consequence of [the qualities and the mind] being one. [If you ask:] in this way, has the mind itself which is one become many? No, because [we are] aware of [the mind and the qualities of the mind] as [something] not different. If the mind were many, they would become individual awarenesses like the minds of many beings. [If you ask:] in that case, is the single mind [endowed with] many representational forms (*rnam pa = *ākāra*)? No, because of the contradiction of the manifoldness of many representational forms which are not different from the single mind. [If you ask:] are they one and many [at the same time]? [No,] because the position of being something different has been refuted before.¹⁴⁵ Thus, since all these [qualities of the mind], inasmuch as they are experienced individually, are to be cognized correctly by precisely this mind, therefore, it is established that neither does there exist a difference from the mind itself, nor does there not exist a difference [from the mind itself]. That which has the state of having these qualities does not become one and does not abide in manifoldness too. Therefore, the mind in this way lacks duality in being free from the duality of having differentiations and not having differentiations, or of being one and being many. And because of non-duality, it has no conceptual proliferation.

If you ask: if the mind is in this way without proliferation, why is it proliferated? Therefore he says **in this way** (*de ltar = evam*) and so on. The words “in this way” mean the results of the mind which have been made proliferated by means of the deities and by means of the realities [of the deities], become the qualities of the Buddhas which are the perfections and so on and attain appearance, it is as much as to say that they are not otherwise. If one meditates on the mind alone, one obtains only a mundane mental concentration (*ting nge 'dzin = samādhi*) like the sphere of infinite consciousness (*rnam shes mtha' yas skye mched = vijñānānantyāyatana*), yet if one cultivates emptiness above all, that [result] too becomes only complete cessation, because of not perfecting the actions of purifying the Buddha qualities. Or, if one cultivates only [the mind] as having the nature of the deities, in this case one does not even become awakened at all by means of that alone, because the perfection of actions is incomplete. Or, if one cultivates on the realities of the deities, but not the deities, then in this case too, by many incalculable aeons one would obtain buddhahood, it is not the case that [one would obtain it] quickly. Therefore the cultivation of both [the mind as the deities

I thank Prof. Isaacson for explaining this point to me and for pointing out the references.

¹⁴⁵Both are characterized by luminosity of the sky.

and the realities of the deities], because it is extremely pleasant to the mind and because it is a special kind of empowerment, causes one to obtain the highest perfect awakening very quickly. One should cultivate the realities by both the yoga of essence (*thig le = bindu*) and subtle (*phra mo = sūkṣma*) [yoga] with firm conviction which has been intensely cultivated, therefore after the initial meditation (*dang por bsgoms pa = ādiyoga*) the nature is to be made firm, therefore when nothing is missing in that, there is the partial paramount king of activity (*las kyi rgyal po'i mchog = karmarājāgrī*); it is as much as to say that both of these [two yogas] being for the sake of gaining control over the mind, if you do not attain awakening in your mind-stream, this is not a problem.

350-357: The duties of an officiant (*ācāryaparikarman*)

Accomplishment of the *maṇḍala* (*maṇḍalasādhana*)

Then the officiant, having united with the foremost pledge [i.e. a consort] who is endowed with beauty, [youthful] age and good qualities, should enter here [in the *maṇḍala*] and visualise the descending of the gnosis [beings]. 350

[The officiant] should open the lotus¹⁴⁶ with *vajra*¹⁴⁷, make the Buddhas enter into himself, [emit the Buddhas out along the *vajra* path into the consort's lotus and] make [them] firm when they are in the lotus. He should obtain permission from the lord of the family. 351

[The officiant] whose nature is *vajra* should utter his own name, and emanate [the Buddhas] with the yoga of the circle. By means of the sounds [made by the contact] of the *vajra* and lotus, he should draw the Buddhas to the side of the circle [i.e. *maṇḍala*]. 352

[The officiant] should drive away obstacles, perform protection [i.e. make the protective circle], offer guest water [to the deities], worship and praise [the deities].

¹⁴⁶Lotus, i.e. the vagina of the consort.

¹⁴⁷*Vajra*, i.e. penis.

He should make the gate keepers perform the activities of the [individual] gates, and accomplish [the *maṇḍala*] here. 353¹⁴⁸

When he has performed the empowerment of the body [speech and mind] starting with the eyes, and also initiation [and] worship etc., he should request [the deities]: “you should bring out the goal of all sentient beings, in order to bring about accomplishment for all [of them].” 354

Consecration of books etc.

After drawing the circle [i.e. *maṇḍala*] correctly in front of him, this is the ritual procedure in the consecration of images and books etc., up to that which has heroic effort [as its fruit] by means of initiation [i.e. up to the initiation of the officiant]. 355

[The officiant should offer] vases, guest water and canopy etc., [perform] protection and oblation etc. as taught, with the excellent mantras of 3 [and/or] 5 syllables, or with the mantras that have been extracted before. 356

After causing [the initiand] to perform the external bathing, the one who is like the lord of the *maṇḍala* [i.e. the officiant] [should perform] that bath himself. 357ab

Ratnākaraśānti’s commentary to 350-357ab:

At the end of teaching the realities of the deities, in order to teach the duties of an officiant (*slob dpon gyi las = ācāryaparikarman*), he says “**then** (*de nas = tataḥ*)” and so on, and he teaches [the duties of an officiant] with [the verses] from “**then the officiant, [having united] with the foremost pledge** (*de nas rnal ’byor dam tshig mchog = samayāgryā tato yogam*)

¹⁴⁸353: The Tibetan translation omits the word *atra* in *atra sādhayet* (pāda d). It is possible that the Tibetan translators read *anusādhayet* in their Sanskrit manuscript and translate *anusādhayet* as *bsgrub par bya*. The reading *anusādhayet* is indeed attested in the Cambridge Sanskrit manuscript. Ratnākaraśānti seems to read *anusādhayet* in the root text, as he mentions *rjes bsgrub bya* as a *pratīka* in the commentary (see below).

[verse 350a]” to “[performs] himself that [external bathing] (*de rang nyid = tat svayam*) [verse 357b].” Here, duties of an officiant are two: the ritual procedures for requesting accomplishments and so on are taught with five verses [i.e. verses 350-354], and the ritual procedures for consecration (*rab tu gnas pa = pratiṣṭhā*) are taught with three verses [i.e. verses 355-357]¹⁴⁹. Here *yoga* (*rnal 'byor = yogam*) is taught as physical union, and **good qualities** (*yon tan = guṇa*) means [the consort should be endowed with] faith, discipline etc., and those [qualities] which conform to the duties. **Open** (*kha phye = āsphoṭya*) means the union of the two [sexual] organs, and it should be connected with the words **he should accomplish** (*rjes bsgrub bya = bsgrub par bya = sādhayet*) later.¹⁵⁰ **He has performed** (*brtag = °kalpite*) [in 354b] means [he has performed] in the emanated *maṇḍala*. After that **he should request** (*gsol ba gdab par bya = gsol ba gdab = vijñāpayet*) [the Buddhas].¹⁵¹

Up to that which has heroic effort [as its fruit] by means of initiation (*skyes bu'i mthar thug pas dbang bskur = pauruṣāntas tu sekataḥ*) [in 355d], this is as much as to say the initiations up to the initiation of the officiant.¹⁵² **As taught** (*bshad gang = yat smṛtam*) [in 356b] i.e. exactly what was taught before, this is the meaning. And those [objects such as vases, guest water and canopy (*kalaśārghavitānādi = bum pa mchod yon bla*

¹⁴⁹Ratnākaraśānti says here that the ritual procedures for consecration (*rab tu gnas pa = pratiṣṭhā*) are taught with three verses. However, he explains verse 357cd together with 358 (for details see below). So the ritual procedures for consecration should in fact consist of two and a half verses [i.e. verses 355-357ab].

¹⁵⁰Ratnākaraśānti apparently reads *anusādhayet* instead of *atra sādhayet* in 353d; this reading is attested in manuscript B.

¹⁵¹The ritual procedure of the accomplishment of the *maṇḍala* has been described above in verses 257cd-262. Therefore Ratnākaraśānti's explanation of the accomplishment of the *maṇḍala* is quite succinct here. For more details of the ritual procedures, see *Vaidyapāda's commentary to *Guhyasamājamaṇḍalavidhi* 350-354, Chapter A.1, Appendix 1.

Cf. also *Vajrāvalī* 15.1 (MORI 2009: 314):

tataś caturdikṣu maṇḍalād bahir āryaprajñāpāramitādisaddharmacatuṣṭayam pāṭhayaivavyam | karpūrāguruturuṣkādhībhīr dhūpaghaṭikā aṣṭau sthāpyāḥ | vicitravastrasahas-rādikam pratidivatam ekam vā yathāśaktir vā caṅgeḍādau kṛtvā chattradhvajapatākāś ca hūṃ-kāreṇādhipatimantreṇa ca japtvā oṃ vajra sphara khaṃ ity anena niryātya yathāsthānam niveśayet | toraṇāni suvastrāṇi saghaṅṭācāmarāṇi ca pūrṇakumbhān sadalakadalīstambhāmś ca |

¹⁵²Both Ratnākaraśānti and *Vaidyapāda interpret the phrase up to that which has heroic deeds [as its fruit] by means of initiation (*pauruṣāntas tu sekataḥ*) to mean up to the initiation of the officiant (*ācāryābhīṣeka*). For *Vaidyapāda's commentary see *Vaidyapāda's commentary on *Guhyasamājamaṇḍalavidhi* 355-357, Chapter A.1, Appendix 1. However, Abhayākara Gupta interprets the word *pauruṣāntaḥ* differently in the *Vajrāvalī*. His opinion is that *pauruṣāntaḥ* means not only up to the initiation of the officiant, but also including the other higher initiations (i.e. secret, wisdom and the fourth) as well. Cf. *Vajrāvalī* 17.7, Chapter A.2, Appendix 2.

re sogs)] are to be recited over with mantras such as the three syllables [of *om āḥ hūṃ*], and he should perform the **external bathing** (*phyi'i khrus* = *bahiḥ snānam*) too. **Himself** (*rang nyid* = *svayam*) means precisely the images (*sku gzugs* = *pratimā*) and so on. **Like the lord of the maṇḍala** (*'khor los sgyur 'dra* = *cakravartiva*), this is as much as to say that he is like a lord of the *maṇḍala*. Or, the meaning is that he possesses the attire of a wheel-turning emperor (*cakravartin*). [The officiant] should teach these words, and make the platform of the ground for bathing which is purified by auspicious things free from all faults, outside of the ground of the *maṇḍala*, a full arm's length in the four corners, two cubits in height. To the deities situated on the thrones on that [platform], he should first purify [them with water], moisten them with five cow-products [i.e. dung, urine, milk, curd, butter], praise [them] with the auspicious verses of the king (?), with various kinds of dance, song, in the manner of the empowerment of a king, holding a white parasol, with scented water, he should bath [the deities] with vase of all-victorious and so on.

As it is said:

Books, paintings, small statues and so on, with the knowledge of the ritual procedures with regard to the deities, he should bath with mirrors etc. (or according to the parallel: bath the reflection in a mirror), other than that the images etc. are real (??).

After that, he should wipe the body with a smooth cloth, anoint the heart, head, neck and tips of the hands, and worship [them].¹⁵³ He should visualise a *maṇḍala* of [Guhya]samāja on the moon discs of the heart of the bodies and so on, and after performing the ritual procedures of entering the gnosis *maṇḍala* (*ye shes kyi dkyil 'khor* = *jñānamāṇḍala*) and so on, he should perform the initiations up to the initiation which has heroic effort [as its fruit] [i.e. the initiation of the officiant]. With regard to [the deities] not identified with the body of the deities of [Guhya]samāja, [he should perform] with the body of Vajradhara. With regard to [the deity and objects] of Dīpaṅkara etc., monastery and stūpas etc., [he should perform] with the body of Vairocana. [With regard to] books and so on, he should visualise Amitābha and perform the bathing and empowerment etc. After oblation, he should open the eyes [of the images] with a golden stick, and in order to request the deities to consume the cakes, he should [pour] the remaining butter and milk in the fireplace in which the fire god has been summoned, recite mantras in the manner of possessing the pride of the deity, and cook/stir in order to let [the deities] consume [the offerings].¹⁵⁴

¹⁵³For a detailed explanation of external bathing in Tibetan consecration ritual of images and *stūpas* cf. BENTOR 1996: 164-187 and 225-226.

¹⁵⁴For the consecration of images and books etc. cf. BENTOR 1996. Also cf. *Vaidyapāda's

357cd-358: Correspondence of the four fruits with the lower initiations up to secret initiation

For this is the highest reality, because of having the nature of wisdom and means. 357cd

Water [initiation] and crown [initiation] are the fruit similar to its cause (*niṣyanda*); *vajra* [initiation], lord [initiation i.e. bell initiation] and [initiation of the] name are the [fruit of] maturation (*[vi]pāka*). The initiation by the Buddhas [i.e. the initiation of the officiant] has heroic effort (*pauruṣa*) [as its fruit], [and] the [fruit of] purity (*vaimalya*) is from the secret yoga [i.e. secret initiation]. 358

Thus he teaches secret and wisdom initiations. With regard to this, he teaches with one and a half verses the exhorting of the students and the special features of [secret and wisdom-gnosis] initiations, he teaches with one and a half verse beginning with [**because of**] **having the nature of wisdom and means** (*shes rab thabs kyi [bdag nyid] = prajñopāyāt-makam* i.e. 357cd-358). **Highest** (*mchog = uttamam*) means [the secret and wisdom-gnosis initiations are] the best, because of causing one to realize directly the realities. Two [i.e. water initiation and crown initiation] are the fruit **similar to its cause** (*rgyu mthun pa'i 'bras bu = niṣyandaphala*). Three [i.e. vajra initiation, bell initiation and name initiation] are the fruit of **maturation** (*rnam par smin pa'i 'bras bu = vipākaphala*). Two [i.e. secret initiation and wisdom initiation] are the fruit of dominance (*dbang gi 'bras bu = adhipatiphala*), because they eliminate all obscurations by the realization of the body and the realization of the gnosis.¹⁵⁵¹⁵⁶

commentary on *Guhyasamājamaṇḍalavidhi* 355-357, Chapter A.1, Appendix 1.

¹⁵⁵The realization of the body refers to the secret initiation and the realization of the gnosis refers to the wisdom-gnosis initiation. Information from Isaacson, personal communication 15 April 2019.

¹⁵⁶Four fruits are mentioned in the root text, but only three are explained by Ratnākaraśānti here in the commentary. It is presumably because he has already explained in his commentary to verse 355 that the initiation which has heroic effort as its fruit (*pauruṣa*) is the initiation of the officiant (*ācāryābhiṣeka*). However, it seems that Ratnākaraśānti understands the word *vaimalya* in verse 358d in the root text not as the fruit of dissociation (*viṣaṃyogaphala*), which is probably intended by Dīpaṃkarabhadra, but as the fruit of dominance (*adhipatiphala*). It is possible that the Tibetan translation of the word *vaimalya* as *dbang 'bras* reflects a deliberate change of the text on the part of the translators, showing an understanding in line with Ratnākaraśānti's explanation. *Vaidyapāda mentions in his commentary that all the initiations are subsumed under four fruits, but he gives no detail.

359-361: The ritual procedure for secret initiation (*guhyābhīṣeka*):

Then [the officiant] empowers the seal [i.e. consort] (*mudrā*) in the circle [i.e. *maṇḍala*], [the consort] who is endowed with beauty and so on, who is a yoginī by whom the circle [i.e. *maṇḍala*] has been well practised, who has [tantric] commitments (*samaya*) and [tantric] pledges (*saṃvara*). He causes a multitude of lord-sage [i.e. Buddhas] to enter into the tip of [his] *vajra*, squeezes [the tip of *vajra*] with [his] ring-finger and middle finger, and let the excellent bliss [i.e. *bodhicitta*, together with the Buddhas] drop into the mouth of the pupil. 359-360

The initiand who has a firm mind, with the nature of Vairocana, drinks all [of the *bodhicitta*], and becomes all-pervading like the all-pervading one [i.e. Vajradhara]¹⁵⁷ here, saying this speech: “Ah! O bliss!” 361¹⁵⁸

Below is a table presenting the equations between the initiations and the fruits as mentioned in the root text and the commentaries:

Dīpaṃkarabhadra: 4 phalas

1. niṣyanda: udaka, mukuṭa
2. vipāka: vajra, ghaṇṭā, nāman
3. pauraṣa = puruṣakāra: ācārya
4. vaimalya (= viṣamya): guhya, prajñāñjāna [no adhipatiphala]

*Vaidyapāda: 4 phalas

No detail

Ratnākaraśānti: 4 phalas

1. niṣyanda: udaka, mukuṭa
2. vipāka: vajra, ghaṇṭā, nāman
3. pauraṣa = puruṣakāra: ācārya
4. adhipati = vaimalya?: guhya, prajñāñjāna[no viṣamyaogaphala]

For Maitreyaṇātha’s correspondence system between initiations and fruits according to the *Hevajratāntra*, which is different from the *Guhyasamāja* system presented here, see ISAACSON & SFERRA 2014: 106-107, especially the table on page 106 and footnote 34.

¹⁵⁷For *viśvavad viśvo* “becomes all-pervading like the all-pervading one [i.e. Vajradhara]” cf. *Guhyasamājantra* 18.74ab: *saṃsphared viśvavad viśvaṃ (viśvavad viśvaṃ] corr.; viśvavadviśvaṃ ed.) tryadhvabijena taṃ japet* (MATSUNAGA 1978: 118).

¹⁵⁸359-361: For the Sanskrit scriptural source on the secret initiation (*guhyābhīṣeka*), cf. *Samājottara* (*Guhyasamājantra* chapter 18) vv.114-117 (MATSUNAGA 1978: 121):

mantrayogyāṃ viśālākṣiṃ sapuṣpāṃ śukrasambhavāṃ |
guhyaguhyābhīṣekaṃ tu dadyāc chiṣyasya mantriṇaḥ | 114
khadhātumadhyagataṃ kṛtvā viṇmūtramajjasamyutam |
vajrapadmaprayogeṇa sarvavajrān samājayet | 115

With the three verses beginning with **then** (*de nas = tataḥ*), he teaches the secret initiation. **The excellent bliss** (*bde ba dam pa = bde mchog = satsukham*) is made up of lord-sages [i.e. Buddhas] (*thub pa'i dbang po = munīndra*), and it should be syntactically connected with **should be dropped** (*dbab bar bya'o = nges par dbab = prapādayet*). [The initiand] is the one who has a firm mind (*brtan pa'i blo gros = brtan pa'i blo ldan = dr̥dhamatiḥ*) because he is without doubt with regard to gnosis. He becomes the all-pervading one like the all-pervading one (*sna tshogs bzhin te sna tshogs gyur = sa bhaved viśvavad viśvo*) means like Vajradhara, he has the nature of all Buddhas. **Here** (*'di = atra*) means the realization of the body.

362-367: The ritual procedure for wisdom gnosis initiation (*prajñājñānābhīṣeka*)

362-363: Wisdom gnosis initiation

The glorious one, by means of the union with the wisdom [i.e. consort], gets a glimpse of reality/can mark the reality (*tattvaṃ samupalakṣayet*). [The officiant says to the initiand:] “This is a delightful *dhāraṇī* girl appointed by the Buddhas, to be served by you.” 362

sarvāṃs tān hr̥daye pātya kāyavākcittavajrataḥ |
utsrjya vajramārgena śiṣyavaktre nipādayet | 116
idan tat sarvavajrāṇām abhīṣekapadaṃ param |
sidhyanti sarvamantrāṇi karmāgrapasārāṇi ca | 117

However, both Sakurai and C. Dalton point out that Jñānapāda's **Dvikramatattvabhāvanāmukhāgama* contains the earliest description of the secret initiation (cf. SAKURAI 1996: 175 and C. DALTON 2019: 248). C. Dalton also mentions that Jñānapāda's text precedes the circulation of the *Samājottara*. Cf. **Dvikramatattvabhāvanāmukhāgama* vv. 83-85 (C. DALTON 2019: 312):

de yang thun mong dang bcas pa ||
tshogs kyi mchod pa yang byas te ||
gang gsungs bu mo btsal nas kyang ||
bla ma la ni dbul bar bya || |83|
de nas bla ma de mnyes nas ||
de dang snyoms par zhugs pa yis ||
bde gshegs zhu gyur bcu drug char ||
gyur pa slob ma'i kha ru ltung || |84|
ltung bas snying gi padma zhugs ||
de yis zhing ni dag byas te ||
chos kun sgyu ma la sogs pa'i ||
bcu gnyis don du rtogs par 'gyur || |85|

For a slightly different procedure of the secret initiation see *Vajrāvalī* 35 (MORI 2009: 441-442).

“[You should] fully taste the excellent bliss through the procedure of the sequence of the *maṇḍala* while observing the [*bodhi*]*citta* [i.e. semen] in the *maṇi* [i.e. tip of penis] from the *vajra*-seat.” 363

With the two verses beginning with **this [is a delightful] *dhāraṇī*** [girl] (*gzungs 'di = iyaṃ te dhāraṇī*) [Dīpaṃkarabhadra] explains the wisdom gnosis initiation (*shes rab dang ye shes kyi dbang bskur ba = prajñājñānābhīṣeka*). **Appointed (*brtags = prakalpita*)** means to be marked (*nye bar mtshon par bya = upalakṣyate?*). The verse beginning with **this [is a delightful *dhāraṇī*] ('di = iyaṃ)** is to be spoken by the officiant. **In the *maṇi* (*nor ldan khongs su = maṇyantargatam*)** is explaining a special part of the sexual organ. **While observing (*lta = ikṣayan*)** means [observing] that should be marked. This is perceiving wisdom directly.

364-367: Teaching of the realities

[The officiant], having explained the [reality of the] *maṇḍala*, the reality of the deities and the duties of the officiant, and having consecrated [the initiand] with the secret and wisdom [gnosis] initiations, should teach the reality [that is glimpsed in the initiations] in full.¹⁵⁹
364

As [the bhagavat] says [in the *Paramādyatantra*]: “[The same Buddhahood] is not obtained by [these non-tantric practices of] the conduct of bodhi[sattvas] etc., nor by other auspicious paths, in the same way as [the Buddhahood is obtained] by all Buddhas through this way of initiation. 365

One should protect the tantric commitments (*samaya = dam tshig*) of the lord and observe the tantric pledges (*saṃvara = sdom pa*) always. The five kinds of flesh and nectar are to be consumed, [and] tantric commitments other than this too are to be protected. 366

¹⁵⁹Dīpaṃkarabhadra did not regard this teaching of the reality after the wisdom gnosis initiation as a separate fourth initiation, but later masters (starting from *Vaidyapāda) apparently re-interpreted this teaching to be a fourth initiation, see ISSACSON 2010b: 275-276. C. Dalton demonstrates that the guru's oral instructions to the disciple about the suchness glimpsed in the initiations originates in Jñānapāda's writings, see C. DALTON 2019: 103-108.

Killing those who killed the [three] jewels, enjoying all women, taking other's properties, and perverted speech, and also what is taught in the yogatantra, indeed are to be protected like [protecting] a ritual procedure." 367¹⁶⁰

With the verse beginning with *maṇḍala* (*dkyil 'khor = maṇḍalam*) [Dīpaṃkarabhadra teaches] the time of teaching the secrets. With the three verses beginning with **according to initiation** (*dbang bskur 'di ni = yathā-bhīṣekād*) [Dīpaṃkarabhadra] teaches the teaching of secrets. [The same Buddhahood is not] obtained by [these non-tantric practices of] the conduct of bodhi[sattvas] etc., nor by other auspicious paths, in the same way as (*byang chub spyod gzhan de bzhin du || dge ba'i tshul ni gzhan gsungs pas = na tathā bodhicaryād yair anyair vāpi nayaiḥ śubhaiḥ*) the most excellent accomplishment of Vajradhara etc. is obtained [by all Buddhas] through the cause which is initiation, which is the ultimate wisdom and gnosis by the scripture of *Samāja*. The conduct of Bodhi[sattvas] means the conduct of perfections. The word **etc.** (*sogs = °adi*) means the mantra practice of *kriyātantras* and so on. **With other** (*gzhan = anyaiḥ*) means by means of other initiations included in the tantras. **As [the bhagavant] says** (*gang bshad pa = yad āha*) means [it is taught] by the bhagavant in the *Paramādyā[tantra]*. The meaning of the verses is paraphrased in the glorious *Guhyasamājatantra*. There, "how by this the highest accomplishment [is accomplished] (*ji ltar 'di yis dngos grub mchog*)" means in the fourth *pāda*, because of beginning the text, here it is changed/paraphrased, because of showing by means of precisely paraphrasing the meaning. Five pledges (*dam tshig = samaya*) are **to be consumed** (*bza' bar bya ba = spyad = bhakṣyam*); the rest [of the pledges] are **to be observed** (*bsrung ba = rakṣyaḥ*).

368-370: The ritual procedure for the prediction of the initiand's awakening (*vyākaraṇa*)

Then, having become the *tathāgata* [himself], [the officiant] should predict [the awakening of the initiand]

¹⁶⁰Killing those who killed the [three] jewels, enjoying all women, taking other's properties, and perverted speech: Cf. *Guhyasamājatantra* 16.61 (MATSUNAGA 1978: 91):

samayaṃ śrāvayed guhyaṃ sarvabuddhair udāhṛtam |
prāṇīnaś ca tvayā ghātyā vaktavyaṃ ca mṛṣā vacaḥ |
adattaṃ ca tvayā grāhyaṃ sevanaṃ yoṣitām api | 61

with this elevated [*mudrā* of granting wishes]¹⁶¹: [his left [hand is that] which has the [end of his] robe together with his fist at his chest, and the right [hand] [forms the seal of] one that grant wishes [i.e. the seal

¹⁶¹The meaning of the word *udgatā* in *udgatayānāyā* (368 *pāda* b) is not entirely transparent. The word *udgata* normally means “gone up, risen, elevated.” The Tibetan translation reads *gzengs bstod* “praise” for *udgatā*. Sakurai also interprets *udgatā* as 称讚 “praise,” taking into account of the Tibetan translation *gzengs bstod* (SAKURAI 1996: 165). In view of the Tibetan translation, the two Sarnath editions suggest the reading *udgītayā* “by the chanting, singing, song”; if we follow this suggestion *udgatā* might be *metri causa* for *udgītā*. However, Ratnākaraśānti explains in the commentary that *udgatayā* means *phyag rgyas* (= *mudrayā*) “with a *mudrā* (i.e. hand gesture).” The word *udgatā* is feminine because it is an adjective qualifying *mudrā*. *Vaidyapāda also explains the procedure in detail [D ni 212a2-3, P ti 540a8-b1]:

mchog sbyin tshul gyis lung bstan bya || zhes pa ni phyag rgya de kho nas so || de dngos gang zhe na snying gar khu tshur g.yon gyis slob ma'i bar gyi mthar gzung (gzung] P; gsung D) ste gsang ba yis (gsang ba yis] P; gsang ba'i D) mchog sbyin pa'i (P540b) phyag rgya spyi bor bzhag ste | bla na med pa'i byang chub chen por lung bstan par bya'o ||

“By means of the seal of granting wishes (*mchog sbyin* = *varada*), he should make a prediction means by means of the seal alone. What does it really mean? [The officiant takes the hem of his garment] with his left fist on his chest, holds [it] till the end of the middle of the initiand (? *slob ma'i bar gyi mthar* is probably a corruption?), places the seal of granting wishes (*mchog sbyin'i phyag rgya* = *varadamudrā*) which is secret on [the initiand's] head, and predicts [the initiand's awakening] in the highest great awakening.”

Cf. also Abhayākaragupta's *Vajrāvalī* 41 (MORI 2009: 459):

tatas tathāgateryām āracayya sacīvarakarnīkām vāmamuṣṭim hr̥di nidhāya dakṣiṇābhayamudrayā ...vyākuryāt.

“Then having made the deportment of the *tathāgatas*, [the officiant] should take the hem of his garments with his left fist on his chest, and with his right hand making the seal of [the granting of] fearlessness ...he should predict [the awakening of the initiaid].”

Note that the seal accompanying the act of prediction is different in the *Vajrāvalī*. Here the seal is *abhayamudrā* (i.e. showing the extended palm facing outward, with fingers pointing up), while in Dīpaṃkarabhadrā's root text the seal is *varadamudrā* (i.e. showing the extended palm facing outward, with fingers pointing down).

There is a piece of evidence in support for the reading *udgatayā* over *udgītayā*. In the *vyākaraṇa* section of Nāgabuddhi's *Samājamaṇḍalopayikā*, the same expression *udgatayā* is also used (6v6, cf. also TANAKA 2010: 703):

*tata udgatayā śiṣyān vyākuryād varado guruḥ |
svayaṃ tathāgato bhūtva śiṣyaṃ vajradharātmakam ||
cīvarābhinayo vāme savye varadahastavān |*

“Then, with an elevated [hand gesture], the officiant who[se hand is in the gesture of] granting wishes should predict the awakening of the initiands. [The officiant] becomes the *tathāgata* himself, and the initiand [becomes] one who has Vajradhara as his nature. His left hand is making a gesture of [holding the hem of] his garment, and his right hand is having the gesture of granting wishes.”

Therefore, in light of *Vaidyapāda's explanation and Abhayākrugupta's description in the *Vajrāvalī*, I understand the word *udgatā* in Dīpaṃkarabhadrā's verse 368 to mean that the officiant makes the seal (*mudrā*) of granting wishes (*varada*) with his right hand, ele-

(hand gesture) of granting wishes (*varadamudrā*). 368¹⁶²

Then (*de nas = tataḥ*) and so on [i.e. verses 368-370] is the teaching of prediction [of the initiand's awakening]. Elevated (*gzengs bstod pa = udgatayā*) means with *mudrā* (*phyag rgyas = mudrayā*). The half verse beginning with left (*g.yon pa [snying gar khu tshur dang chos gos 'dzin tshul] = [hr̥nmusṭicīvarā] vāmā*) is about the attribute of this [*mudrā*]. Right (*g.yon pa = dakṣiṇā*) means with the right [hand].

Om! I, here, predict you [as a future Buddha], the *tathāgata* Vajrasattva, having lifted [you] up from bad rebirths [in *saṃsāra*], for the accomplishment of going beyond the end. 369

Hey, *vajra* name, *tathāgata*, for the accomplishment,¹⁶³ [you are] earth, sky, heaven (*he vajranāma tathāgata siddhaye bhūr bhuvaḥ svaḥ*).¹⁶⁴

From *om* to *svaḥ* is a mantra. From bad rebirths [in *saṃsāra*] (*srid pa'i ngan 'grol las = bhavadurgatitaḥ*) means from being in *saṃsāra*. The end means death, going beyond death means the end of existence, i.e. non-abiding *nirvāṇa* (*mi gnas pa'i mya ngan las 'das pa = apratiṣṭhānanirvāṇa*).

vates it, places it above the head of the initiand who is kneeling in front of the officiant and makes prediction.

¹⁶²In his commentary, *Vaidyapāda adds a small section on *vidyāvratā* (“giving of the observance of wisdom”) before *vyākaraṇa*.

¹⁶³The variant *siddhya* (manuscript B) for *siddhaye* (manuscript A) might be a significant one, since it is attested in several other parallels (*Sarvavajrodaya*, *Hevajrasekaprakriyā* and *Vajrāvalī*) and the meaning it conveys is slightly nicer (“please accomplish [for me]”). In terms of grammar *siddhya* might be better than *siddhaye* since it is a verb; if we read *siddhya* then the mantra ends with a finite verb.

¹⁶⁴The phrase *bhūr bhuvaḥ svaḥ* (“earth, sky, heaven”) at the end of the mantra belongs to a set of Vedic mystic utterances (*vyāhṛti*) uttered by Brahmanical priests at the beginning of orthodox Brahmanical worship, usually preceded by the recitation of *om* (also called *praṇava*), cf. the famous *Gāyatrī* mantra. The number of *vyāhṛtis* is usually seven: *bhūḥ, bhuvaḥ, svaḥ, mahāḥ, janaḥ, tapaḥ, satyaḥ*; they represent the seven worlds. The first three *bhūr bhuvaḥ svaḥ* are also called the great utterances (*mahāvyaḥṛti*). Cf. KANE 1941, vol. II Part I: 301 footnote 713 and GONDA 1980: 226.

A mantra practitioner who is predicted [for Buddhahood] with the use of this [*mudrā*] is the lord of all people. For his [attainment] in the highest awakening is predicted¹⁶⁵ by the well-gone ones too. 370¹⁶⁶

By this (*'di yis = anayā*) means by the elevated seal (*udgatā mudrā*).¹⁶⁷ Mantra practitioner (*sngags pa = mantri*) means somebody to whom this mantra¹⁶⁸ has been spoken. The lord of all people (*'gro ba kun gyi bdag = sarvajagatpatih*) means he when the officiant who (*gang = yah*) has the nature of Vajradhara predicts [i.e. predicts the initiand's Buddhahood], then by the seal (*phyag rgya = mudrā*), mantra and power of Vajradhara, all well gone ones (*bde bar gshegs pa ...kyis = sugataih*) and noble ones also predict [the initiand's Buddhahood] unanimously too. Thus said the bhagavat in the *Paramādyatantra*.¹⁶⁹

¹⁶⁵The form *vyākuryāt* ("he should predict") is grammatically an active optative third person singular verb, but here for *metri causa* it has to be read as present passive third person ("is predicted").

¹⁶⁶This verse is apparently a verse summary of a prose sentence in the *vyākaraṇa* section of the *Paramādyatantra* [S nya 117b6-1183, P ta 239a3-6]:

gang la gzengs bstod (bstod ᳚ S; stod P) pa 'di dang | phyag rgya chen pos (pos ᳚ S; por P) lung bstan pa mchog tu gsang ba'i cho gas byas pa de la rdo rje sems dpa' la sogs pa'i de bzhin gshegs pa thams cad dang | rdo rje 'chang dang bcas pa'i byang chub sems dpa'i (S118a) dkyil 'khor dang bcas pa de bzhin gshegs pa thams cad kyis (kyis ᳚ S; kyi P) rang gi dam tshig gi slob dpon rnam dang | mgrin gcig tu bla na med pa yang dag par rdzogs pa'i byang chub tu lung bstan par mdzad do || 'di lta ste | gzengs bstod pa 'di nyid kyi phyag rgya chen po dang | mchog tu gsang ba dam pa'i dngos grub kyi (kyi ᳚ S; kyis P) byin gyis brlabs pa 'di dang | sngags kyi stobs las (las ᳚ S; la P) dad par bya'o ||

[= Taishō no. 244 p.815b07-11]

"He who is predicted by this praise (*gzengs bstod pa*) and [this] great seal through the ritual procedure of prediction which is very secret, [his attainment] in the highest perfect awakening is [also] predicted unanimously (*mgrin gcig tu*) by *tathāgatas* such as Vajrasattva, all the *tathāgatas* together with a group of bodhisattvas accompanied with Vajradhara, and the officiants of one's own tantric commitment (*dam tshig = samaya*). Namely, it should be believed that [he would attain awakening] from the great seal of precisely that praise (*gzengs bstod pa*), from this empowerment (*byin gyis brlabs pa*) of very secret and highest accomplishment, and from the power of mantras."

Cf. the prose summary of the *Paramādyā* sentence in *Vajrāvali* 41 (MORI 2009: 459):

yaś caivaṃ vyākriyate sa sarvatathāgataih sambodhau vyākriyata iti śraddhāavyam.

"And it is to be believed that he who is predicted in this way [by the officiant], is [also] predicted by all *tathāgatas* with regard to perfect awakening."

¹⁶⁷By the elevated seal (*udgatā mudrā*): the Tibetan reads *gzengs bstod pa'i phyag rgyas*, which presumably translates *udgatayā mudrayā*. But *gzengs bstod pa* might also be a translation of *udgīta* ("praised").

¹⁶⁸"This mantra" means the immediately preceding mantra: *om ...bhūr bhuvah svaḥ* after verse 369.

¹⁶⁹Ratnākaraśānti's explanation on the word *sarvajagatpatih* is yet another prose para-

371-376: The ritual procedure for permission (*anujñā*)

In whatever way the sentient beings become disciplined (*vinayaṃ yānti*) according to their individual natures, in that way the one who is pure should accomplish the goals of sentient beings using passion and so on. 371

[Initiation with a golden stick]

After that, [the officiant] should give the initiation of permission. With regard to that, first, [the officiant] who is in union with [one's] lord [i.e. deity] holds a golden stick which has been recited over, should stand in front [of the initiand] and speak the following:

“Just as the eye disease of the people in the world is removed by the kings of surgical science, [in the same way], O child, your cataract of ignorance is removed by the victors [i.e. the buddhas].”

He should anoint the initiand's two eyes [that are transformed] from [two] syllable[s] *praṃ* with the eye-stick: “*Om!* O [*vajra*] eye, remove the cataract, *hrīḥ* (*oṃ netrāpahara paṭalam hrīḥ*)!”

[Mirror initiation (1)]

Then, after showing a mirror [to the initiand], [the officiant] should teach the characteristics of phenomena:

“Phenomena are like reflections, clear, pure and unsullied. Impossible to grasp and impossible to express, arisen from causes and karmas. [1]

After realizing in this way that phenomena are without intrinsic nature and without basis, you should work towards the incomparable goals of beings; you are a true son of the Buddhas. [2]”

[The giving of a bell]

Then, after giving [the initiand] a bell which is [visualised as] arisen from the last vowel (i.e. *aḥ*) [, the officiant should say]:

phrase of the *vyākaraṇa* prose sentence in the *Paramādyatantra*. Cf. footnote on the Tibetan translation of root text verse 370.

“Everything has the characteristic of space, and space too is without characteristic. Because of the connection with equality with space, the excellent equality of all is clear.”

[The ritual procedure for shooting arrows]

Then, [the officiant] gives [the initiand] an arrow [visualised as born] from the syllable *hoḥ*¹⁷⁰, and says, “let the tathāgatas be impassioned.” [He should] cause [the initiand] to shoot four arrows in the four directions and one each in the direction above and below.

[Mirror initiation (2)]

After that, taking the mirror with [the mantra] “*vajrasattva*,”¹⁷¹ [the officiant] should say:

“For you Vajrasattva is like a mirror, clear, pure and unsullied.
The lord of all budhas himself, O child, stays in your heart.”

He who is the lord of all tathāgatas is this mind of awakening, this should be understood.

[The giving of a dharma wheel and a conch shell, the giving of ordinary permission]

Then, [the officiant] should place a dharma wheel between his two feet with [the mantra] “*Oṃ vajra* reason, *maṃ (oṃ vajrahetu maṃ)*,” a conch shell in [the initiand’s] right hand with [the mantra] “*Oṃ vajra* speech, *raṃ (oṃ vajrabhāṣa raṃ)*,” and a book with the first vowel [i.e. *aṃ*] and a bell with the last vowel [i.e. *aḥ*] in his left hand, and say:

“Starting from today, together with just the arising of the mind [of awakening], you should cause the dharma wheel to turn. From now on, you should cause the wheel of the Buddhas to turn for the world after blowing the highest conch shell of dharma everywhere. [1]

Have no doubt, have no other thoughts, your mind is without fear. Proclaim the best doctrine of mantra and practice (*caryā*) here in this world. [2]

¹⁷⁰The Tibetan translation of Ratnākaraśānti’s commentary gives *ho* as the syllable from which the arrow is born, but according to the Sanskrit parallels in Ānandagarbha’s *Sarvavajrodaya* and Abhayākara Gupta’s *Vajrāvalī* the syllable should be *hoḥ*. I follow the Sanskrit texts here.

¹⁷¹The Tibetan translation of Ratnākaraśānti’s commentary gives the mantra as *vajrasattva*, but the Sanskrit parallel in Ānandagarbha’s *Sarvavajrodaya* gives *ā vajrasattva* as the mantra.

In this way, he who is grateful is praised as the helper of the Buddhas, and all Vajradharas protect you everywhere. [3]"

[The giving of extra permission]

Furthermore, after uniting with the wheel turning Buddha of each [family], and having the nature [of the buddha] accordingly [, the officiant should say]:

“In brief, for the benefit of all beings in all worlds, turn the universal wheel of dharma according to the needs of the discipline (vinaya).”

In the same way, [the officiant should say to the initiand:] “turn the wheel of *vajra*, sword, lotus and jewel [family respectively],”¹⁷² and give the [extra] permission [of propagating the doctrine].

[The officiant] should give the initiation at the end of heroic effort with these five verses¹⁷³. The extra permission is taught with six verses starting with **[to the extent that living beings accept the disciple (vinaya)] according to their individual natures (*ngo bo nyid kyis = svabhāvataḥ*)** [i.e. verses 371-376]. Tamed means **discipline** (*'dul ba = vianayam*). **The who is pure (*gtsang bas = śuciḥ*)** means [he who is] completely pure through the ritual procedures taught in this way.

Every day at the four junctures, having become the one who possesses the yoga of three stages of concentrations,¹⁷⁴ you should practise (*sādhaya*) the cultivation of common and other [i.e. highest accomplishments].¹⁷⁵ 372

¹⁷²Judging from the parallel in the *Vajrāvalī*, “turn the wheel of *vajra*, sword, lotus and jewel [family respectively]” means substituting the word “dharma” in the verse by the words “*vajra*,” “sword,” “lotus,” and “jewel” respectively. The initiand should say five verses corresponding to the five Buddha families.

¹⁷³There are five sections (initiation with a golden stick, mirror initiation, the giving of a bell, the shooting of arrows, and the giving of a dharma wheel and a conch shell) but eight verses here.

¹⁷⁴Three stages of concentrations are *ādiyogasamādhi* (“preliminary practice”), *maṇḍalarājāgrīsamādhi* (“paramaount king of the maṇḍala”), and *karmarājāgrīsamādhi* (“the paramount king of activity”). For an explanation of these three stages see TRIBE 2016: 147, footnote 55, following the summary of the three stages in the *Vajramālātantra* (an explanatory tantra of the *Guhyasamāja* tradition) by Stephan Beyer (BEYER 1973: 117).

¹⁷⁵Here, common accomplishments means invisibility and so on (as described in verses 373

One who has invisibility [i.e. one who can make himself invisible] [is the lord] in a thousand realms, one who has clairvoyance [is the lord] in a two-thousand-fold [realms, i.e. one million realms], a holder of knowledge [is the lord] in a three-thousand-fold [realms, i.e. one billion realms], [but] one possesses vajra is the lord of all beings. 373

Common and other (*thun mong cig shos = sāmānyetara*^o) i.e. common and highest, this is the meaning. **Invisibility** (*mi snang = antardhiḥ*) means the accomplishment of invisibility, if [invisibility] is accomplished, one becomes the lord of **one thousand** (*stong = °sāhasre*) world realms. If **clairvoyance** (*mngon par shes pa = mngon shes = abhijñakaḥ*) is accomplished, one becomes the lord of a two-thousand-fold world realms [i.e. one million world realms]. If the accomplishment of **holder of knowledge** (*rig pa 'dzin pa = vidyādharah*) is accomplished, one rules in the three-thousand-fold world realms [i.e. one billion world realms] that are simultaneously perishing and simultaneously coming into being.¹⁷⁶ These [above] are the common accomplishments. [As for] highest [accomplishment], he said **one possesses vajra is the lord of all beings** (*rdo rje can ni 'gro kun bdag = vajrī sarvajagatpatiḥ*). If great seal is accomplished, one becomes the lord of all world realms in ten directions that are simultaneously perishing and simultaneously coming into being.

Whatever action such as pacification (*śānti = zhi*) and nourishing (*puṣṭi = rgyas*) and so on, or whatever is desired other than that,¹⁷⁷ by the yoga of passion in the wheel [i.e. the *maṇḍala*], while accomplishing

below). Other i.e. highest accomplishment means the attainment of Buddhahood (according to the *Guhyasamājatantra*) or having the state of Vajradhara (according to verse 373 of this text). Cf. *Guhyasamājatantra* 18.134 (MATSUNAGA 1978: 123):

*antardhānādayaḥ siddhāḥ sāmānyā iti kīrtitāḥ |
siddhir uttamam ity āhur buddhā buddhatvasāadhanam |* 134.

¹⁷⁶For the simultaneously perishing and coming into being of the three-thousand-fold world realms cf. *Abhidharmakośabhāṣya* 3.74cd (PRADHAN 1967: 171):

*tatsahasraṃ trisāhasraḥ
teṣāṃ dvisāhasraṇāṃ lokadhātūnāṃ sahasraṃ trisāhasramahāsāhasro lokadhātuḥ | eṣa hi
kṛtsnaḥ*

*samaṣṇvartasambhavaḥ || 3-74 ||
samaṣṇvartate samaṣṇvartate | sambhavo hi vivartaḥ ity uttaratra vyākhyāsyate |*

¹⁷⁷Ratnākaraśānti explains that the *anyad* (“other”) in *tadanyad vā yad īpsitam* (“whatever is desired other than that”) means hidden treasure, i.e. the accomplishment of wealth.

[the lesser accomplishments], [the ultimate accomplishment] is swiftly accomplished.” 374

And it is said [in *Guhyasamājatantra* 13.24]:

“All the vajra lords who reflect upon the meaning of the reality of passion accomplish awakening which is born from passion and striving for the benefits of all beings.¹⁷⁸” 375

Pacification and nourishing and so on (*zhi dang rgyas sogs* = *sānti-tipuṣṭyādi*) means the accomplishments of various kinds of rituals (*las kyi tshogs* = *karmaprasara*). **Other** (*gzhan pa* = *°anyad*) means hidden treasure etc., this is the accomplishment of wealth. The verse explaining the meaning of **by the yoga of passion in the wheel** [i.e. **the maṇḍala**] (*'khor lo rjes mnyes sbyor ba yis* = *cakrānurāgayogena*), is [the verse] beginning with **[all the] vajra lords** (*rdo rje'i bdag po* = *vajrādhipatayaḥ*).

Therefore a mantra practitioner who desires awakening, should perform actions which are motivated by body, speech and mind, according to the ritual procedure, [and] all that [actions] are held to be for the purpose of awakening. 376

Therefore (*de bas* = *ataḥ*) and so on is the verse of reinforcing.

377-396: Reassurance

For the initiands who have entered [the *maṇḍala*] accordingly, and for those who are seeking for benefits too, [the officiant] should then give the reassurance [and/including] the three tantric commitments according to the correct manner. 377

¹⁷⁸[Pseudo-]Candrakīrti glosses the word *bodhim* (“awakening”) with *mahāvajradharapadam* (“the state of great Vajradhara”). Cf. *Pradīpoddyotana ad Guhyasamājatantra* 13.24 (CHAKRAVARTI 1984: 126-127):

vajre mahāvajradharah so 'dhipatir yeṣāṃ te vajrādhipatayaḥ te sarve dviprakārāḥ sādhakāḥ

|
na rāgo na virāgaś ca madhyamā nopalabhyate
iti rāgatattvam | tasyārthaḥ | yathābhūtaparijñānaṃ tajjānanti rāgatattvārthasādhakāḥ |
rāgajāpaṃ ca kāmaguṇopabhogajā sarvasattvahitakāriṇīm bodhiṃ mahāvajradharapadam
kurvanti niṣpādayanti |

[Preparation for reassurance]

Then, after purification, after anointing the initiand's heart, [the officiant] should perform recitation of the all purpose mantra, and tie a protection thread on the right hand [of the initiand]. [1]

Then, the officiant should himself hold an umbrella above the head of that [initiand], and he should make [the initiand] circumambulate the *maṇḍala* after joining the palms. [2]

[The officiant] should make [the initiand] pay obeisance and bow his head at [the directions of] the gate together with the umbrella. [The officiant should say:] “The initiand presented here will become the holder of [mantra and] tantra.” [3]

After saying this, the officiant should put down the umbrella, hold the initiand firmly with his hands and then instruct the following: [4]

“From now on, [you are] the officiant of the *maṇḍala*, holder of mantra and tantra, approved by all Buddhas, bodhisattvas and deities. [5]

Out of compassion towards sentient beings, you should draw the *maṇḍala* according to ritual procedures with effort, for practitioners and for those whose minds are directed towards tantras.” [6]

[The giving of mantra]

Then, [the officiant] should recite the mantra one hundred and eight times himself, and give [the mantra to the initiand], saying “O Bhagavat, you are given by me, be close to this [initiand].” And the initiand should say, “O Bhagavat, you are grasped by me, be close to me.” After taking this [mantra], [the initiand] should recite [it].

Then, [the officiant should say to the initiand who] has learned the four seals of his own deity, “you should not teach this mantra to those who are unwise or others who are suitable only for one mantra or seal. Why? Because in this way those beings who did not see the *maṇḍala* [but] engage in [this] mantra and seal, there is no attainment of results, and because they are in doubt, after meeting an untimely death they will fall [into hell] as hell beings. For this reason you too will go to hell.”

[Reassurance]

The verse beginning with **[for the initiands] who have entered [the *maṇḍala*] accordingly (*ji bzhin zhugs pa = ji bzhin bzhugs pa'i slob ma dang = yathāpraviṣṭaśiṣyebhyo*)** etc. is the teaching of reassurance.

After that (*de nas*)¹⁷⁹ means after the giving of permission. With this ('*dis kyang = ity api?*') means by means of the verses taught in the *Paramādyatantra* which will be mentioned below, until the words **you have gone** (*gtogs par 'gyur = gatā bhavantaḥ* [verse 395d]). **Benefits** (*phan yon = anuśaṃsa*^o) are qualities which will become results. **Reassurance** (*dbugs 'byin pa = dbugs 'byin = samāśvāsām*) is for the purpose of non-returning attainment. In order to make [the initiation] firm, there are **three tantric commitments** (*dam tshig gsum = trisamayam*) of body, speech and mind. Whatever are reassured with the verses beginning with **this** ('*di= ayam* [verse 381a]), are the three tantric commitments.

“Having seen and having entered the supreme, the highest secret *maṇḍala*, you (pl.) are released from all sins, you (pl.) are well-established today. 378

Supreme (*mchog = paramam*) means [supreme] because of [its] qualities. **The highest secret** (*gsang ba dam pa = rahasyottama*^o), because [the *maṇḍala*] is something which should be kept extremely secret. **Having seen** (*mthong ba = dr̥ṣṭvā*) means [having seen] with [his] eyes. **Having entered** (*zhugs gyur par = zhugs gyur pas = praviṣṭvā*) means by exoteric and esoteric entering. **Released** (*nges grol ba = vinirmuktāḥ*) means because of the certainty of not doing [sinful acts]. **Well-established** (*legs par gnas pa = susthitāḥ*) means because of the certainty of the blisses of good rebirths.¹⁸⁰

¹⁷⁹This *de nas* is from the sentence *de nas dbugs dbyung ba dpal mchog dang po las byung ba* (absent in Sanskrit), just before verse 377.

¹⁸⁰Cf. Ānandagarbha's *Paramādyatikā* on this verse (D i 42b4-6, P li 47a4-7):

mthong ba zhes bya ba ni rdo rje lcags kyu ma nas rdo rje sems dpa'i bar du kha dog dang dbyibs kyi bdag nyid can gyi rten dang brten (brten ᳚D; rten P) pa'i dkyil 'khor blta'o ᳚ rab tu zhugs pa zhes bya ba ni phyi dang gsang ba'i 'jug pas dpal rdo rje sems dpa'i gsang ba'i dkyil 'khor du zhugs par bya'o ᳚ de (de ᳚D; de yang P) gang yin zhe na | gsang ba dam pa'i dkyil 'khor ro ᳚ srog gcod pa la sogs pa'i sdig pa thams cad dang bral bas khyed (khyed ᳚D; khyed dang P) legs par gnas te | dus 'di nas bzung (bzung ᳚D; gzung P) nas byang chub snying po thob kyi bar du sdug bsngal gyi rgyu thams cad dang bral zhing bde ba dang yid bde ba thams cad dang rjes su mthun pa'i lha dang mi'i srid pa la yid dga' bas gnas pas legs par gnas pa'o ᳚

Seen (*mthong ba = dr̥ṣṭvā, or dr̥ṣṭam?*) means seeing the support *maṇḍala* (i.e. the *maṇḍala* palace) and the [*maṇḍala* of the] supported (i.e. the deities) which have the nature of the colours and forms of Vajrāṅkuśī to Vajrasattva. **Entered** (*rab tu zhugs pa = praviṣṭvā or praviṣṭam?*) means he should enter the secret *maṇḍala* of the glorious Vajrasattva by exoteric and esoteric entering. If you ask, what is that [*maṇḍala*]? [It is] **the *maṇḍala* of the best secret** (*gsang ba dam pa'i dkyil 'khor ro = rahasyottamamaṇḍalam*). By

There is no more dying [i.e. falling] of you (pl.) from this vehicle of great bliss. You (pl.) are unassailable and not to be killed too, having no fear from any quarter, you (pl.) should enjoy. 379

Dying (*'chi ba = maraṇam*) means falling. **Unassailable and not to be killed** (*mi tshugs pa dang mi gsod pa = adhr̥ṣyāś cāpy avadhyāḥ*) means by the Māras (*bdud rnams = māras*)¹⁸¹, because [you (pl.)] attained the non-abiding *nirvāṇa* in this way [i.e. by entering the *maṇḍala*].¹⁸²

The suffering of existence has ceased for you, for the purification of the end of existence. You have become

freeing from all **sins** (*sdigs pa = pāpa*) of killing lives etc., **you** (*khyed = khyed rnams = bhavantaḥ*) are **well-established** (*legs par gnas = susthitāḥ*). From this time on, from [the time of] being accepted to obtaining the essence of awakening, [you are] free from all causes of suffering, [you are] well-established in the existence of deities—who are in harmony with all blisses and agreeable [things]—and human beings, by establishing through bliss in the mind.

The last sentence of Ānandagarbha's commentary is paraphrased in Tsong-kha-pa's *sNgags rim chen mo* (p. 459).

¹⁸¹For an explanation of Māra see footnote on the translation of verse 194 above.

¹⁸²Cf. Ānandagarbha's *Paramādyatikā* on this verse (D i 42b6-43a, P li 47a7-b2):

de ci'i phyir zhe na | khyed rnams slar yang 'chi ba med || ces bya ba la sogs pa la dkyil 'khor mthong ba dang de nyid du zhugs pa'i phyir khyed rnams la slar yang shi ba yod pa ma yin no || bde chen theg pa 'dir zhugs pas || zhes bya ba ni thar pa chen po'i rang bzhin gyi rdo rje theg pa chen po (theg pa bde ba chen po || P; theg pa chen po D) 'di la zhugs pa'i phyir ro || de ltar yin pa de'i phyir mi tshugs pa ni theg pa [P47b] gzhan la (la || D; om. P) [D43a] 'dod pa'i bsam pas mi mthun (mthun || D; thub P) pa'i phyir ro || mi sod pa zhes bya ba ni de nyid kyis bde ba chen po'i theg pa 'di las ltung bar mi 'gyur ba'o || rol par gyis zhes (zhes || D; om. P) bya ba ni rdo rje sems dpa' la sogs pa'i dngos grub bsgrub par gyis shig pa'o || cis kyang 'jigs pa med pa ni srid pa'i sdug bsngal nyid med pa'i phyir ro ||

If you ask: because of what? [It is because] **there is no dying of you later** (*khyed rnams slar yang 'chi ba med = na bhūyo maraṇam vo 'sti*) and so on, and because of seeing the *maṇḍala* and entering precisely that, there is no dying even later for you. **From this vehicle of great bliss** (*bde chen theg pa 'dir zhugs pas = yānād asmān mahāsukhāt*), because of entering this great vajra vehicle which has the nature of great liberation. In this way, for this reason, [you are] **unassailable** (*mi tshugs pa = adhr̥ṣyāḥ*) because [you are] the opposing factor to the mind of desiring other vehicles. [You are] **not killable** (*mi sod pa = avadhyāḥ*) because there will be no falling from this vehicle of great bliss because of precisely this. **You should enjoy** (*rol par gyis = ramadhvam*) means you should accomplish the accomplishments of Vajrasattva and so on. **Having no fear from any quarter** (*cis kyang 'jigs pa med pa = akuto bhayāḥ*), because [you are] without the suffering of existence.

The sentences on *mi tshugs pa*, *mi sod pa* and *rol pa* are paraphrased by Tsong-kha-pa in his *sNgags rim chen mo* (pp. 459-460).

the foremost of teachers, for the final accomplishment of existence. 380.

Now, [Dīpaṃkarabhadra] says **existence** (*srid pa* = °*bhava* °) in order to teaches how those [demons] are blocked, and how existence [exists]. because of obtaining the dharma body, precisely the endless existence is completely purified, that is turning away from suffering (*sdug bngal las*), but it is not turning away from all forms (*rnam pa* = *ākāra*) like the *śrāvakas*. **Teaching** (*ston pa* = *śāsinām*) means the action of teaching the dharma. **Best** (*mchog* = *agrāḥ*) means the *tathāgatas*. **Born** (*gyur pa* = *sambhūtāḥ*) means gone (*song ba* = *gata?*), because of obtaining the *sambhogakāyas*, the existence without an end is accomplished, and not [the existence] having an end, like an ordinary person.¹⁸³

This tantric commitment and tantric pledge of yours which is accomplished is to be protected always. The

¹⁸³Cf. Ānandarabha's *Paramādyatikā* on this verse (D i 43a2-5, P li 47b2-b6):

de ci'i phyir zhe na | srid pa'i sdug bsngal ldog pa ni || zhes bya ba la sogs pa la mthong ba dang zhugs pa 'dis 'dod pa'i srid pa la sogs pa'i sdug bsngal mtha' med pa 'di khyed rnam la ldog pa med pa'i phyir ro || srid pa shin tu grub pa'i phyir || zhes bya ba ni mi gnas pa'i mya ngan las 'das pa grub pa'i phyir ro (phyir ro ||D; phyir P) || ston pa mchog tu gyur pa yin || zhes bya ba ni de bzhin gshegs pa rnam kyi phul du byung ba khyed (khyed || P; byed pa D) yin no || shin tu ni phyi ma'i mthar gnas pa'o || de gang yin zhe na | srid pa grub pa zhes bya ba ni mi gnas pa'i mya ngan las 'das pa'i rang bzhin te longs spyod (longs spyod ||D; long spyod P) rdzogs pa ni (rdzogs pa ni ||D; rdzogs pa'i sku rdzogs pa ni P) srid pa'i dngos grub rnam so || 'di ltar 'chad par 'gyur te gsang ba'i dkyil 'khor mthong pa dang zhugs pa dag gis sdig pa thams cad dang bral zhing mi gnas pa'i mya ngan las 'das pa thob pa'i snod du gyur pa 'khor ba'i sdug bsngal thams cad dang bral zhing phyir mi ldog par khyed rnam rdzogs pa yin no zhes bya ba'o ||

If you ask: because of what? [Because] **the suffering of existence has ceased [for you]** (*srid pa'i sdug bsngal ldog pa ni* = *nivṛtam bhavaduḥkham vaḥ*) and so on, i.e. because by seeing and entering this [*maṇḍala*], this endless suffering of the existence of the desire realm etc. has ceased i.e. does not exist for you. **For the final accomplishment of existence** (*srid pa shin tu grub pa'i phyir* = *atyantabhavasiddhaye*), i.e. for the attainment of non-abiding *nirvāna*. [You] **are the foremost of teachers** (*ston pa mchog tu gyur pa yin* = *sambhūtāḥ śāsinām agrāḥ*) means you are the best of *tathāgatas*. **Final** (*shin tu* = *atyanta* °) means establishing in the last end. If you ask: what is that [final?] [It is] **the accomplishment of existence** (*srid pa grub pa* = *bhavasiddhaye*) i.e. that which has the nature of non-abiding *nirvāna*, the perfection of the enjoyment body (*sambhogakāya*) is the accomplishment of existence. Thus [you] who have seen and entered the secret *maṇḍala* in this way which will be explained, are free from all sins, have become the vessel for obtaining non-abiding *nirvāna*, and because of freeing from all suffering of existence, you are perfected in non-regression.

command which is the best and eternal is proclaimed by all Buddhas equally [i.e. unanimously]. 381

Tantric commitment (*dam tshig = samaya*^o) [is so called] because it is not to be transgressed. **Tantric pledge** (*sdom pa = samvaraḥ*) is the ascertainment of what is to be done and what is not. It is **accomplished** (*grub pa = siddhaḥ*), because it is meaningful. **This** (*'di = ayam*) is what will be taught below. **Equally** (*mthun par = samam*) means commanding unanimously. [It is] **the highest eternal** (*dam pa rtag pa = paramasāśvatī*), because it does not become something else.¹⁸⁴

The mind of awakening (*bodhicitta*), which is called *vajra*, is not to be given up, along with the seal. [You will become] precisely the Buddha through the mere production of which [i.e. through the mere production of the bodhicitta], there is no doubt about it. 382

Which is called vajra (*rdo rje gang yin pa = yad vajram iti*), this is as much as to say that it is what is known as *vajra*. **Mere production** (*bskyed pa tsam = bskyed pa tsam gyis = utpādanamātreṇa*) means the image of *vajra* on the moon [disc] at the heart [produced] from the aspiration or action with regard to awakening. **[You will become] precisely the Buddha** (*sangs rgyas nyid du = buddha eva*), this is as much as to say that there is certainty in awakening.¹⁸⁵

¹⁸⁴Cf. Ānandagarbha's *Paramādyatikā* on this verse (D i 43a5-7, P li 47b6-8):

'di zhes bya ba ni 'chad par 'gyur ba'i dam tshig dang sdom pa thugs la gnas pa gsungs pa yin no || khyed kyis rtag tu de skad cig ma re re la bsrung ba ni yongs su bskyang ba'o || grub pa ni rdo rje sems dpa' la sogs pa'i dngos grub stsol bas ni rdzogs pa'o || dam tshig dang sdom pa de yang sangs rgyas kun te ji lta ba bzhin du bshad pa rnams kyis mthun pa ni dus gcig tu mgrin gcig gis gsungs te bstan pa yin no || bka' ni bka' stsal pa'o || mchog tu rtag pa ni nges pa'i don yin gyi drang ba'i don ma yin no ||

This (*'di = ayam*) is the tantric commitments and tantric pledges which will be explained, that are established i.e. taught in the heart. **By you** (*khyod kyis = vaḥ*) **always** (*rtag tu = satatam*) means [you] should guard i.e. completely protect that [tantric commitments and pledges] in each moment. **Accomplished** (*grub pa = siddhaḥ*) means perfected by bestowing accomplishments of Vajrasattva etc. Those tantric commitments and tantric pledges too are taught i.e. shown unanimously at one time, **equally** (*mthun pa = samam*) by all the Buddhas i.e. the teachers [teaching] in this ways. **Command** (*bka' = ājñā*) means command. **Best eternal** (*mchog tu rtag pa = paramasāśvatī*) means it has definitive meaning, and not provisional meaning.

¹⁸⁵Cf. Ānandagarbha's *Paramādyatikā* on this verse (D i 43a7-43b4, P li 47b8-48a5):

The right doctrine is not to be despised and not to be forsaken at any time. He should not disparage [it] out of ignorance or delusion. 383

[The right doctrine is] **not to be despised** (*mi spang zhing = prati-kṣepyaḥ*), just as it is taught in the *Ākāśagarbhasūtra*: “Furthermore, [when] a bodhisattva dispises i.e. causes hindrance to the teachings of the *śrāvaka* vehicle, the teachings of the *pratyekabuddha* vehicle, or the teachings of the dharma of the great vehicle, this is the second root downfall.” Furthermore, the teachings i.e. all dharmas **should not be forsaken** (*spang bar mi bya = dor bar mi bya'o = na tyājyāḥ*), because they are the refuge of beings by being in accordance with the completely pure dharma realm, [and] because the taking refuge in those [teachings] should not be completely forsaken. **Out of ignorance** (*mi shes pa = ajñānāt*) and so on, [means] if there is no

'di ltar 'chad par 'gyur te | **byang chub sems ni gtang mi bya** [P48a] || zhes bya ba la sogs pa gang zhig de [D43b] bzhin gshegs pa thams cad kyi mchog tu rtag pa'i bka' (bka' ¶ D; bka' ba'i P) gsungs pa de nyid dam tshig dang sdom pa khyed la rtag tu grub pas bsrung bar bya ba yin no || byang chub ni rang gi sems ji lta ba bzhin du yongs su shes pa'o || de nyid bla na med pa yang dag par rdzogs pa'i byang chub ste (ste ¶ D; te P) | de'i rang bzhin can dang de thob pa'i rgyu byang chub kyi sems te smon pa byang chub kyi sems dang | 'jug pa byang (byang ¶ D; phyang P) chub kyi sems so || de spang bar mi bya'o || **phyag rgya rdo rje gang yin pa'o** || zhes bya ba ni gang zhig stong pa nyid kyi rdo rje rtse lnga pa'i (rdo rje rtse lnga pa'i ¶ D; rdo rje zhes bya ba rdo rje rtse lnga pa'i P) phyag rgyas yongs su brtags nas zla ba'i dkyil 'khor gyi steng du tiṣṭha badzra zhes bya bas bskyed par bya ba yin no || **gang zhig bskyed pa tsam gyis ni** || zhes bya ba la zla ba'i dkyil 'khor gyi steng du yongs su brtags pa tsam gyis phyir mi ldog pa'i bag chags skyed (skyed ¶ D; bskyed P) pas dus gsum na bzhugs pa'i de bzhin gshegs pa thams cad dang mnyam pa nyid kyi da ltar byung ba'i sangs rgyas nyid du rnal 'byor pas shes par bya'o || 'di la **the tshom mi bya'o** zhes bya ba'i tha tshig go || de ltar gyur pa'i byang chub kyi sems de rnal 'byor pas spang bar mi bya'o ||

Thus he will teach, **the mind of awakening is not to be given up** (*byang chub sems ni gtang mi bya = bodhicittaṃ na vai tyājyam*) precisely he who is taught the highest eternal command by all tathāgatas will protect the tantric commitments and tantric pledges by establishing in you. Awakening is one's own mind, the perfect knowledge exactly as it is. Precisely that [knowledge] is the highest true perfect awakening, and that which has the nature of that [awakening] and which is the cause of obtaining that [awakening.] is the mind of awakening, i.e. the mind of awakening of aspiration and mind of awakening of action. That [mind of awakening] is not to be given up. **What is called vajra with the seal** (*phyag rgya rdo rje gang yin pa'o = yad vajram iti mudrayā*) means that which is visualised with the seal of a five-pronged *vajra* of emptiness, and to be born from [the mantra] “stay, o vajra (*tiṣṭha vajra*)” on a moon disc. **By the mere arising of whom** (*gang zhig bskyed pa tsam gyis ni = yasyotpādamātreṇa*) means through the mere visualization on top of the moon disc, by the arising of latent impressions which are non-regressing, by being the same as all tathāgatas abiding in three times, the buddhahood which has arisen in this way is to be known by the yogin. This amounts to saying that with regard to this **there is no doubt** (*the tshom mi bya = na saṃśayaḥ*). The mind of awakening which has arisen in that way should not be given up by the yogin.

merit [for someone] to hear the words or meaning of the highest doctrine, and he is in doubt or errs because of not having the merit, then the meaning of the words should not be taught to him.^{186 187}

One should not forsake oneself and torment oneself with austerity. The bliss should be maintained according to bliss, this [person] is a future Buddha. 384

Oneself (*bdag nyid = svam*) means [you] should not torment oneself. **Forsake oneself** (*bdag nyid yongs su spangs nas su = ātmānaṃ parityājya*) [means] completely forsaking the mind of yoga (*rnal 'byor gyi sems*,

¹⁸⁶The Sanskrit root text of Ratnākaraśānti seems to have a different reading in *pāda* d, which is probably the same as what we have in the fourth line of the Tibetan translation of the root text (i.e. *tshul chen bstan par mi bya'o*). For a discussion of the discrepancy in the readings see section 4.2 notes on the Tibetan translation, verse 383.

¹⁸⁷Cf. Ānandagarbha's *Paramādyatikā* on this verse (D i 43b4-44a2, P li 48a5-48b2, E_p31-101):

dam pa rnams kyi chos ni dam pa'i chos te theg pa gsum du bstan pa'i chos so || de smad par mi bya ba ni 'di chos ma yin te | 'dis ci zhig bya zhes brjod par mi bya'o || nam yang spang bar mi bya'o || zhes bya ba ni bdag la 'di dgos pa med pas 'di bdag gis spang bar bya zhes pa'i ngag gam yid kyi rnam grangs gang gis kyang yongs su spang bar mi bya'o || theg pa gsum gyi chos yongs su spang bar mi bya'o zhes bya ba ji ltar shes par 'gyur zhe na | nyan thos kyi theg pa las gsungs pa'am | rang sangs rgyas kyi theg pa las gsungs pa'am | theg pa chen po las gsungs pa'i dam pa'i chos (chos ¶D; chos la P) sun 'byin na dge ba'i rtsa ba thams cad 'jig par byed cing | pham par gyur cing mnar med pa la sogs pa yin no zhes 'phags [P48b] pa nam mkha'i snying po'i mdo las gsungs pa'i phyir ro || mi shes pa zhes bya ba ni thos pa'i shes pas [D44a] ma nges pa'o || rmongs pa ni thos pa dang bsam pa dang sgom pa'i rang bzhin gyi shes rab med pas rten cing 'brel bar 'byung ba'i bdag nyid thams cad yongs su ma shes pas theg pa gsum gyi chos la ji ltar bshad pa'i sgrub pa po des smad par mi bya'o ||

The doctrine of the right people is **the right doctrine** (*dam pa'i chos = saddharmaḥ*) i.e. the doctrine taught in the three vehicles. Do not despise, i.e. [do not despise] this doctrine, do not ask what is the use of this [doctrine]? **Do not reject [it] anytime** (*nam yang spang bar mi bya'o = na ca tyājyaḥ kadācana*) means do not completely reject [it] even with such manner of speech or mind like “this has no purpose for me, therefore I will reject this.” How should one understand [this expression]: do not completely reject the doctrine of the three vehicles? As it is taught in the *Ākāśagarbhasūtra*: if you refute the highest doctrine of the teachings from the *śrāvaka* vehicle, or the teachings from the *pratyekabuddha* vehicle, or the teachings from the great vehicle, [you will] destroy all wholesome roots, [you] will be conquered [by others] and [go to] *avīci* hell. **[Out of] ignorance** (*mi shes pa = ajñānāt*) means not knowing with certainty through the knowledge of hearing. **[Out of] delusion** (*rmongs pa = mohāt*) means out of not having the wisdom which has the nature of hearing, reflecting and meditative practice, i.e. out of not knowing thoroughly that everything has the nature of interdependent arising, the dharma of the three vehicles should not be despised by that practitioner taught in this way.

yogacitta)¹⁸⁸, this is as much as to say that one should not torment [oneself] through being in conflict with yoga in whatever way. Furthermore, this self is said to be **blissful which is to be maintained according to bliss (ci bde bar ni bde bar bzung = yathāsukhaṃ sukhaṃ dhāryam)**, i.e. in what way this [self] becomes blissful, in that way [it] should be established. Blissful means without pain, this is as much as to say [one] should not do [actions conducive to] the suffering of striving [for objects of desire] (*yongs su tshol ba'i sdug bsngal = paryeṣṭiduhkha*)¹⁸⁹ and the suffering of misconduct and so on. And, if you ask why, [it is because] **this ('di = ayam)** [person] is a **Buddha (rdzogs pa'i sangs rgyas = saṃbuddhaḥ)** who will arise in the future for sure.¹⁹⁰

¹⁸⁸The term "mind of yoga" (*rnal 'byor gyi sems, yogacitta*) also appears in verse 292 of this text. For explanations of the term cf. the footnote on *yogacitta* in the English translation of verse 292.

¹⁸⁹The suffering of striving [for objects of desire] (*yongs su tshol ba'i sdug bsngal = paryeṣṭiduhkha*) is listed as one of the six kinds of suffering in a list of 110 sufferings in the *Bodhisattvabhūmi*, cf. *Bodhisattvabhūmi* 1.16 (WOGIHARA 1936: 243-244; DUTT 1966: 137): *ṣaḍvidhaṃ duḥkham. hetuduḥkham apāyahetuniṣevanāt. phaladuḥkham apāyopapat-titaḥ. bhogān (bhogān] Dutt; bhogām vā Wogihara) punar ārabhya paryeṣṭiduhkham āraḥṣā-duḥkham atrptiduhkham vipraṇāsaduḥkham ca. tad etad abhisamasya ṣaḍvidhaṃ duḥkham bhavati.*

"Six kinds of suffering: (1) suffering of cause, because of attaching to the cause of bad rebirths; (2) suffering of results, because of resulting in bad rebirths; (3) suffering of searching for objects of enjoyment again after obtaining; (4) suffering of protection; (5) suffering of insatiability; (6) suffering of perishing. These [six above] grouped together are the suffering which is of six kinds."

¹⁹⁰Cf. Ānandarābha's *Paramādyātikā* on this verse (D i 44a2-5, P li 48b2-7):

rang zhes bya ba la phyi'i dngos po yang rang gi sgras brjod pas de rnam par bcad (bcad] P; spyad D) pa'i phyir bdag nyid ces bya ba gsungs te | phung po lnga'i rang bzhin gyi bdag nyid lus dang srog la ltos (ltos] D; bltos P) pa med pa nyid kyis bya ba'i rgyud las gsungs pa'i mi zad (zad] D; bzad P) pa'i dka' thub bco brgyad po dang | rlung gi yal ga dang (dang] D; dang ba'i P) lci ba'i zas dang | rnal 'byor gyi gnyen por gyur pa'i bza' ba la sogs pa'i dka' thub rnams kyis yongs su spangs nas gdung bar mi bya'o || 'o na bdag nyid ji ltar gzung bar bya zhe na | ci bde bar bya zhes bya ba la sogs pa la | dka' thub dang dka' ba spyod pa med pa ni ci bde ba ste | des bzung (bzung] D; gzung P) ba'i rnal 'byor (rnal 'byor] em.; rnal 'byor pa DP) dang rjes su mthun pa'i mal dang gnas dang | bza' ba dang btung ba la sogs pa rnams kyis bde bar gzung (gzung] em.; bzung DP) ste yang dag par 'phel bar bya'o || 'di ni ma byon rdzogs sangs rgyas || zhes bya ba la 'di ni bcom ldan 'das rnams kyi (kyi] P; kyis D) bdag nyid de ji lta ba bzhin du bshad pa'i rigs (rigs] D; rig P) pas phyir mi ldog pa nges pa'i phung po la rnam par gnas pa'i phyir ma byon pa'i yang dag par rdzogs pa'i sangs rgyas yin pas yang dag par 'phel bar bya'o ||

Oneself (rang = svam): because external things too are expressed by the expression oneself (*rang gi = bdag nyid = svam*), therefore in order to eliminate that, [the Buddha] says **the self (bdag nyid = ātmānam)**. **[One] should not torment [oneself] (gdung bar mi bya'o = na piḍayet)** after forsaking (*yong su spangs nas = parityājya*) [that self] with ascetic practices such as the eighteen tough ascetic practices taught in the *kriyātantra* by disregarding the body of oneself which has the nature of the five aggregates and the life-

And the *vajra*, the bell and the seal are not to be forsaken at any time. The officiant should not be disrespected, for he is equal to all Buddhas. 385

Vajra (rdo rje = vajram) and so on means even if one becomes awakened by contemplating on the reality, they [i.e. *vajra*, bell and seal] are not to be forsaken whether as *vajra* etc. or by praise.¹⁹¹ **Not to be disrespected (smad par mi bya ste = nāvamantavyaḥ)** means even if the officiant manifests [himself] as having loose discipline and so on, you should not disrespect him. **Equal to all Buddhas (sangs rgyas kun dang 'dra = sarvabuddhasamaḥ)** means he [i.e. the officiant having loose discipline and so on] too will bestow awakening in this life to this one i.e. [an initiand] who has heroic energy and diligence, and [if] there is no awakening because of not being diligent, it is precisely the fault of just the initiand.¹⁹²

force [of oneself], and ascetic practices such as eating [food like] the branches of the wind (?), cakes of cow dung and things harmful for yoga. If you ask: how should one maintain oneself? [The Buddha says,] **according to bliss (ci bde bar bya = yathāsukham)** and so on. Without ascetic practice and difficult practice is according to bliss, therefore **bliss is to be maintained (bde bar gzung = sukhaṃ dhāryam)** by means of seats, abodes, foods and drinks etc. which are conducive to that yoga that is maintaining, [one] should thrive [according to bliss in this way]. **This [person] is a future Buddha ('di ni ma byon rdzogs sangs rgyas = sambuddho 'yam anāgataḥ)**, this [person] means that who has the nature of the bhagavat, because of the reasoning just taught, and because of establishing in aggregates which are ascertained as non-returning, will become the future perfectly awakened buddha, therefore [he] will thrive.

¹⁹¹According to Isaacson, a possible interpretation of this sentence is that *vajra* symbolizes the state of all Buddhas (cf. Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi* 310a: *idam tat sarvabuddhatvam*), and not only the state of all Buddhas itself should not be abandoned, but also the *vajra* which is representing it should not be abandoned as well (personal communication 23 July 2019).

¹⁹²Cf. Ānandagarbha's *Paramādyatikā* on this verse (D i 44a5-b3, P li 48b7-49a4):

byang chub kyi sems ston par byed pa'i dang po'i rdo rje'i rang bzhin can gyi phyag mtshan ni rdo rje'o || dang po'i rdo rjes mtshan pa'i dril bu shes rab ston par byed pa'i sgra (sgra ||D; sgra ni P) rjes su 'gro ba'i phyag mtshan ni dril bu'o || dam tshig dang | chos dang | las dang phyag rgya chen po ni phyag rgya ste | phyag rgya la sogs pa gsum po 'di dag spang bar mi bya'o || bsams pa tsam gyis 'di dag ('di dag ||D; 'di P) thams cad 'grub pa yin te | phyag rgya la sogs pa 'di dag gis ci zhig bya zhes bya ba 'di yongs su spangs na pham par 'gyur ro zhes gsungs pa'i phyir ro || gang gis rnal 'byor pa dkyil 'khor du 'jug par byed pa'i slob dpon de la khyod tshul khirms 'chal ba dang brtson 'grus zhan pa dang rmongs pa yin no zhes smod par mi bya'o || de (de ||D; de'i P) ci'i phyir zhe na | de ni sangs rgyas kun dang mnyam || zhes bya ba la de bzhin gshegs pa thams cad kyi yon tan skyed (skyed ||D; bskyed P) pa'i rgyu nyid kyi phyir sgrub pa pos ji ltar de bzhin gshegs pa thams cad mnyes par (par ||D; pa P) bya ba de bzhin du rang gi dam tshig gi slob dpon yang mnyes par bya ba yin no || de ci'i phyir zhe na | sangs rgyas nyid kyang brtson (brtson ||P; bcom D) ldan la || tshe 'di nyid la ster bar byed || [sangs rgyas nyid kyang brtson ldan la || tshe 'di nyid la ster

Whoever disrespects the officiant, the guru equal with all Buddhas, will certainly suffer always because of his disrespect to all Buddhas. 386¹⁹³

Slain by fever, *gara*¹⁹⁴, poison (*viṣa*), disease, injuries from *ḍākinīs*, possession by demons, obstacles, difficulties, and violent ones, and go to hell. 387¹⁹⁵

bar byed ||: The source of this half-verse is the *Paramādyatantra*. For the Sanskrit original cf. *Saṅ Hyaṅ Kamahāyānikan Mantranaya* 38 (LOKESH CHANDRA 1995: 323): *buddhatvam udyogavate dadātihaiva janmani*. Also quoted verbatim in *Gurupañcāsikā* 18cd (SZÁNTÓ unpublished draft) and Nāgabuddhi's *Samājamaṇḍalopayikā* (a.k.a. *Viṃsatividhi*) (TANAKA 2010: 711).] *ces bya bas de ni sangs rgyas thams cad dang mnyam pa yin no* ||

The sign/emblem which has the nature of the primordial *vajra* which discloses/teaches the mind of awakening is *vajra* (*rdo rje = vajram*). The bell marked with the primordial *vajra*, which has the sign/emblem of following the sound of teaching wisdom, is **the bell** (*dril bu = ghaṅṭā*) [Cf. Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi* 312ab: *iyam sā sarvabuddhānām prajñāghoṣānugā smṛtā*]. Tantric commitments (*dam tshig = samaya*), *dharma*, action and the great seal are **the seal** (*phyag rgya = mudrā*) [*samayamudrā, dharmamudrā, karmamudrā* and *mahāmudrā* are the four seals taught in the *Sarvatathāgatattvasaṃgraha*, cf. TANEMURA 2004: 263, footnote 120]. The three, seal and so on [i.e. *vajra*, bell and seal], **are not to be forsaken** (*spang bar mi bya = na tyājyā*). All these [three] are accomplished with just mind, because it is taught that it is a *pārājika* offense if one abandon these [*vajra*, bell and seal] thinking “what is the use of these seal etc.” You **should not disrespect** (*smod par mi bya = nāvamantavyaḥ*) **the officiant** (*slob dpon = ācāryaḥ*) who causes yogins to enter the maṇḍala, thinking “[his] discipline is loose, [his] heroic energy is weak, [he is] deluded.” If you ask why? [As] **he [i.e. the officiant] is equal to all Buddhas** (*de ni sangs rgyas kun dang mnyam = sarvabuddhasamo hy asau*), because [the officiant] is precisely the cause of the arising of excellent qualities of all *tathāgatas*, and the practitioner should please the officiant of his own lineage in the same way as all *tathāgatas* should be pleased. Why? “He should bestow Buddhahood too to the victorious ones in precisely this time,” he is equal to all Buddhas.

¹⁹³Cf. Ānandagarbha's *Paramādyatikā* on this verse (D i 44b3):

slob dpon la ni (ni ḥḍ; om. P) gang smod (smod ḥḍ; rmod P) pa || *zhes bya ba la sogs pa la | gang gis slob dpon la brnyas par byed pa* || *des ni rtag tu sdug bsngal 'thob* || *ces bya ba 'dis kyang slob dpon la brnyas pa gang yin pa de la yang mi bya'o (bya'o ḥḍ; bya ba'o P) || bag med pas gal te byas na de'i tshes slob dpon la zhal zas bstabs la gang dang gang yid du 'ong ba de dang de slob dpon la dbul bar bya'o* ||

Whoever disrespects the officiant (*slob dpon la ni gang smod pa = yo vāva-manyetācāryam*) and so on, i.e. whoever despises the officiant, **should suffer always** (*des ni rtag tu sdug bsngal 'thob = sa nityam duḥkham āpnuyāt*), i.e. even this person who despises the officiant, one should not do [the same] to him too [i.e. one should not despise even the one who despises the officiant]. If one has done so out of carelessness, then after offering food to the officiant, he should offer whatever is pleasant to the officiant.

¹⁹⁴*Gara* is a kind of poison which is “a combination of poisonous and non-poisonous substances, exerting its effect after an interval of time, and not immediately fatal” (MEULENBELD 1999, 1B: 400). Cf. *Carakasamhitā, Cikitsāsthāna* 23.14 (ĀCĀRYA 1984: 571): *garasamyogajam cānyadgarasamjñam gadapradam | kālāntaravipākitvān na tad āśu haraty asūn* || 14 ||

¹⁹⁵Cf. Ānandagarbha's *Paramādyatikā* on this verse (D i 44b4):

Therefore with all effort one should not disrespect the vajra officiant, who is the great guru, the best virtuous one who[se virtue] is concealed, at anytime. 388

Whose best virtue is concealed (*dge ba rab tu mi spyoms pa = prachannavarakalyāṇam*) means [the officiant] covers [himself] with the appearance of an illusion of great virtue and remains [in that state].

And for you a devotion to the guru which is suitable should be given, together with the fee for initiation (*dakṣiṇa*). Because of that there will be no more arising of torments such as fever etc. 389

To teach the means of repairing the fault if [one] despises [the officiant], [the Buddha] teaches: **[a devotion] to the guru [which is suitable should be given]** (*[anurūpaṃ ca te deyaṃ] guru[bhaktam] = bla ma [la ni gus bcas yon]*). **For you** (*te = khyod kyis*) means by you (pl.). **More** (*phyir zhing = bhūyah*) means again and again [i.e. no more (*phyir zhing...mi 'gyur = na bhūyah*) means not again].

The tantric commitment (*samaya*) of oneself should always be kept, and the *tathāgatas* should always be worshipped. And [gifts] for the guru should always be offered, for he is equal to all Buddhas. 390

The tantric commitment of oneself (*rang gi dam tshig = svasamayah*) means the yoga of one's deity.¹⁹⁶

de ltar na rims la sogs pa'i sdug bsngal rnams de la slar yang 'byung bar mi 'gyur ro ||

In this way, sufferings like infectious diseases and so on will not occur to him in the future.

¹⁹⁶Cf. Ānandagarbha's *Paramādyatikā* on this verse (D i 44b5):

rtag tu rang gi dam tshig bsrung || zhes bya ba ni rang gi lhag pa'i lha'i sku gsung thugs kyi rdo rje ni rang gi dam tshig ste | de rtag tu rnal 'byor pas rang la rag las par bya ba yin no || rtag tu de bzhin gshegs pa mchod || ces bya ba ni rdo rje mtshon cha ma la sogs pa dang | phyi'i me tog la sogs pa rnams kyis nam mkha' khyab par byas pa la tshogs yongs su rdzogs par bya ba'i phyir rdo rje sems dpa' la sogs pa'i de bzhin gshegs pa rnams yang dag par mchod par bya'o ||

The tantric commitment (*samaya*) of oneself should always be kept (*rtag tu*

From the giving to him [i.e. the guru] [comes] the accumulation of merits, and from the accumulation [of merits] [comes] the best awakening. [A gift,] when given for him [i.e. the guru], becomes an eternal gift for all Buddhas. 391

Eternal (*rtaḡ tu = śāśvatam*) means inexhaustible good, and that [gift] too, because of being well established in this tantric pledge, would become truly immovable.

From now on your (pl.) births are fruitful, because you are well established in this [doctrine]. You (pl.) have become equal with the deities of tantric commitments [i.e. mantra deities], there is no doubt about it. 392

Tantric commitments (*dam tshig = samaya°*) and so on means you will become equal to the mantra deities, this is the meaning.

From now on, you (pl.) are initiated by all Buddhas who possess *vajras*. You (pl.) are the immovable lords of the kings, [with] great sovereignty consisting of the three realms. 393

Becoming [someone with] **great sovereignty consisting of the three realms** (*khamḡ gsum pa'i rgyal po chen po = khamḡ gsum gyi ni rgyal po che = traidhātukamahārājyam*) means becoming the best of all **lords of the kings** (*rgyal po'i bdag po = rājādhipatayaḡ*). **Firm** (*brtan pa = sthirāḡ*) means having firmness because of possessing precisely that kingdom. Because if [you are] with that cause in such a way, the minds [of yours]

rang gi dam tshig bsrung = nityaḡ svasamayaḡ sādhyāḡ), the vajra of body, speech and mind of one's supreme deity, is the tantric commitment of oneself. That [tantric commitment] is to be depended on always in himself by the yogin. **The tathāgatas should always be worshipped** (*rtaḡ tu de bzhin gshegs pa mchod = nityaḡ pūjyās tathāgataḡ*) means in order to fill the sky with [deities] such as Vajra Weapon and [objects] such as external flowers, in order to perfect the group [of deities], he should worship the *tathāgatas* who are Vajrasattva and so on.

with regard to guru and Buddhas etc. are pure and faithful, [you] would become indestructible like a *vajra*.

From now on, having conquered completely Māra, you have entered the highest city [of liberation]. From now on Buddhahood is obtained by you (pl.), there is no doubt about it here. 394

Thus you (pl.) should make your mind clear and unshatterable, you should enjoy one's own pledge which gives undecaying happiness. In [this] world of limited happiness, now you (pl.) have gone to the eternal state equal to Vajrasattva." 395

One's own pledge (*rang gi dam tshig = svasamayam*) means one's deity. Although you are born in the world of little happiness and great suffering, definitely like Vajradhara [you] will obtain [the state of] possessing undecaying, undestroyed, incomparable, and sinless happiness.

The initiands, the affectionate child with excellent devotion, having bowed down to the two feet of the guru, should say thus: "We will do as you command, O lord." 396

4.2 Notes on the Tibetan Translations

Section A

182

kulino guṇinaḥ śrāddhān: All the canonical witnesses read *rigs mtho yon tan ldan zhing dang*, leaving the word *śrāddhān* untranslated. However, the extra-canonical witnesses read instead *rigs mtho yon tan ldan zhing dad*, with the word *dad* perfectly translating *śrāddhān*. Therefore I have adopted this reading.

189

Verse 189 is a three *pāda* verse in Sanskrit, but the Tibetan translation adds a *pāda* after *pāda a*: *slob dpon khyod ni dgongs su gsol* [Sanskrit reconstruction by Sarnath scholars: *ācārya samanvāhara*] (O ācārya, please pay heed). Variants are attested in the *Hevajrasekaprakriyā*: *tvaṃ me śāstā mahāvīra māmakyā saha saṃpuṭaḥ* (you are my teacher, O great hero, who is in union with Māmākī). Also cf. *Ratnāvalīpañjikā* (RINPOCHE & DWIVEDI 1992: 94): *tvaṃ me śāstā mahāvīra māmakyā saha saṃpuṭe*; and the *Samvarodayatantra* (TSUDA 1974:125): *tvaṃ me śāstā mahāvīra yogñīvarasaṃpuṭa* (You are my teacher, O great hero, who is in sexual union with the best of yoginīs). The version in Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi* is attested in the *Sarvadurgatipariśodhanatantra*, Abhayākara Gupta's *Vajrāvalī* 20.4, Kuladatta's *Kriyāsaṃgrahapañjikā* chapter 6 and Jagaddarpaṇa's *Ācāryakriyāsamuccaya*.

dr̥ḍham: cf. *Sngags rim chen mo* p. 264: *byang chub chen po'i tshul brtan pa*. Textual corruption from *brtan pa* to *bstan pa* might be explained by the verse in the *Ratnāvalīpañjikā* as explained in BAHULKAR 2010 p. 124 footnote 6: *khyed la yang dag bstan par bya* (= *Guhyasamājamaṇḍalavidhi* 192 *nga*: *khyod la yang dag bstan par bya*).

190

bodhicittaṃ ca dehi me: The Tibetan translation of this *pāda* (*pāda b*), *byang chub sems ni bdag la stsol*, is only found in the extra-canonical witnesses. In the canonical witnesses this line is missing.

191

vatsalān: The canonical witnesses read *bshes gnyen*, while the extra-canonical witnesses and Ratnākaraśānti's commentary read *mnyes gshin*, which fits better with the Sanskrit original.

pradhānaṃ śiṣyam ekaṃ tu kṛtvā: The canonical witnesses read *gtso bo*

gcig la ni dmigs bcas, but the two extra-canonical witnesses read *gtso bo gcig la ni dmigs byas*, which is also confirmed by the reading in Ratnākaraśānti's commentary.

192

The extra-canonical witnesses have three better readings in this verse: 1. *bu chung* for *bu tshur* in the second line, translating the word *vatsa*; 2. *ni* for *'di* in the third line, where *'di* does not correspond to anything in Sanskrit (note also that *ehi* is not translated in Tibetan); 3. *khyod* for *khyed* (honorific) in the fourth line, translating *tvam* (the officiant is addressing the pupil here, so a non-honorific form is suitable).

193

The Tibetan translation has two verses here, which do not correspond to the single verse in the Sanskrit version. The extant Sanskrit and Tibetan versions might belong to different textual transmissions. The two verses as we have them in the Tibetan translation go back to the *Mahāvairocanābhisambodhisūtra* and the original Sanskrit of the two verses is luckily preserved in verse 2-3 of the *Śaṅ Hyaṅ Kamahāyānikan Mantranaya*, which the Sarnath scholars have apparently overlooked (and translated back from the Tibetan again). Cf. *Śaṅ Hyaṅ Kamahāyānikan Mantranaya* 2-3 (LOKESH CHANDRA 1995: 302):

atītā ye hi sambuddhāḥ tathā caivāpy anāgatāḥ |
pratyutpannās ca ye nāthāḥ tiṣṭhanti ca jagaddhitāḥ || 2
tais ca sarvair imaṃ vajraṃ jñātvā mantravidhiṃ param |
prāptā sarvajñatā vīraiḥ bodhimūle hy alakṣaṇā || 3

“For, this *vajra*, i.e. best mantra method has been known, and the omniscience which has no characteristics has been accomplished under the bodhi tree by all those heroes who are perfectly awakened Buddhas in the past, and likewise in the future too, and at present, plus those lords who are engaged in the benefits of the world.”

cf. also the *Mahāvairocanābhisambodhisūtra* (D *tha* 161b6, P *tha* 125a3):

rdzogs pa'i sangs rgyas gang 'das dang ||
de bzhin gang (gang] D; yang P) dag ma byon dang ||
da ltar byung ba'i mgon po rnams ||
'gro la phan phyir zhugs pa dag ||
de dag kun gyis gsang sngags kyi ||
cho ga mchog bzang 'di mkhyen nas (nas] D; dang P) ||
dpa' bos byang chub shing drung du ||
thams cad mkhyen pa mtshan med brnyes ||

For Chinese translation cf Taishō vol. 18, no. 848, p. 4b:

過去等正覺	及與未來世
現在諸世尊	住饒益眾生
如是諸賢者	解真言妙法
勤勇獲種智	坐無相菩提

And the **Jāpasūtra*, Taishō vol. 18, no. 866, p. 224a:

若有過去應正等覺，及以未來現在依護者，所住世間為利益者，彼皆為了此祕法故，於菩提樹下獲得最勝無相一切智勇猛釋師子。

For the Tibetan translation of Dīpaṃkarabhadra's Sanskrit version cf. the Tibetan translation of *Guhyasamājatantra* 13.6:

sangs rgyas dus gsum las byung rnams ||
rdo rje sngags kyi rab bsgoms pas ||
ye shes mnyam med thob 'gyur ba ||
bcom ldan 'das kyis bshad du gsol || 13.6

195

Here the Tibetan translation only has *pāda* c and d of the Sanskrit version. The Tibetan translation of verses 192-195 is exactly the same as the Tibetan translation of the parallel passage in the *Mahāvairocanābhisambodhisūtra*, and it might be plausible that the Tibetan translators of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* followed the text in the *Mahāvairocanābhisambodhisūtra*. BAHULKAR 2010: 126 translates verse 195 Sanskrit *pāda* a and b into Tibetan and adds it after 195 *kha*: 'jig rten bsam pa rtogs nas ni || 'khor lo bskor nas mya ngan 'das || (= *lokānuvṛttim āgamya cakram pravartya nirvṛtāḥ*). Notice that 195 Sanskrit *pāda* a and b are actually translated into Tibetan in the parallel in Nāgārjuna's **Guhyasamājamaṇḍalavidhi*:

'jig rten rjes 'jug par rtogs nas ||
 'khor lo bskor nas mya ngan 'das ||.

197

dhyāyat: the word *dhyāyāt* "he should visualise" is not translated in the Tibetan.

198

gandhāmbuvajrasanmuṣṭyā: All the canonical witnesses read *rdo rje spos chu khu tshur mchog*, while the two extra-canonical witnesses read *spos chu rdo rje khu tshur mchog*. The extra-canonical witnesses follow the syntax of the Sanskrit original more closely, but we must admit that the ambiguity of Tibetan grammar makes both translations ambiguous.

199

hr̥di: All the canonical witnesses read *thugs ka* (honorific), while the two extra-canonical witnesses read *snying ga* (non-honorific) instead. Given

that here the heart referring to is the heart of the initiand, I have adopted the non-honorific (extra-canonical) reading *snying ga*. Note that *snying ga* is also used in verse 198 directly above (no variant).

yatiḥ: The word *yatiḥ* “ascetic [i.e. the officiant]” is not translated in Tibetan. According to Prof. Isaacson, this term *yatiḥ* is not usual in Buddhist Sanskrit texts (personal communication, 03 July 2014).

201

The phrase *bltos pa med par ni* “[throwing] without caring anything” in the second line of the Tibetan translation is not found in the Sanskrit root text itself but is found in Ratnākaraśānti’s commentary (quoted in Abhayākara Gupta’s *Vajrāvalī*, *bltos pa med pa = nirapekṣa*). There is a possibility that this phrase is an interpretation of the particle *eva* in *khādayitvaiva* (pāda b).

202

ācamya tricalupānaṃ: variant translation in *Vaidypāda’s commentary to this verse: *kha bkrus nas ni hub gsum chu* for *’thor ’thung skyor chu lan gsum blud*.

206

japan: all the witnesses of the Tibetan translation read *bzlas nas* here, but the Tibetan translation of the original *Mahāvairocanābhisambodhi* verse and many other citations of this verse read *bzlas na*, which corresponds well to the Sanskrit *japan*.

208-210

Here in these three verses the initiands are addressed as *yūyam* (pl. of *tvam* “you,” non-honorific) in Sanskrit. In the first line of the Tibetan translation of 208, and the third line of verse 210, the extracanonial witnesses read *khayod rnams* (non-honorific) instead of the canonical *khayed rnams* (honorific), which fits better with the Sanskrit original.

gamiṣyantaḥ: I follow the extracanonial reading of *’dong* (future tense) rather than the canonical reading *dong* (past tense), in accord with the Sanskrit future participle.

bhaviṣyatha: I follow the extracanonial reading of *’byung* (future tense) rather than the canonical reading *byung* (past tense), in accord with the Sanskrit future tense.

211

prātar: all the canonical witnesses read *nang par* “in the morning,” or “in Buddhist”, while one of the extra-canonical witness reads *nangs par* “in the

morning”, which is the original orthography and fits better with the Sanskrit original.

212

I have adopted the extra-canonical reading of *gang gang* (instead of the canonical reading *gang dag*) and *de* (instead of the canonical reading *der*), in accord with the reading of Sanskrit manuscript B *yat yat* and *tat*.

Ratnākaraśānti's commentary to 213

The Tibetan translators have adjusted the *pratīka* of verse 213 from *prṣṭvā* to *rmi lam = svapnaṃ* in accord with the Tibetan translation.

215

I have adopted the extra-canonical reading of *don bgyid phyir* (instead of the canonical reading *don gyi phyir*), which corresponds well with the Sanskrit °*kāraṇāt*. The reading *don bgyid phyir* is also confirmed by many citations of this verse in the Tibetan canon.

216

sampūjya: all the witnesses, whether extracanonial or canonical, read *legs mchog* (A¹ reads a slightly corrupt version *legs mchogs*) “excellent” here. I believe *legs mchog* is a corruption from *legs chod* “well worshipped,” which fits the meaning of *sampūjya* very well. I have made the emendation according to the Sanskrit meaning.

Section B: 279-396

280

tattvam: all the witnesses read *'di ni* “this,” which is probably a corruption from *de nyid* “reality.” I have emended the Tibetan according to the Sanskrit original.

284

bodhisattva: The extra-canonical witnesses read *byang chub sems dpa'* (vocative), while the canonical witnesses read *byang chub sems dpar* (dative). I have adopted the extra-canonical reading which is closer to the Sanskrit original *bodhisattva* (vocative).

285

sidhya vajra: Note that all the witnesses of the Tibetan translation read *grub pa'i rdo rje*, as if reading *siddhavajra* “the vajra of accomplishment” as

a compound in the Sanskrit original.

288

°samudbhāvaḥ: I have adopted the extra-canonical reading *kun du byung* (past tense) here, which is closer to the Sanskrit grammatical form *°samudbhāvaḥ* (past passive participle) than the canonical reading *kun du 'byung* (present). Note that in the *Mahāvairocanābhisaṃbodhisūtra* the Tibetan translation reads *byung ba ste* here.

289

sphuṭam: I have adopted the extra-canonical reading *gsal ba* (nominative or accusative) here, which is closer to the Sanskrit grammatical form *sphuṭam* (accusative) than the canonical reading *gsal bar* (adverbial).

291

The Tibetan translation of verse 291 omits the second “my dear” (*priya* = *sdug pa*).

292

hr̥dā: In the Tibetan text I have followed the extra-canonical reading, which have *snying pos* for Sanskrit *hr̥dā* “with a mantra”. All the canonical witnesses of the Tibetan translation omit the instrumental compound and read *snying po* “heart”.

295

The five ambrosias *amṛtaṃ pañca*: among the witnesses of the Tibetan translation, I have adopted the better reading of G which has *lnga po* for *pañca*. The other witnesses have either *lnga pa* or *lnga ba*, as if reading *pañca-mam* in Sanskrit. From the protection of the pledge (*samayasaṃrakṣaṇāt*): for the Tibetan translation, I have adopted the extra-canonical reading of A¹ of *dam tshig bsrungs pas* for *samayasaṃrakṣaṇāt*. This reading is closer to the Sanskrit original than the other two readings of *dam tshig bsrungs na* and *dam tshig bsrung na*.

296

The Sanskrit original of 296c-f is a bit cryptic, therefore the Tibetan translators unpacked the verse by expanding 296cd into three lines of Tibetan translation instead of two lines. Cf. the variant translation of the same verse in *Vimalagupta's **Guhyasamājālaṃkāra*:

de'i snying gar ||
laṃ byung dbang chen zur rnams la ||
rdo rjes mtshan ser hūṃ bsgom bya ||

baṃ byung dkar po chu la ni ||
bum pas mtshan pa yongs zlum po ||

297

nīladvaja^o: All the canonical witnesses of the Tibetan translation read *ba dan dngos mtshan*, which does not match the Sanskrit original. However, the two extra-canonical witnesses both read *ba dang sngo mtshan*, which fits the Sanskrit meaning very well. *dngos* is very probably a corruption of *sngo*.

dzhaiḥ (Tibetanized version of *jhaiḥ*): Most of the witnesses of the Tibetan translation of the root text and the Tibetan translation of Ratnākaraśānti's commentary read either *dzhai* (Skt. *jhai*) or *dzhaiṃ* (Skt. *jhaimṃ*) instead of *dzhaiḥ* (Skt. *jhaiḥ*). I believe that *dzhaiṃ* (Skt. *jhaimṃ*) is a corruption and have emended *dzhaiṃ* to *dzhaiḥ*.

299

āḥ: All the witnesses of the Tibetan translation of the root text and the Tibetan translation of Ratnākaraśānti's commentary read either *ā* or *a*. I have emended *ā/a* to *āḥ* according to the Sanskrit original.

Ratnākaraśānti's commentary to 296-300ab:

Some seed syllables mentioned in the commentary are different from those in the root text, for example, *hā* for *haḥ* for the seed syllable on the water *maṇḍala*, *jhaimṃ* for *jhaiḥ* underneath the initiand's feet, and *a* for *āḥ* on the initiand's tongue. It is generally observed that Sanskrit seed syllables are easily corrupted in the transmission of Tibetan translations, but the possibility that the Tibetan translators of our commentary translated from a slightly different Sanskrit text cannot be totally ruled out. Therefore I did not adjust the seed syllables in the commentary according to the root text, because there is not sufficient evidence to determine the reason for the discrepancies between the commentary and the root text.

357cd

tattvam: The extra-canonical witnesses, Peking, Golden and Narthang read *de nyid* instead of *bdag nyid*. The reading *de nyid* fits well with the meaning in the Sanskrit original and is thus chosen in the present edition. Bahulkar's Tibetan edition also reads *de nyid*, probably a conscious choice in view of the Sanskrit original.

etad: All the canonical witnesses read *de*, but the extra-canonical witnesses read *'di* instead. This reading *'di* suits the meaning of the Sanskrit original better.

358

The Tibetan translation reads *phreng ba (mālā)* instead of *maulī* in *pāda* a. In the second line, the Tibetan translation renders the compound *vajrādhipāhvakāḥ* as *rdo rje'i bdag por bshad* (“called the lord of vajra”), instead of understanding the compound as “vajra, lord and name (*dvandva*)” which is probably what Dīpaṅkarabhadra intended. In the third line, the reading *rdzogs sangs kyis* is better than *rdzogs sangs rgyas* as it reflects the instrumental case ending in the Sanskrit original *saṃbuddhaiḥ*. The translation reads *dbang 'bras* in the fourth line, as if reading *adhipati[phalaḥ]* instead of *vaimalyaḥ* in the Sanskrit original.

This verse is quoted in Abhayākara Gupta's *Vajrāvalī* (see Chapter A.2, appendix 2) and the Tibetan translation of it reads closer to the Sanskrit original [D phu 62a1, P thu 73b8]:

chu dang cod pan rgyu mthun te ||
rdo rje bdag po ming rnam (rnam ¶P; rnam D) smin ||
rgyal dbang gis 'dir skyes bu can ||
gsang ba sbyor bas dri bral lo ||.

359

cakre: Instead of the canonical reading *'khor lo'i* the extra-canonical reading *'khor lor* is adopted here, as it reflects the locative case ending in the Sanskrit original. In Sakurai's Japanese translation of verse 359, the words *cakre mudrām* are rendered as “the consort possessing the wheel [of the deities]” following the canonical Tibetan translation of the root text (SAKURAI 1996: 180).

360

śiṣyavaktre: The Tibetan translation reads *snod gyur sgor* “the mouth of he who functions as a vessel.” Klein-Schwind points out that it is probable that the initiand functions as a “vessel” for the bodhicitta to drop into (KLEIN-SCHWIND 2012: 136, footnote 328). Isaacson is of the opinion that *snod gyur* (translating something like *pātrabhūta* in Sanskrit) is a metaphor for the initiand, i.e. he is a vessel fit for teaching (personal communication 15 April 2019).

361

Note that the Tibetan translation reads *snod* for *śiṣyaḥ* again.

sukha: All the canonical witnesses read *bden* (“true”) for *sukha*; one of the extra-canonical witnesses read *bde* (“bliss”) which fits the meaning of *sukha* well. The initiand should say “Ah! O bliss! (*aho sukha*)” according to the Sanskrit root text. However, the Tibetan translation reads *kye ma shin tu bde*, as if translating *aho 'tisukha* in the Sanskrit original. The two Sanskrit

editions published by the Sarnath scholars reflect a tendency to adjust the Sanskrit reading according to Tibetan translation (*'trā(tya)ho sukheti*). Interestingly, *Vaidyapāda's prose explanation in his commentary gives "*aho mahāsukha* [D ni 211a2; P ti 539a2]" as the words to be said by the initiand.

Ratnākaraśānti's commentary to 359-361

The *pratīka 'di (atra)* is not found in the Tibetan translation of the root text but is present in the Tibetan translation of the commentary.

362

prajñāsamparkataḥ: All the canonical witnesses of the Tibetan translation read *shes rab yan lag 'dus*. The words *yan lag* do not seem to correspond to anything in the Sanskrit original. I wonder if *shes rab yan lag 'dus* could be a corruption of *shes rab yang dag 'dus*. Perhaps the translators or editors had in mind something like *°prajñāṅgasaṅgataḥ* which appears in *Guhyasamājamaṇḍalavidhi* 62b, which was interestingly translated there as *shes rab yang dag 'dus* (which could again be a corruption of *shes rab yan lag 'dus*!). The Sanskrit suffix *-taḥ* was not translated in Tibetan; the meaning of the translation is thus a bit ambiguous.

iyam te dhāraṇī ramyā: Tibetan translation reads *gzungs 'di shin tu yid 'ong ste*. The words *shin tu* in the translation do not seem to correspond to any words in Sanskrit, and the pronoun *te* in Sanskrit was not translated into Tibetan. The Tibetan translation of the same phrase in the *Vajrāvalī* might be better [D phu 79a1, P thu 96a3]:

gzungs ma yid 'ong 'di khyod kyis.

363

The Tibetan translators tried to keep the Sanskrit word order in the Tibetan translation of this verse, thus making the syntax of the translation ambiguous. Especially ambiguous is the translation for *vajraparyāṅkataś cittam maṅyantargatam ikṣayan* which reads *rdo rje'i skyil krung nyid dang sems || nor ldan khongs su gtogs par bsam ||*. The *tasil* suffix *-taḥ* of *vajraparyāṅkataḥ* was rendered as *nyid dang*, which connects the word *sems* not with *nor ldan khongs su* but with *rdo rje'i skyil krung* and is thus misleading. Again the Tibetan translation of the same verse in the *Vajrāvalī* might be better [D phu 79a1, P thu 96a3]:

*'khor lo rim pa'i sbyor ba yis ||
bde ba dam pa myang bar gyis ||
rdo rje skyil krung gis sems ni (ni ¶D; na P) ||
nor bu'i nang du gnas lta (lta ¶P; blta D) bas ||*

Ratnākaraśānti's commentary to 363

'di zhes bya ba: *'di* is a direct translation of the Sanskrit *pratīka* “*iyam*” without adjusting it to conform with the Tibetan translation, which starts with *gzungs 'di* instead of *'di*.

lta zhes bya ba: All the witnesses of the Tibetan translation read *blta*. I have corrected *blta* to *lta* according to the Sanskrit (*īkṣayan*). Note that the reading of the Peking recension of the Tibetan translation of the same verse in the *Vajrāvalī* reads *lta* instead of *blta*. Note also that the word *lta* (translation for *īkṣayan*) is not found in the Tibetan translation of the root text; there the reading is *gtogs par bsam*. I wonder if *gtogs* (“included”) in the root text is a corruption of *rtogs* (“to know, understand”), and *bsam* could also be a corruption of *lta* (from *lta* to *blta* to *bltas* to *bsam*?). Cf. the parallel in Tshul-khrims rin-chen’s *dPal gsang ba 'dus pa spyen ras gzigs dbang phyug gi dkyil 'khor du slob ma smon par byed pa'i cho ga skal ldan shing rta* [39a5]:

rdo rje skyil krung nyid dang sems ||
nor ldan khongs su rtogs par lta ||.

364

Again the translators tried to keep the order of words in Sanskrit in the translation. However, there are several peculiarities: first, the word *saṃkathya* in Sanskrit *pāda c* is not rendered in the Tibetan translation¹⁹⁷; second, the canonical Tibetan rendering of *guhyaṃprajñābhyām* in *pāda c* is *rab gsang shes rab mchog gi ni*, which is rather surprising as the Tibetan elements *rab* (translating something like the prefix *ati-* in Sanskrit) and *mchog* (Sanskrit: *uttama?* *parama?*) do not seem to correspond to anything in the Sanskrit original. These peculiarities are puzzling and not easy to explain.

Ratnākaraśānti actually mentions verse 364 twice in his commentary. In his commentary to Dīpaṃkarabhadra’s *Guhyasamājamaṇḍalavidhi* verses 2-3, Ratnākaraśānti quotes verse 364, which reads as follows [D ni 62b3, P ti 351b6-7]:

dkyil 'khor lha yi de nyid dang ||
slob dpon gyi ni las rnams dag ||
legs bshad gsang dang shes rab kyis (kyis || em. by HI; kyi Σ) ||
dbang bskur de nyid bshad par bya ||

The translation of the verse is basically the same as that of the root text except for the third line, which is very different from the translation of verse 364 of the root text. In the third line, the translation here reads *legs*

¹⁹⁷In Sakurai’s Japanese translation of verse 364, *saṃkathya* is rendered as 浄化する “purify” (SAKURAI 1996: 201). Sakurai apparently misread the collective particle *dag* in the phrase *las rnams dag* (at the end of the second line) as a verb. This is understandable as the Tibetan translation is a bit problematic and the Sanskrit original was not available to Sakurai at the time when he wrote his book. For the combination of *rnams dag* as indicating plural in Tibetean see HAHN 1978: 141 (I thank Isaacson for this information).

bshad gsang dang shes rab kyi, which is a correct translation of the Sanskrit *saṃkathya guhyaprajñābhyām*.

Since both Dīpaṃkarabhadra's root text and Ratnākaraśānti's commentary were translated by Rin-chen bzang-po (albeit working with different Indian masters), I do not think that the original translations of the same verse in both texts would differ to such a great extent as those found in the canonical witnesses. Either the Sanskrit version of Dīpaṃkarabhadra's root text or Rin-chen bzang-po has a different reading, or the peculiarities found in the Tibetan translation of the root text are textual corruptions and the transmission of the text has some problems.

365

yad āha: These two words are not rendered in the Tibetan translation. It would be better if the words *yad āha* were translated to indicate that the Buddha's teaching in the *Paramādyatantra* was paraphrased in verses 365-367 by Dīpaṃkarabhadra.

In this verse, the translators did not try to keep the Sanskrit word order; instead, Sanskrit *pāda* d was translated in the first line.

366

samayaṃ rakṣayed bhartuḥ: The canonical witnesses read *dam tshig dang ni bsrung ba dang* for *samayaṃ rakṣayed bhartuḥ*. The word *bhartuḥ* in Sanskrit *pāda* a was not translated. I propose that *dam tshig dang ni* is a corruption of *dam tshig bdag gi* which translates *samayaṃ bhartuḥ* "the tantric commitment of the lord."

The Sanskrit verse of 366 is quoted in many other Indic texts in the Tibetan canon (e.g. *Vaidyapāda's **Siddhisambhavanidhi*, Nāgārjuna's **Guhyasamājamaṇḍalavidhi*, **Yamāriṃmaṇḍalavidhiyamāntakodaya*, *Vimalagupta's **Guhyasamājālaṃkāra*, to name a few) and is translated into Tibetan in all kinds of different wordings, with the translation of *Vimalagupta's **Guhyasamājālaṃkāra* being slightly better:

dam tshig bsrung ba'i bdag po yin ||
rtaḡ tu sdom pa bskyang bar bya ||
sha lnga bdud rtsi rnam lnga bza' ||
dam tshig gzhan yang bsrung bar bya ||

367

The Tibetan translation adds a negation in the second line, which reads *log pa'i ngag ma yin*, as if reading *na vān mṛṣā* instead of *vān mṛṣā* in the Sanskrit original. Although this is not a faithful translation of the Sanskrit,

the meaning of the verse is nevertheless brought out (Skt.: “the perverted speech which is taught in the yogatantra should be protected”; Tib.: “the speech which is taught in the yogatantra is not perverted and should be protected”).

Cf. the alternative Tibetan translation of the same Sanskrit verse in *Vimalagupta’s **Guhyasamājālamkāra*:

dkon mchog gnod gzhom bud med kun ||
gzhan rdzas len pa brdzun gyi tshig ||
’di dag cho ga bzhin bsrung ba ||
rnal ’byor rgyud la’ang gang bshad pa’o ||

368

udgatayānāyā: The Tibetan translation reads *gzengs bstod ’di*; the instrumental cases in the phrase *udgatayānāyā* “with this elevated [*mudrā*]” were not translated. The Tibetan words *gzengs bstod* means “praise.” As I have investigated in the English translation of verse 368, I understand *udgatā* (in *udgatayā*) to be referring to the *mudrā*, instead of referring to the praise of the initiand in the prediction. I wonder if Rin-chen bzang-po and his Indian master read something different in their Sanskrit text. Note the translation of probably the same verse (with variants) in *Vaidyapāda’s **Siddhisambhavanidhi* reads *bdag nyid bzhengs nas* instead of *gzengs bstod ’di dang*:

bla ma de bzhin gshegs gyur na ||
snying gar khu tshur chos gos g.yon ||
g.yas pas mchog sbyin phyag rgya bya ||
bdag nyid bzhengs nas lung ston bya ||

Cf. a slightly varied Tibetan translation of this verse is quoted in the **Yamāriṃḍalavidhiyamāntakodaya* by Lalitavajra:

de nas de bzhin gshegs gyur nas ||
lung bstan pa ni bya ba yin ||
g.yon gyis snying gar chos gos gzung ||
g.yas pa yis ni mchog sbyin bya ||

369

tvām: The Tibetan translation reads *’di ltar* (“in this way”) for *tvām* “you” in *pāda* a. I cannot think of a satisfactory reason why *’di ltar* appears in the translation instead of a word meaning “you” (such as *khyod*).¹⁹⁸ Compare the translation of the same verse in the *Paramādyatantra* [S nya 117b5-6, P ta 239a2-3]:

¹⁹⁸Could it be a corruption from *tvā* to *tathā* in *Śāradā* script?

om 'di ni ngas khyod lung bstan te (te] S; ste P) ||
rdo rje sems dpa' de bzhin gshegs ||
srid pa shin tu grub pa'i phyir ||
srid pa'i ngan 'gro las khyod bton (bton] S; ston P) ||
he badzra nā maḥ (nā maḥ] corr.; nā maḥ | S; na maḥ P) ta thā ga ta si
ddhi sa ma ya stwaṃ bhūr (bhūr]] S; bhur P) bhu baḥ (bhu baḥ] S; bhu ba P)
swaḥ (swaḥ] swa P) |

[= Taishō no. 244 p.815b01-06]

The *Paramādyatantra* is the source of Dīpaṃkarabhadra and later authors on *vyākaraṇa*, as pointed out by Ratnākaraśānti (also SAKURAI 1996: 165). The Tibetan translation of Dīpaṃkarabhadra's text is basically the same as that of the *Paramādyā* except for the first sentence. In the first line of the *Paramādyatantra*'s translation, the word *tvām* is rendered as *khyod*.

The Tibetan translation of the verse in the *Paramādyatantra* is not entirely smooth. In the Sanskrit original, the words *vajrasattvas tathāgataḥ* are clearly in the nominative case and should be construed with *aham* (subject of *vyākaroṃi*), but in the Tibetan translation, the case endings of both *rdo rje sems dpa'* and *de bzhin gshegs* are omitted. It is thus not clear in the translation if the two terms are referring to the subject or object of the verb *lung bstan* (*vyākaroṃi*).

For a slightly smoother Tibetan translation of the same Sanskrit verse cf. *Vajrāvalī* 41:

srid pa'i ngan 'gro las bton nas ||
srid pa shin tu zhi bya'i phyir ||
rdo rje sems dpa'i de bzhin gshegs ||
bdag gis khyod ni lung bstan bgyi ||

For the mantra after verse 369, the Tibetan translation of Dīpaṃkarabhadra's root text reads *kye de bzhin gshegs pa rdo rje che ge mo zhes bya ba*, as if translating *he amukavajranāma tathāgata* instead of *he vajranāma tathāgata* in the Sanskrit original. The reading of the Sanskrit manuscript translated by Rin-chen bzang-po and Padmākaravarman might be different from the reading of the manuscripts we have now. Cf. the parallel mantra in *Vajrāvalī* 41 (MORI 2009: 459): *he amukavajra tathāgata siddhya samayas tvam bhūr bhuvah swaḥ*.

370

vyākriyate: The Tibetan translation reads *dbang bskur gyur pa* for *vyākriyate* in *pāda* a, as if reading *abhiṣiktaḥ* rather than *vyākriyate* in the Sanskrit original. There is no significant variant among the witnesses of the translation.

The same verse is quoted in *Vaidyapāda's **Siddhisambhavanidhi*, Nāgār-

juna's **Guhyasamājamaṇḍālavidhi* and **Paiṇḍapātika's Maṇḍalavidhi*. I find the translation in **Vaidyapāda's Siddhisambhavanidhi* slightly better:

sngags pa gang la lung 'di bstan ||
de ni 'gro ba kun gyi gtso ||
bla na med pa'i byang chub la ||
bde gshegs kun gyis lung bstan yin ||

371

svabhāvataḥ: In the first line of the translation, I have chosen the variant reading (extra-canonical, Peking, Narthang and Golden) *ngo ba nyid kyis* over the reading (of Derge and Cone) *ngo ba nyid kyi*, because the instrumental particle *kyis* reflects better the *tasil* suffix (*-taḥ*) in *svabhāvataḥ*.

rāgādibhiḥ: In the Tibetan translation of the third line the instrumental case in *rāgādibhiḥ* (“with passion and so on”) is absent.

Compare the translation of Dīpaṅkarabhadra's verse 371 with the canonical translation of the same verse in the *Sarvatathāgatatattvasaṃgraha* [S cha 403a1-2, P nya 90b1-2]:

sems can rnam kyis rang bzhin ni ||
ji lta ji ltar 'dul 'gyur ba ||
de lta de ltar sems can don ||
'dod chags la sogs gtsang bas bya (bya ᳚S; byas P) ||

Note that the translators of the *Sarvatathāgatatattvasaṃgraha* are Rin-chen bzang-po and Śraddhākaravarman. So Rin-chen bzang-po translated both the *Sarvatathāgatatattvasaṃgraha* and Dīpaṅkarabhadra's text, albeit with different Indian masters. Given that the translator of the two texts is the same, it is curious that the translations of the same verse appear to be quite different. It might be possible that the *Sarvatathāgatatattvasaṃgraha* was translated during the early propagation period and Rin-chen bzang-po simply revised this earlier translation.¹⁹⁹

372

bhūtvā: the canonical reading of *gyur pas* does not convey the sense of absolutive in the Sanskrit original. A parallel reading of *gyur nas* in Nāgār-

¹⁹⁹In the *lHan dkar ma* catalogue there is a record of a text called *rGyud kun las btus pa* (**Sarvatantrasamuccaya*) which, as Amy Heller proposes, could probably be identified with the *Sarvatathāgatasamgraha*. See HERRMANN-PFANDT 2008: 173-175, no. 319 *rGyud kun las btus pa*, especially page 174. For a discussion of Rin-chen bzang-po's role in the translation of the *Sarvatathāgatatattvasaṃgraha* and the *Guhyasamājatantra* see Herrmann-Pfandt's remark on page 174. In the *'Phang thang ma* catalogue there is also a text called *De bzhin gshegs pa thams cad kyis de kho na nyid bsdus pa'i rgyud phyi ma dang bcas pa* (9 *bam po*), which is probably identical with the *Sarvatathāgatatattvasaṃgraha*, see HALKIAS 2004: 95 (No. 885).

juna's **Guhyasamājamaṇḍalavidhi* and Paiṇḍapātika's **Maṇḍalavidhi* is probably better: *gyur nas thun mong cig shos kyi*.

373

dhātusāhasre: The Tibetan translation omits the element *dhātu*° (“realms”) in the compound *dhātusāhasre* (“in a thousand realms”) in *pāda* a.

The third line of the Tibetan translation *rig pa 'dzin pa sum stong gis* (*vidyādhara trisāhasre*) is missing in the two extra-canonical editions, Peking, Narthang and Golden. The translation of this line can only be found in the Derge and Cone editions. This perhaps indicates that the two extra-canonical editions might share the same prototype with Peking, Narthang and Golden in textual transmission.

Furthermore, the instrumental particle *gis* at the end of *rig pa 'dzin pa sum stong gis* is not very good. The variant “*ste*” instead of “*gis*” found in the translation of Nāgārjuna's **Guhyasamājamaṇḍalavidhi* might be slightly better:

mi snang ba ni stong yin te ||
mngon shes ldan pa nyes ston yin ||
rig pa 'dzin pa sum stong ste ||
rdo rje can ni 'gro kun bdag ||

375

This verse is from the *Guhyasamājatantra* (13.24). Compare the translation of Dīpaṃkarabhadra's root text with that of the *Guhyasamājatantra* [S35a2-3, P120a7]:

'dod chags de nyid don sgom (sgom] S; bsgom P) pa ||
rdo rje bdag po thams cad ni ||
sems can kun la phan 'dod pa'i ||
'dod chags byang chub rdzogs par mdzad (byang chub rdzogs par mdzad] S; las skyes byang chub mdzad P) ||

Note that the *Guhyasamājatantra* and Dīpaṃkarabhadra's root text are both translated by Rin-chen bzang-po, albeit with different Indian master (in case of *Guhyasamājatantra*, with Śraddhākaravarman; in case of Dīpaṃkarabhadra's root text, with Padmākaravarman). However, as in the case of the *Sarvatathāgatattvasaṃgraha*, Rin-chen bzang-po probably revised an existing translation from the early propagation period.²⁰⁰ Comparing the two translations, we can see that Rin-chen bzang-po shuffled the order of the lines and tried to maintain as close as possible to the Sanskrit *pāda* sequence.

²⁰⁰See HERRMANN-PFANDT 2008: 174.

376

For the Tibetan translation of *pāda* a, the extra-canonical witnesses give a superior reading *byang chub 'dod sngags pas* instead of *byang chub 'dod chags pas* in all the other canonical readings, which is closer to the Sanskrit original (*bodhyarthiko mantrī*). The reason for the corruption from *sngags* to *chags* is quite obvious: *'dod chags pa* “one who has passion” is a standard term in Tibetan and from a Tibetan point of view *byang chub 'dod chags pa* “one who has passion towards awakening” seems more natural than *byang chub 'dod sngags pa* “one who is seeking for awakening, a mantra practitioner.”

377

Two of the canonical witnesses (Cone and Derge) of the Tibetan translation adds a sentence “*de nas dbugs dbyung ba dpal mchog dang po las byung ba*,” indicating that this verse is from the *Paramādyatantra*. This sentence is not to be found in both of the Sanskrit manuscripts available to us, nor in all the other witnesses of the Tibetan translation (including the extra-canonical editions). However, it is commented upon by Ratnākaraśānti, so it could be inferred that Ratnākaraśānti’s Sanskrit text must have this sentence.

anuśaṃsārthibhyaḥ: I have adopted the extra-canonical reading of *phan yon don gnyer* which is closer to the Sanskrit original.

378

adyaiva: All the canonical and extra-canonical witnesses read *de nyid* “just that” for *adayiva* “today.” I think the emendation to *deng nyid* “precisely today” proposed by de Jong to the Tibetan translation of the *Paramādya* source text makes good sense and should be adopted, cf. DE JONG 1974: 473.

praviṣṭvā: The Tibetan translation of the root text reads *zhugs gyur pas*, but the Tibetan translation of the commentary reads *zhugs gyur par*.

vinirmuktāḥ: The Tibetan translation of the root text reads *nges grol bar*, but the Tibetan translation of the commentary reads *nges grol ba*.

379

akutobhayāḥ: All the canonical witnesses read *mi tshugs pa* (unharmable) in line 4 for the word *akutobhayāḥ* in Sanskrit *pāda* d, which does not correspond well. But the extra-canonical editions give the reading *mi 'jigs pa* (fearless) which corresponds exactly with the meaning in Sanskrit, therefore this reading is adopted. The reading *mi 'jigs* is also attested in the Tibetan translation of the *Paramādyatantra*, the source text of this verse.

381

vaḥ: The Tibetan translation reads *khyod kyis* “by you,” which is in in-

strumental, but in Sanskrit *vaḥ* “of yours” is in genitive rather than instrumental. The Tibetan translation of the same verse in the *Paramādyatantra* (the locus classicus of this verse) also reads *khyod kyis* for *vaḥ*.

382

yad vajram iti mudrayā: The Tibetan translation reads *phyag rgya rdo rje gang yin pa* “whatever is seal [and] *vajra*” for Sanskrit *yad vajram iti mudrayā* “what is called *vajra* [together] with the seal”; we would expect an instrumental for *phyag rgya* (i.e. *phyag rgyas*), but there is no variant reading. The translation of the same verse in the *Paramādyatantra* reads exactly the same as the translation here.

383

na vai vivṛṇuyāt sa tu: The Tibetan translation has a variant reading *tshul chen bstan par mi bya'o* “[you] should not teach the great method [out of ignorance or delusion]” in the fourth line, which is different from the Sanskrit. Judging from Ratnākaraśānti's commentary, he seems to read a variant sentence in his Sanskrit original too, which is similar to the Tibetan translation of the root text here. The source of this verse is the *Paramādyatantra*. In the Tibetan translation of the *Paramādyatantra*, the fourth line reads *des ni smad par mi bya'o* “he should not despise [the right doctrine]” (P ta 239b7, S nya 118b6), which corresponds closely to Dīpaṃkarabhadra's Sanskrit root text (*na vai vivṛṇuyāt sa tu*). And the Sanskrit version of this verse from the *Paramādyatantra* as preserved in the *San Hyañ Kamahāyānikan Mantranaya* also reads *na vai vivṛṇuyāt sa tu* (LOKESH CHANDRA 1995: 320).

384

svam ātmānam: The Tibetan translation reads *bdag nyid* only which in my opinion is translating *ātmānam*. There is no translation of the word *svam* in the Tibetan.

pīḍayet: All the canonical witnesses read *ma gdungs shing* “not tormented,” but the extra-canonical witnesses read *ma gdungs shig* “one should not torment,” which is closer in meaning to the Sanskrit optative *na pīḍayet* “one should not torment [oneself].”

385

Again the readings extra-canonical witnesses of the Tibetan translation are superior: *rdo rje dril bu phyag rgya* instead of *rdo rje dril bu'i phyag rgya* for *vajram ghaṇṭā ca mudrā ca* in *pāda a*, *mi dor* instead of *mi 'dor* for *na tyājyā* in *pāda b*, and *smad par mi bya* instead of *spang bar mi bya* for *nāva-mantavyaḥ* in *pāda c*. The Tibetan translation of the source text *Paramādyatantra* largely agrees with the extra-canonical witnesses of Dīpaṃkarab-

hadra's root text (with slight variant though).

386

Here the readings of the extra-canonical witnesses of the Tibetan translation are also superior, cf. *sangs rgyas kun mtshungs bla ma yi* instead of *sangs rgyas tshul mtshungs bla ma yis* for *sarvabuddhasamaṃ gurum* in *pāda* b. And since the Tibetan verb *'thob pa* is intransitive, the subject should be in the absolutive instead of in the ergative. Therefore the extra-canonical reading of *de...'thob 'gyur* is better than *des...'thob 'gyur* for translating the Sanskrit *sa...āpnuyāt* in *pāda* d.

387

narakam vrajet: the phrase should normally mean “go to hell,” but the Tibetan translators translated it a bit freely as *sems can dmyal bar 'gyur*, “becoming a hell being.”

388

mahāgurum: The Tibetan translation reads *blo gros che*, as if reading *mahāmatim* instead of *mahāgurum* in the Sanskrit original.

390

Note that two of the readings of the extra-canonical witnesses A¹ and A² coincide with the readings of the sTog palace edition of the *Paramādyatantra*.

391

The Tibetan translation reverses the order of *pāda* ab and cd, following the order of the *Paramādyatantra*. In *pāda* b (= the fourth line of the Tibetan translation), the Tibetan reads *dngos grub*, as if reading *siddhiḥ* instead of *bodhiḥ* in the Sanskrit original. It is interesting to note that the Tibetan translation of the same verse in the *Paramādyatantra* (which is probably the original source of this verse) has *dngos grub*, and this reading is also attested in other Tibetan translations which quote this verse. This probably suggests that the original reading of the Sanskrit verse in the *Paramādyatantra* might be *siddhiḥ* (cf. *Śaṅ Hyaṅ Kamahāyānikan Mantranaya* 36), which was changed into *bodhiḥ* by later editors.

393

In *pāda* c, the Tibetan translation reads *khams gsum gyi ni rgyal po che*, as if reading *traidhātukamahārājāḥ* instead of *traidhātukamahārāḥyam* in the Sanskrit.

395

The word *bhavantaḥ* in *pāda* d is not translated in the Tibetan.

396

The Tibetan translation reads *rab dang mnyes gshin pas* in the first line, as if reading *prasādavatsalāḥ* instead of *sadbhaktivatsalāḥ* in the Sanskrit original.²⁰¹

²⁰¹Or maybe emend *rab dang mnyes gshin pas* to *rab dad mnyes gshin pas*?

Appendix A

Appendices

A.1 Appendix 1: *Vaidyapāda's Commentary on Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi*, Selected Passages and Translations

*Vaidyapāda's commentary to *Guhyasamājamaṇḍalavidhi* 350-354 [D ni 208b3, P ti 535b7]:

da ni de la de kho na nyid dgu pa slob dpon la sogs pa'i las dkyil 'khor gyi 1
sgrub pa la sogs pa gsungs pa | **de nas byad dang** zhes pa la sogs pa'o || de'i 2
don ni 'di lta ste | slob ma rnams dbang bskur ba'am | bdag nyid kyang dngos 3
grub sgrub pa'i don du dkyil 'khor ji lta ba bzhin du bris te | phyag rgya dgod P586a
pa'i phyag rgya yan chad rdzogs par byas nas sangs rgyas mnyam sbyor las 5
gsungs pa bzhin du bla re la sogs pa dang | a ga ru la sogs pa'i spos dang 6
mar dkar gyi mar me 'bum la sogs pa dang | pi wang la sogs pa'i rgyan gyi 7
khyad par sna tshogs pas rnam par bskor nas cho ga 'dis dkyil 'khor bsgrub 8
par bya'o zhes so || **de nas byad dang** zhes pa la sogs pa'o || de'i don ni bdag 9
nyid phyi'i khru byas nas gla rtsi la sogs pas byugs shing rgyan sna tshogs 10
pas rnam par brgyan pa legs pa'i nang tshangs can gyi stan la | rdo rje dril 11
bu ldan pa shar phyogs su bltas te 'dug par bya'o || de nas byad la sogs pa 12
dang ldan pa'i bu mo dang lhan cig tu gnas nas rjes su chags pa'i mtha' la 13
thug pas dang po sbyor ba bya ste | cho ga gsum gyis gsang ba'i gnas su lha 14

1 slob dpon la sogs pa'i las || *em.*; slob dpon la sogs pa'i las kyi D; slob dpon la sogs pa las P 2 dkyil 'khor gyi sgrub pa la sogs pa gsungs pa || D; dkyil 'khor gyi bsgrub pa la sogs su gsungs pa P 2 de nas byad dang || P; om. D (Erased? There is a space left for approximately the same number of words) 7 rgyan || D; brgyan P 10 byugs shing || D; byug cing P 11 stan || D; bstan P

1 bskyed nas **brtan par byas te rig pa'i dag snang ba thob nas sbyor bar**
 2 **bya'o** zhes so || 'di nyid ni las dang po dang cung zad ye shes dbang du gyur
 3 par 'gyur ba'i mtshan ma yang yin no || de nas **rang mtshan brjod** nas |
 4 **rdo rje bdag** ces pa ni | badzra dhrīk la sogs pa brjod nas rdo rje'i bdag nyid
 5 rnams 'byung ngo zhes so || '**khor la mdun du bkug nas su** || zhes pa ni rdo
 6 rje dang padma sbyor ba'i sgras gshin rje gshed bskul bas des bkug nas shar
 7 phyogs kyī sgor gnas par bsam mo || **bgegs kun bskrad** ces pa ni || spros pa'i
 8 khro bo so sor **bsrung byas** te || zhes pa ni dra ba la sogs pas so || de nas **yon**
 9 **phul nas** zhes pa ste dung phor gyi chu ku sha'i bam pos gtor zhing | om̄ a
 10 maṃ ni wardha pra tītstsha hūṃ zhes brjod nas bsang gtor bya'o || nye reg
 11 gi sngags kyang de'o || de bzhin du bdud rtsi'i chu la yang snod du phul nas |
 12 om̄ a pra ba ra satkā raṃ om̄ aṃ dza zhes brjod do || om̄ a maṃ arghaṃ pra
 13 tītstsha hūṃ dza bar ya zhes brjod nas me tog bsgying bas blangs te zhabs la
 14 dbul bar bya'o || **mchod byas te** zhes pa ni phyi dang gsang ba'i mchod pas
 15 so || de la **bstod nas** bdud rtsi myangs pa yang rab tu byas te **sgo srung gis**
 16 **sgo ru las bya** zhes pa ni shes rab mthar byed kyī 'od zer gyis bteg ste bskor
 17 nas ji lta ba bzhin du thim par bya'o || phyi ma'i brda phrad par zad do || de
 18 nas mchod pa la sogs pa byas nas phyi rol du byung ste | gong ma bzhin du
 19 phyogs skyong rnams la gtor ma dbul lo || de nas lhag chad kyī skyon bsal
 20 ba'i phyir rdo rje hūṃ mdzad du bsgyur nas nang du zhugs te gong ma bzhin
 21 du bya'o || de nas ji skad du gsungs pa'i sbyin sreg gi cho ga byas nas | **sems**
 22 **can kun gyi don gyi phyir** || **dngos grub thams cad rab 'grub mdzod** ||
 23 ces gsol ba btab po || de la gzhan tshogs yongs su rdzogs par byed pa'i don
 24 du dkyil 'khor ji skad du gsungs pa bris pa'i phyogs bzhi'i gnas mdzes pa la
 25 shes rab kyī pha rol tu phyin pa dang | sdong po brgyan pa dang snang ba
 26 dam pa dang | gser 'od dam pa rnams bklaḡs shing sangs rgyas la sogs pa la
 27 gong ma lta bu'i spos la sogs pa'i mchod pa'i yo byad dpag tu med pa bsags
 28 nas phyag rgya dgod pa yan chad rdzogs par byas || skud pa dang tshon rtsi
 29 gshegs su gsol nas | ba lang gi lci ba dang bsres nas | phyi skor la byug cing
 30 me tog la sogs pa sna tshogs pa dgram par bya'o || de nas khru la sogs pa
 31 brtsams nas shar phyogs su kha bltas te rdo rje dril bu dang ldan pas ras kyis
 32 g.yogs pa'i stan la 'dug ste | dam tshig gces pa yod pa'i grogs po rnams kyang
 33 gong ma'i rim pas rgyan sna tshogs kyis brgyan nas gnas ji lta ba bzhin du

P536b

P537a

D209b

1 rigs pa'i bdag || em.; rig pa dag D; rigs pa dag P 4 ces pa || D; shes pa P 5 bkug
 nas su || D; kun nas su P 6 bskul bas des || P; bskul bas de D 8 bsrung || D; gsungs P
 10 wardha || D; wa dha P 11 bdud rtsi'i chu || D; bdud rtsi chu P 12 satkā raṃ || D;
 sata ga raṃ P 12 arghaṃ || D; a rgaṃ P 13 bsgying bas || D; sgying bas P 15 sgo
 srung gis || em.; sgo srung gi D; sgo bsrungs gi P 17 ji lta ba bzhin du || D; ji lta bzhin
 du P 23 rab 'grub mdzod || ces || D; grub par mdzod cig P 24 bris pa'i phyogs || D; bris
 phyogs P 25 sdong po brgyan pa || D; sdong po brgyan P 27 spos la sogs pa'i mchod
 pa'i yo byad || P; spos la sogs pa'i yo byad D 29 bsres nas || D; bsres nas te P 32 stan
 || D; sgrom P 32 gces pa || P; gcig par D

gzhag par bya'o || de nas bla mas bstan pa'i de kho na nyid la goms par bya
 ba'i ched du byad la sogs pa dang ldan pa'i bu mo rang gi g.yon du bzhag
 ste | gong du bla ma lta bu'i ting nge 'dzin la gnas nas 'khyud pa dang 'o bya
 ba la sogs pa'i rim pas ye shes 'phel bar bya'o || phyi ma'i snga ma bzhin du
 bstan pa ltar ro || de bzhin du rig pa 'dis tshogs kyi dkyil 'khor yang bsgrub
 par bya'o zhes so ||

Now, he should teach the ninth fundamental [of tantric Buddhist practice] i.e. the duties of the officiant and others, which are the accomplishment of the *maṇḍala* and so on, [with the verse beginning with] “**then the officiant, having united with the foremost pledge [i.e. a consort] who is endowed with beauty (*de nas byad dang = samayāgryā tato yogaṃ rūpā*) [verse 350 ab]**” etc. The meaning of that [verse] is like this: he should draw the *maṇḍala* exactly as it is [taught before] for the purpose of the initiation of the students, or for the bringing about of accomplishments in oneself too. Then he should establish the consort (?) up to the completion of the consort (?) according to the teaching of the *Sarvabuddhasamāyoga[tantra]* (*sangs rgyas mnyam sbyor*), surround [her] with canopy etc., fragrant powders of *agaru* wood etc., ten thousand lamps of white butter, and different excellent decorations such as the Indian lute (*pi wang = vīṇā*), and accomplish the *maṇḍala* with this ritual procedure. [This is] “**then the officiant, having united with the foremost pledge [i.e. a consort] who is endowed with beauty (*de nas byad dang = samayāgryā tato yogaṃ rūpā*) [verse 350 ab]**” and so on. This is the meaning: having done the external bathing himself, he should rub himself with musk etc., decorate himself with all sorts of ornaments, and sit on a beautiful cushion stuffed with cotton, holding a vajra and a bell, facing the eastern direction. Then, staying together with a girl endowed with beauty etc., at the climax of passion he should unite [with the consort] with contact first (?), generate the deities in the secret [organs] by means of the three ritual procedures (?), **fix [them there] (*brtan par byas = sthīrīkrtya*)**, and **obtain the permission from the lord of the family (*rigs pa'i bdag snang ba thob nas = prāpyānujñāṃ kulādhipāt*)**, this is [the meaning of the verse beginning with] “**having united (*sbyor bar bya = krtvā*)**.” Precisely this means there is the sign of having a bit of control of knowledge related to a beginner. Then, **after saying one's name (*rang mtshan brjod = svanāmoccārya*)**, **the one whose nature is vajra (*rdo rje bdag = vajrātmā*)** means after reciting [the mantra] *vajradhrk* etc. he arises as having the nature of *vajra*. **He should draw [the Buddhas] to the side of the circle (*'khor la mdun du bkug nas su = ānīya cakrapārśvataḥ*)** means by the sound of the union of the vajra and the lotus, he should visualize summoning Yamāntaka with that [sound of] invitation to the eastern

gate. **He should drive away obstacles** (*bgegs kun bskrad = vighnān ut-sārya*), means [he should] make the emanated wrathful [gatekeepers] **perform protection** (*bsrung byas = samrakṣya*), i.e. with net etc. Then, **he should offer guest water** (*yon phul nas = dattvārgham*), i.e. he should sprinkle the [scented] water in a conch-shell over a bundle of kuśa grass, and purify after reciting [the mantra] “*oṃ a maṃ nivardha pratīccha hūṃ*”. That is the mantra for washing. Likewise, he should offer nectar water in a vessel, and recite “*oṃ pravarasatkāraṃ oṃ aṃ ja (?)*”. After reciting “*oṃ a maṃ argham pratīccha hūṃ javarya (?)*,” he should take a flower by straightening it, and offer it to the feet [of the deities]. **After worshipping** (*mchod byas te = pratipūjya*) means external and secret worship. Then, **having praised** (*bstod nas = samstutya*), he should perform the tasting of nectar, and **make the gatekeepers perform the activities of the [individual] gates** (*sgo srung gis sgo ru las bya = dvāribhir dvārakarma kṛtvā*), i.e. after lifting up [the obstacles?] with the light rays of destorying [of] wisdom, [the gatekeepers] should encircle them and dissolve them exactly as it should be. The later sign is nothing but contact (?). Then, having done the worship etc., he arises outside, and like an emporer he should offer sacrificial cakes to the guardians of the directions. After that, in order to eliminate the faults of duplications or omissions, he should transform a *vajra hūṃ* and enter himself, and become like an emperor. Then, after performing the ritual of fire offering as taught [above in verses 263-278], he should request [the deities]: “**you should act towards to the goal of all sentient beings, in order to bring about accomplishment for all [of them]** (*sems can kun gyi don gyi phyir || dngos grub thams cad rab ’grub mdzad = vijñāpayet sarvasattvārtham kurudhvaṃ sarvasiddhaye*).” Then, in order to complete other feast, at a beautiful spot at the four directions of the *maṇḍala* which is drawn as taught [above], he should recite the *Prajñāpāramitā[sūtra]*, the *Gaṇḍavyūha[sūtra]* (*sdong po brgyan pa*), the **Prabhāsottama (?)* (*snang ba dam pa*) and the *Suvarṇaprabhāsottama[sūtra]* (*gser ’od dam pa*), and for the Buddhas and so on he should accumulate innumerable necessities of offerings which are fragrant powders etc. of the best quality, he should establish the consort up to complete [her] (?). He should smear [the powders] and ask [the deities to leave] the colour paint, mix with cow dung, smear the external circle and strew various kinds of flowers etc. After that, he should begin bathing, facing east, holding a vajra and a bell, sit on a seat covered with cloth, decorate the assistants too who have beloved consorts with various kinds of ornaments in the sequence of the emperor (?), and place the seat as taught. Then, the guru, in order to contemplate on the realities of the teaching, should place the girl possessing beauty etc. to his left, abide in the contemplation of a guru [taught] previously, with the sequence of embrace

and kiss etc. he should increase wisdom [i.e. unite with the consort]. After that is like what has been taught before. In this way, by this awareness he should accomplish the feast *maṇḍala* too.

***Vaidyapāda's commentary on Guhyasamājamaṇḍalavidhi 355-357:**

1 da ni de kho na nyid bcu pa glegs bam la sogs pas bskor ba'i cho ga slob
 2 dpon las gsungs pa | dkyil 'khor zhes pa la sogs pa'o || dkyil 'khor sngon bzhin
 3 bris nas su || zhes pa ni dad pa can gang zhig gis gzugs brnyan nam glegs bam
 4 la sogs pa yid kyis bsams nas | skyes bu byed mtha' yan chad dbang || zhes
 5 pa ste chu nas rdo rje slob dpon gyi dbang yan chad ji ltar rigs par bskur bar
 6 bya'o zhes so || bum pa la sogs pa la yi ge gsum dang lnga bzlas par bya'o
 7 zhes so || yang na sngon du phyung ba'i sngags zhes pa ste | badzra dhrīk
 8 la sogs pa yang bzla'o zhes so || phyi yi khurus ni byas nas su || zhes pa ni
 9 bskur ba'i dus su me long dang ldan pa'i spyi khurus byas nas zhes so || nang
 10 gi khurus gang zhe na dkyil 'khor zhes pa la sogs pa'o || de'i don ni 'di lta ste |
 11 thabs dang shes rab kyi bdag nyid dkyil 'khor gyi gtso bo'i gzugs su bsnyen
 12 sgrub dang ldan pas bskyed pa de bzhin nyid kyi khurus te cho ga'o || de lta
 P537b 13 bu la sogs pa'i rim pa rdzogs nas dgongs zhi ba'i sbyin sreg gis tshim pa bya
 14 ste | de nas thab kyi nang du man 'ji'i steng du gser dngul gyi snod bzhag
 15 nas | 'bras grus pa gtsang ma 'o ma dang sbrang rtsi dang bu ram dang | mar
 16 rgya che bar btab nas blugs par bya'o || de bskol zhing bdud rtsi byin gyis
 17 brlab pa'i cho gas sbyangs te yi ge gsum du mar bzlas te dngul gyi snod du
 18 blugs te | oṃ dī pya anna sa mā dhi dhyāe na pra ṇi ne swā hā | zhes brjod
 19 nas lha rnam la dbul bar bya'o || rang yang myang yon bdag la yang sbyin
 D210a 20 gzhan dag la yang sbyin no ||

Now he teaches the tenth fundamentals, the ritual procedure of circumambulation (*bskor ba*, emend to *bskur ba*?) by means of books and so on which is [part of] the acitivity of an officiant, [with the words]: Circle [i.e. *maṇḍala*] (*dkyil 'khor* = *'khor lo* = *cakram*) and so on. He draws the circle [i.e. *maṇḍala*] correctly in front of him (*dkyil 'khor sngon bzhin bris nas su* = *'khor lo yang dag bris nas ni* = *cakram saṃlikhya samyak*) means he who has faith, after visualizing by mind images or books etc.; up to that which has heroic deeds [as its fruit] by means of initiation (*skyes bu byed mtha' yan chad dbang* = *skyes bu'i mthar thug pas dbang bskur* = *pauruṣāntas tu sekataḥ*) means he should perform initiation from water [initiation] up to the initiation of the vajra officiant in due sequence. He should recite the

1 de kho na nyid bcu pa || D; kho na nyid bcus P 3 gang zhig || D; gang zhigs P 4 yid kyis || D; yid kyi P 7 phyung ba'i || D; byung ba'i P 8 la sogs pa yang || D; la sogs pa'i kyang P 8 phyi yi || D; phyi'i P 9 bskur ba'i || D; skur ba'i P 11 gtso bo'i || D; gtso bo P 12 bsnyen sgrub || D; bsnyen bsgrub P 12 de bzhin nyid kyi khurus || D; de bzhin nyid khurus P 13 sbyin sreg gis tshim pa bya || P; sbyin sreg gi rim pa bya D 15 'bras grus pa || D; 'bras kyi grus ma P 16 blugs par bya'o || D; blug par bya'o P 16 bskol || D; skol P 17 mar bzlas || D; mar du zlas P 18 dī pya || D; dī bya P 18 dhyāe || D; dhya P

three or the five syllable [mantra] (*yi ge gsum dang lnga = yi ge lnga gsum = tripañcākṣara*) on the vases (*bum pa = kalaśa*) and so on. Furthermore, he should recite [the mantra] vajradhṛk and so on which have been extracted before (*sngon du phyung ba'i sngags = sngar btus pa yi sngags = mantrair vā prāk samuddhṛtaiḥ*). After performing the external bathing (*phyi yi khruṣ ni byas nas su = phyi yi khruṣ ni byas bdag = kārayitvā bahiḥ snānam*) means after performing external bathing together with mirror at the time of bestowing. What is internal bathing? [It is] [like] the lord of the *maṇḍala* (*dkyil 'khor = 'khor los = cakravartīva*). The meaning [of those words] is like this: the bathing of suchness arisen with service and worship in the lord of the *maṇḍala* who has the nature of wisdom and means (*thabs dang shes rab kyi bdag nyid = shes rab thabs kyi bdag nyid gang = prajñopāyātmakam*), is the ritual procedure. Having completed the sequence in this way and so on, he should satisfy [the deities] with internal oblation of pacification, after that, having placed a golden and silver vessel on top of the mud (? *man 'ji?*) inside the fire hearth, he should throw in abundant clean rice grains, milk, honey, brown sugar and ghee, and fill [it up?]. He should cook [them], purify with the ritual procedure of empowering the nectar, recite the three syllable [mantra] many times, fill the silver vessel, recite [the mantra] *oṃ divyāṇne samādhidhyānapriṇane svāhā*¹ and offer to the deities. He should taste himself, give it to the patrons and also others.

¹For this mantra *oṃ divyāṇne samādhidhyānapriṇane svāhā* cf. *Vajrāvalī* 17.9 (MORI 2009: 351) and *Padminī* chapter 22 (Tanemura 2014b: 114).

A.2 Appendix 2: Abhayākaragupta's *Vajrāvalī*, Selected Passages and Translations

Sigla of Sanskrit manuscripts and editions:

- A NGMPP A 48-3 = NAK 3/402, 91 folios, complete. 32.5 x 5.5 cm. Palm leaf. Maithili script. (Manuscript D in Mori's edition, manuscript N5 in Sakurai's edition)
- B NGMPP B 31-14 = NAK 5/84, 83 folios, damaged. 30.5 x 6 cm. Newari script. (Manuscript C in Mori's edition)
- C Cambridge University Library, Add. 1703 (BENDALL 1883: 197). 125 leaves. 5-6 lines. 29 x 5 cm. Palm leaf. Complete. Nepāla Saṃvat 549 (= AD 1429) (MORI 2009: 32). (Manuscript A in Mori's edition, manuscript C in Sakurai's edition)
- D The Asiatic Society of Bengal, Calcutta, G3855. (SHĀSTRĪ 1917: 94). 123 leaves. 6 lines (4 lines in f. 118a). 29.5 x 4.5 cm. Palm leaf (except f. 123). Incomplete. Folio 20 is missing (MORI 2009: 33-34). (Manuscript E in Mori's edition)
- E_M Mori, Masahide 森雅秀 (ed.). *Vajrāvalī of Abhayākaragupta: edition of Sanskrit and Tibetan Versions*. Buddhica Britannica Series Continua XI. 2 vols. Tring, UK: The Institute of Buddhist Studies. 2009.
- E_S Sakurai, Munenobu 桜井宗信. Edition of the abhiṣeka section of *Vajrāvalī* in *Indo Mikkyō Girei Kenkyū: Kōki Indo Mikkyō no Kanjyōshidai* インド密教儀礼研究: 後期インド密教の灌頂次第. Kyōto: Hōzōkan, 1996, pp. 442-493.
- E_T Tanemura, Ryugen 種村隆元. "Review of Mori Masahide 森雅秀, *Indo Mikkyō no girei sekai* インド密教の儀礼世界 [*The rituals of Tantric Buddhism in India*]" *Mikkyōgaku Kenkyū* 密教学研究 [*The Journal of Esoteric Buddhist Studies*], No. 44 (March 2012), pp. 139-161.

Vajrāvalī 17.7:

A60r1-5 (beginning part missing, should start on A59v9), B55r1-6, E_Mpp. 347-348, E_Tpp. 144-148

yat tūktam sārdhatriśatikāyām	1
cakram saṃlikhya samyak prāk pratiṣṭhāyām tv ayam vidhiḥ	2
pratimāpustakādīnām pauruṣāntas tu sekataḥ ²	3
jalamauli tu niṣyandaḥ pāko vajrādhipāhvayāḥ	A60r
pauruṣo 'tra jinaiḥ seko vaimalyam guhyayogataḥ ³	5
iti tatra pauruṣa ācāryābhiṣekas tasya pauruṣasyopāyasyāyam upeya ity	6
api pauruṣo vaimalyaseko guhyaprajñācaturthasekātmaḥ paryanto 'syeti	7
pauruṣāntaḥ sekavidhir ity arthaḥ puruṣakārād eva kuśalotsāhātīśayarūpād	8
itaraphalatrayam āvirbhavatīty ākūtena pauruṣāntavacanam yogo 'tra sām-	9
vṛtaprajñayā pāramārthikaprajñayā ca vivakṣita iti trayātmakam vaimalyam	10
api ca pratimādirūpeṇāvirbhāvitadevatāyā ācāryasekena kāyaśuddhir evāpā-	11
dītā vākcittaśuddhyarthaḥ guhyādayo deyā eva mahābodhisattvānām api	12
hy ete dīyante	13
yathoktam	14
abhiṣekam vajragarbhasya dātum kṛṣṭā tilottamā	15
iti bhagavataḥ siddhārthasya bodhitarutalagatasya nabhaḥsthaiḥ sambud-	16
dhair āsphānakasamādhisamskāram apanīyārdharātre niruttaraprajñam sam-	17
arpya prajñācaturthasekau dattāv iti ca evam abhipretyaiva śiṣyapraṭiṣṭhā-	18
vat pratimādīnām pratiṣṭhety aviśeṣeṇodghūṣyate mahārathair iti	19

Regarding what has been said in the 450 verses [i.e. Dīpaṃkarabhadrā's *Guhyasamājamaṇḍalavidhi*]:

“He draws the circle [i.e. *maṇḍala*] correctly in front of him, this is the ritual procedure in the consecration of images and books etc., up to that which has heroic effort [as its fruit] by means of initiation [i.e. up to the initiation of the officiant]. [*Guhyasamājamaṇḍalavidhi* 355]

Water [initiation] and crown [initiation] are the fruit similar to its cause (*niṣyanda*); the [fruit of] maturation (*[vi]pāka*) is vajra [initiation], lord [initiation i.e. bell initiation] and [initiation of

²Dīpaṃkarabhadrā's *Guhyasamājamaṇḍalavidhi* 355

³Dīpaṃkarabhadrā's *Guhyasamājamaṇḍalavidhi* 358

1 yat tūktam || BE_T; yad uktam E_M; *deest* A 4 niṣyandaḥ || *corr.*; niṣpandaḥ E_M; niṣyandaḥ BE_T; *deest* A 7 api pauruṣo || BE_T; aṇipauruṣo AE_M 8 pauruṣāntaḥ || BE_ME_T; pauruṣānto 'ti A 9 ākūtena || BE_T; ākr̥tena AE_M 13 hy ete || ABE_T; kv ete E_M 16 nabhaḥsthaiḥ || BE_ME_T; nabhasthaiḥ A 17 āsphānaka° || BE_ME_T; āsphāna° A 19 śiṣyapraṭiṣṭhāvat || AE_ME_T; śiṣya | praṭiṣṭhāvat B 19 aviśeṣeṇodghūṣyate || BE_T; aviśeṣeṇoddūṣyate E_M; aviśeṣeṇa udghūṣyate A

the] name. Here [in this system] the initiation by the Buddhas [i.e. the initiation of the officiant] has heroic effort (*pauruṣa*) [as its fruit], [and] the [fruit of] purity (*vaimalya*) is from the secret yoga [i.e. secret initiation]. [*Guhyasamājamaṇḍalavidhi* 358]”

[The meaning is this:] among these [initiations], that which has heroic effort [as its fruit] (*pauruṣa*) is the initiation of the officiant (*ācāryābhiṣeka*), and the goal to be obtained of that means which has heroic deeds [as its fruit] (*pauruṣa*), is [also called] something which has heroic deeds (*pauruṣa*) too. [That goal of the means which is related to heroic deeds] is the initiation of pureness (*vaimalya*) which has the nature of secret (*guhya*), wisdom (*prajñā*) and the fourth (*caturtha*) initiation. From the end of that [initiation of pureness] is called the ritual procedure of initiation ending with that which has heroic deeds [as its fruit], this is the meaning. It makes the other three fruits [i.e. *niṣyanda*, *vipāka* and *vaimalya*] manifest precisely from the action of a man (*puruṣa*) which has wholesomeness, effort and superiority, thus with this intention, [he says] the word ending with that which has heroic deeds [as its fruit] (*pauruṣānta*). Yoga [in the compound *guhyayogataḥ*] here is intended by the conventional wisdom and the ultimate wisdom, therefore [the fruit of] pureness (*vaimalya*) has the nature of three [i.e. secret (*guhya*), conventional wisdom and the ultimate wisdom].⁴ Furthermore, precisely the purification of the bodies of the deities who are made manifest by the form of images and so on is brought about by the initiation of the officiant (*ācāryaseka*). For the purpose of the purification of speech and mind, the [initiations of] secret and so on should precisely be given. Since for the great bodhisattvas too, these [higher initiations] are given, just as it is said [in the *Hevajratāntra*]: “In order to bestow initiation on Vajragarbha, [the goddess] Tilottamā is invited.” The state of *āsphānaka* meditation of the bhagavant Siddhārtha who seated under the bodhi tree was taking away by the Buddhas abiding in the air, and after meeting with the highest wisdom [i.e. consort] at midnight, they bestow the initiation of wisdom (*prajñā*) and the fourth (*caturtha*) [to Siddhārtha]. Precisely having intended thus, the empowerment (*pratiṣṭhā*) of images and so on, like the empowerment of the student, is proclaimed by the great warriors [i.e. the Buddhas] without difference.

⁴Abhyākaragupta is taking the element *guhyayoga* in the compound *guhyayogataḥ* (*Guhyasamājamaṇḍalavidhi* 358d) as a *dvandva* compound instead of a *karmadhāraya* compound.

A.3 Appendix 3: *Maṇḍalatattva* Table

Table A.1: Maṇḍalatattva table*

Verse no.	Element of the <i>adhāra-maṇḍala</i>	Reality in the GuSaMaVi	Source	Ratnākaraśānti's commentary	<i>Dasātattva-saṅgraha</i>	<i>Sāra-mañjari</i> **	Lhasa birch-bark***	Remarks
327	The square form (<i>caturasra</i>) of the <i>kiṭṭāgāra</i>	The absence of any inequality inasmuch as Buddhas and non-Buddhas are the same (<i>avaiṣamyāt buddhābuddha-samatvataḥ</i>)	<i>Paramādyatantra</i> (according to Ratnākaraśānti's commentary)	The absence of any inequality inasmuch as Buddhas and non-Buddhas are the same	The absence of any inequality inasmuch as Buddhas and non-Buddhas are the same	Inequality (<i>avaiṣamyāt</i>) of Buddhas and non-Buddhas	–	Item no. 1 in SAKURAI 1996
328	The eastern gate (<i>prāgdvāra</i> = <i>shar sgo</i>)	The four spheres of application of mindfulness (<i>smṛtyupa-sthāna</i>): <i>kāya</i> °, <i>vit</i> °, <i>citta</i> °, <i>dharmā</i>	<i>Paramādyatantra</i> (according to Sakurai)	The four spheres of application of mindfulness (<i>smṛtyupa-sthāna</i>) + <i>śraddhā</i>	The four spheres of application of mindfulness (<i>smṛtyupa-sthāna</i>) = <i>śraddhā</i>	The four spheres of application of mindfulness (<i>smṛtyupa-sthāna</i>) + <i>śraddhā</i>	–	Item no. 2 in SAKURAI 1996; 4 of 37 <i>bodhi-pāṅśikadharmā</i>

329-330a	The southern gate (<i>arvāg-dvāra</i>)	The four aspects of heroic energy (<i>caturvīryam</i>) = The four <i>prahāṇas</i>	<i>Paramādyatantra</i> (according to Sakurai)	The four <i>prahāṇas</i> + <i>vīrya</i>	The four <i>vīryas</i> = the four <i>prahāṇas</i> = <i>vīrya</i>	The four foundations of supernatural power (<i>rddhipāda</i>): <i>chandas</i> , <i>utsāha</i> , <i>sīhiti</i> and <i>mati</i>	<i>Paramādyatantra</i> (according to Sakurai)	The four foundations of supernatural power (<i>rddhipāda</i>) + <i>smṛti</i>	The four foundations of supernatural power (<i>rddhipāda</i>): <i>chandas</i> , <i>vīrya</i> , <i>smṛti</i> and <i>prajñā</i> + <i>smṛti</i>	The four foundations of supernatural power (<i>rddhipāda</i>) + <i>smṛti</i>	The four <i>vīryas</i> = the four <i>prahāṇas</i> = <i>vīrya</i>	–	Item no. 2 in SAKURAI 1996; 4 of 37 <i>bodhipāksikadharmas</i>
330cd	The western gate (<i>pāścimam dvāram</i>)	The four foundations of supernatural power (<i>rddhipāda</i>): <i>chandas</i> , <i>utsāha</i> , <i>sīhiti</i> and <i>mati</i>	<i>Paramādyatantra</i> (according to Sakurai)	The four foundations of supernatural power (<i>rddhipāda</i>) + <i>smṛti</i>	The four foundations of supernatural power (<i>rddhipāda</i>) + <i>smṛti</i>	The four foundations of supernatural power (<i>rddhipāda</i>): <i>chandas</i> , <i>vīrya</i> , <i>smṛti</i> and <i>prajñā</i> + <i>smṛti</i>	<i>Paramādyatantra</i> (according to Sakurai)	The four foundations of supernatural power (<i>rddhipāda</i>) + <i>smṛti</i>	The four foundations of supernatural power (<i>rddhipāda</i>): <i>chandas</i> , <i>vīrya</i> , <i>citta</i> and <i>mīmāṃsā</i>	The four foundations of supernatural power (<i>rddhipāda</i>) + <i>smṛti</i>	The four foundations of supernatural power (<i>rddhipāda</i>): <i>chandas</i> , <i>vīrya</i> , <i>smṛti</i> and <i>prajñā</i>	Item no. 2 in SAKURAI 1996; 4 of 37 <i>bodhipāksikadharmas</i>	
331	The northern gate (<i>uttaram dvāram</i>)	The five faculties and the five powers (<i>indriyabala</i>): <i>śraddhā</i> , <i>vīrya</i> , <i>smṛti</i> , <i>dhyāna</i> and <i>prajñā</i>	<i>Paramādyatantra</i> (according to Sakurai)	The five faculties and the five powers (<i>bala</i>) + <i>samādhi</i> and <i>prajñā</i>	The five faculties and the five powers (<i>bala</i>) + <i>samādhi</i> and <i>prajñā</i>	The five faculties and the five powers (<i>bala</i>) + <i>samādhi</i> and <i>prajñā</i>	<i>Paramādyatantra</i> (according to Sakurai)	The five faculties and the five powers (<i>bala</i>) + <i>samādhi</i> and <i>prajñā</i>	The five faculties and the five powers (<i>bala</i>) + <i>samādhi</i> and <i>prajñā</i>	The five faculties and the five powers (<i>bala</i>) + <i>samādhi</i> and <i>prajñā</i>	The five faculties and the five powers (<i>bala</i>) + <i>samādhi</i> and <i>prajñā</i>	Item no. 2 in SAKURAI 1996; 5 + 5 of 37 <i>bodhipāksikadharmas</i>	

332ab	The four arches (<i>torāṇa</i> = <i>rta</i> <i>babs</i>)	The four meditative absorptions (<i>dhyāna</i>): <i>prathama</i> and so on	<i>Paramādya tantra</i> (according to Sakurai)	The four meditative absorptions (<i>dhyāna</i>)	The four meditative absorptions (<i>dhyāna</i>)	The four meditative absorptions (<i>dhyāna</i>): <i>prathama</i> , <i>dviṭīya</i> , <i>trīṭīya</i> and <i>caturtha</i>	Item no. 3 in SAKURAI 1996; 4 <i>dhyānas</i>
332cd	The [four] raised platforms (<i>vedi</i> / <i>vedikā</i> = <i>kha khyer</i>)	The four mental concentrations (<i>samādhi</i>): <i>śūraṅgama</i> ° ; ° <i>khagaṅja</i> ° and so on	<i>Vajrasekhara-tantra</i> (according to Sakurai)	The four mental concentrations (<i>samādhi</i>): <i>śūraṅgama</i> , <i>khagaṅja</i> , <i>vimala</i> and <i>siṃhajṛm-bhita</i>	The four mental concentrations (<i>samādhi</i>)	The four mental concentrations (<i>samādhi</i>): <i>śūraṅgama</i> , <i>gaganagaṅja</i> , <i>vimala</i> and <i>siṃhavikrī-dita</i>	Item no. 4 in SAKURAI 1996; 4 <i>samādhis</i>

333ab	The group of [six] goddesses [viz. Rūpavajrā, Śabdavajrā, Gandhavarjā, Rasavajrā, Sparśavajrā and Dharmadhātu- vajrā] on the raised platform (<i>vedyām</i>)	The set of [four] retention formulas (<i>dhāraṇī</i>) starting with books (<i>grantha</i>) [probably <i>grantha</i> , <i>artha</i> , <i>nirukti</i> , <i>pratibhāna</i>]	<i>Vajrasekhara-tantra</i> (according to Sakurai)	The group of [six] goddesses = the [four] retention formulas (<i>dhāraṇī</i>): <i>kṣānti</i> [= <i>bodhisattva-kṣāntilābhāya dhāraṇī?</i>], <i>mantra</i> , <i>dharma</i> , <i>artha</i>	The [four] retention formulas (<i>dhāraṇī</i>) starting with books (<i>grantha</i>)	A multitude (<i>nivāha</i>) of retention formulas (<i>dhāraṇī</i>): <i>dharma</i> , <i>artha</i> , <i>nirukti</i> , <i>pratibhāna</i> , engaged in worship of unthinkable dance, songs and so on (<i>acintyanṛtya-gītādīpūjā-vyāpṛtaḥ</i>) in the form of goddesses (<i>devirūpatvena</i>)	The four retention formulas (<i>dhāraṇī</i>): <i>grantha</i> , <i>nirukti</i> , <i>artha</i> , <i>nirukti</i> , <i>pratibhāna</i>	Item no. 5 in SAKURAI 1996; 4 <i>dhāraṇīs</i> (notice the different versions!)
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333cd	The richness of ornamentations (<i>citrābharāṇa</i>) [of the <i>maṇḍala</i> = items mentioned separately in 334-341cd]		Fulfillment of the wishes of sentient beings (<i>jagadāśa-prapūraṇa</i>)	The <i>maṇḍala</i> satisfies all wishes [of all beings]	The <i>maṇḍala</i> palace (<i>kūṭāgāram</i>) is beautified (<i>vicitram</i>) by all ornaments (<i>sarvair ābharāṇaiḥ</i>) = it fulfills all hopes of the world (<i>jagataḥ sarvāsā-pūraṇam</i>)	The <i>maṇḍala</i> satisfies all kinds of wishes [of sentient beings] (<i>sakalavicitrāsāpuri-pūraṇam</i>)	The <i>maṇḍala</i> satisfies all wishes. Should this be a separate item?
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334	The resounding (<i>°nāḍītam</i>) of bells (<i>°ghaṇṭīā</i>) sewn into flags which have multi-coloured points (<i>°viśvāgra-patākā</i>) shaken by the wind (<i>°mārutoddhūta</i>)	[The <i>maṇḍala</i>] is going everywhere (<i>°sarvagam</i>) of the sound (<i>°rava</i> = <i>°sgra</i>) of the nine parts (<i>°navāṅga</i>) of whatever excellent dharma (<i>°sad-dharma</i>) moved by training i.e. acted out and taught by the tathāgatas (<i>°vinayod-dhūta</i>)	[The <i>maṇḍala</i>] is going everywhere (<i>°sarvaga</i>) of the excellent dharma (<i>°sad-dharma</i>) moved by training (<i>°vinayod-dhūta</i>)	[The <i>maṇḍala</i>] is going everywhere (<i>°sarvaga</i>) of the excellent dharma (<i>°sad-dharma</i>) of the [Buddha's] teaching (<i>°pravacana</i>) consisting of nine limbs (<i>°navāṅga</i>) viz. (1) <i>sūtra</i> , (2) <i>geya</i> , (3) <i>vyākaraṇa</i> , (4) <i>gāthā</i> , (5) <i>udāna</i> , (6) <i>nidāna</i> , (7) <i>ityuktaka</i> , (8) <i>jātaka</i> , (9) <i>vaipulyād-bhutākhyāna</i> , because of training (<i>°vinayavaśāt</i>)	The nine limbs (<i>°navāṅga</i>) of the excellent dharma (<i>°sad-dharma</i>) viz. (1) <i>geya</i> , (2) <i>sūtra</i> , (3) <i>vyākaraṇa</i> , (4) <i>gāthā</i> , (5) <i>udāna</i> , (6) <i>nidāna</i> , (7) <i>ityuktaka</i> , (8) <i>jātaka</i> , (9) <i>vaipulyād-bhutākhyāna</i> , because of training (<i>°vinayavaśāt</i>)	The nine limbs (<i>°navāṅga</i>) of the excellent dharma (<i>°sad-dharma</i>) viz. (1) <i>geya</i> , (2) <i>sūtra</i> , (3) <i>vyākaraṇa</i> , (4) <i>gāthā</i> , (5) <i>udāna</i> , (6) <i>nidāna</i> , (7) <i>ityuktaka</i> , (8) <i>jātaka</i> , (9) <i>vaipulyād-bhutākhyāna</i> , because of training (<i>°vinayavaśāt</i>)	Item no. 6 in SAKURAI 1996; 9 limbs (<i>°navāṅga</i>) of the excellent dharma
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335ab	The mirror (<i>ādarśa</i>)	The five gnosis starting with mirror-like gnosis	<i>Paramādyatantra</i> (according to Sakurai)				Item no. 7 in SAKURAI 1996
335cd	The pearl strings (<i>°hāra °</i>), half pearl strings (<i>°ardhahāra °</i>), moon discs (<i>°candra °</i>), sun discs (<i>°arka °</i>), mirrors (<i>°adarśa °</i>), garlands (<i>°srak °</i>) and chowries (<i>°āmara °</i>)	The mirror[-like gnosis] (<i>ādarśa °</i>) and the [seven] limbs of enlightenment (<i>°bodhyāṅga °</i>)	<i>Paramādyatantra</i> (according to Sakurai), <i>Sarva-rahasyatāntra</i> (according to Ratnākaraśānti's commentary)				Item no. 8 in SAKURAI 1996; 7 of 37 <i>bodhi-pāṅśikadharmā</i>
336	The eight interior pillars (<i>stambha</i>)	The eight liberations (<i>vimokṣa</i>)	<i>Paramādyatantra</i> (according to Sakurai)				Item no. 9 in SAKURAI 1996

337	The vajra thread (<i>vajrasūtra</i>) that is completely round (<i>parimaṇḍala</i>)	The turning [the wheel of the doctrine of the] (<i>°pravartanāt</i>) Vajra vehicle (<i>°vajrayāna</i>) by all perfectly enlightened ones in all directions and in all three times (<i>sarvadik-tryadhvasam-buddha°</i>)	—	—	—	—	Item no. 10 in SAKURAI 1996
338	The coloured powders (<i>raṅga</i>)	The five perfectly enlightened Buddhās (<i>pañcasam-buddhāḥ</i>)	—	—	—	—	Item no. 11 in SAKURAI 1996
339	The consecration vase (<i>kalāśa</i>)	The nectar of gnosis (<i>jñānāmṛta</i>)	—	—	—	—	Item no. 12 in SAKURAI 1996 (Sakurai has nectar which has the reality of <i>prajñājñāna</i> as item no. 12)

339	The filled exte- rior vase (<i>pūrṇa- kumbha</i>)	The natural out- flow (<i>niṣyandah</i>) of the completion (<i>pūri</i>) of the accumulation [of merit and wis- dom] (<i>sambhāra</i>)	—					Item no. 13 in SAKURAI 1996
340	The objects of worship: flower (<i>puṣpa</i>), incense (<i>dhūpa</i>), great lamp (<i>mahādīpa</i>) and scented paste (<i>gandha</i>)	The [seven] limbs of enlightenment (<i>bodhyaṅga</i>)	—					Item no. 14 in SAKURAI 1996
341a	The cakes for the deities (<i>naivedya</i>)	The taking of dharma (<i>dhar- māhāra</i>)	—					Item no. 15 in SAKURAI 1996
341b	The garment (<i>saṃvara</i>)	Shame (<i>hrīḥ</i>) and bashfulness (<i>apa- trāpya</i>)	—					Item no. 16 in SAKURAI 1996
341cd	Singing (<i>sugīta</i>), dancing (<i>nṛtya</i>) and instrumental music (<i>vāditra</i>)	The growth of Great Bliss (<i>mahāsukha- vivardhana</i>)	—					Item no. 17 in SAKURAI 1996

342a	The city (<i>pura</i>) = <i>kūṭāgāra?</i>	The city of liberation (<i>mokṣapura</i>)	<i>Vajrasekhara-</i> <i>tantra</i> (according to Sakurai)				Item no. 18 in SAKURAI 1996
342b	The <i>maṇḍala</i> (<i>cakra</i>) [= the whole <i>ādhāra-</i> <i>maṇḍala?</i>]	The gathering of essence (<i>sārasaṅgraha</i>)	<i>Vajrasekhara-</i> <i>tantra</i> (according to Sakurai)				Item no. 19 in SAKURAI 1996

*Incorporating SAKURAI 1996: 137 Table 4; KLEIN-SCHWIND 2012: 99 (table) & 106-108 (table).

** I thank Dr. Szántó for sharing his draft edition of the *Sāramaijari* with me.

*** Lhasa birch-bark MS (A Vi fol. 3v-44). *Tibet Museum* 2001 pp. 54-55. I thank Dr. Kano for sharing his unpublished study of Lhasa birch-bark A Vi fol. 3v-4r with me.

Appendix B

Bibliography

B.1 Abbreviations

BBK IV	<i>A Descriptive Bibliography of the Sanskrit Buddhist Literature. Vol. IV. The Buddhist Tantra.</i> See TSUKAMOTO ET AL. 1989.
BDRC	Buddhist Digital Resource Center. Previously called the Tibetan Buddhist Resource Center (TBRC).
Chi.	Chinese.
D	sDe-dge edition of the Tibetan Tripiṭaka.
NCC	<i>New Catalogus Catalogorum. An Alphabetical Register of Sanskrit and Allied Works and Authors.</i> Vol. 6, edited by V. Raghavan. Madras 1971 - Vol. 18, edited by S. Dash. Madras 2007.
Ōta.	Ōtani Catalogue number of the Peking edition, see SUZUKI 1961.
P	Peking edition of the Tibetan Tripiṭaka.
S	sTog Palace manuscript bKa' 'gyur.
Skt.	Sanskrit.
Taishō	Taishō number of the <i>Taishō shinshū daizōkyō</i> 大正新脩大藏經. Edited by J. Takakusu & K. Watanabe. Tokyo: The Taishō Shinshū Daizōkyō Kankō Kai, 1924–1929.
TBRC	Tibetan Buddhist Resource Center. Recently renamed as the Buddhist Digital Resource Center (BDRC).
Tib.	Tibetan.

Tōh. Tōhoku Catalogue number of the sDe dge edition, see UET AL. 1934.

B.2 Primary Sources

B.2.1 Primary Indic Sources

- Abhayapaddhati* By Abhayākaragupta. For Sanskrit editions see YANG 2014 and CHOG DORJE 2009.
- Abhidharmakośa-bhāṣya* By Vasubandhu. For Sanskrit edition see PRADHAN 1967.
- Abhisamayamañjarī* By Śākyarakṣita (attributed to Śubhākaragupta in RINPOCHE & DWIVEDI 1993). For Sanskrit edition see RINPOCHE & DWIVEDI 1993. Contained also in the *Guhyasamayāsādhanaṃālā*, see ENGLISH 2002: 8.
- Acintyādvayakramopadeśa* Contained in the *Guhyādiaṣṭasiddhisamgraha*.
- **Abhiṣekaprakaraṇa* By Abhayākaragupta. Tibetan translation: *dBang gi rab tu byed pa*. Tibetan blockprints: Tōh. 1499, D, bsTan 'gyur, rGyud, vol. ZHA fols. 226b4-250a6; Ōta. 2214, P, bsTan 'gyur, rGyud 'grel, vol. PA, fols. 232a7-261b3.
- Arthaviniścaya* See SAMTANI 1971.
- Avikalpapraveśadhāraṇī* Also called the *Nirvikalpapraveśadhāraṇī*. Sanskrit edition: See MATSUDA 1996b.
- Ācāryakriyāsamuccaya* By Jagaddarpaṇa. For Sanskrit editions on the *abhiṣeka* section and the *Vajrācāryalakṣaṇavidhi* see MORIGUCHI 1991, MORIGUCHI 1992 and MORIGUCHI 1998.
- Ādikarmapradīpa* By Anupamavajra. Sanskrit editions: see 1. DE LA VALLÉE POUSSIN 1898, 2. TAKAHASHI 1993.

- Āmnāyamañjarī* By Abhayākara Gupta. Sanskrit manuscript: *Rare and Ancient Tibetan Texts Collected in Tibetan Regions Series* 藏区民间所藏藏文珍稀文献丛刊 [精华版] / *bod yul dmangs khrod kyi rtsa chen dpe rnying phyogs bsgrigs*. 3 volumes. Compiled by Institute of the Collection and Preservation of Ancient Tibetan Texts of Sichuan Province 四川省藏文古籍搜集保护编务院. Chengdu: Sichuan Nationalities Publishing House 四川民族出版社 / Beijing: Guangming Daily Press 光明日报出版社, 2015.
Tibetan translation: *dPal yang dag par sbyor ba'i rgyud kyi rgyal po'i rgya cher 'grel pa man ngag gi snye ma*. Tibetan blockprints: Tōh. 1198, Ōta. 2328.
- Khasamaṭikā* By Ratnākaraśānti. Sanskrit: see UPĀDHYĀYA 1983.
- Kriyāsamgrahapañjikā* By Kuladatta. For Sanskrit I have used an e-text prepared by Ryugen Tanemura (TANEMURA e-text). For the Sanskrit critical edition of sections 1-4, 3-3, 3-5 and 6-8 see TANEMURA 2004, pp. 119-210. For the Sanskrit critical edition of the *abhiṣeka* section see SAKURAI 1996, pp. 493-530.
Tibetan translation: *Bya ba bsdus pa*. Tibetan blockprints: Tōh. 2531, Ōta. 3354.
- Kṛṣṇayamāritantra-
pañjikā* Ascribed to Dharmadāsa (following the colophon of the Sanskrit manuscript discovered by Sāṅkṛtyāyana in Zha lu, see SĀṅKṚTYĀYANA 1937: 45, no. 301; see also the colophon recorded in footnote 1 on the same page) or Kumāracandra (following the Tibetan translation). Commentary on the *Kṛṣṇayamāritantra*. For Sanskrit edition see RINPOCHE & DWIVEDI 1992.
Tibetan translation: *gShin rje gshed nag po'i rgyud kyi dka' 'grel rin po che'i phreng ba*. Tibetan blockprints: Tōh. 1921, Ōta. 2784.
- Guṇavati* By Ratnākaraśānti. Commentary on the *Mahāmāyātāntra*. Sanskrit: see RINPOCHE & DWIVEDI 1992a, DAMRON 2014 and CHEN 2019.

- Gurupañcāśikā* By Vāpilladatta. Sanskrit: see LÉVI 1929. See also SZÁNTÓ 2013 and DAWA CHOSOM 2018.
- Guhyādiaṣṭasiddhisamgraha* See RINPOCHE & DWIVEDI 1987.
- **Guhyasamāja-
maṇḍalopāyikā-
viṃśatividhi* See *Samājamaṇḍalopāyikā*.
- **Guhyatantra* Also known as the **Sarvamaṇḍalasāmānyavidhīnām guhyatantra* or the **Guhyasūtra*. Tibetan translation: *dKyil 'khor thams cad kyi spyi'i cho ga gsang ba'i rgyud*. Tibetan blockprints: Ōta. 429, sTog 755.
Chinese translation: *Ruixiye jing* 蕤呬耶經, Taishō no. 897.
- Guhyasamājantra* Sanskrit: see MATSUNAGA 1978.
Tibetan translation: Chapter 1-17: *De bzhin gshegs pa thams cad kyi sku gsung thugs kyi gsang chen gsang ba 'dus pa zhes bya ba brtag pa'i rgyal po chen po*. Tibetan manuscript and blockprint: sTog number 408/1, S, bKa' 'gyur, rGyud 'bum, vol. CA fols. 1a-82b; Ōta. 81, P, bKa' 'gyur, rGyud, vol. CA fols. 95b5-157b5.
Chapter 18: *De bzhin gshegs pa thams cad kyi sku gsung thugs kyi gsang chen gsang ba 'dus pa zhes bya ba brtag pa'i rgyal po chen po*. Tibetan manuscript and blockprint: sTog number 408/2, S, bKa' 'gyur, rGyud 'bum, vol. CA fols. 82b-95b; Ōta. 81, P, bKa' 'gyur, rGyud, vol. CA fols. 157b5-167a8.
Chinese translation: Taishō no. 885.
- **Guhyasamājantra-
rājavṛtti* By Smṛtijñānakīrti. Tibetan translation: *rGyud kyi rgyal po dpal gsang ba 'dus pa'i 'grel pa*. Tibetan blockprints: Tōh. 1914, Ōta. 2777.
- **Guhyasamāja-
maṇḍalavidhi* By Dīpaṃkarabhadra. For Sanskrit manuscripts and editions consulted see section 3.1.1. For Tibetan xylographs and editions used see section 3.1.2.

- **Guhyasamājamaṇḍalavidhi* By (tantric) Nāgārjuna. Tōh. 1798, D, bsTan 'gyur, rGyud, vol. NGI fols. 15b1-35a7; Ōta. 2663, P, bsTan 'gyur, rGyud 'grel, vol. GI, fols. 17a7-39b3.
- **Guhyasamājālaṃkāra* By *Vimalagupta. Tibetan translation: *dPal gsang ba 'dus pa'i rgyan*. Tibetan blockprints: Tōh. 1848, Ōta. 2711.
See GEORGE 1974.
- Caṇḍamahāroṣaṇatantra*
- Carakasamhitā* By Agniveśa. See ĀCĀRYA 1984.
- **Caryāmelāpakapradīpa* See *Sūtaka*.
- Tattvajñānasamśiddhi* Sanskrit: see PANDEY 2000.
- **Trptagarbha* By *Vīravajra (dPa'-bo rdo-rje). Tibetan translation: *Mnyes pa'i snying po*. Tibetan blockprints: Tōh. 1513, Ōta. 2228.
- Daśatattvasaṃgraha* By Kṣitigarbha. See KLEIN-SCHWIND 2012.
- Dākinijālasaṃvara-rahasya* By Anaṅgayogī. For Sanskrit edition see RIN-POCHE & DWIVEDI 1990.
- Dharmasaṃgraha* See KASAWARA ET AL. 1885.
- Nityakarmaṇḍāvidhi* edited in *Dhīḥ* 33 (2002), pp. 157-166 based on IASWR MBBII-196.
- Prajñāpāramitā-maṇḍalopāyikā* By Ānandagarbha. Tibetan translation: *Shes rab kyi pha rol tu phyin pa'i dkyil 'khor gyi cho ga*. Tibetan blockprints: Tōh. 2644, Ōta. 3468.
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- Padminī* Sanskrit edition: see TANEMURA 2014.

- Paramādyatantra*
(*mantrakalpakhanda*) Tibetan translation: *dPal mchog dang po'i sngags kyi rtog pa'i dum bu*. Tibetan manuscript and blockprint: sTog number 447, S, bKa' 'gyur, rGyud 'bum, vol. NYA fols. 35a3-171b2; Öta. 120, P, bKa' 'gyur, rGyud, vol. TA fols. 178a6-277a8. Chinese translation: *Fushuo zuishanggenben dale-jingang bukongsanmei dajiaowangjing* 佛說最上根本大樂金剛不空三昧大教王經, Taishō no. 244, vol. 8, pp. 786b18-824a22. Also known as the *Rishukōkyō* 理趣広経 in the Shingon tradition. For a partial Sanskrit restoration see TANAKA 2023. For new partial Tibetan critical editions see TOKUSHIGE 2014, 2015, 2022 and MIKKYŌ SEITEN KENKYŪKAI 2019, 2021, 2022.
- **Paramādyatantraṭīkā* By Ānandagarbha. Commentary to the *Paramādyatantra*. Tibetan blockprints: Tōh. 2512, Öta. 3335.
- Piṇḍīkramasādhana* By (tantric) Nāgārjuna. Sanskrit: see DE LA VAL-LÉE POUSSIN 1896 and TRIPATHI 2001.
- Pradīpoddyotana* By (tantric) Candrakīrti. For Sanskrit edition see CHAKRAVARTI 1984, DHĪḥ vol. 46-53. A new edition of the text is under preparation by Paul G. Hackett, John Campbell, and David Mellins from the Columbia University.
- Pratiṣṭhāvidhi* By Prajñāpālita.
- Bodhicaryāvatāra-pañjikā* By Prajñākaramati. Sanskrit edition: see DE LA VALLÉE POUSSIN 1914.
- Bodhisattvabhūmi* Attributed to Asaṅga or Maitreya (see DELHEY 2013: 502). Sanskrit editions: A. WOGIHARA 1930 and WOGIHARA 1936; B. DUTT 1966.
- Mañjuśrīsādhana* By Samantabhadra. Tibetan translation: *dPal gsang ba 'dus pa'i 'jam dpal gyi sgrub thabs*. Tibetan blockprints: Tōh. 1880, Öta. 2743.
- **Maṇḍalavidhi* By Paiṇḍapātika. Tibetan translation: *dKyil 'khor gyi cho ga*. Tibetan blockprints: Tōh. 1882, D, bsTan 'gyur, rGyud, vol. PI fols. 115b2-128a2; Öta. 2746, P, bsTan 'gyur, rGyud 'grel, vol. THI, fols. 136a6-151b6.

<i>Maṇḍalopāyikā</i>	By Padmaśrīmitra. Tokyo University Library no. 280, palm-leaf manuscript, Newārī script, undated.
<i>Madhyāntavibhāga- bhāṣya</i>	See NAGAO 1964.
<i>Mahāmāyātantra</i>	See RINPOCHE & DWIVEDI 1992a.
<i>Mahāvairocanābhisam- bodhisūtra</i>	Tibetan blockprints: Tōh. 494, Ōtani 126. Chinese translations: <i>Dapiluzhena chengfo shen- bian jiachi jing</i> 大毘盧遮那成佛神變加持經, Taishō vol. 18 no. 848; <i>Jinggangdingyujiazhong lüechu niansong jing</i> (* <i>Jāpasūtra</i>) 金剛頂瑜伽中 略出念誦經, Taishō vol. 18 no. 866.
<i>Muktāvalī</i>	By Ratnākaraśānti. Commentary on the <i>Heva- jratāntra</i> . Sanskrit edition: see TRIPATHI & NEGI 2001. Isaacson is preparing a new edition of this text.
<i>Mṛtasugatiniyojana</i>	By Śūnyasamādhivajra. Sanskrit: see TANEMURA 2013.
<i>Yamāritāntra- maṇḍalopāyikā</i>	By Śrīdhara. Sanskrit manuscript: NAK MS 5-88/ vi. bauddhatantra 64 = NGMPP B 31/26. Sanskrit edition: forthcoming by Kenichi KURANISHI.
<i>Ratnāvalīpañjikā</i>	By Kumāracandra (following the Tibetan transla- tion) or Dharmadāsa (following information in the Sanskrit manuscript from Zha lu as reported by Sāṅkṛtyāyana). Sanskrit edition: see RINPOCHE & DWIVEDI 1992b. Tibetan translation: <i>gShin rje gshed nag po'i rgyud kyi dka' 'grel rin po che'i phreng ba</i> . Tibetan block- prints: Tōh. 1921, Ōta. 2784.
<i>Laghutantraṭīkā</i>	By Vajrapāṇi. For Sanskrit edition see CICUZZA 2001.
<i>Vajrāvalī</i>	By Abhayākara Gupta. For Sanskrit manuscripts and editions used see Chapter 5.2 Appendix 2. Tibetan translation: Tōh. 3140, D, bsTan 'gyur, rGyud, vol. PHU fols. 1a1-94b4; Ōta. 3961, P, bsTan 'gyur, rGyud 'grel, vol. THU, fols. 1-115b4.
<i>Vajrasēkharatantra</i>	Tibetan translation: <i>gSang ba rnal 'byor chen po'i rgyud rdo rje rtse mo</i> . Tibetan blockprints: Tōh. 480, Ōta. 113, sTog 439.

- Vajrasattvaniṣpādana-sūtra* By Candrakīrti. See LUO & TOMABECHI 2009.
- Vajrasattvasādhana* By Candrakīrti. See *Vajrasattvaniṣpādanasūtra*.
- Śikṣāsamuccaya* By Śāntideva. Sanskrit edition: see BENDALL 1902.
- Śrāvaka bhūmi* Śrāvaka bhūmi study group 2007.
- Saṅ Hyaṅ* Sanskrit edition: see LOKESH CHANDRA 1995. See also SPEYER 1913, DE JONG 1974 and KANDAHJAYA 2018.
- Kamahāyānikan Mantranaya*
- Samantabhadra-sādhana* By Jñānapāda. Tibetan: Tōh. 1855, 1856.
- Samājamaṇḍalopayikā (a.k.a. Viṃśatividhi)* By Nāgabuddhi. Sanskrit manuscript: Peking University Sanskrit manuscript no. 88 (Catalogue info: SĀṆKṚTYĀYANA 1937: 45, item 302; Wang Sen catalogue p. 31, no. 88), palm-leaf, 7 folios, complete. For a Sanskrit edition of the text see TANAKA 2010 (note that Tanaka's edition is based on quotations of the *Viṃśatividhi* in the *Vajrācāryānyottama*).
Tibetan: *dPal gsang ba 'dus pa'i dkyil 'khor gyi cho ga nyi shu pa*. Tibetan blockprints: Tōh. 1810, Ōta. 2675.
- Samkṣiptābhīṣekavidhi* By Vāgīśvarakīrti. Sanskrit edition: SAKURAI 1996, pp. 407-426.
Tibetan translation: *'Dus pa'i dbang bskur ba mdor bsdus pa*. Tibetan blockprints: Tōh. 1887, Ōta. 2751. Tibetan edition: SAKURAI 1996, pp. 427-442.
- Samvarodayatantra* See TSUDA 1974.
- Samvarodayā nāma maṇḍalopāyikā* By Bhūvācārya of Ratnagiri. Sanskrit manuscript: Tokyo University Library Library no. 450 (new)/no. 296 (old), palm-leaf, Newari script, 55 folios extant (1 folio missing), datedś. Not yet published. Tibetan: Tōh. 1538, Ōta. 2249.

- Sarvatathāgatattva-saṃgraha* Sanskrit manuscript: Kathmandu Kaisar Library 143, photographed by the NGMPP, reel no. C14/20.
Sanskrit editions: full editions by K. Horiuchi and I. Yamada. See HORIUCHI 1974, 1983 (Vol. 1 = HORIUCHI 1983, Vol. 2 = HORIUCHI 1974) and YAMADA 1981. LOKESH CHANDRA 1987 is basically a Devanāgarī version of YAMADA 1981. For new partial Sanskrit critical editions see TANEMURA 2019, TANEMURA 2020 and TANEMURA 2022.
Tibetan translation: *De bzhin gshegs pa thams cad kyi de kho na nyid bsdus pa zhes bya ba theg pa chen po'i mdo*. Tibetan manuscript and blockprint: sTog number 438, S, bKa' 'gyur, rGyud 'bum, vol. CHA fols. 298b6-485a4; Ōta. 112, P, bKa' 'gyur, rGyud, vol. NYA fols. 1b1-162b2.
Chinese translations: Taishō no. 865, 866, 882.
- Sarvadurgatipariśodhanatantra* See SKORUPSKI 1983. See also TAKAHASHI 1984a, 1984b, 1985a, 1985b and 1986.
- Sarvarahasyatantra* See *Sarvarahasyanibandha*.
- Sarvarahasyanibandha* By Ratnākaraśānti. Draft edition prepared by Harunaga Isaacson and Francesco Sferra.
- Sarvavajrodayā* By Ānandagarbha. Sanskrit edition: edited by Mikkyō Seiten Kenkyūkai. In two parts. See MIKKYŌ SEITEN KENKYŪKAI 1986 and MIKKYŌ SEITEN KENKYŪKAI 1987.
- Sāramañjarī* By Samantabhadra. Commentary to Jñānapāda's *Samantabhadrasādhana*. Sanskrit edition: currently under preparation by Péter-Dániel SZÁNTÓ.
- **Siddhisambhavanidhi* By *Vaidyapāda. Tibetan translation: *dPal gsang ba 'dus pa'i sgrub pa'i thabs dngos grub 'byung ba'i gter*. Tibetan blockprints: Tōh. 1874, Ōta. 2737.
- **Suparigrahanāma maṇḍalopāyikāvidhi* By Durjayacandra.
- **Sukusuma* **Sukusuma-nāma-dvikramatattvabhāvanā mukhāgama-vṛtti*. By *Vaidyapāda. Commentary to Jñānapāda's **Dvikramatattvabhāvanā-mukhāgama* (Tōh. 1853). Tōh. 1866, Ōta. 2729.

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- Sekanirdeśa* By Maitreyanātha/ Maitrīpa. See ISAACSON & SFERRA 2014 and MATHES 2015.
- Sekanirdeśapañjikā* By Rāmapāla. Commentary to Maitreyanātha's *Sekanirdeśa*. Sanskrit and Tibetan edition: see ISAACSON & SFERRA 2014.
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B.2.2 Primary Tibetan Sources

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 For English translation see ROERICH 1976.

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- dPal gsang ba 'dus pa 'jam pa'i rdo rje'i sgrub thabs 'jam pa'i dbyangs kyi dgongs pa gsal ba* Tsong-kha-pa, "dPal gsang ba 'dus pa 'jam pa'i rdo rje'i sgrub thabs 'jam pa'i dbyangs kyi dgongs pa gsal ba." In *The Collected Works (gsung 'bum) of the Incomparable Lord Tsong kha pa blo bzang grags pa: Reproduced from a Set of Prints from the 1897 Lhasa Old zhol (dga' ldan phun tshogs gling) Blocks*, Vol. 18, pp. 119-160. New Delhi: Mongolian Lama Gurudeva and Jayyed Press, 1998. [TBRC resource ID: W635]
- dPal gsang ba 'dus pa 'jam pa'i rdo rje'i dkyil 'khor gyi cho ga dngos grub kyi snye ma* rGyal-tshab Dar-ma rin-chen, "dPal gsang ba 'dus pa 'jam pa'i rdo rje'i dkyil 'khor gyi cho ga dngos grub kyi snye ma." In *The Collected Works (gsung 'bum) of the Lord rGyal-tshab rJe Dar-ma-rin-chen: Reproduced from a Set of Prints from the 1897 Lha-sa Old Zhol (dGa'-ldan-phun-tshogs-gling) blocks*, Vol. 1, pp. 9-92. New Dehli: Mongolian Lama Gurudeva and Jayyed Press, 1982. [TBRC Resource ID: W676]
- dPal gsang ba 'dus pa spyang ras gzigs dbang phyug gi dkyil 'khor du slob ma smon par byed pa'i cho ga skal ldan shing rta* Tshul-khrims rin-chen, "dPal gsang ba 'dus pa spyang ras gzigs dbang phyug gi dkyil 'khor du slob ma smon par byed pa'i cho ga skal ldan shing rta." In *Zhu chen tshul khrims rin chen gyi gsung 'bum*, Vol. 4, pp. 41-127. Kathmandu: Sachen International, 2005. [TBRC resource ID: W00EGS1016703]
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Summary of Research Results

The present study examines the *abhiṣeka* (initiation) section of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi*, an influential ninth-century Buddhist tantric ritual text which belongs to the Jñānapāda school of Guhyasamāja exegesis, and Ratnākaraśānti's commentary thereon (eleventh century). The importance of Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* and Ratnākaraśānti's commentary is reflected by the fact that they were widely studied and quoted extensively by the late eleventh and early twelfth-century Indian master Abhayākaragupta and the fourteenth-century Tibetan scholar-monk Tsong-kha-pa in his *sNgags rim chen mo*. We can safely say that Dīpaṃkarabhadra's **Guhyasamājamaṇḍalavidhi* is influential until today through the *sNgags rim chen mo*.

The study begins with an introduction, followed by a study on the history of the texts, such as the dates, lives and works of Dīpaṃkarabhadra and Ratnākaraśānti, and the transmission of both Dīpaṃkarabhadra's root text and Ratnākaraśānti's commentary in India and Tibet. Special attention is also given to the Yogācāra ideas found in Ratnākaraśānti's commentary.

The main part of the study consists of critical editions and an annotated English translation. By making use of the newly discovered second Sanskrit manuscript of Dīpaṃkarabhadra's root text, I produce here a new critical edition of the *abhiṣeka* section in Sanskrit, together with its Tibetan translation (making use of two extra-canonical Tibetan editions). The study also includes a critical edition of the Tibetan translation of the corresponding portion of Ratnākaraśānti's commentary. The critical editions are preceded by a detailed description of manuscripts and editions used, and a detailed discussion on Sanskrit-Tibetan textual criticism.

Attached as appendices are selected passages from *Vaidyapāda's commentary on Dīpaṃkarabhadra's root text, and selected passages from Abhayākaragupta's *Vajrāvalī*.

Die vorliegende Studie untersucht den Abschnitt *abhiṣeka* (Initiation) von Dīpaṃkarabhadras **Guhyasamājamaṇḍalavidhi*, einem einflussreichen buddhistischen tantrischen Ritualtext des 9. Jahrhunderts, der zur Jñānapāda-Schule der Guhyasamāja-Exegese gehört, und Ratnākaraśāntis Kommentar dazu (11. Jahrhundert). Die Bedeutung von Dīpaṃkarabhadras **Guhyasamājamaṇḍalavidhi* und Ratnākaraśāntis Kommentar spiegelt sich in der Tatsache wider, dass sie vom indischen Meister Abhayākara Gupta des späten 11. und frühen 12. Jahrhunderts und von dem tibetischen Gelehrten und Mönch Tsong-kha-pa in seinem *sNgags rim chen mo* im 14. Jahrhundert ausführlich untersucht und zitiert wurden. Wir können mit Sicherheit sagen, dass Dīpaṃkarabhadras **Guhyasamājamaṇḍalavidhi* bis heute durch das *sNgags rim chen mo* einflussreich ist.

Die Studie beginnt mit einer Einführung, gefolgt von einer Studie zur Geschichte der Texte wie Daten, Leben und Werke von Dīpaṃkarabhadra und Ratnākaraśānti sowie zur Transmission sowohl von Dīpaṃkarabhadras Stammtext wie auch Ratnākaraśāntis Kommentar in Indien und Tibet. Besonderes Augenmerk wird auch auf die Yogācāra-Ideen gelegt, die in Ratnākaraśāntis Kommentar zu finden sind.

Der Hauptteil der Studie enthält kritische Editionen und eine kommentierte englische Übersetzung. Unter Verwendung des neu entdeckten zweiten Sanskrit-Manuskripts von Dīpaṃkarabhadras Stammtext produziere ich hier eine neue kritische Edition des *abhiṣeka*-Abschnitts in Sanskrit zusammen mit seiner tibetischen Übersetzung (unter Verwendung von zwei außerkanonischen tibetischen Editionen). Die Studie enthält auch eine kritische Edition der tibetischen Übersetzung des entsprechenden Teils von Ratnākaraśāntis Kommentar. Den kritischen Editionen gehen eine detaillierte Beschreibung der verwendeten Manuskripte und Ausgaben sowie eine ausführliche Diskussion der sanskritisch-tibetischen Textkritik voraus.

Als Anhänge sind ausgewählte Passagen von *Vaidyapādas Kommentar zu Dīpaṃkarabhadras Stammtext und ausgewählte Passagen von Abhayākara Guphas *Vajrāvalī* beigefügt.

Eidesstattliche Versicherung

Hiermit versichere ich an Eides statt, dass ich die vorliegende Arbeit selbstständig und ohne fremde Hilfe angefertigt und mich anderer als der im beigefügten Verzeichnis angegebenen Hilfsmittel nicht bedient habe. Alle Stellen, die wörtlich oder sinngemäß aus Veröffentlichungen entnommen wurden, sind als solche kenntlich gemacht. Ich versichere weiterhin, dass ich die Arbeit vorher nicht in einem anderen Prüfungsverfahren eingereicht habe. Ich bin mit einer Einstellung in den Bestand der Bibliothek des Fachbereiches einverstanden.

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