

Saroruhavajra's Hevajra-Lineage

A Close Study of the Surviving Sanskrit Works

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Contents

Acknowledgement	xix
Prolegomena	3
Saroruhavajra's Hevajra-Lineage – A Brief Introduction	3
The Authors, their Lives and Works : A few introductory remarks	9
Saroruhavajra alias Padmavajra	9
Jālandharipāda a.k.a. Suratapāda	16
Bhadrapāda	17
Rāhulagupta	18
The Texts and their Witnesses	23
<i>Hevajrasādhanopāyikā</i>	23
Sanskrit Manuscripts	23
Tibetan Translations	31
Description of the Textual Contents	33
<i>Vajrapradīpā nāma ṭippanī</i>	37
Sanskrit Manuscripts	37
Tibetan Translations	55
Description of the Textual Contents	56
<i>Dveṣavajrasādhana</i>	59
Sanskrit Manuscripts	59
Description of the Textual Contents	61

<i>Hevajraprakāśa</i>	64
Sanskrit Manuscripts	64
Tibetan Translations	71
Description of the Textual Contents	73
<i>Śrīhevajrabhaṭṭāarakasya Cakraviṃśikāstotra</i>	74
The Text and its Witnesses	74
Description of the Textual Contents	75
Editorial Policies and Conventions	77
Editorial Policies of the Sanskrit Texts	77
Editorial Policies of the Tibetan Translations	81
Annotated Translations	82
Symbols & Abbreviations	83
The Relationship of the Witnesses	85
I Saroruhavajra's <i>Sādhanopāyikā</i>	89
Sigla Codicorum	91
Sanskrit Sources	91
Tibetan Sources	94
Edition of the Sanskrit Text	97
Edition of the Tibetan Translation	117
Annotated Translation	131
II Jālandharipāda's <i>Vajrapradīpā</i>	151
Sigla Codicorum	153
Sanskrit Sources	153
Tibetan Sources	160

Edition of the Sanskrit Text	163
udghātaḥ	163
§1 pūjācakram	164
§2 caturbrahmavihāram	168
§3 paramam	168
§4 sahajam	169
§5 sveṣṭadevaḥ	171
§6 rakṣācakram	173
§7 śūnyatādhimokṣaḥ	179
§8 śmaśānam	179
§9 kūtāgāram	187
sarvajñatābhisambodhiḥ	187
§10 hetumaṇḍalam	198
mārgajñatābhisambodhiḥ	198
§11 drutāpattiḥ	216
§12 samutthānam	217
yogasamādhiḥ	222
anuyogo nāma samādhiḥ	223
§13 nyāsaḥ	223
atiyogo nāma samādhiḥ	223
mahāyogo nāma samādhiḥ	225
§14 'dveṣātmā'	226
ādiyogo nāma samādhiḥ	226
§15 utsargaḥ	228
sarvākārajñatābhisambodhiḥ	228
§16 jñānacakram	231
sarvākārābhisambodhiḥ	231
§17 abhiṣekaḥ	232
mūrdhābhisambodhiḥ	232
§18 mudraṇam	233
§19 amṛtāsvādaḥ	235
anupūrvikābhisambodhiḥ	235
§20 jagadarthaḥ	237

maṇḍalarājāgrī nāma samādhīḥ	237
§21 <i>ṣaḍaṅgam</i>	238
§22 prabhāsvaram	239
ekakṣaṇābhisamboḍhiḥ	239
dharmakāyābhisambodhiḥ	241
§23 utthānam	245
§24 mantrajāpaḥ	245
§25 balitattvam	248
<i>karmarājāgrī nāma samādhīḥ</i>	248
§26 sūkṣmayogaḥ	257
<i>sūkṣmayogo nāma samādhīḥ</i>	257
§27 kavacadvayam	259
§28 viharaṇam	260
§29 bhojanam	260
§30 caraṇam	261
§31 śayanam	263
§32 aparam utthānam	264
avasānam	266
Edition of the Tibetan Translation	269
§1 mchod pa'i 'khor lo	270
§2 tshaṅs pa'i gnas bzi	272
§3 mchog	272
§4 lhan cig skyes pa	273
§5 raṅ gi 'dod pa'i lha	274
§6 sruṅ ba'i 'khor lo	275
§7 stoṅ pa ṅid du lhag par mos pa	278
§8 dur khrod	278
§9 gźal yas khaṅ	282
thams cad mkhyen pa ṅid mñon par byaṅ chub pa	282
§10 rgyu'i dkyil 'khor	288
lam śes pa ṅid mñon par byaṅ chub pa	288
§11 źu bas bskyed pa	297

§12 bžeñs pa	297
rnal 'byor žes bya ba'i tiñ ñe 'dzin	299
rjes su rnal 'byor žes bya ba'i tiñ ñe 'dzin	300
§13 dgod pa	300
śin tu rnal 'byor žes bya ba'i tiñ ñe 'dzin	300
rnal 'byor chen po žes bya ba'i tiñ ñe 'dzin	301
§14 *že sdañ gi bdag ñid	302
dañ por sbyor ba žes bya ba'i tiñ ñe 'dzin	302
§15 *byin pa	303
rnam pa thams cad śes pa ñid mñon par byañ chub pa	303
§16 ye śes kyi 'khor lo	304
rnam pa kun mñon par byañ chub pa	304
§17 mñon par dbañ bskur ba	304
rtse mo'i mñon par byañ chub pa	304
§18 rgyas gdab pa	305
§19 bdud rtsi myañ ba	306
mthar gyis gnas pa'i mñon par rtogs pa	306
§20 'gro ba'i don	307
dkyil 'khor rgyal po mchog gi tiñ ñe 'dzin	307
§21 yan lag drug	307
§22 'od gsal	308
skad cig ma gcig la mñon par byañ chub pa	308
chos kyi sku mñon par byañ chub pa	309
§23 ldañ ba	311
§24 sñags bzlas pa	312
§25 gtor ma'i de ñid	313
las rgyal po mchog ces bya ba'i tiñ ñe 'dzin	313
§26 phra mo'i rnal 'byor	318
phra mo'i rnal 'byor žes bya ba'i tiñ ñe 'dzin	318
§27 go cha gñis pa	318
§28 'chag pa	319
§29 kha zas	319
§30 *spyod lam	319

§31 ñal ba	321
§32 slar ldañ ba	321
tha ma	322

Annotated Translation **325**

Commencement	325
§1 The 'Circle of Worship'	326
§2 The 'Four <i>Brahmavihāra</i> -s'	330
§3 The 'Supreme'	330
§4 The 'Innate'	331
§5 'One's Chosen Deity'	333
§6 The 'Circle of Protection'	335
§7 The 'Strong Conviction of Emptiness'	338
§8 The 'Eight Cremation Grounds'	339
§9 The 'Celestial Palace'	343
<i>sarvajñatābhisambodhiḥ</i>	343
§10 The 'Causal <i>Maṇḍala</i> '	350
<i>mārgajñatābhisambodhiḥ</i>	350
§11 The 'Melting'	363
§12 The 'Arising'	364
<i>yogasamādhiḥ</i>	366
<i>anuyogasamādhiḥ</i>	367
§13 The 'Placement'	367
<i>atiyogaḥ</i>	367
<i>mahāyogaḥ</i>	368
§14 The '* <i>Embodiment of Aversion</i> '	369
<i>ādiyogasamādhiḥ</i>	369
§15 The 'Emission'	371
<i>sarvākārajñatābhisambodhiḥ</i>	371
§16 The ' <i>jñānacakra</i> '	373
<i>sarvākārābhisambodhiḥ</i>	373
§17 The 'Consecration'	374
<i>mūrdhābhisambodhiḥ</i>	374

§18 The 'Sealing'	374
§19 The 'Tasting of the Nectar'	376
<i>anupūrvikābhisambodhiḥ</i>	376
§20 The 'Welfare of Beings' (<i>jagadarthaḥ</i>)	377
<i>maṇḍalarājāgrī nāma samādhiḥ</i>	377
§21 The 'Six Branches' (<i>ṣaḍaṅgam</i>)	377
§22 The 'Luminous Clarity' (<i>prabhāsvarām</i>)	379
<i>ekakṣaṇābhisambodhiḥ</i>	379
<i>dharmakāyābhisambodhiḥ</i>	380
§23 The 'Emergence' (<i>utthānam</i>)	385
§24 The 'Recitation of Mantra-s'	385
§25 The 'Balitattva'	387
<i>karmarājāgrī nāma samādhiḥ</i>	387
§26 The 'Subtle Yoga' (<i>sūkṣmayogaḥ</i>)	392
<i>sūkṣmayogo nāma samādhiḥ</i>	392
§27 The 'Twofold Armoring' (<i>kavacadvayam</i>)	393
§28 The 'Abiding' (<i>vihaṇam</i>)	394
§29 The 'Eating' (<i>bhojanam</i>)	395
§30 The 'Conduct' (<i>caraṇam</i>)	395
§31 The 'Sleeping' (<i>śayanam</i>)	396
§32 The 'Other Arising' (<i>aparam utthānam</i>)	397
Conclusion	398

III Bhādrapāda's *Dveṣavajrasādhana* 401

Sigla Codicorum	403
Sanskrit Sources	403
Tibetan Sources	408
Edition of the Sanskrit Text	409
upodghātaḥ	409
avasānam	430

Annotated Translation	431
Commencement	431
Conclusion	464
IV Rāhulagupta's <i>Hevajraprakāśa</i>	465
Sigla Codicorum	467
Sanskrit Sources	467
Tibetan Sources	473
Edition of the Sanskrit Text	481
§1 pūjācakram	482
§2 caturbrahman	485
§3 paramam	486
§4 sahajam	486
§5 sveṣṭadevaḥ	487
§6 rakṣācakram	487
§7 śūnyatādhimokṣaḥ	491
§8 śmaśānam	491
§9 kūṭāgāram	495
§10 hetumaṇḍalam	496
§11 drutāpattiḥ	497
§12 samutthānam	498
yogo nāma samādhiḥ	499
anuyogo nāma samādhiḥ	500
§13 nyāsaḥ	500
atiyogaḥ	500
mahāyogo nāma samādhiḥ	501
§14 dveṣātmā	501
§15 utsargaḥ	502
mudrāsādhanam	502
ādiyogo nāma samādhiḥ	503
§16 jñānacakram	505

§17 abhiṣekaḥ	512
§18 mudraṇam	513
§19 sudhāsvādaḥ	514
§20 jagadarthaḥ	515
maṇḍalarājāgrī nāma samādhiḥ	515
§21 ṣaḍaṅgam	515
karmarājāgrī nāma samādhiḥ	515
§22 prabhāsvaram	516
§23 vyutthānam	517
§24 mantrajāpaḥ	517
§25 baliḥ	521
§26 sūkṣmayogaḥ	530
sūkṣmayogo nāma samādhiḥ	530
§27 dviṭīyo nyāsaḥ	531
§28 viharāṇam	532
§29 bhojanam	532
§30 caraṇam	532
§31 śayanam	534
§32 punarutthānam	534
avasānam	534

Edition of the Tibetan Translation**537**

§1 mchod pa'i 'khor lo	538
§2 tshañs pa'i gnas pa bži	541
§3 mchog	541
§4 lhan cig skyes pa	542
§5 rañ gi 'dod pa'i lha	545
§6 sruñ ba'i 'khor lo	546
§7 stoñ pa ñid du mos pa	550
§8 dur khrod	550
§9 khañ pa brtsegs pa	554
§10 rgyu'i dkyil 'khor	556
§11 źu ba ltuñ ba	557

§12 bžeñs pa	558
rnal 'byor žes bya ba'i tiñ ñe 'dzin	560
rjes su rnal 'byor žes bya ba'i tiñ ñe 'dzin	561
§13 dgod pa	561
* <i>śin tu rnal 'byor žes bya ba'i tiñ ñe 'dzin</i>	561
rnal 'byor chen po žes bya ba'i tiñ ñe 'dzin	562
§14 že sdañ gi bdag ñid	563
§15 spro ba / dbyuñ ba	564
dañ por sbyor ba žes bya ba'i tiñ ñe 'dzin	564
§16 ye šes kyi 'khor lo	566
§17 mñon par dbañ bskur ba	574
§18 rgyas gdab pa	574
§19 bdud rtsi myañ ba	576
§20 'gro ba'i don	577
dkyil 'khor rgyal po mchog ces bya ba'i tiñ ñe 'dzin	577
§21 yan lag drug	577
las rgyal po mchog ces bya ba'i tiñ ñe 'dzin	577
§22 'od gsal ba	578
§23 bžeñs pa	580
§24 sñags bzlas pa	580
§25 gtor ma'i de kho na ñid	584
las rgyal po mchog ces bya ba'i tiñ ñe 'dzin	584
§26 phra mo'i rnal 'byor	591
§27 dgod pa gñis pa	592
§28 bžugs pa	593
§29 bza' ba	594
§30 spyod pa	594
§31 ñal ba	595
§32 slar yañ lañs pa	596
Additional Material in HePra ^{Tib.}	596
gleñ gži	596
Bla med rim lña	597
tha ma	623

Annotated Translation	625
Commencement	625
§1 The 'Circle of Worship'	626
§2 The 'Four <i>Brahmavihāra</i> -s'	629
§3 The 'Supreme'	629
§4 The 'Innate'	630
§5 'One's Chosen Deity'	634
§6 The 'Circle of Protection'	635
§7 The 'Strong Conviction of Emptiness'	639
§8 The 'Eight Cremation Grounds'	639
§9 The 'Celestial Palace'	644
§10 The 'Causal <i>Maṇḍala</i> '	645
§11 The 'Melting'	647
§12 The 'Arising'	647
<i>yogasamādhiḥ</i>	650
<i>anuyogasamādhiḥ</i>	651
§13 The 'Placement'	651
<i>atiyogaḥ</i>	651
<i>mahāyogasamādhiḥ</i>	652
§14 The 'Embodiment of Aversion'	653
§15 The 'Emission'	654
<i>mudrāsādhanam</i>	654
<i>ādiyogasamādhiḥ</i>	654
§16 The ' <i>Jñānacakra</i> '	657
§17 The 'Consecration'	664
§18 The 'Sealing'	665
§19 The 'Tasting of the Nectar'	666
§20 The 'Welfare of Beings' (<i>jagadarthaḥ</i>)	667
<i>maṇḍalarājāgrī nāma samādhiḥ</i>	667
§21 The 'Six Branches' (<i>ṣaḍaṅgam</i>)	667
<i>karmarājāgrī nāma samādhiḥ</i>	667
§22 The 'Luminous Clarity' (<i>prabhāsvaram</i>)	669
§23 The 'Emergence' (<i>vyutthānam</i>)	671

§24 The 'Recitation of <i>Mantra-s</i> '	671
§25 The 'Sacrificial Offering' (<i>balih</i>)	674
§26 The 'Subtle <i>Yoga</i> ' (<i>sūkṣmayogah</i>)	683
<i>sūkṣmayogo nāma samādhiḥ</i>	683
§27 The 'Second Placement' (<i>dvitīyo nyāsaḥ</i>)	684
§28 The 'Abiding' (<i>viharaṇam</i>)	685
§29 The 'Eating' (<i>bhojanam</i>)	685
§30 The 'Conduct' (<i>caraṇam</i>)	686
§31 The 'Sleeping' (<i>śayanam</i>)	687
§32 The 'Arising Again' (<i>punarutthānam</i>)	687
Conclusion	688
Additional Material in HePra ^{Tib.}	689
Content list of HePra ^{Tib.}	689
<i>Bla med rim lña</i> (* <i>Pañcakramānuttara</i>)	690

Bibliography **731**

Primary Sources **731**

Sanskrit Sources	731
Tibetan Sources	744

Secondary Sources **753**

Appendices **761**

<i>sLob dpon mTsho skyes kyi lo rygus</i>	761
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Portrait of Jñānatāpa	765
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<i>Śrīhevajrabhaṭṭāarakasya Cakraviṣṭatikāstotram</i>	767
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<i>sGrub thabs mTsho skyes kyi bsdus don</i>	771
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<i>dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā</i>	775
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Painting of the 16-armed Hevajra	823
Apabhraṃśa verses	825
saṃcodanagītikā	826
stutigītikā	832
HeTa II.v. 68	834
paramā samayagītikā	836
The Eight Cremation Grounds	845
The 'placement' (<i>atīyogasamādhiḥ</i>)	847
P₅ - Codex : Additional Material	849
Tentativ Edition : <i>Samkṣiptahevajrabāhyapūjāvidhi</i>	849
Tentativ Edition : <i>Śrīcakrasaṃvarastuti</i>	855
Diplomatic Transcription : unidentified folio	857
Diplomatic Transcription : final folio	858
Indices	861
General Index	861
Index of Persons	881
Index of Selected Sanskrit Works	885
Summary of the Results	891
Eidesstattliche Versicherung	893

List of Figures

1	"Hevajra Maṇḍala", 17th century, Rubin Museum of Art (RMA), New York	8
2	Detail of 'Padmavaṅḍra in Union' from "Portrait of Jñānatāpa", Eastern Tibet, Kham, ca. CE 1350 ; Metropolitan Museum of Art (MET), New York, Acc. No. 1987.144.	11
3	Detail from "MS 424.1 of the Tucci Tibetan Fund", f. <i>ṅa</i> _r , IsIAO	21
4	HeSāU MS <i>Ñ</i> ₁ fol. 5v ^a	25
5	HeSāU MS <i>Ñ</i> ₁ fol. 5v ^b	25
6	HeSāU MS S fol. 310v	28
7	HeSāU MS K fol. 4	30
8	VaPra MS <i>Ñ</i> ₂ fol. 9v	38
9	VaPra MS K ₁ fol. 1v	39
10	VaPra MS K ₁ – detail of fol. 1r	41
11	VaPra MS K ₁ fol. 29v	42
12	VaPra MS K ₂ fol. 26v-27r	43
13	DVS MS <i>Ñ</i> ₃ fol. 186r	59
14	HePra MS P _ξ cover folio and folio 1v*	65
15	HePra MS P _ξ f. 18v	66
16	HePra MS P _ξ ff. 27v-28r	67
17	HePra MS P _ξ f. 36rv	68
18	HePra MS P _R cover leaf	70
19	Portrait of Jñānatāpa attended by <i>lama</i> -s and <i>mahāsiddha</i> -s, Eastern Tibet, Kham, ca. CE 1350 ; Metropolitan Museum of Art (MET), New York, Acc. No. 1987.144.	765
20	Painting of the 16-armed Hevajra with greenish rear faces	823

List of Tables

1	The Eight Cremation Grounds.	846
2	The 'placing' in the five <i>skandha</i> -s.	847
3	The 'placing' in the <i>dhātu</i> -s.	847
4	The 'placing' in the <i>āyatana</i> -s.	848

Acknowledgement

The following thesis has been composed in course of the doctoral studies of Classical Indology at the Department of Indian and Tibetan Studies, AAI, University of Hamburg, Germany.

Although more than two years of continued study and practice have past since I have submitted my first academical work pertaining to the Hevajra lineage that is accredited to the Indian *mahāsiddha* Saroruhavajra alias Padmavajra, and although almost four and a half years have passed since my first, minor philological work on medieval esoteric Buddhism had been completed in course of my BA studies, I yet feel obliged to stress that the following results consist of nothing which could not have been accomplished in a more scholarly and sophisticated manner by scholars with more knowledge and experience in the field of *tantric* studies. Needless to mention, it is me alone who is to be held responsible for all shortcomings, inaccuracies and mistakes contained hereinafter. To put it with the humble words of the revered master Saroruhavajra :

śraddhāvegena mayā likhitam idaṃ mandadhiyā yat kiñcit |
*śodhyaṃ tat tattvajñaiḥ kṣantavyaṃ mama ca sādhubhiḥ kṛpayā ||*¹

As I feel inclined to express on every possible occasion, the preservation and critical study of the extant textual witnesses of the Buddhist cultural and religious heritage is not only a matter of highest significance, but it is also an important key to the understanding of the Buddhist traditions in the light of their own historical background(s) and scholastic development(s).

¹ Cf. HeSāU (N₁ f. 8r₂₋₃).

In the context of the Hevajra lineage that is accredited to the Indian *mahāsiddha* Saroruhavajra, there seem to be only five works that are surviving in Sanskrit, their original Indian language. My main focus in the research that has been conducted in the course of my PhD studies lay in the text-critical analysis of these works, comprising the critical edition of the texts, the careful analysis of the teachings contained therein and the annotated English translation. My research takes into account not only the surviving Sanskrit works but also tries to take into consideration their Tibetan canonical translations, the translations of other works from this tradition which have been already lost in Sanskrit, works from other traditions of the Hevajra Cycle, the scriptures directly or indirectly referred to, as well as historical accounts. Although this attempt could not always be followed in an extent and with the care that I had wished to, the results partly reveal the underlying philosophical tenets of the authors and the soteriological methods employed in this tradition, while they also shed first light on the tradition's differences from other lineages within the Hevajra Cycle and its development over time, including its influences on and from other buddhist and non-buddhist tantric systems. Nonetheless, I feel inclined to mention that the following is nothing but a first attempt to uncover the teachings of this important tradition of the Hevajra Cycle which are difficult to grasp, especially by a scholar who is at the very beginning of his career. Much further work needs to be done and many problems need to be solved until we can have a better and more complete understanding of the development of Saroruhavajra's tradition and the teachings proclaimed therein. A work that easily may require years, if not decades, of continued efforts. Moreover, I want to express my apologies to those who might have expected a more thorough analysis of the contents of the texts that are included in the following research and to those who would have appreciated a more detailed introduction to the subject matter.

Apart from promoting further research in the field of Buddhist studies by making the surviving texts of this important tradition of the Hevajra available to a broader audience, the significance of this research project may be seen in supplying further evidence for the better understanding of the historical and intellectual heritage of this tradition, its development, transmission and impact on other tantric systems, which – especially in times of an increasing interest in esoteric instructions – remain to be studied more carefully in the light of their surviving testimony.

For their unrestricted support as well as constant encouragement and inspiration during the past years, I remain heavily indebted to my teachers and friends. Heartfelt thanks are owed to Prof. Dr. Harunaga Isaacson, Professor of Classical Indology at the University of Hamburg, Director of the Centre of Tantric Studies (CTS). His constant example during the past years continues to be a much appreciated guideline until present day. Heartfelt thanks are also due to Prof. Dr. Mattia Salvini, Director of the International PhD Programme in Buddhist Studies at Mahidol University, Thailand, who kindly agreed to become the second supervisor of this dissertation. His criticism led to many improvements of the texts, and much credit is owed to him for his patience in reading through several parts of the editions.

Much credit is also owed to the pioneering and meticulous work of previous 'modern' scholars such as Jamgön Kongtrul Lodrö Tayé, Rāhula Śāṅkrtyāyana, Cecil Bendall, David L. Snellgrove, the founders and staff of the NGMPP and many, many others. Without their scholarship and achievements the present understanding of the Buddhist (tantric) traditions, as rudimentary it still may be, would not have been possible. Further, it is my heartfelt wish to express my deep gratefulness towards my beloved parents who at all times remained an inexhaustible source of unconditioned love, support and great benevolence. May all their help in one way or another result in infinite merit! Last but not least, I would also like to express my gratitude towards the Faculty of Humanities of the University of Hamburg for its financial support that enabled the work on this project.

*stutvā sadevatīcakraṃ hevajraṃ dākinīprabhum |
yan mayopārjitaṃ puṇyaṃ tena loko 'stu tatsamaḥ ||*²

² Dedicatory stanza from Saroruhavajra's *Śrīhevajrabhaṭṭāarakasya Cakravimśatikāstotra*.

Prolegomena

Saroruhavajra's Hevajra-Lineage – A Brief Introduction

Over a huge area and for a long period of time the teachings of the Hevajra Cycle with its rich heritage of commentarial and ritual texts have played an important role in the history of tantric Buddhism. And until the present day they remain prominent in all schools of Tibetan Buddhism (incl. Newar Buddhism) with a special emphasize in the *lam 'bras* system of the Tibetan Sa skya school.¹

As it is so often the case in ancient and medieval Indian history, the actual evidence of the lives of the authors whose works we are in the fortunate position to have surviving to us is rather scarce and mostly difficult to verify. Much is owed to historical writers from the Tibetan realm such as gZon nu dpal, Bu ston, Tāranātha and others. Yet, regrettably, their accounts are often unclear, contradictory and at times a bit of the nature of fairytales. The texts themselves and the unbroken transmission lineages of the Buddhist traditions, it seems, in many cases remain the only reliable witnesses. The reconstruction of the authors lives and works every so often equals a jigsaw puzzle, the amount of pieces of which is unknown, many pieces obviously missing, defaced, damaged or yet uncertain whether they indeed belong to the same picture. So too, it is in case of the transmission lineage of the Hevajra teachings that is associated to the Indian *mahāsiddha* Saroruha(vajra) alias Padmavajra. But instead of lamenting, or hesitating to touch upon it out of fear we could harm it, we should – happy about any piece surviving, and treating it with utmost care like a fragile fragment of golden brocade – try our best in preserving it for future scholarship to fill in the blanks and rearrange the misplaced pieces.

¹ This holds true in particular for the peak of its development between the 8th and 13th centuries CE, cf. Isaacson 1998 : p.5, Sanderson 2009 : p.157, Sobisch 2008 : p.1, et al..

According to the accounts of Tāranātha, Saroruhavajra himself was involved, in one way or another, in bringing to light the *Hevajratantra* as it survives to us in its present form.² And, following the exposition of the Tibetan *lam 'bras* master Ñor chen kun dga' bzañ po (CE 1382-1456), the transmission lineage of the Hevajra teachings that is accredited to Saroruha is regarded as one of the six major commentarial traditions of the Hevajra Cycle, also referred to as the "six great chariot systems" (Tib. *śiñ rta'i srol chen po drug*).³

At the state of our current knowledge, there appear to be only five works from this tradition that survive in Sanskrit, their original Indian language : Saroruha's *Hevajrasādhanopāyikā* (HeSāU), Saroruha's *Śrīhevajrabhaṭṭārakasya Cakravimśatikāstotra* (CVS), Jālandharipāda's *Vajrapradīpā* (VaPra), Rāhulagupta's *Hevajraprakāśa* (HePra) and the *Dveṣavajrasādhana* (DVS) by Bhadrāpāda (cf. The Texts and their Witnesses). When we consider the importance of this tantric system in light of the development of the *mantranaya* traditions, it is all the more surprising that, to this day, only one of these extant Sanskrit works has been published.⁴

² Cf. Grünwedel 1914 : p. 43, Chattopadhyaya 1990 : pp. 152 (nt. 20) & 343, Snellgrove 1959 : p.12 and Dowman 1985 : p. 345. Dowman raises the following possibility : "The word "brought" has been translated with the sense of "brought forth" or "revealed", but it is possible that these two yogins [i.e. Lūyīpāda and Saroruha] could actually have brought the tantra from Oḍḍiyāna, where Indrabhūti had revealed it, to Baṅgala, during the reign of Devapāla, whose patronage stimulated intense interest in the tantras. Here, Anangavajra is Saroruha's Guru, and Indrabhūti of the late ninth century is his disciple." (p. 345) For the identification of Saroruha(vajra) alias Padmavajra see The Authors, their Lives and Works.

³ The "six great chariot systems" are listed in Sobisch 2008 : pp. 2ff., 30-32 and 35-36. In the *lam 'bras* system of the Tibetan Sa skya school wherein the teaching of this lineage have been preserved, the teachings associated with Saroruha are also counted among the "nine path-cycles" (*lam skor dgu*) of 'Broḡ mi lo ts'a ba śākya ye śes and the "eight later path-cycles" (*lam skor phyi ma brgyad*) resulting from it. For 'Broḡ mi lo ts'a ba śākya ye śes, the "nine path-cycles" and "eight later path-cycles", cf. Sobisch 2008 : pp. 22-28 and the list of the "Nine Cycles of the Path" by 'Jam dbyaṅs mkhyen brtse'i dbaṅ phyug (CE 1524-68) in Stearns 2006 : p. 132-136. Jamgön Kongtrul ('Jam mgon koṅ sprul blo gros mtha' yas) lists the system of Saroruha as the third among the "Eight Autonomous Systems" that teach the 'completion phase' instructions (*utpannakrama*) of the Hevajra (cf. Jamgön Kongtrul Lodrö Tayé 2008 : p. 162).

⁴ I am here referring to the *editio princeps* of Saroruha's *Hevajrasādhanopāyikā* (HeSāU) published in *Dhīh* Vol. 36 (pp. 131-144). The need of the re-edition of the work has already been expressed in Isaacson 2009 : p. 98 and was raised again just recently in Matsumura 2016 : p. 190. Although I have not been able to solve all of the textual problems that are contained in this edition, it is my earnest hope that the following edition will improve upon it and facilitate future research of this important tradition of the Hevajra. The edition of another text of Saroruha, the *Śrīhevajrabhaṭṭārakasya Cakravimśatikāstotra* (CVS), waits to be published by Luo Hong.

Based on the hagiographical accounts, and judged from the bits of information that is surviving to us in the texts themselves, we may tentatively assume the teachings of this lineage to have originated in the northwestern regions of the South Asian subcontinent sometime around the late ninth to tenth centuries. From Saroruha, it seems, the teaching were passed on via Indrabhūti II to Jālandhari in the tenth century and eventually reached Bhadrāpāda and Rāhulagupta around the eleventh century. During this time, the instructions had already begun to spread towards the Himalayan realm as the translation by Gayadhara and compositions by Sa chen kun dga' sñiñ po and his sons proof (cf. The Authors, their Lives and Works). The last evidence of the spread outside the Himalayan sphere that I am aware of at this moment stems from the end of the thirteenth century, and consists in an explicit reference to Saroruha in the *Hevajrābhisamayatilaka* by Śākyarakṣita (HeSāSam 8, f. 85v₆). Relying here on Harunaga Isaacson's catalogue of the *Hevajrasādhanasamgraha* codex in which the work survives, the author originated in Ceylon and was later active in the region of Arakan in present-day Myanmar where he studied the *mahāyāna* including the *mantranaya* (cf. Isaacson 2009 : pp. 104f.).

The importance of Saroruha and his lineage is not only reflected in this extensive spread of the teachings and the status they obtained in the *lam 'bras* system of the Tibetan Sa skya school, but it can also be seen, for instance, by the position of the *Hevajrasādhanopāyikā* in the surviving sources, by its rich commentarial tradition, and by the relatively high amount of direct and indirect references in the works of other traditions (cf. The Texts and their Witnesses).⁵

The perhaps most distinctive feature of Saroruha's Hevajra lineage consists in the instruction which is often referred to as "like the tip of a lamp" (Skt. *dīpaśikhā iva* or *dīpaśikheva*, Tib. *mar me'i rtse mo lta bu*) and which is taught, apart from the CVS, in all of the works from this tradition that are surviving in Sanskrit. According to the *lam 'bras* system, the fundamental teachings of this lineage consist

⁵ I would like to supply here an example for each of such direct and indirect references. In the *Bhavaśuddhihrdayatilaka* by Kokadatta (a.k.a. Karuṇābalavajra) we find a direct reference to the instructions of Saroruha (cf. "*saroruhopadeśāc ca rakṣācakrādikaṃ bhāvanīyam*" in HeSāSam 11^{a.c.}, f. 125r₂₋₃). On the other hand, we find the silent, and somewhat unskillful, incorporation of a relatively long section of the HeSāU in SāMā 123, the *Vidyujjvālākārālīnāmaikajaṭṭhāsādhana*, which proves the influence of Saroruha's teachings even outside of the traditions of the Hevajra Cycle itself (cf. Bhattacharya 1968 : p. 258).

in the teachings of the *utpattikrama* stage as taught in the *dPal dgyes pa rdo rje'i sgrub thabs* (T 1218, O 2347 = HeSāU) and/or the *bsKyed rim zab pa'i tshul dgus brgyan pa* (elsewhere often simply referred to as the "nine profound means/ways" (*zab pa'i tshul dgu*), and their supplementary instructions for the practice of the *utpannakrama* the main authority of which is the *dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa* (T 1220, O 2349).⁶ Regarding both the *utpattikrama* and the *utpannakrama* practices in this and other lineages, the following interesting remark is given by Jamgön Kongtrul ('Jam mgon koñ sprul blo gros mtha' yas) :

"The great adepts Saroruha, Durjayachandra, and others have explained that one should cultivate the phase of creation in the first half of a formal meditation session and the phase of completion in the latter half. That viewpoint takes into consideration the necessity for those who have gained some facility or are practitioners of moderate faculties to train in the two phases alternately, comparable to taking footsteps."⁷

It is precisely this practice on the level of the *utpattikrama* that is the main concern of the texts included in this project, touching upon the *utpannakrama* only partially and without going much into details. While the teachings in the HeSāU deliberately had been concealed, at times being rather condensed and cryptic, the other texts try to elucidate these teachings and further elaborate on their contents. In his VaPra, Jālandhari presents a complex framework consisting in thirty-two steps, or *sūtra-s*, in which he not only introduces the concept of the 'eight *abhisambodhi-s*' into the Hevajra system, but also skillfully combines the elements of *mantranaya* practice such as the 'eight *samādhi-s*' of the four 'lower' and four 'higher' *yoga-s* with the key elements of the *abhidharma* such as the 'thirty-seven *bodhipāṅśikadharmas*' (cf. The Texts and their Witnesses).⁸

⁶ Cf. Sobisch 2008 : p. 35 who does not mention the HeSāU but who gives a note on the discussion of the authorship of the *bsKyed rim zab pa'i tshul dgus brgyan pa* in p. 26, nt. 36. On this and the "Nine Profound Means", see also Stearns 2006 : p. 135 and note 132 in p. 640.

⁷ Jamgön Kongtrul Lodrö Tayé 2008 : p. 54. A general introduction to the concepts of *utpatti-* and *utpannakrama* is found in *ibid.* pp. 14-32, 341f. (nt. 42). For further interesting remarks on the *utpannakrama* practice in this tradition, cf. *Bla med rim lña* at the end of HePra^{Tib.} as well as Jamgön Kongtrul Lodrö Tayé 2008 : p. 162. The above cited statement about the need of attaining the necessary proficiency seems to be in line with statements such as "*labdhanimitta*", "*ūṣmaprāpti*" and "*lābhaprāpti*" in the HeSāU, VaPra, DVS and HePra.

⁸ For an outline of the 32 "steps", cf. Jamgön Kongtrul Lodrö Tayé 2008 : pp. 273-280 (nt. 116).

Further worth to be mentioned here are the perceptible influences from other traditions that can be found in the teachings of Saroruha's lineage. Most significant among them is the concept of the 'deep states of mind' from the Ārya-school of the Guhyasamāja that is found in the teachings of both the VaPra and HePra, in particular the set of the first three emptinesses, i.e. *sūnya*, *atisūnya* and *mahāsūnya* which correspond to *citta*, *caitāsika* and *avidyā* respectively, and which are the 'counter-acting factors' (*pratipakṣa*) for each *grāhyajñāna*, *grāhakajñāna* and *grahaṇa*. These influences are most clearly perceptible in the *Bla med rim lña* section of HePra^{Tib.} but can also be found in other passages of both texts. Apart from this most significant feature, parallels to teachings of other systems such as to the 'four *yoga-s*' of the *Kṛṣṇayamāritantra* and to the doctrine of the "inconceivable" (Skt. *acintya*, Tib. *bsam mi khyab*) can be found in the texts of Saroruha's tradition.

To conclude this brief introduction, a brief overview of the 'modern' scholarship of Saroruha's tradition may be given here. The beginning point of the 'modern' study of this tradition may be seen in the *opus magnus* of the late Jamgön Kongtrul Lodrö Tayé ('Jam mgon koñ sprul blo gros mtha' yas, CE 1813-1899), the great master of the Tibetan *ris med* tradition. In his *Śes bya mtha' yas pa'i rgya mtsho* which recently has been translated into English with the aid of the Tsadra Foundation and published in a series entitled "The Treasury of Knowledge", Jamgön Kongtrul not only offers an overview of the Hevajra Cycle in general, but also gives many references and important remarks regarding the Hevajra lineage that is accredited to Saroruhavajra. The first mentioning of Saroruha by a scholar from the western hemisphere is found, as far as I am aware of, in David L. Snellgrove's pioneering edition of the *Hevajratantra* published in 1959. Further attention this lineage has come to by the modern scholars of the *lam 'bras* system of the Tibetan Sa skya school such as Ronald M. Davidson, Cyrus Stearns and Jan-Ulrich Sobisch who have published several important works and articles on this system. Also worth to be mentioned here are the many invaluable remarks and references to the texts of this tradition made by other contemporary scholars of the tantric traditions, first of all those by Harunaga Isaacson. Special attention was paid to the works of this lineage by the scholars at the Central Institute of Higher Tibetan Studies, Sarnath,

The '*abhisambodhi-s*' are explained in the same work in p. 82 and pp. 270f. (nt. 106). The "thirty-seven factors for awakening" are summarized in *ibid.* p. 288, nt. 37.

chiefly among them by Ṭhākurasena Negī who published two articles regarding the HeSāU as well as its *editio princeps* between 1999 and 2003. The most recent scholarly interest in this tradition has been expressed by the Japanese scholar Yukihiro Matsumura who just published a short article titled "On the Process of Meditational Realization (*sādhana*) Written by Saroruhavajra" in 2016.

We may hope that the interest in and the scholarship of Saroruhavajra's tradition of the Hevajra Cycle will continue and further increase in future.



Figure 1 : "Hevajra Maṇḍala", 17th century, Rubin Museum of Art (RMA), New York

The Authors, their Lives and Works : A few introductory remarks

In the beginning, to start with, it should be mentioned here that the following chapter is neither meant to give a full and exhaustively detailed account of the lives of the authors whose works are included in this research, nor that it is intended to provide a full description of the hagiographical accounts of historical writers such as gZon nu dpal, Bu ston, Tāranātha and others, but that it is rather meant to provide a few brief and introductory remarks regarding the authors' lives based on the data which we can gather from the internal evidence of the surviving primary sources, also taking into account here and there the informations from some of the lineage histories. As it is often the case in ancient and medieval Indian history, the historical accounts are rather scarce and often contradictory, yet much is owed to the works of the Tibetan historical writers and the accounts of transmission lineages.

Saroruhavajra alias Padmavajra

Despite the fact that Saroruhavajra's life and works played an important role in the history of the Hevajra teachings, the details of his life and lifetime to great extent remain uncertain. One, and perhaps the main reason for this uncertainty might be seen in the incident that reports of at least three different persons by the names of Saroruha alias Padmavajra survive to us. The one in concern here is likely to be the 'middling' Saroruha who, in one way or another, was involved in the transmission of the version of the *Hevajratantra* as it comes down to us in its present form.¹

¹ This has been pointed out in several sources, as for example by Tāranātha (cf. Grünwedel 1914 : p. 43, Snellgrove 1959 : p.12, Dowman 1985 : p. 345, Chattopadhyaya 1990 : pp. pp. 152 (nt. 20), 241f., 343 et al.). See also Stearns 2006 : p. 135 (quoted below). An early account of the

According to the estimate of Keith Dowman, which I feel tempted to follow, we might carefully determine his lifetime to the middle to late ninth century of the common era.²

In his *gDams ñag byuñ tshul gyi zin bris gsañ chen bstan pa rgyas byed* the Tibetan scholar 'Jam dbyaṅ mkhyen brtse'i dbaṅ phyug (CE 1524-68) tries to clarify the situation with the following statement :

"Three holders of the name Padmavajra appeared in the land of Oḍḍiyāna. The senior was Anaṅgavajra, the middle was the great adept Saroruha, and the junior was Padmasambhava of Oḍḍiyāna. They are classified as senior and junior by virtue of having appeared earlier and later. Thus my master taught. This concerns the middle one, Saroruha :

He reached attainment
although he was of the candra caste,
and lived with a lotus lady,
I prostrate to that master
known as Saroruhavajra.

Saroruha composed the treatises *Saroruha's Method for Accomplishment* and *Like the Tip of a Lamp Flame*, based on the *Two-Part Root Tantra*. The practice is known as "The Nine Profound Means."¹³²³

life of Saroruha, perhaps the earliest one, has been composed by Sa chen kun dga' sñin po (CE 1092-1158), the *sLob dpon mTsho skyes kyi lo rygus*. A draft transcription of it is to be found in the Appendix.

² Cf. Dowman1985 : p. 345 in which he refers to him as "Padmavajra, Saroruha the Younger, who was adopted by the King of Kāñcī". It may be noted here that Prof. Sakurai seems to share the estimated lifetime, as it is indirectly stated in Matsumura 2016 : p. 190 where he refers to Sakurai Munenobu 1996. Unfortunately, I am not able to verify this at the present moment. It appears to me almost certain, that our Saroruha here is not the one who is elsewhere identified as Padmasambhava, nor that he is the same as Padmavajra, the 'older', who might well have been the author of the *Guhyasiddhi* (GS). Regarding it, however, it has to be stated here that we indeed find a quotation from the GS in the *Bla med rim lña* section of the HePra.

³ Translated by Cyrus Stearns in Stearns 2006 : p. 135. His note 132 reads as follows : "*Saroruha's Method for Accomplishment* (*Sgrub thabs mtsho skyes*) is the *Śrīhevajrasādhana* (*Dpal dgyes rdo rje'i sgrub thabs*), Toh. 1218, Tengyur, rgyud, *nya*. *Like the Tip of a Lamp Flame* (*Mar me'i rtse mo*) is found in the *Sa-skyā Lam-'bras Literature Series*, vol. 11, *da*, 221a-223a. Drakpa Gyaltsen's explanation of the practice of the Nine Profound Means (*Zab pa'i tshul dgu*) is contained in the same volume, 210a-221a." (Stearns 2006 : p. 135, nt. 132).



Figure 2 : Detail of 'Padmavajra in Union' from "Portrait of Jñānatāpa", Eastern Tibet, Kham, ca. CE 1350 ; Metropolitan Museum of Art (MET), New York, Acc. No. 1987.144.

The expression "*śaśāṅkakulatilakanandanas*" in the last verse of the HeSāU confirms the above given statement that Saroruha was considered belonging to the *Candra* dynasty. The identification of the older Padmavajra as Anaṅgavajra, on the other hand, might have been debated by some. However, the statement that Anaṅgavajra preceded our author is attested already much earlier in several sources.

Turning now to the transmission lineage of Saroruha, we are in the fortunate position to draw our information from three sides which seem, more or less, to support each other. First among these, we have the information that we can directly derive from our texts themselves, secondly that from other texts surviving in Sanskrit, and thirdly the information from other, mostly hagiographical accounts of

the Tibetan traditions. The basic fact that the teachings which are contained in our texts are closely related in terms of subject-matter is the first strong indication of a relationship of the four authors. The proper title of the VaPra itself "*ācāryasaroruhapādaviracitaśrīhevajrasādhanasya Vajrapradīpā nāma tippaṇīviśuddhiḥ*" and other explicit references to Saroruha that are contained in the DVS, VaPra and HePra confirm this first conclusion which is further verified by several internal evidences such as direct and indirect quotations. In addition to these, Bhadrāpāda and Rāhulagupta provide us with two valuable and interesting statements about Saroruha and the succession of his teachings. The first of these is found in the very beginning of the DVS :

"atha Śrīmaddehavajradākinījālamahātantrarāje yad uktam āste tasmād uddhṛtyĀryasaroruhapādair astavyastenāmnāyopadeśarakṣaṇārthaṃ saṅgopyoktam abhisamayaṃ mithyāgarvitasattvān dṛṣṭvā dākinījālabhayāca | kiñcidūṣmaprāptikāle ced abhisamayaspāṣṭīkaraṇahetor mayā Saroruhapādanapṭṛsutaputreṇa Bhadranāmnāprasiddhena Kodālyādhyeṣitena vajradākinīyādeśena tathā ca mūlatantre yad uktam āste tad dṛṣṭvā śrutvā sāksātkṛtvā Dveṣavajrasādhanam vacmi | ye kecid arthinaḥ Śrīmaddehavajradākinījālamahātantrarājena taddhetoḥ ||"

In this opening passage Bhadrāpāda not only claims himself to be the great, great grandson of Saroruha (*saroruhapādanapṭṛsutaputra*), but also reveals some hint at the socio-religious environment during Saroruha's lifetime in which, so Bhadrāpāda, he had felt the need to protect the teachings due to unfavorable conditions such as overly proud/erroneous people. This last point seems to reflect Saroruha's own statement "*abhimānaśatru*" in the last stanza of the HeSāU. In a second statement that is found in the beginning of the HePra, which, unfortunately, at present is not available to us in its Sanskrit original, Rāhulagupta provides the following account of the succession of the lineage and the works contained in our study :

"The revered Jālandharipāda wrote [a commentary (*tippaṇī*)] called "Vajra Lamp" (*Vajrapradīpā*), a brief teaching on the *Hevajrasādhanā* with many aspects composed by the revered teacher Saroruhapāda. Precisely like this, Bhadrāpāda wrote the *Dveṣavajrasādhanā* clarifying it and its meaning alone. In that way too, having considered 'it is not possible to practice when

it is heard by someone of little intelligence', I should, by correctly quoting from his, [i.e. from Saroruhapāda's] *sādhana*, from the *Vajrapradīpā* and from the *Dveṣavajrasādhana*, combine the *sādhana*-s of the *utpatti*- and *utpannakrama* relying upon the root *tantra* in order to put in trust the mind of him who is of little intelligence."⁴

From these short passages we can already derive the following, preliminary hypothesis of the relationship of our authors : Saroruhapāda → Jālandharipāda – Bhadrāpāda ↔ Kodāli – Rāhulagupta.

Sa chen kun dga' sñiñ po (CE 1092-1158) who not only composed an outline of Saroruha's *sādhana*, the *sGrub thabs mTsho skyes kyi bsdus don* (cf. Appendix), but who also felt inclined to write down an account of the life-story of Saroruha, perhaps the earliest one available to us, mentions the following succession lineage in his *sLob dpon mTsho skyes kyi lo rygus* (cf. Appendix) :

"di'i brgyud pa ni | rDo rje 'chañ chen po | des rDo rje bdag med ma'i sprul pa rnal 'byor ma Vilasavajra | des Yan lag med pa'i rdo rje (→ Anaṅgavajra) | des mTsho skyes rdo rje (→ Saroruhavajra) | des Indrabhūti | des lCam legs smin | des Nag po spyod pa | des dPal 'dzin la | des Gayadhara la | des bLa chen 'brog la | des mKhar chuñ pa la | des rJe chen po la | des bdag la gnañ ba'o ||" (pp. 723₆-724₂)

This succession is in part supported in his son's commentary on Saroruha's *sādhana*, the *dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā* by bSod nams rtse mo (CE 1142-1182 ; cf. Appendix), and it seems also regarded as valid by other master of the *lam 'bras* system of the Tibetan Sa skya school such as Ñor chen kun dga' bzañ po (CE 1382-1456) by whom the lineage of the Indian *mahā-siddha* Saroruhavajra is regarded as one of the six major commentarial traditions

⁴ The corresponding section in HePra^{Tib.} reads : "de la dPal ldan sLob dpon mTsho skyes ṣabs kyi mdzad pa'i sna tshogs pa'i Kye rdo rje'i sgrub thabs kyi mdor bsdus pa rDo rje sgron ma ṣes bya ba dpal Dz'a lan.d.ha ri pa ṣabs kyi mdzad do || 'di ñid bZañ po'i ṣabs kyi ṣe sdañ rdo rje'i sgrub pa'i thabs mdzad pa de dañ de'i don gsal ba kho na'o || de lta na yañ blo ṣan pa dag gis de thos nas bsgom par bya bar mi nus so ṣes rnam par bsams nas | de sgrub pa'i thabs dañ | mdor bṣad pa dañ | ṣe sdañ rdo rje'i sgrub pa'i thabs rnam las yañ dag par drañ te blo ṣan pa dag gi rañ gi yid la yañ dag par yid ches par bya ba'i phyir du bdag gis rtsa ba'i rgyud kyi rjes su 'brañ nas bskyed pa dañ rdzogs pa'i rim pa'i sgrub pa'i thabs bsre bar bya'o ||".

of the Hevajra Cycle (*śiñ rta'i srol chen po drug*).⁵ In the introductory section to his pioneering edition of the *Hevajratantra*, Snellgrove provides us with a valuable discussion of the transmission lineages concerning our author. Mainly deriving his informations from the accounts of Tāranātha (Grünwedel 1914 : pp. 40-58), he identifies the following two transmission lineages :

- a) Indrabhūti I → Mahāpadmavajra → Anaṅgavajra → **Saroruha** → Indrabhūti II
- b) Aśvapada → Vilāsyavajra → Vajraghaṅṭa → **Kampala** → Indrabhūti II

In these two lineages, Vilāsyavajra (or Vilāsavajra), Anaṅgavajra and Indrabhūti II seem to correspond to the above given lineage by Sa chen kun dga' sñiñ po. Kampala is reported as a contemporary of Saroruha. From Indrabhūti II, the transmission continues to Jālandharipāda and eventually Bhadrāpāda, as we will try to elucidate further below.⁶

Before continuing our discussion of the transmission lineage of Saroruha, we may briefly mention the main works which can be, more or less safely, accredited to our author Saroruhavajra :

At the state of our current knowledge, there appear to be only two of the works from Saroruha's hand surviving in Sanskrit, their original Indian language, namely his *Hevajrasādhanopāyikā* (HeSāU) and *Śrīhevajrabhaṅṭārakasya Cakravimśatikāstotra* (CVS). His other works which we are aware of remain at least to some extent preserved in Tibetan translation. Following the accounts of the *lam 'bras* system, there are five main works accredited to Saroruha : 1) his commentary on the *Hevajratantra*, the **Padminī* (T 1181, O 2311), 2) a work on initiation which

⁵ On this, cf. Sobisch 2008 : pp. 1ff., 35-36, 80-81, 133, 139-140 and Davidson 2002.

⁶ On this, cf. Grünwedel 1914 : pp. 40-58 and the discussion in Snellgrove 1959 : pp. 11-18. Further it may be noted here that we find a successive series of depictions of Lus med rdo rj[e] (→ Anaṅgavajra), Indrabodhe che ba and Padmavajra in Tucci MS 424.1 (f. ña_r), the "Golden Rosary of the Precious bKa' brgyud Masters" (cf. Passavanti 2015 : p. 451). Other lineage histories can be found, e.g., in the *Ta'i si tu pa kun mkhyen chos kyi 'byu gnas bstan pa'i ñin byed kyi bka' 'bum* (Vol. 11, ff. 22r-22v (pp. 43-44)) or the *Padma badzra gyi lam gyi brgyud pa* (TBRC L0RKL392). See also Sobisch 2008 : pp. 27-28, nt. 38 and pp. 80-81 ; Jamgön Kongtrul Lodrö Tayé 2013 : p. 170 et al..

I assume to be the *Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga* (*Hevajra-*maṇḍalakarmakramavidhi* = T 1219, O 2348),⁷ 3) his *dPal dgyes pa rdo rje'i sgrub thabs* (T 1218, O 2347 = HeSāU), 4) one ritual text which I believe to be the *dGyes pa rdo rje'i maṇḍala gyi cho ga* (*Hevajra*maṇḍalavidhi* = T 1221, O 2350),⁸ and 5) his famous *stotra* in twenty verses, the CVS, (Tib. *rJe btsun dpal kye rdo rje'i b.ha ḍa r'a ga'i bstod pa zes bya ba* which often is also simply referred to as "*bsTod pa ṅi śu pa*" = T 1225, O 2354). In addition to these five (plus two), we have three more works of Saroruha surviving in Tibetan translation. The first among these is a text dealing with the *utpannakrama* practice, the important *dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa* (T 1220, O 2349).⁹ The second one that is accredited to our author is the *sByin sreg gi cho ga* (**Homavidhi* = T 1223, O 2352) and the third is another *stotra*, the *Kye rdo rje'i bstod pa* (T 1222, O 2351).¹⁰

⁷ Sobisch's catalogue lists another work here, the *dKyil 'khor gyi cho ga nas gliṅ ma*. This particular work does not seem to be included in the canonical recensions of the Tibetan *bsTan 'gyur*, but it is, so Sobisch, "mentioned in *Nam-mkha'-dpal-bzang's Record* as the *Gling ma sgrub thabs*. An initiation into the *maṇḍala* authored, according to *A-mes-zhabs' Hevajra Word Commentary* (7r), by Padmavajra." (Sobisch 2008 : p. 36). In the corresponding note to this entry, Sobisch further states, "Indirect evidence in *A-mes-zhabs' General Exposition* (2v) also points to Padmavajra/Saroruha as the composer (in a list of nine works of the cycle of Padmavajra, the last two items are "by his disciple Indrabhūti," which implies that the former five works are compositions by Padmavajra). Cf. also *Ngag-dbang-chos-grags's Record* (7v) mentioning the *dPal kyai rdo rje'i dkyil chog nas gliṅ ma* by bSod-nams-rtse-mo (#120#) and a *Nas gliṅ ma'i dbang gong ma'i cho ga* by Mus-chen (#119#). Neither Mus-chen Sangs-rgyas-rin-chen's nor Mus-chen dKon-mchog-rgyal-mtshan's title lists mention the latter title." (nt. 75). I am not able to verify this, but a work by the title *dPal kye rdo rje'i dkyil chog nas gliṅ ma* is indeed found in the *sLob dpon bsod nams rtse mo'i gsuṅ 'bum* (*dPe bsdur ma*, Vol. 3, pp. 1-47) as well as in the *Sa skya bka' 'bum* (Vol. 3, ff. 32v-57v) in which the colophons state "*dkyil 'khor gyi las kyi rim pa bla ma'i phyag bzes ji lta bar rnam 'byor pa bsod nams rtse mos bkod pa'o* ||".

⁸ Sobisch's catalogue lists the *Tshogs 'khor dam tshig lña pa* here. Just as in the case above, this work and its authorship remains somewhat suspicious. Sobisch notes as follows "Cf. in the Hevajra section of P, the *Dam tshig Inga pa* allegedly by Padmasambhava (*Samaya-pañca*, #041#). TBRC has a *mTsho skyes tshogs 'khor* by bSod-nams-rtse-mo (#683#)." (Sobisch 2008 : p. 36, nt. 77). The *Dam tshig lña pa* is indeed found in the canonical recensions of the *bsTan 'gyur* and has been catalogued as T 1224 and O 2353, respectively.

⁹ For useful remarks regarding this work and its different titles, cf. Sobisch 2008 : pp. 26f., nt. 36.

¹⁰ Apart from these works, there remain a few more texts which are accredited to certain authors by names of Padmavajra or Saroruha the authorship of which I am, however, not able to determine with the necessary degree of certainty at the present moment. As already mentioned earlier, I do not believe the GS to stem from the same hand as the CVS and HeSāU (Regarding the GS, cf. Davidson 2002 : p. 199 and pp. 255-257). Sobisch further mentions a *Glu'i de kho na ṅid* by Saroruhavajra (cf. Sobisch 2008 : p. 46), and it might indeed be well possible that we have *dohā* work by (a) Saroruha surviving. At least some of the comments in Advayavajra's *pañjikā* on Saraha's *Dohākoṣa* strongly suggest this. Yet, this too remains to be clarified in future. For

Jālandharipāda a.k.a. Suratapāda

Continuing our discussion of the transmission lineage of Saroruha, we may turn now to Jālandhari (or Jālandhara) who is also known by the name Suratapāda, as it can be seen from the concluding stanzas and colophon of the VaPra. He too is counted among the 84 *mahāsiddha*-s and reported to have been active, at least for parts of his life, in the regions of Oḍḍiyāna around the late ninth to early tenth century CE.¹¹ According to Snellgrove who relies here on Tāranātha's account, Jālandhari likely was the disciple of Indrabhūti II.¹² Jamgön Kongtrul Lodrö Tayé who briefly describes Jālandhari as "an exceptional master and a main link in the instruction lineages of the practices with a consort and the practice of luminous clarity ('*od gsal*)" accredits the introduction of the framework of "eight consecutive awakenings" (*aṣṭābhisambodhi*) to Jālandhari. This set of teachings is indeed found in the VaPra.¹³ Apart from the VaPra, I am not aware of any other work of Jālandhari that survives in Sanskrit. Only a few works, such as a commentary of a *dohā* of the *mahāsiddha* Jālandhari seem to survive in Tibetan translation.¹⁴ It may be noted here, that we find no explicit reference to Jālandhari in Bhadrāpāda's DVS. The connection between our authors, however, is established on basis of the

a more complete list of works associated to Saroruha's lineage, cf. Sobisch 2008 : pp. 139-140.

¹¹ A fairly detailed account of the life-story of the *mahāsiddha* Jālandhara is given in Dowman 1985 : pp. 245-251.

¹² Cf. discussion in Snellgrove 1959 : pp. 13f. (nt. 4), relying partly on Grünwedel 1914 : p.43. Here too, I feel tempted to share his view that "the master of Jālandhari is Indrabhūti II, not Indrabhūti I" which is further supported by the succession of the so-called *karmamudrā* lineage as it is given by Jamgön Kongtrul : "The lineage for *karmamudrā* passed from Vajradhara to Indrabhūti, Sukhalalitā, Padmavajra, Saukarika, Saroruhapāda, Indrabhūti the Younger, Jālandharipa, Kāṅhapa, Pariṅyāyaka, Amrtavajra, Kusālipa (or, alternatively, from Indrabhūti to Padmākara, Kusāli the Elder and Younger, Jñānamitra), and Śāntigupta." (Jamgön Kongtrul Lodrö Tayé 2013 : p. 170). In another of his works Jamgön Kongtrul makes the following interesting remark : "He first became a disciple of Lvabapa who advised him to go to Oddiyana to seek the guidance of the "middle" Indrabhuti (there were three), this one a student of Saroruha. There, he was also instructed by Lakshminkara and Kachapada. Soon after, he had a vision of the mandala of Heruka, and after being initiated by many dakinis, attained the highest realization. Subsequent to that, he performed extraordinary activities in order to awaken others. His main disciple was undoubtedly the learned and accomplished Krishnacharya." (Jamgön Kongtrul Lodrö Tayé 2008 : p. 270, nt. 105).

¹³ The first is expressed in Jamgön Kongtrul Lodrö Tayé 2008 : p. 270, nt. 105. The latter is stated and briefly elaborated on in the same work on p. 82.

¹⁴ This work is titled *Grub chen dza lan.d.ha ra'i do ha'i 'grel pa gsañ ba'i mdzod* and to be found in the *Collected Works of Tāranātha* (Vol. 9, pp. 837-942 ; TBRC W22277).

aforementioned textual evidence and further corroborated by the close similarity in structure and content between his VaPra and Rāhulagupta's HePra which also contains several explicit references to both Jālandhari and Bhadrapāda.

Bhadrapāda

Moving next to the brief introduction of Bhadrapāda, we may first of all turn back to the previously quoted passage from the DVS. Regarding this passage, it is feasible to assume Kodāli there to be the same as Kuddālapāda (Tib. *Tog tse pa*), author of the *Acintyādvayakramopadeśa* (AAK).¹⁵ In this work he not only refers to himself as the 'servant of Bhadrapāda' ("*bhadrapādasya dāso [']haṃ*" fol. 47r₁₂₋₁₃) but also lists the lineage of his teaching as follows :

"bhāvanācīṃtyayogena buddhyate prāpyate dhruvam |
paramāśv[o] vīṇāpāda indrabhūtiḥ salakṣmibhiḥ ||
vilāsavajr[o] guṇḍerī padmācāry[o] mahākṛpāḥ |
dharmapādasya kramato bhadrapādakramāgatāḥ ||" (fol. 46v₆₋₇)

In *Kun dga' bsod nams's Record* the Tibetan Sa skya master Kun dga' bsod nams lhun grub (CE 1441-1525) gives a very similar and extended list of the succession of that lineage, listing "rDo rje 'chañ, rTa mchog (= mDa' can), Bī ṅa ba (= Pi wañ 'dzin), Indrabhūti, Phun tshogs žabs, sGeg pa'i rdo rje, Gandha ri pa, Padmavajra (→ Saroruhavajra), Chos kyi pa (→ Dharmapāda), bZaṅ po'i žabs (→ Bhadrapāda), Tog tse pa (= 'Jor 'dzin a.k.a. Kuddāla), Bhu ṣa na, Dha ma pa, Kāṅha, dPa' bo rdo rje, 'Brog mi, Se ston, Žaṅ dgon pa ba, Sa paṅ," etc. (cf. Sobisch 2008 : pp. 24f. nt. 32). As for the above mentioned Dharmapāda, it is interesting to note here that Bhadrapāda, in the context of the *sannāhadvaya*, indeed refers to a certain Dharmapāda in his DVS (f. 196v₆). It is feasible to assume that both are referring to one and the same person. Snellgrove links Jālandhari via Kāṅha to Bhadrapāda which, however, seems somewhat problematic as regards the above

¹⁵ It may be noted here that depictions of both, bZaṅ po pa and Tog tse pa, are found in Tucci MS 424.1, the "Golden Rosary of the Precious bKa' brgyud Masters", the order of bZaṅ po pa and Tog tse pa, however, is inverted ; cf. Passavanti 2015 : p. 450.

shown transmission lineage.¹⁶ Both Snellgrove as well as Dowman, in his account of the life of the *mahāsiddha* Bhadrapa, discuss the possible identification of two different persons who might have been referred to by the name of Bhadra, an all too common appellation as one may say. The first possibility, which is supported by the "*Samvara* and *Kālacakra* initiation lineages", so Dowman, identifies Bhadrapāda as the disciple of Kāṇha whom I here understand to be the same as the author of Hevajra commentary *Yogaratanmālā* and late contemporary of Ratnākaraśānti whose lifetime we can more or less safely date to CE 970-1045. The second option would be to identify Bhadrapāda with Bhāvabhadra (or Bhavabhadra) who is reported to have been an abbot of the famous monastery of Vikramaśīla ("fourth in succession from Buddhajñānapāda", so Snellgrove) during the reign of Dharmapāla, and who is also accredited the authorship of another commentary on the *Hevajratantra* titled *Śrīhevajravākhyāvivarāṇa* (Tib. *dPal dgyes pa'i rdo rje'i rnam bśad rnam par 'grel pa*, T 1182, O 2312). This, so Dowman, would make him "a contemporary of Śavaripa, which would place him in the later eighth and early ninth centuries".¹⁷ Despite the fact, that the date in Dowman is highly problematic, help in deciding whether either of these two could be identified as our Bhadrapāda, the author of the DVS, might be found in the DVS and HePra themselves. Both authors do not only implicitly establish a close connection to each other, as it can be perceived, for example, through the remedy they teach for an affection of the *yogin's* meditation (cf. DVS f. 196v_{2,3} & HePra^{§25}), but also explicitly show an awareness of each other in the final verses of their works, thus making themselves contemporaries.¹⁸

Rāhulagupta

As for Rāhulagupta, he explicitly links himself to the tradition of Saroruha, Jālandhari and Bhadrapāda not only in the initially quoted opening section of the

¹⁶ Cf. Snellgrove 1959 : pp. 14f. (incl. nt. 1), again relying here on Grünwedel 1914 (p.71).

¹⁷ Cf. Snellgrove 1959 : p.14, nt. 1 and Dowman 1985 : p.162. For the discussion of the problems in the identification of Kāṇha a.k.a. Kṛṣṇa, which indeed is highly problematic, cf. Snellgrove 1959 : pp. 13f., nt. 4 and Stearns 2001 : p. 171, nt. 12.

¹⁸ In a corrupt line of verse Bhadrapāda refers, so it seems, to Rāhulagupta either as his teacher or teacher's teacher : "*gopitaṃ yatnād rāhulapādasya [mat]pādaguro[r] gurūṇām*" (f. 197r₁).

HePra, but also in the very end of the work with the following stanza :

śrīmaddherukatantrarājagaditaṃ pañcakramānuttaraṃ
 śrījālandharibhadrapādavivṛtaṃ gūḍhaṃ gurūṇāṃ matam |
 tat prāpyākhilasattvarāśisubhagaṃ saṃgrantha puṇyottamaṃ
 prāptaṃ tena jagat prayātu niyataṃ hevajrarūpaṃ param ||

In the Tibetan translation of the HePra which, as will be further elaborated in the next chapter, differs significantly in length when compared to the surviving Sanskrit version of the text, we find not less than sixteen explicit references to Jālandharipāda, seven to Bhadrapāda and four to Sarorua himself. As for the identification of Rāhulagupta, the matter is a difficult one. In his account of the life-story of the Indian *mahāsiddha* Rāhula, Dowman mentions seven different persons who were known by that name.¹⁹ Whether anyone among these seven is identical to our Rāhulagupta, the author of the *Hevajraprakāśa*, can not be determined with absolute certainty, yet it seems somewhat unlikely that our author corresponds to either of them.²⁰ Relying on Tāranātha's accounts, Jamgön Kongtrul mentions another hypothesis regarding the identity of our author, mentioning the possibility that he might have been the same as Rāhulavajra, a disciple of Durjayacandra who both appear together with Jālandhari in the transmission lineage of the *gtum mo* teachings of the Hevajra system. In addition to this, so Jamgön Kongtrul, he might

¹⁹ Or, more precisely, variants of that name. The life-story is found in Dowman 1985 : pp. 252-255.

²⁰ Dowman lists these options as follows : "Rāhula, or Rāhulabhadra, is a common Buddhist name. The first Buddhist Rāhula was Śākyamuni's son, a monk, who was born at the time of an eclipse. The great mahāyāna Rāhulabhadra was also called the Great Brahmāṇa Saraha, who taught the first Nāgārjuna, and to whom that Second Buddha may have been indebted for the principles of his *madhyamika* philosophy and the ethos of his entire vision. This Rāhula wrote one great piece of philosophical verse, *Praise to the Goddess of Wisdom (Prajñāpāramitā-stotra)*, which alone brought him immortality. He was alive in AD 119 during the reign of Kaniška II. Another Rāhulabhadra has been identified with the mahāsiddha Saraha ; who ordained the siddha Nāgārjuna while he was Abbot of Nālandā. But Saraha himself had a preceptor called Rāhulabhadra. During the same period Buddhaśrījñāna, the founder of a Guhyāsamāja lineage, had a *kṣetriya paṇḍita* Rāhulabhadra as disciple ; and Āryadeva had a *śūdra* disciple of the same name whom he taught at Nālandā, and who later received his blessing as the lineage holder. Finally, the last abbot of Nālandā was called Rāhulaśrībhadra. The Tibetan monk Dharmaswamin found him hiding from Turkish soldiers in the ruins of the monastery in the thirteenth century." (Dowman 1985 : p. 255). None of these seem to correspond to our author. At least it appears safe to rule out the first five and the last one of them.

possibly have also been the same as Rāhuladhara (Tib. *sGra gcan 'dzin*), the author of other works of the Hevajra system such as the *bDag med ma dpa' mo gcig pa'i sgrub thabs bskyed pa dan rdzogs par ldan pa zes bya ba* (T 1310, O 2440).²¹ I am inclined to follow Jamgön Kongtrul's theory here, in as much as it also seems to be coherent with the information that we can derive from other sources. In the lineage for the practice of the three-deity *maṇḍala* of Avalokiteśvara a certain Rāhulaguptavajra is mentioned as preceding the famous master Atīśa. In other sources the main teacher of Atīśa (also known as Dīpaṃkara Śrījñāna) is reported to have been Rāhulagupta, omitting the appellation °*vajra*. In the case of Atīśa we are in the fortunate position to have rather detailed reports of his life. Suppose our author, Rāhulavajra, Rāhuladhara, Rāhulaguptavajra and Rāhulagupta, the teacher of Atīśa, are all one and the same person, we might carefully estimate his lifetime and that of his contemporary Bhadrāpāda to the late tenth to first half of the eleventh centuries of the common era.²² To my regret, I am not able to further look into this matter at the moment.

To conclude what has been tentatively laid out above, we may summarize this transmission lineage of the Hevajra teachings as follows : From Saroruha who in different sources is reported to stand in one line with Vajradhara, Vilāsavajra and

²¹ This is expressed in Jamgön Kongtrul Lodrö Tayé 2008 : p.272, nt. 113. I feel tempted to follow his expertise here, also in light of the following. Checking T 1310 might bring further clarity.

²² In case the possibility raised by Jamgön Kongtrul holds true, and Rāhulagupta, the author in concern here, could indeed be the same person as Rāhuladhara (*sGra can 'dzin*), the disciple of the Indian tantric master Durjayacandra (cf. Jamgön Kongtrul Lodrö Tayé 2008 : p. 272, nt. 113) who assumed an important position in the transmission of the Hevajra tradition accredited to Ḍombiheruka (cf. Sobisch 2008 : pp. 2-3, Isaacson 2008 : p. 4), then the estimate may indeed be correct. Even though I am not aware of any textual evidence for such connection, the comparative study of HePra § 9 and §§ 21ff. and Durjayacandra's teachings in the *Ṣaḍaṅgasādhana* (cf. HeSāSam 26, ff. 206v₆-211r₃) may bring to light some testimony for the connection of these two teachers. At least the estimated lifetimes of both appear to be in line with each other (For a discussion of Durjayacandra's lifetime, cf. Einoo 2009 : pp. 160f. ; this I have already expressed in Gerloff 2014). For the lineage for the practice of the three-deity *maṇḍala* of Avalokiteśvara, cf. Jamgön Kongtrul Lodrö Tayé 2013 : p. 127, similar successions are found in the lineage of the "instructions on the Avalokiteśvara practice *Compassion Permeating Space*" (p. 127) and the lineage of the "Kyergang tradition" (p. 168). For the life and lifetime of Atīśa, cf. BDTTB 1973 : Vol.1, p. 593, Chattopadhyaya 1967, Decler 1996 and others. A short life-story of Rāhulaguptavajra from the Shangpa tradition is related in Jamgon Kongtrul 2003 : pp. 57-60, a short discussion of the facts about his life wherein he is identified as the teacher of Atīśa and a song to him by Jamgon Kongtrul is contained in pp. 245-248.

Anaṅgavajra, the teachings were transmitted, sometime around the 10th century, via Indrabhūti II to Jālandhari. Jālandhari not only established the teaching of the 'eight *abhisambodhi*-s' in this system but also created a 32-fold framework which later inspired the work of Rāhulagupta. Sometime between the tenth to eleventh centuries, the teachings eventually, perhaps via Kāṇha, must have reached to Bhadrāpāda and Rāhulagupta who clearly appear to have been contemporaries. The former, as we can see from the DVS, AAK as well the reports of the Sa skya tradition, was in direct contact with Dharmapāda and Kuddālapāda who all together also maintained the lineage of the teachings of the "inconceivable". The latter, if our assumptions are right, became the teacher of Atīśa in the eleventh century. The first verifiable evidence that the teachings of the Hevajra lineage of Saroruha reached the Tibetan realm, as far as I am aware of, stems from Gayadhara (11th century CE) and Sa chen kun dga' sñiṅ po (CE 1092-1158). Besides of other works of the Hevajra Cycle, Gayadhara is reported as the main translator of the CVS into Tibetan language (Tib. *rJe btsun dpal kye rdo rje'i b.ha ḍa r'a ga'i bstod pa zes bya ba* = T 1225, O 2354). Sa chen kun dga' sñiṅ po reports Gayadhara as the fifth and himself as the ninth in the succession of the teachings of Saroruha which corresponds to the lineage succession outlined in *Ñag dbaṅ chos grags's Record*. From Sa chen the instructions were directly passed on to his sons bSod nams rtse mo (CE 1142-1182) and Grags pa rgyal mtshan (CE 1147-1216).²³



Figure 3 : Detail from "MS 424.1 of the Tucci Tibetan Fund", f. *na_r*, IsIAO

²³ For a discussion of the life of Gayadhara, cf. Davidson 2005. Van der Kuijp dates the translation of the CVS to the first half of the eleventh century (cf. Van der Kuijp 1987 : pp. 177f., nt. 6). For more information about Sa chen kun dga' sñiṅ po, bSod nams rtse mo and Grags pa rgyal mtshan it may be referred to Sobisch 2008. *Ñag dbaṅ chos grags's Record* (7r) is listed in Sobisch 2008 : pp. 80-81.

The Texts and their Witnesses

Hevajrasādhanopāyikā

To our present knowledge the *Hevajrasādhanopāyikā* (HeSāU) survives in Sanskrit, its original Indian language, in only two sources. An additional stray leaf of another palm-leaf MS has been identified by Harunaga Isaacson. The Tibetan translations of the HeSāU, on the other hand, are preserved in all of the major canonical editions of the *bsTan 'Gyur* as well as in one *dbu can* manuscript.

Sanskrit Manuscripts

Both of the surviving manuscripts containing the *Hevajrasādhanopāyikā* belong to the category of the so-called "multiple-text manuscripts" (MTM, also referred to by the German term "*Sammelhandschriften*"). The stray leaf cannot be classified.

Ñ₁ – *Hevajrasādhanasamgraha* ("Ñor Codex" XXVI 1)

A multiple-text manuscript once kept at Ñor Monastery in Tibet, present whereabouts unknown, complete. This palm-leaf MS may be regarded as the most important surviving Sanskrit codex of the Hevajra traditions. Photographs of it were taken by Rāhula Śāṅkṛtyāyana in the 1930s and are now preserved in the Bihar Research Society, Patna. Copies of the negatives are kept on microfilm in the *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/39). The MTM contains a total forty-five works in 272 folios.¹ The *Hevajrasādhanopāyikā* is contained in folios 1v₁ – 8r₅.

¹ The amount of works and folios corresponds to the catalogue published in Isaacson 2009, not counting the cover-leaf before fol. 1. The leaf with the last part of the final colophon is missing.

Physical description Palm-leaf. 272 folios. The codex measures $11^{1/3} \times 2^{1/3}$ inches (ca. 28.5 x 6 cm). At the time at which Rāhula Śāṅkrīyāyana's photographs were taken, the manuscript was in an excellent physical condition with almost no damaged spots, worm-holes, stains or bleached parts etc.. A single binding-hole (roundish) is located towards the left of the middle of the folios. The exposures of the (digital) images which have to substitute for the original MS are partially out of focus and sometimes hardly legible (mostly those on which the *recto* sides of the folios are displayed).² Unfortunately, parts of the margins are covered by the overlapping folios together with which the folios have been arranged on 'boards' for the photographic reproduction, in many cases hiding some of the marginal corrections that are indicated in the writing area of the main text.³

Description of the writing The text is written with about 55-60 *akṣara*-s per line in seven lines per side, the first two and last two lines are continuous, lines three to five are interrupted by a square space which has been left blank for the string-hole.⁴ The space for the binding measures a width of about five to six *akṣara*-s. The lines which are interrupted by the space for the binding comprise ca. 20 *akṣara*-s in the left of the string-hole and ca. 30 *akṣara*-s in the right of it. Bandurski reports the total measurement of the writing area with 23.4 x 4 cm.⁵ The script used in the main text resembles that which is often referred to as "Old Newāri" with the characteristic medial 'e' and 'o' consisting in a waved line, as well as the characteristic 'i' in initial position and the typical "Nepalese hook" on top, clearly indicating the scribe's Nepalese origin.⁶ The *akṣara*-s c, b, and v can ha-

² It is worth to mention that these digital images must stem from photographs taken of a print-out of a developed negative. Three holes which are clearly visible on the images of the first set of *recto* sides show traces of the damage of either the original negative or an later copy of it (see Figure 4), not belonging to the palm-leaves photographed nor to the print-out from which those photographs were taken from which the available digital copies originate.

³ The leaves of the *recto* / *verso* sides were grouped together on boards (in some cases also doors), mostly in two rows, and fixed with thumbtacks without leaving intermediate spaces between the individual folios. Thus, unfortunately, parts of the margins, and in some cases even of the main writing area, were covered below the preceding / following folios or below the thumbtacks used for the fixing. A more detailed description of these 'boards' is given in Bandurski 1994 (cf. pp. 75f. incl. nt. 221).

⁴ A few folios, though not those in which this text is contained, only comprise six lines per side.

⁵ Cf. Bandurski 1994 : p. 76.

⁶ Śāṅkrīyāyana 1935 reports the script as *kuṭilā*. The cover-leaf which does not seem to have been originally part of this MTM is written on in Tibetan with *dbu med* script (5 lines on the

rdly be distinguished, geminations of consonants irregularly occur after a *repha*. The foliation is given with numbers in the left hand margin of the *verso* sides (height of about the fourth line). Fol. 1v shows the ligature "śrī" instead of a number. What has been photographed and perhaps presumed as the *recto* side of fol. 1, unfortunately heavily blurred, contains in fact the reading that is missing in fol. 5v^b mentioned and shown below.⁷



Figure 4 : HeSāU MS N₁ fol. 5v^a

Folio 5v^b, apparently a substitute of an earlier folio, is completely filled with a long series of the sign that is often used for either indicating a problem in the text or, as in this case too, in the exemplar (often due to a problem of physical nature).

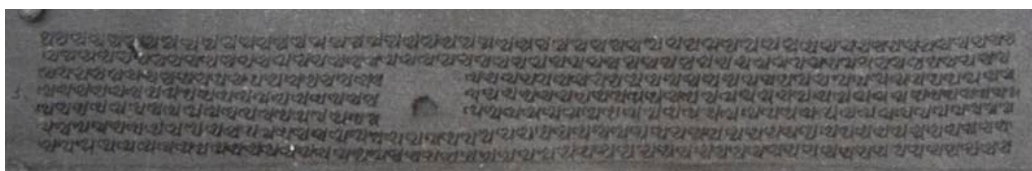


Figure 5 : HeSāU MS N₁ fol. 5v^b

Corrections have been made in the upper and lower margins, sometimes by a second hand. The Tibetan titles of most of the works collected in this MTM, though not in the case of the portion in which the HeSāU is contained, are given with *dbu can* handwriting in the upper and lower margins of the initial folios of the works.⁸

recto side, 6.5 lines on the *verso* side) ; Bandurski erroneously notes the script to be "*dBu can*" (cf. Bandurski 1994 : p. 76). For a short description and transcript of the final colophon as it is preserved on the images of Śāṅkrtyāyana, it is to be referred to Isaacson 2009 (pp. 128f.).

⁷ No picture has been taken of fol. 1r which usually is left blank (and which might be the reason why Śāṅkrtyāyana did not trouble to have pictures of it taken), nor has anyone mentioned the fact that fol. 5v^a appears to have been replaced. Apart from this, Bandurski rightly notes that two folios have been labeled with the number "136" (cf. Bandurski 1994 : p. 76).

⁸ Bandurski reports these folios to be "22b, 47a, 61b, 62, 65a, 80b, 107b, 123b, 140r, 156b, 160a, 164a, 170a, 186a, 197a, 201a, 202a, 204b, 216a, 218b, 224a, 228a, 230a, 231a, 231b, 235b,

The colophon at the end of the HeSāU reads [verbatim] "*śrīhevajrasya sādhanopāyikā samāptāṃ* || ❀ || *kṛtir ācāryasaroruhapādānām iti* || • ||" (f. 8r₅). Judged from the script and the codicological features in this codex, the manuscript might have its origin in Nepal and may be dated to the 13th or early 14th century of the Common Era.⁹ The fact that Śāṅkṛtyāyana encountered this codex during his visit to Ānor and the marginal notes in Tibetan proof that the codex once had been brought to Ānor monastery in Tibet.¹⁰ With regard to the current knowledge, the *Hevajrasādhanasamgraha* Codex (HeSāSaṃ) is to be classified as *codex unicus*. Based on the amount of scribal errors and the continuity of the writing style, it is reasonable to assume that this codex a) must be an *apograph* of one or more other MSS, and that it b) presumably has been copied by a single scribe. The quality of the writing throughout the codex is in good, certainly not excellent condition, yet without too many scribal mistakes.

References to the MS in secondary sources Apart from several short references to this MS in various publications of the last decades, in most cases in critical editions of *tantric* works, four descriptions of this codex may be mentioned here. Among these, the first description goes back to Rāhula Śāṅkṛtyāyana himself who wrote a catalogue of the Sanskrit MSS which he encountered on his trips to Tibet in the 1930s. The HeSāSaṃ is catalogued as "Ānor" MS XXVI (cf. Śāṅkṛtyāyana 1935 : pp. 38-40). Even though some may criticize Śāṅkṛtyāyana for the various shortcomings of this catalogue, one may not forget the immense value of his efforts for the present and future scholarship in the field of Buddhist Studies. Many of the photographs which were taken on his journeys remain the only witnesses of

236b (2 Titel), 240a, 245b, 249a" (Bandurski 1994 : p. 76). It may be noted that these titles are given even for those works for which no Tibetan translation can be identified (cf. description of the DVS below).

⁹ The MS cannot be dated with absolute certainty. Harunaga Isaacson who relies here on the estimate of Diwakar Acharya (Isaacson 2001 p.461) voices the assumption that the HeSāSaṃ codex might be dated to the early 14th century (cf. Isaacson 2009 p.92). The presence of HeSāSaṃ 8 in this codex seems to corroborate this first estimate (cf. Isaacson 2009 p.105). A detailed analysis, such as the examination of the writing material and ink, presumably black ink, etc. can not be conducted until the original MS becomes available again.

¹⁰ It is not impossible that some of these marginalia stem from the hand of Ānor chen Kun dga' bzañ po (CE 1382-1456) who might have studied this MS. At present the codex might be somewhere in the People's Republic of China. It is the editor's sincere hope that this unique codex will become accessible again in the near future.

several unique MSS which are not accessible any longer. In 1994 another, more detailed and more precise description of this MS was published by Frank Bandurski who catalogued the findings of Śāṅkṛtyāyana's expeditions that are preserved in the *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen. Copies of the photographs of this MTM are preserved on microfilm under the shelve-mark "Xc 14/39" (cf. Bandurski 1994 : pp. 75-77). While the two aforementioned works mainly focus on a general and to most extent physical description of the various MSS collected by Śāṅkṛtyāyana, the descriptions by Banārsī Lāl (published in *Dhīḥ* Vol. 28 (1998 : pp. 25-42)) and Harunaga Isaacson pay closer attention to the contents of the HeSāSaṃ. The catalogue published by Isaacson in 2009 contains the most recent and complete description of the works in the HeSāSaṃ (cf. pp. 97f. for the description of the *Hevajrasādhanopāyikā*), giving reference to all of the forty-five works contained in this MTM, improving and correcting many points in the preceding descriptions while also including references to all hitherto known Tibetan translations.¹¹ Short references to this codex are given in Tsukamoto *et al.* 1989 (p. 298), Sobisch 2002 (p. 36) and Matsumura 2016 (pp. 193f : nt. 5).

S – Sādhanasaṃgraha ("Sarnath Codex")

A multiple-text manuscript which has been the basis for the *editio princeps* published in *Dhīḥ* Vol. 36 (2003 : pp. 131-144).¹² The *Hevajrasādhanopāyikā* is contained in folios 302r₇ – 310v₇, presumably being the last work in this MTM.¹³

Physical description 'Nepalese paper'. ~310 folios. The codex measures ca. 29 x 8.5 cm. No string-hole, no damaged spots, broken edges, worm-holes etc. are visible. In some places the ink (presumably black ink) is slightly blurred which, however, does not affect the readability.

¹¹ Both Śāṅkṛtyāyana and Bandurski, who relies on Śāṅkṛtyāyana's list, mention only 31 of the 45 works contained in the codex. In his article Lāl is able to identify eight further works, but yet, for reasons not known to me, omits the HeSāU from his list. So far, Tibetan translation of only 17 out of the 45 Sanskrit works have been identified. For a more elaborate description of the study of this codex it may be referred to Isaacson 2009 : pp. 93-96.

¹² For making copies of this MS available to me, I remain deeply thankful to Thakur Sain Negi, Assistant Professor at the Rare Buddhist Text Research Department of the Central University of Tibetan Studies (CUTS), Sarnath, Varanasi.

¹³ The following description is solely based on the digital images of the text portion in which the HeSāU is contained. The entire codex is not accessible to me. A more detailed description waits to be given in future.

Description of the writing The codex is written on in Newāri script with about 44-48 *akṣara*-s per line in seven lines per side. The first two and last two lines are continuous, lines 3-5 are interrupted by a square space which presumably has been left blank for a string-hole. The lines which are interrupted by this space count about 13-15 *akṣara*-s in the left, and about 25 *akṣara*-s in the right side of it. The blank space measures a width of approximately 3-5 *akṣara*-s and is framed at the left and right side by two borders consisting each of three vertical strokes. The total writing area measures ca. 25 x 6 cm and is likewise framed towards the left and right margins by a vertical border consisting of three strokes. The foliation is given in letters in the lefthand margins (height of the third to fifth lines) and b) in numbers in the righthand margins (height of the fourth line) of the *verso* sides. Another, modern pagination has been added in the right side of the upper margin of the print-outs from which the images of the digital copy originate (written in Arabic numbers presumably with pencil). These print-outs, except for the last one, contain each a *verso* and a *recto* side, the last contains an image of folio 310v alone. The title "*hevajrasādhanopāyikā saroruhapādakṛta*" [sic !] is added in the upper margin of the first print-out, written, presumably with pencil, in modern Devanāgarī script.

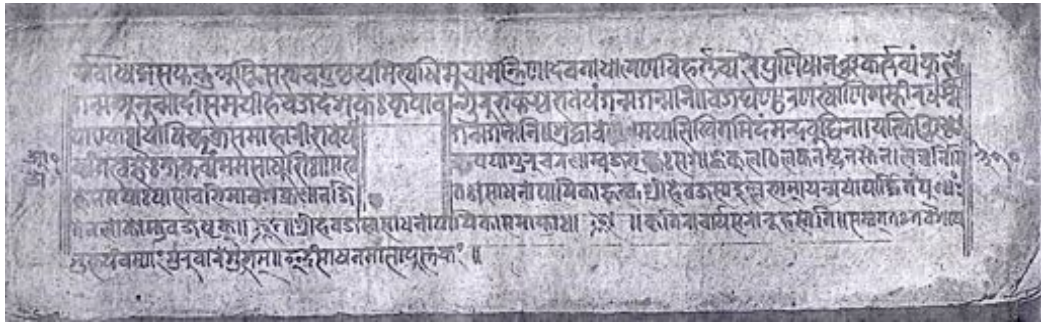


Figure 6 : HeSāU MS S fol. 310v

Marginal corrections on the folios themselves have been added by at least two hands in the upper and lower margins, often followed by a line number and indicated in the text by a so-called "*kākapada*". The *Hevajrasādhanopāyikā* is preceded by a text named "*Śrīcakrasamvarasamaya*" of an anonymous author which is not mentioned. The final colophon at the end of the HeSāU reads [verbatim] "*śrihevajrasya sādhanopāyikā samāptāḥ ||*|| kṛtir ācāryasaroruhasyeti || samvat 757*

vaiṣākhaśuklapaṃcāmyāṃ guruvāre śubham || idaṃ sādhanamālāpustakaṃ ||". Unfortunately this date, presumably corresponding to April/May 1637CE, cannot be confirmed. The quality of the writing in this codex is of middling quality with a relatively high amount of scribal mistakes.

References to the MS in secondary sources The only two reference to this MS known to me are found in the *editio princeps* of the HeSāU published in *Dhīh* Vol. 36 (2003 : pp. 131-144) in which this manuscript is referred to with the *siglum* "K" and in Isaacson 2009 who briefly refers to this edition (p. 98).¹⁴

K – loose leaf in Kaiser Library MS 139

This stray folio has been collected as part of "Kaiser Library MS 139",¹⁵ a bundle of palm-leaf folios from several MSS of various *mantranaya* works. In December 1975, the MS was microfilmed by the NGMPP as C 14/16 ("*Vajrayoginīsādhana-mālā vajrayoginīstotra*") and, later on, preliminary catalogued by its successor, the NGMCP, under the title "*Vajrayoginīstotra*". In 2011, new digital images in high resolution were taken by the staff of the Kaiser Library, Kathmandu.¹⁶

¹⁴ The short reference to this MS in the beginning of the *Dhīh* edition reads as follows (Hindi) : "हेवज्रसाधनोपायिका की यह मातृका हमें डॉ॰ ठाकुरसेन नगी के व्यक्तिगत संग्रह से प्राप्त हुई है, जिसे उन्होंने नेपाल में एक व्यक्ति के 'साधन संग्रह' नामके ग्रन्थ से प्रतिलिपि किया है। इसके अन्त में 'कृतिराचार्यसरोरुहस्य' लिखा है, किन्तु (...)"। (*Dhīh* Vol. 36, 2003 : p. 132).

¹⁵ Special thanks are due to Harunaga Isaacson who has identified this folio.

¹⁶ The wooden cover of the MS, relatively new, reads "*vajrayoginīsāadhanamālā • vajrayoginīstotrasamuccaya ādi*". The title card of the NGMPP microfilm gives the title as "*Vajrayoginīsāadhanamālā vajrayoginīstotra*", adding the comment "only fragment of a bigger volume : fols. 1-47 [break off there]". I was able to distinguish folios of at least four (perhaps even six or more) different MSS collected in this codex, among these at least two *sādhana*-collections (both showing a change of hands), one folio of the HeSāU and six folios of the *Śiṣyānugraha* (ff. 17-19 & 21-23 (according to the foliation in the righthand margin), presumably belonging to NGMPP A 936/1). Among the contents, following works could be identified while glancing through the collection : part of a '*vajravārāhīsādhana*' with parallels to SāMā 225, one leaf of Luyīpāda's *Śrīcakrasaṃvarasādhana* (f. 9), two folios of Śāśvatavajra's *Samkṣiptasaṃvarabalividhi* (ff.13 &15) followed by another '*cakrasaṃvarasādhana*', the *Ūrdhvasūklavajrayoginīsādhana* (f. 23) followed by a '*mārīcīsādhana*', a work of the *kālacakra* system quoting from chapter III. of the LKC (ff. 25-27 : LKC III. 96-99 (f. 25), LKC III. 118-123a (f. 26) ; LKC III 123-126 (f. 27)), another work of the *kālacakra* system quoting MNS v. 145 (f. 30), three leaves of the *Sekoddeśa* (f. 34, vv. 38-57 ; f. 35, vv. 57-77 ; f. 37, vv. 98-118), three leaves of what might be yet another work of the *kālacakra* system (ff. 41-43, quoting MNS v. 99, NS IX, 23ab, HeTa II.iv.30ab, I.viii. 50ab et al.). Judged from the paleographical and codicological features of these leaves, one may assume the provenance of all of the folios

It is not known what happened to the other folios to which this loose folio once belonged. We may hope that at least some of the missing folios of this HeSāU codex will come to light again in future.

Physical description Palm-leaf. One folio with a measurement of ca. 30 x 5 cm. One string-hole is locate towards the left side of the middle. The edges of the leaf, especially on the lefthand side of the upper margin and the righthand side of the lower margin, are damaged. No worm-holes or stains are visible. At one spot in the lower margin of the *verso* side, at the beginning of the fourth quarter of the leaf, the surface of the fibre is torn, presumably due to the erasure of a short note.



Figure 7 : HeSāU MS K fol. 4

Description of the writing The folio is written on with 60-67 *akṣara*-s per line in 7 lines per side. The first two and last two lines are continuous, lines three to five are interrupted by the space which has been left blank for the string-hole. These lines count 19-22 *akṣara*-s in the left of the blank space and 36-40 *akṣara*-s in the right of it. The space itself measures a width of about 4-5 *akṣara*-s. The ink, black, slightly fades towards the last line of the *verso* side. The physical damage partly affects the writing in the first line of the *verso* side (vowel-signs and *anusvāra* of

collected in this MS to be Northeastern Indian and Nepalese. The scripts can be classified as "Proto Bengali" and old "Old Newārī", respectively. The new title card of the Kaiser Library Manuscript Collection Project (KLMCP) contains the following information : "KL Acc.No. : 139 ; KLD No. : 0126 (Corresponds to NGMPP Reel No. : C 14/16) ; Short Title : *Vajrayoginīsāadhanamālā* + *Vajrayoginīstotrasamuccaya* • etc ; Subject : Bauddhatantra ; No. of leaves : 35 ; Size in cm : 38.5 x 5.1 ; Date of photographing : 11 Jan 2011 ; Script : Newari ; Material : Tādapatra ; State : Incompl ; Author : Śāśvatavajra".

akṣara-s 33-35 as well as the last *akṣara* of the line). The foliation, the number "4" is given in the lefthand margin of the *verso* side (height between the 4th and 5th line). Corrections have been added in the upper and lower margins of the folio, a long one (35 *akṣara*-s) in the upper margin of the *recto* side is partly faint, yet still legible. Another one, perhaps "*kṣi*", is partly visible in the lower margin (below the 17th and 18th *akṣara* of the last line). Traces of several other faint notes can be detected in the margins of the *verso* side. The script, certainly Northern Indian, points towards a Northeastern Indian provenance of the manuscript. It is not possible to date the codex with the necessary degree of certainty.¹⁷

References to the MS in secondary sources To my knowledge, the only explicit reference to this folio is given in Isaacson 2009 (p. 97). The codex "Kaiser Library MS 139" has been preliminary catalogued by the NGMCP, based on the informations from the title card of the microfilm of its predecessor, the NGMPP.¹⁸ Another short description is found in Moriguchi 1989 (No. 477, p. 112). The folios of the *Śiṣyānugraha* have been made use of in Szántó 2002.

Tibetan Translations

The *Hevajrasādhana* is preserved in Tibetan under the titles "*dPal dgyes pa rdo rje'i sgrub thabs*" (T 1218) and "*dGyes rdor sgrub thabs*" (O 2347). The text is reported to have been translated by Śākya brtson 'grus who is said to have been active in the 11th century of the Common Era.¹⁹ In course of the work on the edition of the Tibetan translation of the HeSāU all major versions of the Tibetan *bsTan*

¹⁷ It is hard, if not impossible, to determine the more or less exact provenance and date of the folio based on the script. The script with the typical 'e' and 'o' in *prṣṭhamātra*, certainly not "Old Newāri", resembles some of the features of what often is referred to as "Proto-Bengali" (cf. Bühler 1896 : §26) ; yet none of the script tables and specimen in Bühler 1896 and Bendall 1992 exactly matches the script in this MS which surely deserves further study.

¹⁸ This slightly misleading catalogue entry gives the following information : "Filmed in : C 14/16 ; Title : *Vajrayoginīstotra* ; Dimensions : 30 x 5 cm x 35 folios ; Material : palm-leaf ; Condition : damaged ; Script(s) : Newari ; Languages : Sanskrit ; Subject(s) : Bauddha, Stotra ; Acc. No. : Kesar 139".

¹⁹ For reasons not known to me, the canonical translations of the HeSāU do not contain a translator's colophon. The information that the text has been translated by Śākya brtson 'grus is based on the catalogue entries for T 1218 in the TBRC. Further, it is reported in T 371 (*rDo rje mkha' 'gro'i rgyud phyi ma*) that Śākya brtson 'grus collaborated with a certain Indian scholar (*rgya gar gyi mkhan po*) named mChog gi dbaṅ phyug.

'Gyur have been consulted. Another, extra-canonical translation of the HeSāU by 'Brog mi could not be included and yet remains to be added at a later stage. The quality of the canonical translation is relatively good in comparison to translations of other *tantric* works.

Canonical Translations

- C** "dPal dgyes pa rdo rje'i sgrub thabs" by sLob dpon Padma (Tōhoku 1218). In : bsTan 'Gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. 1v₁ – 7v₁. TBRC : W1GS66030.
- D** "dPal dgyes pa rdo rje'i sgrub thabs" by sLob dpon Padma (Tōhoku 1218). In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. 1v₁ – 7r₂. Delhi : Delhi Karma-pae Choedhey, Gyalwae Sungrab partun khang. 1982-85. TBRC : W23703.
- G** "dPal dgyes pa rdo rje'i sgrub thabs" by sLob dpon Padma (Ötani 2347). In : Golden bsTan 'Gyur (*gSer bris ma*), Vol. 23 (ža), ff. 1r₁ – 9v₁. TBRC : W23702.
- N** "dPal dgyes pa rdo rje'i sgrub thabs" by sLob dpon Padma (Ötani 2347). In : bsTan 'Gyur (*sNar thañ*), Vol. 23 (ža), ff. 1r₁ – 8v₇. TBRC : W22704.
- P₁** "dPal dgyes pa rdo rje'i sgrub thabs" by sLob dpon Padma (Ötani 2347). In : bsTan 'Gyur (*Peking*), Vol. 56 (ša), ff. 1v₁ – 8v₅. Tokyo, Kyoto : Tibetan Tri-pitaka Research Institute. 1957.
- P₂** "dPal dgyes pa rdo rje'i sgrub thabs" by sLob dpon Padma (Tōhoku 1218). In : bsTan 'Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 3 – 17. Pe cin : Kruñ go'i bod rig pa'i dpe skrun khañ. 1994-2008. TBRC : W1PD95844.

Extra-canonical Translation

- L** *dPal dgyes pa rdo rje'i sgrub thabs* by Padmavajra (transl. 'Brog mi). *dBu can* MS from *Lo smon thañ* (P 56/2347, ff. 1r-8v), NGMPP L 130/16.²⁰

²⁰ Cf. Sobisch 2008 : p. 139.

Description of the Textual Contents

Saroruha's *Hevajrasādhanopāyikā* is a *sādhana* of highest significance, not only for his own tradition but also for the Hevajra traditions in general. Its important role is reflected, for instance, by its rich commentarial tradition, by the relatively high amount of direct and indirect quotations in the works of other traditions and also by the position of the text in the surviving sources; thus it is the very first of the 45 works that are contained in the *Hevajrasādhanaśaṅgraha* and the first of the *sādhana*-s in the Hevajra sections of all canonical recensions of the Tibetan *bsTan 'Gyur*. The *Hevajrasādhanopāyikā*, so it seems, has been strongly favored by Sa chen kun dga' sñiñ po (CE 1092-1158) who not only composed an outline of this text, the *sGrub thabs mTsho skyes kyi bsdus don* (see draft transcription in the Appendix), but also seems to have partly based his own *sādhana* on this work (cf. *mNon rtogs tshig gi bum pa*). His son bSod nams rtse mo (CE 1142-1182) composed a full commentary of the HeSāU, the *dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā* (see draft transcription in the Appendix), and Sa chen's second son, Gags pa rgyal mtshan (CE 1147-1216), composed yet another work related to Saroruha's *sādhana*, the *sLob dpon padma badzra gyis mdzad pa'i bskyed rim zab pa'i tshul dgus brgyan pa* (cf. Davidson 1992 : p. 110).

From the opening section of Bhadrāpāda's *Dveṣavajrasādhana* in which the author claims to be the great, great grandson of Saroruha (*saroruhapādānapṭṛsu-taputra*), we learn that Saroruha, due to having seen that many people were falsely proud/erroneous, had felt the need to conceal his teachings by "scattering them here and there in order to protect the oral transmission" (DVS). It is precisely this making secret, it seems, which made it "not possible to practice when it is heard by someone of little intelligence" (HePra) and which caused others such as Jālandharipāda, Bhadrāpāda and Rāhulagupta to compose their own works "in order to make clear the '*abhisamaya*' ('means of clear realization') at a time when the people had reached some proficiency" (DVS).

After the opening verse of the text, Saroruha begins straight away by listing the prerequisites for the practice of his *sādhana* that consist in the correct propitiation of a teacher, the introduction by him into the *maṅḍala* of Hevajra, the consecrations, the permission for the practice and the attainment of the correct knowledge of

reality as well as the attaining of the signs. The *sādhaka* who fulfills these requirements and desires to practice the Hevajra may then engage in the performance of the *sādhana*. These general requirements are taught in more or less detail in the beginning of all of the surviving Sanskrit works from this tradition.

Before starting with the preliminary practices and without having given any details of the *balipūjā* nor a description of the practitioner's consort, as does for example Bhadrāpāda in his *Dveṣavajrasādhana*, Saroruhavajra starts off by stating that the *sādhaka* who stays in a place that is favorable to the mind, such as a cremation ground or the like, shall perform together with his consort the procedure of the *balipūjā* and so forth (for this which often is also referred to by the expression '*gaṇapūjā*' it may be referred to the '*pūjācakra*'-sections in VaPra^{§1} and HePra^{§1} as well as in the corresponding sections in the DVS (f. 187r₁₋₃ et al.)).²¹

From this short statement one can immediately get an impression of the method of 'scattering here and there' which Saroruha employs in order to protect his teachings, namely the implication of certain knowledge, prerequisites and required methods at one point and, as one is going to see when following his further expositions, by giving details at some length in places where it might distract an inattentive mind from the crucial points of the procedure.

Next, Saroruha teaches that the *sādhaka* should visualize a dark-bluish syllable *hūm* on a sun-disk that has been transformed from the syllable *raṁ* in his heart. From this he should emanate rays of light into the hollow space of the sky and attract the "*vajra*-born Bhagavān" together with his consort which he visualizes in front of him, being surrounded by the eight *yoginī*-s. Omitting here certain details, Saroruha continues to give some first information of the outer appearance of Hevajra and his retinue which is going to be further elaborated later on. Having performed the external offering, the secret offering, the offering of reality and the praise, the *sādhaka* should commence the mandatory *tantric* preliminaries such as the confession of sins (*pāpadeśanā*) and so forth.²²

²¹ The basic function of the initial sacrificial offerings is the pacification of obstructive forces which otherwise might cause obstacles to one's practice. For a useful remark on the initial practice of sacrificial offering with reference to Padmavajra's *dPal mkha' 'gro rgya mtsho rnal 'byor ma'i rgyud kyi rgyal po chen po'i 'grel pa gru gziñs* (T 1419), an extensive commentary of the Śaṃvara system, it may be referred to Jamgön Kongtrul Lodrö Tayé 2008 : p. 90.

²² For a general introduction to these preliminary steps in a *sādhana*, including the protective

After these, and after the *sādhaka* has cultivated himself and everything that belongs to the three spheres as free of any phenomenal appearances (*nirābhāsa*), he should create from emptiness the *maṇḍala* and its protective elements and dispel all obstructing forces. Here in this short passage Saroruha in fact implies what is elaborated in more detail in the *Dveṣavajrasādhana* (cf. f. 188r₁-v₇) and explained at some length in the VaPra and HePra (cf. §§6-8). Next, the author describes in brief the divine palace (*kūṭāgāra*; cf. VaPra^{§9}, HePra^{§9} and DVS f. 189r₅) in the center of which the *sādhaka* should visualize himself in the form of the sixteen-armed Hevajra in union with Nairātmyā who have been transformed from their respective seed-syllables and *cihna*-s between the disks of sun and moon.

At this point, immediately before teaching in brief the empowerment of *vajra* and *padma*, Saroruha adds an important statement, namely that – according to his tradition – the empowerment is also to be performed in the rite of the union with an actual external consort (*suratavidhi*). Right after this, Saroruha skips to the 'emission' of the eight *yoginī*-s by the 'yoga (i.e. union) of churning the churned' (*manthamanthānayoga*), teaching in brief their seats, seed-syllables, the method for their transformation as well as their implements before adding a more detailed description of their respective nature and appearance.

Immediately after this description, Saroruha teaches the 'melting' (*drutāpanna*; cf. VaPra^{§11}, HePra^{§11} and DVS f. 190r_{6,7}) of the Bhagavān and his consort in course of the experience of the bliss of love-making as well as their 'arising' from the state of *bodhicitta* through the *vajra*-songs that are sung by the four *ḍākinī*-s beginning with Pukkasī (cf. VaPra^{§12}, HePra^{§12} and DVS f. 190r₇-v₁).

Next, Saroruha teaches what may be labeled as the 'self-generation' in the completed form of Hevajra, comprising the generation of the *samaya* deities, the attracting of the *jñānacakra* and their fusion (cf. VaPra^{§16}, HePra^{§16} and DVS f. 193v₂₋₄). Saroruha mixes the procedure of these steps with the somewhat detailed description of Hevajra in his sixteen-armed form, of the implements in the sixteen skull-bowls in his hands as well as of his consort Nairātmyā. After this, the instruction of the 'consecration' is given (cf. VaPra^{§17}, HePra^{§17} and DVS ff. 193v₄-194r₃), being followed by the brief teaching of the 'four moments' (*catuḥkṣaṇa*), 'four blisses'

elements of the *maṇḍala*, cf. Jamgön Kongtrul Lodrö Tayé 2008 : pp. 89-92.

(*caturānanda*), 'four purifications' (*caturviśuddhi*) and 'four consecrations' (*caturo 'bhiṣeka*). It may be mentioned here that Saroruha does not engage in the discussion of the correct order of the 'four blisses', nor that he offers any clues which allow us to infer his view on this important topic.

Combined with the teaching of the 'five wisdoms' (*pañcajñāna*) in the context of the '*pañcākārābhisaṃbodhi*', Saroruha next gives the instruction of the 'sealing' of the deities as well as of the 'four *cakra*-s' of the body. Then he teaches the so-called 'armoring' (*kavaca*) with the *tathāgata*-s in the form of the 'six *mudrā*-s', i.e. bone-ornaments.

Next in the *Hevajrasādhanopāyikā* Saroruha turns to the recitation of *mantra*-s, offering the procedure for what is referred to elsewhere as '*dolājāpa*' (cf. VaPra^{§24}, HePra^{§24} and DVS f. 195r₂₋₄), also presenting here the instruction which eventually in course of time developed into the perhaps most prominent teaching of Saroruha, often being referred to by the expression "like the tip of a lamp" (*dīpaśikhēva* or *dīpaśikhā iva*; cf. VaPra^{§22}, HePra^{§22} and DVS f. 194v₅₋₇). This procedure, he explains, should be preceded by the praise (*stuti*), worship (*pūjā*) and offering of food (*balyupahāra*) and should be performed at all four junctures of the day. The *stuti*, it may be mentioned here, is likely to include the recitation of Saroruha's own *Śrīhevajrabhaṭṭārakasya Cakravimśatikāstotra* (CVS). Further, he clarifies, the food offering is to be performed in the beginning and / or at the end of the worship and should comprise the recitation of the 'Song of the Pledge', i.e. HeTa II.iv. 6-8 which, as he states, causes the nearness of all *siddhi*-s and which he quotes in full (for the *balyupahāra*, cf. VaPra^{§25}, HePra^{§25} and DVS f. 196r_{2-v1}; for the so-called "*samayagītikā*", cf. DVS (f. 196r₆), HePra^{§25} et al.).

After having expounded the several *mantra*-s and the 'Song of the Pledge', Saroruha proceeds to describe in some detail the other forms of Hevajra, namely the forms with two, four and six arms, and briefly mentions their respective *mantra*-s. Having quoted HeTa II.ix. 11-13, Saroruha gives the procedure for the '*prañidhāna*', i.e. for making the pledge on account of HeTa II.viii. 7-8 and concludes his work by the dedication of merit. These final stanzas of Saroruha's *Hevajrasādhanopāyikā* unfortunately are badly transmitted and can – to my deep regret – only be presented with some doubts remaining. For an alternative overview as well as

a brief description of this work, including further references to Jālandharipāda's *Vajrapradīpā*, it may be referred to Matsumura 2016.

Vajrapradīpā nāma ṭippaṇī

The "*Ācāryasaroruhapādaviracitaśrīhevajrasādhanasya Vajrapradīpā nāma ṭippaṇīviśuddhiḥ*", in short "*Vajrapradīpā*" (VaPra), survives in an extraordinary high amount of Sanskrit sources when compared to the situation of other works of this genre of the *mantranaya* traditions. The Tibetan translation of the text is included in all major versions of the *bsTan 'Gyur*, no para-canonical translation has been identified yet.

Sanskrit Manuscripts

No less than two palm-leaf manuscripts and eleven *apographs* on Nepalese paper have been identified so far. Unfortunately, it has been possible to include only seven out of the eleven surviving 'paper' MSS in course of the present study.²³

Ñ₂ – "Ñor Codex" XVII (1)

This codex, without any doubt the best of the surviving MSS of the *Vajrapradīpā*, has been photographed by Rāhula Śāṅkṛtyāyana in course of his visit to Ñor monastery in Tibet in 1934. Just as in the case of the *Hevajrasādhanasamgraha* codex, the present whereabouts of this MS and whether it has survived the tragedy of the cultural revolution during which Ñor monastery was partly destroyed by a severe fire is not known. The negatives of Śāṅkṛtyāyana's photographs are preserved at the K.P. Jayaswal Research Institute, Patna, copies of the photographs are available under the shelf-mark "Xc 14/38" in the *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen.

²³ It is very likely that even more *apographs* exist which not yet have come to my attention. MSS K₄₋₆ and N which I haven't been able to access yet are briefly mentioned at the end of this subsection. It is my hope to gain access to these MSS in the near future.

Physical description Palm-leaf. 21 folios.²⁴ The codex measures $11^{1/3} \times 2^{1/6}$ in (ca. 28 x 5.5 cm). At the time at which Śāṅkṛtyāyana's photographs were taken, the physical condition of the writing support was in almost perfect condition, showing no severe damage, worm-holes, bleached spots etc. with the exception of slightly broken edges in the first leaf and two spots in which the fiber of surface seems to be slightly damaged (ff. 18 & 19). Highlighting is found in a few folios (ff. 9v, 13r, 16v, 21r). In a few places and at the end of lines two and three in the last folio the ink is partly faint. One string-hole is located towards the left of the middle of the folios. Bandurski reports the measurement of the writing area as 17 x 3.5 cm.²⁵ Some of the photographic reproductions are heavily blurred (ff. 6r, 7r, 8r, 10v).

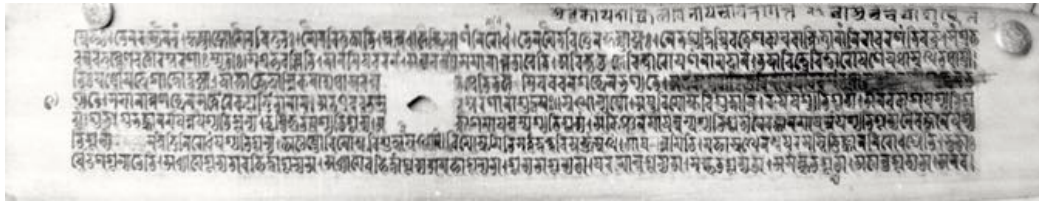


Figure 8 : VaPra MS N₂ fol. 9v

Description of the writing The leaves in this codex are written on with approximately 64-72 *akṣara*-s per line in seven lines per side. Folio 21v comprises 6 lines of writing. Lines three to five (three to six on f. 21v) are interrupted by the space which has been left black for the string-hole, measuring a width of about five to six *akṣara*-s. The lines which are interrupted by the space for the binding count ca. 22-26 *akṣara*-s in the left of the string-hole and about 36-43 *akṣara*-s in the right of it. The Tibetan title of the work is added on the cover-leaf, reading "*Kye'i rdo rje'i sgrub thabs mtsho skyes rdo rje ma'i 'grel pa*" (?) in *dbu med* script.²⁶ The foliation is given in numbers in the lefthand margin of the *verso* sides (height of the fourth line). The first folio shows the ligature "*śrī*" instead of a number. Corrections have been added by at least two different hands in the upper and lo-

²⁴ Not including the cover-leaf which gives the impression of being as old as the other leaves in this codex. Śāṅkṛtyāyana 1935 erroneously reports the amount of folios as "31" (p. 36).

²⁵ Bandurski 1994 : p. 75. The pictures were taken in the same way as in the case of the HeSāSam codex above. The measurement of these 'boards' is given in Bandurski as 25.5 x 30.5 cm.

²⁶ Partly blurred on the left side. Bandurski reports the reading as "*Kye rdor rin po che'i sgrubs thabs mtsho skyes rdo rje'i 'grel pa*".

wer margins of the folios, often followed by the corresponding line number.²⁷ The script used in this codex is Northern Indian with 'e'-stroke in *pr̥ṣṭhamātra*.²⁸

References to the MS in secondary sources Apart from the descriptions referred to above, i.e. Śāṅkr̥tyāyana 1935 and Bandurski 1994, the only other references to this codex that I am aware of at this moment are given in Sferra 1999 (p. 97, nt. 12), Isaacson 2009 (p. 97, nt. 19) and Matsumura 2016 (p. 194 : nt. 6, 9).

K₁ – Kaiser Library MS 495

The second of the two surviving palm-leaf MSS of the *Vajrapradīpā* is Kaiser Library MS 495. The codex has been microfilmed by the NGMPP as C 47/10, before new digital Images were taken by the KLMCP in 2011 (KLD 169).

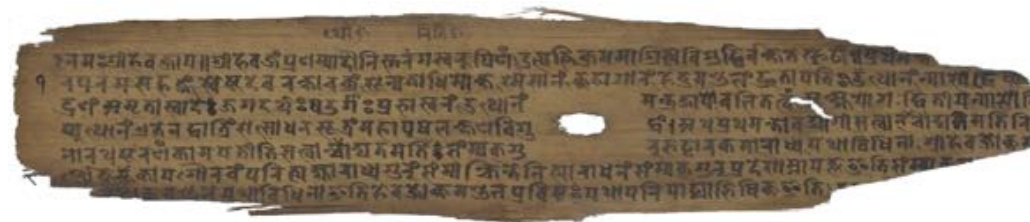


Figure 9 : VaPra MS K₁ fol. 1v

Physical description Palm-leaf. 26 folios. Incomplete.²⁹ The codex measures a size of approximately 29 x 5 cm and shows severe damage.³⁰ One string-hole

²⁷ With the exception of the following instances : lefthand margin in f. 2v (height of 2nd line), right margin in f. 4v (height between 3rd/4th line), right margin in f. 5r (height of 1st line), right margin in f. 8v (height of 6th line), right margin in f. 9r (height of 2nd line), left and right margins in f. 16r (4th and 1st/3rd line, respectively), right margin in f. 18r (height of 4th line).

²⁸ Śāṅkr̥tyāyana mentions the script as "Māgadhī" (cf. Śāṅkr̥tyāyana 1935 : p. 36), Bandurski, on the other hand, refers to it as Indian script ("*ind. Schrift*"); Bandurski 1994 : p. 75). A date is not mentioned in the colophon for which it may be referred to the last page of the edition. I am not able to give the exact date and provenance of this codex with the necessary degree of certainty. Further worth to be mentioned is the quotation of JM v. 8.55 in the colophon of the codex.

²⁹ The complete codex once must have contained a total of 29 leaves. Unfortunately, folios 2, 23 and 24 are missing. The palm-leaves are kept between two wooden covers which appear to be rather new. The title card of the KLD images erroneously reports the amount of folios as "25", while Moriguchi 1989 reports "27 leaves" (p. 146 : no. 613).

³⁰ The catalogue entry of the NGMCP, based on the title card of the NGMPP microfilm, reports the size as 29 x 4.8 cm, while the title card of the KLD images reports 28.7 x 4.6 cm. Due to

is located towards the middle of the folios.³¹ The damage affects all parts of the folios, yet occurs most severely on the folios' right sides. Worm-holes are found in folios 1_r, 8_{l,r}, 10_r, 17_r and 21_r. Cracks appear on folios 4_r, 9_l, 11_l, 12_r, 16_r and 25_r. The lefthand margins of folios 1, 3, 7, 8, 9, 11-15, 22, 25-28 remain more or less intact. The ink used in this codex is black. Faint spaces are found in folios 1r, 3v, 5r, 7v, 8, 9r, 10, 11r, 12, 13r, 16r, 19r, 20 and 21r. Scratches affect the surface in folios 1r, 12v, 13r, 15v and 17. No highlighting can be detected in this codex.

Description of the writing The folios once had been written on with approximately ± 60 *akṣara*-s per line in 6-7 lines per side (six lines are found in ff. 3v, 4, 5r, 6r, 7r, 8v, 9r, 10v, 11v, 12-14, 16v, 19v, 20v, 21-22, 25v, 26-28, 29r ; f. 10r shows the remnants of an 8th line). There remains no line in this codex which has not been affected by the damage of the leaves. The first two and last two lines are continuous (in folios with six lines only the first two and the last line), lines three to five (3-4 in ff. 11r and 14r ; 3-6 in f. 13r) are interrupted by the space which has been left blank for the string-hole. The lines before the string-hole count about 19-23 *akṣara*-s each, the lines after the string-hole ± 30 *akṣara*-s. The space which has been left blank for the binding measures a width of about 4-5 *akṣara*-s. The foliation is given in numbers in the lefthand margin of the *verso* sides.³² Corrections

the severe damage of the codex and the naturally varying form of the palm-leaves, the exact size can only be given for each folio individually.

³¹ The string-hole once must have been located towards the left side of the folios' middle. Due to the damage of the right sides of the leaves, the string-hole now tends towards the right of what remains of the folios.

³² The foliation and para-textual notes have been added by several hands. The foliation is found in ff. 1v, 7v, 10v, 12v, 13v, 14v, 26v, 27v in the height of the 2nd line (all by a younger hand) ; in f. 3v (different hand) and f. 15v (same hand as 2nd-line foliations) in the height between the 3rd and 4th line ; in f. 8v (faint, presumably original hand) in the height of the 3rd line. An additional number "10" is added in the lefthand margin of f. 10r. In fol. 11r the number "15" is given (height of the 2nd line, same hand as other 2nd-line foliations). In ff. 11v, 22v, 28v the foliation is faint. In ff. 12v and 13r the number "71" is added by yet another hand in the height of the 3rd line. The ligature "*cchi*" is added by another hand in f. 12v (height between the 4th and 5th line). An additional number "14" is given in f. 14r (left margin, above the 1st line), an additional "*dhu na*" is added by a different hand in lines two and three. In fol. 13v "*ṛnasi*" is added in the left margin (height of the 4th line). In f. 14v "*dhuna svapa u*" is added below each other in the left margin (height of lines 4-6). In f. 15r we find "*dhu*" (?) in the height of the 1st line, the number "2" by a different hand in the height between the 2nd and 3rd line, what might be a faint "4" by another hand in the height between the 3rd and 4th line, and "*dhu* [string-hole] *jñā*" in the space for the binding (same hand as the "*dhu na*" before, the same is found in f. 15v). In the left margin of f. 15v "*pepaü*" (?) is added by another hand in the height

have been added in the upper and lower margins by at least two different hands. Traces of four lines of writing, apparently a stamp, are still faintly visible on f. 1r reading "*This book belongs to Pt xx₉ xx₇ ††₂ N E P A L*".



Figure 10 : VaPra MS K₁ – detail of fol. 1r

The label on the wooden cover, almost certainly added by the staff of the Kaiser Library, reads "*Hevajratippani tāra• nam• 495*". The scribal colophon at the end of the work (f. 29v₆₋₇) runs as follows :

yathā dr̥ṣṭaṃ tathā likhel lekhakasya na doṣayet |
śrīhevajrasya śāstraṃ ca, jīvarakṣeṇa ††₃ ḥ |
mayopanāmitaṃ yad yat gurave ca samāhitaḥ |
tena puṇyena loko 'stu samantabh† d† saṃm†khaṃ bh† v† ††_x

Apart from this statement and apart from the bad physical condition of the MS, it should be pointed out here that the remaining text portion is in a relatively poor

between the 1st and 2nd line, "*khahi*" (or "*vehi*" or "*veri*") by a different hand in the height of the 5th line. In f. 16v "†2" is given in the left margin (height of lines 2-3), "*thuṣye dhuna•*" (?) above the string-hole in the space for the binding and another "*dhu 37*" (?) in the lower margin. Further notes "*dhu*" and "*dhu na*" are given in f. 17r (both upper and lower margin) and ff. 17v, 18 (upper margins). What looks like "†2" is found in the lefthand margin of f. 25r (height of 3rd line). The number "25" is added in the left of the string-hole in f. 25v as well as f. 26r. In f. 28r "*ca tu gāṭhā supra ti*" is written below each other from the 2nd to the 6th line of the left margin. The number "†9" remains partly legible in the left margin of f. 29v, "87" (?) and "1•5•7" and "7 ta cu ta 1" (? ta = 50 or 8, cu = 60) are added with different ink by another hand in the upper margin. In the remaining folios the foliation has been lost due to the damage of the margin.

Figure 11 : VaPra MS K₁ fol. 29v

condition. Albeit it is still better than in most of the 'paper' MSS, the textual quality of the transmitted text is rather low with many scribal mistakes. The script employed in the main portion of the text, with the medial 'e' and 'o' consisting in a waved line and the characteristic initial "i", can be classified as "Old Newari".³³ Judged from the script, the general characteristics of the MS and the fact that this codex is still preserved in Kathmandu, it may be feasible to assume the origin of this MS as Nepalese. To my regret, I am not able to date this codex.

References to the MS in secondary sources Except for the two references in the database of the NGMCP (→ C 47/10) and Moriguchi 1989 (p. 146 : no. 613), brief references to this codex are given in Isaacson 2009 (pp. 97f. : nt. 19) and Matsumura 2016 (p. 194 : nt. 6).

K₂ – National Archives Kathmandu (NAK) MS 3/721

The first of the 'paper' MSS in this set is NAK 3/721. The codex is kept at the National Archives Kathmandu and has been microfilmed by the NGMPP with the signature A 142/3.³⁴

Physical description Nepalese paper. 40 folios. Complete. The codex measures 30.5 x 9.5 cm and shows no damage, worm-holes, bleached spots etc.. The leaves contain no string-hole, no frame or the like. The upper and lower margins each measure approximately the half of the height of the writing area. The left- and

³³ The title cards of the NGMPP microfilm and KLMCP refer to this script simply as "Newari". No statement about the script is made in Moriguchi 1989.

³⁴ An extensive description of this codex is contained in the database of the NGMCP.

righthand margins are slightly more spacious. Photographs of a cover and of f. 1r have not been taken.

Description of the writing The codex is written on with 35-43 *akṣara*-s per line in six lines per side (five lines in f. 40v). The foliation is added in the righthand margin of the *verso* sides, and consists in the word "guru" on the height of the 5th line and a number in the 6th line. Paragraph numbering is added between double-*daṇḍa*-s at the end of the main paragraphs (numbers 1, 3-5, 10, 12, 15, 18-19 and 25-26 are missing). Lacunae in the text are indicated by horizontal lines at the height of the usual top-lines and are found in ff. 16r and 22v. Corrections are rare and found only in the margins of folios 2r & 33v. Faint traces of several shorter marginal notes which have been erased can be detected in several places (e.g. ff. 16v, 19v, 20, 22, 23r, 25-26, 29v, 33r, 35).

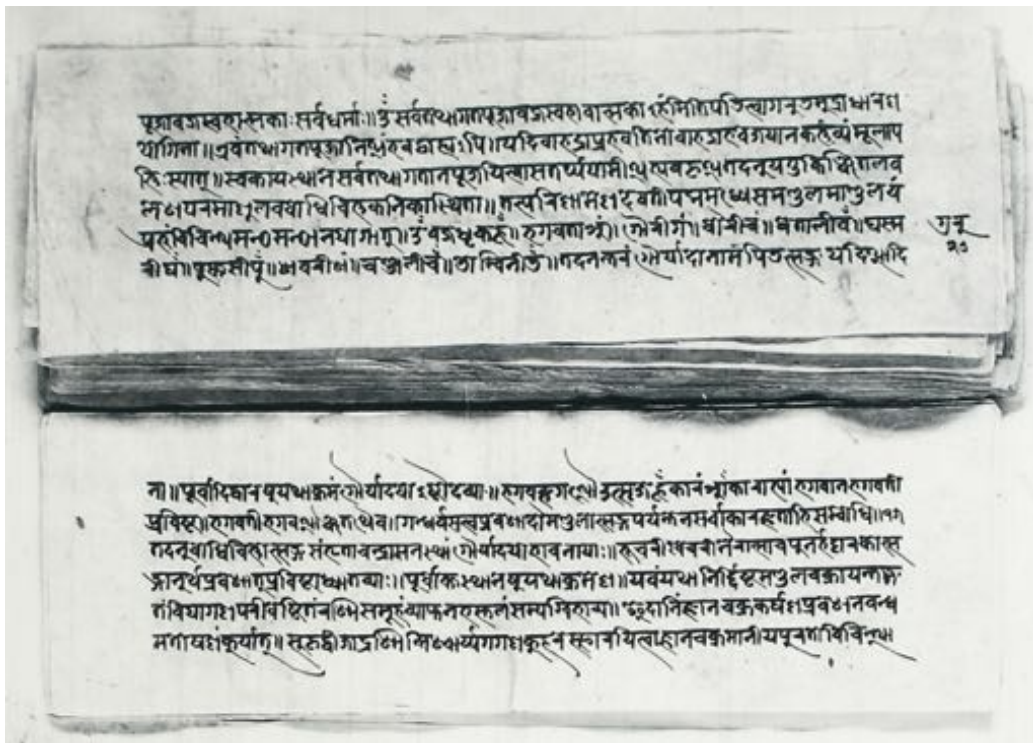


Figure 12 : VaPra MS K₂ fol. 26v-27r

The script can be classified as "Newāri" with the characteristic initial 'i' and the medial 'e' and 'o' consisting in a waved line. The scribe's writing is very clear and

regular. Regarding the writing which borders the margins, the scribe shows the tendency to extend the head- and base-lines of the *akṣara*-s in a stylish manner with a slight bent into the margins of the folios. The script, writing material, general appearance and the fact that this codex is kept at the National Archives in Kathmandu strongly suggest a Nepalese provenance of this MS. The final colophon of the work reads as follows [verbatim] : "*ācāryyaśaroruhapādaviracittaśrī-hevajrasādhanasya vajrapradīpā nāmā ṭīppañīvisuddhiḥ samāptā || || kṛtir iyaṃ paṇḍitācāryyaśrīmatsuratapādānām iti || || ye dharmmātyādi || ❀ || i❀ ||*". The work is not dated but certainly is of younger age. The textual quality of this copy of the VaPra is very low with an extremely high amount of scribal mistakes. Just as MS K₃ below, this codex contains a lacuna in §10. The text in this codex represents the latest layer in the textual transmission of the *Vajrapradīpā*.

References to the MS in secondary sources In addition to the database entry in the NGMCP, the codex is referred to in Moriguchi 1989 (p. 146 : no. 616), Isaacson 2009 (pp. 97f. : nt. 19) and Matsumura 2016 (p. 194 : nt. 6).³⁵

K₃ – National Archives Kathmandu (NAK) MS 5/97

The second of the 'paper' MSS in this set is NAK 5/97. This codex too is kept at the National Archives Kathmandu and has been microfilmed by the NGMPP with the signature A 135/16.³⁶

Physical description Nepalese paper. 45 folios. Complete. The codex measures 28 x 7.5 cm and shows no damage such as broken edges, holes etc.. The leaves contain no string-hole, nor a frame or the like. The upper and lower margins each measure approximately the half of the height of the writing area. The left- and righthand margins are slightly more spacious. No image of folio 45v has been taken, the exposures of ff. 5v-6r and 17v-18r, 38v-39r have been microfilmed twice.

Description of the writing The folios in this codex are written on with approximately 45-50 *akṣara*-s per line in five continuous lines per side (two lines in

³⁵ Moriguchi 1989 ascribes this work to "AcāryyaSaroruhapāda". The entry "Bir-BSP ṭṛ721 (3-233)" in Tsukamoto *et al.* (p. 299) is likely to refer to this MS.

³⁶ A description of this codex is contained in the database of the NGMCP wherein the work is wrongly titled "*Hevajratāntra*", a mistake presumably based on Moriguchi 1989 (p. 145 : no. 611).

f. 45r, three lines in f. 17v). Folio 1r which serves as the cover-leaf shows three notes (two of which are faint), presumably added by a librarian, and a stamp of the National Archives dated "2043". The foliation is added in both margins of the *verso* sides of the leaves. The foliation in the lefthand margin gives the abbreviations "heva" (ff. 1v-10v) and "śrīthe" (ff. 11v-45r) above the number of the folio. The foliation in the righthand margin reads "vajra" (ff. 11v-45r; "jra" in f. 1; *om.* ff. 2v-10v) above the folio number.³⁷ Paragraph numbers are added between double-*daṇḍa*-s at the end of most of the main sections of the text (numbers 1-4 and 9 are missing). Marginal and interlinear corrections have been added in almost every folio, in many places the original reading is rubbed out and replaced by the correction. Some of the corrections seem to stem from a second hand. Longer corrections are found in the margins of ff. 5v, 39v and 45r. Lacunae are marked by blank spaces in ff. 17v-19r, 25 and 26r. The reading breaks up in the third line of folio 17v. The following folios 18r-19r have been left blank. On these folios it becomes visible, that the leaves once had been written on, traces of faint writing are still visible (especially in f. 19r). Just as MS K₂ above, this codex contains a lacuna in §10. The final colophon at the end of the work reads (post-correctionem) "*āryasaroruhapādaviracitaśrīhevajrasādhanasya vajrapradīpā nāma ṭippanīvisuddhiḥ samāptā || ((kṛtir iyaṃ paṇḍitācāryaśrīmatsuratapādānām iti)) || ye dharmā hetuprabhavā hetu((m)) teṣāñ ca yo nirodha evaṃvādī mahāśramaṇaḥ || || ❀ || || ❀ || || ❀ || ||*" (ff. 44v₆-45r₂). The script used in this codex is Devanāgarī, the date and provenance of this codex are uncertain. I would estimate the codex to be written in Nepal in the 19th to 20th century. The textual quality of this *apograph* of the VaPra is rather low, yet better than the quality of MS K₂. The text in this codex reflects the latest layer in the textual transmission of the *Vajrapradīpā*.

References to the MS in secondary sources In addition to the database entry in the NGMCP, the codex is referred to in *Dhīh* Vol. 7 (1989 : pp. 9-13) and Moriguchi 1989 (p. 145 : no. 611 (→ "*Hevajradākinījālasaṃvaratantra*" !))

³⁷ The reading above the number in the righthand margin of f. 5v has been rubbed out. Several of these labels are followed by what looks like a *visarga*.

MSS not included in the present study

The following manuscript have not been consulted and are thus not included in the present study. It is my hope to gain access to these MSS in the near future.

- K₄** *Hevajrasādhanasya Vajrapradīpā nāma tippaṇīvisuddhi* by Suratapāda (?), private collection, Kathmandu (R-CA 1-1); paper (23^{1/4} x 9 cm), 41 folios (ff. 1v-41v), 7 lines per side, Newāri, NS 1038, complete (?).
- K₆** *Saroruhapādaviracitahevajrasādhanasya Vajrapradīpa nāma tippaṇī* by Suratapāda (?), private collection, Kathmandu (R-DH 10-371); paper (46^{1/2} x 14 cm), 27 folios (ff. 15r-42v), 9 lines per side, incomplete.³⁸
- K₇** *Vajrapradīpā nāma tippaṇīvisuddhi* (?) by Suratapāda, "Tucci Collection paper MS"; paper, 24 folios, complete.³⁹
- N** *Hevajrasādhanasya tippaṇī (Vajrapradīpā nāma)*, "Āśā Archives MS 3680" (bauddha tantra); paper.

K₅ – private collection MS "CA 1-2"

The following codex "CA 1-2" is reported to belong to a private collection in Kathmandu (CA collection) and was preserved on microfilm with the signature "R-CA 1" between 1975-1980. A description of this codex is given in Takaoka 1981. Based on this description it is feasible to assume that MSS "CA 1-1" (K₄ mentioned above) and this codex "CA 1-2" must be closely related to each other, perhaps being direct *apographs* of one another.⁴⁰

Physical description Nepalese paper. 41 folios. Complete. The codex measures 23^{1/4} x 9^{1/4} cm and was in excellent condition at the time of the microfilming.⁴¹ The

³⁸ For more informations about MSS K_{4,6}, cf. Takaoka 1981 : pp. 27, 113. A further MS (?) is mentioned in Tsukamoto *et al.* 1989, i.e. "Baroda 88" (p. 299), another one with the signature "pan 97" is listed in Moriguchi 1989 (p. 146).

³⁹ Cf. Sferra 2000 : p. 413 (no. 14), Sferra 2008/9 : p. 65 (no. 50) and Sferra 2009 : p. 277 (no. 19).

⁴⁰ Takaoka 1981 does not report the proper names of the manuscript collections from which the microfilms have been taken. I have not been able to gather any further information of the exact whereabouts of this codex, nor is it known to me where the microfilms are stored at present. The catalogue entry for this codex is contained in Takaoka 1981 : p. 27.

⁴¹ The MS was microfilmed in negative with 18 exposures, the first exposure showing the signature of the microfilm section "ca I-2". Exposures 2-15 each display five *recto / verso* sides

folios show no string-hole. The writing area measures ca. 19 x 5 cm and is framed towards the left- and righthand margins by two parallel running vertical double-lines on each side, forming four equally broad / high margins outside the writing area (missing in ff. 1-3). According to Takaoka's catalogue, the MS is coated with *hartāla* (As₂S₃) on the *verso* sides of the folios. The ink, presumably black one, slightly fades in ff. 19v (lines 3-6), 21v, 24r, 25-27r, 30r, 31, 36, 37r, 40r and 41r.

Description of the writing The folios in this codex are written on with approximately 34-41 *akṣara*-s per line in seven continuous lines per side. Folio 1r which seems to serve as the cover leaf has been left blank. The foliation is given in the left- and righthand margins of the *verso* sides. The label "*vajra*" (missing in ff. 1-3, 10) is added at the height of the first line in the left, the folio number at the height of about the fourth line in the right margin. Paragraph numbers are added both in the *uddeśa*-section and between double-*daṇḍa*-s at the end of the corresponding paragraphs in the *nirdeśa*-section of the text (§§16 & 32 are missing). In addition to these, the numbers 1-8 are given after each description of the eight cremation grounds in §8, further numbering is found in §9, the description of the *kūṭāgāra*. Marginal corrections are given in folios 5r, 7, 10v, 11v, 13r, 14v, 19v, 20v, 22v, 24v, 25, 27, 28r, 29, 31v, 32r, 35r, 37v, 38, 39v and 40r. Most, if not all, of the corrections seem to stem from the same, or very similar, hand as the writing in the main text. The script with its characteristic initial 'i' and medial 'e' and 'o' consisting in a waved line clearly shows its Nepalese origin and may be classified as "Newāri".⁴² The final colophon (f. 41r₅-42v₇), for which it may be referred to the note in the edition of VaPra^{Skt.}, unfortunately is hardly legible. After the final statement of the work "*āryasaroruhapādaviracitaśrīhevajrasādhanasya vajrapradīpā nāma ṭippanīviśuddhiḥ samāptaḥ [!] || || kṛtir iyaṃ paṇḍitācāryya-śrīmatsuratapādānam iti*"⁴³ and the dedicatory stanza, the scribal colophon dates the MS to "*samvat 1028*" which corresponds to the year 1901 of the Common

grouped together. Folios 41r and 41v have been microfilmed each on a separate exposure. The exposures 17 and 18 are overexposed, f. 41v is partly difficult to read.

⁴² As it is the case in Takaoka 1981.

⁴³ Note that the colophon in MS K₃ likewise reads "*ārya*" which is probably a mistake of "*ācāryya*" and which points to the close relation between these two codices.

Era.⁴⁴ Judged from the script, the general features of this codex and the fact that it is preserved in Nepal, the provenance can be safely assumed as Nepalese.⁴⁵

References to the MS in secondary sources In addition to the aforementioned description in Takaoka 1981, references to this codex are given in Tsukamoto 1989 (p. 299) and Matsumura 2016 (p. 194 : nt. 6).

I₁ – multiple-text-manuscript "MBB-I-15"

The first codex in the set of manuscripts which have been given the *siglum* "I" is "MBB-I-15", a multiple-text-manuscript which has been preserved on microfiche by the former IASWR.⁴⁶ To my knowledge, the microfiche of all of the IASWR manuscripts used in this study are nowadays available via the Taylor Family Digital Library at the University of Calgary, Canada. A title list of part of the IASWR collection is found in George 1975. MS MBB-I-15 is preserved in the set of microforms that have been given the signature IASWR MBB-1971-15-18. The entire MTM, as it is preserved in this collection, comprises following three texts : 1) *Tattvajñānasamsiddhi* (ff. 1v-5v₄), 2) *Jñānodayapañjikā* (ff. 5v₅-25r₅) and 3) the *Vajrapradīpā* (ff. 25r₆-42v₆).⁴⁷

⁴⁴ Takaoka's catalogue reports "NS 1038". Even though he presumably had access to the MS itself, and did not have to rely on the blurred image that is preserved in the microfilm, I suspect it to be a misreading of "1028". I fully share his conclusion that the date must refer to "Nepāla samvat".

⁴⁵ To my honest regret, I am not able to decipher the entire reading in the scribal colophon which seems to give a statement about the place of copying. At least it seems fairly sure that the colophon mentions the name of a monastery called *Hemavarnamahāvihāra*. The same name is found in the colophon of Hodgson MS 119 described in JRAS 1876 (Vol. VIII.) : p. 17.

⁴⁶ The former Institute for Advanced Studies of World Religions (IASWR) once had been located at the State University of New York Stony Brook, New York. After the institute had been shut down the microform collection has been transferred to the University of Calgary, Canada. It is not known to me whether the entire collection was brought to Canada. Copies of the IASWR collection are also said to be available at the Āśa Archives, Kathmandu.

⁴⁷ In the remark section of the title sheet of this codex the following comment is given in English handwriting : "Vajrapradīpa is a kind of notework on Hevajrasādhana written by Surata, a famous Siddha of Nepal of 13th century. Within the serial number of it here are included two more books, *Tattvajñānasamsiddhir nāma svādhiṣṭhāna* and *Jñānodayapañjikāyām vāk[h]yāt-mikakumbhasādha[na]*. To understand the Pañcaśālipūjā the second one is very important." The following content list gives an incomplete list of some of the contents of the *Jñānodaya*.

Physical description Nepalese paper. $25\frac{2}{2}$ of 42 folios. Incomplete.⁴⁸ According to the title sheet, the codex measures 13 x 42 cm. At the time at which the images were taken, the codex was in an overall fair condition. Many of the leaves are corrugated, some show broken edges, stains and/or smeared ink. Regarding the portion in which the *Vajrapradīpā* is contained, the following observations may be stated here: damage of the margin is found in folios 30 & 31; heavy stains which seem to have been caused by moisture are found in folios 33v, 35/36, 40v; stains of smeared and/or spilled ink are visible in folios 31, 35r, 36v, 40r; intense corrugation of the leaves can be observed in folios 25, 31-32, 36, 39 and 41-42. The codex contains no string-hole. The exposures of the microforms are partly out of focus, the righthand margins have been cut off in some of the exposures.

Description of the writing The folios in this codex are written on with approximately 57-64 *akṣara*-s per line in nine continuous lines per side. Folio 42v comprises six lines of writing. The foliation is added in numbers in the lower right corners of the *verso* sides. Three marginal notes are found in the upper left margins of the folio sides in which the three texts that are contained in this MTM begin (height of the 1st and 2nd line). In folio 1v the note "᳚ *sūnyasamādhi*" is given,⁴⁹ in what I believe to be folio 5v the note "᳚ *śrīvajravārāhyaiḥ || jñānodayaḥ ||*" is added,⁵⁰ and in folio 25r we find the label "᳚ *hevajrasādhana*". In the portion which contains the *Vajrapradīpā* traces of several corrections can be detected, both

⁴⁸ A total of $25\frac{2}{2}$ folios were photographed, exposures of ff. 25v – 29r of the *Vajrapradīpā* are missing, exposures of folios 30v & 31r have been included twice. For reasons not known to me, images of ff. 25v & 29r are missing although ff. 25r & 29v have been microfilmed. George 1975 correctly reports the number of leaves as "26" (cf. George 1975 : p. 2), the title sheet in the beginning of the set of images, on the other hand, reports the "Number of leaves in complete work" as "26". In the section for "Missing leaves" no entry has been made.

⁴⁹ I suspect that this is a mistake based on a misreading of the author's name in the colophon of the *Tattvajñānasamśiddhi* or, more precisely, *Tattvajñānasamśiddhir nāma svādhiṣṭhāna*. Presumably the actual title of the work was originally meant to be added here. The corresponding section in the colophon reads "*kṛtir iyam ācāryamañjughoṣādhiṣṭitācāryyaśrībhadrāpādapañkajaparāgapraṇayitapaṃḍitaśrīsūnyasamādhipādānām iti || * ||*" (f. 5v₃₋₄). For further MSS of this text of which this part of the MTM might well be an *apograph*, cf. no. 188 in Moriguchi 1989 (pp. 46, 48). "᳚" symbolizes here what most people call a *siddham*-sign.

⁵⁰ Unfortunately, the lower right margin of the *verso* side where usually the foliation is given has not been photographed. The colophon of the text reads "*iti jñānodayapañjikāyāṃ vākhyātmikajakumbhasādha[nam] samāptam ||*" (f. 25r₄₋₅). After the dedicatory stanza the colophon further adds "*silak śmāṃ || 225 ||*" (f. 25r₅).

in the margins as well as in the main text. One marginal correction is still contained in the lower margin of folios 33r (below the last *akṣara*-s of the ultimate line). The writing area is set apart from the left and righthand margins by faint vertical lines which extend from the first to the ninth line. On the *verso* side of the ultimate folio the underlying grid with which the layout has been made is still visible. The script used in this codex can be classified as "Newāri" with the characteristic initial 'i' and the medial 'e' and 'o' consisting in a waved line. The scribe's writing is clear and regular. The script, writing material and general appearance of this codex strongly suggest a Nepalese provenance. The final colophon reads as follows : "*ācāryasa-roruhapādaviracitahevajrasādhanasya vajrapradīpā nāma ṭippanīśuddhiḥ samāptā* [°āḥ MS] || || *kṛtir iyaṃ paṇḍitācāryaśrīmatsuratapādānām* [°śrīmatasuratapādānāḥ MS] || • || *ye dharmā hetuprabhavā hetu teṣāṃ tathāgata[h] hy avadat teṣāṃ ca yo nirodha evaṃvādī mahāśravaṇaḥ* || ❀ || *silakaśmām* || 1132 ||" (f. 42v₄₋₆). The textual quality of this copy of the VaPra is fair. The readings preserved in this codex seem to represent an intermediate layer in the transmission of the *Vajrapradīpā*. The title sheet of the IASWR microform reports the date of this codex as "863", corresponding to "A.D. 1743".⁵¹

References to the MS in secondary sources Apart from the short reference in George 1975, further references can be found in Tsukamoto *et al.* 1989 and in Tibskrit 2008 (s.v. "*Hevajrasādhanavajrapradīpa-nāma-ṭippanīśuddha*")

I₂/I₂* – multiple-text-manuscript "MBB-II-58"

The second codex in this set is MBB-II-58 which has been preserved on microforms by the former IASWR with the signature MBB-1971-58-26. A total of three works is contained in this MTM : 1) *Āryabhagavatītrikāyavajrayoginīsādhana* by Siddhācāryavirūpapāda (ff. 1v₁ – 4v₁), 2) *Śrīmattrikāyavajrayoginyāḥ Stutiprañidhāna* likewise accredited to Śrīmadvirūpapāda (ff. 4v₂ – 10v*₃) and 3) the *Vajra-*

⁵¹ It is not clear to me on the basis of what this date has been calculated. The addition of 880 indicates that "863" has been taken as Nepāla saṃvat. Yet, the only two statements which could be taken as a date are "*silak śmām* || 225 ||" (f. 25r₅) and "*silakaśmām* || 1132 ||" (f. 40v₆). George 1975 likewise reports "A.D. 1743" (reporting the same for MSS MBB-I-13-22). Judged from the script and codicological features, I would estimate the codex pre-nineteenth century.

pradīpā (ff. 10v*₃ – 36r₆ & 36v₁ – 73r*₈).⁵²

Physical description Nepalese Paper. 73 folios. Complete. The title sheet reports the measurement of this codex as 18 x 8 cm. At the time at which the photographs were taken, the codex was in a good condition without damage. Ink spills can be observed in several folios, predominantly in ff. 4v-6r, 8v, 9v-10v, 11v, 12r, 15v-16v, 18, 20v-22r, 23v, 61v, 70v and 71. The ink in the main writing, presumably black one, is in good condition (except for one instant in f. 64v₇). The ink of the borders with which the writing area has been set apart from the left- and righthand margins, each consisting of four parallel lines that extend from the top to the bottom of the folio, is faint in several folios. No string-hole is found in this codex. The height of the upper and lower margins together corresponds to the height of the writing area, the right and left margins are slightly broader. The black and white images contained in this set of IASWR microforms are clearly legible.

Description of the writing The folios 1-43 in this codex are written on with approximately 24-29 *akṣara*-s per line in six continuous lines per side. The folios 44-72 are written on with ca. 23-31 *akṣara*-s per line in seven continuous lines per side. Folio 73r* comprises eight lines of writing, an additional sentence is added in the righthand margin. An exposure of the *verso* side is not contained in the collection of the IASWR (presumably left blank). No *daṇḍa*-s have been used in this codex, syntactical units often are indicated by blank spaces. With regard to the portion in which the VaPra is contained, the foliation is added in numbers below the label "*heṭī*" in the upper side of the lefthand margins of the folios' *verso* sides,⁵³ another foliation is found in the righthand margins slightly below the middle of the margins' height. The foliation is continuous, yet partly inconsistent.⁵⁴

⁵² Apparently parts of two copies of the VaPra were combined in this codex, ff. 10v*₃ – 36r₆ (labelled I₂) contain §§ 1-10 of the text, while ff. 36v₁ – 73r₈ (labelled I₂*) comprise §§ 9-32. Due to this overlap, textual evidence for parts of §§ 9-10 is contained twice in this manuscript. It is well possible that this MTM is a copy of a bunch of leaves of originally 3-4 different MSS.

⁵³ In folios 1v, 5v*, 6v, 9v and 11v* the label "*vajrayo*" is given. A second label "*guruh*" is added above the folio number in the right hand margin of f. 1v. In ff. 2v & 3v the label "*vajra*" is added instead of "*heṭī*"; "*heva*" is given in f. 4v, "*hevajo*" in f. 5v, "*vayo*" in f. 10v, "*hetam*ṭī*" in ff. 11v and 67v-72v.

⁵⁴ The folio number "7" is missing; changes of nos. 5, 10-11 and 13-19 (partly existing twice); folio 73 is labeled on what I assume to be the *recto* side; the righthand foliation is missing in

Corrections by at least two different hands, mostly added in the folios' margins, are found in ff. 4v, 5r, 6r, 9r, 10v*, 17r, 18v, 19r, 45r, 57r and 58. The colophons in the end of the two texts that precede the *Vajrapradīpā* read as follows: "*ity āryabhadgavatītrikāyavajrayoginīsādhanam samāptam śubham kṛtir iyaṃ siddhācāryarūpā((kṣā))dānām iti*" (f. 3r_{6-v}₁) and "*iti śrīmattrikāyavajrayoginyāḥ stutipraṇidhānam samāptam ajījanan kṛtir iyaṃ siddhācāryaśrīmadvirūpā((kṣā))dām iti śubham*" (f. 10v*₁₋₃). The final colophon of the VaPra in the end of the codex abruptly breaks off in the end of what I assume to be folio 73r*, reading [verbatim] "*ity āryasaroruhapāraviracitaṃ hevajasādhanāsyā vajradīpā nāma ṭippaṇivi* [end of folio]" (f. 73r*₈). The authorial colophon is added in the right margin, reading "*kṛtir iyaṃ paṇḍitācāryaśrīmatsuratapādānām śubham*" (f. 10v*₁₋₃).⁵⁵ The script used in this codex clearly can be classified as Devanāgarī. The textual quality of this *apograph* is rather low, comparable to MS K₂ above. Judged from the paleographical and codicological features as well as the quality of the contents, the codex seems to be written in Nepal in relatively recent times (20th century).

References to the MS in secondary sources Apart from the short reference in George 1975, further references can be found in Tsukamoto *et al.* 1989 and in Tibskrit 2008 (s.v. "*Hevajasādhanavajrapradīpa-nāma-ṭippaṇīśuddha*").⁵⁶

f. 26v, instead of it the number "26" is added in the upper right corner of f. 26r; numbers "1-8" are added in the upper left corners of the *verso* sides of folios 36-43; in ff. 44r, 46r and 51r the numbers "44", "46" and "51" are added in the upper right corners, respectively.

⁵⁵ It is not clear to me what has happened here. Either the *recto* side has not been photographed, or the foliation is wrong. In the first case, one may wonder what has been contained in this side. No text portion of the VaPra is missing here. A possible explanation would be that the scribe accidentally copied the wrong content and then cancelled the entire folio side. In the second case, which appears to me slightly more probable, one may raise the questions why the other side of the folio has not been photographed, why this side mistakenly was labelled as f. 73v and why the authorial colophon was added in the right hand margin. One explanation might be that some kind of damage has inflicted the surface of the original *verso* side which once had contained the end of the colophon. Later on someone added the missing author in the righthand margin of the *recto* side. Due to the absence of text, no photograph was taken of this side. The wrong foliation might have occurred during the compilation of this MTM.

⁵⁶ For the other two works contained in this MTM, cf. GSS 25 and GSS 27 in English 2002. To my knowledge, no use has been made of these *apographs* in the editions of GSS 25 & 27.

I₃ – manuscript "MBB-II-87"

The third and last codex in the collection of the IASWR that contains a copy of the *Vajrapradīpā* is manuscript "MBB-II-87". The codex has been preserved by the former IASWR on microform with the signature MBB- 1971-87-37.⁵⁷

Physical description Nepalese paper. 46 folios. Complete. The title sheet of the set of microforms reports the measurement of this codex as 22 x 10 cm. At the time at which the photographs of the IASWR collection were taken, the codex was in good condition, showing no physical damage, faint ink, bleached spots or the like. Stains of ink, presumably black ink, are found in folios 2r, 4r, 5v, 8r, 16v, 17v, 18v, 24v, 25r, 27r, 39v, 46r. A stained spot that presumably has been caused by moisture can be observed in the right side of folio 46v. The MS comprises no string-hole. The black and white images in the microform collection are of good quality. The exposures which contain images of folios 19v-20r and 31v-32r are included twice, the former is slightly overexposed as is that of f. 20v. The writing area is framed towards the right and left margins by two vertical boarders consisting each of two parallel strokes that extend from the top to the bottom of the folio. The margin area of the upper and lower margins together corresponds in height to the height of the writing area. The left- and righthand margins are equally broad. Traces of the lines that were used for setting the layout of the writing area still can be observed in some folios, especially in the *verso* side of the ultimate folio.

Description of the writing The folios in this codex are written on with approximately 32-38 *akṣara*-s per line in six continuous lines per side. Folio 46 comprises two lines of writing. The foliation is added in the margins of the *verso* sides. The label "|| *hevajra* ||" is added in the lefthand margins above the folio numbers in the height of the 1st and 2nd line. The corresponding label "|| *tipa* ||" is given above the folio numbers in the margins of the right side in the height of the last two lines. The double-*daṇḍa*-s are omitted from folio 32v onwards. The punctuation which

⁵⁷ Both the title sheet of this set of microforms and George 1975 refer to this copy of the VaPra as "Hevajrasādhana". The former mistakenly mentions Saroruhapāda as its author. The remark section further comments "The process of meditation on Hevajra. This text is combined with commentary by Surapāda."

is given in form of *daṇḍa*-s breaks off after folio 31 (no change of hands). Two marginal corrections are found in folios 34r and 39r. The script used in this codex can be classified as "Newāri" with the characteristic initial 'i' and the medial 'e' and 'o' consisting in a waved line. The scribe's writing is clear and regular. The script, writing material and general appearance of this codex strongly suggest a Nepalese provenance. The final colophon of the work which serves as a good example for the general quality of the text in this codex reads as follows [verbatim]: "*a-cāryasaroruhapādaviracitahevajrasādhanāsyā vajradīpā nāma ṭippanīvisuddhiḥ samāptam kṛtir iyaṃ paṇḍitācāryaśrīman surapādānām ye dharmā hetuprabhavā hetu teṣāṃ tathāgato hy avada teṣāṃ ca yo niro evaṃvādī mahāśravanam śubham*" (f. 46r₅-v₂).

References to the MS in secondary sources To my knowledge, the only reference to this codex, apart from the short reference in George 1975, is given in Tsukamoto *et al.* 1989.

Tibetan Translations

The *Vajrapradīpā* is preserved in Tibetan translation under the title "*Kye rdo rje'i sgrub thabs kyi mdor bśad (pa) dag pa rdo rje sgron ma*" in all major versions of the Tibetan *bsTan 'Gyur* (T 1237, O 2366). The text is reported to have been translated by a certain Lo tsa' ba Ņi ma rgyal mtshan dPal bzañ po in the presence of *Pañḍita* Mañ.dzu śr'i.

In course of the work on the edition of the Tibetan translation all canonical versions of the text have been consulted. No other, para-canonical translation of the text has been identified yet. The quality of the canonical translation is to be classified as mediocre when compared to translations of other *tantric* works.

Canonical Translations

- C** "Kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma" by sLob dpon dPal dZa' land.ha ri źabs (Tōhoku 1237). In : bsTan 'Gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. 75r₂ – 97v₄.
- D** "Kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma" by sLob dpon dPal dZa' land.ha ri źabs (Tōhoku 1237). In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. 73r₂ – 96r₁.
- G** "Kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma" by sLob dpon dPal dZa' lan d.ha ri pa źabs (Ōtani 2366). In : Golden bsTan 'Gyur (*gSer bris ma*), Vol. 23 (źa), ff. 98r₅ – 131r₅.
- N** "Kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma" by sLob dpon dPal dZa' lan d.ha ri źabs (Ōtani 2366). In : bsTan 'Gyur (*sNar than*), Vol. 23 (źa), ff. 76v₄ – 101r₄.
- P₁** "Kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma" by sLob dpon dPal dZa' land.ha ri pa źabs (Ōtani 2366). In : bsTan 'Gyur (*Peking*), Vol. 56 (śa), ff. 84v₅ – 110v₂.
- P₂** "Kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma" by sLob dpon dPal dZa' land.ha ri źabs (Tōhoku 1237). In : bsTan 'Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 209 – 268.

Description of the Textual Contents

This extensive commentarial *sādhana* (*tippanī*) clarifies several points in the *Hevajrasāadhanopāyikā* and provides us with important information about the ritual procedures in this tradition, at the same time containing some hints at what might have been the philosophical tenet of the author.

In contrast to the fortunate amount of surviving witnesses, the textual quality of the VaPra seems to have suffered from a relatively early stage onwards, and we can distinguish at least three to four layers in its textual transmission (on this, cf. "Relationship of the Witnesses" in the following chapter).

Jālandharipāda's *Vajrapradīpā* is divided into a total of 32 main sections or "steps" by which the 32 'Marks of a Great Being' (*mahāpuruṣalakṣaṇa*) are brought about. These sections are announced in the *uddeśa*-section at the beginning of the work as follows :⁵⁸

(1) the 'Circle of Worship' (Skt. *pūjācakra*, Tib. *mchod pa'i 'khor lo*), (2) the 'Four Brahmavihāra-s' (Skt. *caturbrahmavihāra*, Tib. *tshañs pa'i gnas bži*), (3) the 'Supreme' (Skt. *parama*, Tib. *mchog*), (4) the 'Innate' (Skt. *sahaja*, Tib. *lhan cig skyes pa*), (5) 'One's Chosen Deity' (Skt. *sveṣṭadeva(tā)*, Tib. *rañ gi 'dod pa'i lha*), (6) the 'Circle of Protection' (Skt. *rakṣācakra*, Tib. *sruñ ba'i 'khor lo*), (7) the 'Strong Conviction of Emptiness' (Skt. *śūnyatādhimokṣa*, Tib. *stoñ pa ñid du lhag par mos pa*), (8) the 'Cremation Ground(s)' (Skt. *śmaśāna*, Tib. *dur khrod*), (9) the 'Celestial Palace' (Skt. *kūṭāgāra*, Tib. *g'zal yas khañ*), (10) the 'Cause-Maṇḍala' (Skt. *hetumaṇḍala*, Tib. *rgyu'i dkyil 'khor*), (11) the 'Melting' (Skt. *drutāpatti*, Tib. *(b)žu bas bskyed pa*), (12) the 'Arising' (Skt. *samutthāna*, Tib. *bžeñs pa*), (13) the 'Placement' (Skt. *nyāsa*, Tib. *dgod pa*), (14) the 'Embodiment of Aversion' (Skt. *dveṣātman*, Tib. *že sdañ go bdag ñid (can)*), (15) the 'Emission' (Skt. *utsarga*, Tib. *'byiñ pa*), (16) the '*Jñānacakra*' (Tib. *ye śes kyi 'khor lo*), (17) the 'Consecration' (Skt. *abhiṣeka*, Tib. *dbañ bskur ba*), (18) the 'Sealing' (Skt. *mudraṇa*, Tib. *rgyas gdab pa*), (19) the 'Tasting of the Nectar' (Skt. *amṛtāsvāda*, Tib. *bdud rtsi myañ ba*), (20) the 'Welfare of Beings' (Skt. *jagadartha*, Tib. *'gro ba'i don*), (21) the 'Six Branches' (Skt. *ṣaḍaṅga*, Tib. *yan lag drug*), (22) the 'Luminous Clarity' (Skt. *prabhāsvāra*, Tib. *'od gsal*), (23) the 'Emergence' (Skt. *utthāna*, Tib. *ltañ ba*), (24) the '*Mantra Recitation*' (Skt. *mantrajāpa*,

⁵⁸ A short outline of these "steps" with very useful references to the corresponding sections of the Tibetan canonical translation of both the VaPra and HePra is also found in Jamgön Kongtrul Lodrö Tayé 2008 : pp. 273-280, nt. 116.

Tib. *snags bzlas pa*), (25) the '*Balitattva*' (Tib. *gtor ma'i de ñid*), (26) the 'Subtle Yoga' (Skt. *sūkṣmayoga*, Tib. *phra mo'i rnal 'byor*), (27) the 'Twofold Armoring' (Skt. *kavacadvaya*, Tib. *go cha gñis*) or 'Second Placement' (Skt. *dvitīyanyāsa*, Tib. *dgod pa gñis pa*), (28) the 'Abiding' (Skt. *viharaṇa*, Tib. *'chag pa*), (29) 'Eating' (Skt. *bhojana*, Tib. *kha zas*), (30) 'Conduct' (Skt. *carāṇa*, Tib. *spyod lam*), (31) 'Sleeping' (Skt. *śayana*, Tib. *ñal ba*), and (32) 'Re-emerging' (Skt. *punar apy utthāna*, Tib. *slar ldañ*).

Apart from these "sūtra-s", as the author himself labels them in the *uddeśa* section of the work, the text is further subdivided into 'Eight *Abhisambodhi*-s' (not counting the '*pañcākārābhisambodhi*') as well as 'Eight *Samādhi*-s' consisting in the two sets of four 'lower' and four 'higher' *yoga*-s. Immediately after having listed the main topics of the work, Jālandharipāda proceeds right away with their detailed exposition in the *nirdeśa* section. Starting out in the style of a commentary on Saroruha's *Hevajrasādhanopāyikā*, he – consciously or not – shifts in the second paragraph towards the style of a *sādhana*, only occasionally commenting upon certain sections in the HeSāU, and here and there giving quotes from the *Hevajratantra* as his main authority. The style and use of the language which often is rather 'unorthodox' and hard to understand certainly cannot be compared with that of authors such as Ratnākaraśānti. For the sake of brevity it may suffice here to mention the exact distribution of the eight '*abhisambodhi*-s' as well as eight '*samādhi*-s' which are not pointed out in the *uddeśa* section. The '*abhisambodhi*-s' are distributed as follows :

- ***sarvajñatābhisambodhi*** (Tib. *thams cad mkhyen pa ñid mñon par byañ chub pa*) : Begins : *prathamāsūnyatā* (§3). Ends : *kūṭāgārabhāvanā* (§9).
- ***mārgajñatābhisambodhi*** (Tib. *lam śes pa ñid mñon par byañ chub pa*) : Begins : *viśvapadma* (§10). Ends : *hetuvajradharabimbanispatti* (§10).
- ***sarvākārajñatābhisambodhi*** (Tib. *rnam pa thams cad śes pa ñid mñon par byañ chub pa*) : Begins : *gandharvasattvapraveśa* (§11). Ends : *maṇḍalotsarga* (§15).
- ***sarvākārābhisambodhi*** (Tib. *rnam pa kun mñon par byañ chub pa*) : Begins : *jñānacakrākaraṣaṇa* (§16). Ends : *jñānacakrapraveśa* (§16).
- ***mūrdhābhisambodhi*** (Tib. *rtse mo'i mñon par byañ chub pa*) : Begins : *abhiṣeka* (§17). Ends : *stuti* (§18).

- ***anupūrvikābhisambodhi*** (Tib. *mthar gyis gnas pa'i mñon par byañ chub pa*) : Begins : *amṛtāsvāda* (§19). Ends : *amṛtāsvāda* (§19).
- ***ekakṣaṇābhisambodhi*** (Tib. *skad cig ma gcig la mñon par byañ chub pa*) : Begins : *jagadartha* (§20). Ends : *sahaja* (§22).
- ***dharmakāyābhisambodhi*** (Tib. *chos kyi sku mñon par byañ chub pa*) : Begins : *sahaja* (§22). Ends : *prabhāsvāra* (§22).

As for the 'Eight *Samādhi*-s', they are taught in the following sections :

- ***yogo nāma samādhi*** (Tib. *rnal 'byor zes bya ba'i tiñ ñe 'dzin*) : §12.
- ***anuyogo nāma samādhi*** (Tib. *rjes su rnal 'byor zes bya ba'i tiñ ñe 'dzin*) : §12.
- ***atīyogo nāma samādhi*** (Tib. *śin tu rnal 'byor zes bya ba'i tiñ ñe 'dzin*) : §13.
- ***mahāyogo nāma samādhi*** (Tib. *rnal 'byor chen po zes bya ba'i tiñ ñe 'dzin*) : §13.
- ***ādiyogo nāma samādhi*** (Tib. *dañ por sbyor ba zes bya ba'i tiñ ñe 'dzin*) : Begins : *prathamaśūnyatādhimokṣa* (§13). Ends : *ratisukha* (§14).
- ***maṇḍalarājāgrī nāma samādhi*** (Tib. *dkyil 'khor rgyal po mchog gi tiñ ñe 'dzin*) : Begins : *utsarga* (§15). Ends : *jagadartha* (§20).
- ***karmarājāgrī nāma samādhi*** (Tib. *las rgyal po mchog ces bya ba'i tiñ ñe 'dzin*) : Begins : *ṣaḍaṅga* (§21). Ends : *balitattva* (§25).
- ***sūkṣmayogo nāma samādhi*** (Tib. *phra mo'i rnal 'byor zes bya ba'i tiñ ñe 'dzin*) : §26.

By this arrangement Jālandharipāda does not only skillfully integrate the teachings of the 'eight *abhisambodhi*-s' and two sets of 'lower' and 'higher' *yoga*-s into the *utpattikrama* practice of Saroruhavajra's *Hevajrasādhanoṣāyikā*, but also hints at the practice on the level of the *utpannakrama* in §26.⁵⁹

⁵⁹ For more details it may be referred directly to the annotated translation, to the outline of these 32 "steps" given in Jamgön Kongtrul Lodrö Tayé 2008 : pp. 273-280, nt. 116, or to Matsumura 2016 in which the author tries to link the contents of the HeSāU with those of the VaPra. A general introduction to the concepts of *utpatti*- and *utpannakrama* is found in Jamgön Kongtrul Lodrö Tayé 2008 : pp. 14-32. The 'eight *abhisambodhi*-s' are listed and referred to in the same work in p. 82 and pp. 270f., nt. 106.

Dveṣavajrasādhana

A unique *sādhana* of the Hevajra Cycle by the (great) great grandson of Saroruha-vajra. This work which survives in a single source shows several parallels to the *Hevajraprakāśa* and contains various important statements regarding the history of this lineage. At present knowledge, Bhadrāpāda's *Dveṣavajrasādhana* (DVS) survives in Sanskrit, its original Indian language, in a single codex, the *Hevajrasādhanasamgraha* (cf. description of MS \dot{N}_1). No Tibetan translation has been identified yet.⁶⁰

Sanskrit Manuscripts

\dot{N}_3 – *Hevajrasādhanasamgraha* ("Ñor Codex" XXVI 1) Text No. 19

The following description is given in addition to the information presented above with the special focus here on the portion in which the DVS is contained (ff. 186r₅ – 197r₃). Another description of this work is found in Isaacson 2009 wherein it is briefly discussed as text number 19 of the *Hevajrasādhanasamgraha*.⁶¹

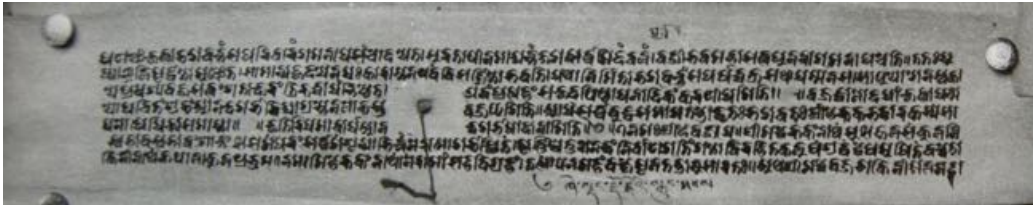


Figure 13 : DVS MS \dot{N}_3 fol. 186r

Description of the writing The folios in which the *Dveṣavajrasādhana* is contained appear to be written on by the same hand as the rest of the folios in this codex. At least five additional hands can be identified in the writing that is added in the margins of folios 186r – 197r. In the lower margin of folio 186r the Tibetan title of the DVS "*že sdañ rdo rje'i sgrub thabs*" is given in *dbu can* script.⁶²

⁶⁰ A Tibetan title is added in the lower margin of folio 186r, reading "*že sdañ rdo rje sgrub thabs*". The Tibetan canonical translations of the HePra refer to this text as *Že sdañ rdo rje'i sgrub pa'i thabs* by bZaṅ po'i žabs.

⁶¹ The description referred to is given in Isaacson 2009 : pp. 113-114.

⁶² The title "*lhan gcig skyes pa'i kye'i rdo'i sgrub thabs*", apparently written in the same hand, is found in the upper margin of folio 197r in which the end of the DVS and the beginning

Another hand is found in the upper margin of folio 187r. Judged from the script, this hand appears to be rather old and of northeastern Indian origin. Two other hands in Newāri are found in the margins of folios 186v and 188v. The former which appears much younger adds "*tatra tv ācintaye | d dhīmān yāvad vajrayoginya āśvāsam na dadati | āśvāse sati nagare nīgame prāntare śṛṅgātakeṣu vā sthītvā no vā yatra tatra yathāicchayā tāvad yo*" in the lower margin of folio 186v. The latter adds "*sarvvaḍuṣṭavighnānām kāyavākcittam vajraṃ kīlaya hūm phaṭ | kīlayitvā vighnān sarvvān kroddharājacihnaena vajramudgaram vīcatye | om vajramudgaro dharavajra ājñāpayati*" in Old Newāri in the upper margin of folio 188v. Other corrections, most of which seem to stem from the same hand as the writing in the main text, can be found in several folios.⁶³ The exposures of the negative copies of ff. 190r & 195r are partly out of focus, yet in a much better condition than those which contain the HeSāU. Folios 190v & 191v show an overexposed spot in the right side of the folios, partly making the text illegible. Just as in the case of the HeSāU above, some of the marginal corrections are covered below the overlapping folios together with which the folios have been photographed. The final colophon of the work reads "*dveṣavajrasādhanam samāptam || kṛtir iyam siddhācāryaśrīmadbhadrapādānām iti || ❀ ||*".

References to this work in secondary sources The only references to this work known to me are found in the descriptions of the *Hevajrasādhanasaṃgraha*. Both Śāṅkṛtyāyana and Bandurski mistakenly list the work as number 16, *Hevajrasādhana* by Mahadapāda.⁶⁴ Lāl and Isaacson report the names of the text and author correctly. The description in Isaacson 2009 is the most complete and thorough one.

of a short work by an anonymous author titled "*Śrīhevajratantroktabalividhi*" are found. The Tibetan title, however, seems to refer to the text that follows this short work, i.e. Ratnākaraśānti's *Hevajrasahajasadyoga*. Neither Śāṅkṛtyāyana nor Lāl have included this short text in their lists of the contents of the HeSāSam. It appears to me that it was this Tibetan title which led Śāṅkṛtyāyana to list the *Hevajrasahajasadyoga* as "*Hevajrasādhana* by Sahajavajra".

⁶³ These folios are 186, 187r, 188, 189v, 190v, 191-192, 193v, 194 and 196. In f. 187r ten *akṣara*-s are cancelled in the fourth line. The reading in the beginning of the first line in f. 192v seems to be rewritten. A faint note is added above. The note "*prathame*" in the upper margin of f. 196v appears to stem from yet a different hand.

⁶⁴ Cf. Śāṅkṛtyāyana 1935 : p. 39 and Bandurski 1994 : p. 76. The latter simply reports the list of Śāṅkṛtyāyana who apparently misread the author's name, an inaccuracy that may be forgiven in the light of the high amount of manuscripts which he must have checked and taken notes off during his short visit to Ñor monastery.

Description of the Textual Contents

As Bhadrāpāda himself states in the opening of the work right after the *maṅgalācāraṇa*, the *Dveṣavajrasādhana* has been composed in order to enable those people to engage in the practice who wish to perform the *Śrīmadhevajraḍākinījālamahātantrarāja* at a time when they have reached some proficiency. Referring to himself as the great, great grandson of Sarorūha (*sarorūhapādanapṛṣutaputra*), he further states that Sarorūha had already taught the '*abhisamaya*' ('means of clear realization'), yet – in order to protect the oral transmission – in a concealed way, and he informs us that he had been urged by Kodāli to reveal the teachings anew. By this, the author provides us with the statement about the subject matter, purpose and connection of his work. Note, that here Kodāli is most likely to refer to his student Kuddālapāda who is likewise counted among the '84 *mahāsiddha*-s' and who is regarded as the main authority of the 'teachings of the inconceivable' (*bsam mi khyab kyi gdams ṅag*).

Before turning now to a brief description of the main contents of his work, it may be stated here that Bhadrāpāda did not make things as clear as one might have wished for, and which, as one has to consent, is certainly also owed to great extent to the poor transmission of the text. At first, before going into details as regards the actual practice, Bhadrāpāda starts off by pointing out the necessity of obtaining a suitable *mudrā*, i.e. consort, and the necessary proficiency in the practice by the means of the 'concealed *yoga*' after one has correctly propitiated a teacher and received the instructions of the Hevajra. Right after that, the author commences to teach the 'concealed *yoga*'. Before the practitioner engages into the main practice, he should, after he has sat down in a comfortable seat, visualize in his heart the syllable *raṃ* which is transformed into a sun-disk. On top of that he should then visualize the dark-colored syllable *hūṃ* from which he emanates rays of light which illuminate the entirety of the three realms. Having attracted all the teachers, *buddha*-s and *bodhisattva*-s, he should worship them as well as his chosen deity. Having then properly visualized Hevajra in the front of him,⁶⁵

⁶⁵ Note that we here usually would expect some kind of development of self-identity with the

he should commence the 'sevenfold unsurpassed worship' (*saptavidhānuttarapūjā*) consisting in the mandatory preliminary steps of the '*pāpadeśanā*', dedication of merit, '*pūnyānumodanā*', '*śaraṇāgamana*' and '*bodhicittotpāda*'. After that, the *sādhaka* should bring about the absence of the perception of the ordinary body and produce the strong conviction of the emptiness of all appearances. Then he may commence the actual practice of the *sādhana* by calling to mind the 'four *brahmavihāra*-s'.

After his exposition of the preliminaries, Bhadrāpāda then commences the teaching of the main practice. In an instant the *sādhaka* is to visualize himself in the radiant white, two-armed form of *sahajanātha*, seated on a moon upon a corpse, perfected in his appearance with all major and minor marks. Visualizing anew in his heart a syllable *hūm* by the same procedure, having the nature of wisdom and means, he should visualize the *cihna* of Hevajra, a dark-bluish *vajra*, arising from it and on its central portion another syllable *hūm*. Having transformed everything accordingly, he should next visualize a moon-disk and from it the arising of his favored deity. When he has become one with it, he should then perform the ritual procedure for the protection by visualizing the ten wrathful deities (*krodha*), commanding them, subduing all obstructive forces (*vighna*) and visualizing the protective elements of the *maṇḍala*.

Next, after having ensured the protection of the *maṇḍala*, Bhadrāpāda proceeds to teach the sequential arising of the entire universe from the great emptiness in form of the *maṇḍala* with the divine palace (*kūṭāgāra*) in its center, surrounded by the eight cremation grounds (*śmaśāna*).

Having presented the description of these in some detail, the author next states that the practitioner should visualize 'luminous clarity' (*prabhāsvara*) and realize that everything that belongs to the three world spheres in reality is free from any phenomenal appearances. Then, Bhadrāpāda teaches the '*pañcākārābhisaṃbodhi*' for the arising of Hevajra in union with his consort Nairātmyā and for his troupe of *yoginī*-s. He teaches the 'melting' into a single drop of *bodhicitta* which completes the section corresponding to the practice of '*anuyoga*'. As the next step in the

deity through the conviction "*śrīheruko 'ham*". The reading transmitted in the text yet gives "*śrīheruko 'yam*" which is indeed possible but rather unusual.

procedure, Bhadrāpāda teaches the '*atiyoga*' which consists of the placing of the seed-syllables in the *skandha*-s, *dhātu*-s and *āyatana*-s. Following it, the teaching of the '*mahāyoga*' is given, comprising the visualization of the four *cakra*-s and the empowerment of body, speech and mind. Now the *sādhaka* is to visualize himself in the state of *dveṣavajra* which completes the practice of the '*mahāyoga*'.

As the next step, Bhadrāpāda teaches the practice with a knowledge consort (*vidyā*) including the description of an ideal consort, the second placement, the empowerment of *vajra* and *padma* and the actual union.

After this, the author gives the descriptions of the different forms of Hevajra and their corresponding consorts, starting with the description of the sixteen-armed one and Nairātmyā. Following this, he teaches the procedure for the arising of the *yoginī*-s and their individual appearances, followed by the instructions for the fusion of the *samayacakra* and *jñānacakra*.

After the completed form has been taught, the author next describes the 'consecration' (*abhiṣeka*) and gives the instructions for the 'tasting of the nectar' (*amṛtāsvāda*), the '*maṇḍalarājāgrī nāma samādhi*', the '*ṣaḍaṅgayoga*', and the cultivation of 'luminous clarity' (*prabhāsvara*). Following from this, Bhadrāpāda expounds the teachings of "like the tip of a lamp", the recitation of *mantra*-s and the '*balitattva*' which completes the procedure of the '*karmarājāgrī nāma samādhi*'.

After this, and after the author has taught the remedy for a possible defect in the meditation, namely that the practitioner is taken by the wind, the instruction of the 'subtle yoga' (*sūkṣmayoga*) is given. Hereafter he teaches the twofold set of 'armoring' (*sannāhadvaya*) on account of Dharmapāda who might well be the same as the Chos kyi pa (→ Dharmapāda) who is mentioned as the teacher of bZaṅ po'i zabs (→ Bhadrāpāda) in "*Kun dga' bsod nams's Record*" (fol. 4r). Armed thus, Bhadrāpāda concludes, the *sādhaka* should abide in the center of the 'palace of the three realms' (*trailokyāgāra*) by the 'yoga of the Innate Hevajra'.

Hevajraprakāśa

This detailed commentarial *sādhana* which explicitly has been modeled after the *Vajrapradīpā* elucidates further points in Saroruha's *Hevajrasāadhanopāyikā*. At present knowledge, the *Hevajraprakāśa* (HePra) seems to survive in three manuscripts, two palm-leaf codices one of which can not be traced and a modern *apograph* on Nepalese Paper. The Tibetan translation of the text is included in all major version of the *bsTan 'Gyur*, no extra-canonical translation has been identified.

Sanskrit Manuscripts

Pś – *Hevajraprakāśa* – "Patan Codex"

The first of the two MSS employed in the following edition of the HePra is a palm-leaf MTM preserved on microfilm by the former Institute for Advanced Studies of World Religions (IASWR) as well as by the *Preußische Staatsbibliothek* (PSB) which is now part of the *Staatsbibliothek zu Berlin*.⁶⁶ According to a note that is written in German handwriting on the very first and the penultimate exposure of the NGMCP scans, the MS once had been in private possession of a certain Śrī Hemarāj Śākyavaṃśa, Patan. A contemporary copy in Devanāgarī script (MS *P_R* below) was owned by the late Gustav Roth, Göttingen.⁶⁷ Rāhulagupta's *Hevajraprakāśa* is contained in folios 2r₁ – 36v₃.

⁶⁶ The reel-numbers of these microfilms are IASWR MBB-1971-39 (MS no. MBB-I-39) and PSB 158. A copy of PSB 158 is also available at the Nepalese-German Manuscript Cataloguing Project (NGMCP). The signature of this copy is X 1504/1.

⁶⁷ The entire note reads : "PSB 158" in the upper right corner, "Hevajratāntra. – C : °prakāśa" in the centre, and then "43 Blt., 21,5 x 5 cm", [new line], "Palmbblatt", [new line], "Privatbesitz von Śrī Hemarāj Śākyavaṃśa, Patan.", [new line], "Devanāgarī - Kopie befindet sich im Besitz von Dr. [new line] Gustav Roth, Göttingen." Unfortunately the whereabouts of both MSS are not known any longer since Śrī Hemarāj Śākyavaṃśa and Gustav Roth have passed away.

Physical description Palm-leaf. 43 folios, damaged and incomplete.⁶⁸ The measurements are reported to be 21.5 x 5 cm. One string-hole is found in the left side of the middle of the folios. Except for folios 5, 6r, 7-21r, 22-34r, 36v and 38 on which the writing area for the most part remains intact, the leaves are damaged, predominantly in form of broken edges on the righthand sides. Damage of the upper fibers which affects the writing is found in folios 1v, 2, 4r, 7v, 18v, 21v and 36v. The string-holes are worn out significantly in folios 1-5, 36 and 39-43. Worm-holes clearly can be perceived in folios 13-16, 19-21, 23-25 and 32-40. The ink, presumably black one, is partly faint 1v, 5r, 7v, 19r, 25v, 26v, 42 and 43r. A stained spot is found in the left margin of folio 41r. The exposures of the black and white images that have been taken on behalf of the NGMPP are clear and sharp. Judged from the shape of the leaves, the cover folio and what is presumed as folio 1v do not seem to fit together in terms of outer form.

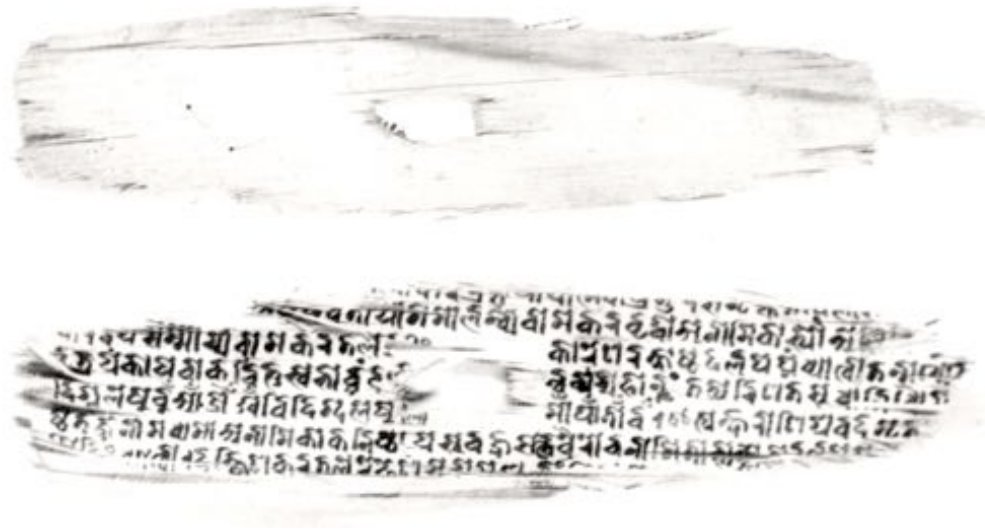


Figure 14 : HePra MS P₅ cover folio and folio 1v*

⁶⁸ Parts of five works are contained in this MTM : 1) A fragment of a teaching of the *amṛtāsvāda* (f. 1v*₁₋₇) ; 2) Rāhulagupta's *Hevajraprakāśa* (ff. 2r₁ – 36v₃) ; 3) The *Samkṣiptahevajrabāhyapūjāvidhi* by an anonymous author (ff. 37v₁-41v₇) ; 4) Part of a *Śrīcakrasaṃvarastuti* corresponding to BuSto 23, vv. 1-11 (f. 42r₁ – v₆) ; 5) The end of the *Bhūtaḍāmarastuti* (f. 43r*₁₋₄; cf. SāMā 265f.). The *Hevajraprakāśa* and *Samkṣiptahevajrabāhyapūjāvidhi* are complete except for the missing of the initial section of the HePra and the fact that some of the leaves are badly damaged. For the other texts it is not entirely sure whether or not they originally belong to this MTM. At least the script appears to be the same.

Description of the writing The folios in this codex are written on with approximately ± 45 *akṣara*-s per line in six to seven lines per side.⁶⁹ The folios 1r, 31r and 43v initially have been left blank.⁷⁰ The type face varies in several folios. In most cases the first and last line in each side are continuous, the other lines are interrupted by the space that has been left blank for the binding.⁷¹ In those lines which are interrupted by the space for the string-hole approximately 14-16 *akṣara*-s are written in its left, ca. 22-26 *akṣara*-s in the right of it. Syntactical units are marked by *daṇḍa*-s and double-*daṇḍa*-s, numbers are added at the end of most paragraphs of the HePra.⁷² The so-called *puṣpikā*-s can be found between double-*daṇḍa*-s in ff. 17r, 25r, 33r, 41v and at the end of the HePra where yet another *puṣpikā* is painted around the string-hole and a *vajra* in the sixth line. The writing in the main text stems from at least three different hands which clearly can be distinguished. In folio 18v the writing style changes from an Old Newāri hand with almost straight top-lines to a hooked script with the characteristic initial 'i' and the medial 'e' and 'o' consisting in a wavy line (compare *akṣara*-s 'k', 'c', 'v' et al.).

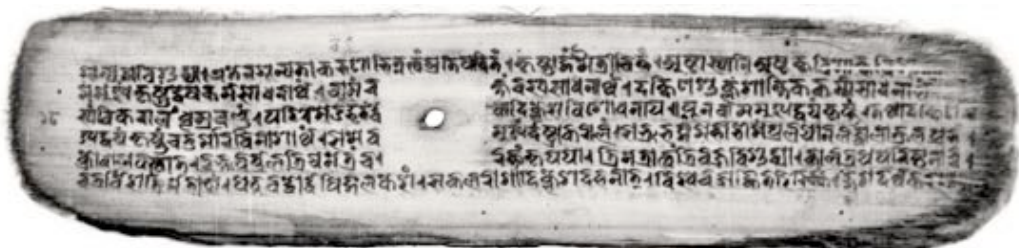


Figure 15 : HePra MS P₅ f. 18v

⁶⁹ Six lines of writing are found in folios 2r-3r, 4r, 5v-15r, 16r-19v, 23r-27v, 30v, 34r, 35, 37v-38v, 39v-40v and 41v-42v; seven lines in folios 1v, 3v, 4v-5r, 15v, 20r-22v, 28r-29v, 31r, 32r-33v, 34v, 36r, 39r and 41r. Folio 30r comprises five lines of writing, folio 32v eight, folio 36v three, folio 43r four.

⁷⁰ In folio 31r, the folio side that follows the colophon of the HePra, the calculation "2488 [-] 1800 = 688" has been added in three rows below one another. Presumably an attempt to calculate the date in the preceding colophon. Assumed that the number 2488 corresponds to the Buddhist Era, the year would correspond to 1945 of the Common Era. In folio 43v traces of a short note are still visible, somewhat looking like a number.

⁷¹ In ff. 1v, 31v, 32v, 33v, 39r, 41r the first two and last two lines are continuous, in ff. 20r, 27r, 28v, 29r, 31r, 33r, 35r, 36r, 41v, 42r the first two and last one, in ff. 20v, 29v, 32r the first and the last two. In folios 36v and 43r only the first line is continuous.

⁷² The paragraph numbers 7, 12-14, 25 and 32 are missing, either due to omission or damage of the MS. In §8, the numbers 1-8 are added after each of the descriptions of the cremation grounds.

For some reasons, presumably due to some kind of damage, the text in ff. 28r₃-29r₁ is written in a different, perhaps younger hand in Proto Bengali while the rest of the folios are written on in the two types of Old Newāri.



Figure 16 : HePra MS P₅ ff. 27v-28r

Marginal corrections have been added by at least three to four different hands in several folios. Longer corrections are found in the margins of folios 2v, 5r, 13v and 18r. Changes of the writing in the main text are perceptible in most folios. Traces of rewriting in many places. In the third line in folio 33v twenty-one *akṣara*-s have been squeezed in in smaller writing over a passage that must had been rubbed out. The colophon at the end of the *Hevajraprakāśa* reads as follows : pañcakramānuttarahevajraprakāśaḥ¹ samāptaḥ || ❀ || kṛtir iyaṃ mahāmaṇḍalā-cāryaśrīrāhulaguptapādānām² iti || ❀ ||

¹pañcakramānuttara° P_R] pañc† kramānuttara° P₅; śrī° B. ²maṇḍalācārya° *em. (dkyil 'khor (chen po'i) slob dpon Tib.)*] °ma*lācāryya° P₅; °ma lācāryya° P_R. Remark : The corresponding marginal note in P₅ is partly illegible due to the damage of the lower margin. The length corresponds to that of one ligature. Dhīḥ Vol. 5 reports °mūlā° (cf. Pāṇḍey 1988 : p.21).

ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat³ |
teṣāṃ ca yo⁴ nirodha evaṃvādī mahāśramaṇaḥ⁵ ||ⁱ

deyadharmo 'yaṃ pravaramahāyānayaīnaḥ paramopāsakaśrīrāṇasya⁶ | yad atra⁷ * puṇyaṃ tad bhavattv ācāryopādhyāyamātāpitṛpūrvaṅgamaṃ⁸ kṛtvā sakala-sattvarāśer anuttaraññānaphalāvāptaya iti⁹ | bhagavati¹⁰ śākyasiṃhe¹¹ parinirvṛti śata 1800 varṣa 11 māsa¹² 4 divasa 5 śakāvṛā 1104 bhādradine¹³ 14 likhitam idaṃ dharmadhātuvihārīya 'dhivāsin śrāmaṇera¹⁴ śrījitāriśriyenetī || (ff. 36r₅-v₃)

P₅ f.36v1
P_R f.36v1



Figure 17 : HePra MS P₅ f. 36rv

The date cannot be verified. The year 1811 BE corresponds to the year 1267 CE, the śaka-year 1104 to the year 1182/3 CE. Judged from the script(s) and the overall

¹This particular dedicatory stanza, which is also found in the colophon of the HeBāPūVi, is found in the colophons of many MSS, among others in Hodgson 35, the so-called "*Vanaratna Codex*" (f. 45v₉₋₁₀), as well as in the *KriSaṃPa* (ch. 06), *PaKraṭi*, *VaĀv* et al..

³avadat P₅] avadata P_R. ⁴yo HeBāPūVi, P_R, Hodgson 35 (f. 45v₉) et al.] †† P₅. ⁵śramaṇaḥ P₅] °śravaṇaḥ P_R. ⁶rāṇasya em.] °rāṇas† (††₂) P₅; rā - P_R. Remark : Perhaps the donor's name is the more common name *Śrīrāma*. The *akṣara* °ṇa° could be read as an inaccurately written °ma°. ⁷yad atra conj.] ††₂ P₅; - - P_R. ⁸pūrvaṅgamaṃ P_R] pūrvamṅgamaṃ P₅. ⁹āvāptaya iti P₅ (hardly legible)] °āvāptaye śrī° P_R. ¹⁰bhagavati P_R] †† gavati P₅. ¹¹siṃhe P₅] °siṃha° P_R. ¹²māsa P₅] māse P_R. ¹³bhādradine em.] bhādr† †† ne P₅; hā ne P_R. ¹⁴śrāmaṇera P₅] śrāvaṇera P_R.

appearance of this codex, the former date seems somewhat more probable. George 1975 gives the date as "A.D. 1256" (p. 3). The provenance of this manuscript safely may be assumed as Nepalese.

The colophon at the end of the *Samkṣiptahevajrapūjāvidhi* reads (f. 41_{v.7}) :
samkṣiptahevajrapūjāvidhiḥ¹⁵ samāptaḥ || ❀ ||

ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat¹⁶ |
teṣāṃ ca yo nirodha¹⁷ evaṃvādī¹⁸ mahāśramaṇaḥ¹⁹ ||²⁰

namo buddhāya namo dharmāya²¹ namo saṃghāya²² ||

References to the MS in secondary sources References to this codex are found in George 1975, Tsukamoto *et al.* 1989 (p. 299), English 2002 (p. 502, nt. 543), Isaacson 2007 (pp. 299, 302-4, 311), Tibskrit 2008 (s.v. "*Pañcakramasaṅgraha-prakāśa*"), Isaacson 2009 (pp. 92f., nt. 10 ; pp.97f., nt. 19 ; p. 114, nt. 41), Gerloff 2014 (unpublished edition).⁷³

P_R – Hevajraprakāśa – "Roth Apograph"

The second manuscript of the *Hevajraprakāśa* that has been made use of in course of the present study is a direct *apograph* of MS P_§ above. This twentieth century copy was owned by the late German scholar Gustav Roth. The present whereabouts of it are not known to me. The codex has been included in this study for the following three reasons : a) it is possible that MS P_§ might have been in a slightly better condition at the time of copying ; b) some of the readings that differ from the readings in MS P_§, presumably silent emendations, are certainly good ones, and it is not my wish to accredit these to myself ; c) for the sake of completeness.

⁷³ George 1975 reports the "*Pañcakramānuttarahevajraprakāśa*" to comprise 42 folios (p. 3). The same information is reported in Tibskrit 2008 which further reports : "Bears a resemblance to the title in KCDS, p. 84. Sanskrit palmleaf manuscript now belonging to Potala with the title *Pañcakramānuttarahevajraprakāśa* (Tibetan version : *He ru ka'i sgrub thabs*)."

¹⁵°vidhiḥ P_§] °vidhiś ca P_R. ¹⁶hy avadat *em.*] ††₃ P_§; *om.* P_R. ¹⁷nirodha *em.*] niro P_§; *om.* P_R. ¹⁸evaṃvādī *em.*] evaṃ mvādī P_§; *om.* P_R. ¹⁹śramaṇaḥ *em.*] °śramaṇa P_§; *om.* P_R. ²⁰ye dharm(m)ā (...) P_§] ye dharmā° (abbreviated) P_R. ²¹namo dharm(m)āya P_§] *om.* P_R. ²²namo saḡāya *em.*] n† m† ††₃ P_§; *om.* P_R.

Physical description Nepalese paper. 41 folios. Complete. The measurements of this codex are unknown (presumably 25.5 x 8 cm), they cannot be derived with certainty from the digital copy that is available to me. The format of the leaves is 3.2 :1 (length :height), containing no string-hole. The codex shows no physical damage, stains etc. (except for the cover leaf and f. 40v) and seems to be complete. The digital images in black and white are clear and perfectly legible. It is neither known to me where these images stem from, nor where they are kept.



Figure 18 : HePra MS P_R cover leaf

Description of the writing To the most extent the writing in this codex follows the one in the exemplar, trying to render the same amount of *akṣara*-s per line, and the same amount of lines per side. Small deviations from this attempt are found throughout the entire codex. Passages which could not be deciphered or were missing due to the damage of the MS either have been left blank, or are indicated by hyphens. The passage on folios 28r₃ to 28r₇ of MS P_ḡ were only copied partly. The scribe apparently has had difficulties deciphering the script. Deviations and omissions, especially of marginalia, can be found, scribal mistakes have been introduced to certain extent. The script used in this codex is Devanāgarī.

References to the MS in secondary sources The only references to this codex that are known to me have been made in Isaacson 2009 (pp. 92-93, nt. 12) and Gerloff 2014.

Dh – IASWR "MBB 1971-165-90"

The following codex is described in Pāṇḍey 1988 (*Dhīh* Vol. 5, pp. 7-28) in which the manuscript is referred to as "MBB 1971-165-90". The present whereabouts of both the MS itself and of the microforms with this signature are unknown. All attempts to locate the microfiche either at Calgary University Library or Āśa Library, Kathmandu, remain without success. Thus only the variants described by J. Pāṇḍey have been reported so far.⁷⁴ Relying on this description, this version too does not seem to contain the additional material that is found in the Tibetan translation of the text. The specification of this MS may be summarized as follows :

Dh *Hevajraprakāśa* by Rāhulagupta. Palm-leaf MTM, 15 folios, incomplete. Newāri script, 40 *akṣara*-s per line, 12 lines per folio.

Tibetan Translations

The *Hevajraprakāśa* is preserved in Tibetan translation under the title "*dPal kye rdo rje'i sgrub (pa'i) thabs rab tu gsal ba*" in all major versions of the Tibetan *bsTan 'Gyur* (T 1238, O 2367). The text is reported to have been translated by Lo tsa' ba 'Gos g'zön nu dpal, the famous author of the *Blue Annals* in the presence of the Great Indian *Paṇḍita Śrīvanaratna*.⁷⁵

It should be noted here that the Tibetan canonical translations differ significantly from the version that is preserved in the surviving Sanskrit manuscripts,

⁷⁴ The following comment ("*vivarāṇa*") is added in Hindi at the end of the description :

"इस ग्रन्थ की द इंस्टीट्यूट फार एडवांस स्टडीज आफ वर्ल्ड रिलीजन्स, न्यूयार्क से कराई हुई फोटो प्रति श्री जगन्नाथ उपाध्याय के व्यक्तिगत संग्रह से उपलब्ध हुई है । इसमें प्रकीर्ण 15 पत्र हैं । प्रारम्भ के 19 पत्र नहीं हैं । जो पत्र हैं, वे भी अव्यवस्थित हैं । मूल ग्रन्थ ताडपत्र पर लिखा है, वे पत्र भी कोने से टूटे हैं, जिसमें अक्षर लुप्त हो गये हैं । हेवज्रप्रकाश नाम से प्रतीत होता है यह हेवज्रतन्त्र की टीका होगी, किन्तु यह टीका नहीं स्वतन्त्र ग्रन्थ है और इसमें हेवज्रसाधना की विधि दी गई है । तंजुर-कंजुर के तोहकू कैटलाग में नं० 1236 में इसके तिब्बती अनुवाद का उल्लेख है और उसमें इसकी पत्र संख्या 41 (96-136) दी गई है ।" (Pāṇḍey 1988 : 21).

⁷⁵ The colophon of the *sDe dge* recension reads : "*rgya gar śar phyogs kyi paṇḍita chen po Śrīvanaratna žabs kyi źal sna nas dañ | bod kyi Lo tsa' ba 'Gos g'zön nu dpal gyis phyogs las rnam par rgyal ba'i pho brañ chen po sne gdoñ rtse'i gtsug lag khañ du bsgyur ba'o ||*" (f. 126_{v1-2}). For an account of the life and work of Vanaratna, cf. Ehrhard 2004. The question whether the *Hevajraprakāśa* survives in Chinese translation could not be answered yet and remains to be clarified in future. At least the title of this work seems to exist in Chinese language.

adding additional material in several paragraphs (often referring to the teachings of Jālandharipāda and Bhadrāpāda) and a long section on the 'Five Stages' (Skt. *pañcakrama*, Tib. *rim lña*) at its end, which perhaps may be the reason why the work has been given the title "*Pañcakramānuttarahevajraprakāśa*". It is not certain to which extent these additions are authorial. We may hope for further Sanskrit witnesses to shed light on this in future.

In course of the work on the edition of the Tibetan translation all versions of the canonical translation have been consulted. No other, para-canonical translation of the text has been identified yet. The quality of the canonical translation is to be classified as fairly good when compared to translations of other tantric works including the *Vajrapradīpā*.

Canonical Translations

- C** “dPal kye rdo rje'i sgrub thabs rab tu gsal ba” by sLop dpon dPal sGra gcan gsañ ba'i žabs (Tōhoku 1238). In : bsTan ‘Gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. 97v₄ – 127v₃.
- D** “dPal kye rdo rje'i sgrub thabs rab tu gsal ba” by sLop dpon dPal sGra gcan gsañ ba'i žabs (Tōhoku 1238). In : bsTan ‘Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. 96r₁ – 126v₂. Delhi : Delhi Karmapae Choedhey, Gyalwae Sungrab partun khang. 1982-85.
- G** “dPal kye rdo rje'i sgrub pa'i thabs rab tu gsal ba” by sLop dpon dPal sGra can gsañ ba'i žabs (Ōtani 2367). In : Golden bsTan ‘Gyur (*gSer bris ma*), Vol. 23 (ža), ff. 132r₁ – 175v₃.
- N** “dPal kye rdo rje'i sgrub pa'i thabs rab tu gsal ba” by sLop dpon dPal sGra can gsañ ba'i žabs (Ōtani 2367). In : bsTan ‘Gyur (*sNar than*), Vol. 23 (ža), ff. 101r₄ – 134v₇.⁷⁶
- P₁** “dPal kye rdo rje'i sgrub pa'i thabs rab tu gsal ba” by sLop dpon dPal sGra can gsañ ba'i žabs (Ōtani 2367). In : bsTan ‘Gyur (*Peking*), Vol. 56 (ša), ff. 110v₃ – 145v₈. Tokyo, Kyoto : Tibetan Tripitaka Research Institute. 1957

⁷⁶ N fol. 118r (p. 235) repeats end of §16 "(...) *la gnas pa'i zla bar gnas pa'i am yig blta bar bya'o ||*" to §18 "(...) *bcom ldan 'das ma'i yan de bzin no || gau (...)*". Folio 118v continues at the end of §21 "*di gsuñs pa yin te | bdag ñid dam tshig (...)*". Parts of the textual contents of §§19-21 are missing.

- P₂** “dPal kye rdo rje'i sgrub thabs rab tu gsal ba” by sLop dpon dPal sGra can gsañ ba'i žabs (Tōhoku 1238). In : bsTan ‘Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 269 – 348. Pe cin : Kruñ go'i bod rig pa'i dpe skrun khañ. 1994-2008.

Description of the Textual Contents

Turning now to the description of the contents of Rāhulagupta's *Hevajraprakāśa* it may suffice here to quote the translation of the initial section of the work as it is preserved in the Tibetan canonical translation:⁷⁷

"The revered Jālandharipāda wrote [a commentary (*tippanī*)] called *Vajrapradīpā*, a *sūtric* teaching on the *Hevajrasādhana* with many aspects composed by the revered teacher Saroruhapāda. Precisely like this, Bhadrāpāda wrote the *Dveṣavajrasādhana* clarifying it and its meaning alone. In that way too, having considered 'it is not possible to practice when it is heard by someone of little intelligence', I should, by correctly quoting from his, [i.e. from Saroruhapāda's] *sādhana*, from the *Vajrapradīpā* and from the *Dveṣavajrasādhana*, combine the *sādhana*-s of the *utpatti*- and *utpannakrama* relying upon the root *tantra* in order to put in trust the mind of him who is of little intelligence. In the Hevajra too it has been taught –

'There only is a 'Stage of Arising' (*utpattikrama*) and the very 'Stage of the Arisen' (*utpannakrama*), relying upon this twofold set of stages is the *dharma* teaching by the Adamantine One.'

In that context, as it regards the *utpannakramasādhana*, it should, however, be understood by relying on other than the Perfection of Wisdom Sūtra and so forth. Here alone the 'Stage of Arising' (*utpattikrama*) is to be taught. In respect to it, Jālandharipāda taught the *Viśuddhi*, the correct explanation with a 32-fold sketch of the *sādhana* resembling the 32 'Marks of a Great Being' (*mahāpuruṣalakṣaṇa*). And so too I will explain by this sequence."

In addition to this, the following are the 'five stages' taught in the *Bla med rim lña*: 1) The 'Completion Stage' (Tib. *rdzogs pa'i rim pa* → Skt. *utpannakrama*); 2)

⁷⁷ It should, however, be noted that Rāhulagupta does not explicitly teach the 'eight *abhisambodhi*-s' as does Jālandharipāda in his *Vajrapradīpā*.

The 'Stage of Vajra-Recitation' (Tib. *rdo rje'i bzlas pa rim pa* → Skt. *vajrajāpa-krama*); 3) The 'Stage of Self-Empowerment' (Tib. *bdag byin gyis brlab pa'i rim pa* → Skt. *svādhiṣṭhānakrama*); 4) The 'Stage of Purity' (Tib. *rnam par dag pa'i rim pa* → Skt. *viśuddhikrama*); 5) The 'Stage of Rising from Purity' (Tib. *rnam par dag pa las ldañ ba'i rim pa* → Skt. *viśuddhyutthānakrama*).

Śrīhevajrabhaṭṭāarakasya Cakravimśikāstotra

The Text and its Witnesses

Saroruhavajra's *Śrīhevajrabhaṭṭāarakasya Cakravimśatikāstotra* (CVS) is edited in Hong 2010 (forthcoming), a fine edition of the Sanskrit text. Since no further textual evidence has come to light in the meantime, and since the edition is of a remarkable good quality, no attempt has been made to re-edit the text. It is my heartfelt hope that the edition will be published in the near future. A preliminary edition of the text based on HeSāSam 34 is given in the Appendix. The Tibetan translation is included in all of the major versions of the *bsTan 'Gyur* (T 1225, O 2354) as *rJe btsun dpal kye rdo rje'i b.ha ḍa r'a ga'i bstod pa 'zes bya ba* by mTsho skyes rdo rje. A collated edition of the Tibetan translation of the CVS has been published in Van der Kuijp 1987 (pp. 175f.). On basis of the forthcoming Sanskrit edition, this intricate edition of the Tib. translation can be further improved upon. A *rnam bśad* ("synopsis") of the work is found in the *dPal kye rdo rje la bstod pa'i rnam bśad mkhas pa'i yid 'phrog* by Ñor chen kun dga' bzañ po (1382 – 1456 CE).

Two *manuscripts* have been consulted in the process of editing the Sanskrit text: A) A palm-leaf manuscript of the CVS from the Potala comprising of two folios written in Proto Bengali and B) *Hevajrasādhanasamgraha* 34 (ff. 230r₂ – 231r₁).⁷⁸ The Tibetan translation was prepared by Gayadhara and 'Brog mi Lo tsa' ba śākya ye śes (993 – 1074/77/87 CE).⁷⁹

⁷⁸ Copies of MS_A which are given the *siglum* "MSa" in the edition of the CVS are said to be hold on pp. 37-38 in Box 110 in the library of the China Tibetology Research Center (CTRC), Beijing. For descriptions of the second MS which is given the *siglum* "MSb" it may be referred to the description of the HeSāSam Codex above and to Isaacson 2009 (pp. 122-123).

⁷⁹ For the dating of 'Brog mi Lo tsa' ba śākya ye śes' lifetime, cf. Sobisch 2008 : p. 22.

Description of the Textual Contents

This short work, as we can already learn from its title, consists of a twenty-verse eulogy of Hevajra, or, more precisely, of Hevajra and his retinue (not counting the ultimate stanza of the dedication of merit).

The *stotra* is already mentioned by Ñor chen kun dga' bzañ po (CE 1382-1456) as one of the five main works of Saroruhavajra, and seems to have become an integral part of the practice in this lineage (cf. T 1221 f. 22r_{2,3} et al.). Not only the iconographical descriptions contained in this work, but also the discussion by Ñor chen and 'Jigs med grags pa (CE 1375-1451) about the correct reading of the 6th verse make this *stotra* an important witness of this tradition.⁸⁰

As for the contents of this eulogy, the first eight stanzas basically give the praise and description of Hevajra in his 16-armed form. Verses 9-16 are dedicated to the eight *yoginī*-s of his circle, consisting in a brief description of each of the goddesses and an expression of veneration. Stanzas 17-19 then contain a slightly more detailed description of the *yoginī*-s. The last stanza before the verse of the dedication of merit is again dedicated to Hevajra and is more elaborate in meter (*śārdūlavikrīḍita*, the rest is composed in *anuṣṭubh*). According to Ñor chen's synopsis of this work, the *dPal kye rdo rje la bstod pa'i rnam bśad mkhas pa'i yid 'phrog*, this stanza corresponds to the praise in accordance with the *utpannakrama* while the preceding stanzas correspond to the level of the *utpattikrama*.

For a preliminary edition of the CVS that is primarily based on the transmitted readings in the *Hevajrasādhanaśaṃgraha* Codex (HeSāSaṃ 34) it may be referred to the Appendix section at the end of this work.

⁸⁰ Cf. van der Kuijp 1987, Sobisch 2008 : pp. 35f. as well as Isaacson 2009 : pp. 122f..

Editorial Policies and Conventions

In the course of the work on the critical editions, the testimony of all available Sanskrit and Tibetan witnesses, as well as the edition of the *Hevajrasāadhanopāyikā* published in *Dhīh* Vol. 36, have been examined carefully.¹

Editorial Policies of the Sanskrit Texts

The editorial approach is a pragmatic as well as eclectic one in the style of Housman (cf. Housman 1972). In general, the testimony of the older sources, i.e. the palm-leaf MSS and Tibetan translations, is given the strongest authority. In cases of variants with equal probability, I have followed what may be referred to as the 'genetic principle', according to which the original reading is most likely to be that reading with the highest potential of being the origin of all variants. In cases of lacunae or major discrepancies between the individual witnesses, the internal evidence from related passages of the other texts of this tradition, from the *Hevajratāntra* itself, quotations, or other related material have been consulted. All significant places of doubt are discussed in the annotated English translation. All

¹ Unfortunately, in the course of the present study it has not been possible to include the following witnesses which remain to be added at a later stage of the research : A para-canonical translation of the HeSāU (*dbu can* MS from from Lo smon than monastery) preserved on microfilm with the signature "NGMPP L 130/16" (cf. Sobisch 2009 : p. 139) ; five further 'paper' MSS of Jālandharipāda's *Vajrapradīpā* (MSS K_{4,6,7}, I₄ and N mentioned before) ; two palm-leaf MSS of the HePra, namely the one mentioned in KCDS (p. 84) and the second one described in *Dhīh* Vol. 5 (pp. 7-28 → IASWR "MBB 1971-165-90"). In addition to this, the following works remain to be studied more carefully in future : Sarorūha's **Padminī* and other works by this author that are preserved in Tibetan (*rDo rje glu'i 'grel pa che ba* T 1207, *Mar me'i rtse mo Ita bu'i gdams nag* T 1220 and *sByin bsreg gi cho ga* T 1223), the *sLob dpon padma badzra gyis mdzad pa'i bskyes rim zab pa'i tshul dgus brgyal pa* by Grags pa rgyal mtshan (1147-1216) et al.. The need of the re-edition of the *Hevajrasāadhanopāyikā* has been expressed in Isaacson 2009 : p. 98.

variant readings are reported in a positive apparatus. The following is meant to give a brief overview of the editorial difficulties in editing the individual texts :

Saroruha's *Hevajrasāadhanopāyika*

The main difficulty in editing the Sanskrit text of Saroruha's *Hevajrasāadhanopāyikā* consists in the small amount of surviving witnesses, in the poor readability of the images of the palm-leaf codex and in the relatively huge gap in time between the two complete MSS. Although the Tibetan canonical translation and the comments that are contained in the VaPra, HePra and DVS have helped to improve the *editio princeps* in several places and thus to establish the Sanskrit text with a relatively high degree of certainty, there still remain a few cases of doubt. It is my hope that these doubts can be removed at a later stage in the light of evidence from further witnesses such as the para-canonical translation and other material that is preserved in Tibetan and that has not been taken into account yet.

Jālandharipāda's *Vajrapradīpā*

In difference to the situation in the other texts, Jālandharipāda's *Vajrapradīpā* is preserved in an exceptionally high amount of manuscripts. The quality of the transmitted text, however, seems to have suffered from a relatively early stage onwards. Judged from the textual evidence that has been made use of in the course of this study we may distinguish at least three to four layers in the transmission of this work (*see* "The Relationship of the Witnesses"). Although some of the 'modern' witnesses are of considerably poor quality in terms of textual contents, they have not been discarded at this stage of the research. The style of the text seems to change and one might get the impression that the author first intended to write a pure commentary on Saroruha's *sādhana* and then, consciously or not, shifted more and more towards the style of a *sādhana*. It is not certain to which extent the *pratīka*-s in §1 were part of the 'original' version of the VaPra. The use of these in the beginning and end of an explanation, however, is rather unusual for Sanskrit commentaries and hints at a possible corruption in the course of transmission. As the Tibetan canonical translations of this work do in fact mirror this peculiarity it is feasible to assume a corruption at an early stage of the transmission. The fact that

some of these quotations from the HeSāU are somewhat misplaced may hint at the possibility that at least some, if not all, of these *pratīka*-s had once been added in the margins and by time, presumably at a relatively early stage, were incorporated into the main body of the text. Having the suspicion that most of these were not part of the lost archetype but trying to keep what is transmitted, I have decided to improve the reading by re-arranging those *pratīka*-s which appear to be out of place while reporting the transmitted readings in the *apparatus*. In general, the readings preserved in the palm-leaf MSS and in the Tibetan translations have been given the highest authority. Nonetheless there remain many instances in which their reading too is to be doubted. For a discussion of these it may be referred to the notes in the annotated translation.

Bhadrapāda's *Dveṣavajrasādhana*

Just as in the case of the HeSāU, the main problem in editing Bhadrapāda's work lies in the lack of textual evidence with only a single witness of this work surviving. Although some people may criticize the decision to edit a text on basis of a single witness, the advantages of presenting an *editio princeps* do, from my point of view, outweigh all possible points of criticism. The aim is to present a first hypothesis of what may come close to the author's intended version of the text, pointing out the places of doubt and by this hopefully facilitating further work on this particular text. The main help in establishing the text is found in the closely related passages in the HePra. As the quality of the transmitted text is not the best and as no Tibetan translation of this work has been identified yet, there remain quite a few places of doubt as for example in the following cases. Many passages throughout the entire text appear to be partially metrical, often giving the impression that the underlying sources might had been composed in verse. Some passages clearly appear to be intended as verse, yet a meter can not be identified as for example in the very beginning and end of the text wherein the textual composition strongly reminds one of *sragdharā* and *śārdūlavikrīḍita* / *meghavisphūṛjitā* meter, respectively. In other cases, such as in the description of the cremation grounds, the rules of classical prosody are frequently violated. It is difficult to judge whether these violations are authorial or due to the bad transmission of the text. The same holds true for

many irregularities of grammar. The fact that no other text from the hand of this author has been identified yet makes it difficult to determine the author's command and use of the language which is far from what one would expect in Classical Sanskrit or from the hand of scholars such as Ratnākaraśānti or Dharmakīrti. In many cases one admittedly may argue in support of a more conservative treatment of the transmitted reading.

Rāhulagupta's *Hevajraprakāśa*

The quality of the transmitted Sanskrit text of Rāhulagupta's *Hevajraprakāśa* is, in comparison to that of the VaPra and DVS, surprisingly good. The main difficulties in editing the text consist in the physical damage of the palm-leaves and the rather significant differences in the Tibetan canonical translation which contain several additions and a long section at the end, the so-called *Bla med rim lña*, which is not found in the available Sanskrit manuscript. Apart from these general difficulties, there remain quite a few places of doubt that hopefully can be clarified in the near future as for instance in the following cases : a) the addition of "*trisattvātma-kaṃ*" in the beginning of §4 seems suspicious since *sahajanātha* at this stage is not yet the completed form of the deity, but rather corresponds to the *samayasa-ttva* alone. Neither the Tibetan nor the corresponding sections in VaPra and DVS support this reading. b) "*sveṣṭadevatāsanēsu cintanīyāḥ*" in §15 appears to be corrupt, the Tibetan translations read "*rañ rañ gi gdan rnam su bsam par bya'o*". c) the omission of "*tadupari āḥkāreṇa candramaṇḍalaṃ*" in §19 of HePra^{Tib.} as well as its occurrence in the 'paper' MSS of VaPra^{§19} might point to a problem in the textual transmission and possibly to a case of interpolation. d) the gender of "*māṇḍaleyīm*" in §21 seems to be suspicious. e) the missing of "*dvibhujo*" in §25 and several differences to the Tibetan translations might indicate a problem in the transmission of the text. f) the reference to a verse beginning "*yo 'sau dharma*" cannot be identified.

For the sake of a wider applicability, the editor has chosen Roman transliteration with diacritics instead of using the *Devanāgarī* script. The transliteration follows the modern conventions.² Minor orthographical variants such as gemina-

² The Romanization follows the International Alphabet of Sanskrit Transliteration (IAST); the

tions, de-geminations, sibilants, homorganic nasals etc. to most extent have been standardized silently ; the application of *sandhi* rules has been normalized where it seemed appropriate. In this way the punctuation too has been revised. Section and paragraph headings, indentations, hyphens etc. have been introduced in order to structure the text and to avoid the application of *sandhi* conventions at places in which the non- application of such conventions apparently has been made deliberately in order to structure the text or to indicate quotations etc.. All word divisions were introduced by the editor himself and are thus purely subjective. Missing section numbers in the HePra are displayed in italics. Quotations from other texts and cross-references to the texts of this tradition have been marked where they could be identified, references to these and to parallel passages of closely related sections are given in the first tier of the *apparatus* (Roman numeration). In the editions of the HeSāU and VaPra, references to the corresponding folios of the MSS (and xylographs in case of the Tibetan) are supplied in the outer margin at the beginning of each paragraph and in places where it seemed useful. In the case of the DVS where we have only a single surviving witness, the folio and line references are given at the beginning of each folio and each line. In the edition of the Sanskrit text of the HePra, the beginnings of each folio side of the MSS have been indicated in the outer margins. The text-critical *apparatus* is a positive one and found in the second tier of the *apparatus* (Arabic numeration). After the *lemma* the *siglum* of the source is given, after which – separated by a right square bracket – the variant readings are supplied, each followed by the *siglum* of its particular source (Σ denotes the totality of sources). The corresponding Tibetan translations are reported wherever it was possible and / or deemed necessary. To my regret, I have not always been entirely consistent in the use of quotation marks, bold-printing, italics etc.. The readers may forgive these and other inconsistencies.

Editorial Policies of the Tibetan Translations

The Tibetan canonical translations that are presented in the following parts are by no means to be regarded as fully critical editions. In these 'semi-critical' edi-

'anunāsika' is displayed by the letter '*m*'.

tions I have mainly reported the variants contained in the canonical translations, emending their readings only in places where I felt confident enough and felt it somewhat necessary. In general, I have followed the reading as it is preserved in the Derge (*sDe dge*) version, resorting to the other recensions only in those cases in which I felt their reading to be preferred. Minor orthographical differences such *ba* for *pa* and *tshog su* for *tshogs su* etc. to most extent have been standardized silently. To my honest regret, I have not yet been able to make use of the para-canonical translation of the HeSāU. The transliteration of the Tibetan script follows the Wylie transcript (except *ñ* for *ng*, *ñ* for *ny*, *z* for *zha* and *ś* for *sh*). The rendering of Sanskrit *mantra*-s and terms which are usually not found in the most common dictionaries are given according to the following schema :

<p>a' = ā ; i' = ī ; u' = ū ; ri = ṛ/ri ; ri' = ṝ/rī ; li = ḷ/li ; li' = ḹ/lī ; ny = ñ ; ts = c ; tsh = ch ; dz/z = j ; T/Th = ṭ/th ; D/D.h = ḍ/ḍh ; d.h = dha ; N = ṇ ; dg = ṅ ; dgh = ṅgh ; b/w = v ; b.h = bh ; Sh = ṣ ; sh = ś.</p>

Annotated Translations

For the sake of an easier comprehensibility and in order to indicate my own understanding of the texts that have been edited in this project annotated translations are provided after the editions. To my regret it has not been possible to have these translations proof-read by a native English speaker. May the readers kindly bear with my poor command of this language. Moreover, it might well be possible that I have not always been perfectly consistent in translating the various terms. Yet it is my hope that the meaning becomes clear in connection with the Sanskrit and Tibetan texts. In many cases other translations and interpretations are certainly possible, and I strongly suggest the readers to rely on the Sanskrit and Tibetan texts. As regard the English translation of sections which are not contained in the surviving Sanskrit texts, but which I assume to have been available to the Tibetan translators, I have tried to take into consideration that what I assume to have been the underlying Sanskrit. In some cases, mostly in those in which the Sanskrit is available to us through other sources such as, for example, the *Hevajratantra*, I have sometimes translated against the reading provided in the Tibetan translations. The annotation has been added in order to point out the various problems in the

editions, to indicate further relevant material and to discuss all major points of doubt. Due to constraints in time and because of my limited knowledge, however, the notes are by no means entirely exhaustive. Nonetheless it is my hope that these will facilitate the correct understanding of the works hereinafter.

Symbols & Abbreviations

In the course of the work on this project the following main symbols and general abbreviations have been made use of :

- *akṣara*-s and ligatures which cannot be deciphered are symbolized by *x* and *xx* when including the vowel (denoted by hyphens in MS P_R), the subscribed number corresponds to the amount of illegible *akṣara*-s (in case of uncertainty indicated by a subscribed _{*x*})
- *akṣara*-s and ligatures which are lost due to the damage of the folio are symbolized by † and †† when including the vowel, the subscribed number corresponds to the estimated amount of *akṣara*-s
- * either marks the beginning of the corresponding side/line of a folio, the reference to which is given in the outer margin of the same line, indicates an insertion mark (only reported in the apparatus), or marks the title of a work lost in its Sanskrit original
- *ki_xñcit* marks a so-called *kākapada* (insertion-mark, only reported in instances when it seemed appropriate)
- <*kiñcit*> refers to a (marginal) correction / addition in the MS
- >*kiñcit*< marks a reading that has been cancelled or rubbed out
- 「*kiñcit*」 either mark a quoted section or a passage that is not contained in the Sanskrit text
- (...) marks an abbreviated reading by the editor
- (?) marks an uncertain reading
- ʌ symbolizes the so-called "*siddham*-sign"
- ❀ resembles a *puṣpikā* in the MSS

- a.c. = *ante correctionem*
- cf. = confer to
- ch. = chapter
- conj. = conjecture
- ed(s). = edition if referring to a specific text, or editor(s) when referring to person(s)
- e.g. = *exempli gratia*
- em. = emendation
- et al. = *et alius*
- f(f). = folio(s) or (forth)following when referring to page or verse numbers
- IASWR = Institute for the Advanced Study of World Religions
- i.e. = *id est*
- IsIAO = Istituto Italiano per l'Africa e l'Oriente
- KL(D) = Kaisar Library (Digital), Nepal
- NAK = National Archives, Kathmandu
- NGMPP = Nepalese–German Manuscript Preservation Project, now titled NGMCP (Nepalese–German Manuscript Cataloguing Project)
- om. = omitted
- p.c. = *post correctionem*
- p(p). = page(s)
- PSB = Preussische Staatsbibliothek, Berlin
- r = *recto*
- sil. = silently
- s.v. = *sub verbo / sub voce*
- v = *verso*
- v(v). = verse(s)

The Relationship of the Witnesses

In the following I have listed a few observations on the relationship of the witnesses of Jālandharipāda's *Vajrapradīpā* and a few remarks on the different layers in the textual transmission of the text. In addition to these, the relationship between the Sanskrit and Tibetan witnesses of Rāhulagupta's *Hevajraprakāśa* is discussed in brief. In case of the VaPra a stemma can not be presented with the necessary degree of certainty, and in all other cases simply not because of the small amount of text witnesses. As regards the relationship of the individual witnesses of the *Vajrapradīpā* the following general observations have been made :

- Although K₁ shows much severe physical damage and may at first sight give an older impression, the readings that are preserved in N₂ in fact seem to be more original.
- The relationship of MS I₁ seems closer to the palm-leaf MSS N₂ and K₁ than that of MSS K_{2,3,5} and I_{2,3}.
- MS I₁ preserves the best readings in the set of MSS that have been given the *siglum* I. MS K₅, on the other hand, preserves the best readings in the set of the 'modern' K manuscripts.
- Judged from the high amount and kind of scribal errors, MSS K₂, I₂ / I_{2*} and I₃ prove to be the worst copies among all MSS.
- The *apographs* in the two groups K_{2,3,5} and I_{2,3} show relatively close connections to one another.³
- Paragraph numbering is only found in MSS K_{2,3,5}.

³ The close relationship between MSS I₂ and I₃ can be observed, for instance, through following "Bindefehler" : a) shared omission of "*tatsaṃgrahakam*" in §7 ; b) shared omission of "*śvetah*" in §8.3 ; c) shared omission of "*jñāyante*" in the end of §8 ; d) shared omission of "*aiṃkāram*" in §13 ; and e) the shared omission of "*svahṛdaye sūrye*" in §14. Several further omissions that are found in I₂ but not I₃, such as for example in the beginning of §8 and in §12, strongly suggest that I₂ is inferior to I₃ and might even be a direct copy of I₃. Further it should be noted here that MSS I₂ and I_{2*} appear to stem from the same scriptorium, presumably even from the very same hand. The close relationship of MSS K₂ and K₃ can be observed in the lacunae in §12.

Based on the textual analysis of the variant readings that are preserved in the manuscripts one may observe, or rather assume, the following layers in the textual transmission of the *Vajrapradīpā*:

- Layer 1** *archetype* (not surviving).
- Layer 2** addition of *pratīka*-s from Saroruha's *Hevajrasādhanopāyikā*, presumably added into the margins of a lost *apograph*.
- Layer 3** introduction of the *pratīka*-s into the main body of text during the copying of the MS. The manuscripts \check{N}_2 and K_1 appear to have been produced at two different stages within this third layer (cf. VaPra^{§1}) in which also the canonical Tibetan translation must have been made.⁴
- Layer 4** interpolation of the text with readings from the DVS, HePra et al.. All of the 'modern' paper MSS seem to stem from this last layer of transmission.⁵

Turning now to the situation in Rāhulagupta's *Hevajraprakāśa* the following general observations may be mentioned here :

- Judged from the readings that are reported in the description of the fragmentary palm-leaf codex that contains a copy of the HePra, a direct relationship between the described codex and MS P_g which has been made use of in the edition presented here cannot not be assumed (cf. HePra^{§25} and *Dhīh* Vol. 5). Yet, interestingly, both codices seem to contain copies of the anonymous HeBāPūVi (cf. edition in the Appendices).

⁴ Possibly other corruptions might well have occurred in these second and third layers of the transmission as for example the reading "*ṭakkyādayaḥ*" instead of "*acalādayaḥ*" in §6. Other corruptions which I suspect to originate from these earlier stages are found, e.g., in §§ 6, 8.5, 9, 10 et al. (cf. discussions in the relevant sections of the annotated translation).

⁵ Several additions that are contained in the 'modern' paper MSS seem to originate from this fourth layer of the textual transmission of the VaPra. Such additions and what I assume to be interpolations can be found in almost every paragraph throughout the entire text up to §20, as for example the long additions of "*bhūcarī khecarī nairātmyā ca punar bhāṭṭārakotsārgānupraveśāt praviṣṭā dhyātavyāḥ | pūrvoktasthāneṣu yathākramam ||*" in §16 and "*vakṣyamānasū-kṣmayogaṃ bhāvayitvā*" in §19 which I both suspect to be interpolations based on the reading transmitted in the DVS (f. 193r₇ and f. 194v₂₋₃, respectively).

- While, according to the description in *Dhīh* Vol. 5, the colophon of this co-dex mentions the title of the HePra simply as "*śrīhevajraprakāśa*", the colophon of MS P₅ titles the work as "*pañcakramānuttarahevajraprakāśa*".
- The Tibetan canonical translation of the HePra shows significant differences to the version of this text as it is preserved in the surviving Sanskrit MS. This difference mainly consist in several shorter and longer additions throughout the entire text, basically being quotations and references to the VaPra and DVS, and in the addition of a further, long section at the end of the work labelled "*bla med rim lña*". No traces of this section are found in MS P₅, although the colophon exists in its entirety and although the foliation does not show a missing text portion. Yet, it clearly shows to be a translation of a Sanskrit text, and the Tibetan title would indeed correspond to the name "*pañcakramānuttarahevajraprakāśa*" as it is given in the colophon of MS P₅. In addition to this, also the MS which is mentioned in KCDS (p. 84) bears the same title. It is not known to me what has caused this immense difference between the surviving Sanskrit version and the text's Tibetan canonical version. It is possible that the version surviving to us in Sanskrit is either an extracted version or an earlier one. The omissions of the material in the main part of the text would rather point towards the latter hypothesis, yet this remains highly speculative. Unfortunately, I have so far not been able to gain access to this important witness described in the KCDS. A task that remains to be accomplished at a later stage of the study of this tradition.

Part I

Saroruhavajra's *Sādhnopāyikā*

Sigla Codicorum

Sanskrit Sources

- Ñ₁** *Srīhevajrasya Sādhanopāyikā* by Saroruhapāda. In : HeSāSaṃ 1 (MTM, ff. 1v₁ – 8r₅), palm-leaf, complete.
- S** *Srīhevajrasya Sādhanopāyikā* by Saroruha. In : *Sādhanasamgraha* (MTM, ff. 302r₇ – 310v₇), Nepalese paper, complete.
- K** loose leaf of a palm-leaf MS (fol. 4), collected as part of the *Vajrayoginī-sādhanamālā*, Kaiser Library MS 139 (NGMPP C 14/16).
- E_N** *Hevajrasādhanopāyikā* by Saroruha. Edited by Negi, Thakur Sain *et al.* in : *Dhīḥ* Vol. 36 (pp. 131-144). 2003.
- V_K** *Vidyujjvālākarālīnāmaikajaṭāsādhana*. In : *Sādhanamālā Pañjikāśahitā* (MS 3/387, vi *bauddhakarmakāṇḍa* 41 = NGMPP B 24/12, ff. 10r – 13r).
- V_C** *Vidyujjvālākarālīnāmaikajaṭāsādhana*. In : *Sādhanamālā* MS (Cambridge MS "CUL 1648", ff. 89v – 92r).

CVS = *Śrīhevajrabhaṭṭāarakasya Cakraviṣṭīkāstotra* by Saroruhapāda (forthcoming, Luo Hong) ; **DVS** = *Dveṣavajrasādhana* by Bhadrapāda ; **HePra** = *Hevajraprakāśa* by Rāhulagupta ; **VaPra** = *Vajrapradīpā* by Jālandharipāda.

- AA** *Abhisamayālaṅkāra* and °*vṛtti* by Haribhadra (ed.). In : Tripathi, Ram Shankar and S. Rinpoche 1977.
- KṛYaTa** *Kṛṣṇayamāritantra* and °*pañjikā* (ed.). In : Rinpoche, S. and V. Dwivedi 1992.
- KriSaṃPa** *Kriyāsaṃgrahapañjikā* by Kuladatta (ed.). In : Tanemura, Ryugen 2004.
- DGK** *Dohāgītikoṣa* by Sarahapāda (ed.). In : Bagchi 1938.
- BhraHeSā** *Bhramaharanāma Hevajrasādhana* by Ratnākaraśānti (ed.). In : Isaacson 2002b.
- MuĀv** *Muktāvalī nāma hevajratantrapañjikā* by Ratnākaraśānti (ed.). In : Tripathi, Ram Shankar and Thakur Sain Negi 2001.
- YoMā** *Yogaratanmālā nāma hevajratantrapañjikā* by Kāṇha (ed.). In : Tripathi, Ram Shankar and Thakur Sain Negi 2006.
- SāMā** **Sādhnamālā** (ed.). In : Bhattacharya 1968.
- SāMā 123** *Vidyujjvālākarālīnāmaikajaṭāsādhana* (ed.). In : Bhattacharya 1968 : pp. 254-259.
- SāMā 183** *Śrihevajratantrakrameṇa Svādhiṣṭhānakurukullāsādhana* by Sahajavilāsa (ed.). In : Bhattacharya 1968 : pp. 281-384.
- SāMā 218** *Prajñālokaśādhana* (ed.). In : Bhattacharya 1968 : pp. 426-431.
- SāMā 229** *Nairātmyāmaṇḍalayoginīviśuddhi* (ed.). In : Bhattacharya 1968 : p. 450.
- SNpa** *Sekanirdeśa* (°*nirṇaya*) + °*pañjika* (ed.). In : Isaacson, Harunaga and Francesco Sferra 2015.
- HeTa** **Hevajratantra :**
- HeTa_{sa}** *Hevajratantra with Muktāvalī* (ed.). In : Tripathi, Ram Shankar and Thakur Sain Negi 2001.
- HeTa_{sn}** *Hevajratantra* (ed.). In : Snellgrove 1959.
- HeBāPūVi** *Samkṣiptahevajrabāhyapūjāvidhi*. In : "Patan Codex" (P_g, ff. 37v₁ - 41v₇). Eds. : Gerloff 2012 (unpublished BA thesis), 2014 (unpublished MA thesis).

HeSāSaṃ Hevajrasādhanasamgraha ("Nor Codex XXVI"). Palm-leaf MTM. 272 folios. Numbers according to Isaacson 2009.

HeSāSaṃ 7 *Śrīhevajraviśuddhinidhisādhana* by Avadhūtipāda. In : *Hevajrasādhanasamgraha* (ff. 65r₁-80v₅).

HeSāSaṃ 8 *Hevajrābhisamayatilaka* by Śākyarakṣita. In : *Hevajrasādhanasamgraha* (ff. 80v₅)-107v₄.

HeSāSaṃ 10 *Hevajrasādhana* by Anaṅgavajra. In : *Hevajrasādhanasamgraha* (ff. 114r₃-123v₂).

HeSāSaṃ 11 *Bhavaśuddhiḥṛdayatilaka* by Kokadatta. In : *Hevajrasādhanasamgraha* (ff. 123v₁-140r₆).

HeSāSaṃ 16 *Hevajrapūjāvidhi*. In : *Hevajrasādhanasamgraha* (ff. 164r₃-169r₇).

HeSāSaṃ 30 *Hevajrapūjāvidhi*. In : *Hevajrasādhanasamgraha* (ff. 218v₅-219v₅).

HeSāSaṃ 45 *Gaṇacakravīdhi*. In : *Hevajrasādhanasamgraha* (ff. 264v₆-271v₅).

Tibetan Sources

- C** "dPal dgyes pa rdo rje'i sgrub thabs" by sLob dpon Padma (Tōhoku 1218). In : bsTan 'Gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. 1v₁ – 7v₁.
- D** "dPal dgyes pa rdo rje'i sgrub thabs" by sLob dpon Padma (Tōhoku 1218). In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. 1v₁ – 7r₂.
- G** "dPal dgyes pa rdo rje'i sgrub thabs" by sLob dpon Padma (Ötani 2347). In : Golden bsTan 'Gyur (*gSer bris ma*), Vol. 23 (ža), ff. 1r₁ – 9v₁.
- N** "dPal dgyes pa rdo rje'i sgrub thabs" by sLob dpon Padma (Ötani 2347). In : bsTan 'Gyur (*sNar than*), Vol. 23 (ža), ff. 1r₁ – 8v₇.
- P₁** "dPal dgyes pa rdo rje'i sgrub thabs" by sLob dpon Padma (Ötani 2347). In : bsTan 'Gyur (*Peking*), Vol. 56 (ša), ff. 1v₁ – 8v₅.
- P₂** "dPal dgyes pa rdo rje'i sgrub thabs" by sLob dpon Padma (Tōhoku 1218). In : bsTan 'Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 3 – 17.

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- T 1181** "Kye'i rdo rje'i rgyud kyi dka' 'grel padma can" (**Hevajratantrapañjikā Padminī*) by mTsho skyes. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 2, ff. 126v – 173r.
- T 1219** "Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" (**Hevajramaṅḍala-karmakramavidhi*) by Padmavajra (mTsho skyes rdo rje). In : bsTan 'Gyur, (*sDe dge*; = O 2348), rGyud, Vol. 9 (ña), ff. 7r₃ – 19r₇.
- T 1221** "dGyes pa rdo rje'i maṅḍala gyi cho ga" (**Hevajramaṅḍalavidhi*) by mTsho skyes rdo rje. In : bsTan 'Gyur, (*sDe dge*; = O 2350), rGyud, Vol. 9 (ña), ff. 20v₆ – 22v₇.
- HeSāUṬī** "dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī ka". In : gSuñ 'bum (*dPe bsdur ma*), bSod nams rtse mo, Vol. 1, pp. 473 - 531.

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- O** Ötani University. *A Comparative Analytical Catalogue of the Tanjur Division of the Tibetan Tripitaka*. Kyōtō : 1965-1997.

- T** Hakuju UI et al. (eds). *The Tibetan Tripiṭaka – Tōhoku University Catalogue of the sDe-dGe Edition of the Tibetan Sacred Canon (bKa'-gyur and bsTan-'gyur) – A Complete Catalogue of the Tibetan Buddhist Canons*. Sendai : Tōhoku University. 1934.

Edition of the Sanskrit Text

namaḥ śrīhevajrāya¹ |

Ñ₁ 1v₁; S 302r₇; E_N 133

śrīhevajraṃ namaskṛtya² nairātmyāṃ³ cāpi bhaktitaḥ |
tatsādhanavidhim⁴ vakṣye⁵ vajrācāryaprasādataḥ ||

ādau tāvad yogī sarvasattvārthodyatamatiḥ⁶ samyag⁷ gurubhaṭṭāarakam⁸ ārā-
dhya | yathāvidhinā śrīhevajroktamaṇḍalapraviṣṭaḥ^{9,10} | yathāparipātyābhiṣiktaḥ¹¹
| samyag anujñātaḥ | suviśuddhāvīparītatattvajñānaprāpto^{12,13} labdhanimittaś ca |
śrīmaddhekāravajraṃ¹⁴ sādhyaitukāmaḥ¹⁵ śmaśānādau¹⁶ manorame¹⁷ sthāne sthi-
tvā | savidyāḥ pañcāmṛtādisamayasevī balipūjādikaṃ kṛtvā | svahṛdrephodbhava-
sūryasthanīlavarnaḥ^{18,19} hūmkāram^{18,19} paśyēt || tasmāt²⁰ hūmkārāt pañcākārān²¹ raśmīn
gaganakuhare saṃsphārya²² taiś ca raśmibhir ākr̥ṣya | purato gaganadeśe bha-

¹namaḥ śrīhevajrāya E_N] om̐ namo bhagavate śrīhevajrāya Ñ₁; namaḥ śrīhevajradākāya S; *dpal dgyes pa'i rdo rje la phyag tshal lo* Tib.. ²namaskṛtya Ñ₁, E_N^{sil.}] namaskṛtyaṃ S (°tvā in lower margin). ³nairātmyāṃ Ñ₁ (°āñ)] nairātmā S; nairātmām E_N^{sil.}. ⁴tatsādhana° Ñ₁, S^{p.c.}, E_N^{sil.}] S^{a.c.} uncertain, part of a ligature is still visible in the lower margin. ⁵vakṣye Ñ₁, E_N^{sil.}] vakṣe S. ⁶°sattvārthodyatamatiḥ Ñ₁] °satvāthedyatamati° S^{a.c.}; °sattvārthodyatamati° S^{p.c.} (upper margin), E_N^{sil.}. ⁷samyag Ñ₁, E_N^{sil.}] samyaka S. ⁸°bhaṭṭāarakam Ñ₁, S^{p.c.} (upper margin), E_N] °bhattāarakam S^{a.c.}. ⁹°hevajroktā° Ñ₁, S^{p.c.} (upper margin), E_N] °hevajra° S^{a.c.}. ¹⁰°praviṣṭaḥ Ñ₁, S] °pratiṣṭhayā E_N^{sil.}. ¹¹yathāparipātyā° S, E_N] °paripātyā° Ñ₁^{a.c.} (upper margin, two *akṣara*-s, illegible). ¹²suviśuddhā° S, E_N] supariśuddhā° Ñ₁. ¹³°tattva° Ñ₁, S^{a.c.}, E_N] °tvam (2) tatva° S^{p.c.} (upper margin). ¹⁴śrīmaddhekāra° Ñ₁, S] śrīmad-hekāra° E_N. ¹⁵°kāmaḥ Ñ₁, E_N^{sil.}] °krāmaḥ S. ¹⁶°ādau *em.* (cf. DVS)] °ādi° Ñ₁, S, E_N. ¹⁷manorame Ñ₁, E_N^{sil.}] manoraṃ me S. ¹⁸°sūrya<stha>° Ñ₁^{p.c.} (added in the space for the binding); °sūryaṃ S^{a.c.}, E_N; °sūnyamaṇḍale (4) S^{p.c.} (upper margin); *ñi ma la* Tib.. ¹⁹°varṇa° S, HePra] °varṇaṃ Ñ₁; °varṇa E_N. ²⁰tasmāt Ñ₁, S (no *sandhi* applied)] tasmād E_N. ²¹pañcākārān E_N, Tib. (*rnam pa lña*)] pañcaprakārān Ñ₁; pañcākārān S. ²²saṃsphārya Ñ₁, E_N^{sil.}] samyaphārya S.

gavantam vajrajanman²³ nīlam vakṣyamāṇavarṇabhujāyudham ṣoḍaśabhujam ṣa-
dbhujam²⁴ caturbhujam dvibhujam vā svavidyāliṅgitam trinetrām ūrdhvapiṅgala-
keśam²⁵ ṣaṇmudropetam²⁶ aṣṭadevīparivṛtam²⁷ sphuratsamhāravigraham²⁸ dhyā-
yāt ||

Ñ₁ 1v₆; S 302v₆;
E_N 133:13

tasya purato gaurī kṛṣṇā²⁹ bodhicittendukarā | dakṣiṇe caurī māñjiṣṭhavarṇā³⁰ sva-
yambhūkusumākhyasūryahastā³¹ | pṛṣṭhato vettālī raktā³² vajrāmbupātrahastā |
uttare ghasmarī śyāmā guhyabhaisajyadharā | aiśānyām³³ pukkasī nīlā vividha-
baladhārīṇī | āgneyyām³⁴ śabarī śuklā rasādhārahastā | nairṛtyām caṇḍālī dhūmra-
varṇā³⁵ kṛpītam³⁶ vādayantī | vāyavyām ḍombī³⁷ karburavarṇā³⁸ svakāyāśliṣṭā ||
evambhūtam bhagavantam sphuratsamhāravigraham³⁹ nabhasi drṣṭvā⁴⁰ | sva-
hṛdaya⁴¹ sūryasthabījād vinirgatabāhyaguhyatattvapūjāviśeṣaiḥ sampūjya | tasyā-
grataḥ pāpadeśanādikaḥ⁴² kuryāt ||

Ñ₁ 2r₄; S 303r₂;
E_N 134:1

yad anādimati⁴³ samsāre asatsamkalpaprasūtam^{44,45} mayā pāpakam karma
kṛtam | tat sarvam⁴⁶ bhagavadagrataḥ⁴⁷ punarakaraṇāya pratideśayāmi⁴⁸ | yac ca⁴⁹
sarvasattvānām⁵⁰ kuśalam | tat samastam anumodyānuttarāyām⁵¹ samyaksambo-
dhau pariṇāmayāmi ||

²³oJanman *em.*] oJanma° Ñ₁, E_N^{sil.}; oJanma>(na)< S^{p.c.} (not entirely clear). ²⁴ṣaḍ° Ñ₁, E_N^{sil.}] ṣaḍa° S. ²⁵oPiṅgala° Ñ₁, E_N] oPiṅga° S. ²⁶ṣaṇ° E_N^{sil.}] ṣaḍ° Ñ₁; ṣaḍa° S. ²⁷aṣṭadevī° Ñ₁^{p.c.}, S, E_N] aṣṭa° Ñ₁^{a.c.} (added by 2nd hand in lower margin). ²⁸sphuratsamhāra° *em.*] sphuratasamhāra° Ñ₁; spharanasamhāra° S; sphuraṇasamhāra° E_N^{sil.}; *spro ba dan sdud pa* Tib. ²⁹kṛṣṇā Ñ₁, Tib.] kṛṣṇavarṇā S, E_N. ³⁰māñjiṣṭhavarṇā Ñ₁, Tib. (*btsod kyi mdog*)] pītā S, E_N. ³¹oKusumākhyasūryahastā Ñ₁, S] kusumākhyā sūryasya E_N^{sil.}; *phyag na (rañ ('byuñ gi) ñi ma zes bya ba'i me tog can* Tib. ³²raktā S, E_N (CVS_A)] <xx₂ varṇā> Ñ₁^{p.c.} (lower margin, illegible); *ser mo* Tib. (i.e. *pītā*, CVS_B). ³³aiśānyām Ñ₁] iśānyām S, E_N. ³⁴āgneyyām *em.*] āgneyyām Ñ₁, S, E_N. ³⁵dhūmavarṇā Ñ₁] āraktā S, E_N; Tib. (*dmar skya*). Usually described as *nabhahśyāmā*. ³⁶kṛpītam Ñ₁, E_N^{sil.}] kṛpītam S. ³⁷ḍombī Ñ₁] ḍombinī S, E_N. ³⁸karburavarṇā Ñ₁, Tib. (*sna tshogs kyi mdog*)] dhūmavarṇā S, E_N. ³⁹sphuratsamhāra° Ñ₁] spharanasamhāra° S; sphuraṇasamhāra° E_N^{sil.}. ⁴⁰drṣṭvā S^{a.c.}, Tib.] bhāṭṭāraḥ drṣṭvā Ñ₁, S^{p.c.} (added in upper margin), E_N; cf. note in translation. ⁴¹svahṛdaya° Ñ₁] hṛdaye S^{a.c.}; svahṛdaye S^{p.c.} (added above), E_N. ⁴²oĀdikam Ñ₁, S] oĀdikāryam E_N^{sil.}. ⁴³anādimati S^{p.c.} (upper margin)] anādi Ñ₁, S^{a.c.}; anādigati° E_N^{sil.}. ⁴⁴asat° Ñ₁, S^{p.c.}, E_N^{sil.}] asaṭ° S^{a.c.}. ⁴⁵oPrasūtam Ñ₁, E_N^{sil.}] oPrasutam S. ⁴⁶sarv(v)am Ñ₁ (hardly legible), E_N^{sil.}] sarvva S. ⁴⁷oAgrataḥ Ñ₁, E_N^{sil.}] oAgrata S. ⁴⁸pratideśayāmi Ñ₁] deśayāmi E_N, S. ⁴⁹yac ca Ñ₁, S^{p.c.} (added above)] *om.* S^{a.c.}, E_N^{sil.}. ⁵⁰oSat(t)vānām Ñ₁] oSat(t)vānā° S, E_N. ⁵¹oĀnuttarāyām Ñ₁, S] oĀmuttarāyām E_N.

tataḥ⁵² samastatraidhātukātmakam mahāsukhākārahekaravajram⁵³ buddham bhagavantam⁵⁴ | taddeśitamantramudrāmaṇḍalādisvarūpaṁ dharmam | taccakra-
sthitadevatīgaṇam^{55,56} ca śaraṇam gato 'smṛti kṛtvā | sarvasattvārthakaraṇahetu-
bhūtāyām sarvākāvaropetaśūnyatālakṣaṇāyām⁵⁷ bodhau cittam⁵⁸ samyagni-
rūpya⁵⁹ | sarvasattveṣv ekaputrapremalakṣaṇām mahāmaitrīm bhāvayet ||

tadanu vikalpodadhinimagnān⁶⁰ sarvasattvān⁶¹ aśaraṇān dṛṣṭvā | taduddharaṇa-
vāñchāsabhāvām⁶² mahākaruṇām⁶³ cāmukhīkṛtya | evaṁ mahāprāmodyaprāptaḥ
samastakalpitaviṣayādyupekṣako^{64,65} mantrī niḥśeṣavastutattvasārasaṁgrāha-
kam⁶⁶ mantram uccārayet | om śūnyatājñānavajrasvabhāvātmaḥ 'ham ityan-
antaram | mantrārtham āmukhīkurvan | ātmānam traidhātukam⁶⁷ ca nirābhāsam
bhāvayet⁶⁸ ||

tataḥ prañidhim anusmṛtyākāśe rephodbhavam sūryamaṇḍalam | tanmadhye⁶⁹
hūmkārasambhūtam pañcaraśmikam trisūcikaṁ viśvavajram | tadraśmisaṁbhū-
tam yāvadicchāvistaram⁷⁰ jājvalyamānam vajraprākāram paśyēt | tadabhyantare
vajrapañjaram⁷¹ ca vibhāvayet⁷² | vighnān utsārya | tanmadhya⁷³ ākāśavyāpi-
nīm⁷⁴ prajñām ekārākārām⁷⁵ śuklām bhāvayet | tadupari pṛthivīm caturasrām⁷⁶
lamkārajām⁷⁷ haritām | tato vartulam⁷⁸ vaṁkārajāpmaṇḍalam⁷⁹ śuklam | tatas⁸⁰
trikoṇam raṁkārajāgnimaṇḍalam⁸¹ raktam | tato yaṁkārajām⁸² ardhaandrākāram
nīlavarnaṁ⁸³ vāyumaṇḍalam ||

⁵²tataḥ Ṇ₁] tat° S, E_N; *g'zan yan* Tib.. ⁵³ākāra° Ṇ₁, S] °ākāram E_N^{sil.}. Note, the Tib. reads *bde ba chen po'i rnam par ro gcig pa'i*. ⁵⁴bhagavantam Ṇ₁] om. S, E_N. ⁵⁵taccakra° Ṇ₁, Tib.] tatpūrva S; tatpūrva° E_N. ⁵⁶gaṇam Ṇ₁, E_N^{sil.} (°añ)] °gatañ S. ⁵⁷śūnyatālakṣaṇāyām Ṇ₁, E_N^{sil.}] °śūnyatālakṣaṇāyā S. ⁵⁸bodhau Ṇ₁, S] bodhi° E_N^{sil.}. ⁵⁹samyagnirūpya Ṇ₁] samāgni-
rūpe S, E_N; *brtan par bya* Tib.. ⁶⁰nimagnān E_N^{sil.}] °nimagnāna Ṇ₁, S. ⁶¹sarva° Ṇ₁] om. S, E_N. ⁶²uddharaṇa° Ṇ₁, S] °uttāraṇa° E_N^{sil.}. ⁶³karuṇām Ṇ₁, E_N^{sil.}] °karuṇā S. ⁶⁴samasta° Ṇ₁, Tib.] muditāsamasta° S, E_N (perhaps once a marginal note on *mahāprāmodya*). ⁶⁵upekṣako Ṇ₁, E_N^{sil.}] °u>ccā<pekṣakau S^{p.c.} (canceled). ⁶⁶saṁgrāhakaṁ S, E_N, Tib.] °saṁgrāhako Ṇ₁. ⁶⁷traidhātukam Ṇ₁, Tib.] sarvatraidhātukam S, E_N^{sil.}. ⁶⁸bhāvayet Ṇ₁, Tib.] kārayet S, E_N. ⁶⁹madhye Ṇ₁, E_N^{sil.}] °madhya S. ⁷⁰vistaram Ṇ₁] °vismaram S, E_N. ⁷¹pañjaram Ṇ₁ (°añ), E_N^{sil.}] °pañjara S. ⁷²vibhāvayet Ṇ₁] vibhāvya S, E_N. ⁷³madhya em.] °madhyā° Σ. ⁷⁴ākāśa° em.] °ākāśe Ṇ₁; °ākāśa° S, E_N. ⁷⁵ākārām S, E_N] °ākṛtim Ṇ₁. ⁷⁶asrām Ṇ₁, E_N^{sil.}] °asrā S. ⁷⁷lam° em.] lam° Σ. ⁷⁸vartulam E_N^{sil.}] vṛttum Ṇ₁; vattula° S. ⁷⁹kārajāp° Ṇ₁] °kārajam āpa° S (°jam), E_N. ⁸⁰tatas Ṇ₁, E_N^{sil.}] tatra S. ⁸¹raṁ° Ṇ₁, S] raṁ° E_N^{sil.}. Note : traces of a note are still visible in the upper margin of S (faint). ⁸²yaṁ° Ṇ₁, S] yaṁ° E_N^{sil.}. ⁸³varṇam Ṇ₁, E_N^{sil.}] °varṇa° S.

tanmadhyavartī vijñānaṃ viditvā | etat sarvaṃ pariṇāmya⁸⁴, jhaṭīti maṇḍalaca-
krāgāraṃ^{85,86} prabhāsvaraṃ⁸⁷ bhāvayet | caturasraṃ caturdvāraṃ⁸⁸ aṣṭastambho-
paśobhitāṃ hārārdhahāratoraṇādiviracitaṃ⁸⁹ sphuṭaṃ⁹⁰ vicintayet | tanmadhye
candrārkaśaṃpuṭamadhye⁹¹ hūm-am-bījadvayasambhūtaṃ⁹² karotakakartikaṃ⁹³
| tadupari devadevībījaṃ dvayaṃ⁹⁴ | etat⁹⁵ samastapariṇātaṃ⁹⁶ ātmānaṃ śrīthekāra-
vajrarūpaṃ nīlavaraṇaṃ aṣṭāsyāṃ ṣoḍaśabhujāṃ catuścaraṇaṃ nairātmyayā⁹⁷
sahaikarasaparamānandamahāsukharatidvandvasamāpannaṃ⁹⁸ paśyet || tataḥ⁹⁹ –

*om padma¹⁰⁰ sukhādhāra¹⁰¹ mahārāgasukhaṃdada^{102,103}
caturānandabhāg¹⁰⁴ viśva hūm hūm hūm¹⁰⁵ kāryaṃ¹⁰⁶ kuruṣva me ||*

*om vajra mahādveṣa¹⁰⁷ caturānandadāyaka
khagamukhaikarasa¹⁰⁸ nātha¹⁰⁹ hūm hūm hūm¹¹⁰ kāryaṃ¹¹¹ kuruṣva me ||ⁱ*

bāhye 'pi¹¹² suratavidhau¹¹³ padmavajrādhiṣṭhānaṃ idaṃ kartavyaṃ ||

ⁱCf. HeTa II.xii 5-6, HePra⁸¹⁵, DVS (f. 191v₆), HeSāSaṃ 10 (f. 120r₂₋₃), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218 et al..

⁸⁴pariṇāmya Ṇ₁] pariṇāmya S, E_N. ⁸⁵maṇḍala° Ṇ₁, S] maṇḍalaṃ E_N^{sil.}. ⁸⁶°āgāraṃ em. (Tib. *'khor lo'i khañ pa*)] °ākāraṃ Σ (insertion mark above °kā° in S; about two *akṣara*-s in the upper margin, illegible). ⁸⁷prabhāsvaraṃ S, E_N] prabhāsvara Ṇ₁. ⁸⁸catur° Ṇ₁, E_N^{sil.}] catu° S. ⁸⁹°hāra° S, E_N] °hāras Ṇ₁. ⁹⁰sphuṭaṃ Ṇ₁, E_N^{sil.}] sphatāṃ S. ⁹¹°saṃpuṭa° S, E_N] °saṃpuṭaṃ Ṇ₁. ⁹²hūm-am° Ṇ₁, S] hūm aṃ E_N^{sil.}. ⁹³karotakakartikaṃ S, E_N] kartikakarotakartikaṃ Ṇ₁. ⁹⁴devadevībījaṃ dvayaṃ Ṇ₁] tad eva bījadvayaṃ S, E_N; *lha'i sa bon gñis kyis mtshan pa* Tib.. ⁹⁵etat S, E_N] tatx (illegible) Ṇ₁. ⁹⁶°pariṇātaṃ Ṇ₁^{p.c.}, S, E_N] °pariṇātaṃ Ṇ₁^{a.c.} (added above). ⁹⁷nairātmyayā Ṇ₁, S] nairātmyā° E_N^{sil.}. ⁹⁸°mahāsukha° Ṇ₁, E_N^{sil.}] °mahāsukhaḥ S. ⁹⁹tataḥ S, E_N] tata Ṇ₁ (*sandhi* applied). ¹⁰⁰padma S, E_N] padmadā Ṇ₁ (hardly legible). ¹⁰¹sukhādhāra S] sukhādhā Ṇ₁ (hardly legible); sukhodāra E_N^{sil.}. ¹⁰²mahārāga° E_N, S] om. Ṇ₁. ¹⁰³sukhaṃdada Ṇ₁, S] °sukhaṃ dada E_N. ¹⁰⁴°bhāg Ṇ₁, E_N^{sil.}] °bhāga S. ¹⁰⁵hūm hūm hūm E_N, Tib.] hūm 3 Ṇ₁ (hardly legible); hūm hūm S. ¹⁰⁶kāryaṃ E_N^{sil.}] kāya Ṇ₁ (hardly legible), S. ¹⁰⁷mahādveṣa Ṇ₁, S] °mahādveṣa E_N. ¹⁰⁸°rasa E_N] °rāso Ṇ₁ (hardly legible), Tib.; °rasā S. ¹⁰⁹nātha Ṇ₁ (hardly legible), E_N^{sil.}] °nātha S. ¹¹⁰hūm hūm hūm E_N, Tib.] hūm 3 Ṇ₁; hūm hūm S. ¹¹¹kāryaṃ Ṇ₁, E_N^{sil.}] kārya° S. ¹¹²bāhye 'pi E_N^{sil.}] bāhye pi Ṇ₁; bāhya pi S. ¹¹³surata° Ṇ₁, S] sukha° E_N^{sil.}.

tato manthamanthānayoḡā¹¹⁴ devatīcakram utsrjet¹¹⁵ | tatra pūrvādidvāreṣu
yathākramam brahmendropendrarudrāḥ | tathā aiśānyādikoṇeṣu¹¹⁶ vaivasvata-
vittanāyakanairṛtivismacitrīṇaś^{117,118} ca | evam aṣṭāsanāni vibhāvya | tadupari
candrārkasampūteṣu¹¹⁹ *gam cam vam gham puṁ*¹²⁰ *śam*¹²¹ *cam*¹²² *ḍam* iti bījāṣṭa-
kaṁ paśyet | tatparīṇatāni gauryādīnām cihnāni kartikṛpīṭakūrmasarpaśimha-
bhikṣucakravajrāṇi¹²³ cintayet |ⁱ tadupari punas tāny eva bījāni | sarvam eka-
parīṇamya¹²⁴ gauryādayo¹²⁵ niṣpādanīyāḥ¹²⁶ ||

tatra¹²⁷ pūrvadvāre gaurīm¹²⁸ *gam*kārodbhavām kṛṣṇavarṇām¹²⁹ | dakṣiṇahaste¹³⁰
karti vāme rohitakarām¹³¹ | brahmākrāntām rūpaskandhasvabhāvām¹³² paśyet¹³³ |
dakṣiṇadvāre caurīm¹³⁴ *cam*kārasambhavām māñjiṣṭhavarṇām¹³⁵ | dakṣiṇakare
kṛpīṭam¹³⁶ vāme varāham¹³⁷ | indrārūḍhām vedanāskandhasvabhāvām¹³⁸ pa-
śyet¹³⁹ | paścimadvāre *vam*kārajām vettālīm¹⁴⁰ taptahemābhām¹⁴¹ dakṣiṇabhujē¹⁴²
kūrmaṁ¹⁴³ vāme padmabhājanam¹⁴⁴ | upendrākrāntām samjñāskandhasvabhā-

ⁱSilently quoted in VaPra^{§10}.

¹¹⁴°manthāna° Ṇ₁, Sp.c., E_N^{sil.}] °manthāma° S^{a.c.} (added above). ¹¹⁵utsrjet S, E_N, Tib. (*dbyuñ bar bya ste*); cf. HePra^{§15}] utsarjjayet Ṇ₁. ¹¹⁶aiśānyādi° Ṇ₁] iśānādi° S; iśānādi° E_N^{sil.}. ¹¹⁷°nāyaka° em.] °nāyakā Ṇ₁, S; °nāyakāḥ E_N^{sil.}. ¹¹⁸nairṛti° Ṇ₁] nairṛtya° S; nairṛtye E_N^{sil.}. ¹¹⁹°sampūteṣu Ṇ₁ (śam°), S^{a.c.}] °sampūtamadhyeṣu Sp.c. (upper margin), E_N^{sil.}, VaPra^{§10}; *kha sbyor bar chud pa'i* Tib. (→ °sampūteṣu praviṣṭāni). ¹²⁰puṁ Ṇ₁, S] paṁ Tib., E_N (reporting *vam* for the Tib.). ¹²¹śam E_N^{sil.}] sam₁, S. ¹²²cam em. (cf. VaPra^{§10,15}, DVS (f. 193r₁), HePra^{§15}, et al.)] lam Σ. ¹²³karti° (...) Ṇ₁] kartti | (...) S; karti | (...) E_N. ¹²⁴parīṇamya Ṇ₁, S, Tib.] parīṇāmya E_N^{sil.}. ¹²⁵°ādayo S, E_N] °ādīnām Ṇ₁. ¹²⁶niṣpādanīyāḥ em.] niṣpādanī(*yoh*) Ṇ₁ (hardly legible); niṣpañā bhāvayet S; niṣpañā bhāvayet E_N^{sil.}; *yoñs su rdzogs par bya'o* Tib.. Cf. VaPra^{§9} (→ *niṣpādanīyā draṣṭavyāḥ*). ¹²⁷tatra Σ] de las Tib.. ¹²⁸gaurīm Ṇ₁, E_N^{sil.}] gaurī S. ¹²⁹kṛṣṇavarṇām Ṇ₁, Tib.] kṛṣṇā S; kṛṣṇām E_N^{sil.}. ¹³⁰dakṣiṇa° S, E_N] dakṣiṇe Ṇ₁. ¹³¹rohitakarām DVS (f. 193r₁)] rohitam Ṇ₁, VaPra^{§10}; lohitarakām S, E_N; vāmarohitām CVS (due to metre); rohitadharām HePra^{§16}, Tib.. ¹³²°svabhāvām Ṇ₁, E_N] °svabhāvām S. ¹³³paśyet S, E_N] paśyeta Ṇ₁. ¹³⁴caurīm Ṇ₁, E_N^{sil.}] caurī S. ¹³⁵māñjiṣṭhavarṇām em.] māñjiṣṭhavarṇām(*ś ca*) Ṇ₁; māñjiṣṭhavarṇā S; māñjiṣṭhavarṇām E_N^{sil.}. ¹³⁶kṛpīṭam Ṇ₁, E_N^{sil.}] kṛpīṭa S. ¹³⁷varāham Ṇ₁; CVS, VaPra^{§10}, DVS (f. 193r₂), HePra^{§16} (→ *varāhadharām*)] śūkaradharām S (sū°), E_N; *phag pa bsnamś śiñ* Tib.. ¹³⁸°svabhāvām Ṇ₁; DVS (f. 193r₂), HePra^{§16}] °svarūpām S; °svarūpām E_N^{sil.}. ¹³⁹paśyet S, E_N, Tib. (*dgod par bya'o*); HePra^{§16}] sṛjet Ṇ₁; bhāvayet DVS (f. 193r₂). ¹⁴⁰vettālīm Ṇ₁] vettālī S; vetālīm E_N^{sil.}. ¹⁴¹°ābhām Ṇ₁, E_N^{sil.}] °ābhā S. ¹⁴²dakṣiṇa° Ṇ₁, E_N^{sil.}] dakṣiṇe S. ¹⁴³kūrmaṁ S, E_N] kūrma Ṇ₁. ¹⁴⁴°bhājanam E_N^{sil.} (°am)] °bhājana Ṇ₁; °bhāmjanam S.

vām¹⁴⁵ cintayet | uttaradvāre *ghamkārajanitām* ghasmarīm¹⁴⁶ marakatābhām¹⁴⁷ |
dakṣiṇakare¹⁴⁸ sarpadharām¹⁴⁹ vāme kapālam¹⁵⁰ | rudrārūdhām saṃskāraskandha-
svabhāvām¹⁵¹ paśyet || aiśānyakoṇe¹⁵² pukkaśīm¹⁵³ *pumkārajām*¹⁵⁴ nīlavarnām¹⁵⁵ |
dakṣiṇabhujē siṃham¹⁵⁶ vāmabhujē¹⁵⁷ paraśum¹⁵⁸ | vaivasvatākṛāntām¹⁵⁹ pṛthivī-
dhātusvarūpām¹⁶⁰ vicintayet | agneyyām¹⁶¹ *śamkārasaṃbhavām*¹⁶² śabarīm¹⁶³ śu-
klām | savyena¹⁶⁴ bhikṣum¹⁶⁵ śṛgālam vā¹⁶⁶ | avasayena khinḥirikām¹⁶⁷ vittanāya-
kāruḍhām¹⁶⁸ abdhātusvabhāvām¹⁶⁹ paśyet | nairṛtyām¹⁷⁰ *camkārajām*¹⁷¹ caṇḍā-
līm¹⁷² gaganaśyāmavarnām¹⁷³ | dakṣiṇe cakradharām vāme¹⁷⁴ lāṅgalahastām¹⁷⁵ |

¹⁴⁵°svabhāvām Ṇ₁; DVS (f. 193r₃), HePra^{§16}] °nirmitā S; °nirmitām E_N^{sil.}; *sgrub cin* Tib..
¹⁴⁶ghasmarīm Ṇ₁, E_N^{sil.}] ghasmarī S. ¹⁴⁷marakatābhām *em.* (*ma ra ka ta lta bu* Tib._{C,P₂})] maruktā-
bhām Ṇ₁; syāmavarṇā S; śyāmavarṇām E_N^{sil.}; śyāmām CVS; marak<a>tamaṇinibhām VaPra^{§10},
DVS (f. 193r₃), HePra^{§16}. ¹⁴⁸°kare Ṇ₁] °haste S, E_N. ¹⁴⁹sarpadharām E_N^{sil.}, DVS (f. 193r₄),
HePra^{§16}] sarppa Ṇ₁; sarppādhārām S; *sbrul* Tib._{G,N,P₁}; °ahi° CVS; sarppaḥ VaPra^{§10}. ¹⁵⁰vāme
kapālam Σ] E_N notes that the Tib. omits *vāme* and attests *kapāladharām*, in fact G, N, P₁ do i-
ndeed have the correct reading (*phyag g.yas na sbrul g.yon na thod pa bsnams śin*); cf. HeTa (II.v
31d), VaPra^{§10}, DVS (f. 193r₄), HePra^{§16}, et al. which all attest *yogapātri(kā)*. ¹⁵¹°svabhāvām Ṇ₁,
E_N^{sil.}] °svabhāvā S. ¹⁵²aiśānyā° *em.*] aiśāna° Ṇ₁; iśāna° S; iśāna° E_N^{sil.}. ¹⁵³pukkaśīm E_N^{sil.}]
pukkaśīm Ṇ₁; purkkaśī S. ¹⁵⁴*pumkārajām* Ṇ₁] *pumkārajanitām* S, E_N (erroneously noting that
S reads *pum*° and the Tib. attests *vamkāra*° which in fact points at *paṃkāra*°). ¹⁵⁵nīlavarnām
Ṇ₁, E_N^{sil.}] nīlā varṇā S. ¹⁵⁶siṃham E_N^{sil.}] siṃha Ṇ₁, S. ¹⁵⁷vāmabhujē Ṇ₁] vāme S, E_N,
Tib.. ¹⁵⁸paraśum Ṇ₁, S, CVS] paraśudharām E_N^{sil.}, Tib. (*dgra sta bsnams śin*), HePra^{§16}; para-
śuḥ VaPra^{§10}; parśukarām DVS (f. 193r₄). ¹⁵⁹vaivasvatā° S, E_N] vaivaśvato Ṇ₁. ¹⁶⁰°svarūpām
Σ] E_N marks °*svārūpām* as missing in the Tib. which in fact reads *rañ bzin* (→ °*svabhāvām*).
¹⁶¹agneyyām Ṇ₁, Tib.] agnikoṇe S, E_N^{sil.}. ¹⁶²*śamkārasaṃbhavām* Ṇ₁ (*śam*°), Tib. (*śam yig las
yañ dag par byuñ ba*)] *śamkārajanitām* S, E_N (*śam*°). ¹⁶³śabarīm *em.*] śabarīm Ṇ₁; śabarī S;
śavarīm E_N^{sil.}. ¹⁶⁴savyena Ṇ₁] dakṣiṇa S; dakṣiṇabhujē E_N (noting that S reads *dakṣiṇe*), Tib.
(*phyag g.yas na*); savye CVS; pradhāne DVS (f. 193r₅); dakṣiṇe VaPra^{§10}, HePra^{§16}. ¹⁶⁵bhikṣum
E_N^{sil.}] bhikṣu° Ṇ₁, S. ¹⁶⁶śṛgālam vā Σ] *om.* Tib.. ¹⁶⁷°kām S, E_N] °kā Ṇ₁, S. ¹⁶⁸vittanāyakā°
S^{nt.}, E_N^{sil.}] vittanāyaka° Ṇ₁; kubera S^{nt.} (gloss in upper margin). ¹⁶⁹abdhātu° E_N^{sil.}] apadhātu°
Ṇ₁; āpdhātu° S. ¹⁷⁰nairṛtyām Ṇ₁, Tib. (*bden bral gyi mtshams su*); DVS (f. 193r₆), HePra^{§16}] nai-
ṛtyakoṇe S, E_N^{sil.}; nairṛtye CVS. ¹⁷¹cam° Ṇ₁, S; CVS, HePra^{§16}] lam° E_N (erroneously noting
that S reads *vam*); *lam* Tib.. ¹⁷²caṇḍālīm Ṇ₁ (°ñ), E_N^{sil.}] caṇḍārī S. ¹⁷³gaganaśyāmavarnām
Ṇ₁] nabhāpāmām S; nabhopamām E_N (noting that S reads *nabhāvāmā*); *nam mkha'i mdog can*
Tib.; gaganaśyāmām CVS, VaPra^{§10}; gaganābhā(m) DVS (f. 193r₆); nabhaśyāmām HePra^{§16}.
¹⁷⁴vāme Ṇ₁, E_N^{sil.}] vāmena S. ¹⁷⁵lāṅgalahastām Ṇ₁, E_N] lāṅgalahasam S; *thod pa bsnams śin*
Tib. (→ *kapāladharām*).

rākṣasākṛāntām tejodhātusvabhāvām bhāvayet¹⁷⁶ | vāyavyām¹⁷⁷ ḍombinīm *ḍam-*
kārasambhavām¹⁷⁸ karburavarnām¹⁷⁹ | dakṣiṇakare vajraṃ vāme tarjanīm¹⁸⁰ |
vemacitrisamārūdhām vāyudhātusvabhāvām¹⁸¹ bhāvayet¹⁸² || etāḥ sarvās¹⁸³ tri-
netrā daṃṣṭrākārālavadanā¹⁸⁴ ūrdhvapiṅgalakeśā¹⁸⁵ nagnāḥ pañcamudropetā¹⁸⁶
ardhaparyāṅkanātyasthitā¹⁸⁷ bodhicittotsargasambhūtā bhāvanīyāḥ ||ⁱ

ityanantaraṃ bhagavān atyantānirbharaparamamahāsukhaikarasena¹⁸⁸ svavidyayā <sup>N₁ 4r₁; S 305v₁;
saha drutāpanno bījasvarūpeṇāvasthito 'bhūt || tataḥ pukkasyādayaś catasro devyaḥ | ^{E_N 136:9}
anāthā vāyam iti matvā | mahā¹⁸⁹ daurmanasyaprāptā¹⁹⁰ atīvotkaṅṭhitās¹⁹¹ cittapra-
bodhakārikābhir vajragītīkābhir¹⁹² bhagavantam utthāpayanti¹⁹³ ||</sup>

utṭha¹⁹⁴ bharāḍo karuṇamaṇu¹⁹⁵ pukkasi¹⁹⁶ mahu¹⁹⁷ paritāhi¹⁹⁸ |
mahāsuaJoeṃ¹⁹⁹ kāma mahum²⁰⁰ cchaḍḍahi²⁰¹ sunṇasamāhi²⁰² ||ⁱⁱ

tojja²⁰³ vihuṇṇe²⁰⁴ mara*mi haum²⁰⁵ utṭhahi²⁰⁶ tuhu²⁰⁷ hevajja |

K 4r₁; N₁ 4r₄; S 305v₅;
E_N 136:15

ⁱCf. HeTa II.v. (vv. 13-18, 28-37), CVS (vv. 9-17), VaPra §10, DVS (ff. 193r₁₋₇), HePra §16
et al.. ⁱⁱHeTa II.v. 20.

¹⁷⁶bhāvayet N₁, Tib.] paśyet S, E_N^{sil.}. ¹⁷⁷vāyavyām Tib. (*rluṅ gi mtshams su*); DVS (f. 193r₆),
HePra^{§16}] vāyavye N₁, CVS; vāyau S; vāyavyakone E_N. ¹⁷⁸ḍombinīm *ḍamk*ārasambhavām N₁,
Tib.] *ḍamk*ārajām ḍombinī S; *ḍamk*ārajām ḍombinīm E_N^{sil.}, HePra^{§16} (*ḍam*°); *ḍamk*ārajanitām
ḍombīm CVS. ¹⁷⁹karbura° N₁^{p.c.}, S, E_N (wrongly noting that S reads *karbūrā*), Tib.]
ka>rmū<rbura° N₁^{a.c.} (canceled). ¹⁸⁰tarjanīm E_N^{sil.}] tarjanī N₁, S. ¹⁸¹°svabhāvām N₁, Tib. (*rañ*
bzin); HePra^{§16}] °svarūpām S, E_N; *om.* DVS. ¹⁸²bhāvayet N₁] dhyāyāt S, E_N; *bsgom par bya'o*
Tib.; cintayet DVS (f. 193r₇), HePra^{§16}. ¹⁸³sarvās E_N^{sil.}] sarvā N₁, S. ¹⁸⁴°vadanā N₁, E_N^{sil.}]
°vadanāḥ | S. ¹⁸⁵°keśā E_N^{sil.}] °keśāḥ | N₁, S (*om. daṇḍa*). ¹⁸⁶°mudropetā E_N^{sil.}] °mudropetāḥ |
N₁, S. ¹⁸⁷°sthitā S, E_N] °sthitāḥ | N₁. ¹⁸⁸°paramamahā° S, E_N, Tib.] °paramānanda° N₁ (note in
upper margin, illegible, about three *akṣara*-s). ¹⁸⁹mahā° N₁] mahad S, E_N (cf. note in translation).
¹⁹⁰°daurmanasyaprāptā N₁] °daumanasyaprāptāḥ | S; °daurmanasyam prāptāḥ | E_N^{sil.}. ¹⁹¹atīvot°
S, E_N] atīvota° N₁. ¹⁹²°gītīkābhir N₁, E_N^{sil.}] °gītīkābhi S. ¹⁹³utthāpayanti S, E_N] utthāpayati
N₁. ¹⁹⁴utṭha N₁, E_N^{sil.}] uṭṭha S. ¹⁹⁵°maṇu N₁] °maṇḍa S, E_N. ¹⁹⁶pukkasi S, N₁] pukkasi
E_N^{sil.}. ¹⁹⁷mahu S] mahum N₁, E_N^{sil.}. ¹⁹⁸paritāhi S] paritāhiṃ N₁, E_N^{sil.}. ¹⁹⁹mahāsuaJoeṃ
N₁] mahā^xsuhajoe S^{p.c.} (nt. in upper margin, rubbed out, presumably after correction); mahāsua
joe E_N. ²⁰⁰mahum N₁, S] °mahum E_N. ²⁰¹cchaḍḍahi *em.*] cchaḍḍahiṃ N₁, E_N^{sil.}; cchaddahi
S. ²⁰²sunṇasamāhi E_N^{sil.}] sunṇasahāva N₁; surṇnasamāhi S; *ston pa'i tiñ 'dzin* Tib.. ²⁰³tojja
N₁] tohya S (uncertain), E_N. ²⁰⁴viḥuṇṇe Σ.S] viḥuṇḍe S. ²⁰⁵haum K, N₁, S] hahum E_N^{sil.}.
²⁰⁶utṭhahi K, N₁, S] utṭhehiṃ E_N^{sil.}. ²⁰⁷tuhu S] tuhum N₁, K, E_N^{sil.}.

cchadḍahi²⁰⁸ sunṇasahāvaḍā²⁰⁹ sabariā²¹⁰ sijjhaū²¹¹ kajja ||ⁱ
 lo-a nimantia²¹² suraapahu²¹³ sunṇe²¹⁴ acchasi kīsa |
 haūṃ²¹⁵ caṇḍālī²¹⁶ viṇṇamami taī²¹⁷ viṇu²¹⁸ uhami na²¹⁹ dīsa ||ⁱⁱ
 indī-ālī²²⁰ uṭṭha tuhu²²¹ haūṃ²²² jāṇami²²³ tuha²²⁴ citta |
 amhe²²⁵ ḍombī²²⁶ cche-a-maṇu²²⁷ mā karu²²⁸ karuṇavichitta²²⁹ ||^{iii,iv}

K 4r₂; N₁ 4r₆; S 305v₇;
 E_N 137:3

iti tattvagītikābhiḥ²³⁰ pracodito bhagavān svapnaprabodhitavat²³¹ | tad amṛta-
 dravendurūpaṃ²³² | tadupari bījadvayodbhūtaciḥnadvayopari *hūm-am*-bījadvayaṃ
 | tataḥ sūryamaṇḍalam²³³ etat sarvam ekatra²³⁴ pariṇamya | ravimaṇḍalamadhye
*hūmkārodbhūtaṃ*²³⁵ *amkārasambhavanairātmyāsamāpannaṃ*^{236,237,238} bhagavan-
 taṃ śrīhekāravajraṃ²³⁹ ātmānaṃ nirmayet²⁴⁰ || kṛṣṇavarṇaṃ mahāraudraṃ | tri-
 netraṃ ūrdhvajvalitapiṅgalakeśaṃ²⁴¹ | mūrdhni²⁴² viśvavajrāṅkitaṃ | lalāṭopari

ⁱHeTa II.v. 21. ⁱⁱHeTa II.v. 22. ⁱⁱⁱHeTa II.v. 23. ^{iv}Cf. VaPra, HePra §§12.

²⁰⁸cchadḍahi E_N^{sil.}] cchadahi N₁; cchādḍāhi K; cchatuhi S (mark above °*dda*°).
²⁰⁹sunṇasahāvaḍā N₁] sunnasahāvaḍā K^{p.c.} (°*dā* changed from a °*hā*); sunṇasahāvattā S;
 sunnasabhāvaḍā E_N. ²¹⁰sabariā K, S] sabarī N₁ (possible correction in upper margin); śavariā
 E_N^{sil.}. ²¹¹sijjhaū K] sijāu N₁; sijhaū S; sihyāu E_N^{sil.}. ²¹²lo-a nimantia K] lo-a ṇimantī N₁;
 lo-i nimantia S (partly faint); lo-a nimintia E_N^{sil.}. ²¹³suraapahu Σ_K^{a.c.}] suraapa>sa<hu>ṃ< K^{a.c.}
 (°*sa*° canceled, *anusvāra* rubbed out). ²¹⁴sunṇe N₁, E_N^{sil.}] sunne K, S. ²¹⁵haūṃ K] haū S, N₁;
 haūṃ E_N^{sil.}. ²¹⁶caṇḍālī N₁, K] caṇḍālīni S; caṇḍālī E_N^{sil.}. ²¹⁷viṇṇamami taī N₁] vinnamami
 taīm K; virṇamami taī S; viṇṇanami taī° E_N. ²¹⁸viṇu K, N₁] viṇṇa S, E_N. ²¹⁹uhami na S, E_N]
 uhavi na K; uhami ṇa N₁. ²²⁰indī° K, N₁] indī S; indī E_N^{sil.}. Note: K adds this stanza in the
 upper margin (same hand). ²²¹tuha *em.*] tuhuṃ Σ_K; huṃ K. ²²²haūṃ N₁] haū K, S; haūṃ E_N.
²²³jāṇami K, N₁, S] jānāmi E_N^{sil.}. ²²⁴tuha K, S, E_N] tuhu N₁. ²²⁵amhe K, N₁] ahme (?) S;
 amme E_N^{sil.}. ²²⁶ḍombī N₁, E_N^{sil.}] ḍombiṇi K; ḍombini S. ²²⁷cche-a-maṇu K, N₁; cheamaṇḍa
 S, E_N. ²²⁸karu K^{p.c.}, N₁, S] karuṇ K^{a.c.} (canceled); kara E_N^{sil.}. ²²⁹°vichitta *em.*] °vicchitta
 N₁] °vicchi K; °vicchitu S; vicchitta E_N^{sil.}. ²³⁰°gītikābhiḥ Σ_K] °gītikā° K. ²³¹°prabodhitavat
em.] °prabodhita K; °prabodhitavata N₁; °bodhitavat S, E_N. ²³²°dravendurūpaṃ S, E_N]
 °dravendurūpa K; °dravād indurūpaṃ N₁. ²³³°maṇḍalam K, N₁, S^{p.c.}, E_N^{sil.}] °maṇḍala>sa<m
 S^{a.c.} (canceled). ²³⁴ekatra K, N₁^{p.c.}, S, E_N] eka<tra> N₁^{a.c.} (added below). ²³⁵°bhūtaṃ K, N₁]
 °bhūta° S, E_N. ²³⁶°amkāra° Σ_K] akāra° K. ²³⁷°sambhava° *em.*] °sambhavan N₁; °sambhavaḥ
 K, S, E_N. ²³⁸(°)nairātmyā° N₁] nairātmām K, S; nairātmā° E_N^{sil.}. ²³⁹°śrīhekāra° K, N₁^{p.c.},
 S, E_N] <śrī>hekāra° N₁^{a.c.} (added above). ²⁴⁰°mayet Σ_K] °mayeta K. ²⁴¹°jvalita° K, N₁,
 S^{p.c.}, E_N^{sil.}] *om.* S^{a.c.} (added in upper margin). ²⁴²mūrdhni E_N^{sil.}] mūdhni K; mūrdhani N₁;
 muddhni S.

pañcamuṇḍamālāvibhūṣitaṃ | sabhrūbhaṅgabhr̥kuṭīkarālaṃ^{243,244,245} prathamamukhaṃ²⁴⁶ kṛṣṇaṃ | dakṣiṇaṃ²⁴⁷ śuklaṃ | vāmaṃ²⁴⁸ raktam | punar²⁴⁹ vāme²⁵⁰ mukhadvayaṃ kṛṣṇaṃ²⁵¹ tathā dakṣiṇe²⁵² mukhadvayaṃ kṛṣṇaṃ²⁵³ | ūrdhvamukhaṃ dhūmravarṇam vikṛtam | sarvāṅy eva²⁵⁴ mukhāni daṃṣṭrākarālāni²⁵⁵ trinetraṇi || dakṣiṇāṣṭabhujesu²⁵⁶ sthiteṣv²⁵⁷ aṣṭasu padmabhāṇḍesu yathākramaṃ hastyaśvakharagāvoṣṭramanuṣyaśvānamahiṣāḥ^{258,259} | tathā vāmāṣṭakapāleṣu pṛthivīvaruṇavāyutejaścandrādityayamadhanadās^{260,261} ceti || ṣaṇmudropetaṃ²⁶² sārdramuṇḍamālālamkṛtaśarīraṃ^{263,264} nagnaṃ ālīdhapadasthitam skandhakleśamṛtyudevaputracaturmārasamākṛāntaṃ^{265,266} sūryamaṇḍale²⁶⁷ tāṇḍavābhinaya-sthitaṃ²⁶⁸ dhyāyāt²⁶⁹ || nairātmyāṃ²⁷⁰ kṛṣṇāṃ dvibhujāṃ kartikapālasahitāṃ²⁷¹ | dakṣiṇetarabhujābhyāṃ bhagavatsamāliṅgitāṃ^{272,273} | nagnāṃ pañcamudropetaṃ trinetraṃ ūrdhvapiṅgalakeśāṃ²⁷⁴ muṇḍamālāśirasivibhūṣitaṃ²⁷⁵ śuṣkanaraśiro-

²⁴³sabhrūbhaṅga° Ṇ₁] sabhrūbhaṅgaṃ K ; sadbhrūbhaṅga° S, E_N. ²⁴⁴°bhr̥kuṭī° Σ_{-K}] °bhr̥kuṭi° K. ²⁴⁵°karālaṃ Σ_{-N₁}] °karālāni trinetraṇi Ṇ₁. ²⁴⁶prathama° Σ_{-K}] prathamam K. ²⁴⁷dakṣiṇam Σ_{-S}] dakṣiṇe S. ²⁴⁸vāmaṃ Σ_{-S}] vāme S. ²⁴⁹punar Σ_{-S}] puna S. ²⁵⁰vāme K, Ṇ₁] vāma° S, E_N; HePra^{§16}. ²⁵¹kṛṣṇam Σ_{-S}] kṛṣṇa S. ²⁵²dakṣiṇe K, Ṇ₁] dakṣiṇa° S, E_N; HePra^{§16}. ²⁵³(°)mukhadvayaṃ kṛṣṇam K, E_N^{sil}. (°am); HePra^{§16}] mukhadvayaṃ kṛṣṇa S; kṛṣṇamukhadvayaṃ Ṇ₁. ²⁵⁴eva Σ_{-S}] ava S. ²⁵⁵°karālāni Σ_{-K}] °kārālāni K. ²⁵⁶°āṣṭabhujesu em.] °āṣṭabhujesu iti K; °āṣṭā bhujesu Ṇ₁; °āṣṭabhujā° S, E_N. ²⁵⁷sthiteṣv Σ_{-K}] | teṣv K. ²⁵⁸°gāvoṣṭra° E_N] go K, Ṇ₁; gā(vo)ṣṭaḥ S (faint). Note : K, S separate the list by *daṇḍa*-s, Ṇ₁ breaks the *sandhi*-s, and E_N uses hyphens. ²⁵⁹(°)śvāna(°) K, Ṇ₁, S^{a.c.}] śvāna <sarabho> (added above) S^{p.c.}; °śvāna(śarabha)-° E_N (wrongly noting °śvāna° missing in Tib. which in fact does read *khyi*). ²⁶⁰°tejaś° em.] °tejaḥ K, Ṇ₁; teja | S; °teja-° E_N. ²⁶¹°dhanadās E_N] °dhanadaś Σ_{-E_N}. Note : 1) K, S separate the list by *daṇḍa*-s while E_N uses hyphens ; 2) E_N notes the Tib. to read °*devatā* after each (!) item which is imprecise since the Tib. adds *lha mo* (→ *devī*) after the first, and *lha* only after items 2 to 4. ²⁶²ṣaṇ° S, E_N] ṣaḍ° K, Ṇ₁. ²⁶³sārdra° Σ_{-N₁}, Tib.] śatārddha° Ṇ₁. ²⁶⁴°kṛtaśarīraṃ Ṇ₁] °kṛtam śarīra K; °kṛtam śarīraṃ S, E_N (wrongly noting the missing in Tib.). ²⁶⁵°devaputra° K] °devaputra | Ṇ₁, S ('comma' instead of *daṇḍa*); devaputra° E_N (separating the list by commas). ²⁶⁶(°)caturmāra° K, Ṇ₁] caturmāra° S; °caturmāraṃ E_N^{sil}. ²⁶⁷°maṇḍale Σ_{-K}] °maṇḍala° K. ²⁶⁸°ābhinayasthitaṃ Ṇ₁] °ānviṭam padasthitaṃ K, S; °ānviṭapadasthitaṃ E_N^{sil}; *gar gyis (gyi G) rol pas (rol pa'i G,N,P₁) bž-ugs par* Tib.. ²⁶⁹dhyāyāt Σ_{-K}] dhyāyāta K. ²⁷⁰nairātmyāṃ Ṇ₁] nairātmā K, S; nairātmām E_N^{sil}. ²⁷¹°sahitāṃ Ṇ₁, E_N^{sil}.] °sahitā K, S. ²⁷²°vat° Ṇ₁] °vantaṃ S, E_N; om. Tib.. ²⁷³(°)samāliṅgitāṃ K (2nd °ā° slightly faint)] °samāliṅganām Ṇ₁; samāliṅgitāṃ (!) S, E_N (no *daṇḍa*); *lhan cig mñam par 'khyud pa* Tib.. ²⁷⁴°ūrdhvapiṅgalakeśāṃ Σ_{-K}] ūrdhvipiṅgala x† sām K (damaged); om. Tib.. ²⁷⁵°śirasi° Ṇ₁, S] °śira^{xo} K^{a.c.} (nt. missing); śirasi E_N.

mālālaṅkṛtagātrām²⁷⁶ | pratyālīḍhena paramamahāsukharasaratyām²⁷⁷ bhagavat-
samāpannām²⁷⁸ bhagavatīm ca²⁷⁹ bhāvayet²⁸⁰ ||

K 4v₂; N₁ 5r₁; S 306v₄;
E_N 138:1

Quote : V_C 91v₂₋₄;
V_K 13v₂₋₄

evaṃ yathānirdiṣṭam²⁸¹ maṅḍalacakrāntargatam²⁸² vidyāgaṇapariveṣṭitam
raśmisamūhavyāptanabhastalam^{283,284} samyag²⁸⁵ vibhāvya | svahrdayasthasva-
bījād^{286,287} raśmīn niścārya | tāṃś ca raśmīn²⁸⁸ samastatraidhātukam abhivyāpya |
tatraivākṣare²⁸⁹ praveśayet²⁹⁰ | Ṛ punar gaganakuhare²⁹¹ sphārayitvā²⁹² | jñāna-
cakram²⁹³ ākṛṣyāgrataḥ sphuṭīkṛtya²⁹⁴ | saṃpūjya saṃstutya cānīya²⁹⁵ | svasamaya-
cakre²⁹⁶ praveśayet | praveśyaikīkṛtya²⁹⁷ devatāhaṅkāram²⁹⁸ udvahan²⁹⁹ svakāya-
nirgatarāśmisamūhāt^{300,301} tathāgatabodhisatvavidyādevatīkrodhādibhiḥ³⁰² pañcā-
mṛtaparipūrṇakalāśair³⁰³ abhiṣicyamānaṃ vividhapūjāviśeṣaiḥ saṃpūjyamānaṃ³⁰⁴
cātmānaṃ bhāvayet³⁰⁵ ||ⁱ

ⁱCf. VaPra & HePra §§16-17; silently quoted in SāMā 123.

²⁷⁶°sīro° Σ_{-K}] om. K. ²⁷⁷paramamahāsukharasaratyām em.] pa<r†>mamahāsukharasarattyām
N₁^{p.c.} (added below, partly missing due to overlapping folios); paramamahārasarattyā K; parama-
mahārasara xx₂ <xx₂₋₄> S^{p.c.} (faint, an interlinear note seems to be added above); paramamahā-
rāgam E_N^{sil.}; *mchog tu bde ba'i ro la chags pa'i* Tib.. ²⁷⁸°vat° S, E_N] °van>ta<° K^{p.c.}; °vān N₁.
²⁷⁹°vatīm ca K, N₁ (both °tī ca)] °vatīm S, E_N. ²⁸⁰bhāvayet Σ_{-K}] vibhāvayeta K. ²⁸¹nirdiṣṭam
em.] °nirdiṣṭam K; °nirdiṣṭa° N₁; °drṣṭa° S, E_N. ²⁸²°āntar° Σ_{-K}] °ānta° K. ²⁸³raśmi° Σ_{-E_N}] svara-
śmi° E_N, Tib. (*rañ gi 'od zer*). ²⁸⁴nabhastalam N₁] °nastalam K (haplography); °thala S; °thalam
E_N^{sil.}. ²⁸⁵samyag N₁, E_N^{sil.}] svaṃ samyag° K; saṃmyag° S; *yañ blta ste* Tib.. ²⁸⁶°hrdaya° Σ_{-S}]
°hrdaye S. ²⁸⁷(°)svabījād Σ_{-N₁}] °bījād N₁. ²⁸⁸tāṃś ca raśmīn K] tāṃś ca raśmayāḥ N₁; ta_x ca ra-
smayāḥ S^{a.c.}; tāṃ ca rasmayāḥ S^{p.c.} (added in lower margin); ca raśmayāḥ E_N^{sil.}. ²⁸⁹°ākṣare K, N₁]
°ākṣaram S, E_N. ²⁹⁰°veśayet S, E_N] °veśayeta K, N₁. ²⁹¹gagana° Σ_{-K}] ggana° K. ²⁹²sphārayitvā
Σ_{-E_{C,K}}] om. E_{C,K}. ²⁹³°cakram Σ_{-S^{a.c.}}] °ca<kra>m S^{p.c.} (added in lower margin). ²⁹⁴sphuṭīkṛtya
K, S^{p.c.}, E_N] sphuṭīkṛtvi (?) N₁; spu^xṭīkṛtya S^{a.c.} (correction added in lower margin); sphuṭīkṛtyā-
valīya E_{C,K}. ²⁹⁵sampūjya saṃstutya cānīya Σ_{-E_{C,K}}] om. E_{C,K}. ²⁹⁶°cakre Σ_{-V_C}] °cakreṣu V_C.
²⁹⁷praveśyaikī° em.] praveśaikī° Σ_{-N₁}; praveśyekerī° N₁; praveśya ekī° E_{C,K}; *zugs nas (lha dan)*
gcig tu Tib.. ²⁹⁸°āhaṅkāram Σ_{-S^{a.c.}}] °ā<haṃ>kāram S^{a.c.} (added in lower margin). ²⁹⁹udvahan
Σ_{-E_{C,K}}] udvahanānaḥ E_{C,K}. ³⁰⁰°nirgata° Σ_{-K,E_{C,K}}] °niggata° K; °vinirggata° E_{C,K}. ³⁰¹°samūhāt
Σ_{-N₁,E_{C,K}}] °samūhān N₁; °samūha° V_C; °samūhan V_K. ³⁰²°krodhādibhiḥ K, N₁, E_{C,K}] °krodhā-
ditih S; °krodhādhipatīn E_N^{sil.}; *khro bo'i rgyal po la sogs pa rnams la* Tib.. ³⁰³°paripūrṇa° S, E_N,
E_{C,K}] °paripūrṇa° K; °pūrṇa° N₁. ³⁰⁴sampūjyamānaṃ Σ_{-E_{C,K}}] saṃpūjayet E_{C,K}. ³⁰⁵cātmānaṃ
bhāvayet Σ_{-K,E_{C,K}}] cātmānaṃ bhāvayeta K; ātmānaṃ bhāvayet V_C; om. V_K.

evam yathākramam³⁰⁶ vicitravipākavimardavilakṣaṇās ceti³⁰⁷ catuḥkṣaṇān³⁰⁸ K 4v₆; N₁ 5r₅; S 307r₂;
 vyāpya³⁰⁹ | ānandaparamānandaviramānandasahajānandacaturānandān³¹⁰ abhi- E_N 138:8
 lakṣya³¹¹ | hasitekṣaṇāliṅganadvandvacaturviśuddhyā³¹² ācāryaguhyaprajñā³¹³-
 paramamahāsukhaparyantāmś³¹⁴ caturo 'bhiṣekān³¹⁵ grhṇīyāt | abhiṣiktas³¹⁶ tu
 svakuleśānkitaśirāḥ | tathā citteśāsāśvataratnasambhavāmitābhair³¹⁷ gauryādayo³¹⁸
 mudrayet³¹⁹ | dveṣamohapiśunarāgaiḥ³²⁰ * pukkasyādayaḥ³²¹ śirasy aṅkayet | N₁ fol. 5v^a; S 307r₆; E_N
 138:12
 ayaṃ ca bhagavān sacakraḥ³²² pañcājñānātmaḥ | tatrālipariṇata ādarśasva-
 bhāvaś candraḥ³²³ | kālipariṇataḥ samatāsvabhāvaḥ sūryaḥ | tayor madhyaga-
 taṃ³²⁴ cihnabījaṃ pratyavekṣaṇā | sarvair ekatra³²⁵ pariṇāmaḥ³²⁶ kṛtyānuṣṭhā-
 nam | bimbaṇiṣpattiḥ suviśuddhadharmadhātujñānam itiⁱ || evaṃ samastatraidhā-

ⁱCf. HeTa I.viii 7, VaPra^{§12}, HePra^{§12} et al..

³⁰⁶°kramam N₁, S, E_N] kram K^{a.c.} (a faint °ma° is still visible in the lower margin).
³⁰⁷vicitravipākavimardavilakṣaṇās ceti *em.*] vicitraṃ vipākaṃ vimardavilakṣaṇam K ; vicitravi-
 pākavimardavilakṣaṇās ceti N₁; vicitra | vipāka | vimarda | vilakṣaṇam S ; vicitra-vipāka-vima-
 rda-vilakṣaṇam E_N. ³⁰⁸°kṣaṇān K, N₁, S] °kṣaṇam E_N^{sil.}. ³⁰⁹vyāpya S] prāpya K ; avāpya N₁
 (uncertain) ; avyāpya E_N^{sil.}. ³¹⁰°caturānandān K, E_N] | caturānandān N₁, S. Note : MS S separates
 the list by *danḍa*-s, E_N uses hyphens. ³¹¹abhilakṣya K, N₁] bhilakṣya S (preceding *virāma*) ; vila-
 kṣya E_N (noting *vilakṣaṇatva* (!) for the Tibetan). ³¹²°catur° Σ_S] °catu° S. ³¹³°guhyaprajñā° K,
 S, E_N] °prajñāguhya° (hardly legible) N₁; *gsaṅ ba daṅ | śes rab ye śes daṅ* Tib. (→ °*guhyaprajñā-*
jñāna°). ³¹⁴°paryantāmś K, N₁] °paryantām S ; °paryantaṃ E_N^{sil.}; *om.* Tib.. ³¹⁵caturo 'bhiṣekān
 S, E_N] caturo 'bhiṣekānaṃ K ; caturābhiṣekān N₁. ³¹⁶°ṣiktas Σ_{E_N}] °ṣiktaṃ E_N^{sil.}. ³¹⁷citteśa° (...)
 °āmitābhair *em.*] citteśāsāśvata | ratnasambhava amitābhair (hardly legible) N₁; citteśa | śāśvatx
 | ratnasambhavaḥ | amitābhair S ; citteśāsāśvataratnasambhavāmitābhair E_N^{sil.}. ³¹⁸°ādayo *em.*]
 °ādīn (?) N₁; °ādyā S, E_N. ³¹⁹mudrayet N₁] mudrayāt S ; mudryāt E_N^{sil.}. ³²⁰°mohapiśunarāgaiḥ
 N₁, E_N (separating the list by hyphens)] moha | piśuna | rāgaiḥ S. ³²¹pukkasyādayaḥ *em.*] <pu-
 kka> xxā dayāḥ N₁; pukkasyādyāḥ S ; pukkasā(syā)dyāḥ E_N. Note : N₁ fol. 5v^b is filled by a series
 of the sign for indicating a problem in the text (resembling the ligature "nyā"); fol. 5v^a, unfortu-
 nately heavily blurred, adds "pukka" in the lefthand margin before the beginning of the first line,
 the ligature "syā" is illegible due to the damage of the negative. ³²²sacakraḥ S, E_N] sacakra°
 N₁. NB : E_N notes HeSāU^{Tib.} to read *sahapañca*° ; HeSāU^{Tib.} in fact reads "de dag bcom ldan 'das
 kyi(s) 'khor lo daṅ lhan cig ye śes lña'i bdag ñid do [de G, N, P₁] ||". ³²³°svabhāvaś candraḥ S,
 E_N] °svabhāva<candra>ḥ N₁^{p.c.} (added in upper margin). ³²⁴madhyagataṃ N₁, E_N^{sil.}] madhye
 gataṃ S. ³²⁵sarvair ekatra *em.*] sarvvaika xx N₁ (damage of the negative) ; savaikatra S ; saccai-
 katra E_N^{sil.}; *thams cad gcig tu yoṅs su gyur pa ni* Tib.. ³²⁶pari° Σ_{N₁}] xx ri° N₁ (damage of the
 negative).

tukaṃ³²⁷ maṅḍalacakrākāram adhimuñcan³²⁸ etac ca³²⁹ prajñopāyaikarasamahā-
sukhasaṃbhavabodhicittavinirgatam^{330,331} iti viditvā³³² | gauryādyāṣṭadevyaḥ³³³
svakīyeṣv aṣṭasu³³⁴ mukheṣu krameṇa praviṣṭās cintanīyāḥ³³⁵ || evaṃ prajñopā-
yātmakam³³⁶ sakalatraidhātukaikamūrtim abhisamīkṣya | yathāsthānam cakra-
catuṣṭayena³³⁷ mudrayet | śirasi mahāsukhacakraṃ³³⁸ dvātrimśaddalapadmaṃ³³⁹ |
tatkiñjalke³⁴⁰ śuklahamkāraṃ dedīpyamānam³⁴¹ paśyet | kaṅṭhe saṃbhogaca-
kraṃ³⁴² ṣoḍaśadalapadmaṃ | tanmadhye omkāraṃ raktam | hṛdaye dharmaca-
kraṃ³⁴³ aṣṭadalapadmaṃ | tanmadhye hūmkāraṃ³⁴⁴ nīlam | nābhau nirmāṇaca-
kraṃ catuṣṣaṣṭidalapadmaṃ | tadgarbha³⁴⁵ amkāraṃ³⁴⁶ pañcaraśmikam bhāvayet |
etāni cakraṇi samyag vibhāvya | tatraśmisamūham³⁴⁷ gagane³⁴⁸ saṃsphārya³⁴⁹ ca |
tatraivāntarīnāni³⁵⁰ kārayet ||ⁱ

Ñ₁ 6r₁; S 307v₇;
E_N 139:2

ta*tah³⁵¹ svaśārīrasthitaṣaṇmudrārūpais³⁵² tathāgatair ātmānam³⁵³ kavacayet |

akṣobhyaś³⁵⁴ cakrirūpenāmitābhah³⁵⁵ kuṇḍalātmakah |
ratneśaḥ kaṅṭhamālāyāṃ haste vairocanaḥ sthitaḥ |

ⁱCf. VaPra^{§14}, HePra^{§14}, HeSāSam 7 (f. 74r₁-v₁) et al..

³²⁷samastatraidhātukaṃ Ñ₁ | samastaidhātuka° S; samastatraidhātuka° E_N^{sil.} ³²⁸adhimuñcan
Σ_{-Ñ₁} | adhimucyan Ñ₁. ³²⁹etac ca Σ_{-Ñ₁} | eta xx Ñ₁ (damage of the negative). ³³⁰prajñopāyaika°
Σ_{-S^{a.c.}} | prajñō<pā>yaika° S^{a.c.} (added above). ³³¹saṃbhava° Σ_{-S} | °saṃbha S (blank space for
one *akṣara*); NB: HeSāU^{Tib.} suggests "°paramānandamahasukha° (→ *mchog tu dga' ba'i bde pa
chen po*)). ³³²viditvā Ñ₁, (cf. VaPra^{§15}) | dṛṣṭvā S^{a.c.}, E_N^{sil.}; v(i)di S^{p.c.} (upper margin, to be i-
nsered before or instead of *dṛṣṭvā*); textitēs par bya ste Tib.. ³³³gauryādyāṣṭadevyaḥ *em.* (cf.
HeSāSam 7 f. 74r₂) | gauryādyāṣṭau devyaḥ Ñ₁; gauryādyāvyaḥ S; gauryādyā devyaḥ E_N^{p.c.}; *dkar
mo la sogs pa'i lha mo bryad* Tib.. ³³⁴aṣṭasu Σ_{-Ñ₁} | aṣṭeṣu Ñ₁. ³³⁵cintanīyāḥ Ñ₁, E_N^{sil.} | ci-
ntana<yā>ḥ S^{p.c.} (upper margin, °ṭ might be squeezed in). ³³⁶°ātmakam Ñ₁, S | °ātmaka° E_N^{sil.}.
³³⁷cakracatuṣṭayena E_N^{sil.} | cakraca>m<tuṣṭayena Ñ₁^{p.c.}; cakra>m<ś catuṣṭayena S^{p.c.}. ³³⁸°cakram
Σ^{Skt.} | 'khor lo la Tib. (→ "°cakre"). ³³⁹°dalapadmaṃ Σ_{-Ñ₁} | °dalam padmaṃ Ñ₁. ³⁴⁰tatkiñjalke
Ñ₁, Tib. | tataḥ kiñjalka S; tataḥ kiñjalkam E_N^{sil.}. ³⁴¹°mānam Ñ₁, E_N^{sil.} | °māna S. ³⁴²°cakram
Ñ₁, Tib. | °cakre Σ_{-Ñ₁}. ³⁴³°cakram Ñ₁ | °cakra S; °cakre E_N^{sil.}, Tib.. ³⁴⁴°kāraṃ Ñ₁, E_N^{sil.} |
°kāra° S. ³⁴⁵°garbha *em.* | °garbhe Σ. ³⁴⁶am° Σ^{Skt.} | a Tib._{C,D,P₂}; ā Tib._{G,N,P₁}. ³⁴⁷°samūham
E_N^{sil.} (cf. HeSāSam 7 f. 74v₁) | °samūhe Ñ₁; °samūha° S. ³⁴⁸gagane Ñ₁, S | gaganopari E_N^{sil.}.
³⁴⁹saṃsphārya Ñ₁ (cf. HeSāSam 7 f. 74v₁) | spāyasphārya S; sphārya E_N^{sil.}. ³⁵⁰°antarīnāni Ñ₁,
E_N^{sil.}, HeSāSam 7 | °āntarīnāni S. ³⁵¹tataḥ S, E_N | taḥ Ñ₁. ³⁵²°sthitaṣaṇ° E_N, Ñ₁^{p.c.}, S (both MSS
°ṣaḍ°) | °sthitāṣaḍ° Ñ₁^{a.c.} (long vowel canceled). ³⁵³°ātmānam Ñ₁, E_N^{sil.} | ātmāna S. ³⁵⁴akṣobhyaś
Ñ₁, E_N^{sil.} | akṣobhya S. ³⁵⁵°āmitābhah *em.* | amitābha Ñ₁, S; amitābhah E_N^{sil.}.

mekhalāyām sthito 'moghaḥ sarvāṅge vajradhṛg vaset³⁵⁶ |ⁱ

tathā³⁵⁷ –

cakṣuṣor mohavajrī syāt śrotrayor³⁵⁸ dveṣavajrikā³⁵⁹ ||ⁱⁱ

ghrāṇe mātsaryakī³⁶⁰ khyātā vaktre ca³⁶¹ rāgavajrikā |
kāye³⁶² īrṣyāvajrī ca mano nairātmyayoginī³⁶³ ||ⁱⁱⁱ

kāye vāci³⁶⁴ tathā citte candre³⁶⁵ bījam³⁶⁶ adhiṣṭhitam³⁶⁷ |

om āḥ hūm iti mantrayet³⁶⁸ |

khecarīm³⁶⁹ bhūcarīm³⁷⁰ caiva dhyāyāt³⁷¹ pātālavāsinīm³⁷² ||

tataḥ pūjāstutyamṛtāsvādam ca kṛtvā |^{373,iv} evaṃ samayo³⁷⁴ bhūtvā mantram
parijapyate³⁷⁵ |^{rrr} anena vidhinā³⁷⁶ | yāny eva³⁷⁷ mantrākṣarāny³⁷⁸ uccāryante³⁷⁹

Ñ₁ 6r₄; S 308r₄;
E_N 139:12 | Quote :
V_C 91v₅₋₇; V_K 13v_{5-14r}
HeSāSam 7 (f. 74v₁₋₃)
HeSāSam 8 (f. 90v₄₋₆)

ⁱHeTa I.vi. 12ab ; cf. DVS (f. 196v₆₋₇), Sāmā 228 et al.. ⁱⁱHeTa II.iii. 51ab, cf. DVS (f. 196v₇), Sāmā 228 et al.. ⁱⁱⁱHeTa II.iii. 51cd-52ab, cf. DVS (f. 196v₇), Sāmā 228 et al.. ^{iv}kāye (...) kṛtvā |
om. HeSāU^{Tib}.

³⁵⁶vaset S, E_N] paśyet Ñ₁ (note with a length of two *akṣara*-s in upper margin, illegible), DVS (f. 196v₆₋₇; unmetrical). ³⁵⁷tathā Ñ₁, S, Tib.] om. E_N^{sil.}. ³⁵⁸śrotrayor Ñ₁, E_N^{sil.}] śrotrayo S. ³⁵⁹vajrikā S, E_N] °vajrī Ñ₁ (hardly legible); °vajrikā DVS (f. 196v₇). ³⁶⁰°kī Ñ₁, S; DVS (f. 196v₇)] °vajrī E_N, Tib.. ³⁶¹vaktre ca E_N^{sil.}, Sāmā 228] vaktre Ñ₁, DVS (f. 196v₇), Tib.; vakte S. ³⁶²kāye Ñ₁, DVS (f. 196v₇)] sparśe S, E_N. ³⁶³nairātmya° Ñ₁, DVS (f. 196v₇)] nairātmā S, E_N. ³⁶⁴kāye vāci Ñ₁ (hardly legible)] kāyabo(dh)i S^{al.c.} (perhaps meant to be corrected to °vāci); kāyabodhiṃ E_N; om. Tib. (omitting the following as well). ³⁶⁵candre em.] (xx) candre Ñ₁ (blurred); hṛccandra° S, E_N; om. Tib. ³⁶⁶bījam em.] °bījam S, E_N; bīja Ñ₁. ³⁶⁷adhiṣṭhitam Ñ₁ (unmetrical)] adhiṣṭhayet S, E_N. ³⁶⁸mantrayet em.] mantrām cet (?) Ñ₁ (hardly legible); mantraḥ S, E_N. ³⁶⁹khecarīm em.] khecarī Σ. ³⁷⁰bhūcarīm Ñ₁ (°ñ)] bhūcarī S, E_N. ³⁷¹dhyāyāt Ñ₁] tathā S, E_N. ³⁷²°vāsinīm Ñ₁] °vāsinī S, E_N. ³⁷³tataḥ pūjāstutyamṛtāsvādam ca kṛtvā Ñ₁] om. S, E_N, Tib.. ³⁷⁴samayo Ñ₁, S, E_{C,K}] samayī E_N^{sil.}; *dam tshig tu gyur pa'o* Tib.. ³⁷⁵mantram parijapyate Ñ₁ (hardly legible)] mantram japed S, E_N; om. E_{C,K}. ³⁷⁶anena vidhinā Σ_N] om. Ñ₁; *cho ga sna tshogs pa'i* Tib.. ³⁷⁷yāny eva Σ_{V_K}] yān eva V_K. ³⁷⁸°āny Σ_{E_N}] °ānām (ñi) E_N. ³⁷⁹uccāryante Ñ₁, E_{C,K}, HeSāSam 7:8] (u)ccāryante S (hardly legible); niścāryante E_N (reporting *uccāryante* for the Tibetan).

tāni devatīmukhād vinirgatāni³⁸⁰ | saraśmikāni³⁸¹ svamukhe³⁸² praveśya³⁸³ | vajramārgotsrṣṭāni³⁸⁴ devīpadmapraviṣṭāni^{385,386} | punar³⁸⁷ devatīmukhāt³⁸⁸ svamukham anena krameṇāvicchinnaṃ^{389,390} mantraṃ³⁹¹ āvartayet_┘ |ⁱ karmabhedena varṇabhedāḥ kāryaḥ³⁹² |ⁱⁱ evam ākheadaparyantaṃ³⁹³ mantraṃ³⁹⁴ parijapya | tataḥ_┘ⁱⁱⁱ svahr̥daye ravicaṇḍrāntargataṃ³⁹⁵ hūmkāraṃ³⁹⁶ nīlaṃ sphuratsaṃhāravigrahaṃ³⁹⁷ dhyāyāt | nairātmyāhr̥ccandre³⁹⁸ am̄kāraṃ³⁹⁹ paśyet | tenaiva am̄kāracandraṃḍalena⁴⁰⁰ saha drutāpannāṃ bhagavatīm⁴⁰¹ bhagavadhṛdaye praviṣṭāṃ vicintayet⁴⁰² | tato bhagavān api | svahr̥dayasthacandrasūryāntargatahūmkāranirgataraśmisamūhād^{403,404} ālikāliniḥśvāsocchvāsataḥ⁴⁰⁵ saṃsphārya saṃhārya ca⁴⁰⁶ | tatraiva svayaṃ praveśyaikībhūtvā⁴⁰⁷ | śaśiravisam̄puṭamadhye bījāvasthāyāṃ sthitaḥ⁴⁰⁸ ||

ⁱQuoted in HeSāSaṃ 8 (f. 90v_{4,6}). ⁱⁱCf. HeSāSaṃ 7 (f. 74v_{1,3}). ⁱⁱⁱCf. SāMā 123.

³⁸⁰devatīmukhād vinir° Σ_{-E_{C,K},HeSāSaṃ 8}] devatīmukhān nir° E_{C,K}; prajñāmukhān nir° HeSāSaṃ 8. ³⁸¹°raśmikāni Σ_{-S,E_N}] °raśmin ni S; °raśmīni E_N^{sil.}. ³⁸²°e Ṇ₁, V_C, HeSāSaṃ 8] °am S, E_N, HeSāSaṃ 7; °a V_K. ³⁸³°veśya Σ_{-HeSāSaṃ 8}] °viśya HeSāSaṃ 8. ³⁸⁴vajramārgotsrṣṭāni Ṇ₁ (hardly legible), HeSāSaṃ 7] vajramārggeṇa niścārya sva° S; vajramārggeṇa niścārya ca E_N^{sil.}; kuliśamārggeṇa niścārya E_{C,K}; vajramārggeṇa niḥsrtāni HeSāSaṃ 8; *rdo rje'i lam nas byuñ ste | ran gi* Tib.. ³⁸⁵devīpadma° Ṇ₁, E_{C,K}] devatīpadma° S, E_N; svadevatīpadma° HeSāSaṃ 7; devīpadme HeSāSaṃ 8. ³⁸⁶°praviṣṭāni Σ_{-HeSāSaṃ 8}] praviśya HeSāSaṃ 8. ³⁸⁷punar Σ_{-S}] puna S. ³⁸⁸devatīmukhāt Σ_{-Ṇ₁,HeSāSaṃ 8}] devīmukhāt Ṇ₁; devīmukhena HeSāSaṃ 8. ³⁸⁹anena krameṇa° Σ_{-HeSāSaṃ 8}] anena >m anena< krameṇa° HeSāSaṃ 7^{a.c.}; praviṣṭānity evam HeSāSaṃ 8. ³⁹⁰°avicchinnaṃ Ṇ₁, HeSāSaṃ 7/8, Tib.] °adhishthāna° S; °adhiṣṭhāna° E_N^{sil.}; °avacchinnaṃ E_{C,K}. ³⁹¹mantraṃ Σ_{-V_C^{a.c.}}] m>ā<ntrām V_C^{a.c.} (canceled). ³⁹²karmabhedena varṇabhedāḥ kāryaḥ Ṇ₁, Tib.] karmabhede tu varṇabhedāḥ kāryaḥ S, E_N; *om*. E_{C,K}; śāntikādīkarmabhedena śuklādivarṇabhedāḥ kāryaḥ HeSāSaṃ 7. ³⁹³evam ākheda° S, E_{C,K}] evaṃ mākheda° Ṇ₁; evaṃ akheda° E_N^{sil.}. ³⁹⁴mantraṃ Ṇ₁, E_N, Tib.] *om*. S. ³⁹⁵°āntar° Ṇ₁, E_N^{sil.}] °ānta° S. ³⁹⁶hūmkāraṃ Σ] *om*. Tib._{-C, D, P₂}; *hūm* Tib._{-G, N, P₁}. ³⁹⁷sphurat° Ṇ₁, E_N^{sil.}] spharat° S. ³⁹⁸°hr̥c° Ṇ₁] °hr̥di S^{p.c.}, E_N^{sil.}. ³⁹⁹am̄° Ṇ₁] am̄° S^{p.c.}, E_N. ⁴⁰⁰am̄° Tib._{-C, D, P₂}] am̄° Σ; *paṃ* Tib._{-G, N}; *pa* Tib._{-P₁}. ⁴⁰¹°īm Ṇ₁ (faint), E_N] °ī S. ⁴⁰²praviṣṭāṃ vicintayet S^{p.c.}, E_N^{sil.}] pravi>ta<ṃ cintayet S^{a.c.} (°ṣṭā vi°, upper margin); praviṣṭāṃ vici | ntayet Ṇ₁. ⁴⁰³°sūryāntargata° Ṇ₁] °sūryentargataṃ S; °sūryāntargataṃ E_N^{sil.}. ⁴⁰⁴°nirgataraśmi° Ṇ₁^{p.c.}, S] °nirgata° Ṇ₁^{a.c.} (in upper margin); °nirgataṃ raśmi° E_N^{sil.}. ⁴⁰⁵°niḥśvāsocchvāsataḥ Ṇ₁ (°*socchvā*° rewritten in upper margin)] °niḥśvāso(ccvā)śataḥ (unclear) S; °niḥśvāsā'āṣṭāsatam E_N^{sil.}; *dbugs kyis* Tib.. ⁴⁰⁶saṃsphārya saṃhārya ca S, E_N] sphāraṇasaṃhāraṇ ca Ṇ₁; *spro ba dañ bsdu bas* Tib.. ⁴⁰⁷praveśyaikībhūtvā Ṇ₁] praviśyaikībhūtvā re S; praviśyaikībhūtvā ca E_N^{sil.}. ⁴⁰⁸bījāvasthāyāṃ sthitaḥ *em*. (cf. VaPra^{§22}, DVS f. 194v₆)] bījāvasthāyāvasthitaḥ Ṇ₁; bījāvayāvasthitaḥ S; bīje vyavasthitaḥ E_N^{sil.}; *sa bon gyi lus kyis gnas pa* Tib..

atra prastāva⁴⁰⁹ idaṃ smartavyaṃ⁴¹⁰ –

āi ṇa anta⁴¹¹ ṇa majjha⁴¹² tahiṃ⁴¹³ ṇāu bhava⁴¹⁴ ṇāu nibbāṇa⁴¹⁵ |
ehu so paramamahāsuha ṇāu para ṇāu⁴¹⁶ appāṇa ||ⁱ

etena⁴¹⁷ tad bījākṣaram⁴¹⁸ candrasūryau⁴¹⁹ ca miśrībhūyāmṛtasvabhāvam⁴²⁰
[raśmipuñjākāram⁴²¹ krameṇa dīpaśikheva⁴²² yāvad anupalabdhiḥ⁴²³ kuryāt.]ⁱⁱ
| evaṃ catuḥsandhyānukrameṇa⁴²⁴ stutipūjābalyupahārapūrvakaṃ⁴²⁵ bhāvayet ||

Ñ₁ 6v₃; S 308v₅;
E_N 140 :6

Quote : V_C 91v₇; V_K 14r₁₋₂

om⁴²⁶ inda⁴²⁷ jama⁴²⁸ jala jakkha⁴²⁹ bhūta⁴³⁰ vahni vāu⁴³¹ rakkha⁴³² |
canda sujja⁴³³ māda bappa talapātāle⁴³⁴ aṭṭhasappa⁴³⁵ svāhā⁴³⁶ ||ⁱⁱⁱ

ⁱHeTa II.v. 68 ; cf. DVS (f. 195r₁), VaPra^{§22}, HePra^{Tib.} (§22 & *Bla med rim lña*), KriSaṃPa (ch. 6-6-9 v.13), Sāmā 183, Sarahapāda's DGK v.27 (Bagchi 1938 : p.21), SNpa (p.198) et al..
ⁱⁱSilently quoted in Sāmā 123. ⁱⁱⁱHeTa II.iv. 91 ; cf. DVS (f. 196r₃), HePra^{§25}, HeSāSaṃ 8 (f. 104r₂), HeSāSaṃ 11 (ff. 139v₇-140r₁), HeSāSaṃ 45 (ff. 266v₆), MuĀv et al..

⁴⁰⁹°a em.] °e Σ. ⁴¹⁰smartavyam Ñ₁ (°am), E_N^{sil.}] sārṭavyaṃ S. ⁴¹¹ṇa anta Ñ₁, S] na anta E_N. ⁴¹²ṇa majjha Ñ₁, S] na mahyu E_N^{sil.}. ⁴¹³tahiṃ Ñ₁, E_N^{sil.}] tahi S. ⁴¹⁴ṇāu bhava Ñ₁, S] natra na bhava E_N^{sil.}. ⁴¹⁵ṇāu nibbāṇa em.] ṇāu nibbāṇa Ñ₁; naü nibbāṇa S; natra nirvāṇa E_N^{sil.}. ⁴¹⁶ṇāu para ṇāu Ñ₁, S] naü para naü E_N. ⁴¹⁷etena Ñ₁] tena S, E_N; *de bzin du* Tib.. ⁴¹⁸tad bījākṣaram Ñ₁ (°añ)] bījākṣara° S; bījākṣaram E_N^{sil.}, Tib.. ⁴¹⁹°sūryau Ñ₁ (vowel-sign faint)] °sūry† S; °sūryam E_N^{sil.}. ⁴²⁰miśrībhūyāmṛta° S, E_N] miśrībhūyo 'mṛta° Ñ₁. ⁴²¹°puñjākāram Σ] E_N erroneously notes the missing in the Tib. which in fact does read *goñ bu'i rnam pa*. ⁴²²°śikheva E_{C,K}] °śikhā iva Σ_{E_{C,K}} (no *sandhi* applied). ⁴²³°labdhikaṃ Σ_S] °labdhika S. ⁴²⁴°ānukrameṇa Ñ₁] °ākrameṇa S, E_N (noting the omission in the Tib. ; however G, N, P₁ do in fact read *rim pas ji srid mi dmigs kyi bar du bya'o || de ltar dus bzir rim pa bzin du*). ⁴²⁵°balyupahārapūrv(v)akam Ñ₁] °balyupahārapūrvakam S; °valyupahārapūrvakam E_N^{sil.}. ⁴²⁶om S, E_N, Tib.] om. Ñ₁. ⁴²⁷inda Ñ₁, Tib.] indra S; indam E_N. ⁴²⁸jama Ñ₁, E_N, Tib.] yama S. ⁴²⁹jakkha Ñ₁, E_N, Tib.] yakṣa S. ⁴³⁰bhūta E_N^{sil.}, Tib.] bhuda Ñ₁; bhut(a) S. ⁴³¹vāu Ñ₁, Tib._G] vāyu S, E_N ⁴³²rakkha Ñ₁, E_N] rakṣa S; r'ak.kha Tib.. ⁴³³canda sujja Ñ₁, E_N, Tib.] candra sūrya S. ⁴³⁴°pātāle Ñ₁^{p.c.}; E_N^{sil.}, Tib._{C,D,P₂}] °tā<pātāle Ñ₁^{a.c.} (canceled); °putāle S; (°)pātālam Tib._{G,N,P₁}. ⁴³⁵aṭṭha° S, Tib._{C,D,P₂}] aṭṭha° Ñ₁, E_N^{sil.}, Tib._{G,N,P₁}. ⁴³⁶svāhā S, E_N, Tib.] sāhā Ñ₁.

edam⁴³⁷ balim̐ bhuñja jingha⁴³⁸ phulladhūpa⁴³⁹ māmsa⁴⁴⁰ viṅgha⁴⁴¹ |
ambha kajja savva⁴⁴² sādha⁴⁴³ khanti⁴⁴⁴ khuṇi⁴⁴⁵ pheḍa⁴⁴⁶ gāda ||ⁱ

*om akāro mukhaṃ sarvadharmāṅām ādyanutpannatvāt om āḥ hūm⁴⁴⁷ phaṭ
svāhā* || sārva**bhautikabalin**mantraḥ⁴⁴⁸ ||ⁱⁱ

*om aṣṭānanāya piṅgalordhvakeśavartmane⁴⁴⁹ | caturviṃśatinetrāya⁴⁵⁰ ṣoḍa-
śabhujāya | kṛṣṇajīmūtavapuṣe⁴⁵¹ kapālamālānekadhāriṇe⁴⁵² | ādhmātakrūra-
cittāya⁴⁵³ | ardhendudaṃṣṭriṇe || māraya 2⁴⁵⁴ kāraya 2 garjaya 2⁴⁵⁵ tarjaya 2 śoṣaya
2 saptasāgarān | bandha 2 nāgāṣṭakān | grhṇa 2 śātrūn⁴⁵⁶ – ha hā hi hī hu hū he hai
ho hau haṃ haḥ phaṭ svāhā* || bhagavato mūlamantraḥ ||ⁱⁱⁱ

om deva picuvajra hūm hūm hūm⁴⁵⁷ phaṭ svāhā || hṛdayamantraḥ⁴⁵⁸ ||^{iv}

om vajrakartarihevajrāya⁴⁵⁹ hūm hūm hūm phaṭ svāhā || upahṛdayamantraḥ⁴⁶⁰ ||^v

om⁴⁶¹ a ka ca ṭa ta pa ya śa svāhā | purakṣobhamantraḥ ||^{vi}

ⁱHeTa II.iv. 92; cf. DVS (f. 196r₆), HePra^{§25}, HeSāSaṃ 8 (f. 104r₄), HeSāSaṃ 11 (ff. 139v₇-140r₁), HeSāSaṃ 45 (ff. 268v₁), MuĀv et al. ⁱⁱHeTa I.ii. 1, HeTa II.iv. 93. ⁱⁱⁱCf. HeTa II.v. 45-47. ^{iv}HeTa I.ii. 3. ^vHeTa I.ii. 22. ^{vi}HeTa I.ii. 5.

⁴³⁷edam Ṇ₁ | idam S, E_N, Tib.. ⁴³⁸jingha Ṇ₁ (jim°) | jighra S, E_N; dzi gha(m) Tib.
⁴³⁹phulladhūpa(°) E_N^{sil.}, Tib._{G,N,P1} | puṣpadhūpa Ṇ₁; phullaṣuṣpe S; phulla d.h'uppa Tib._{C,D,P2}.
⁴⁴⁰(°)māmsa(°) E_N^{sil.}, Tib. | masa Ṇ₁; maṃsa S. ⁴⁴¹(°)viṅgha Ṇ₁ (vim°), E_N^{sil.}, Tib._{G,N,P1} | vi-
ghna S; viṃ ga Tib._{C,D,P2}. ⁴⁴²savva Ṇ₁, E_N, Tib. | sarvva S. ⁴⁴³sādha Ṇ₁, E_N | sahā S; sa d'a
Tib._{C,D,P2}; s'a da Tib._{G,N,P1}. ⁴⁴⁴khanti S (°ṃti), E_N, Tib. | khati Ṇ₁. ⁴⁴⁵khuṇi Ṇ₁, S, Tib. | kuṇi
E_N^{sil.}. ⁴⁴⁶pheḍa Ṇ₁, E_N^{sil.} | pheḍan S; phe ṭa Tib.. ⁴⁴⁷hūm Ṇ₁^{p.c.}, E_N, S | a hūm Ṇ₁^{a.c.} (canceled).
⁴⁴⁸sārv(v)a° Ṇ₁, E_N^{sil.} | sarvva° S. ⁴⁴⁹piṅgalordhva° Ṇ₁, S | piṅgordhva° E_N. ⁴⁵⁰catur° Ṇ₁,
E_N^{sil.} | catu° S. ⁴⁵¹°jīmūta° Ṇ₁, E_N^{sil.} | °jīmūtra° S. ⁴⁵²°mālāneka° Ṇ₁, E_N^{sil.} | °māneka° S.
⁴⁵³ādhmātakrūraccittāya S | ādhmātakrūraccittā Ṇ₁; atyantakrūraccittāya E_N. ⁴⁵⁴māraya 2 Ṇ₁, S |
om māraya 2 E_N, Tib. (no numbers). ⁴⁵⁵garjaya 2 S, E_N, Tib. (no numbers) | *om*. Ṇ₁ (note in
upper left margin, illegible). ⁴⁵⁶śātrūn Σ^{Skt.} | HeSāU^{Tib.} points towards *sarvaśātrūṅām*. ⁴⁵⁷hūm
hūm hūm Ṇ₁, E_N^{sil.} (both "hūm 3"), Tib. | hūm 2 S. ⁴⁵⁸°mantraḥ Σ | *om*. Tib.. ⁴⁵⁹°kartari° Ṇ₁,
S | karttari E_N. ⁴⁶⁰°mantraḥ S, E_N | *om*. Ṇ₁, Tib.. ⁴⁶¹*om* S, E_N, Tib. | *om*. Ṇ₁.

ādyantapūjābalyupahārakāla^{462,463} imāṃ paramāṃ samayaḡitīkām⁴⁶⁴ uccāra-
 yet⁴⁶⁵ –
 kollaire⁴⁶⁶ t̥thia⁴⁶⁷ bolā⁴⁶⁸ mummuṃire⁴⁶⁹ kakkolā⁴⁷⁰ |
 ghaṇe⁴⁷¹ kibida⁴⁷² ho vājjaī⁴⁷³ karuṇe⁴⁷⁴ kiaī⁴⁷⁵ ṇa⁴⁷⁶ rolā ||
 tahiṃ⁴⁷⁷ bala⁴⁷⁸ khājjaī gāḡhem⁴⁷⁹ maanā⁴⁸⁰ piijaī |
 hale kāliṃjara paṇiaī⁴⁸¹ dunduru tahiṃ⁴⁸² vājjaī⁴⁸³ ||
 caūsama⁴⁸⁴ kacchuri⁴⁸⁵ sihlā⁴⁸⁶ kāppura⁴⁸⁷ lāiaī⁴⁸⁸ |
 mālaīindhaṇa⁴⁸⁹ śālia⁴⁹⁰ tahiṃ⁴⁹¹ bharu⁴⁹² khāiaī⁴⁹³ ||
 pekkhaṇa⁴⁹⁴ kheṭa karante suddhāsuddha na⁴⁹⁵ muṇiaī |
 niraṃsu⁴⁹⁶ aṅge⁴⁹⁷ caḡābiaī⁴⁹⁸ tahiṃja⁴⁹⁹ sarāba⁵⁰⁰ paṇiaī ||

⁴⁶²ādyantapūjābalyo Ṇ₁, Tib. (*tha mar*)] ādyapūjābalyo S; ādyapūjābalyo E_N. ⁴⁶³°kāla em.] °kāle Ṇ₁^{p.c.}, S, E_N; °kā<kle>le (?) Ṇ₁^{a.c.} (erased). ⁴⁶⁴imāṃ paramāṃ samayaḡitīkām Ṇ₁] idam aparāṃ paramasamayagītam S, E_N. ⁴⁶⁵uccārayet Ṇ₁, E_N^{sil.}] urccārayet S. ⁴⁶⁶kollaire Ṇ₁, E_N^{sil.}, Tib.-C,D,P₂] kolaire S, Tib.-G,N,P₁. ⁴⁶⁷t̥thia Ṇ₁, E_N^{sil.}] thia S; t̥thia Tib.-C,D,P₂; t̥thi la a Tib.-G,N,P₁. ⁴⁶⁸bolā Ṇ₁, E_N^{sil.}, Tib.] bollā S. ⁴⁶⁹mummuṃire Σ, Tib.-C,D,P₂] E_N wrongly notes S to read *mummuṃire*; mumūnire Tib.-G,N,P₁. ⁴⁷⁰kakkolā S, E_N, Tib.] kkokolā Ṇ₁. ⁴⁷¹ghaṇe Tib.-C,D,P₂] ghaṇa Σ, Tib.-G,N,P₁. ⁴⁷²kibida Ṇ₁] kipit̥ta S (supported by MuĀv); kiviḡa E_N; krpita Tib.-C,D,P₂; kripita Tib.-G,N,P₁. ⁴⁷³vājjaī S, E_N, Tib.-C,D,P₂] vajjaī Ṇ₁; vajraī Tib.-G,N,P₁. ⁴⁷⁴karuṇe Ṇ₁, E_N^{sil.}, Tib.-C,D,P₂] karūṇe S; karuṇi Tib.-G,N,P₁. ⁴⁷⁵kiaī S, E_N] kīa Ṇ₁; kiyabi Tib.. ⁴⁷⁶ṇa Ṇ₁, S] na E_N, Tib.. ⁴⁷⁷tahiṃ Tib.-C,D,P₂] tahi Σ.-C,D,P₂. ⁴⁷⁸bala S, Tib.-C,D,P₂] bali Ṇ₁; baru E_N^{sil.}; bhala Tib.-G,N,P₁. ⁴⁷⁹gāḡhem Ṇ₁, S, Tib.-C,D,P₂ (°m)] gāḡem E_N^{sil.}; aīni Tib.-G,N,P₁. ⁴⁸⁰maanā Ṇ₁, S, Tib.-C,D,P₂] maanā E_N; aīni Tib.-G,N,P₁. ⁴⁸¹paṇiaī Ṇ₁, E_N^{sil.}, Tib.-C,D,P₂] paṇi<a>ī S^{p.c.} (added above); paṇipaī Tib.-G,N,P₁. ⁴⁸²tahiṃ em.] tahi ṇa Ṇ₁; om. S, Tib.; tahi E_N^{sil.}. ⁴⁸³vājjaī em.] vajjaī Ṇ₁; varjjaī ī S; vajji ai E_N^{sil.}; vajjaī Tib.. ⁴⁸⁴caūsama Ṇ₁, S] cosama E_N^{sil.}; cahusamā Tib.-C,D,P₂; cahusama Tib.-G,N,P₁. ⁴⁸⁵kacchuri E_N] kathuri Ṇ₁; kasturi S; katthuri Tib.-C,D; kathori Tib.-G,N,P₁; kañcāmri Tib.-P₂. ⁴⁸⁶sihlā Ṇ₁^{p.c.}, E_N^{sil.}, Tib.-C,D,P₂] si>xx<hlā Ṇ₁^{p.c.} (rubbed out); śihla S (*ra* added above); sihlā Tib.-G,N,P₁. ⁴⁸⁷kāppura em.] kapura Ṇ₁; karpūra S; kappura E_N^{sil.}, Tib.-C,D,P₂; gabur° Tib.-G,N,P₁. ⁴⁸⁸lāiaī Ṇ₁, S] lāi ai E_N; (°)lāyīai Tib.. ⁴⁸⁹mālaīindhaṇa Ṇ₁, S] māla indhana E_N; māla indhaṇa Tib.-C,D,P₂; mālaī | indhana Tib.-G,N,P₁. ⁴⁹⁰śālia S (*sā*°)] sāli Ṇ₁; śāliṃja E_N^{sil.}; sāliṃja Tib.-C,D,P₂; sālija Tib.-G,N,P₁. ⁴⁹¹tahiṃ Ṇ₁, Tib.] tahi S, E_N. ⁴⁹²bharu S, E_N, Tib.] om. Ṇ₁. ⁴⁹³khāiaī S] khāai Ṇ₁; khāi ai E_N; khāiaī Tib.-C,D,P₂; khahiaī Tib.-G,N,P₁. ⁴⁹⁴pekkhaṇa em.] pekkhaṇan Ṇ₁; pegheṇa S; preṅkhaṇa E_N, Tib.-C,D,P₂ (preṃ°); lekheṇa Tib.-G,N,P₁. ⁴⁹⁵na S, E_N, Tib.-C,D,P₂] ṇa Ṇ₁; om. Tib.-G,N,P₁. ⁴⁹⁶niraṃsu Ṇ₁, S] niraṃsua E_N; niraṃsu Tib.-C,D,P₂; niraṃsu Tib.-G,N,P₁. ⁴⁹⁷aṅge Ṇ₁, Tib.-C,D,P₂^{sil.}] aṅga S, Tib.-N,P₁; aṅga E_N; iga Tib.-G. ⁴⁹⁸caḡābiaī Ṇ₁, Tib.-C,D,P₂] caḡābi S; caḡābi E_N; cittabhaai Tib.-G,N,P₁. ⁴⁹⁹tahiṃja Tib.-C,D,P₂] tahijja Ṇ₁ tahija S; tahiṃ ja E_N^{sil.}; tihamja Tib.-G,N,P₁. ⁵⁰⁰sarāba E_N^{sil.} (cf. HePra, MuĀv)] sarābe Ṇ₁; sarā S; sarāva Tib.-C,D,P₂; saravavi Tib.-G,N,P₁.

Ṇ₁ 7r₂; S 309r₅;
 E_N 141 :9

Ṇ₁ 7r₂; S 309r₅;
 E_N 141 :9

malaaje⁵⁰¹ kunduru vāṭai⁵⁰² ḍiṇḍima tahiṃ ṇa⁵⁰³ vājjiāi⁵⁰⁴ ||ⁱ

Ñ₁ 7r₆; S 309v₃;
E_N 142:6

evam sandhyādhiṣṭhānagaṇapūjākāle vajraghaṇṭādhareṇa⁵⁰⁵ mantriṇeyam⁵⁰⁶
gītikā kākalikayā gātavyā | sarvasiddhisānnidhyakaraṇāyeti | evam api yathānir-
diṣṭakrameṇa maṇḍalacakraṇtargatam⁵⁰⁷ bhagavantam dvibhujam ekamukham |
dakṣiṇakare vajram⁵⁰⁸ vāme kapālam khatvāṅgam ca | ālīḍhapadam nagnam śa-
vākrāntam bhāvayet | tathā caturbhujam | dakṣiṇahaste vajram⁵⁰⁹ vāme kapālam
| śeṣadvibhujābhyām svābhavidyāliṅgitam | tathaiḥ ṣaḍbhujam trimukham | vā-
mamukham⁵¹⁰ raktam dakṣiṇam⁵¹¹ śuklam⁵¹² | vāme haste trisūlam ghaṇṭām⁵¹³
dakṣiṇe⁵¹⁴ vajram⁵¹⁵ kartikām⁵¹⁶ ca | śeṣadvibhujābhyām svābhavidyāliṅgitam⁵¹⁷ |
sā ca bhagavatī kartikapālasahitabhujābhyām⁵¹⁸ bhagavatsamāliṅgitā⁵¹⁹ | amī
dvibhujacaturbhujāṣḍbhujā⁵²⁰ nīlavarnāḥ | trinetrāḥ⁵²¹ | ūrdhvapiṅgalakeśāḥ |
ṣaṇmudropetāḥ⁵²² | ālīḍhapadāḥ⁵²³ | nagnāḥ | śavākrāntās cintanīyāḥ | kiṃ tv⁵²⁴
aṣṭamukhābhāvād devatīcakram svakāye⁵²⁵ praveśayet⁵²⁶ ||

Ñ₁ 7v₂; S 310r₁;
E_N 142:14

ⁱHeTa II.iv. 6-8; cf. HePra⁸²⁵, HeSāSam 7 (ff. 79v₇-80r₃), HeSāSam 8 (f. 104r₅-v₁), HeSāSam 45 (f. 270r₇-v₂); see also Saroruh's *Padminī (T 1181), HeSāUṬī, MuĀv and YoMā. For a more elaborate overview and variants, it may be referred to the Appendix.

⁵⁰¹malaaje Ñ₁, S] malayaje E_N, Tib.C,D,P₂; malayaja Tib.G,N,P₁. ⁵⁰²vāṭai Ñ₁, S] bāṭai E_N, Tib.C,D,P₂; pahiyahi Tib.G,N,P₁. ⁵⁰³tahiṃ ṇa Ñ₁] tahi ṇa S; tahiṇṇa E_N^{sil.}; tahiṇṇa Tib.C,D,P₂; tahi na Tib.G,N,P₁. ⁵⁰⁴vājjiāi em.] vavājjiāi Ñ₁; vājjiāi S (cf. YoMā); bajjiāi E_N; bājjiyayi Tib.C,D,P₂; bajiyayi Tib.G,N,P₁. ⁵⁰⁵vajraghaṇṭādhareṇa E_N] vajraghaṇṭādhare Ñ₁; vajravajraghaṇṭādhareṇa S. ⁵⁰⁶mantriṇeyam em.] mantriṇā iyaṃ Ñ₁, Sp.c., E_N^{sil.}] <matṭiṇā> iyaṃ S^{a.c.} (added in upper margin). ⁵⁰⁷gatam Ñ₁, E_N^{sil.}] °gata° S. ⁵⁰⁸vajram S, E_N] vajra Ñ₁. ⁵⁰⁹vajram Ñ₁, E_N^{sil.}] vajra S. ⁵¹⁰vāmamukham em. (Tib.)] vāmukham Ñ₁; vāme S, E_N. ⁵¹¹dakṣiṇam Ñ₁] dakṣiṇe S, E_N. ⁵¹²śuklam Ñ₁, E_N^{sil.}] śukla S. ⁵¹³ghaṇṭām Ñ₁] ghaṇṭā S, E_N. ⁵¹⁴dakṣiṇe S, E_N] om. Ñ₁. ⁵¹⁵vajram S, E_N] vajra Ñ₁. ⁵¹⁶kartikām Ñ₁] kartikā S, E_N. ⁵¹⁷svābhavidyā° S, E_N, Tib.] vidyā° Ñ₁. ⁵¹⁸karti° Ñ₁] katti° S; kartri° E_N^{sil.}. ⁵¹⁹bhagavat° S, E_N] bhagavantam Ñ₁. ⁵²⁰dvibhujacaturbhujāṣḍbhujā em.] dvibhujā caturbhujā ṣaḍbhujāḥ Ñ₁; dvibhujacaturbhujāṣḍbhujāḥ S, E_N. ⁵²¹°varnāḥ | trinetrāḥ | em.] nīlavarnāḥ | trinetrāḥ Ñ₁; °varnās trinetrāḥ | E_N; °varnās trinetrā E_N^{sil.}. ⁵²²ṣaṇmudropetāḥ em.] ṣaḍmudropetāḥ S, Ñ₁; ṣaṇmudropetā E_N^{sil.}. ⁵²³°padāḥ em.] °pada° Ñ₁; °padā S, E_N. ⁵²⁴kiṃ tv em.] kin tu Ñ₁; kiṃ tu S, E_N. ⁵²⁵°kāye Ñ₁, E_N^{sil.}] °kāya S (a *visarga* seems to be added in the space for the binding). ⁵²⁶praveśayet Σ] *gzug par bsgom mo* Tib.C,D,P₂; *bzugs par bsgom mo* Tib.G,N,P₁.

om trailokyākṣepa hūm hūm hūm⁵²⁷ phaṭ svāhā | dvibhujasya jāpamantraḥ ||
 om jvalajvalabhyo⁵²⁸ hūm hūm hūm⁵²⁹ phaṭ svāhā | caturbhujasya jāpamantraḥ⁵³⁰ ||
 om kiṭi kiṭi⁵³¹ vajra hūm hūm hūm⁵³² phaṭ svāhā | ṣaḍbhujasya jāpamantraḥ⁵³³ ||ⁱ
 śeṣaṃ⁵³⁴ pūrvavidhāv iva⁵³⁵ kartavyam | anyac caivaṃ mantavyam⁵³⁶ |

Ñ₁ 7v₅; S 310r₅;
 E_N 143 :6

kṛpayā locane rakte⁵³⁷ kṛṣṇāṅgo⁵³⁸ maitracittataḥ⁵³⁹ |
 saṃgrahavastucatuṣkeṇa catvāraś⁵⁴⁰ caraṇāḥ smṛtāḥ⁵⁴¹ ||ⁱ
 aṣṭāsyāni vimokṣāṣṭau⁵⁴² bhujāḥ⁵⁴³ ṣoḍaśa śūnyatāḥ |
 mātrābhiḥ⁵⁴⁴ pañcabuddhāḥ⁵⁴⁵ syuḥ kruddho duṣṭavineyataḥ⁵⁴⁶ ||ⁱⁱ
 māmsena⁵⁴⁷ pukkaśī⁵⁴⁸ khyātā raktena śabarī kalpitā |
 caṇḍālī śukrarūpeṇa⁵⁴⁹ ḍombinī⁵⁵⁰ majjamedayoḥ |
 carma bodhyaṅgasaptaṃ tu asthi satyacatuṣṭayam⁵⁵¹ ||ⁱⁱⁱ

ity evam⁵⁵² adhimucya mantriṇā devatāyogena vihartavyam | praṇidhānaṃ ca kar-
 tavyam |

Ñ₁ 8r₁; S 310v₁;
 E_N 143 :14

ⁱHeTa I.ii.7-9. ⁱⁱHeTa II.ix. 11, cf. VaPra §10, et al.. ⁱⁱⁱHeTa II.ix. 12, cf. VaPra §10, et al..
ⁱⁱⁱⁱHeTa II.ix. 13, cf. VaPra §10, et al..

⁵²⁷hūm hūm hūm Ñ₁ | hūm 3 S, E_N. ⁵²⁸jvalajvalabhyo em.] jvala 2 bhyo Ñ₁, S ; jvala 2 jvalabhyo
⁵²⁹hūm hūm hūm Ñ₁ | hūm 3 S, E_N. ⁵³⁰jāpamantraḥ S, E_N] om. Ñ₁; śnags Tib.. ⁵³¹kiṭi kiṭi Ñ₁ | kiṭi
 2 S, E_N. ⁵³²hūm hūm hūm Ñ₁ | hūm 3 S, E_N. ⁵³³jāpamantraḥ S (°m°), E_N] om. Ñ₁; śnags Tib..
⁵³⁴śeṣaṃ Ñ₁, E_N^{sil.}] śeṣa° S. ⁵³⁵vidhāv iva em.] °vidhim ava Ñ₁, S ; °vidhim iva E_N^{sil.}; śna ma
 bzin du Tib.. ⁵³⁶anyac caivaṃ mantavyam Ñ₁ | anya(d e)va (sma)rttavya S^{p.c.} (uncertain); anyad
 evaṃ kartavyam E_N^{sil.}; gzan yan 'di ltar śes par bya ste Tib.. ⁵³⁷rakte Ñ₁, S (smeared)] raktāḥ
 E_N^{sil.}. ⁵³⁸āṅgo Ñ₁, S] °āṅga° E_N^{sil.}. ⁵³⁹maitracittataḥ Ñ₁] metre cirttataḥ S ; maitrair cittataḥ
 E_N^{sil.}. ⁵⁴⁰catvāraś S, E_N] catvāriś Ñ₁. ⁵⁴¹smṛtāḥ Ñ₁, E_N^{sil.}] smṛtā S (leaving a blank space for
 one akṣara). ⁵⁴²vimokṣāṣṭau Ñ₁, S^{a.c.}; vimokṣā cāṣṭau S^{p.c.} (added in lower margin); vimokṣāś
 cāṣṭau E_N (hyper metrical); źal brgyad rnam par thar pa brgyad Tib.. ⁵⁴³bhujāḥ S, E_N] bhujā Ñ₁.
⁵⁴⁴mātrābhiḥ Ñ₁, S] gātrābhiḥ E_N^{sil.}; rus rgyan Tib.. ⁵⁴⁵buddhāḥ em.] °buddhā Ñ₁, S^{a.c.}; mudrā
 S^{p.c.} (added in lower margin); °mudrāḥ E_N^{sil.}; phyag rgya rnam pa lna Tib.. ⁵⁴⁶vineyataḥ em.]
 °vaineyataḥ Ñ₁ (hyper metrical); °vinirṇayāt S ; °vinirṇayāt E_N^{sil.}; 'dul ba ste Tib.. ⁵⁴⁷māmsena
 Ñ₁, S (both mān°)] samāmsena E_N^{sil.}. ⁵⁴⁸pukkaśī S, E_N] pukkaśī Ñ₁. ⁵⁴⁹śukra° Ñ₁, Tib.] śukla°
 S ; śukla(kra)° E_N. ⁵⁵⁰ḍombinī S, E_N] ḍombī Ñ₁. ⁵⁵¹catuṣṭayam S, E_N] °catuṣṭayam Ñ₁.
⁵⁵²ity evam Ñ₁] ity S, E_N; de ltar Tib. (rendering this passage as verse).

kulajanmā⁵⁵³ anumādī⁵⁵⁴ samayī hevajradeśakah |
 kṛpāvān gurubhaktaś ca bhaveyaṃ janmajanmani⁵⁵⁵ ||ⁱ
 vajraghaṇṭāraṇatpāṇir⁵⁵⁶ gambhīro dharmapāṭhakah⁵⁵⁷ |
 yoṣicchukrasamāhāri⁵⁵⁸ bhaveyaṃ janmajanmani⁵⁵⁹ ||ⁱⁱ

śraddhāvegena⁵⁶⁰ mayā likhitam idaṃ mandadhiyā⁵⁶¹ yat kiñcit⁵⁶² |
 śodhyaṃ⁵⁶³ tat tattvajñaiḥ⁵⁶⁴ kṣantavyaṃ mama ca⁵⁶⁵ sādhubhiḥ kṛpayā⁵⁶⁶ ||
 gurucaraṇāmbujabhaktaḥ śaśāṅkakulatilakanandanas^{567,568} tena |
 labdhanimittena kṛtaṃ yo 'sāv⁵⁶⁹ abhimānaśatruṇā⁵⁷⁰ na jitaḥ⁵⁷¹ ||
 sādhanopāyikāṃ kṛtvā śrīhevajrasya durlabhām⁵⁷² |
 yan mayopārjitaṃ puṇyaṃ⁵⁷³ tena loko 'stu vajradhṛk⁵⁷⁴ ||

|| * || śrīhevajrasya⁵⁷⁵ sādhanopāyikā samāptā⁵⁷⁶ || * ||
 || kṛtir ācāryasaroruhapādānām iti ||⁵⁷⁷

|| * ||

ⁱHeTa II.viii. 7, also quoted in HeSāSam 8 (f. 101r₆), HeBāPūVi, Sāmā 229 et al.. ⁱⁱHeTa II.viii. 8, also quoted in HeSāSam 8 (f. 101r₆₋₇), HeSāSam 10 (f. 122r_{7-v1}), HeBāPūVi, Sāmā 229 et al..

⁵⁵³kulajanmā E_N, HeTa] kule janma Ṇ₁, S; HeBāPūVi. ⁵⁵⁴anumādī Ṇ₁, S; HeBāPūVi] anumādī(dī) E_N. ⁵⁵⁵janma° S, E_N, HeTa] janmani Ṇ₁; HeBāPūVi. ⁵⁵⁶°pāṇir E_N^{sil}.] °pāṇi Ṇ₁, S. ⁵⁵⁷gambhīro Ṇ₁ (cf. HeSāSam 10)] gambhīra° S, E_N. ⁵⁵⁸yoṣicchukra° S, E_N] yoṣit(a)śukra° Ṇ₁, HeBāPūVi. ⁵⁵⁹janmajanmani S] janmani janmani || iti Ṇ₁ (cf. HeBāPūVi); janmajanmāni E_N^{sil}. (typo ?). ⁵⁶⁰°vegena S, E_N] °vegeṇa Ṇ₁. ⁵⁶¹°dhiyā Ṇ₁] °buddhinā |(l) S, E_N. ⁵⁶²yat kiñcit S, E_N (°c)] kiñcit Ṇ₁ (no *danḍa*). ⁵⁶³śodhyaṃ Ṇ₁ (°an)] chodhyaṃ S, E_N (*sandhi*). ⁵⁶⁴tat tattvajñaiḥ *em.*] tattajñe Ṇ₁; tat(t)vajñaiḥ S, E_N. ⁵⁶⁵mama ca Ṇ₁] mama S, E_N. ⁵⁶⁶sādhubhiḥ kṛpayā Ṇ₁] sādhubhiḥ || sat(t)vakṛpayā S, E_N. ⁵⁶⁷śaśāṅka° Ṇ₁, E_N^{sil}.] saśāṅka° S. ⁵⁶⁸°tilaka° Ṇ₁, E_N^{sil}.] °ṭhilaka° S. ⁵⁶⁹kṛtaṃ yo (°)sāv Ṇ₁] mayāḥ yā sāv S; mayā pāsāc° E_N^{sil}. ⁵⁷⁰abhimānaśatruṇā Ṇ₁, S, Tib.] °abhimāveśa kulā° E_N^{sil}. ⁵⁷¹na jitaḥ Ṇ₁, S] °n ajitaḥ E_N^{sil}. ⁵⁷²durlabhām Ṇ₁, E_N^{sil}.] dullabhām S. ⁵⁷³puṇyaṃ S, E_N, Tib.] śubham puṇyaṃ Ṇ₁. ⁵⁷⁴vajradhṛk Ṇ₁, S] vajradhṛk || iti E_N^{sil}. ⁵⁷⁵°hevajrasya Ṇ₁, S] °hevajra° E_N^{sil}. ⁵⁷⁶samāptā S^{p.c.}, E_N^{sil}. | samāptāṃ Ṇ₁; samāptāḥ S^{a.c.}. ⁵⁷⁷°pādānām iti || Ṇ₁] °syeti || S; sya iti | E_N^{sil}. S further reads : *saṃvat 757 vaiṣākhaśuklapaṃcāmyāṃ guruvāre śubham || idaṃ sādhanamālāpustakaṃ ||*, no matching date can be found.

Edition of the Tibetan Translation

dPal dgyes pa rdo rje'i sgrub thabs

rgya gar skad du | śrīhevajrasādhanam¹ || bod skad du² | dpal dgyes pa rdo rje'i sgrub thabs || C, D 1v1; G, N, P₁ 1r1; P₂ Vol. 5 : p.3

dpal dgyes pa'i rdo rje la phyag 'tshal lo ||

dpal ldan³ dgyes pa'i rdo rje dañ || bdag med ma la⁴ gus phyag 'tshal⁵ ||
rdo rje slob dpon bka' drin gyis || de yi sgrub thabs cho ga bśad ||

dañ po kho nar^a rnal 'byor pas | sems can thams cad kyi don du blo bskyed nas |^b
bla ma bcom ldan 'das yañ dag par bsñen te |^c cho ga ji lta bar⁶ bźin du dpal dgyes
pa'i rdo rje'i dkyil 'khor du žugs śin^d rim pa ji lta bar⁷ bźin du dbaň bskur te |^e yañ
dag par rjes su gñaň ba^f śin tu rnam par dag pa'i de kho na ñid ma nor ba'i ye śes

^adañ po kho nar Σ] dañ por re žig HePra^{Tib.}; VaPra^{Tib.}. ^bsems can (...) blo bskyed nas Σ] sems can thams cad kyi don la brtson pa'i blos HePra^{Tib.}; sems can gyi don la brtson pa'i blo gros can gyis VaPra^{Tib.}. ^cbla ma (...) bsñen te Σ] rdo rje'i bla ma mñes par byas nas and slar yañ bla ma rje btsun yañ dag par bsñen pa HePra^{Tib.}; yañ dag pa'i bla ma rje btsun mñes par byas nas VaPra^{Tib.}. ^dcho ga (...) žugs śin Σ] dpal kye rdo rjer gsuňs śin ji skad du bśad pa'i cho gas (cho gas G, N, P₁] tshogs C, D, P₂) dkyil 'khor du žugs śin HePra^{Tib.}; cho ga ji lta bar dpal kye rdo rjer gsuňgs pa'i dkyil 'khor du rab tu žugs nas VaPra^{Tib.}. ^erim pa (...) dbaň bskur te Σ, VaPra^{Tib.}] rim pa ji lta ba bźin du yoňs su dbaň bskur ba HePra^{Tib.}. ^fyañ dag (...) gñaň ba Σ] (...) gñaň bas VaPra^{Tib.}; bla ma'i rjes su gñaň ba thob pa HePra^{Tib.}.

¹śrīhevajrasādhanam *em.*] śr'i he badzra s'a dha naM Σ. ²bod skad du Σ.G] bod G. ³dpal ldan Σ.P₁] dphal ldan P₁. ⁴la C, D, P₂] *om.* G, N, P₁. ⁵phyag 'tshal C, D, P₂] phyag 'tshal te G, N, P₁. ⁶ji lta bar *em.*] ji lta ba Σ. ⁷ji lta bar *em.*] ji lta ba Σ.

thob ciñ^a mtshan ma rñed pa dañ |^b bdud rtsi lña la sogs pa'i dam tshig bsten pa |
 dpal dgyes mdzad rdo rje bsgrub par 'dod pas⁸ rig ma dañ lhan cig dur khrod la
 sogs pa yid du 'oñ ba'i gnas su 'dug nas mchod pa dañ | gtor ma la sogs pa byas te |
 rañ gi sñiñ gar *ram* las byuñ ba'i ñi ma la *hūm* yig sñon po bltas te | *hūm* yig de
 las 'od zer rnam pa lña nam mkha'i phyogs su yoñs su spros nas | 'od zer des bcom
 ldan 'das rdo rje las⁹ byuñ ba'i sku mdog sñon po phyag dañ phyag mtshan 'og
 nas 'byuñ ba bzin du phyag bcu drug pa'am | phyag drug pa'am | phyag bzi pa'am |
 phyag gñis pa yañ ruñ ste | rañ gi rig ma la 'khyud pa¹⁰ spyang gsum pa dbu skra
 kham pa¹¹ gyen du 'greñ ba | phyag rgya¹² dañ ldan pa | lha mo brgyad kyis¹³ yoñs
 su bskor ba | sku rnam spro ba dañ sdud pa mdun gyi nam mkha'i phyogs su bkug
 ste bsgom par bya'o ||

C, N 2r3; D 2r2; G 2v2;
 P1 2v4; P2 p.4:9

de'i mdun na gaurī nag mo phyag na byañ chub kyī sems kyī zla ba can no || lho
 phyogs su chom rkun ma btsod kyī mdog can phyag na rañ byuñ gi¹⁴ ñi ma zes bya
 ba'i me tog can no || rgyab tu ro lañs ma ser mo rdo rje'i chu snod can no || byañ
 phyogs su za phod ma ma ra ka ta lta bu gsañ ba'i sman bsname pa'o || dbañ ldan
 gyi mtshams su ni sbos mo¹⁵ mdog sñon mo sna tshogs pa'i śa bsname pa'o || me'i
 mtshams su dur khrod ma¹⁶ dkar mo phyag na ro bsname pa'o || srin po'i mtshams
 su gtum mo dmar skya rñe'u chuñ gi sgra sgrog pa'o¹⁷ || rluñ lha'i mtshams su sme
 ma sna tshogs kyī mdog rañ gi sku la 'khyud pa ste | de ltar bu'i bcom ldan 'das
 kyī¹⁸ sku rnam par 'phro ba dañ sdud pa nam mkha' la bltas nas | rañ gi sñiñ gar ñi
 ma la gnas pa'i sa bon las¹⁹ 'phros pa'i phyi dañ²⁰ gsañ ba dañ | de kho na ñid kyī²¹
 mchod pa'i khyad par gyis^c yañ dag par mchod nas | de'i spyang sñar sdig pa bsags

^aśin tu (...) ye śes thob ciñ Σ] śin tu rnam par dag pa phyin ci ma log pa'i de kho na ñid kyī(s) ye
 śes thob ciñ VaPra^{Tib.}. ^bmtshan ma rñed pa dañ Σ] mtshan ma thob pa dañ VaPra^{Tib.}. ^cphyi
 dañ (...) khyad par gyis Σ] (...) khyad par rnam kyis HePra^{Tib.}, VaPra^{Tib.}.

⁸'dod pas Σ_D] 'dod ñas D (damage of the xylograph?). ⁹rdo rje las Σ_G] rdam las^x (correction
 missing) G. ¹⁰khyud pa *em.*] 'khyad pa Σ. ¹¹kham pa Σ_G] khams pa G. ¹²phyag rgya drug
 C, D, P₂] phyag rgya bcu drug G, N, P₁. ¹³brgyad kyis C, D, N, P₁, P₂] brgyad kyī G. ¹⁴rañ
 byuñ gi C, D, P₂] rañ 'byuñ gi G, N, P₁. ¹⁵sbos mo Σ_N] spos mo N. ¹⁶dur khrod ma C, D,
 P₂] ri khrod ma G, N, P₁. ¹⁷sgra sgrog pa'o D, P₂] sgra sgrog pa'o G, N, P₁; xx grogs pa'o C
 (illegible). ¹⁸kyī C, D, P₂^{sil.}] kyis G, N, P₁. ¹⁹sa bon las N, P₁] sa bon las 'od C, D, P₂; sa xxn
 las G (damaged). Regarding the omission of 'od, cf. VaPra⁸¹. ²⁰phyi dañ *em.*] phyi nañ Σ. ²¹de
 kho na ñid kyī C, D, P₂] de kho na ñid kyis G, N, P₁.

pa la sogs pa bya'o ||

ji srid thog mtha' med pa'i 'khor ba phyin ci log gi rtog pas bsags pa'i sdig pa'i las bdag gis bgyis pa de dag thams cad bcom ldan 'das kyī spyān sñar bśags śiñ phyis sdom par bgyi'o || sems can thams cad kyī dge ba ji sñed pa thams cad la rjes su yi rañ žiñ bla na med pa yañ dag par rdzogs pa'i byañ chub tu yoñs su bsno bar bgyi'o ||

C 2v₂; D 2v₁; G 2v₅;
N 2v₄; P₁ 2v₈; P₂ p.4:21

gžan yañ^a khams gsum thams cad bde ba chen po'i rnam par ro gcig pa'i^b sañs rgyas dgyes mdzad rdo rje dañ | des gsuñs pa'i sñags dañ phyag rgya dañ dkyil 'khor la sogs pa'i chos dañ | de'i 'khor lo la 'khor bar gnas pa'i lha mo'i tshogs la bdag skyabs su mchi bar bgyi'o || sems can thams cad kyī don bya ba'i rgyur gyur pa'i rnam pa thams cad kyī mchog dañ | stoñ pa ñid kyī bdag ñid du sems brtan par bya'o ||

C 2v₃; D 2r₂; G, N 3r₁;
P₁ 3r₂; P₂ p.5:4

de nas sems can thams cad la bu gcig pa ltar byams pa chen po bsgom par bya'o || de'i rjes la rnam par rtog pa'i rgya mtshor byiñ ba'i sems can skyabs med pa rnams mthoñ nas de dag thams cad bsgral bar 'dod pa'i sñiñ rje chen po'i rañ bzin brtan par bya'o || de ltar dga' ba chen po thob pa'i sñags pas brtags pa'i yul rnams la btañ sñoms su byas nas | dños po ma lus pa bsdu pa'i sñiñ po de kho na ñid kyī sñags | om sūnyatājñānavajrasvabhāvātmake 'haṃ²² zes brjod par bya'o || 'di'i rjes la sñags kyī don bdag²³ khams gsum po²⁴ ño bo ñid dañ bral bar bsgom par bya'o ||

C 2v₅; D 2v₃; G 3r₂;
N 3r₃; P₁ 3r₄; P₂ p.5:10

de nas sñon gyi smon lam rjes su dran pa las nam mkhar ram²⁵ byuñ ba'i ñi ma'i dkyil 'khor gyi dbus su hūm yig las yañ dag par byuñ ba'i 'od zer lña'i bdag ñid kyī rtse gsum pa'i sna tshogs rdo rje'i 'od zer las yañ dag par byuñ ba'i ji sñed 'dod pa'i 'bar ba'i tshogs can gyi rdo rje ra ba blta bar bya'o || de'i nañ du rdo rje'i dra ba bgegs rnams sel bar byed pa rnam par bsgom mo || de'i dbus su nam mkha' khyab pa'i śes rab e'i rnam pa lta bu dkar po bsgom par bya'o || de'i steñ du sa'i dkyil 'khor lam las²⁶ byuñ ba'i gru bzi pa ljañ gu'o²⁷ || de'i steñ du chu'i dkyil 'khor

C 2v₇; D 2v₅; G 3r₅;
N 3r₆; P₁ 3r₇; P₂ p.5:17

^agžan yañ Σ] tatañ Ñ₁; tat° S, E_N. ^bro gcig pa'i Σ] om. Sanskrit.

²²sūnyatājñānavajrasvabhāvātmake 'haṃ em.] s'u n.ya t'a dzñ'a na badzra sva (s'a D) bh'a ba (bha ba G, N, P₁) a'atma ko 'haṃ (ko haṃ G, N) Σ. ²³bdag C, D, P₂] bdag dañ G, N, P₁. ²⁴gsum po C, D, P₂] gsum po dañ G, N, P₁. ²⁵ram las Σ_G] ram las G. ²⁶lam las Σ_G] las G. ²⁷gu'o C, D, P₂^{sil}] khu'o G, N, P₁.

vaṃ las²⁸ las skyes pa'i zlum po dkar po'o || der me'i dkyil 'khor *raṃ* las skyes pa'i²⁹
gru gsum³⁰ dmar po'o || der rluñ gi dkyil 'khor *yaṃ* las skyes pa'i zla ba phyed kyi
rnam pa lta bu mdog sñon po'o ||

C 3r₃; D 3r₁; G 3v₂;
N 3v₄; P₁ 3v₃; P₂ p.6:6

de nas de'i dbus su rnam par śes pa gnas par blta'o || de dag gnas par gyur pa las³¹
dkyil 'khor gyi 'khor lo'i khañ pa³² 'od kyi snañ ba can skad cig tsam gyis³³ bsgom
par bya ste³⁴ | gru bži pa sgo bži dañ ka ba brgyad kyis ñe bar mdzes pa | dra ba³⁵
dañ dra ba phyed pa dañ tva ra na la sogs pas spras pa sems las grub par rnam par
bsam mo || de'i dbus su zla ba dañ ñi ma kha sbyor bar chud pa'i *hūṃ* dañ *aṃ* gyi
sa bon gñis las yañ dag par byuñ ba'i gri gug dañ thod pa la lte bar lha'i sa bon gñis
kyis mtshan pa blta'o || de dag thams cad yoñs su gyur pa las | bdag ñid dpal dgyes
mdzad rdo rje'i gzugs sku mdog sñon po žal brgyad pa | phyag bcu drug pa žabs
bži pa bdag med ma dañ lhan cig mchog tu dga' ba bde ba chen por ro gcig pa³⁶ |
phan tshun 'khrigs pas³⁷ chags pa dañ ldan par blta bar bya'o || de nas –

om padma sukhadhara³⁸ mahārāgasukhaṃdada³⁹ |
caturānandabhāg⁴⁰ viśva⁴¹ *hūṃ hūṃ hūṃ* kāryaṃ kuruṣva me⁴² ||
om vajra mahādveṣa⁴³ caturānandadāyaka⁴⁴ |
khagamukhaikarasa⁴⁵ *hūṃ hūṃ hūṃ* kāryaṃ kuruṣva me⁴⁶ ||ⁱ

ⁱHeTa II.xii 5-6, also quoted in DVS (f. 191v₆) and HePra^{§15}. See also HeSāSaṃ 10 (f. 120r_{2,3}),
BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218 et al., partly rendering the syllable *hūṃ*
each time twice.

²⁸*vaṃ* las *em.*] baṃ las Σ. ²⁹skyes pa'i G] skyes pa Σ_G. ³⁰gru gsum Σ_G] zlum po gru gsum
G. ³¹gnas par gyur pa las C, D, P₂^{sil.}] gnas gyur pa las G, N, P₁. ³²dkyil 'khor gyi 'khor lo'i khañ
pa G, N, P₁] dkyil 'khor 'khor lo'i khañ pa C, D, P₂; *maṅḍalacakrākāraṃ* HeSāU^{Skt.}. ³³tsam gyis
Σ_G] tsam gyi G. ³⁴bsgom par bya ste C, D, P₂] bsgom par byas te G, N, P₁. ³⁵dra ba Σ_G] dra
ña G (damage of the xylograph ?). ³⁶bde ba chen por ro gcig pa Σ_G] bde ba chen po ro gcig pa
G. ³⁷phan tshun 'khrigs pas C, P₂] phan chun 'khrigs pas D (damage of the xylograph ?); phan
tshun 'khrig pas G, N, P₁. ³⁸sukhadhara *em.*] su kha d.ha ra Σ. ³⁹mahārāgasukhaṃdada *em.*]
ma h'a r'a ga su khaM da da C, D, P₂; ma h'a ra ga su khaM datta G, N, P₁. ⁴⁰caturānandabhāg
em.] tsa tur a'a nan.da b.ha ga C, D, P₂; tsa tu r'a nan.da b.h'ag G, N, P₁. ⁴¹viśva *em.*] bi śva Σ_G;
bi śra G. ⁴²kāryaṃ kuruṣva me *em.*] karyam ku ru śva me C, D, P₂; karyam ku ru śva ma G,
N, P₁. ⁴³vajra mahādveṣa *em.*] badzra mah'a dve śa Σ. ⁴⁴caturānandadāyaka *em.*] tsa tur a'a
nan.da d'a ya ka C, D, P₂; tsa tu r'a nan.da d'a ya ka G, N, P₁. ⁴⁵khagamukhaikarasa *nātha em.*]
kha mu khe ka r'a so n'a tha Σ_{N,P₁}; kha m'u khe ka r'a so n'a tha N, P₁. ⁴⁶kāryaṃ kuruṣva me
em.] ka ryaM ku ru śva me C, D, P₂; ka ryaM ku ru śva me G, N, P₁.

žes bya ba 'dis phyi rol gyi chags pa'i bya ba la rdo rje dañ padma byin gyis brlab
par bya'o⁴⁷ ||

de nas bsrub ciñ srubs pa'i⁴⁸ sbyor bas lha'i 'khor lo dbyuñ bar bya ste | de la śar
la sogs pa'i sgo ru rim pa⁴⁹ ji lta ba⁵⁰ bžin du tshañs pa dañ | dbaň po dañ | ñe ba'i
dbaň po dañ | drag po'o || de bžin du dbaň ldan la sogs pa'i mtshams su ni⁵¹ gśin rje
daň | nor bdag dañ | bden bral dañ | thags bzañs ris dañ⁵² | de ltar gdan brgyad po
dag bsgom par bya'o || de'i steñ du⁵³ zla ba dañ ñi ma kha sbyor bar chud pa'i *gam
cam*⁵⁴ *vañ*⁵⁵ *ghaň pañ śaň cam*⁵⁶ *đam* žes bya ba'i sa bon brgyad kyi bdag ñid
blta'o || de dag yoñs su gyur pa las | dkar mo la sogs pa'i mtshan ma gri gug⁵⁷ dañ |
rñe'u chuñ dañ | rus sbal⁵⁸ dañ | sbrul dañ | seň ge dañ | dge sloň dañ | 'khor lo dañ |
rdo rje dag bsam par bya'o || de'i steñ du yaň sa bon brgyad kyi mtshan ma ste | de
dag thams cad so sor gcig tu yoñs su gyur pa las dkar mo la sogs pa yoñs su rdzogs
par bya'o ||

C 3r7; D 3r5; G 3v6;
N 4r3; P1 3v8; P2 p.6:20

de la⁵⁹ śar phyogs kyi sgor ni dkar mo gzugs kyi phuñ po'i raň bžin *gam* yig las⁶⁰
byuñ ba mdog sñon mo phyag g.yas na gri gug g.yon na ro hi ta'i ña bsnams śiň
tshañs pa mnan pa dgod par bya'o || lho sgor ni chom rkun ma tshor ba'i phuñ po'i
raň bžin *cam* yig las⁶¹ yaň dag par byuñ ba⁶² btsod kyi mdog can phyag g.yas na
rñe'u chuñ g.yon na phag pa bsnams śiň dbaň po mnan pa dgod par bya'o || nub
kyi sgo ru ni ro lañs ma 'du śes kyi phuñ po las sgrub ciñ⁶³ *vañ* yig las⁶⁴ skyes
pa⁶⁵ gser bsregs pa'i mdog can phyag g.yas na rus sbal⁶⁶ g.yon na padma'i snod
bsnams śiň ñe ba'i dbaň po mnan pa bsam par bya'o || byaň phyogs kyi sgor ni
za phod ma⁶⁷ 'du byed kyi phuñ po'i raň bžin *ghaň* yig las skyes pa ma ra ka ta
lta bu⁶⁸ phyag g.yas na sbrul g.yon na⁶⁹ thod pa bsnams śiň drag po mnan pa blta

C 3v3; D 3v1; G 4r3;
N 4r6; P1 4r4; P2 p.7:11

⁴⁷brlab par bya'o Σ.G] brlabs par bya'o G. ⁴⁸srubs pa'i C, D, P2] bsrub pa'i G, N, P1. ⁴⁹sgo ru rim pa C, D, P2] rim pa G, N, P1. ⁵⁰ji lta ba Σ.G] ji ltar ba G. ⁵¹mtshams su ni Σ.C] mtshams su na C. ⁵²thags bzañs ris dañ C, D, P2] lha ma yin rnams te G, N, P1. ⁵³de'i steñ du C, D, P2] om. G, N, P1. ⁵⁴cañ D] tsañ Σ.D. ⁵⁵vañ em.] bañ Σ. ⁵⁶cañ em.] lañ Σ (cf. note in annotated translation). ⁵⁷gri gug C, P2] gi gug D (damage of the xylograph ?); gri G, N, P1. ⁵⁸rus sbal C, D, P2^{sil.}] ru sbal G, N, P1. ⁵⁹de la em.] de las Σ. ⁶⁰*gam* yig las Σ.G] gi yig las G. ⁶¹*cam* yig las em.] tsañ yig las C, D, P2^{sil.}; tsam yig las G, N, P1. ⁶²byuñ ba Σ.G] pyuñ ba G (damage of the xylograph ?). ⁶³sgrub ciñ C, D, P2^{sil.}] sprul ciñ G, N, P1. ⁶⁴*vañ* yig las em.] bañ yig las Σ. ⁶⁵skyes pa C, D, P2^{sil.}] skyes pas G, N, P1. ⁶⁶rus sbal C, D, P2^{sil.}] ru sbal G, N, P1. ⁶⁷za phod ma Σ.D] za bod ma D (damage of the xylograph ?); ⁶⁸ma ra ka ta lta bu C, P2^{sil.}] mar ka ta lta bu D; marka ta lta bu G, N, P1. ⁶⁹sbrul g.yon na G, N, P1] C, D, P2.

bar bya'o || dbañ ldan gyi mtshams su sbos mo sa'i kham s ky i rañ b'zin *pañ* yig las skyes pa mdog sñon mo phyag g.yas na⁷⁰ señ ge g.yon na dgra sta bsnams śiñ gśiñ rje mnan pa⁷¹ bsgom par bya'o || me'i mtshams su ri khrod ma chu'i kham s ky i rañ b'zin *śam* yig las yañ dag par byuñ ba mdog dkar mo phyag g.yas na dge sloñ g.yon na gsil byed⁷² bsnams śiñ nor bdag mnan pa bsgom par bya'o || bden bral gyi mtshams su ni gtum mo me'i kham s ky i rañ b'zin *cam* yig las⁷³ skyes pa nam mkha'i⁷⁴ mdog can phyag g.yas na⁷⁵ 'khor lo 'dzin pa g.yon na⁷⁶ thod pa bsnams śiñ srin po mnan pa bsgom par bya'o || rluñ gi mtshams su ni sme ma rluñ gi kham s ky i rañ b'zin *dam* yig las⁷⁷ yañ dag par byuñ ba sna tshogs ky i mdog can phyag g.yas na rdo rje bsnams pa g.yon na sdigs mdzub mdzad ciñ lha ma yin mnan pa bsgom par bya'o || de dag thams cad kyañ spyān gsum pa mche ba gtsigs pa dbu skra kham pa⁷⁸ gyen du 'greñ ba gcer bu phyag rgya lña dañ ldan pa phyed kruñ bcas pa'i gar gyis b'zugs pa'i byañ chub ky i sems 'phros pa las yañ dag par byuñ ba bsgom par bya'o ||

C 4r₃; D 3v₇; G 4v₅;
N 4v₆; P₁ 4v₅; P₂ p.8:13

'di'i mthar bcom ldan 'das śin tu 'juñs pas⁷⁹ mchog tu bde ba chen por ro gcig par ldan pa'i rig ma dañ lhan cig tu 'zu⁸⁰ | sa bon gyi⁸¹ gzugs su gnas par gyur to || de la sbos mo la sogs pa'i lha mo b'zi bdag gi bdag po med par śes nas cher yid mi bde ba thob ste | mya ñan gyis⁸² gduñs nas | bcom ldan 'das ky i thugs sad par byed pa'i rdo rje'i glus sloñ bar byed pa ni –

sñiñ rje'i yid ky i⁸³ bcom ldan b'zeñs || sbos mo bdag la yoñs su skyobs ||
stoñ pa'i tiñ 'dzin spañs nas su || bde chen 'dod pas bdag la sbyor ||

khyod mi b'zugs pas bdag 'gum pas || stoñ pa'i rañ b'zin spañs nas su ||
ri khrod ma dgos bsgrub pa'i phyir || dgyes pa'i rdo rje khyed b'zeñs śig ||

⁷⁰phyag g.yas na *em.*] g.yas na Σ. ⁷¹mnan pa G, N, P₁] mnan par C, D, P₂^{sil.}. ⁷²gsil byed G, N, P₁] bsil byed C, D, P₂^{sil.}. ⁷³*cam* yig las *em.*] *lam* yig las Σ. ⁷⁴nam mkha'i Σ_{G,N}] namkha'i G, N. ⁷⁵phyag g.yas na G, N, P₁] g.yas na C, D, P₂. ⁷⁶g.yon na C, D, P₂^{sil.}] g.yon G, N, P₁. ⁷⁷*dam* yig las C, D, P₂^{sil.}] *tam* yig las G, N, P₁. ⁷⁸kham pa Σ_{P₁}] kham s pa P₁. ⁷⁹'juñs pas Σ_{C,G}] 'dzuñs pas C; 'juñs pa G. ⁸⁰'zu C, D, P₂] 'zu bas G, N, P₁. ⁸¹sa bon gyi Σ_D] sa ban gya D (misprint (?), upper part missing). ⁸²mya ñan gyis C, D, P₂^{sil.}] mya ñan gyi G, N, P₁. ⁸³yid ky i G] yid kyis Σ_G.

'dod pas 'jig rten sñan⁸⁴ mnan nas || gtso bo ci phyir stoñ ñid bźugs ||
 khyod mi bźugs na⁸⁵ phyogs rmoñs pas || gtum mo bdag ni⁸⁶ gsol ba 'debs ||ⁱ
 bdag gis⁸⁷ khyed kyi thugs 'tshal gyis || sgyu 'phrul lta bur khyed bžeñs cig ||
 'gro gtso sme ma bdag legs šes⁸⁸ || thugs rje rgyun chad ma mdzad cig ||ⁱⁱ

de kho na ñid kyi glu 'dis gñid bsañs pa dañ 'dra bar bcom ldan 'das zla ba źu C 4r7; D 4r4; P2 p.9:5;
 ba lta bu'i bdud rtsi'i gzugs las bžeñs te⁸⁹ | de'i steñ du sa bon gñis las byuñ ba'i G, N, P1 5r3
 mtshan ma gñis kyi steñ du yañ *hūm* dañ *añ* gyi sa bon gñis kyis⁹⁰ mtshan pa'o ||
 de dag ñi ma'i dkyil 'khor dañ bcas pa thams cad gcig tu yoñs su gyur pa las | ñi
 ma'i dkyil 'khor gyi dbus su *hūm* yig las byuñ ba *añ* yig las yañ dag par byuñ ba'i
 bdag med ma dañ yañ dag par ldan pa'i bcom ldan 'das dpal dgyes mdzad rdo rje
 bdag ñid sprul par bya ste | sku mdog sñon po cher drag pa spyang gsum pa dbu
 skra kham pa gyen du 'bar ba dbu la sna tshogs rdo rjes mtshan pa | dpral ba'i steñ
 du thod pa lña'i phreñ bas brgyan pa | smin ma gñer ma'i khro gñer can gyi⁹¹ źal
 dañ po sñon po | g.yas kyi dkar po | g.yon gyi dmar po | yañ g.yon gyi źal gñis sño
 ba | de bźin du g.yas kyi źal gñis sño ba | steñ gi źal du ba'i mdog can rnam par
 gtsigs pa'o || źal de dag thams cad mche ba gtsigs śiñ spyang gsum pa'o || g.yas pa'i
 phyag brgyad na padma'i snod brgyad la gnas pa'i rim pa ji lta ba bźin du glañ po
 che dañ | rta dañ | boñ bu dañ | ba lañ dañ | rña mo⁹² dañ | mi dañ | khyi dañ | ma
 he'o || de bźin du g.yon pa'i phyag brgyad na ni sa'i lha mo dañ | chu lha dañ | me
 lha dañ | rluñ lha dañ | zla ba dañ | ñi ma dañ | gśin rje dañ | nor sbyin no || sku la
 mgo bo rlon pa'i phreñ bas brgyan pa | phyag rgya drug⁹³ dañ ldan pa gcer bu⁹⁴
 źabs g.yas⁹⁵ brkyañ bas⁹⁶ bźugs pa | ñi ma'i dkyil 'khor la phuñ po dañ | ñon moñs
 pa dañ | 'chi bdag dañ | lha'i bu'i bdud bźi mñam par mnan pa'i gar gyis rol pas⁹⁷
 bźugs par bsgom mo ||

ⁱHeTa II.v. 20-22. ⁱⁱHeTa II.v. 23.

⁸⁴sñan Σ_G] sñam G. ⁸⁵mi bźugs na G, N, P₁] mi bźugs ni C, D, P₂^{sil.}. ⁸⁶bdag ni Σ_C] dag ni
 C. ⁸⁷bdag gis C, D, P₂] bdag gi G, N, P₁. ⁸⁸legs šes G, N, P₁] lags źes C, D, P₂^{sil.}. ⁸⁹bžeñs
 te C, D, P₂^{sil.}] gžeñs te G, N, P₁. ⁹⁰gñis kyis Σ_G] gñis kyi G (perhaps subscribed and faint).
⁹¹gñer can gyi C, D, P₂] gñer gyi bźin gyis G, N, P₁. ⁹²rña mo Σ_D] rña ma D. ⁹³phyag rgya
 drug C, D, P₂] phyag rgya G, N, P₁. ⁹⁴gcer bu Σ_G] gcer du G. ⁹⁵g.yas C, D, P₂^{sil.}] g.yas pa
 G, N, P₁. ⁹⁶brkyañ bas C, D, P₂^{sil.}] brkyañ pas G, N, P₁. ⁹⁷gar gyis rol pas C, D,] gar gyi rol
 pa'i G ; gar gyis rol pa'i N, P₁

bdag med ma ni sñon mo phyag gñis na gri gug dañ thod par ldan pa ste⁹⁸ | phyag g.yas pa dañ gžan gyis⁹⁹ lhan cig mñam par 'khyud pa gcer bu phyag rgya lña dañ ldan pa spyang gsum pa thod pa'i phreñ bas¹⁰⁰ mgo bor brgyan pa | sku la skyes pa'i mgo bo'i¹⁰¹ phreñ ba skam pos brgyan pa | g.yon brkyañ ba bcom ldan 'das dañ mñam par ldan pas mchog tu bde ba'i ro la chags pa'i bcom ldan 'das ma bsgom par bya'o ||

C 4v7; D 4v4; G 5v5;
N, P1 5v4; P2 p.10:11

rig pa'i tshogs kyi dkyil 'khor gyi 'khor lo ji lta ba de bžin du¹⁰² yañ blta ste | rañ gi 'od zer gyi tshogs kyis nam mkha'¹⁰³ thams cad yoñs su khyab pa bsgom mo || de nas rañ gi sñiñ gar gnas pa'i rañ gi sa bon las 'od zer 'phros te | 'od zer des khams gsum thams cad du khyab nas slar yi ge de ñid du¹⁰⁴ gžug go || yañ nam mkha'i¹⁰⁵ ños su yoñs su 'phros nas ye šes kyi 'khor lo mñon sum du¹⁰⁶ spyang drañs te mdun du byon pa la | yañ dag par mchod ciñ bstod nas | rañ gi dam tshig gi 'khor lo la gžug par bya ste | žugs nas lha dañ gcig tu gyur pa'i ña rgyal bskyed par bya'o || de nas rañ gi sku'i 'od zer gyi tshogs las byuñ ba'i de bžin gšegs pa dañ byañ chub sems dpa' dañ | rig pa'i lha mo dañ | khro bo'i rgyal po la sogs pa rnams la mchod pa sna tshogs pa'i khyad par gyis yañ dag par mchod de | de dag gis¹⁰⁷ bdud rtsi lñas yoñs su gañ ba'i bum pas bdag la dbañ bskur ba bsgom par bya'o¹⁰⁸ ||

C 5r4; D 4v7; G 6r2;
N, P1 6r1; P2 p.11:2

'di ltar¹⁰⁹ rim pa ji lta ba bžin du rnam pa du ma dañ rnam par smin pa dañ | rnam par 'joms pa'i dañ | rnam pa'i mtshan ñid kyi skad cig ma bži po dag las dga' ba dañ | mchog tu dga' ba dañ | rnam pa'i dga' ba dañ | lhan cig skyes pa'i dga' ba'i mtshan ñid mñon du 'gyur ro || dgod pa¹¹⁰ dañ | blta ba dañ | 'khyud pa dañ | 'khrig pa bži rnam par dag pa las slob dpon dañ | gsañ ba dañ | šes rab ye šes dañ | mchog tu dga' ba'i bde ba chen po'i dbañ bži blañ bar bya'o || dbañ bskur bas rañ gi rigs kyi gtso bos mgo bor mtshan pa ste | 'di ltar sems kyi gtso bo dañ | rtag pa dañ | rin chen 'byuñ ldan dañ | 'od dpag tu med pa rnams kyis¹¹¹ dkar mo la sogs pa la gdab par bya'o || že sdañ dañ | gti mug dañ | ña rgyal dañ | 'dod chags rnams kyis¹¹² ni sbos

⁹⁸ldan pa ste Σ_G] ldan ste G. ⁹⁹gžan gyis Σ_G] gžan gyi G. ¹⁰⁰phreñ bas C, D, P₂^{sil.}] phreñ ba G, N, P₁. ¹⁰¹mgo bo'i Σ_G] mgo ba'i G. ¹⁰²de bžin du C, D, P₂^{sil.}] de bžin du nañ du G, N, P₁. ¹⁰³tshogs kyis nam mkha' $\Sigma_{G,N}$] tshogs kyi namkha' G, N. ¹⁰⁴de ñid du C, D, P₂^{sil.}] de ñid G, N, P₁. ¹⁰⁵nam mkha'i $\Sigma_{G,N}$] namkha'i G, N. ¹⁰⁶mñon sum du Σ_{N,P_1}] mñon gsum du N, P₁. ¹⁰⁷de dag gis C, D, P₂^{sil.}] de dag gi G, N, P₁. ¹⁰⁸bya'o Σ_N] bya' N (damage of the xylograph). ¹⁰⁹'di ltar Σ_N] 'da ltar N (damage of the xylograph). ¹¹⁰dgod pa C, D, P₂^{sil.}] rgod pa G, N, P₁. ¹¹¹rnams kyis Σ_G] rnams kyi G. ¹¹²rnams kyis Σ_G] rnams kyi G.

mo la sogs pa'i spyi bor mtshan par bya'o || de dag bcom ldan 'das kyi¹¹³ 'khor lo
 dañ lhan cig ye śes lña'i bdag ñid do¹¹⁴ || de la *āli* yoñs su gyur pa'i zla ba ni me loñ
 lta bu'i rañ bzin no || *kāli* yoñs su gyur pa'i ñi ma ni mñam pa ñid kyi rañ bzin no ||
 de dag gi dbus su gyur pa'i sa bon dañ mtshan ma ni so sor kun du¹¹⁵ rtog pa'o ||
 thams cad gcig tu yoñs su gyur pa ni bya ba grub pa'o || gzugs brñan rdzogs pa ni
 śin tu rnam par dag pa chos kyi dbyiñs kyi ye śes te | de ltar khams gsum thams cad
 dkyil 'khor gyi 'khor lo'i rnam par mos par bya'o || 'di lta bu'i śes rab dañ lhan cig
 mchog tu dga' ba'i bde pa chen po ro gcig pa'i byañ chub sems phyuñ ba las yañ
 dag par byuñ ba śes par bya ste | dkar mo la sogs pa'i lha mo brgyad rañ gi sku'i
 źal brgyad du rim pa bzin du źugs par bsam par bya'o || de ltar khams gsum thams
 cad thabs dañ śes rab kyi rañ bzin gcig gi tshul du byas pa¹¹⁶ | rañ gi gnas ji lta ba
 bzin du rgyas btab ste | mgo bor ni bde ba chen po'i 'khor lo la padma 'dab ma¹¹⁷
 sum cu¹¹⁸ rtsa gñis pa'i padma'o || de'i lte ba la *ham* dkar po 'od zer dkar po snañ
 ba dañ ldan par¹¹⁹ blta'o || mgrin par ni loñs spyod rdzogs pa'i 'khor lo 'dab ma bcu
 drug pa'i padma'o || de'i dbus su *om* dmar po'o || sñiñ gar ni¹²⁰ chos kyi 'khor lo la
 'dab ma brgyad pa'i padma'o || de'i dbus su ni *hūm* sñon po'o || lte bar ni sprul pa'i
 'khor lo 'dab ma drug cu rtsa bzi pa'i¹²¹ padma'o || de'i sñiñ po la *a*¹²² 'od zer lña'i
 bdag ñid bsgom par bya'o || 'khor lo de dag yañ dag par bsgoms nas de'i 'od zer gyi
 tshogs kyis nam mkha' la¹²³ spro źiñ bsdus te de ñid du thim par bya'o ||

de nas rañ gi lus la gnas pa'i phyag rgya drug gi gzugs de bzin gsegs pa'i bdag ñid
 kyi go cha bciñ bar bya ste |

C 5v6; D 5v1; G 6v6;
 N 6v3; P1 6v5; P2 p.12:12

'khor lo gzugs ni mi bskyod pa || rna cha 'od dpag med pa'i bdag ||
 mgul gyi phreñ ba rin chen gtso || lag rgyan rnam par snañ mdzad gnas ||ⁱ
 ska rags la ni don grub bźugs || yan lag kun spyod rdo rje 'dzin ||

de bzin du |

ⁱHeTa I.vi. 11.

¹¹³bcom ldan 'das kyi C, D, P₂] bcom ldan 'das kyis G, N, P₁. ¹¹⁴bdag ñid do C, D, P₂] bdag
 ñid de G, N, P₁. ¹¹⁵kun tu C, G, N, P₁] kun du D, P₂^{sil.} ¹¹⁶byas pa C, D, P₂] byas la G, N, P₁.
¹¹⁷padma 'dab ma C, D, P₂] 'dab ma G, N, P₁. ¹¹⁸sum cu Σ_G] sum bcu G. ¹¹⁹dañ ldan par C,
 D, P₂^{sil.}] dañ ldan pa G, N, P₁. ¹²⁰sñiñ gar ni Σ_G] sñiñ ga ni G. ¹²¹bzi pa'i Σ_D] bzi pa' D.
¹²²*a* C, D, P₂^{sil.}] *a'a* G, N, P₁; *am* S, E_N; cf. *mahāyoga*-section in VaPra & HePra (§14). ¹²³nam
 mkha' la Σ_{G,N}] namkha' la G, N.

mig gñis gti mug rdo rje ma || sñan la¹²⁴ že sdañ rdo rje ma ||ⁱ
 sna la ser sna rdo rje ma || kha la 'dod chags rdo rje ma ||
 reg ni phrag dog rdo rje ma'o || yid ni bdag med rnal 'byor ma'o ||ⁱⁱ

C 6r₁; D 5v₃; G 7r₂;
 N 6v₅; P₁ 6v₇; P₂ p.12:19

de dag ni dam tshig tu gyur pa'o || de nas cho ga sna tshogs pa'i sñags bzlas pa ni
 sñags kyi yi ge'i tshogs brjod pas | de dag lha mo'i žal nas phyuñ ste¹²⁵ 'od zer dañ
 beas pa rañ gi žal du žugs nas rdo rje'i lam nas byuñ ste | rañ gi lha mo'i padmar¹²⁶
 dbab po || de yañ lha mo'i žal nas bdag gi žal du ste | rim pa du mar rgyun mi 'chad
 par sñags kyis¹²⁷ 'khor bar bya'o || las kyi bye brag las ni kha dog gi bye brag tu
 byas te¹²⁸ | de ltar mi skyo'i bar du sñags yoñs su bzla'o || de nas rañ gi sñiñ gar ñi
 ma dañ zla ba'i bar du *hūm*¹²⁹ sñon po'i rnam par spro ba dañ bsdu ba'i lus bsgom
 ste¹³⁰ | bdag med ma'i sñiñ gar yañ zla ba la *am*¹³¹ blta ste | *am* dañ zla ba'i dkyil
 'khor de dag lhan cig tu žu ba dañ ldan pa'i bcom ldan 'das ma bcom ldan 'das kyi
 thugs kar¹³² žugs par rnam par bsam mo || de nas bcom ldan 'das kyi thugs ka na
 gnas pa'i zla ba dañ ñi ma'i dbus kyi *hūm* las 'phros pa'i *āli-kāli*'i 'od zer gyi tshogs
 'byuñ ba dañ¹³³ 'jug pa'i dbugs kyis spro ba dañ bsdu bas rañ gi de ñid du žugs nas
 gcig tu gyur te | zla ba dañ ñi ma'i¹³⁴ kha sbyor ba'i nañ sa bon gyi lus kyis¹³⁵ gnas
 pa de'i tshe | 'di ltar bsam mo ||

thog ma tha ma med pa yi || 'khor min mya ñan 'das ma yin ||
 gžan min bdag ñid ma yin pa || 'di ni mchog tu bde chen yin ||ⁱⁱⁱ

C 6r₅; D 5v₇; G 7v₁;
 N 7r₃; P₁ 7r₅; P₂ p.13:14

de bžin du sa bon yi ge zla ba dañ ñi ma dañ 'dres par gyur pa'i bdud rtsi'i rañ bžin
 gyi¹³⁶ 'od kyi goñ bu'i rnam pa dañ mar me'i rtse mo lta bu'i rim pas ji srid mi
 dmigs kyi bar du bya'o || de ltar dus bžir rim pa bžin du¹³⁷ mchod pa dañ gtor ma'i
 yo byad sñon du 'gro bas¹³⁸ bsgom par bya'o ||

ⁱHeTa II.iii. 51. ⁱⁱHeTa II.iii. 52. ⁱⁱⁱHeTa II.v. 68 (cf. HeSāU^{Skt.}).

¹²⁴sñan la C, D, P₂^{sil.}] ñan pa G, N, P₁. ¹²⁵phyuñ ste C, D, P₂^{sil.}] byuñ ste G, N, P₁. ¹²⁶padmar
 Σ_{-P₂}] padma ra P₂^{sil.}. ¹²⁷sñags kyis Σ_{-G}] sñags kyi G. ¹²⁸bye brag las ni kha dog gi bye brag tu
 byas te Σ_{-G}] bye brag tu byas te G. ¹²⁹*hūm* G, N, P₁] *om*. C, D, P₂^{sil.}. ¹³⁰bsgom ste Σ_{-G,P₁}] bsgom
 te G, P₁. ¹³¹*am* C, D, P₂] *paṃ* G, N; pa P₁. ¹³²thugs kar C, D, P₂^{sil.}] khar G, N, P₁. ¹³³'byuñ
 ba dañ C, D, P₂^{sil.}] byuñ ba dañ G, N, P₁. ¹³⁴ñi ma'i G, N, P₁] ñi ma C, D, P₂^{sil.}. ¹³⁵lus kyis
 Σ_{-G}] lus kyi G. ¹³⁶rañ bžin gyi C, D, P₂] rañ bžin gyis G, N, P₁. ¹³⁷rim pas ji srid mi dmigs
 kyi bar du bya'o || de ltar dus bžir rim pa bžin du G, N, P₁] rim pa bžin du C, D, P₂. ¹³⁸'gro bas
 Σ_{-G}] 'gro bar G.

om inda jama jala jakkha bhūta vahni vāu¹³⁹ rakkha¹⁴⁰
 canda sujja māda bappa¹⁴¹ talapātāle¹⁴² aṭṭasappa¹⁴³ svāhā |ⁱ
 idaṃ balim¹⁴⁴ bhuñja jimgha¹⁴⁵ phulladhūpa¹⁴⁶ māṃsa vimgha¹⁴⁷
 aṃbha¹⁴⁸ savva kajja¹⁴⁹ sādha¹⁵⁰ khanti khuṇi pheḍa¹⁵¹ gāda ||ⁱⁱ

om akāro mukhaṃ sarvadharmāṇaṃ | ādyanutpannatvāt om āḥ hūm phaṭ svāhā |
 'byuñ po thams cad pa'i gtor ma'i sñags so ||ⁱⁱⁱ

om aṣṭānanāya | piṃgordhakeśavartmane¹⁵² | caturviṃśatinetrāya | ṣoḍaśa-
 bhujāya¹⁵³ | kṛṣṇajīmūtavapuṣe¹⁵⁴ | kapālamālānekadhāriṇe¹⁵⁵ | ādhmatakrūra-
 cittāya¹⁵⁶ | ardhendudamṣṭriṇe¹⁵⁷ | om māraya māraya¹⁵⁸ | kāraya kāraya | garjaya
 garjaya¹⁵⁹ | tarjaya tarjaya¹⁶⁰ | śoṣaya śoṣaya | saptasāgarān | bandha bandha |
 nāgāṣṭakān¹⁶¹ [|] grhṇa grhṇa¹⁶² sarvaśatrūn¹⁶³ | ha hā hi hī hu hū he hai¹⁶⁴ ho hau
 haṃ haḥ phaṭ svāhā | bcom ldan 'das kyi rtsa ba'i sñags so ||^{iv}

om deva picuvajra hūm hūm hūm phaṭ svāhā | sñiñ po'o ||^v

om vajrakartarihevajrāya hūm hūm hūm phaṭ svāhā¹⁶⁵ | ñe ba'i sñiñ po'o ||^{vi}

om a ka ca ṭa ta pa ya śa svāhā | groñ khyer bskyod pa'i sñags so ||^{vii}

ⁱHeTa II.iv. 91 ; cf. DVS (f. 196r₃), HePra^{§25}, HeSāSam 8 (f. 104r₂), HeSāSam 11 (f. 139v₇), HeSāSam 45 (f. 266v₆), MuĀv et al.. ⁱⁱHeTa II.iv. 92 ; cf. DVS (f. 196r₆), HePra^{§25}, HeSāSam 8 (f. 104r₄), HeSāSam 11 (ff. 139v₇-140r₁), HeSāSam 45 (f. 268v₁), MuĀv et al.. ⁱⁱⁱHeTa I.ii. 1, HeTa II.iv. 93. ^{iv}HeTa II.v. 45-47. ^vHeTa I.ii. 3. ^{vi}HeTa I.ii. 22. ^{vii}HeTa I.ii. 5.

¹³⁹vāu Σ_G] u G. ¹⁴⁰rakkha em.] r'ak.kha Σ. ¹⁴¹bappa em.] b'appa Σ_{P2}; p'appa P₂. ¹⁴²°pātāle C, D, P₂^{sil.}] °pātālam G, N, P₁. ¹⁴³aṭṭa(°) C, D, P₂] aṭṭha G, N, P₁. ¹⁴⁴balim Σ_D] bali D. ¹⁴⁵jimgha em.] dzi ghaṃ C, D, P₂^{sil.}; dzi gha G, N, P₁. ¹⁴⁶(°)dhūpa G, N, P₁] dhūpa C, D, P₂. ¹⁴⁷vimgha G, N, P₁] bim ga C, D; piṃ ga P₂. ¹⁴⁸aṃbha G, N] abha P₁; aṃ ba C, D, P₂. ¹⁴⁹savva (°bb°) C, D, G] sappa N, P₁, P₂. ¹⁵⁰sādha em.] sa d'a C, D, P₂^{sil.}; s'a da G, N, P₁. ¹⁵¹pheḍa em.] phe ṭa Σ. ¹⁵²°vartmane C, D, P₂^{sil.}] vartamane G, N, P₁. ¹⁵³ṣoḍaśa° C, D, P₂^{sil.}] ṣoṭaśa° G, N, P₁. ¹⁵⁴°vapuse C, D, P₂^{sil.}] vapuse G, N, P₁. ¹⁵⁵kapālamālānekadhāriṇe em.] kapālamālānekadhāriṇe C, D, P₂^{sil.}; kapalamālānekadhāriṇe G; kapālamālānekadhāriṇe N, P₁. ¹⁵⁶ādhmata° C, D, P₂ (a'd.h.ma ta)] a'dd.hma d.ha G, N, P₁. ¹⁵⁷ardhendudamṣṭriṇe em.] ardhendudamṣṭriṇe C, D, P₂; arddhendudamṣṭriṇe G, N, P₁. ¹⁵⁸māraya māraya Σ_N] maraya māraya N (misprint ?). ¹⁵⁹garjaya garjaya G, N, P₁] garjjaya garjjaya C, D, P₂^{sil.}. ¹⁶⁰tarjaya tarjaya G, N, P₁] tarjjaya tarjjaya C, D, P₂^{sil.}. ¹⁶¹°kān C, D, P₂^{sil.}] °kām G, N, P₁. Note : all sources add a *tsheg* before *nāgāṣṭakān* and none after it. ¹⁶²grhṇa grhṇa D, P₂^{sil.}] grhna grhna G, N, P₁; grihṇa grihṇa C. ¹⁶³sarvaśatrūn em.] sarbba śatrūn na C, D, P₂^{sil.}; sarbba śatrūn nām G, N (sic ! for *śatrūnām*); sarbba śatrūnām P₁. ¹⁶⁴ha hā hi hī hu hū he hai C, D, P₂^{sil.}] ha hi hi hi hu hu hai hai G; ha ha hi hi hu hu he hai N, P₁. ¹⁶⁵svāhā em.] om. Σ.

C 6v₃; D 6r₄; G 7v₅;
N 7v₁; P₁ 7v₃; P₂ p.14:9

mchod pa dañ gtor ma bya ba'i cho ga'i dus su dañ po dañ tha mar dam tshig pa'i
mchog gi glu brjod par bya ste |

kollaïre¹⁶⁶ t̥thia¹⁶⁷ bolā mummuñire¹⁶⁸ kakkolā¹⁶⁹ ||
ghaṇe¹⁷⁰ k̥rpita¹⁷¹ ho vājjaï¹⁷² karuṇe¹⁷³ kiaï¹⁷⁴ na rolā¹⁷⁵ ||
tahiṃ¹⁷⁶ bala¹⁷⁷ khājjaï¹⁷⁸ gāḍhem¹⁷⁹ maanā¹⁸⁰ piijaï¹⁸¹ ||
hale¹⁸² kāliñjara¹⁸³ pañiaï¹⁸⁴ dundura¹⁸⁵ tahiṃ¹⁸⁶ vājjaï¹⁸⁷ ||
cahusama¹⁸⁸ katthuri¹⁸⁹ sihlā¹⁹⁰ kappura¹⁹¹ lāiaï¹⁹² ||
mālaïindhana¹⁹³ sāliṃja¹⁹⁴ | tahiṃ bharu khāiaï¹⁹⁵ ||
phremkhaṇa¹⁹⁶ kheṭa¹⁹⁷ karante¹⁹⁸ suddhaasuddha¹⁹⁹ na muñiaï²⁰⁰ ||
niraṃsu²⁰¹ aṅge²⁰² caḍābiaï²⁰³ tahiṃja²⁰⁴ sarāva²⁰⁵ pañiaï²⁰⁶ ||
malayaje²⁰⁷ kunduru²⁰⁸ vāṭaï²⁰⁹ ḍiṇḍima²¹⁰ tahiṃ na²¹¹ vājjaï²¹² ||ⁱ

ⁱHeTa II.iv. 6-8 ; cf. Appendix.

¹⁶⁶kollaïre C, D, P₂^{sil.}] kolaïre G, N, P₁. ¹⁶⁷t̥thia *em.*] t̥thia C, D, P₂^{sil.}; t̥thilaa G, N, P₁.
¹⁶⁸mummuñire C, D, P₂^{sil.}] mumūnire G, N, P₁. ¹⁶⁹kakkolā D, P₂^{sil.}] kokkolā C ; kakkola G, N,
P₁. ¹⁷⁰ghaṇe C, D, P₂^{sil.}] ghana G, N, P₁. ¹⁷¹k̥rpita C, D, P₂^{sil.}] kripita G, N, P₁. ¹⁷²vājjaï C,
D, P₂^{sil.} (bā°)] bajrayi G, N, P₁. ¹⁷³karuṇe C, D, P₂^{sil.}] karuṇi G, N, P₁. ¹⁷⁴kiaï *em.*] kiyabi Σ.
¹⁷⁵rolā C, D, P₂^{sil.}] rola G, N, P₁. ¹⁷⁶tahiṃ C, D, P₂^{sil.}] tahi G, N, P₁. ¹⁷⁷bala C, D, P₂^{sil.}] bhala
G, N, P₁. ¹⁷⁸khājjaï *em.*] khājjayi C, D, P₂^{sil.}; khajayi G, N, P₁. ¹⁷⁹gāḍhem C, D, P₂^{sil.} (°m)] ā
| ni G ; aïni N, P₁. ¹⁸⁰(°)maanā C, D, P₂^{sil.}] *om.* G, N, P₁. ¹⁸¹piijaï *em.*] bijjayi C, D, P₂^{sil.};
bijaye G, N, P₁. ¹⁸²hale C, D, P₂^{sil.}] hapale G, N, P₁. ¹⁸³kāliñjara C, D, P₂^{sil.}] kaliñjarū G, N ;
kaliñjaru P₁. ¹⁸⁴pañiaï *em.*] pañiyayi C, D, P₂^{sil.}; panipayi G, N, P₁. ¹⁸⁵dundura C, D, P₂^{sil.}]
duturu G, N, P₁. ¹⁸⁶tahiṃ *conj.*] *om.* Σ. ¹⁸⁷vājjaï C, D, P₂^{sil.}] bajaï G, N, P₁. ¹⁸⁸cahusama
G, N, P₁] cahusamā C, D, P₂^{sil.}. ¹⁸⁹katthuri *em.*] katthurī C, D ; kathori | G, N, P₁; kañcām̐rī
P₂^{sil.}. ¹⁹⁰sihlā C, D, P₂^{sil.}] sihla G, N, P₁. ¹⁹¹kappura D, P₂^{sil.}] kapūra C ; gapur° G, N, P₁.
¹⁹²lāiaï *em.*] (°)lāyiaï Σ. ¹⁹³mālaïindhana *em.*] māla indhana C, D, P₂^{sil.}; mālaï | indhana G, N,
P₁. ¹⁹⁴sāliṃja C, D, P₂^{sil.}] salija G, N, P₁. ¹⁹⁵khāiaï *em.*] khāhiaï C, D, P₂^{sil.}; khahiaï G, N, P₁.
¹⁹⁶phremkhaṇa C, D, P₂^{sil.}] lekkena G, N, P₁. ¹⁹⁷kheṭa C, D, P₂^{sil.}] kheta G, N, P₁. ¹⁹⁸karante
em.] karente C, D, P₂^{sil.}; ka | rante G, N, P₁. ¹⁹⁹suddhaasuddha C, D, P₂^{sil.}] sūdha a G, N, P₁.
²⁰⁰na muñiaï C, D, P₂^{sil.}] sudniaï G, N, P₁. ²⁰¹niraṃsu G, N, P₁] niraṃsu C, D, P₂^{sil.}. ²⁰²aṅge
C, D, P₂^{sil.} (*aṃga*)] iḡa G ; aṃga N, P₁. ²⁰³caḍābiaï D, P₂^{sil.}] caṭātiaï C ; cittabhaaï G, N, P₁.
²⁰⁴tahiṃja C, D, P₂^{sil.}] tiham̐ja G, N, P₁. ²⁰⁵sarāva C, D, P₂^{sil.}] saravavi G, N, P₁. ²⁰⁶pañiaï C,
D, P₂^{sil.}] paaï G, N, P₁. ²⁰⁷malayaje C, D, P₂^{sil.}] malayaja G, N, P₁. ²⁰⁸kunduru C, D, P₂^{sil.}]
kundu G, N, P₁. ²⁰⁹vāṭaï C, D, P₂^{sil.} (bā°)] pahiyahi G, N, P₁. ²¹⁰ḍiṇḍima C, D, P₂^{sil.}] dhinidima
G, N, P₁. ²¹¹tahiṃ na C, D, P₂^{sil.}] hahi na G, N, P₁. ²¹²vājjaï *em.*] bājjiyayi C, D, P₂^{sil.}; bajiyayi
G, N, P₁.

'di ltar mtshams su lhag par gnas pa dañ | tshogs kyi mchod pa'i dus su rdo
rje dañ dril bu 'dzin pa'i sñags pas dños grub thams cad ñe bar bya ba'i phyir | glu
'di śin tu dal bas blañ bar bya'o || ji ltar bstan pa'i rim pa de bzin du dkyil 'khor
gyi 'khor lo'i nañ du bcom ldan 'das źal gcig phyag gñis phyag g.yas pa na rdo rje
g.yon pa na thod pa dañ khaṭvāṅga gcer bu źabs g.yas pa brkyañ bas²¹³ ro la gnon
pa bsgom par bya'o || de bzin du phyag bži pa ni g.yas na rdo rje g.yon na thod pa
lhag ma'i phyag gñis kyi²¹⁴ rañ gi rig ma la 'khyud pa'o || de dag ji lta ba bzin du
źal gsum pa phyag drug pa la ni źal g.yon pa dmar po²¹⁵ g.yas pa dkar po | phyag
g.yon na rtse gsum pa dañ dril bu | phyag g.yas na rdo rje dañ gri gug²¹⁶ | phyag
lhag ma gñis kyi²¹⁷ rañ gi rig ma la 'khyud pa'o || de'i bcom ldan 'das ma ni gri gug
dañ thod par lhan cig ldan pa'i phyag gis bcom ldan 'das la mñam par 'khyud pa'o ||
phyag gñis pa dañ phyag bži pa dañ phyag drug pa 'di dag kyañ mdog sñon po
sryan gsum pa skra kham pa gyen du 'greñ ba phyag rgya drug dañ ldan pa | źabs
g.yas pa brkyañ bas ro la gnon par bsam mo || 'on kyañ źal brgyad pa mi sgom
pas²¹⁸ kyañ lha'i 'khor lo rañ gi lus la gźug par²¹⁹ bsgom mo ||

C 6v₅; D 6r₆; G 8r₂;
N 7v₃; P₁ 7v₆; P₂ p.14:16

om trailokyākṣepa²²⁰ *hūm hūm hūm phaṭ svāhā* | phyag gñis pa'i sñags so ||
om jvalajvalabhyo *hūm hūm hūm phaṭ svāhā* | phyag bži pa'i sñags so ||
om kiṭi kiṭi vajra *hūm hūm hūm phaṭ svāhā* | phyag drug pa'i sñags so ||ⁱ

cho ga lhag ma rnams ni sña ma bzin du bya'o²²¹ || gźan yañ 'di ltar śes par bya ste |

C 7r₃; D 6v₄; G 8v₁;
N 8r₁; P₁ 8r₅; P₂ p.15:13

sñiñ rje'i sryan ni²²² dmar po ste || yan lag sñon po byams pa'i sems ||
bsdu dños bži ni źabs bžir bśad || źal brgyad rnam par thar pa brgyad ||
phyag ni stoñ pa bcu drug ste || rus rgyan²²³ phyag rgya rnam pa lña ||
khro bo²²⁴ gdug pa 'dul ba ste || śa ni pukkasī ru bśad ||ⁱⁱ

ⁱHeTa I.ii.7-9. ⁱⁱCf. HeTa_{Sn} II.ix. 11-13a reading *sñiñ rje'i sryan ni dmar po la || byams pa'i thugs las yan lag gnag || bsdu ba'i dños po bži yis ni || źabs ni rnam pa bži źes brjod ||* (11) *źal brgyad rnam par that pa brgyad || phyag ni stoñ pa bcu drug ñid || gug skyes kyi ni saṅgs rgyas lña || gdug pa 'dul phyir khro bo ñid ||* (12) *śa ni pukka sī ru brjod ||* (13a).

²¹³brkyañ bas $\Sigma_{\cdot G}$] brkyañ ba G. ²¹⁴gñis kyi $\Sigma_{\cdot G}$] gñis kyi G. ²¹⁵dmar po G] dmar pa $\Sigma_{\cdot G}$.
²¹⁶gri gug C, D, P₂] gri G, N, P₁. ²¹⁷gñis kyi $\Sigma_{\cdot G}$] gñis kyi G. ²¹⁸mi sgom pas C, D, P₂] mi
bsgom pas G; mi bsgom pas N, P₁. ²¹⁹gźug par C, D, P₂] bźugs par G, N, P₁. ²²⁰tra^o C, D,
P₂^{sil}.] tre^o G, N, P₁. ²²¹bzin du bya'o C, D, P₂^{sil}.] bzin no G, N, P₁. ²²²sryan ni $\Sigma_{\cdot G}$] sryan na
G. ²²³rus rgyan C, D, P₂^{sil}.] rus brgyan G, N, P₁. ²²⁴khro bo $\Sigma_{\cdot N}$] khro N.

khrag ni ri khrod ma ru brtag || caṇḍālī ni²²⁵ khu ba'i gzugs ||
 sme ma rkañ dañ tshil bu ste || pags pa byañ chub yan lag bdun ||ⁱ
 rus pa 'phags pa'i bden pa bži ||ⁱⁱ de ltar sñags pas mos byas nas²²⁶ ||
 lha yi sbyor bas rab tu rgyu || de nas smon lam gdab par bya ||
 rigs skyes rjes su ma ñams śiñ || dam tshig can dgyes rdo rje 'chañ ||
 sñiñ rje ldan źiñ bla ma gus || skye źiñ skye bar bdag gyur cig ||ⁱⁱⁱ
 lag pa²²⁷ rdo rje dril sgrogs śiñ || zab mo'i chos ni rab 'don pa ||
 śes rab 'dus pa'i khu ba can || skye źiñ skye bar bdag gyur cig ||^{iv}

cuñ zad tsam gyi²²⁸ sgrub thabs 'di || dad pa'i²²⁹ śugs kyis²³⁰ bdag gis bris ||
 blo gros rab dman²³¹ bdag la ni || de ñid mkhyen nmams bzod par gsol ||
 bla ma'i²³² źabs kyi padmar gus śiñ sems can brtse ||
 zla ba'i thigs pa'i²³³ rigs nmams rab dga' ba²³⁴ ||
 mñon pa'i ña rgyal dgra las rañ rgyal ba'i²³⁵ ||
 lha yi mtshan ma rñed nas bdag gis bris pa yin ||
 dgyes pa'i rdo rje rñed²³⁶ dka' ba'i || sgrub pa'i thabs su byas pa yis²³⁷ ||
 bsod nams gañ źig brñed pa²³⁸ des || 'jig rten rdo rje 'dzin grub śog²³⁹ ||

dpal dgyes pa'i rdo rje'i sgrub thabs || slob dpon padmas mdzad pa rdzogs so || ||²⁴⁰

ⁱCf. HeTa_{Sn} II.ix. 13b-e reading *de bzin khrag ni ri khrod ma || gdol pa mo ni khu bar brjod || g.yuñ mo rkañ dañ tshil bu dag || lpags pa byañ chub yan lag bdun ||* (13b-e). ⁱⁱCf. HeTa_{Sn} II.ix. 13f reading *rus pa bden pa bži po ñid ||* (13f). ⁱⁱⁱCf. HeTa_{Sn} II.viii. 6 reading *rigs su skye dañ dam tshig can || smyo med kye'i rdo rje ston || bla ma la gus sñiñ rjer ldan || skye źiñ skye bar 'gyur bar śog ||* (6). ^{iv}Cf. HeTa_{Sn} II.viii. 7 reading *lag pas rdo rje dril bu 'khol || zab mo'i chos ni klog pa dañ || btsun mo'i khu ba mñam zas can || skye źiñ skye bar 'gyur bar śog ||* (7).

²²⁵caṇḍālī ni *em.*] caṇḍālī ni Σ. ²²⁶byas nas Σ_N] byas na N. ²²⁷lag pa G, N, P₁] lag na C, D, P₂^{sil.}. ²²⁸cuñ zad tsam gyi C, D, P₂^{sil.}] cuñ zad tsam gyis G, N, P₁. ²²⁹dad pa'i Σ_G] dañ pa'i G (damage of the xylograph?). ²³⁰śugs kyis Σ_D] śug kyis D. ²³¹rab dman Σ_G] rub dman G. ²³²bla ma'i C, D, P₂^{sil.}] bla ma G, N, P₁. ²³³thigs pa'i Σ_G] thig pa'i G. ²³⁴rab dga' ba Σ_G] rab tu dga' ba G. ²³⁵rañ rgyal ba'i Σ_G] rab rgyal ba'i G. ²³⁶rñed Σ_G] sñed G. ²³⁷byas pa yis C, D, P₂^{sil.}] byas pa yi G, N, P₁. ²³⁸brñed pa G, N, P₁] rñed pa C, D, P₂^{sil.}. ²³⁹grub śog C, D, P₂] grub ciñ G, N, P₁. ²⁴⁰P₁ and N add : *kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga bźugs || ||*.

Annotated Translation

Homage to the Glorious Hevajra !

After having bowed with devotion to the Glorious Hevajra as well as to Nairātmyā, I will teach the procedures for their *sādhana* thanks to the kindness of the *vajrācārya*.¹

In the beginning to start with, the *yogin* whose mind is intent on the benefit of [all] sentient beings should propitiate correctly (*samyag ... ārādhyā*) the master teacher (*gurubhaṭṭāraka*),² he should have entered in accordance with the proper procedures (*yathāvidhinā*)³ into the *maṇḍala* that has been taught by the Glorious Hevajra, he should have been consecrated (*abhiṣikta*) according to the sequence (*yathāparipāṭya*),⁴ he should have been given proper permission (*samyag anujñāta*) [to perform the *sādhana*], he should have attained the knowledge of the absolutely pure, non-mistaken reality (*suviśuddhāviparītātattvajñāna*), and he should have obtained the signs (*nimitta*). Desiring to accomplish the Glorious Hekāravajra,⁵ he should stay (*sthitvā*) in a place that is pleasant to the mind such as a cremation ground or the like (*°ādau*). Partaking the *samaya*-s such as the five nectars he should together with his consort perform the *balipūjā* and so on.⁶

¹ It is not certain whether the statement "*vajrācārya*" is meant here to refer specifically to Saroruha's own teacher or rather as a general statement. It might well be the case that he had both possibilities in mind when composing this *maṅgalācaraṇa*.

² For the (general) necessity of worshipping the teacher, cf. HeTa I.vi 22, II.iii. 18-21 et al..

³ Cf. HeTa II.v. 48-64 et al.. Here, just as in the case below, the Skt. is adverbialized twice. In Classical Sanskrit one would rather expect formulations such as *yathāvidhi* or simply *vidhinā*.

⁴ Cf. HeTa II.v. 65f. and the discussion of this initial section in VaPra^{§1}.

⁵ Cf. HeTa I.vi. 7 which reads "*kiñcid ūṣme tu samprāpte caryāṃ kartuṃ yadīṣyate | siddhiṃ gantuṃ yadīcchāsti caryayā tv anayā caret ||*".

⁶ For comments on these prerequisites of the practice it may be referred to the *pūjācakra*-sections

After all this, he should then visualize a dark-bluish syllable *hūm* located on a sun-disk which has arisen from the syllable *raṃ* in his own heart.

Having emanated (*saṃsphārya*) fivefold light-rays from that syllable *hūm* in the hollow space of the sky, and having fetched [Him] by these rays of light, he should visualize the "vajra-born Bhagavān" in the realm of the space in front of him as dark-bluish, with implements, arms and color that will be described later, with sixteen, six, four, or two arms, as embraced by His consort, having three eyes [at each of His eight heads], with tawny, upwards streaming hair, as being endowed with the six bone-ornaments (*ṣaṇmudropeta*), surrounded by the eight goddesses, with a body that is shooting forth and withdrawing.⁷ In the East of Him there is Gaurī, dark-colored, holding the moon of *bodhicitta* in [a skull-vessel] in Her hand. In the South there is Caurī, red as Indian madder (*māñjiṣṭha*), with the sun called the "self-arisen flower" (*svayambhūkusumākhyasūrya*)⁸ in Her hand. In the West there is Vettālī, reddish [like melted gold],⁹ having a vessel with "vajra-water" (→ urine) in the hand. In the North there is Ghasmarī, dark-colored, holding secret herbs (→ feces). In the Northeast there is Pukkaṣī, bluish, carrying various kinds of meat (*bala*). In the Southeast there is Śabarī, white, with a vessel of essences (→ *madhu*, i.e. liquor) in Her hand. In the Southwest there is Caṇḍālī, smoke-colored, playing the skull-drum (*kṛpīṭa*). In the Northwest there is Ḍombī, of variegated color, in self-embrace.¹⁰

in VaPra & HePra (§1) as well as DVS (f. 187r₁₋₃ et al.). The preparation of the five nectars and the procedure of the *balipūjā* is taught in some detail in §§ 19, 25 of both VaPra & HePra. The basic function of the initial offerings is the pacification of obstructive forces which otherwise might cause obstacles to one's practice. For a useful remark on this initial practice with reference to Padmavajra's *dPal mkha' 'gro rgya mtsho rnal 'byor ma'i rgyud kyi rgyal po chen po'i 'grel pa gru gziṃs* (T 1419), it may be referred to Jamgön Kongtrul Lodrö Tayé 2008 : p. 90.

⁷ Cf. HeTa II.v. 7-12, 24ff., HePra^{§16}, VaPra^{§10} et al..

⁸ The "*svayambhūkusumākhyasūrya*" might refer here to the 'blood of first menstruation', a term which seems to go back to *śaivic* sources (cf. *Picumata* 85.16 and *Herukābhyudaya* 15.10). On this term, cf. discussion in Sanderson 2009 : pp. 212-214. HeSāU^{Tib.} differs slightly. Reversing the members of the compound it reads "*phyag na raṅ (')byuṅ gi ṅi ma zes bya ba'i me tog can*".

⁹ Regarding the color of Vettālī, we find different colors mentioned. While the reading "*raktā*" in MS S of the HeSāU is supported by CVS_A, CVS_B on the other hand confirms "*pūtā*" being suggested by HeSāU^{Tib.} (→ *ser mo*). The color should in fact be a tone in between these two colors, namely a red color like melted gold. This interpretation is supported both by the DVS (f. 193r₃) as well as by HePra^{§16}.

¹⁰ Regarding these *yoginī*-s, see below and cf. HeTa I.iii., I.viii., II.v. 13-18, 30-37, CVS vv. 9-19, VaPra^{§10}, HePra^{§16} et al..

Having visualized the Bhagavān whose nature is in this way with his body emanating and withdrawing in space,¹¹ [and] having praised [Him] with the particulars of the external offering, the secret offering and the offering of reality by those who have emerged from the seed-syllable that is located on a sun-disk in his own heart, he should – in the presence of Him – perform the confession of sins (*pāpadeśanā*) and so forth.¹²

PĀPADEŚANĀ, PUNYĀNUMODANĀ & °PARIṆĀMANA :

"What evil action has been done by me, produced out of wrong conception (*asa-tsaṃkalpaprasūta*) within the beginning-less *samsāra*,¹³ that all I confess in the presence of the Bhagavān with the resolve not to do it again. And to which merit of all sentient beings I have rejoiced (*anumodya*), that all I dedicate to supreme awakening !"

ŚARAṆĀGAMANA :

Then, he should perform by saying (*iti kṛtvā*) "I take refuge in the Awakened One, the 'Hekāravajra' who has the aspect of great bliss (*mahāsukha*) [and] the nature of everything in the three realms, in the Dharma which has the nature of the *mantra*-s, *mudrā*-s, *maṇḍala*-s, etc. taught by Him, and in the Assemblage of Goddesses who are abiding in His circle".

¹¹ Both Sanskrit MSS add "*bhaṭṭārakaṃ*" between "*nabhasi*" and "*dṛṣṭvā*" (post-correctionem in S), the position of which seems to be somewhat '*bhinnakrama*', i.e. in the wrong syntactical sequence. It is possible that it once belonged to a different place in the text, perhaps before the following "*saṃpūjya*". The Tibetan shows no traces of it at all.

¹² It is feasible to assume that the praise includes here the recitation of the *Śrīhevajrabhaṭṭārakaśya Cakravimśatikāstotra* (CVS) for which, cf. Hong, Luo : forthcoming. In another text of Saroruha, the (T 1221, O 2350), this has been verbalized as follows : "... *žes bya bas go rim bžin du me tog dañ | spos dañ | mar me dañ | lha bšos dañ | sil sñan rnams dbul bar bya'o | gžan yañ dpal dgyes pa rdo rje'i dkyil 'khor 'khor lo dañ bcas pa rnams la bdag dbul bar bgyi lags kyis thugs rje chen pos bžes su gsol | de nas bstod pa ñi šu pas kyañ bstod la | de nas sdiḡ pa bšags par bya ste |*" (f. 22r₂₋₃). For the following 'confession of sins' and 'going to refuge', cf. corresponding sections in HePra^{s1} and DVS (f. 187r₃₋₇)

¹³ Cf. HeTa II.iv. 32-35, 71ff., 77 et al..

BODHICITTOTPĀDA & APRAMĀṆA-S aka. BRAHMAVIHĀRA-S :

Having properly fixed (*samyagnirūpya*)¹⁴ the mind upon awakening which functions as the cause of the fulfilling of the aims of all sentient beings, [and] which is characterized by [dynamic] emptiness endowed with the finest of all forms, he should cultivate in reference to all sentient beings great benevolence which has the characteristic of the love [of a parent] towards one's only son. Immediately after that, having seen those helpless beings plunged into the seas of false conception (*vikalpodadhinimagna*), he should cultivate (*āmukhīkṛtya*) great compassion, the innate nature of which consists of the wish of pulling them out of it. In that manner, the *mantrin* who has attained great joyfulness (*mahāprāmodya*, i.e. *muditā*) [and] who is indifferent in regard to all imagined objects etc. (*samastakalpitaviṣayādyupekṣaka*), should recite the quintessence of the truth of all things grasping *mantra*: "om – I am one who is consisting of the indestructible nature of emptiness and knowledge".¹⁵ Directly after that, while cultivating the meaning of the *mantra*, he should visualize himself and [everything] that belongs to the three *dhātu*-s as free of phenomenal appearances (*nirābhāsa*).¹⁶

CREATION OF THE MAṄḌALA :

Then, having recollected the 'remembrance (*prañidhim anusmṛtya*, i.e. the deep impression left by a former powerful resolve to become a Buddha),' he should visualize in the open sky a solar *maṅḍala* arising from the [syllable] *raṁ*, having in

¹⁴ The usage of the word "*nirūpya*" here is somewhat surprising and certainly not intended to be understood in its most common sense. Nonetheless we can find the appropriate meaning in the dictionaries. Apte, for example, gives as 3rd set the following entries for *nirūp-*: "To fix upon, determine, settle, resolve" (cf. Apte, V.S. 1957-59 : p. 913). As the exposure of this side of the folio is unfortunately badly blurred, the reading in the palm-leaf MS (N₁) can not be taken as entirely certain and could perhaps be interpreted differently. Both ligatures *pya* and *dhya* look rather similar in this script, thus the reading '*nirūdhya*' might be possible too, yet not very elegant. Even though the wrong *lyabanta*-form might be acceptable in the context of a *tantric* work, it does, however, not seem to fit Saroruha's usage of the language and is thus rather unlikely. While the corresponding section in the DVS clearly reads "*nirūpya*" (f. 187r₇), the *A-bhisamayālaṅkāra* (AA) + °*vṛttiḥ* (ad 5.3) as well as the Tibetan translation of the HeSāU rather tend to support "*nirūdhya*" (→ *brtan par bya'o*, see also Negi, J. S. 1998 : Vol. 5, p. 1914).

¹⁵ For related teachings from this tradition, cf. VaPra⁸², HePra⁸² and DVS f. 187v₁₋₃.

¹⁶ The Tibetan renders this part slightly different, reading *no bo ñid dañ bral bar*, i.e. he should cultivate the self and [everything] belonging to the three realms as void of an inherent nature.

its center a five-fold radiant, three-pronged crossed-*vajra* that has been produced from the syllable *hūm*, [as well as] an extensively blazing *vajra*-wall (*vajraprākāra*) which is produced from its rays of light and which is as extensive as one wishes. And within that, he should visualize the 'adamantine cage' (*vajrapañjara*). Having dispelled [all] obstacles (*vighna*), he should then visualize wisdom (*prajñā*) pervading the space in its center, having as form the white syllable 'e'. Above that [he then should visualize] a square, yellow earth-*maṇḍala* which is produced from the syllable *lam*. Then a white, round water-*maṇḍala* produced from the syllable *vam*. Then a triangular, red fire-*maṇḍala* produced from the syllable *ram*. After that, a blue-colored wind-*maṇḍala* that is produced from the syllable *yam*, having the aspect of the half moon.¹⁷

CREATION OF THE PALACE AND VISUALIZATION OF THE DEITIES :

Having known consciousness (*vijñāna*) being inside that [and] having transformed all of these, he should visualize in an instant (*jhaṭiti*) the radiant mansion of the *maṇḍalacakra*¹⁸. He should perceive it clearly (*sphuṭam*) as square with four entrances, adorned with eight pillars, constructed of [broad doorways] with garlands and half garlands, arches and so on.¹⁹ In its center [he should visualize] skull and chopper (i.e. the *cihna*-s produced from the two syllables *hūm* and *am*) in the middle of the space between moon- and sun-disks, above of which are [again] the two seed-syllables of the lord and the goddess. He should visualize himself transformed from all of this, having the dark-bluish form of the Glorious 'Hekāra-vajra' with eight faces, 16 arms and four legs, being absorbed in the blissful union of great joy and happiness in one flavor with Nairātmyā. Then [he should recite the following *mantra*] :

¹⁷ On this passage, see also Bhadrāpāda's DVS (f. 188r₁-v₇) as well as §§ 6-8 in VaPra & HePra.

¹⁸ Note that there is a discrepancy between the Sanskrit version and the Tibetan translation. The surviving witnesses of the Skt. original both transmit °*cakrākāra* while the Tib. translation renders this part as "khor lo'i khaṅ pa" which would correspond to "*cakrāgāra*" instead and which seems to make better sense here where the brief description of the *kūṭāgāra* follows.

¹⁹ This short description echoes HeTa II.v. 6 (see vv. 49-51). For a more detailed description of the *kūṭāgāra* with explanations of the symbolism, cf. VaPra^{§9} and HePra^{§9}. See also Mori 2009 : Vol.2, appendix 2 et al..

om – o bliss granting *padma*, partaker of the four blisses who is bestowing the bliss (*sukhaṃdada*) of great passion (*mahārāga*), o All-pervading One – *hūm hūm hūm* – make for me what ought to be done !

om – o *vajra* with great hatred who is granting the four blisses, who is in one flavor with the Bird-Faced, o Lord – *hūm hūm hūm* – make for me what ought to be done !ⁱ

Also in the external rite of bliss (*suratavidhi*) this empowerment of *padma* and *vajra* is to be made.

Then he should emit the circle of the goddesses from the 'yoga (i.e. union) of churning the churned' (*manthamanthānāyoga*). With regard to them, at the gates beginning with the East, there are in due succession Brahmā, Indra, Viṣṇu, and Rudra (i.e. Śiva). In that manner, there are at the intermediate points beginning with the Northeast Vaivasvata (i.e. Yama), Vitanāyaka, the Lord of Wealth (Kubera), Nairṛti and Vemacitrin, the Asura king. Having cultivated in that manner the eight seats, he should visualize above them the set of eight seed-syllables, i.e. *gam*, *cam*, *vam*, *gham*, *pum*, *śam*, *cam* and *ḍam*.²⁰ In the intermediate space between sun and moon he should visualize the signs (*cihna*) of Gaurī and so forth, which have been transformed from these [syllables] : chopper (*karti*), skull-drum, tortoise, serpent, lion, mendicant, *cakra*, and *vajra*. Above them are again only these seed-syllables. Having transformed all of these into one, Gaurī and so forth are to be brought forth.

Among them he should visualize Gaurī at the eastern gate, being produced from the syllable *gam*, black in color, holding a chopper in the right hand, a *rohita* fish²¹

²⁰ The Tibetan translation, just as various other traditions of the HeTa, supports the syllable *pam* as seed of Pukkasī. Yet, the surviving Sanskrit sources of this tradition do all point towards *pum*. Regarding the seed-syllable of Caṇḍālī, there seems to be a corruption in the transmission of the text which is also reflected by the Tibetan translations from this tradition and of the *Hevajra-tantra* itself (cf. HeTa_{Sa} II.v. 28 where the majority of Skt. sources seem to support *cam* while the Tibetan reads *lam*).

²¹ The term *rohita* is rather ambiguous, in his *Muktāvalī* (ad HeTa II.v. 30) Ratnākaraśānti kindly glosses the word with *matsya*, and also Kāṇha gives this same gloss in his *Yogaratnamālā*.

ⁱHeTa II.xii 5-6, also quoted in DVS (N₃ f. 191v₆) and HePra^{§15}. See also HeSāSaṃ 10 (f. 120r₂₋₃), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218 et al..

in the left. Standing upon Brahmā she embodies the 'aggregate of form' (*rūpa-skandha*). At the southern gate he should visualize Caurī who is arisen from the syllable *cam*, reddish in color like Indian madder, a hand-drum in the right hand, a boar in the left. Standing on Indra she is embodying the 'aggregate of sensation' (*vedanāskandha*). At the western gate he should visualize Vettālī, born from the syllable *vam*, radiant like melted gold (*taptahemābhā*), a tortoise in the right hand, a skull-bowl (*padmabhājana*) in the left. Stepping on Viṣṇu she is embodying the 'aggregate of refined knowledge' (*saṃjñāskandha*). At the northern gate he should visualize Ghasmarī, born from the syllable *gham*, having the splendor of an emerald (*marakatābhā*), holding a serpent in the right hand [and] a skull-bowl (*kapāla*) in the left.²² Standing on Rudra (Śiva) she is embodying the 'aggregate of mental formation' (*saṃskāraskandha*). At the northeastern corner he should visualize Pukkasī who is born from the syllable *pum*, dark-blue in color, a lion in the right hand [and] an axe in the left. Stepping upon Vaivasvata she is embodying the earth-element (*pr̥thivīdhātu*). At the southeastern corner he should visualize Śabarī arisen from the syllable *śam*, being white, [holding] either a mendicant or a jackal with the right [and] a staff with bell (*khin̄khirikā*) with the left. Standing on Vittanāyaka, i.e. Kubera, the Lord of Wealth, she is embodying the water-element (*abdhātu*). At the southwestern corner he should visualize Caṇḍālī born from the syllable *cam*, being dark-colored as the sky, holding a *cakra* in the right [and] a having a plough in the hand on the left. Standing on a *rākṣasa* she is embodying the fire-element (*tejodhātu*). At the northeastern corner he should [then] contemplate Dombinī arisen from the syllable *ḍam*, having variegated color (*karburavarṇā*), a *vajra* in the right hand [she indicates] the threatening finger in the left. Standing on Vemacitrin, the Asura king, she is embodying the wind-element (). They all are too be visualized as three-eyed with opened mouths, projecting their fangs, having upwards streaming, tawny hair, being naked and endowed with the five seals (or bone-ornaments), standing in half dancing posture, being produced from the emission of *bodhicitta*.²³

²² Note that, except for the CVS which reads *pātra*° due to metrical constraints, all other surviving sources from this tradition, just as the HeTa itself, attest "*yogapātrikā*" (being essentially the same as *kapāla*).

²³ On this passage and related descriptions of the eight *yoginī*-s, cf. HeTa II.v. (vv. 13-18, 28-37), CVS (vv. 9-17), VaPra^{§10}, DVS (ff. 193r₁₋₇), HePra^{§16} et al..

Immediately after that, the Bhagavān who melted down (*drutāpanna*) together with his consort because of the single flavor (*ekarasa*) of the extremely powerful, highest great bliss (*paramamahāsukha*) came to remain with the form of the seed. Upon that, the four goddesses Pukkasī and so forth, thinking (*matvā*) "we are without protector" they became greatly despondent²⁴, exceedingly full of longing they are causing the Bhagavān to arise with *vajra*-songs which effect the awakening of the mind :²⁵

"Stand up, o Great Lord ! You who has a mind of compassion (*karuṇamaṇu*), save me, Pukkasī ! Make love to me by the *yoga* of great bliss, give up the *samādhi* of empti[ness] !"

"Deprived of you, I die ! Get up you, o Hevajra ! Abandon the nature of the void, let Śabarī's task to be fulfilled !"

"After inviting the whole world, o Lord of Love-making (*suraapahu*), why do you remain in the void ? I, Caṇḍālī, inform you, without you I cannot find the direction."

"Oh you Magician (*indīālī*), get up ! I know your mind. We Ḍombī-s have clever minds, do not interrupt your compassion !"ⁱⁱⁱ

SELF-GENERATION :

The Bhagavān, being urged by these little songs of reality (*tattvagītikā*), was like someone awakening from a dream (*svapnaprabodhitavat*). That form of a moon

²⁴ Note that basically two variants are preserved in the tradition, the one reading *mahā°* in the beginning of the compound, the other *mahad*. While all surviving palm-leaf MSS of the VaPra and HePra point towards the latter, only MS N₁ attests the former. It yet seems to be possible that the 'modern' MS S preserves the older reading *mahad* which, as part 1st part of a compound, is rather unusual. One could consider to read "*mahad daurmanasyaṃ prāptāḥ*" here.

²⁵ One may note the stylistic change of this passage in which the author suddenly switches from the 'normal', descriptive style of the *sādhana* with its optative and past-participle constructions to the use of aorist form. By this the author shifts this section into the focus of attention, giving it the vivid impression of a scene actually taking place in the mind of the *sādhaka*. For related accounts of this passage from this tradition, cf. VaPra^{§§11-12}, HePra^{§§11-12} and DVS f. 190r7-v1.

ⁱⁱⁱ HeTa II.v. 20-23, being cited in many works of the various traditions of the Hevajra Cycle. Sanskrit *chāya*-s on this set of verses can be found in §12 of the *Vajrapradīpā* and in Ratnākaraśānti's *Muktāvalī*. For a more extensive overview of this it may be referred to the Appendix.

which is a melted drop of nectar, above that there are the two seed-syllables *hūm* and *am* which are on top of the two signs which arise from these two seed-syllables. From this, having transformed all of this together with the solar disk into one, he should emanate (*nirmayet*) himself in the middle of the solar *maṇḍala* as the Bhagavān, the Glorious 'Hekāravajra', who is arisen from the syllable *hūm* [and] who is in union with Nairātmyā who herself is risen from the syllable *am*. He [should visualize himself] as dark-colored, extremely wrathful, with three eyes [on each of his eight heads], with blazing and tawny, upwards streaming hair, as marked by a crossed *vajra* on the head, as adorned on the forehead with a garland of five skulls, fanged [and] with contracted, frowning eyebrows. The first head is black, the right one white, the left reddish, the further two left heads are black, and the further two right heads are black [as well],²⁶ the upper head is smoke-colored [and] disfigured. All the faces have projecting fangs [and] three eyes. In the skull-bowls (*padmabhāṇḍa*) which are in [his] right eight hands, there are in sequence an elephant, a horse, a donkey, an ox, a camel, a man, a dog²⁷ and a buffalo. And in the eight skull-bowls in the left there are [the gods of] earth, water, wind, fire,²⁸ the moon, the sun (*āditya*), Yama, and Kubera (*dhanada*). He should visualize [himself] as endowed with the six bone-ornaments, with a body that is adorned by a garland of fresh skulls, naked, standing with the feet in the *ālīḍha* posture (the right knees advanced, the left legs drawn back), stepping upon the four Māra-s, i.e. Skandha (→ the aggregates), Kleśa (→ the afflictions), Mṛtyu (→ the dead) and Devaputra, being situated in wrathful, i.e. powerful, dance on a solar disk.

And he should visualize Nairātmyā, the Venerable Lady, as dark-bluish (*kṛṣṇa*), having two arms endowed with chopper and skull-bowl (*kapāla*), closely embracing the Bhagavān with the right and left arms, being naked, endowed with the

²⁶ Note the interesting difference between the Sanskrit and the Tibetan translation. While the Skt. uses the same color, i.e. *kṛṣṇa* (dark-bluish or black, → Tib. *sñon po*), the Tibetan tradition seems to differentiate here between the main head which is black colored (*sñon po*) and the rear heads in the left and right which are said to be greenish (*sño ba*). One may wonder whether this goes back to some kind of corruption in the tradition due to the elision of the post-scribed °n. For a painting which shows this particularity, cf. Appendix.

²⁷ Note that several sources of the various traditions of the Hevajra attest *śarabha*, a mythical lion with eight legs, instead of a dog (Skt. *śvan* or *śvāna*; Tib. *khyi*).

²⁸ The Tibetan tradition reads : (...) *the earth-goddess, the god of water, the god of wind and the fire-god* (...).

five bone-ornaments, having three eyes [and] upwards streaming, tawny hair, being adorned on the head by a garland of skulls, her limbs adorned with a garland of parched skulls, with the *pratyālīdha* posture she is united with the Bhagavān in the love-making (*rati*) that has the flavor of the supreme great bliss.

Having in this way as it has been specified properly cultivated [himself] within the circle of the *maṇḍala*, surrounded by the flock of goddesses (*vidyāgaṇa*), pervading the [entire] surface of the sky with multitudes of rays of light,²⁹ having emitted rays of light from his own seed-syllable that is located in his heart, having caused these rays of light to pervade the entire three realms, he should then make them enter [again] precisely into that syllable. Having again expanded [himself in form of Hevajra] in the hollow of the space, having fetched the circle of *jñāna*[*sattva*-s], having made them become clear (*sphuṭīkṛtya*) in front [of him], having worshipped, praised and drawn [the deities] near, he should cause them to enter into the circle of his own *samaya*[-deities].³⁰ After he has caused [them] to enter [and] made them one (*ekīkṛtya*) [with the *samaya*-deities], maintaining the self-identity of the deity (*devatāhāṅkāram udvahan*) he should – on account of the mass of rays of light entering into his body – visualize himself as being consecrated by the *tathāgata*-s, *bodhisattva*-s, consorts, goddesses and wrathful deities with jars completely filled with the five nectars (*pañcāmṛta*) and as being worshipped with various kinds of offerings.³¹

In this way, having in due succession pervaded through the 'four moments' (*catuḥkṣaṇa*) which are 'diverse' (*vicitra*), 'ripening' (*vipāka*), 'dissolving' (*vimarda*) and 'signless' (*vilakṣaṇa*), he should observe (*abhilakṣya*) the 'four blisses', i.e. [ordinary] 'bliss' (*ānanda*), 'supreme bliss' (*paramānanda*), the 'bliss of cessation' (*viramānanda*) and the 'innate bliss' (*sahajānanda*).³² Then, through the 'four purifications' of laughter (*hasita*), gaze (*īkṣaṇa*), embrace (*ālīṅgana*) and union (*dvan-dva*), he should receive the 'four consecrations' (*caturo 'bhiṣekāḥ*) which are the

²⁹ This passage is drawn upon in both VaPra^{§16} and HePra^{§16}.

³⁰ Regarding the topic of the 'self-generation' in the completed form of Hevajra, the generation of the *samaya* deities, the attracting of the *jñānacakra* and their fusion, it may be referred to VaPra^{§16} and HePra^{§16} as well as to Bhadrāpāda's DVS f. 193v₂₋₄ and others.

³¹ Regarding the topic of 'consecration', cf. VaPra^{§17}, HePra^{§17} and DVS ff. 193v₄-194r₃.

³² Regarding the 'four blisses' and their relation to the 'four moments', 'four seals' and 'four consecrations', cf. HeTa I.viii 30ff., I.x 15, II.iii, II.v 65ff. & SNpa. Discussions which touch upon this topic are found in the *dharmakāyābhisamboḍhi*-section of VaPra^{§22} and in the *Bla med rim lña*.

'master'-, the 'secret'-, the 'wisdom'-³³, and the ['fourth' consecration], the "culmination (°*paryanta*) of the supreme great bliss". When he is sprinkled [the *sādhaka* becomes] to have his head marked with the lord of his own family (*svakuleśa*). Likewise, he should seal Gaurī and so forth with Citteśa, the Lord of the Mind (→ Akṣobhya), Śāśvata, Ratnasambhava, and Amitābha. He should [further] mark Pukkasī and so forth on the head with [the deities of] anger (*dveṣa*), delusion (*moha*), malignity (*piśuna*) and desire (*rāga*). And this Bhagavān together with the circle has the nature of the 'five wisdoms' (*pañcajñāna*). Among them, the moon which has been transformed from the *āli* has the aspect of a mirror (*ādarśa*). The sun which has been transformed from the *kāli* has the nature of sameness (*samatā*). The sign and the seed syllable situated in the middle of both is the 'discriminative [wisdom]' (*pratyavekṣaṇā*), the transformation with all of that together into one is the '[wisdom of] proper performance' (*krtyānuṣṭhāna*). The manifestation of the (completed) form is the 'wisdom of the perfectly pure *dharmadhātu*,' i.e. the essence of reality.³⁴ In this way, being firmly convinced (*adhimuñcan*) that the entirety of everything in the three realms has the aspect of the *maṇḍala* circle (i.e. of the deities), it should be realized (*viditvā*) that this has come forth from the *bodhicitta* which arises from the great bliss of the single flavor of 'wisdom and means' (*prajñopāyaikarasa*). He should visualize (*cintanīya*) the eight goddesses such as Gaurī and so forth as entered in sequence into his eight mouths. Having thus clearly perceived himself (*abhisamīkṣya*) as being the single manifestation of the entire three realms with the nature of 'wisdom and means', he should seal [himself] in the proper places with the set of four *cakra*-s:³⁵ On the head, he should visualize the 'circle of great bliss' (*mahāsukhacakra*) as a 32-petaled lotus; in its filament (i.e. in the central portion (*kiñjalka*) of it), he should see a blazing, white syllable *ham*; in the throat, [he should visualize] the *sambhogacakra*, the 'circle of sensual pleasure' as a 16-petaled lotus; in the middle of it a red syllable *om*; in the heart [he should visualize] the *dharmacakra* as an eight-petaled lotus; in its center a dark-bluish syllable *hūm*; in the navel he should visualize the *nirmāṇacakra*, the 'circle of transformation', as a 64-four-petaled lotus; in the middle of

³³ A more common term for this initiation is *prajñājñānābhiṣeka*.

³⁴ On this passage and the *pañcākārābhisambodhi*, cf. HeTa I.viii 7, VaPra^{§12} & HePra^{§12} et al..

³⁵ For the following, cf. HeTa I.i. 21-23, VaPra^{§14}, HePra^{§14}, HeSāSam 7 (f. 74) et al..

that a fivefold-radiant syllable *am*. Having properly visualized these *cakra*-s, and having emanated a mass of light-rays from these into space, he should cause [that mass of rays] to be dissolved [again] precisely there in these [*cakra*-s].

THE "KAVACA-S" :

Then [the *sādhaka*] should protect himself with the *tathāgata*-s who have the forms of the six *mudrā*-s (i.e. ornaments, located in his own body) :

Akṣobhya is placed with the form of a chaplet (*cakri*), Amitābha has the nature of the ear-rings (*kuṇḍala*), Ratneśa, the Lord of the Jewel, is in the necklace (*kaṇṭhamālā*), [and] Vairocana is on the hand.ⁱⁱⁱ

In the girdle (*mekhalā*) Amogha is placed. Vajradhṛk should abide on all the limbs (i.e. being the ash).

In that way –

The Vajra-Lady of Delusion (*mohavajrī*) should be in both eyes, the little Lady with the Vajra of Anger (*dveṣavajrikā*) in the two ears.^{iv}

Jealousy (*mātsaryakī*) is known to be in the faculty of smell (*ghrāna*) and the little Lady with the Vajra of Desire (*rāgavajrikā*) in the mouth, i.e. in the faculty of taste. She who bears the Vajra of Envy (*īrṣyāvajrī*) is in the body, i.e. in sense of touch (*kāya*, *sparśa*) and Nairātmyayoginī is the mind, i.e. the internal faculty.^v

┌ When the seed-syllable on the moon has been empowered (*adhiṣṭhita*), he should recite the *mantra* "*om āḥ hūm*", and he should visualize precisely [there] in body, speech and mind [the three goddesses] Khecarī, Bhūcarī and Pātālavāsini (usually Nairātmyā).³⁶ Then he should perform the worship (*pūjā*), praise (*stuti*) and eating of the nectars (*amṛtāsvāda*). ┘

³⁶ Note that this passage which consists of two lines of *anuṣṭubh* with an additional "*om āḥ hūm iti mantrayet*" in between is not found in the Tibetan translation of the HeSāU. The following *pūjāstutyamṛtāsvādaṃ* which too is not rendered in the Tibetan could be taken as an odd *pāda* of an *anuṣṭubh* verse, but it remains unclear how it would fit in syntactically. One may wonder whether this passage is a later addition. For the below mentioned worship, praise and the *amṛtāsvādā*, cf. §§ 18-19 in VaPra & HePra.

ⁱⁱⁱHeTa I.vi. 11. ^{iv}HeTa I.iii. 51. ^vHeTa II.iii. 52, cf. DVS, SāMā 228.

MANTRA- AND VISUALIZATION PHASE :

Having in this way become the holder of the pledge (in the sense of having completed the form),³⁷ he should recite the *mantra*-s. Precisely those *mantra*-syllables that are pronounced, they emerge from the mouth of the goddess, having caused these [syllables] which are endowed with rays of light to enter into his own mouth, they are emitted [again] by way of the *vajra* [and] entered into the lotus of the goddess. Repeatedly [they are to be brought] from the mouth of the goddess into his own mouth. By this method he should recite (*āvartayet*) the *mantra* uninterruptedly (*avicchinna*). When there is a difference of the ritual activity (*karmabheda*), a change of the colors (*varṇabheda*) should be made.³⁸ Having recited the *mantra* in this manner until exhaustion, he should then visualize in his heart a bluish syllable *hūm* between sun and moon with a form that is emanating and withdrawing [rays of light]. On the moon which is in the heart of Nairātmyā he should perceive the syllable *am*. He should perceive the Venerable Lady who has melted down (*dru-tāpannā*) together with precisely this syllable *am* and the moon disk as entered into the heart of the Bhagavān. Then the Bhagavān too – having caused [him] to emanate through the aspiration of *āli* and *kāli*, i.e. the rows of vowels and consonants, from the mass of rays that emerges from the syllable *hūm* between moon and sun[-disks] in his own heart, having made [him] withdraw, caused him to enter precisely there into himself, and having made [everything] become one (*ekībhūtvā*)³⁹ – he remains in the state of the seed in the middle of the space between moon and sun. Here, at this occasion, the following is to be remembered :

There, there is neither beginning, end, nor middle, no existence and no *nirvāṇa*. This is that supreme great bliss (*paramamahāsukha*) which is neither other nor self (*appāṇa*).^{vi}

³⁷ E_N silently emends to "samayī", an emendation presumably based on the Tibetan which is not necessary here and which is against the reading transmitted in all surviving Sanskrit sources.

³⁸ On this sentence, cf. commentary in §21 HePra^{Tib}. which notes "mtsho skyes ḥabs kyis kha dog ni || las kyī dbye bas dbye bar bya'o || ḥes pa ni yan lag drug sbas pa ste | bzañ po'i ḥabs kyis slar cuñ zad gsal bar mdzad de "hūm yig las gyur pa'i kha dog ste ji ltar rigs par rab tu sbyor ba las" ḥes so ||". Regarding the "ṣaḍaṅga", see also VaPra^{§21}, HePra^{§21}, DVS (f. 194v₂) et al..

³⁹ The usage of "ekībhūtvā" instead of "ekībhūya" or perhaps "ekīkṛtya" is a little bit surprising.

^{vi}HeTa II.v. 68 ; cf. HeSāU (Ñ₁ f. 6v₂₋₃), VaPra^{§22}, HePra^{Tib}. (§22 & *Bla med rim lña*), KriSaṃPa (ch. 6-6-9 v.13) ; Sāmā 183, Sarahapāda's DGK v.27 (Bagchi 1938 : p.21), SNpa (p.198) et al..

Having thus combined (*miśrībhūya*) that seed-syllable, moon and sun, he should bring [it] gradually – like the tip of a lamp – into the form of a bunch of rays with the essence of *amṛta*, until there is no perception (*anupalabdhika*) anymore. In this way, preceded by praise, worship and the offering of food, he should meditate (*bhāvayet*) in the sequence of the four junctures.⁴⁰

THE GAṆACAKRA WITH BALIPŪJĀ :

om – o Indra, Yama, Water, Yakṣa, Earth, Fire, Wind [and] Rakṣa, o Moon, Sun, Mother, Father, [and you] o Eight Serpents in the lower realms – *svāhā*.

Consume this oblation, smell the flowers and the incense, nourish the flesh ! Accomplish all of [my] tasks [and] remove all the bodily afflictions (*khanti khuṇi* = wounds, etc.)!^{vii}

om – the *a*-syllable is the gateway (*mukha*) of all phenomena since they are un-manifest from the beginning – *om aḥ hūm phaṭ svāhā!*

→ "The *mantra* for the food offerings relating to all things".^{viii}

om – to the eight-faced one, who has tawny, upwards streaming hair, to Him who has 24 eyes [and] sixteen arms with a body like dark rain clouds, to the bearer of numerous garlands of skulls whose mind is strong and ferocious (*ādhmātakrūra*), to Him who has fangs like crescent moons.

Slay, slay, hurt, hurt, roar, roar, frighten, frighten, cause to dry, cause the seven oceans to dry, bind, bind the eight kinds of serpent-demons, capture, capture (all) the enemies – *ha hā hi hī hu hū he hai ho hau haṃ haṃ phaṭ svāhā!*

→ "The *mūlamantra* (root-*mantra*) of the Bhagavān"^{ix}

⁴⁰ Here too the praise includes the recitation of the Saroruh's CVS as explained, e.g. in his *Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga* (T 1219, O 2348 ; cf. D f. 8v₅).

^{vii}HeTa II.iv. 91-92. ^{viii}HeTa I.ii. 1, II.iv. 91-93. ^{ix}HeTa II.v. 45-47; cf. DVS (f. 195r₇-v₂), HePra^{§24}, HeSāSaṃ 8 (f. 99r₅-v₁), HeSāSaṃ 16 (f. 165v₁₋₃), HeSāSaṃ 30 (f. 219r₃₋₅), HeBāPūVi (f. 39v₁₋₃) et al..

*om deva picuvajra*⁴¹ *hūm hūm hūm phaṭ svāhā*

→ "The heart-mantra"^x

om – To the Hevajra with *vajra* and chopper (vajrakarttarihevajrāya)
– *hūm hūm hūm phaṭ svāhā!*

→ "The secondary heart-mantra"^{xi}

om a ka ca ṭa ta pa ya śa svāhā

→ "The *mantra* to cause a city / fortress to tremble"^{xii}

At the time of the food-offering (*balyupahāra*) in the beginning and / or end of the worship [the *sādhaka*] should recite this following supreme Song of the Pledge (*samayagītikā*):⁴²

The "*bolā*" (*vajra*) stays at "*kollagiri*", the "*kakkolā*" (lotus) at "*mummuṇi*". Ho ! The hand-drum is effected uninterruptedly, no quarrel is made in compassion.⁴³

There meat is eaten [and] liquor is drunken in great quantities. Hale !
There the worthy ones enter [and] the unworthy ones are send out.⁴⁴

⁴¹ This denomination conveys the twofold nature of Hevajra, who, on the one hand, is soft as "cotton" (*picu*) and at the same time is solid and indestructible as a *vajra*. This implies his two characteristic features, namely being compassionate on the one hand and powerful on the other.

⁴² The following interpretation is mainly based on the explanations by Ratnākaraśānti in his *Muktāvālī* (MuĀv) and those by Kāṇha in his *Yogaratanmālā* (YoMā). In addition to the simplified translation presented above and the few notes hereinafter, the interested reader may refer to the corresponding section in the Appendix in which the commentarial sections on this "*samayagītikā*" are given in full, including Saroruhā's own interpretations in his **Padminī* and the comments that are included in the HeSāUṬī.

⁴³ Notes : *bolā* = *vajra*; *ṭṭhia* = $\sqrt{\text{sthā-}}$; *kollagiri* = the *pīṭha* of the *bolā*, i.e. a certain *nāḍi*; *kakkolā* = lotus; *mummuṇi* = the *kṣetra* of the *kakkolā*, i.e. another kind of sacred place or *nāḍi*; *kiāi* = 3rd sg. pass. $\sqrt{\text{kṛ-}}$; *ghaṇa* = *nirantaram*; *kibiḍa* = *kṛpīṭa* = *ḍamaruka*; *rolā* = *ārāva* = *kalakala*; *vājjai* = 3rd sg. pass. $\sqrt{\text{vrj-}}$. It may be noted here, that in the case of "*ghaṇa*" both the **Padminī* as well as HeSāUṬī strongly support the reading "*ghaṇe*".

⁴⁴ Notes : there = in the *melaka*; *bala / baru* = *māṃsa*; *khājjai* = 3rd sg. pass. $\sqrt{\text{khad-}}$; *maāṇā* = *madhuna*, i.e. the stream of *bodhicitta*; *pijjai* = $\sqrt{\text{pā-}}$; *gāḍhem* ("deeply") = *nirbharam*; *kāli-ñjara* = *bhavya*, i.e. a) those who keep their vows (*samayin*), or b) the internal winds; *pañiai* = *pra* $\sqrt{\text{nī-}}$; *dunduru* = *asamayin*, i.e. those who have broken their vows.

^xHeTa I.ii. 3. ^{xi}HeTa I.ii. 22. ^{xii}HeTa I.ii.3.

The "Four Equals", i.e. feces, urine, blood [and] semen are obtained. Spicy sauce [and] human-flesh are eaten there abundantly.⁴⁵

Moving to and fro pure and impure is not considered. The limbs are adorned with bone-ornaments, there [in the union] the corpse should be brought in.⁴⁶

In the meeting the union of the two is performed, the untouchable is not rejected there.^{47,xiii}

In this manner, at the time of the empowerment of the *saṃdhyā*-s and at [the time of] the *gaṇapūjā* this little song is to be sung with very soft and erotic sound (*kā-kalikayā*) by the *mantrin* who is holding *vajra* and bell. It is recited (*iti*) in order to effect the nearness of all *siddhi*-s.

In this way, by the sequence explained [above], he may also visualize the Bhagavān within the circle of the *maṇḍala* as having two arms and a single head, a *vajra* in the right hand [and] a skull-bowl and -staff (*khaṭvāṅga*) in [his] left, standing naked upon a corpse with his feet in the *ālīḍha*-posture. In that way [he may also visualize Him] as four-armed, a *vajra* in the right hand [and] a skull-bowl in the left, being with the remaining two arms in embrace with his consort [Vajravārāhī] who is resembling His appearance. In precisely this way [he may also visualize Him] as having six arms [and] three faces, the left face red, the right one white, a *triśūla* [and] a bell in the hands in the left, a *vajra* and a chopper (*kartikā*) in the right, being with the remaining two arms in embrace with His consort [Vajraśṛṅkhalā]

⁴⁵ The Four Equals (*caūsama*, i.e. *catuḥsama*) = an unguent of four ingredients : feces (*gūṭha*), urine (*kacchuri* = *kasturikā* (musk), i.e. *mūtra*), blood (*sihlā* = *sihlaka* (olibanum), i.e. *svayaṃbhū*), [and] semen (*kāppura* = *karpūra* (camphor), i.e. *śukra*), cf. YoMā on the connection to the Five *Skandha*-s; *lāiāi* = 3rd pl. pass. √*labh*-; spicy sauce = *mālāiṇdhana* ("jasmine wood" = *vyañjana*); human-flesh = *śālia*, i.e. *śāliñja* (rice products, i.e. *mahāmāṃsa*); *khāiāi* = 3rd pl. pass. √*khad*-; *bharu* = *pracuraṃ*.

⁴⁶ Notes : *pekkhaṇa kheṭa karante* = *āgati gati* (cf. YoMā); *śuddha* = *pariṇiṣpanna*; *aśuddha* = *ādikarmika*; *muñiāi* = 3rd sg. pass. √*man*-; *aṅge caḍābiai* = *aṅgeṣu āropyate*; *niraṃsu* = *niraṃśuka* (naked), i.e. *asthyābharana* (bone-ornaments); *sarāba* = *śrāyas*, i.e. "resort" or *śava*, i.e. corpse (→ *sarvadharmānirātmyā*).

⁴⁷ Notes : *malaaje* = *malayaja* (sandal-wood), i.e. *milana* or *melaka*; union of the two = *kundurū*; *vāṭai* = *vartate*; *ḍiṇḍima* (small drum) = *asparśa* (YoMā : → *sarvānupalambhasamādhi*; *ṇa vājjiaī* = √*vṛj*- (YoMā : → *ātmasāt na kriyate*).

^{xiii} HeTa II.iv. 6-8 ; see Appendix.

who resembles the same appearance. And the Venerable Lady is in embrace with the Bhagavān with [Her] two arms endowed with chopper and skull-bowl. These two-, four- and six-armed [forms] are to be visualized as dark bluish with three eyes [on each head], as having tawny, upwards twisting hair, as endowed with the six ornaments, having the feet in the *ālīḍha*-posture, standing naked upon a corpse. However, because of the absence of the eight faces, he should cause the circle of the deities to enter into his own body.⁴⁸ [These are the *mantra*-s of the various forms of Hevajra :]

om – trailokyākṣepa ("O One who conquers the three realms") – *hūm*
hūm hūm phaṭ svāhā

→ "The muttered *mantra* for the two-armed form"^{xiv}

om – jvalajvalabhyo ("to those who are blazing with flames") – *hūm*
hūm hūm phaṭ svāhā

→ "The muttered *mantra* for the four-armed form"^{xv}

om kiṭi kiṭi vajra *hūm hūm hūm phaṭ svāhā*

→ "The muttered *mantra* for the six-armed form"^{xvi}

The rest is to be done like in the previous procedures, the other is to be considered in the following way :

[His] eyes are red because of compassion, he has a black body because of [His] friendly mind. [His] four feet are thought of by the set of the 'four essentials for conversion'.⁴⁹

[His] eight heads are the 'eight liberations' and the sixteen arms the emptinesses (*śūnyatā*). The five *buddha*-s are with the ornaments (*mā-trābhiḥ*)⁵⁰ [and] he is wrathful because of disciplining the bad.

⁴⁸ For other descriptions of the two-, four- and six-armed forms of Hevajra and explanations of the symbolism from this tradition, cf. VaPra^{§32}, HePra^{§16} and DVS (f. 192v₃₋₇).

⁴⁹ Or : "the 'set of four by which people are grasped'" = *saṃgrahavastucatuṣkeṇa*, i.e. *dāna*, *priya-vacana*, *arthacaryā*, and *samānārthatā*. Regarding it, see also VaPra^{§10}.

⁵⁰ The Tibetan reads "*rus rgyan phyag rgya rnam pa lña*" instead.

^{xiv}HeTa I.ii.7. ^{xv}HeTa I.ii.8. ^{xvi}HeTa I.ii.9.

Pukkaśī is known as the flesh, Śabarī is known as the blood, Caṇḍālī as the form of the semen, Ḍombinī is in the marrow and fat, but the skin is the 'seven limbs of awakening' (*saptabodhyaṅga*), the bone[s] are the 'four truths' (*satyacatuṣṭaya*).^{xvii}

PRANĪDHĀNA :

Having generated the firm conviction (*adhimucya*) that it is in this way, the *mantrin* should abide by the *devatāyoga* and make the pledge (*praṇidhāna*) :

In life after life, may I be born in a [good] family, may I not be mad, may I keep the pledges, may I be a teacher of the Hevajra, [and] may I be compassionate and devoted to the guru !

In life after life, may I be one whose hand is ringing the *vajra*-bell, may I be a profound reciter of the doctrine,⁵¹ and may I partake in the sexual fluids of women (*yośicchukrasamāhārī*).^{xviii}

THE AUTHOR'S CONCLUSION & DEDICATION OF MERIT :

That something which has been composed by me with the power of faith, slow-witted that I am, that those who know the truth (*tattva-jñā*) may correct, and those who are good may please forgive me with compassion.

That one who is devoted to the lotus of the *guru*'s feet, who is the son of the adornment of the Candra dynasty, [and] who is not conquered by the enemy of error/pride, by him [this *sādhana*] was composed when he had obtained the signs [of accomplishment].⁵²

⁵¹ The translation here follows the reading found in the palm-leaf MS of the HeSāU, also being attested in HeSāSaṃ 10. The variant "*gambhīradharmapāṭhakaḥ*" is likewise possible (→ "reciter of the profound doctrine").

⁵² Note that two of the three surviving sources, namely manuscript S as well as the Tibetan recensions, both attribute *sattvakṛpayā* (Tib. *sems can brtse*) to this stanza. Only MS N₁ clearly adds

^{xvii}HeTa II.ix. 11-13, cf. VaPra^{§10}, Isaacson 2007 : pp. 303f. et al.. ^{xviii}HeTa II.viii. 7-8 ; cf. HeSāSaṃ 8 (f. 101r₆₋₇), HeSāSaṃ 10 (f. 122r_{7-v1}), HeBāPūVi, SāMā 229 et al..

Having compiled the *Sādhanopāyikā* of the Glorious Hevajra which is difficult to be obtained, which merit has been acquired by me, through it the world may become Vajradhara (*vajradhṛk*).

**The *Sādhanopāyikā* of Śrīhevajra is finished,
the work of the Master Saroruhapāda.⁵³**

krpayā to the preceding stanza. However, N₁'s reading is supported by the meter of this verse (→ *gītī*). Note further, that the Tibetan translation slightly deviates from the Sanskrit, suggesting for example *candratilakakulapramuditaḥ* and *pratyekajinadevasya labdhanimittena*.

⁵³ The scribal colophon of the S manuscript further reads: "Auspiciously (*śubham*) on Thursday (*guruvāre*) the 5th of the bright half (*śukla*) of April/May (*vaiśākha*) in Saṃvat 757 (1637 CE)", unfortunately this date cannot be confirmed.

Part II

Jālandharipāda's *Vajrapradīpā*

Sigla Codicorum

Sanskrit Sources

- Ñ₂** *Ācāryasaroruhapādaviracitahevajrasādhanasya Vajrapradīpā nāma ṭippanī śuddhā* by Jālandhari, "Ñor codex" (XVII 1), Niedersächsische Staats- und Universitätsbibliothek, Göttingen, Xc 14/38 ; palm-leaf, 21 folios, complete.
- K₁** *Ācāryasaroruhapādaviracitahevajra[sādhanasya] Vajrapradīpā nāma ṭippanī* by Śrījālandharī [sic !], Kaiser Library 495 (KLD 169, NGMPP C 47/10) ; palm-leaf, 26 of 29 folios, damaged and incomplete (ff. 2, 23, 24 missing).
- K₂** *Ācāryasaroruhapādaviracitaśrīhevajrasādhanasya Vajrapradīpā nāma ṭippanī viśuddhiḥ* [sic !] by Paṇḍitācārya Śrīmatsuratapāda, National Archives Kathmandu 3/721 (NGMPP A 142/3) ; paper, 40 folios, complete.
- K₃** *Āryasaroruhapādaviracitaśrīhevajrasādhanasya Vajrapradīpā nāma ṭippanī viśuddhiḥ* by Paṇḍitācārya Śrīmatsuratapāda, National Archives Kathmandu 5/97 (NGMPP A 135/16) ; paper, 45 folios, complete.
- K₅** *Āryasaroruhapādaviracitaśrīhevajrasādhanasya Vajrapradīpā nāma ṭippanī viśuddhiḥ* by Paṇḍitācārya Śrīmatsuratapāda, private collection, Kathmandu (R-CA 1-2) ; paper, 41 folios, complete.
- I₁** *Ācāryasaroruhapādaviracitahevajrasādhanasya Vajrapradīpā nāma ṭippanī viśuddhiḥ* by Paṇḍitācārya Śrīmatsuratapāda. In : IASWR MBB-1971-15-18 / MBB-I-15 (ff. 25_r6-9 and 29_v – 42_v6) ; MTM, paper, 25 $\frac{2}{2}$ of 42 folios, incomplete.¹

¹ Contents of three works seem to be part of this MTM : 1) *Tattvajñānasiddhi*, 2) *Jñānodaya-pañjikā*, 3) *Vajrapradīpā*. A total of 13 $\frac{2}{2}$ folios of the VaPra have been photographed, exposures of ff. 25_v – 29_r of the *Vajrapradīpā* are missing, folios 30_v and 31_r are included twice.

- I₂ / I₂*** *Āryasaroruhapāraviracitaṃ Hevajrasādhanāsyā Vajradīpā nāma ṭippa-
nīvi††_x* [sic !] by Paṇḍitācārya Śrīmatsuratapāda. In : IASWR MBB-1971-
58-26 / MBB-II-58 ("*Hevajraṭippaṇī*", I₂ ff. 10v*₃ – 36r₆ and I₂* ff. 36v₁ –
73r₈);² MTM, paper, 73 folios, [in]complete.³
- I₃** *Acāryasaroruhapādaviracitahevajrasādhanāsyā Vajradīpā nāma ṭippaṇīvi-
śuddhiḥ* [sic !] by Surapāda [sic !]. IASWR MBB-1971-87-37 / MBB-II-87
("*Hevajrasādhana*"); paper, 46 folios, complete.

CVS = *Śrīhevajrabhaṭṭārakasya Cakravimśikāstotra* by Saroruhapāda (forth-
coming, Luo Hong) ; DVS = *Dveṣavajrasādhana* by Bhadrāpāda ; HePra = *Heva-
jraprakāśa* by Rāhulagupta ; HeSāU = *Hevajrasādhanopāyikā* by Saroruhā(vajra).

- AA** *Abhisamayālaṅkāra* and °*vṛtti* by Haribhadra (ed.). In : Tripathi, Ram Shankar
and S. Rinpoche 1977.
- AK** *Amṛtakaṇikā* (ed.). In : Lal, B. 1994.
- AKBh** *Abhidharmakośabhāṣya* by Vasubandhu (ed.). In : Pradhan, P. 1967.
- AP** *Abhayapaddhati* by Abhayākaraḡupta, a commentary on the Buddhakapāla-
tantra (ch. 07) (ed.). In : Isaacson, Harunaga ; forthcoming.
- AbhiSaMa** *Abhisamayamañjarī* by Śubhākaraḡupta. In : Rinpoche, Samdhong and Vra-
javallabha Dwivedi (eds.) 1993.
- ĀK** *Āgamakalpalatā* by Yadunātha (etext). In : Muktabodha 2008.
- ĀKriSam** *Ācāryakriyāsamuccaya* by Darpaṇācārya (Jagaddarpaṇa). In : a) Moriguchi,
Mitsutoshi 1990 (pp. 876-844) ; b) Moriguchi, Mitsutoshi 1991 (pp. 107-33) ;
c) Moriguchi, Mitsutoshi 1992 (pp. 1-31).

² Apparently parts of two copies of the text were combined in this MS, ff. 10v*₃ – 36r₆ (labelled I₂) contain §§ 1-10 of the text, while ff. 36v₁ – 73r₈ (labelled I₂*) comprise §§ 9-32. Due to this overlap, textual evidence for parts of §§ 9-10 is contained twice in this manuscript.

³ Two more text are part of this MTM, namely the *Āryabhagavatītrikāyavajrayoginīsādhanam* by Siddhācāryavirūpā<kṣā>da [sic ! for Virūpapāda] (ff. 1v₁ – 4v₁) and another work on *Vajra-
yoginī* by Siddhācārya Śrīmadvirūpā<kṣā>da [sic !] titled *Śrīmatītrikāyavajrayoginyāḥ Stuti-
praṇidhāna* (ff. 4v₂ – 10v*₃).

- ĀPra** *Ādikarmapradīpa* by Anupamavajra (ed.). In : de La Vallée Poussin, Louis 1898.
- KṛYaTa** *Kṛṣṇayamāritantra* and *°pañjikā* (ed.). In : Rinpoche, S. and V. Dwivedi 1992.
- KM** *Kuṭṭanīmata* by Dāmodaragupta (ed.). In : Tripathi, Tanasukhram Manasukharam 1991.
- KriSaṃPa** *Kriyāsaṃgrahapañjikā* by Kuladatta (ed.). In : Tanemura, Ryugen 2004.
- GuBha** *Guṇabharaṇī nāma ṣaḍaṅgayogaṭippaṇī* by Raviśrījñāna (ed.). In : Sferra, Francesco 2000.
- GuVa** *Guṇavatī*, Ratnākaraśānti's commentary on the *Mahāmāyātantra* (ed.). In : Rinpoche, Samdhong and Vrajavallabh Dwivedi 1992.
- GuSaMaVi** *Guhyasamājamaṇḍalavidhi* by Dīpaṃkarabhadra (etext). In : CTS 2008.
- GST** *Guhyasamājatantra* (ed.). In : Matsunaga, Yukei 1978.
- CMA** *Caturmudrānvaya* a.k.a *Caturmudrāniścaya* by Advayavajra (ed.). In : 1) Shastri, Haraprasad 1927 (pp. 32-35); 2) Mikkyō-Seiten Kenkyūkai 1989 (Vol. 2, pp. 253-138 [92-107]).
- CMT** *Caṇḍamahāroṣaṇatantra* (ed.). In : George, Christopher S. 1974.
- CMP** *Caryāmelāpakapradīpa* by Āryadeva (eds.). In : 1) Janardan Shastri Pandey 2000 ; 2) Wedemeyer, Christian K. 2009.
- CSA** *Cakrasaṃvarābhisamaya* by Lūyīpāda (ed.). In : Sakurai, Munenobu 1998.
- JM** *Jātakamālā* by Ārya Śūra (ed.). In : Vaidya, P.L.. 1959.
- TV** *Tattvaviṃśikā* by Advayavajra (ed.). In : 1) Shastri, Haraprasad 1927 (pp. 52-53); 2) Mikkyō-Seiten Kenkyūkai 1990 (Vol. 3, pp. 299-292 [66-73]).
- TS** *Tattvasaṃgraha* by Śāntarakṣita with *°pañjikā* by Kamalaśīla (ed.). In : 1) Krishnamacharya, Embar 1926 ; 2) Shastri, S. D. 1968.
- DGK** *Dohāgītikoṣa* by Sarahapāda (ed.). In : Bagchi 1938.

- PaKra** *Pañcakrama (Sarvasuddhiviśuddhikrama)* accredited to Nāgārjunapāda (ed.). In : 1) Mimaki, Katsumi and Tōru Tomabechi 1994. 2) Tomabechi, Tōru 2006.
- PaKraṬi** *Yogīmanoharā Pañcakramaṭippaṇī* by Muniśrībhadrā (ed.). In : Jiang, Zhongxin and Toru Tomabechi 1996.
- PādS** *Pādmasaṃhitā* (ed.). In : Padmanabhan, Seetha. and R. N. Sampath 1974.
- PiSā** *Piṇḍīkramasādhana* (ed.). In : de La Vallée Poussin, Louis 1896.
- PTMV** *Pañcatathāgatamudrāvivarāṇa* by Advayavajra (*Advayavajrasaṃgraha* No. 6). Edited in : Mikkyō Seiten Kenkyūkai 1988.
- PiSā** *Piṇḍīkramasādhana* (ed.). In : de La Vallée Poussin, Louis 1896.
- PU** *Pradīpoddyotana* by Candrakīrti (ed.). In : Chakravarti, Chintaharan 1984.
- BT** *Bṛhat tantrasāra* (etext, catalog number : M 00013) by Kṛṣṇānanda Āgama-vāgīśa. In : Muktabodha 2007.
- BhraHeSā** *Bhramaharanāma Hevajrasādhana* by Ratnākaraśānti (ed.). In : Isaacson 2002b.
- MaUd** *Mantroddhāra* by Candrakīrti (ed.). In : Hong, Luo and Toru Tomabechi 2010 (pp. 85-92).
- MaUVi** *Maṇḍalopāyikavidhi* by Padmaśrīmitra (etext). In : Tanemura, Ryugen (unpublished).
- MĀ** *Madhyamakāloka* by Kamalaśīla (etext). In : DSBC 2007.
- MuĀv** *Muktāvalī nāma hevajratantrapañjikā* by Ratnākaraśānti (ed.). In : Tripathi, Ram Shankar and Thakur Sain Negi 2001.
- YoTa** *Yogīnītantra* (etext, catalog number : M 00064). In : Muktabodha 2009.
- YoMā** *Yogaratnamālā nāma hevajratantrapañjikā* by Kāṇha (ed.). In : Tripathi, Ram Shankar and Thakur Sain Negi 2006.
- LaTaṬi** *Laghutantraṭikā* by Vajrapāṇi (ed.). In : Cicuzza, Claudio 2001.
- LAS** *Laṅkāvatārasūtra* (ed.). In : Nanjio, Bunyiu 1923.

- VaĀv** *Vajrāvalī* of Abhayākara Gupta (ed.). In : Mori, Masahide 2009.
- VT** *Vasantatilaka* of Kṛṣṇācārya with *Rahasyadīpikā* by Vanaratna (ed.). In : Rinpoché, Samdhong and Vrajvallabh Dwivedi 1990.
- VNU*** Quotations from the *Vajrasattvaṇiṣpādanasūtra* in an Anonymous Text (ed.). In : Hong, Luo and Toru Tomabechi 2010 (pp. 71-84).
- VVS** *Śrīvajravārāhīsādhana* (GSS₁₁) by Umāpatideva (ed.). In : English, Elizabeth 2002 (pp. 109-143, 225-313).
- VS** *Vajrasattvaṇiṣpādanasūtra (Vajrasattvasādhana)* by Candrakīrti (ed.). In : Hong, Luo and Toru Tomabechi 2010.
- ŚT** *Śāradātilaka* of Lakṣmaṇadeśikendra with commentary of Rāghavabhaṭṭa (e-text, catalog number : M 00077). In : Muktabodha 2005.
- SaUdTā** **Samvarodayatantra** (ed.). In : Tsuda, Shinichi 1974.
- SamCāTa** *Samcāratāntra + °nibandha* on the *Yoginīsamcāratāntra* by Tathāgatarakṣita and *Upadeśānusāriṇīvyākhyā* of Alakakalaśa (ed.). In : Pandey, J. Sh. 1998.
- SāMā** **Sāadhanamālā** (ed.). In : Bhattacharya 1968.
- SāMā 7** *Kāraṇḍavyūhāmnāyena racitaṃ sādhanam* (ed.). In : Bhattacharya 1968 : pp. 28-30.
- SāMā 13** *Āryakhasarpaṇalokeśvarasādhana* (ed.). In : Bhattacharya 1968 : pp. 36-37.
- SāMā 14** *Khasarpaṇasādhana* by Padmākaramati (ed.). In : Bhattacharya 1968 : pp. 38-42.
- SāMā 16** *Āryāvalokiteśvarakhasarpaṇasādhana* (ed.). In : Bhattacharya 1968 : p. 46.
- SāMā 26** *Khasarpaṇasādhana* (ed.). In : Bhattacharya 1968 : p. 64-65.
- SāMā 29** *Hālāhalasādhana* (ed.). In : Bhattacharya 1968 : p. 72-75.
- SāMā 56** *Muktakenārāpacanasādhana* (ed.). In : Bhattacharya 1968 : p. 115-119.
- SāMā 71** *Āryasiddhaikavīrasādhana* (ed.). In : Bhattacharya 1968 : p. 142-145.
- SāMā 94** *Vajratārāsādhana* (ed.). In : Bhattacharya 1968 : pp. 183-188.
- SāMā 95** *Vajratārāsādhana* (ed.). In : Bhattacharya 1968 : pp. 189-192.

- SāMā 110** *Vajratārāsādhana* by Ratnākaraśānti (ed.). In : Bhattacharya 1968 : pp. 224-236.
- SāMā 123** *Vidyujjvālākarālīnāmaikajaṭāsādhana* (ed.). In : Bhattacharya 1968 : pp. 254-259.
- SāMā 142** *Kalpoktamārīcīsādhana* by Garbhapāda (ed.). In : Bhattacharya 1968 : pp. 290-295.
- SāMā 183** *Śrihevajratantrakrameṇa Svādhiṣṭhānakurukullāsādhana* by Sahajavilāsa (ed.). In : Bhattacharya 1968 : pp. 281-384.
- SāMā 195** *Mahāpratisarāyāḥ sādhana* (ed.). In : Bhattacharya 1968 : pp. 397-398.
- SāMā 210** *Dhvajāgrakeyūrāsādhana* by Paṇḍitamadhyamakaruci Dharmākaramati (ed.). In : Bhattacharya 1968 : pp. 415-417.
- SāMā 218** *Prajñālokaśādhana* (ed.). In : Bhattacharya 1968 : pp. 426-431.
- SāMā 228** *Amṛtaprabhā nāma sādhanopāyikā* (ed.). In : Bhattacharya 1968 : pp. 443-449.
- SāMā 251** *Saptākṣarasādhana* by Paṇḍitāvadhūtaśrīmadadvayavajrapāda (ed.). In : Bhattacharya 1968 : pp. 490-495.
- SāMā 265** *Bhūtaḍāmarasādhana* (ed.). In : Bhattacharya 1968 : pp. 525-528.
- SāMā 267** *Bhūtaḍāmarasādhana* (ed.). In : Bhattacharya 1968 : pp. 525-528.
- SU** *Sekoddeśa* (ed.). In : Giacomell, Orofino and Raniero Gnoli 1994.
- SUṬ** *Sekoddeśaṭīkā* by Nāropā (ed.). In : Sferra, Francesco 2006.
- STTS** *Sarvatathāgatataṭṭvasaṃgraha* (ed.). In : Horiuchi, Kanjin. *Bon-Zō-Kan Shoe-Kongūchōgyō no Kenkyū* Vol. I. Koyasan : Mikkyō Bunka Kenkyūjo. 1983.
- SNpa** *Sekanirdeśa (°nirṇaya) + °pañjika* by Rāmapāla (ed.). In : Isaacson, Harunaga and Francesco Sferra 2015.
- SV** *Vajradhātumahāmaṇḍalopāyikā-Sarvavajrodaya* by Ānandagarbha (ed.). In : Mikkyo Seiten Kenkyukai 1986-7.
- SvāPra** *Svādhiṣṭhānaprabheda* by Āryadeva (ed.). In : *Dhīḥ* Vol. 10 (pp. 20-24) 1990.
- SS** *Subhāṣitasamgraha* (ed.). In : Bendall, Cecil 1905.
- HeṬī** *Ṣaṣṭhasrikā Hevajraṭīkā* a.k.a. *Hevajratantrapaṇḍārthaṭīkā* by Vajragarbha (ed.). In : Shendge, Malati J. 2004.

HeTa Hevajratantra :

HeTa_{sa} *Hevajratantra with Mukṭāvalī* (ed.). In : Tripathi, Ram Shankar and Thakur Sain Negi 2001.

HeTa_{sn} *Hevajratantra* (ed.). In : Snellgrove 1959.

HeBāPūVi *Samkṣiptahevajrabāhyapūjāvidhi*. In : "Patan Codex" (P₅, ff. 37v₁ - 41v₇). Eds. : Gerloff 2012 (unpublished BA thesis), 2014 (unpublished MA thesis).

HeSāSaṃ **Hevajrasādhanasamgraha** ("Nor Codex XXVI"). Palm-leaf MTM. 272 folios. Numbers according to Isaacson 2009.

HeSāSaṃ 2 *Hevajrākhyā* by Advayaavajra. In : *Hevajrasādhanasamgraha* (ff. 8r₅-22v₁).

HeSāSaṃ 7 *Śrīhevajraviśuddhinidhisādhana* by Avadhūtipāda. In : *Hevajrasādhanasamgraha* (ff. 65r₁-80v₅).

HeSāSaṃ 8 *Hevajrābhisamayatilaka* by Śākyarakṣita. In : *Hevajrasādhanasamgraha* (ff. 80v₅)-107v₄.

HeSāSaṃ 10 *Hevajrasādhana* by Anaṅgavajra. In : *Hevajrasādhanasamgraha* (ff. 114r₃-123v₂).

HeSāSaṃ 11 *Bhavaśuddhiḥṛdayatilaka* by Kokadatta. In : *Hevajrasādhanasamgraha* (ff. 123v₁-140r₆).

HeSāSaṃ 16 *Hevajrapūjāvidhi*. In : *Hevajrasādhanasamgraha* (ff. 164r₃-169r₇).

HeSāSaṃ 22 *Bāhyapūjāvidhisamgraha* by Śāśvatavajra. In : *Hevajrasādhanasamgraha* (ff. 201r₁-202r₄).

HeSāSaṃ 26 *Ṣaḍaṅgasādhana* by Durjayacandra. In : *Hevajrasādhanasamgraha* (ff. 206v₆-211r₃).

HeSāSaṃ 30 *Hevajrapūjāvidhi*. In : *Hevajrasādhanasamgraha* (ff. 218v₅-219v₅).

HeSāSaṃ 44 *Nairātmyāprakāśa* by Avadhūtvajra. In : *Hevajrasādhanasamgraha* (ff. 260r₅-264v₅).

HeSāSaṃ 45 *Gaṇacakraavidhi*. In : *Hevajrasādhanasamgraha* (ff. 264v₆-271v₅).

HeSePra *Hevajrasekaprakīryā*. Edited by Sanderson, Alexis and H. Isaacson (M.Phil. set text of Oxford University). Unpublished.

Tibetan Sources

- C** "Kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma" by sLob dpon dPal dZa' land.ha ri źabs (Tōhoku 1237). In : bsTan 'Gyur, (*Co ne*), rGyud, Vol. 9 (ña), ff. 75r₂ – 97v₄.
- D** "Kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma" by sLob dpon dPal dZa' land.ha ri źabs (Tōhoku 1237). In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. 73r₂ – 96r₁.
- G** "Kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma" by sLob dpon dPal dZa' lan d.ha ri pa źabs (Ōtani 2366). In : Golden bsTan 'Gyur (*gSer bris ma*), Vol. 23 (źa), ff. 98r₅ – 131r₅.
- N** "Kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma" by sLob dpon dPal dZa' lan d.ha ri źabs (Ōtani 2366). In : bsTan 'Gyur (*sNar than*), Vol. 23 (źa), ff. 76v₄ – 101r₄.
- P₁** "Kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma" by sLob dpon dPal dZa' land.ha ri pa źabs (Ōtani 2366). In : bsTan 'Gyur (*Peking*), Vol. 56 (śa), ff. 84v₅ – 110v₂.
- P₂** "Kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma" by sLob dpon dPal dZa' land.ha ri źabs (Tōhoku 1237). In : bsTan 'Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 209 – 268.

CMAṬ "Phyag rgya bźi'i rgya cher 'grel pa rin po che'i sñiñ po" (**Caturmudrānva-yaṭīkā*). In : 1) *Phyag rgya chen po'i rgya gźuñ*, Vol. om, ff. 255r – 317r. *dPal spuñs* block print ; 2) *Peking bsTan 'gyur* (Ōtani 3103), *rgyud 'grel*, Vol. mi, ff. 317v₈ – 367v₆; *'Bri guñ bka' brgyud chos mdzod*, Vol. kha, ff. 123v₃ – 158v₄.

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⁴ Composed in 1419 CE ; cf. Sobisch 2002 : p. 111 & Van der Kuijp 1987 : p. 173.

- T 1181** "Kye'i rdo rje'i rgyud kyi dka' 'grel padma can" (**Hevajratantrapañjikā Padminī*) by mTsho skyes. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 2, ff. 126v – 173r.
- T 1232** "dPal kye'i rdo rje'i sgrub pa'i thabs" (**Śrīhevajrasādhana*) by Ḍombi-pa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 45r – 48r.
- T 1244** "Kye rdo rje'i sgrub pa'i thabs rnam par dag pa'i gter" (**Viśuddhanidhi nāma hevajrasādhana*) by Avadhūti gñis med rdo rje. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 175r – 189r.
- T 1325** "'Phags ma rdo rje sgröl ma'i sgrub thabs" (**Āryavajratārāsādhana*) by sNa tshogs dmar po. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 271r – 279v.
- T 1429** "dPal 'khor lo sdom pa'i sgrub thabs de kho na ñid kyis bsdus pa" (**Śrīcakrasaṃvarasādhanatattvasaṃgraha*) by Darika pa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 197v – 203v.
- T 1453** "Yi ge bdun pa'i sgrub thabs" (**Saptākṣarasādhana*) by Nag po pa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 367v – 371r.
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- T 1484** "dPal 'khor lo sdom pa'i sgrub thabs rin po che'i sgron ma" (**Śrīcakrasaṃvarasādhanaratnapradīpa*) by Maitrīpa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 133v – 138v.
- T 1585** "De kho na ñid ye śes yañ dag par grub pa'i rgya cher 'grel pa de kho na ñid bśad pa" (**Marmakārikā nāma tattvajñānasamśiddhipañjikā*) by br'Tson 'grus dpal bśes gñen. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 24, ff. 68r – 102v.
- T 1785** "sGron ma gsal bar byed pa zes bya ba'i rgya cher bśad pa" (**Pradīpodyotana nāma tīkā*) by zLa ba grags pa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 30, ff. 1v – 201v.
- T 1787** "gSañ ba thams cad kyi sgron ma'i rgya cher 'grel pa" (**Sarvaguhyaṃpradīpa-tīkā*) by sÑan grags bzañ po. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 30, ff. 203v – 234r.

- T 1793** "sGron ma gsal bar byed pa dgoñs pa rab gsal zes bya ba bśad pa'i tī ka" (**Pradīpoddyotanābhisam̄dhiprakāsika nāma vyākhyāṭikā*) by Bhavyakīrti. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 32, ff. 1v – 292r.
- T 1813** "Rim pa lña'i don mdor bśad pa rnal 'byor pa'i yid kyi 'phrog" (**Pañcakramā-rthayogimanohāraṭippaṇī*) by Thub pa dpal bzañ po. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 148v – 195v.
- T 1842** "Rim pa lña'i 'grel pa'i don gsal bar byed pa" (**Pañcakramavṛttārthavirocana*) by Lakṣmī. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 37, ff. 187v – 277r.

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- O** Ōtani University. *A Comparative Analytical Catalogue of the Tanjur Division of the Tibetan Tripiṭaka*. Kyōtō : 1965-1997.
- T** Hakuju UI et al. (eds). *The Tibetan Tripiṭaka – Tōhoku University Catalogue of the sDe-dGe Edition of the Tibetan Sacred Canon (bKa'-gyur and bsTan-'gyur) – A Complete Catalogue of the Tibetan Buddhist Canons*. Sendai : Tōhoku University. 1934.

Edition of the Sanskrit Text

udghātaḥ

ॐ namaḥ¹ śrīhevajrāya ||

Ñ₂, K_{1,2,3,5}, I₃ 1v₁; I₁ 25r₆;
I₂ 10v*₃

śrīhevajraṃ praṇamyādau² nistarāṅgasvarūpiṇam³ |
utpattikramam āśritya⁴ viśuddhir vakṣyate⁵ sphuṭam⁶ ||

prathamam tāvat⁷ sādhanasūtram nigadyate⁸ ||

pūjācakram^{9,10} | caturbrahmavihāram¹¹ | paramam¹² | sahajam¹³ | sveṣṭa-
devo¹⁴ | rakṣācakram | śūnyatādhimokṣaḥ¹⁵ | śmaśānam¹⁶ | kūṭāgāram¹⁷ | hetu-
maṇḍalam¹⁸ | drutāpattiḥ | samutthānam¹⁹ | nyāso²⁰ | dveṣātmā²¹ | utsargo²² |

¹ॐ namaḥ K₁, I₁] xx namaḥ Ñ₂ (covered by pin for reproduction); om̐ namaḥ K₂; siddhiḥ ||
namaḥ K₃; ॐ om̐ namaḥ K₅; namaḥ I_{2,3}. ²praṇamyā° Σ_{-I₃}] praṇammyā° I₃. ³nistarāṅga°
Σ_{-I₃}] nistarāṅgam I₃. ⁴āśritya Σ_{-I₃}] āgṛitya • I₃. ⁵vakṣyate Ñ₂, K_{2,3,5}] vakṣate K₁, I
1,2,3. ⁶sphuṭam Ñ₂, K_{1,3,5}, I₁ (°am)] sphuṭam K₂; sphuṭaiḥ I_{2,3}. ⁷tāvat Ñ₂, K_{2,3,5}] tā° ††₁₆
K₁; tāvata I₁. ⁸sādhanasūtram nigadyate Ñ₂, K_{2,3,5}, I₁] ††_x K₁; sādhanasūtram nigadyate I_{2,3}.
⁹pūjācakram Ñ₂] atha pūjācakram K_{2,3,5}, I_{1,2,3}; ††_x K₁. ¹⁰numbers 1 to 32 after each item in
K₅. ¹¹caturbrahmavihāram K₅] catu xx hmavihāram Ñ₂ (covered by pin for reproduction); ††_x
ra K₁; caturbrahmavihārah K_{2,3}, I_{2,3}; catubrahmavihārah I₁. ¹²paramam Σ_{-K_{1,3}}] parama K_{1,3}.
¹³sahajam Σ_{-I₂,K₃}] °sahaja° K₃; sahaḥ I₂. ¹⁴sveṣṭadevo K_{3,5}, I_{1,2,3} (°ah)] svestadevaḥ Ñ₂; sve-
ṣṭadeva K_{1,2}. ¹⁵śūnyatādhimokṣaḥ K_{3,5}, I_{2,3}] śūnyatādhimokṣa K₁; śūnyatādhimokṣam Ñ₂, K₂;
śūnyādhimokṣaḥ I₁. ¹⁶śmaśānam Ñ₂, K_{2,3,5}, I_{1,2}] śmasānam K₁; śmaśāna I₃. ¹⁷°āgāram Σ_{-I₃}] °ā-
gāra I₃. ¹⁸°maṇḍalam Σ_{-K₂}] °maṇḍala° K₂. ¹⁹samutthānam K_{2,3,5}, I_{1,2,3}] utthānam Ñ₂; °utthānam
K₁ (note lost). ²⁰nyāso K_{1,3}, Ñ₂ (°ah), K₅, I_{2,3}] nyāso K₂; nyāsā I₁. ²¹dveṣātmā K_{2,3,5}, I_{1,2,3}]
dveṣātmānam Ñ₂; dveṣā ††₁₂ K₁. ²²°sargo Ñ₂ (°ah), I_{2,3}] ††_x K₁; °saggo K₂; °saṅgo K₃; °saṅgo
K₅; °sarṅgo I₁.

jñānacakram²³ | abhiṣeko²⁴ | mudraṇam²⁵ | amṛtāsvādo²⁶ | jagadarthaḥ²⁷ | ṣaḍa-
ṅgaḥ | prabhāsvaram²⁸ | utthānam²⁹ | mantrajāpo | balitattvaṃ³⁰ | sūkṣmayogo |
dvitīyanyāso³¹ | viharāṇam³² | bhojanam³³ | caraṇam³⁴ | śayanam³⁵ | punar apy
utthānam³⁶ ||

etena dvātriṃśatsādhanasūtram³⁷ mahāpuruṣalakṣaṇaviśuddham^{38,39} || ||

§1 pūjācakram

Ñ₂, K₁ 1v₄; K_{2,3} 1v₅; K₅
1v₇; I₁ 25r₉; I₂ 11r₄; I₃ 1v₆

* I₁ missing

"ādau tāvad¹ yogī sattvārthodyatamatir" iti² | yogam³ kāmāyitum⁴ śīlam⁵ ya-
syeti yogī⁶ | sa*ttva⁷ manorathapūraṇam⁸ kāmāyatīti sattvārthodyatamatih⁹ ||
"samyag¹⁰ gurubhaṭṭāarakam¹¹ ārādhyā¹² yathāvidhinā śrīhevajroktamaṇḍala-
praviṣṭa" iti¹³ | tenātyantaikaṇiṣaṇṇo¹⁴ bhūtvā¹⁵ kāyagauravaṃ parityajyārādhyā¹⁶

²³jñānacakram Σ_{-K₁}] ††_x K₁. ²⁴abhiṣeko K_{2,5}, K₃ (°aḥ), I_{1,2,3}] abhiṣekam Ñ₂; ††_x K₁.
²⁵mudraṇam Ñ₂, K₃, I_{1,2,3} (all °am)] ††_x draṇam K₁; mudraṇa K_{2,5}. ²⁶°āsvādo K₁^{p.c.}, K_{2,3,5},
I_{1,2,3}] °āsvādaḥ Ñ₂, K₁^{a.c.}. ²⁷jagadarthaḥ Ñ₂, K₁] jagankāryamḥ K₂; jagatkāry(y)am K_{3,5},
I_{1,3}; jagatkārya I₂. ²⁸°bhāsvaram Ñ₂, K₁ (both °am, neuter)] °bhāsuraḥ K_{2,3,5}; °bhāsvaraḥ I_{1,2,3}.
²⁹utthānam Ñ₂, K_{1,3,5}, I₁] utthatnam K₅; utthāna I_{2,3}. ³⁰°tat(t)vaṃ Σ_{-I₃}] °tatva I₃. ³¹dvitīyanyāso
K_Σ, I_{1,3}] kavacadvayaṃ Ñ₂ (go cha gñis Tib.); dvitīnyāso I₂; nyāso HePra. ³²viharāṇam Σ_{-K₁}]
vi ††₁₂ K₁. ³³bhojanam Σ_{-K₁}] ††_x K₁. ³⁴caraṇam Σ_{-K₁}] ††_x K₁. ³⁵śayanam Σ_{-K₁}] ††_x K₁.
³⁶punar apy utthānam Ñ₂ (°am)] ††_x py utthānam K₁; punadarapara utthānam K₂; punar apara u-
tthānam K_{3,5}, I₂; punar aparam utthānam I₁; punara utthānam I₃. ³⁷°sūtram Σ_{-I_{2,3}}] °m sūtram I_{2,3}.
³⁸°puruṣa° Ñ₂ (blurred), K_{2,3,5}, I_{1,2}] °puṣa° K₁; °puruṣam I₃. ³⁹K_{2,3,5}, I_{1,2,3} add "32". ¹tāvad Ñ₂,
K_{3,5} (°vat), I_{1,2,3}, HeSāU] atha prathamān tāvad K₁; khāvad (?) K₂. ²°ārthodyatamatir iti Ñ₂,
K_{2,3,5}, I₂] °ān^x codyatamatir i†i ††₁₀ K₁ (nt. lost); °ānyodyatamatir iti I₁; °āsavārthodyatamatir iti
(dittography) I₃. ³yogam Σ_{-K₁}] ††_x K₁. ⁴°yitum Ñ₂^{p.c.}, K_{2,3,5}, I₁] °yi>tā<tum Ñ₂^{a.c.} (rubbed
out); ††_x K₁; °yatu I₂; °yatam I₃. ⁵śīlam K_{2,3,5}, I_{1,2,3}] śīla Ñ₂; ††_x K₁. ⁶yasyeti yogī Σ_{-K₁}] ††_x
K₁. ⁷sattva° Σ_{-K₃}] satvam K₃. ⁸°manorathapūraṇam Ñ₂, K_{3,5}, I₂] ††_x norathapūraṇam K₁;
°manorathapūrṇam K₂; °manārathapūraṇam I₃. ⁹°ārthodyatamatih Ñ₂, I_{2,3}] °ārthodyatamatir
iti K₁^{p.c.}, K_{2,3,5}; °āncō^x dyatamati^xh K₁^{a.c.} (in upper margin, visarga changed to danḍa). ¹⁰samyag
Ñ₂ (°ak), K₁ (°ak), K_{3,5}, I_{2,3}] samya K₂. ¹¹°bhaṭṭāarakam Ñ₂, K_{1,3,5}, K₂^{p.c.} (in upper margin), I_{2,3}]
°bhaṭṭā†kam K₂^{a.c.}. ¹²ārādhyā Σ_{-I_{2,3}}] ādhyā I_{2,3}. ¹³°hevajroktamaṇḍalapraviṣṭa iti Ñ₂, Tib.] °he-
vajroktama ††₁₁ K₁; °herukoktamaṇḍalapraviṣṭa iti K_{2,3,5}, I_{2,3} (om. śrī°). ¹⁴tenātyantaikaṇiṣaṇṇo
Ñ₂, I₂, K₃ (°ṣaṇṇo)] ††_x rṇṇo K₁; tenātyantaikaṇiṣaṇṇo K_{2,5}; tenātyantaikaṇiṣaṇṇā I₃. ¹⁵bhūtvā
Σ] bhūsa K₁^{a.c.}. ¹⁶°tyajyā° Ñ₂, K_{1,3,5}] °tejyā° K₂; °jyā° I_{2,3}.

guruṃ¹⁷ | samyakcitttenety ārādhanam¹⁸ | samyaggurūpadeśāmnāyajña¹⁹ iti | samyaggurubhaṭṭārakam api²⁰ | tasyārādhanē sati²¹ tena²² praveśito hevajroktamaṇḍale²³ yathāvidhinā²⁴ || "yathāparipātyābhiṣiktaḥ samyag anujñāta" iti²⁵ | u*dakādiprajñājnānābhiṣekaparyantam²⁶ iti siktivā²⁷ | yathāmnāyopadeśena tan- * K₁ missing
tram deśayitvā²⁸ | hitaśiṣyam²⁹ bhājanam ca buddhvā | tadanu tasmai³⁰ prakāśayet tattvam³¹ paramāntam³² viramādikam | anyapadārtham³³ kṛtvā³⁴ deśitavyam³⁵ ||

tadanu samyaganujñāto³⁶ mantrī vakṣyamānakramam³⁷ cared³⁸ guptena yāvan mudrāprāptih³⁹ syāt⁴⁰ | mudrālābha iti kiñcil⁴¹ lābhaḥ syāt⁴² || "suviśuddhāviparīta-
tattvajñānaprāpta"^{43,44} iti | viparītam⁴⁵ na bhavātīty⁴⁶ aviparītam⁴⁷ | kiṃ tv asya⁴⁸

Ñ₂ 2r₁; K₂ 2r₆; K_{3,5} 2v₁;
I₂ 12r₃; I₃ 2v₂

¹⁷guruṃ K_{1,5}, I₂] guru° Ñ₂, K₂, I₃. ¹⁸citttenety ārādhanam Ñ₂ (hardly legible), I_{2,3} (°eti ā°)] °cittte nityārādhanam K₁; citteneti || ārodhanam K₂; citteneti |(l) ārādhanam K_{3,5}. ¹⁹gurūpadeśāmnāyajña Ñ₂ (hardly legible)] °gurupradeśāmnāyajña K₁; °gurupadeśān nāyacchra K₂; °gurūpadeśān nāyacchra K_{3,5}; °gurupadeśāmnāyajña I_{2,3}. ²⁰gurubhaṭṭārakam api Ñ₂^{a.c.}, K_{2,3,5}, I_{2,3}, Tib.] °gurubhaṭṭāraka>m api< Ñ₂^{p.c.} (rubbed out); ††₁₅ K₁. ²¹tasyārādhanē sati Ñ₂^{a.c.}, K_{2,3,5}, I₂] >ta<syārādhanē sati Ñ₂^{p.c.} (rubbed out); ††_x K₁; tasyāgadhane sati I₃. ²²tena K_{2,3,5}, I_{2,3}] taiḥ Ñ₂, Tib.; ††_x K₁. ²³praveśito hevajro° em.] praveśitahevajro° Ñ₂; ††_x vajro° K₁; praveśitaheruko° K_{2,3,5}; praveśitaheguruko° I₂; praveśitahaguruko° I₃. ²⁴vidhinā conj.] °vidhinā iti hevajroktamaṇḍalapraviṣṭaḥ Ñ₂, K₁; °vidhineti (||) herukoktamaṇḍalapraviṣṭaḥ (herokta° I₂; hekokta° I₃) K_{2,3,5}, I_{2,3}. ²⁵paripātyābhiṣiktaḥ samyag anujñāta iti conj.] yathāparipātyābhiṣikta iti Ñ₂, K_{1,3,5}, I₂; °paripātyābhiṣikta iti K₂; °paripātyābhiṣikte iti I₂. ²⁶udakādiprajñājnānābhiṣeka° Ñ₂, K_{2,3,5}, I₃] u ††₂₀ K₁; udakādiprajñājnānābhiṣeka° I₂. ²⁷iti siktivā conj.] iti | yathāparipātyābhiṣiktaḥ samyag anujñāta iti, | siktivā Ñ₂; iti || yathāparipātyābhiṣikta (°pādyā° K₅) iti || samyag anujñāta iti || siktivā (siktā K₂) K_{2,3,5}; iti yathāparipātyābhiṣiktaḥ (||) samam (samag I₃) anujñāta iti siktivā (siktā I₂) I_{2,3}. ²⁸deśayitvā Ñ₂] °deśe K₂; °m deśya K_{3,5}, I_{2,3}. ²⁹hitaśiṣyam Ñ₂ (°am), K_{3,5}, I_{2,3}] hitam śiṣya K₂. ³⁰bhājanam ca buddhvā | tadanu tasmai em.] buddhvā tadanu bhājanam ca tasmai (tasme K_{2,3}) Σ. Perhaps once a marginal note inserted at the wrong place. ³¹kāśayet tat(tvam Ñ₂ (hardly legible), K_{3,5}] °kāśaye tatvam K₂; °kāśayan tatvam I_{2,3}. ³²paramāntam Ñ₂, K₅, I₂] paramānta° K₂; paramāt tam I₃. ³³padārtham Σ] °pa<dā>rtham K₃^{a.c.} (added above). ³⁴kṛtvā Ñ₂, Tib.] svapnamāyāmaricyādi kṛtvā K₂, I₂; svapnamāyāmaricyādi kṛtvā K_{3,5}, I₃ (once a marginal gloss?). ³⁵deśitavyam em.] deśitavyam iti 'samyag anujñātaḥ' Σ_{-K₂} (quotation marks only in Ñ₂); deśitavyam iti samyag anujñāta K₂. ³⁶tadanu samyaganujñāto Ñ₂] tadanujñāto Σ_{-Ñ₂}. ³⁷vakṣyamāna° Ñ₂, K_{3,5}, I₃] vakṣamā(n)ā K₂; vakṣamāna° I₂. ³⁸cared Σ_{-Ñ₂} (partly °et)] caretā Ñ₂ (virāma missing). ³⁹yāvan mudrā° Σ_{-K_{2,3}}] yāvadrā K₂ (haplography); yāvad ā° K₃. ⁴⁰syāt Σ] syā>dra<<t> K₃^{a.c.} (rubbed out and substituted above). ⁴¹kiñcil Σ_{-Ñ₂}] kiṃñcil Ñ₂. ⁴²syāt Σ_{-Ñ₂}] syāt xx₂ Ñ₂ (blurred). ⁴³suviśuddhā° Σ_{-I_{2,3}}] śucisiddhā° I₂; śucisiddhā° I₃. ⁴⁴viparīta° Ñ₂, K_{3,5}, I₂] °viparita° K₂, I₃. ⁴⁵viparītam Σ_{-K₂}] viparitam K₂. ⁴⁶bhavātīty Σ_{-I₃} (°iti)] bhavātī I₃. ⁴⁷aviparītam Σ_{-K₂} (°am)] viparitam K₂. ⁴⁸asya Σ_{-Ñ₂}] asyāḥ Ñ₂.

prākṛtatanor aviśuddhatām vihāya⁴⁹ suviśuddhatattvaṃ⁵⁰ jñānadvāreṇa jānā-
tīti⁵¹ jñānaṃ mārgaḥ | prāpto⁵² 'nena⁵³ | suviśuddhāvīparītatattvajñānaprāpta^{54,55}
iti || "*labdhanimittaś ce*"⁵⁶ | kalpitākāro⁵⁷ nimittaṃ⁵⁸ suviśuddhāvīparītatattva-
jñānapariprāptes^{59,60} tasmād⁶¹ avīparītajñānaṃ⁶² kāraṇaṃ kāryam avīparītatattva-
jñānaṃ⁶³ || tan nimittaṃ⁶⁴ jānātīti yathāmnāyato 'nena labdhanimittaḥ⁶⁵ ||

Ñ₂ 2r₄; K₂ 2v₅; K₃ 3r₁; ata eva⁶⁶ –
K₅ 2v₆; I₂ 12v₅; I₃ 3r₂

dhūmena jñāyate vahniḥ⁶⁷ salilaṃ⁶⁸ tu balākayā |
nimittair⁶⁹ jñāyate gotraṃ bodhisattvasya dhīmataḥ ||ⁱ

cakārāt⁷⁰ punar anena⁷¹ jñānasampanno^{72,73} yogī śrīmaddhevajraṃ⁷⁴ sādhayitu-
kāmo mūloktavidyāprāpta⁷⁵ satyāṃ śmaśānāraṇyagamaṇaṃ⁷⁶ kuryād iti ||

ⁱAlso quoted in MuĀv ad HeTa I.i., TS (p.13), KriSaṃPa (6.6.9.3), *Rahasyadīpikā* (VT p.8), Kamalaśīla's *Madhyamakāloka* (MĀ v. 57ab) and in the SS (p. 13).

⁴⁹vihāya Σ_{-I₃}] vihāhāya I₃ (dittography). ⁵⁰tat(t)vaṃ Ñ₂] °tatva° Σ_{-Ñ₂}, Tib.. ⁵¹jānātīti Σ] <jā>nātīti K₃^{a.c.} (added above). ⁵²jñānaṃ mārgaḥ prāpto *conj.*] jñānaṃ | jñānaṃ mārggaḥ Ñ₂; jñānaṃ || jñānena māhuḥ prāpta(h/m) K₂ (*om. visarga*), K₃ (°am), K₅; jñānena mārgaprāptaḥ I_{2,3}; *ye śes kyī lam thob pa'o* Tib.. ⁵³'nena Σ_{-I₃} (all *anena*)] ane I₃. ⁵⁴suvi° Σ_{-I_{2,3}}] śuci I_{2,3}. ⁵⁵°viparīta° Σ_{-K₂}] °viparita° K₂. ⁵⁶labdha° Ñ₂, Tib.] atha labdha° Σ_{-Ñ₂}. ⁵⁷°ākāro Σ_{-I_{2,3}}] °ākoro I_{2,3}. ⁵⁸nimittaṃ *em.*] nimittaḥ Ñ₂, K_{3,5}, I₂; nimitaḥ K₂; nimintaḥ I₃. ⁵⁹°viparīta° Σ_{-K_{2,3}}] °viparita° K₂; °viparī° K₂ (haplography). ⁶⁰°pariprāpteḥ Ñ₂, I₃ (°tes), Tib. (*yoṅs su thob pa'i phyir*)] °prāptes K_{2,3,5}; °pariprāpte I₂. ⁶¹tasmād Σ_{-I₃}] tasmā I₃. ⁶²avīparītajñānaṃ *em.*] avīparītajñānasya Σ_{-K₂}; avīparītajñānasya K₂. ⁶³avīparītatattvajñānaṃ Σ_{-I₂}] ivīparītatattvajñān I₂^{a.c.}; avīparītatattvajñān I₂^{p.c.} (vowel sign cancelled). ⁶⁴tan nimittaṃ Ñ₂, K_{3,5}] tan nimitaṃ K₂; tanimittaṃ I₂; tantimitaṃ I₃; *tannimittaṃ* Tib.. ⁶⁵labdhanimittaḥ *em.*] labdhanimittaṃ Ñ₂, K₅; °rkkanimittaṃ K₂; la<bdham a>rkkanimittaṃ K₃^{p.c.} (added above); lakṣṇanimittaṃ I₂; lakṣaṇanimittaṃ I₃. ⁶⁶ata eva Σ_{-K₂}] atra yava K₂. ⁶⁷vahniḥ Σ_{-I₂}] vahni I₂. ⁶⁸salilaṃ Σ_{-K₂} (most *śa*°)] śalīlan K₂. ⁶⁹nimittair I_{2,3}] nimitte Ñ₂, K_{2,3,5} (stroke above °tte in K₂). ⁷⁰°kārāt Σ_{-I₃}] °kāt I₃. ⁷¹anena Σ_{-I_{2,3}}] aṇena I_{2,3}. ⁷²jñāna° Σ_{-I_{2,3}}] jñānaṃ I₂; jñān I₃. ⁷³°saṃ° Ñ₂, K_{3,5}] °sa° K₂; asaṃ° I_{2,3}. ⁷⁴yogī śrīmaddheva-
jraṃ Σ_{-I_{2,3}}] yogīti savajraṃ I₂; yogīn nīmavajraṃ I₃. ⁷⁵mūloktavidyā° *em.* (Tib. *rtsa bar gsuṅgs pa'i rig ma*)] m+loktavidyā° Ñ₂; mūloktavidyapabhīnī° K₂; mūloktavidyapadmiṇī (*bhūloka*° K₃; *mūloka*° K₅; *mūlānta*° I₂) K_{3,5}, I_{2,3}. ⁷⁶°āraṇya° Σ_{-K₂}] °āraṇye K₂.

tadanu manorame sthāne sthitvā | vakṣyamāṇam⁷⁷ balipūjādikaṃ kṛtvā | gupta-
yogena yathoktavidhinā pūjācakram ānīya | bāhyaguhyatattvapūjāviśeṣaiḥ⁷⁸ sam-
pūjya⁷⁹ | bhāvanām ārabhet || tatra⁸⁰ puṣpādibhir nānāprakārair⁸¹ arcanā bāh-
yaṃ⁸² | taccakra⁸³ sthitadevī⁸⁴ hastagatasamayasaṅketa⁸⁵ dravyabhāvanā⁸⁶ guhyam
| sphuratsaṃhāravigrahaṃ⁸⁷ nāma tattvam || anena kaṃ⁸⁸ saṃpūjayet | yo 'sau
svahr̥tsūryasthabījād⁸⁹ vinirgatai⁹⁰ raśmijālakiraṇair ānītaḥ⁹¹ sacakrabhaṭṭāra-
kaḥ⁹² tam iti⁹³ | etena svahr̥tsūryasthabījād⁹⁴ vinirgatārthaḥ sūcitaḥ⁹⁵ || tataḥ⁹⁶
saptavidhānuttarapūjāṃ^{97,98} kuryāt tasyāgrataḥ⁹⁹ || etena pūjācakram uktaṃ¹⁰⁰
bhagavatā puṇyasambhārārtham¹⁰¹ | puṇyasambhārāj^{102,103} jñānasambhāro¹⁰⁴
jñānasambhārād¹⁰⁵ bodhir uttamā || iti pūjācakram || 1 ||^{106,i}

Ñ₂ 2r₅; K_{2,3} 3r₂; K₅ 3r₁;
I₂ 13r*₂; I₃ 3r₄

ⁱCf. HeSāU (Ñ₁ fol. 1v₁₋₆, 2r₂₋₃), DVS (Ñ₃ fol. 186v₄-187r₃) and HePra⁸¹.

⁷⁷vakṣyamāṇam *em.* (Tib. 'chad par 'gyur ba'i)] vakṣyamāṇa° Ñ₂; *om.* Σ_{-Ñ₂} (cf. note below).
⁷⁸°viśeṣaiḥ Σ_{-K₂}] °viśeṣai K₂. Note: K_{2,5} & I_{2,3} further read "prokṣaṇapādyācamanārghanirma-
ñcchanārttinī (atha kṣaṇa° I₂; atan kṣaṇa° I₃ | °ñcchi° K₃; °ñja° I₂; °mja° I₃ | °nārttiṃ nī° K₃)
rājanām (°janā K₂) dadyād iti (dadyā I₂; dadyāt I₃) ||" after ānīya, not being attested in VaPra^{Tib.};
perhaps once a marginal note for the omitted vakṣyamāṇam. ⁷⁹°jya Σ_{-K₂}] °je K₂. ⁸⁰tatra *em.*]
tataḥ Σ, Tib. (cf. note in translation). ⁸¹°ādibhir nānā° Ñ₂^{p.c.}, K_{3,5}, I_{2,3}] °ādibhiḥ nānā° Ñ₂^{a.c.} (ru-
bbed out); °ādibhinnā° K₂. ⁸²arcanā bāhyaṃ Ñ₂, Tib. (*mchod pa ni phyi*)] arccanā vīṇādibhir
vādyam K₂; arccanā vīṇādibhir bāhyaṃ K_{3,5}; arcanā vīrādipādyam I₂; arcanā vīṇādivādyam I₃; a-
dditional "vīṇādibhir" perhaps once a marginal gloss erroneously introduced into the main body of
text. ⁸³taccakra° Σ_{-I_{2,3}}] taccakre I₂; tañcakre I₃. ⁸⁴°devī° K₂, I_{2,3}] °devatī Ñ₂; °devīcakrasthita°
K₅; °devīcakrasthite K₃. ⁸⁵°saṅketa° Σ_{-K_{2,3}}] °saṅgeta° K_{2,3}. ⁸⁶°dravyabhāvanā Σ_{-I₃}] °vyabhā-
vano I₃. ⁸⁷sphuratsaṃhāravigrahaṃ Ñ₂, Tib. (*sku spro ba dan bsdu ba ni*)] nairātmyayā saha (sa°
I₃) sphuratsaṃhāra(dravya)vigrahaṃ (*spurata*° I₃) K_{2,3,5}, I_{2,3} (°dravya° only in K_{2,3,5}). ⁸⁸anena
kaṃ Ñ₂] evaṃ Σ_{-Ñ₂}. ⁸⁹svahr̥tsūrya° Ñ₂, Tib.] sūrya° K₂; suhr̥tsūrya° K_{3,5}, I₂; suhr̥tsuyam I₃.
⁹⁰vinirgatai *em.*] vinirgataiḥ, Ñ₂; *om.* K₂; vinirgdgata° K₃; vinirgata° K₅; I_{2,3}. ⁹¹raśmijālakiraṇair
ānītaḥ Ñ₂, K_{3,5}, I₃] *om.* K₂; raśmijālakiraṇair ākītaḥ I₂. ⁹²sacakrabhaṭṭāraḥ Σ_{-K₂}] *om.* K₂.
⁹³tam iti (?) Ñ₂] *om.* K₂; supurata iti K_{3,5}; svapurata iti I_{2,3}. ⁹⁴svahr̥t° Ñ₂, Tib.] suhr̥t° K_{2,3,5}; sūt°
I₂; sut° I₃. ⁹⁵vinirgatārthaḥ sūcitaḥ Σ_{-Ñ₂,K₂}] vinirgatārthaḥ sūcitaḥ Ñ₂; vinirgatārthaḥ sūcitraḥ
K₂. ⁹⁶tataḥ Ñ₂, K_{3,5}, I₂] tata K₂, I₃. ⁹⁷°vidhānuttara° Ñ₂] °vidhīn uttarām K₂; °vidhānuttarām
K_{3,5}, I_{2,3}. ⁹⁸°pūjāṃ Σ_{-I₃}] °pūjā I₃. ⁹⁹tasyāgrataḥ Σ_{-K₂}] asyāgrata K₂. ¹⁰⁰°m uktaṃ Σ_{-I₃}] °m
mukta° I₃. ¹⁰¹puṇya° Σ_{-K₂}] puṇye K₂. ¹⁰²puṇya° Σ_{-K₂}] puṇṇya° K₂. ¹⁰³°sambhārāj Σ_{-I₃} (most
°āt)] °sabhārāt I₃. ¹⁰⁴°bhāro Σ_{-I_{2,3}}] °bhārod I₂; °bhārād I₃. ¹⁰⁵jñānasambhārād Σ_{-I_{2,3}}]] *om.* I_{2,3}.
¹⁰⁶iti pūjācakram || 1 || K₅] *om.* Ñ₂, I_{2,3}, Tib. ; iti pūjācakra || K_{2,3}.

§2 caturbrahmavihāram

Ñ₂ 2v₂; K₂ 3v₁; K₃ 3v₃;
K₅ 3v₂; I₂ 14r*₁; I₃ 3v₅

K₁ continues on f. 3r₁

tadanv ekaputrapremalakṣaṇām^{1,2} mahāmaitrīm³ sarvasattveṣūtpādya⁴ | tatas tān⁵
sarvān⁶ saṃsārārṇavapatitān⁷ dṛṣṭvā cāraka ekaputre⁸ duḥkhe sati yathākaṣṭam⁹
tathāśaraṇān¹⁰ sattvān¹¹ dṛṣṭvā mahākaruṇām¹² utpādya | paścāt¹³ | mahāprāmo-
dyaprāpto¹⁴ yogī katham ātmānam¹⁵ api siddham¹⁶ matvā¹⁷ hasatīti¹⁸ | harṣayu*¹⁹kto
mantrī¹⁹ muditām²⁰ vibhāvayet²¹ | saṃsārāsaktimahātmalābhasatkārādu^{22,23}
sarvāpekṣāvīrahalakṣaṇām^{24,25} mahopekṣām²⁶ vibhāvayed²⁷ || iti caturbrahma-
vihāram || 2 ||^{28,i}

§3 paramam

Ñ₂ 2v₄; K₁ 3r₁; K₂ 3v₅; K₃
4r₁; K₅ 3v₇; I₂ 14v*₁; I₃ 4r₃

evambhūto¹ mantrī paramasādhanam ārabhet² ||

prathamam bhāvayen³ mṛtakam dharmadhātvmakam viduḥ⁴ |

¹Cf. HeSāU, DVS (f. 187v₁₋₃), HePra^{§2}.

¹tadanv eka° Ñ₂, I₃] tadartheka° K₂; tadarthaika° K_{3,5}; tadanyeka° I₂; *de nas bu gcig pa la*
Tib.. ²premalakṣaṇām Ñ₂] °prematālakṣaṇām K_{2,3,5}; °prematālakṣaṇam I_{2,3}. ³mahāmaitrīm
em. (Tib.)] maitrīm Ñ₂, K₃^{p.c.} (ligature changed), K₅; maitrī K₂, I_{2,3}. ⁴sattveṣūtpādya Ñ₂, K_{3,5}]
°satveṣu tpādya K₂, I₂; °tveṣūtpādya I₃. ⁵tatas tān Ñ₂] sadā tat sthāna° K_{2,3,5}; sadā tatsthān I_{2,3};
the Tib. connects *rtag tu* (→ *sadā*) with *utpādya*. ⁶sarvān Σ_{K₂}] sarvani K₂. ⁷ārṇavapatitān
Ñ₂] °ārṇave titāna K₂; °ārṇave patitān K_{3,5}; °āṇave patināt I₂; °ārṇave patināt I₃. ⁸cāraka
ekaputre *em.*] ekaputra° Ñ₂; cārake putra° K_{2,3,5}, Tib. (*btson ra na bu*); cārake py atra I_{2,3}. ⁹am
Σ_{K₅}] °a° K₅. ¹⁰śaraṇān *em.*] 'śaraṇān Ñ₂, K_{3,5}; 'śaraṇāna K₂; °raṇān I₂; 'raṇān I₃. ¹¹ān Ñ₂,
K₃^{p.c.}, I_{2,3}] ā K₂, K₃^{a.c.} (added above); °ām K₅. ¹²ām Ñ₂, I_{2,3}] °ārtham K_{2,3,5}. ¹³paścāt Ñ₂,
K_{2,3,5}] paścān I₂; paścān I₃. ¹⁴prāmodyaprāpto Ñ₂, K_{2,5}] °prāmodyam prāpto K₃; °prāmādyah
prāptā I₂; °prāmādyaprāpto I₃. ¹⁵ātmānam Ñ₂, K_{3,5}, I₃] ātmānay K₂; ātmām I₂. ¹⁶api siddham
K_{3,5}, I₃ (°am); Tib.] apy asiddham Ñ₂; api midram K₂; api dham I₂. ¹⁷matvā Ñ₂ (hardly legible),
Tib.] iti matvā Σ_{Ñ₂}. ¹⁸hasatīti Σ_{I₂}] sahatīti I₂. ¹⁹oyukto mantrī Σ_{K₁}] ††_x kto mantrī K₁.
²⁰muditām Ñ₂, K_{1,3,5}, I₂] muditā K₂; muditām I₃. ²¹vibhāvayet Ñ₂, K₁] bhāvayet K_{2,3,5}, I_{2,3}.
²²saṃsārā° Σ_{K₁}^{a.c.}] >evambhūto mantrī paramasādhano< saṃsārā° K₁^{a.c.} (crossed out). ²³lābha°
Σ_{I₃}] °lā° I₃. ²⁴sarvāpekṣā° *em.* (Tib. *ltos pa thams cad dan*)] sarvopekṣā° Σ. ²⁵lakṣaṇām Ñ₂,
I_{2,3}] °lakṣaṇā† K₁; °lakṣaṇān K_{2,3,5}. ²⁶mahopekṣām Ñ₂, K_{2,3,5}, I₃] m† ††_x K₁; mahopekṣaṇām
I₂. ²⁷vibhāvayet Ñ₂] ††_x K₁; bhāvayet K_{2,3,5}, I_{2,3}. ²⁸iti caturbrahmavihāram || 2 || K_{2,3,5} (all °ah;
no number in K₃)] *om.* Σ_{K_{2,3,5}}, Tib.. ¹evambhūto Σ_{K₁}] ††_x K₁. ²ārabhet Σ_{I₃}] ātabhet I₃.
³bhāvayen Ñ₂, K_{1,3,5}, I₂ (all °yet); I₃] bhāvayan K₂. ⁴viduḥ K_{1,5}, I₂] vidu>ta< Ñ₂^{p.c.} (rubbed
out); bindu K₂; vidu I₃.

yogī⁵ tasyopari⁶ sthitvā herukatvaṃ vibhāvayet⁷ ||ⁱ

śrīherukavajraṃ⁸ tatra sthitvā⁹ | akṣaraṣaṭkārtham¹⁰ āmukhīkuryāt¹¹ | atha¹² sad-
upadeśataḥ¹³ śrīherukety¹⁴ akṣaracatuṣṭayārtham¹⁵ jñānālokavajrasamādhiyoge-
nāmukhayantaṃ¹⁶ bhāvayed iti¹⁷ paramam || 3 ||^{18,ii}

§4 sahajam

anenāśucitanum¹ apanīya² sahajayogam ārabhet || jhaṭīti buddhāgāramadhye
vamkāreṇa³ nigaditaṃ pūrvavad⁴ vaktracihnādyaiś⁵ candrakāntimaṇiprabham^{6,iii}
ātmānaṃ⁷ vajrasattvaṃ⁸ mahāśāntaṃ jaṭāmukuṭinaṃ⁹ dvibhujaikamukhaṃ trine-
traṃ¹⁰ vajraparyankīnaṃ dharmamudrāvṛtakaradvayaṃ¹¹ śavopari¹² candrasthaṃ

ⁱHeTa I.iii. 4. ⁱⁱCf. HeTa I.vii. 23-28, DVS (f. 187v₃₋₅), HePra^{§3}. ⁱⁱⁱHeTa I.viii. 10ab, referring back at HeTa I.iii.

⁵yogī Σ_{-K_{2,5}}] yogi K₂; yogī tasyopa[f.4r]kaṃ viduḥ || yogī K₅. ⁶tasyopari Σ_{-I₂}] tasyāpari I₂. ⁷°yet Σ_{-K₂}] °ye K₂. ⁸śrīherukavajraṃ Σ_{-K_{1,2}}] ††_x K₁; śrīherukavajra K₂. ⁹tatra sthitvā Σ_{-K₁}] ††_x K₁. ¹⁰akṣaraṣaṭkārtham *em.* (Tib.)] 'kṣaraṣaṭkārtham Ṇ₂; ††_x ṣaṭkātvaṃ K₁; akṣaraṣaṭkāyam K_{2,3,5}; akṣaram ṣaṭkāyem I₂; akṣaraṣaṭkāyem I₃. ¹¹āmukhī° Ṇ₂] amukhī° K₁; āmukhaṃ K_{2,3,5}, I_{2,3}. ¹²atha Ṇ₂, K₁] *om.* K_{2,3,5}, I_{2,3}; *de nas* Tib.. ¹³sadupadeśataḥ Σ_{-I_{2,3}}] satvapadeśataḥ I₂; satvam (u)deśataḥ I₃. Note : K_{2,3,5} and I_{2,3} further read "*śrīkāram advayaṃ jñānam ityādinā* (advaya-jñānaṃ mityādinā I₂)", a reference to HeTa I.vii 27a, presumably added at a later stage of the transmission. Ṇ₂, K₁ as well as VaPra^{Tib.} do not attest this additional reading. ¹⁴°herukety Σ_{-I₂}] °heru <tatra> ketya K₁^{p.c.} (added in the space for the binding); °herukaye° I₂. ¹⁵akṣaracatuṣṭayārtham K₁ (°añ), K₅] akṣaracatuṣṭayārtha° Ṇ₂, K₃, I₃; °ekṣara•catuṣṭayārtha° K₂; °kṣaracatuṣṭayārtha° I₂. ¹⁶°yogenāmukhayantaṃ] °yogenāmukhayanta Ṇ₂; °yogin† ††_x K₁; °yogena sukhayantaṃ K_{2,3}; °yogena sukhayanta K₅; °yogena mukhayanta I₂; °yogai na mukhayantaṃ I₃. ¹⁷bhāvayed iti Σ_{-K_{1,2}}] ††_x K₁; bhāvayad iti K₂. ¹⁸paramam || 3 || *em.*] paramaṃ Ṇ₂, Tib.; ††_x K₁; paramaṃ candrakāntimaṇiprabham iti || iti paramaṃ || 3 || K_{3,5} (number only in K₅); paramaṃ candraṃ kāmntimaṇiprabham iti I₂; paramaṃ (°añ K₂) candrakāntimaṇiprabham (°kartti° K₂) iti || K₂, I₃. ¹°āsucitanum Σ_{-I₂}] °āsucittam u° I₂. ²apanīya Σ_{-K₃}] a nīya K₃. ³vam° K₁] vam° Ṇ₂; ca° K_{2,3,5}, I_{2,3}; *e baṃ gi* Tib.. ⁴°vad Σ_{-I₂}] °ṃ dvat I₂; °dvat I₃. ⁵vaktracihnādyaiś Ṇ₂ (°air), K_{3,5}, Tib.] ††_x K₁; vaktacihnādyaiś K₂; kaś cihnādvaiś I₂; kacihnādyaiś I₃. ⁶candrakāntimaṇiprabham K_{2,3,5} (later addition ?)] *om.* Ṇ₂; ††_x K₁; candrakāntimaṇiprabhā° I_{2,3}. ⁷ātmānaṃ Ṇ₂; K_{2,3,5}, I₂] ††_x K₁; °ātmāna I₃. ⁸vajrasattvaṃ Ṇ₂, K_{3,5}, I₃] ††_x K₁; vajrasatva° K₂, I₂. ⁹°mukuṭinaṃ K_{2,3,5}, I_{2,3}] °makuṭinaṃ Ṇ₂, K₁. ¹⁰dvibhujaikamukhaṃ trinetraṃ K_{2,3,5}, I_{2,3}] *om.* Ṇ₂, K₁, Tib.. ¹¹°vṛta° Ṇ₂, K₁] °dhī° K₂; °dhrta° K_{3,5}; °bhrta° I_{2,3}; *mtshan pa* Tib.. ¹²śavopari Ṇ₂, K₁, Tib.] viśvapadme śavopari K_{2,3,5}, I_{2,3}.

bhāvayet¹³ | anantalokadhātukam¹⁴ dvātriṃśallakṣaṇadharam¹⁵ vyañjanāśītirāji-
tam¹⁶ sahaḥajherukam¹⁷ cintayed iti¹⁸ ||ⁱ kasmāt¹⁹ |

ālikālisamāyogo niḥsvabhāvapadam²⁰ param²¹ |
śavasya paramārtho 'yam²² vajrasattvasya viṣṭarah²³ ||

tasyotpādo²⁴ hūm-phaṭ-kāreṇa²⁵ na ceṣyate²⁶ | katham cakārāt | akṣareti²⁷ sūnyam |
tasmād akalpitodbhūtam²⁸ piṇḍam ced ata evākṣarodbhavapiṇḍasyeti²⁹ | etad³⁰-
dr̥dhīkaraṇahetor³¹ aṣṭame³² paṭale³³ coktam bhagavatā –

ālikālisamāyogo³⁴ vajrasattvasya viṣṭarah³⁵ ||
akṣarodbhavapiṇḍasya³⁶ hūm-phaṭ-kārau³⁷ na ceṣyate³⁸ | itiⁱⁱ ||

pūrvavad³⁹ vaktracihnādyaiś⁴⁰ candrakāntimaṇiprabham⁴¹ |ⁱⁱⁱ

ⁱCf. DVS (f. 187v₄₋₅), HePra^{§4}. ⁱⁱHeTa I.viii. 8cd-9ab. ⁱⁱⁱHeTa I.viii. 10ab.

¹³bhāvayet K_{2,3,5} (°et), Tib. (bsgom par bya zing)] bhāsayantam Ṇ₂; trāśa_xntam K₁^{a.c.} (note missing). ¹⁴lokadhātukam K_{2,3,5}, I_{2,3}] °lokadhātum Ṇ₂; °l††_x K₁; ¹⁵dvātriṃśallakṣaṇadharam Ṇ₂, K₃^{p.c.} (°n° changed to °śa°), K₅, I₃] ††_x K₁; dvātriṃśalākṣaṇadharam K₂; dvātriṃśalla-
kṣaṇadhara° I₂. ¹⁶vyañjanāśītirājitam Ṇ₂^{p.c.}] vyañcanāśītirājitam Ṇ₂^{a.c.}; ††_x nāśītirājitam K₁;
vyañjanāśītibhūtam K₂; vyañjanāśītibhūṣitam K_{3,5}, I_{2,3}; dpe byad brgyad cus brgyan pa Tib..
¹⁷sahaḥajherukam Ṇ₂, K₁, Tib.] sahaḥajherukam trisatvātmakam K_{2,3,5}, I_{2,3}. ¹⁸iti Ṇ₂, K₁, I_{2,3}]
iti || iti sahaḥajam K₂, K₃^{p.c.} (first °ti added above); iti sahaḥam || 4 || K₅. ¹⁹kasmāt Ṇ₂, K_{1,3,5}, I₃
(°ād)] kasmāt na K₂; kasmādd I₂. ²⁰padam Σ_{-I_{2,3}}] °pada° I_{2,3}. ²¹param Σ_{-K₂}] para° K₂.
²²śavasya paramārtho 'yam conj.] śavety arthavaram Ṇ₂; śavety artha° ††_x K₁; °savasyārtho yam
K₂; śavasyārtho yam K_{3,5}; savasyārthāyam I₂; sarvasyārtho yam I₃; ces bya ba ni ro zes pa mchog
gi don te Tib. ²³vajrasattvasya viṣṭarah Ṇ₂; K_{2,3,5}, I₂ (vistarah)] ††_x K₁; vajrasattvasya vistara
I₃. ²⁴tasyotpādo Ṇ₂] ††_x °dau K₁; tasyotpāda° K_{2,5}; tasyātpāda° K₃; tasyotpādam I_{2,3}. ²⁵kāreṇa
Ṇ₂^{p.c.}, K₁] °kāram na Ṇ₂^{a.c.}; °kāro K_{2,3,5}, I_{2,3}. ²⁶ceṣyate Σ_{-K₁}] vi(ś)yate K₁. ²⁷°reti Σ_{-I₃}] °teti I₃.
²⁸°bhūtam Ṇ₂, K₁] °bhavam K_{2,3,5}, I_{2,3}. ²⁹°piṇḍa(syeti) Ṇ₂ (blurred), Tib.] †i ††_x K₁; °piṇḍa-
sya K_{2,3,5}, I_{2,3}. ³⁰etad Ṇ₂ (blurred)] ††_x K₁; etasya K_{2,3,5}, I_{2,3}; de ñid Tib.. ³¹dr̥dhīkaraṇahetor
Ṇ₂] ††_x K₁; dr̥dhīkaraṇahetutvāt K_{2,3,5}, I_{2,3}, Tib.^{corr.}. ³²aṣṭame Σ_{-K₁}] ††_x °ṣṭame K₁. ³³paṭale
Σ_{-K₂}] ta<ṭa>le Ṇ₂^{a.c.} (in upper margin); paṭalam K₂. ³⁴°yogo Σ_{-K₂}] °yogī K₂ ³⁵viṣṭarah Σ_{-K_{1,5}}]
vistarah K_{1,5}. ³⁶°odbhava° Σ_{-K₂}] °adbhava° K₂. ³⁷°kārau em.] °kāro K₁ (upper part dama-
ged), Ṇ₂, K_{2,3,5}, I_{2,3}. ³⁸ceṣyate em.] ceṣyata Σ_{-K₁} (sandhi); caṣyata K₁ (damaged). ³⁹pūrvavad
Σ_{-K_{1,2}}] ††_x K₁; pūrva° K₂. ⁴⁰vaktracihnādyaiś K_{2,3,5}] vaktracahnadyaiḥ Ṇ₂; ††_x K₁; vankta-
cihnādyaiś I_{2,3}. ⁴¹candrakāntimaṇiprabham Ṇ₂ (°kānta°), K_{2,3,5}, I₂ (°maṇim)] ††_x °m K₁; can-
dra>ṃ<kāntimatiprabham I₃^{p.c.}.

iti vacanāt || vajrasattvaśabdena⁴² sahanātham⁴³ vicintya⁴⁴ dveṣavajrapadam⁴⁵
ārabhet | iti sahajam || 4 ||^{46,i}

§5 sveṣṭadevaḥ

tato dveṣavajrapadam¹ vakṣye² | *jraṃkārākṣaraprayogataḥ*³ | rephena⁴ sūryam⁵ Ñ₂ 3r₃; K₁ 3v₂; K₂ 4v₄; K₃
5r₁; K₅ 4v₅; I₂ 15v*₆; I₃ 5r₃
taddhṛdaye⁶ vibhāvya⁷ | tadbīndunā⁸ cintayet⁹ saṃpūrṇam¹⁰ indum¹¹ | tanma-
dhyavartihūmkāram¹² jajagajjanmabījasūcakam^{13,14} | evam ca tribhuvaneśvaram¹⁵
vibhāvya¹⁶ | taddhṛdaye¹⁷ vajrasattvahr̥daya¹⁸ ityarthāḥ¹⁹ | katham | devatāpaṭalo-
ktakrameṇa |

svahr̥di²⁰ bhāvayed²¹ repham²² tatbhavam sūryamaṇḍalam²³ |
tatraiva²⁴ hūmkṛtiṃ²⁵ caiva prajñopāyasvabhāvakam²⁶ ||

ⁱCf. DVS (f. 187v₃₋₆), HePra^{§4}.

⁴²vajrasatvaśabdena K₁] (jratva)śabdena Ñ₂ (blurred); satvaśabdena K_{2,3,5}, I₂, Tib. ; satvaśa-
bdana I₃. ⁴³am Σ_{-K₁}] °a K₁. ⁴⁴cintya Σ_{-I₃}] °citya I₃. ⁴⁵am Σ_{-I₂}] °em I₂. ⁴⁶iti sahajam || 4
|| em.] om. Σ. ¹am Σ_{-Ñ₂}] °a Ñ₂. ²vakṣye Ñ₂, I₂, K_{3,5}] vakṣā K₁; vakta° K₂; vakṣe I₃. ³*jraṃ-*
kārākṣaraprayogataḥ K_{2,5} (K₂ om. *visarga*)] *hūmkārākṣaraprayogataḥ* Ñ₂; *hūmkārākṣaraprayoga*
††_x K₁; <*jraṃ*>*kārākṣaraprayogaḥ* K₃ (added above); vajraṃkāro mukhaprayogataḥ I₂; *jraṃkāro*
mu || prayogataḥ I₂; 'gyur med hūm gi yi ge sbyor bas Tib. ; cf. notes in translation and HePra^{§5}.
⁴rephena Ñ₂, K_{3,5}, I₂] ††_x K₁; rekeva K₂; rephena I₃; *re pha'i* Tib.. ⁵sūryam Ñ₂ (°an), K_{3,5}, I_{2,3}]
††_x K₁; sūrya° K₂. ⁶taddhṛdaye Ñ₂ (not applying *sandhi*), K_{3,5}] ††_x K₁; °jaddhṛdaye K₂; ta-
hṛdame I₂; taddhṛdame I₃; *de'i thugs kar* Tib.. ⁷vibhāvya Σ_{-K₁}] ††_x K₁. ⁸tadbīndunā K_{2,5}, I_{2,3}]
tadbīndu xx Ñ₂; ††_x dbīndunā K₁; tadbīndūn ā° K₃. ⁹cintayet Σ_{-I_{2,3}}] cintaye I_{2,3}. ¹⁰pūrṇam
Σ_{-K₃}] °pūrṇa° K₃. ¹¹indum K_{2,5}] indu K₁, Ñ₂ (mark on °ndu°, nt. missing); bīndum K₃; indram
I_{2,3}. ¹²hūmkāram Ñ₂, K₁, Tib.] *jakāreṇa* K_{2,3,5}, I_{2,3}. ¹³jajagajjanma° K₁ (cf. HePra^{§5})] jaga-
jjanma° Σ_{-K_{1,2}}; jagajjanma° K₂. ¹⁴bījasūcakam Ñ₂, K₁] °bījasūcaka(m) hūmkāram K_{2,3,5}, I_{2,3} (K₂
om. *anusvāra*). ¹⁵bhuvaneśvaram Σ_{-K₁}] °bhuvaneśvaram K₁. ¹⁶vibhāvya Σ_{-K₁}] vibhā ††_x K₁.
¹⁷taddhṛdaye K_{2,3,5}, I₃] tahr̥daye Ñ₂, I₂; ††_x K₁. ¹⁸vajrasattvahr̥daya K₂] vajrasattvahr̥daye Σ_{-K_{1,2}};
††_x K₁. ¹⁹ityarthāḥ Σ_{-K_{1,2}}] ††_x °rthāḥ K₁; ityartha K₂. ²⁰svahr̥di Σ_{-I_{2,3}}] suhr̥di I_{2,3}. ²¹bhāvayed
Σ_{-K₂}] phīm bhāvayed K₂. ²²repham Ñ₂, K_{1,3,5}, I₂] reṣam K₂; repha I₃. ²³sūrya° K_{2,3,5}, I_{2,3}]
sūryam Ñ₂, K₁. ²⁴tatraiva K_{2,3,5}, I_{2,3}] tatraivam Ñ₂, K₁. ²⁵hūmkṛtiṃ Ñ₂, K_{1,3} (°ñ); K₅] hukṛtiṃ
K₂; hūmkṛtiś I_{2,3}. ²⁶svabhāvakam Σ_{-K₁}] ††_x K₁.

kr̥ṣṇavarṇaṃ²⁷ mahāghoraṃ²⁸ hūmkārād²⁹ vajram udbhavet³⁰ |
 vajravarātakamadhyasthaṃ³¹ hūmtattvaṃ³² bhāvayet punaḥ³³ ||ⁱ
 hūmkārapariṇataṃ³⁴ dṛṣṭvā³⁵ dveṣātmānaṃ³⁶ vibhāvayet³⁷ ||ⁱⁱ

hūmkārapariṇataśabdena³⁸ | etat sarvaṃ³⁹ pariṇamya⁴⁰ | dveṣavajraṃ vibhāvya
 hṛdaye | yathopadeśato⁴¹ "vajrī⁴² dveṣātmako bhavet"ⁱⁱⁱ | vakṣyamāṇakramaṃ⁴³
 saṃsthānaṃ⁴⁴ dhyāyāt⁴⁵ || tatsamavigrahaṃ⁴⁶ caturṇām⁴⁷ madhyato yogī bhāva-
 yed⁴⁸ yathādhimokṣaṃ⁴⁹ ||

Ñ₂ 3r₇; K₁ 3v₇; K₂ 5r₅;
 K₃ 5v₂; K₅ 5r₆; I₂ 16v*₆; I₃
 5v₅

yathopadeśatas⁵⁰ traidhaṃ⁵¹ sveṣṭadaivatarūpakam⁵² |
 aṣṭāsyādimahāghoraṃ⁵³ bhāvayed⁵⁴ īdṛśaṃ prabhūm⁵⁵ ||

ⁱHeTa I.iii 5-6, cf. DVS (f. 187v₆₋₇). ⁱⁱHeTa I.iii 7ab, cf. DVS (f. 188r₁). ⁱⁱⁱCf. HeTa I.iii.
 12d.

²⁷kr̥ṣṇavarṇaṃ K_{3,5}] kr̥ṣṇavarṇa^o Ñ₂, K₂, I_{2,3}; ††_x K₁. ²⁸(^o)mahāghoraṃ Σ_{-K₁}] ††_x K₁.
²⁹hūmkārād Σ_{-K_{1,2}}] ††_x kārāt K₁; hūmkārāḥ d^o K₂. ³⁰vajram udbhavet Ñ₂, K_{1,3,5}] vajram u-
 bhavet K₂; vajra samudbhavet I₂; vajraśam udbhavet I₃. ³¹sthaṃ K_{1,3,5}] xx Ñ₂ (blurred); ^ostha^o
 I_{2,3}. ³²hūmtattvaṃ Σ_{-Ñ₂}] xx₃ Ñ₂ (blurred). ³³bhāvayet punaḥ Ñ₂, K₁^{p.c.}, Tib.] bhāvayet >bhā<
 punaḥ K₁^{a.c.} (cancelled); vajraviṣeṣaṇād (^onād K₂, I₂) imkārajakarttisahitaṃ (^oimkārāja^o K₂; ^oamkā-
 rājaṃ I_{2,3}) vajraṃ (^om. K_{2,3,5}; ^ovajra I₂) bodhavyaṃ (^oboddhavyaṃ K_{2,3}; ^oboddhavya I_{2,3}) bhāvayet
 punaḥ K_{2,3,5}, I_{2,3}. ³⁴pariṇataṃ Σ_{-I₃}] ^opariṇatta I₃. ³⁵dṛṣṭvā Σ_{-I₃}] dvaṣṭā I₃. ³⁶ātmānaṃ
 Σ_{-I_{2,3}}] ^oatmāna I₂; ^oātmāna I₃. ³⁷vibhāvayet Σ_{-K₁}] vi ††_x K₁. ³⁸hūmkārapariṇataśabdena Ñ₂,
 K_{2,3,5}] ††_x K₁; hūmkārapariṇataśabdina I₂; hūmkārapariṇataśabdina I₃. ³⁹sarv(v)aṃ Σ_{-K₁}] sarva^o
 K₁ ⁴⁰pariṇamya Ñ₂, K₁, Tib.] candrādikaṃ pariṇatasya K_{2,3,5} (K₅ marks ^otasya); candrādi taṃ
 pariṇamya I₂; candrādikaṃ pariṇamya I₃. ⁴¹deśato Σ_{-K_{1,2}}] ^odeśate K₁; ^odeśata K₂ ⁴²vajrī Ñ₂,
 K₁, Tib.] ^om (^om. K₂) vajradhṛk (^oka K₂, I_{2,3}) hūm bhagavatī (^ohūm he bhagavatī I₂; ^ohūm bhagaga-
 vatī I₃) am (^oamjā^o I₂) ākāśadeśe (^okārodeśe K₂) utsarjyayet (^osaggayet K₂; ^osadgayet K₃; ^outsargayet
 I_{2,3}) || vajrī (^ovajra I₂) K_{2,3,5}, I_{2,3}. ⁴³vakṣyamāṇakramaṃ I₂^{a.c.}] vakṣyamāṇakrama^o Ñ₂, K_{3,5}, I₂^{p.c.}
 (^oanusvāra cancelled); vakṣyamāṇakra †† K₁; vakṣamāṇakrama^o K₂, I₃. ⁴⁴(^o)saṃsthānaṃ Σ_{-K_{1,2}}]
 saṃsth† ††_x K₁; ^osaṃsthānām I₂. ⁴⁵dhyāyāt Σ_{-K_{1,2}}] ††_x K₁; dhyāyet I₂. ⁴⁶tatsamavigrahaṃ
 Σ_{-K₁}] ††_x K₁. ⁴⁷caturṇ(ṇ)ām Ñ₂, K_{3,5}] ††_x ^orṇṇā K₁; caturṇā K₂, I_{2,3}. ⁴⁸bhāvayed Σ_{-K_{2,2}} (partly
^oet)] bhāvad K₂; bhāvaye I₂. ⁴⁹yathādhi^o Σ_{-I₂}] yathāvi^o I₂. ⁵⁰deśatas ^om.] ^odeśā Ñ₂, K_{1,2},
 I₃; ^odeśāt K_{3,5}, I₂. ⁵¹traidhaṃ ^om.] trividhaṃ Ñ₂; (^o)dvididhaṃ K₁; trividhaṃ trisatvātmakaṃ
 K_{2,3} (^otriśat^o K₂); trividhaṃ tri((sa))>ya<t,tvātmakaṃ K₅^{p.c.} (corr. in left margin); trividhaṃ tri-
 satvātmakaṃ I_{2,3}; ^ornam pa gsum gyi Tib.. ⁵²sveṣṭadaivata^o Ñ₂, K_{2,3,5}, I₃] sveṣṭadevata^o K₁;
 svaṣṭadaivata^o I₂. ⁵³mahāghoraṃ Σ_{-I_{2,3}}] ^om. I_{2,3}. ⁵⁴bhāvayed Ñ₂, K_{2,3,5}] ††_x K₁; ^om. I_{2,3}.
⁵⁵īdṛśaṃ prabhūm Ñ₂, K_{2,3,5}] ††_x K₁; ^om. I_{2,3}.

sattvabimbasamudbhūtam⁵⁶ maṇḍaleśam⁵⁷ vibhāvayet⁵⁸ |ⁱ

iti vacanāt⁵⁹ || sveṣṭadevatā || 5 ||^{60,ii}

§6 rakṣācakram

evam dveṣavajrayogena¹ sphārayet² krodhasaṃghātam³ dikṣu vidikṣu⁴ yathā-
kramam⁵ | hūmkārapariṇātān⁶ sarvān⁷ mahākiraṇajvālākulān⁸ utsrjet⁹ | evam
pūrvādīdikṣu¹⁰ yamāntakaprajñāntakapadmāntakavighnāntakān^{11,12} yathākra-
mam¹³ dhyāyāt | kṛṣṇasitaraktanīlān¹⁴ vajramudgarasitavajradaṇḍaraktavajrābja-
karālavajradharān^{15,16} kharvalambodarān¹⁷ vairocana ratneśāmitābhākṣobhyān-
kitaśīrasaḥ^{18,19} ||

Ñ₂ 3v₁; K₁ 4r₁ ; K₂ 5r₆;
K₂ 5v₄; K₅ 5v₁; I₂ 17r*₁; I₃
5v₆

ⁱHeTa I.viii. 9cd, cf. HePra^{§5}. ⁱⁱCf. DVS (ff. 187v₆-188r₂), HePra^{§5}; cf. note below.

⁵⁶sattvabimbasamudbhūtam *em.*] satvaṃ bimbasamudbhūtam Ñ₂; ††_x °m udbhūtam K₁; satva-
bimba>samu<samudgata(m) K_{2,5} (°ta° K₂), K₃^{p.c.} (rubbed out, no correction in K_{2,5}); *om.* I_{2,3}.
⁵⁷maṇḍaleśam K₅] maṇḍaleyam Ñ₂, K₁ (possible !); maṇḍale sam° K₂; mamṇḍaleśam K₃; *om.* I_{2,3}.
⁵⁸vibhāvayet Ñ₂, K₁] bhāvayed K_{2,3,5}; *om.* I_{2,3}. ⁵⁹iti vacanāt Σ_{I_{2,3}}] *om.* I_{2,3}. ⁶⁰sveṣṭadevatā ||
5 || *em.*] *om.* Σ. ¹evam dveṣavajrayogena Ñ₂, K_{1,3,5}, Tib.] evam dveṣavajrayoge K₂; mahāyo-
gena I_{2,3}. ²sphārayet Ñ₂, K₁, Tib.] sphārayet || svahṛdbījaraśmitaḥ (su° K_{2,3}) || iti sveṣṭadevatā
(°āḥ K_{2,3}) || 5 || K_{2,3,5}; sphārayet sva(hṛd)bījaraśmitaḥ I_{2,3} (I₂ *om.* °hṛd°). ³krodhasaṃghātam
Σ_{Ñ₂.a.c.,K₃.a.c.}] krodhasaṃghā>ṃ<tam Ñ₂.a.c. (cancelled); *om.* K₃.a.c. (nt. in lower margin). ⁴dikṣu
vidikṣu Σ_{Ñ₂.a.c.,K₃.a.c.}] v<i>dikṣu Ñ₂.a.c. (squeezed in); *om.* K₃.a.c. (nt.). ⁵yathākramam Σ_{Ñ₂,K₃.a.c.}] ya-
thākra ††_x K₁; *om.* K₃.a.c. (nt.). ⁶hūmkārapariṇātān K_{2,5}, K₃^{p.c.}, I_{2,3}] hūmkārapariṇ>ā<tāna Ñ₂^{p.c.}
(rubbed out, no *virāma*); ††_x K₁; *om.* K₃.a.c. (nt.). ⁷sarv(v)ān Σ_{Ñ₂,K₃.a.c.}] ††_x K₁; *om.* K₃.a.c. (nt.).
⁸mahā° Σ_{Ñ₂,K₃.a.c.}] ††_x K₁; *om.* K₃.a.c. (nt.). ⁹utsrjet Σ_{Ñ₂,K₃.a.c.}] *om.* K₃.a.c. (nt.). ¹⁰ādīdikṣu Σ_{Ñ₂}]
°ādīdikṣu K₂. ¹¹padmāntaka° Σ_{I₂.a.c.}] *om.* I₂.a.c. (in upper margin). Some MSS separate the list by *da-*
ṇḍa-s (Ñ₂, K₁) or dots (K₂). ¹²vighnāntakān Ñ₂, K_{3,5}, I₂] vighnāntaka K₁; °vighnāntakāna K₂ (no
virāma); °vighnāntakāv I₃. ¹³kramam Σ_{I₃}] °krama I₃. ¹⁴kṛṣṇasitaraktanīlān Ñ₂, K_{2,3,5} (partly
°śīta°, K₂ *om.* *virāma*), I_{2,3}] kṛṣṇasitarakt† (upper part lost) ††_x K₁. ¹⁵vajramudgara° Ñ₂, K₃, I_{2,3}]
††_x mudgara° K₁; vajramuṅgara° K₂; vajramuṅgara° K₅. ¹⁶raktavajrābjakarālavajradharān Ñ₂,
Tib.] °raktavajrābjam karālavajradharāt K₁; °vajrābjakarālavajradharān K_{2,3,5} (K₂ *om.* *virāma*);
°raktavajrābjarālavajradharān I_{2,3}. ¹⁷kharv(v)alambodarān Ñ₂, K_{2,3,5} (*virāma* missing in K₂),
I_{2,3}] kharvo lamḍodarā K₁. ¹⁸ratneśāmitābhā° *em.* (cf. nt. in translation)] °ratneśavajradha-
rmmā° Ñ₂; °ratnasambhavavajradharmā° K₁; °ratneśa amitābhavajradharmā° K_{2,3,5} (*amito*° K₂),
I_{2,3}. ¹⁹śīrasaḥ Σ_{Ñ₂}] ††_x K₁.

Ñ₂ 3v₃; K₁ 4r₄; K₂ 5v₄; K₃
6r₁; K₅ 5v₅; I₂ 17r*₆; I₃ 6r₃

tata²⁰ aisānyādikoṣṣv²¹ acalaṭakkirājanīladaṇḍamahābalāḥ^{22,23} | mahākṛṣṇāḥ²⁴
khaḍgāṅkuśadaṇḍatrisūladharāḥ²⁵ || ṭakkyacalau²⁶ divyābharanabhūṣitau lalitau²⁷
vikṛtānanau²⁸ || nīladaṇḍamahābalau²⁹ yamāntakavad vikṛtau || tanmadhye³⁰ dhyā-
yāt punar ūrdhva³¹ uṣṇīśacakravartī³² pītaḥ³³ pītacakradharāḥ³⁴ | vairocanamukuṭī
kharvalambodaraḥ | adhare sumbharājāḥ³⁵ kṛṣṇavarṇo³⁶ muśaladharāḥ³⁷ kharvala-
mbodaraḥ³⁸ || acalādayaś³⁹ catvāraḥ⁴⁰ sumbharājāś⁴¹ cākṣobhyamukuṭīnaḥ⁴² || amī
daśakrodhāḥ⁴³ pratyālīḍhapadāḥ⁴⁴ | vāme tarjanīvajrapāśadharāś ca⁴⁵ viśvābjasū-
ryeṣu⁴⁶ draṣṭavyāḥ⁴⁷ || evaṃ yathānukrameṇotsṛjya⁴⁸ krodhān⁴⁹ svasvasthāne⁵⁰
tatra tatra⁵¹ gatveti⁵² vicintya⁵³ | saṃmukhībhūya⁵⁴ sthitvā⁵⁵ saṃpuṭāñjalim⁵⁶

²⁰tata Ñ₂, K_{2,3,5}] ††_x K₁; tataḥ I_{2,3}. ²¹koṣṣv Σ_{-I₂}^{a.c.} (all °eṣu)] °koṣṣe>ṇe<ṣu I₂^{a.c.} (cancelled).
²²°ṭakkirāja° em.] °ṭakki>ī<° Ñ₂^{p.c.} (rubbed out), K_{3,5}; °ṭakirāja° K₁; ṭṭakkī K₂; ṭakirāja I_{2,3}.
²³°balāḥ Σ_{-K_{1,2}}] °balā K_{1,2} (insertion-mark in K₁, see below). ²⁴mahākṛṣṇāḥ Ñ₂, K_{3,5}, I₂, Tib.]
om. K₁ (††_x nt. in lower margin); mahākṛṣṇā K₂, I₃. ²⁵khaḍgāṅkuśadaṇḍatrisūladharāḥ Ñ₂,
K₁^{p.c.}] om. K₁^{a.c.} (nt.); ṣaḍgaśadaṇḍatrisūladharāḥ K₂; khaḍga ankuśadaṇḍatrisūladharāḥ K_{3,5},
I_{2,3}. ²⁶ṭak(k)yacalau K₁^{p.c.}, K_{3,5}] ṭakkyācalau Ñ₂; om. K₁^{a.c.} (nt.); ṭakkacalau K₂; ṭakkyacalo
I_{2,3}. ²⁷divyābharanabhūṣitau lalitau Ñ₂, K₁^{p.c.}] om. K₁^{a.c.} (nt.); lalitau (°tau I_{2,3}) divyābharana-
bhūṣitau (dīvyā° I₃; °vibhūṣitau I₂) K_{2,3,5}, I_{2,3}, Tib.. ²⁸vikṛtānanau K_{2,3,5}, I_{2,3} (cf. HePra⁸⁶, DVS
f. 188v₁)] om. Ñ₂, K₁, Tib.. ²⁹nīladaṇḍamahābalau Ñ₂, K₁^{p.c.}, K_{2,3,5}, I₂] om. K₁^{a.c.} (nt.); nīlada-
ṇḍamahābalo I₃. ³⁰tanmadhye Σ_{-K₂}] tamadhya K₂. ³¹punar ūrdhva I₃] punar ūrdhve Ñ₂, K₅;
punar ūrdhni K₁; punar urddhve K₂; punar ūrdhvaṃ K₃; punatarddha I₂. ³²uṣṇīśacakravartī
Σ_{-K_{1,2}}] uṣṇīś††_x K₁; uṣṇīśacakravartī K₂. ³³pītaḥ Σ_{-K_{1,2},K₃}^{a.c.}] ††_x °ḥ K₁; pītā K₂; yītaḥ K₃^{a.c.} (left
side changed to °p°). ³⁴°dharāḥ Σ_{-K₂}] °dhara K₂. ³⁵sumbha° Σ_{-K₁} (partly sum°)] śumbha° K₁.
³⁶°varṇ(n)o K_{2,3,5}] °varṇṇa° Ñ₂, K₁; °varṇ(n)āḥ I_{2,3}. ³⁷muśala° Ñ₂, K_{2,3,5}, I₃] muśūla° K₁; mu-
śala° I₂. ³⁸°daraḥ Σ_{-I₂}] °dara I₂. ³⁹acalādayaś em. (cf. HePra⁸⁶)] ṭakkyādayaḥ Ñ₂, K₁, Tib. ; ṭa-
kyādayaḥ K₂; ṭakkyādayaś K_{3,5}; ṭakkyādayaḥ ś° I_{2,3}. ⁴⁰catvāraḥ Σ_{-K₁}] ca ††_x K₁. ⁴¹sumbharājāś
K_{2,5}] śumbharājā Ñ₂; ††_x °rāja K₁; sumbharājāśyā° I_{2,3}, K₃ (sum° I₂). ⁴²cākṣobhyamukuṭīnaḥ Ñ₂,
K_{2,5} (K₂ om. visārga)] akṣobhamukuṭīnaḥ K₁; °ākṣobhyamukuṭīnaḥ I_{2,3}, K₃. ⁴³°krodhāḥ Σ_{-K₂}]
°krodhiḥ K₂. ⁴⁴°padāḥ Σ_{-I_{2,3}}] °pādāḥ I_{2,3}. ⁴⁵°vajrapāśadharāś ca Ñ₂, K₁, Tib.] °pāśadharāś ca
K_{2,3,5}, I₃; °pāśadharāṃ ca I₂. ⁴⁶°sūry(y)eṣu Σ_{-K₂}] °sūryyaṣu K₂. ⁴⁷draṣṭavyāḥ Σ_{-I_{2,3}}] draṣṭavyāḥ
I_{2,3}. ⁴⁸yathānukrameṇotsṛjya Ñ₂, Tib.] yathā ††_x k††_x K₁; yathākrameṇotsṛje K₂; yathākrame-
ṇotsṛjya K_{3,5}, I_{2,3}. ⁴⁹krodhān Σ_{-K_{1,2}}] ††_x °ān K₁; krodhāna K₂. ⁵⁰°sthāne K_{2,3,5}, I_{2,3}, Tib.]
°sthāna Ñ₂, K₁. ⁵¹tatra tatra em.] tasya tatra Σ_{-K₁}; tatrasya tatra K₁; der Tib.. ⁵²gatveti Ñ₂, K₁]
gateti K_{2,3,5}, I_{2,3}; soṇ ba Tib.. ⁵³vicintya Σ_{-I₃}] viciyam I₃ (misplaced anusvāra). ⁵⁴saṃ° Σ_{-I₃}]
sa° I₃. ⁵⁵sthitvā Σ_{-I_{2,3}}] sthitvāt I_{2,3}. ⁵⁶saṃpuṭāñjalim em. (cf. HePra⁸⁶)] pūṭāñjalim Ñ₂, K₁;
saṃpuṣatāñjali K₂; saṃpu<ṭā>ñjalim K₃^{p.c.} (added above); saṃpūṭāñjalim K₅, I₂; sapūṭāñjalim I₃.

kṛtvā | aṣṭapadaḥṛdayopahṛdayamantraiḥ⁵⁷ stutipūrvakam⁵⁸ kiṃ kariṣyāmo va-
yam⁵⁹ vadantīti⁶⁰ paśyēt⁶¹ ||

tataḥ⁶² śāntikādibhedena⁶³ tv ājñāpya tān⁶⁴ om sumbha nisumbhetyādinā⁶⁵ | N₂ 3v7; K₁ 4v2; K₂ 6r4; K₃
dhīmatas⁶⁶ te⁶⁷ vajradharājñāṃ⁶⁸ saṃgrhyātmanirmāṇam⁶⁹ svasvasthāne⁷⁰ saṃ- 6v2; K₅ 6r5; I₂ 18r*4; I₃ 6v4
sthāpya⁷¹ svayam eva gatvā vighnagaṇān⁷² galake⁷³ vajrapāśena⁷⁴ baddhvā⁷⁵
svasvāstreṇa trāsayanto⁷⁶ gr̥hītvāgatya⁷⁷ daśadikṣu⁷⁸ vighnātmanah⁷⁹ svasvani-
rmāṇe⁸⁰ samarpya⁸¹ vajradharābhīmukhībhyā⁸² tiṣṭhantīti paśyēt⁸³ ||
tatrāyam vighnagaṇah⁸⁴ | indro⁸⁵ gaurah⁸⁶ sahasrākṣo⁸⁷ ratnamukuṭī⁸⁸ lalitanuḥ⁸⁹
| yamah⁹⁰ kṛṣṇa⁹¹ ūrdhvapiṅgalakeśah^{92,93} kharvalambodarah⁹⁴ | varuṇah⁹⁵ śuklah
saphaṇānkitaśīrā^{96,97} lalitāṅgah⁹⁸ | kuberah⁹⁹ pīto¹⁰⁰ ratnamukuṭī¹⁰¹ lalitavigra-

⁵⁷°pahṛdayamantraiḥ N₂, K_{2,3,5}] °pamahṛdayamantreḥ ††_x K₁; mantreḥ I_{2,3}. ⁵⁸stutipūrvakam
Σ_{-K₁}] ††_x K₁. ⁵⁹kiṃ kariṣyāmo vayam N₂, K_{2,3,5}, I₃] ††_x °yam K₁; kariṣyāmo vayam I₂.
⁶⁰vadantīti Σ] vadantī<ti> K₃^{a.c.} (added above). ⁶¹paśyēt Σ_{-K_{2,3,5}}] paśyeta K_{2,5}; paśyeta K₃.
⁶²tataḥ Σ_{-K₂}] tata K₂. ⁶³°ādibhedena N₂, K₁, Tib.] °prabhedena K_{2,3,5}; °bhedena I_{2,3}. ⁶⁴tv ā-
jñāpya tān em.] tu ājñāpya tān N₂; nta ājñāpya tān K₁; tu ājñāpayaj jñāna K₂; tu ājñāpayet tān
K_{3,5}, I₂; tu ājñāpayejān I₃; de rñams la bka' luñ byin nas Tib.. ⁶⁵nisumbhe° N₂, K₁ (°sum°), K_{3,5},
I₂ (°sum°)] nīsumbhe° K₂; niśubhe° I₃. ⁶⁶°as Σ_{-K₂} (°ah)] °a K₂. ⁶⁷te em.] tair Σ_{-I_{2,3}}; tai I_{2,3}.
⁶⁸vajradharājñāṃ K₁, Tib.] vvajradharājñā N₂; vajradhara ājñāya K₂; vajradhara ājñāṃ K_{3,5}; va-
jradhara āgyāṃ I₂; vejradhara ājñā I₃. ⁶⁹saṃgrhyātmanirmāṇam Σ_{-K_{1,2},K₃^{a.c.}}] saṃgrhyātmanī††_x
K₁; gr̥hyātmanirmāṇam K₂, K₃^{a.c.} (added above). ⁷⁰svasvasthāne N₂, K_{2,3,5}, I₂] ††_x sthāne K₁;
svasva° I₃. ⁷¹saṃsthāpya N₂, K₁] sthāpya K_{2,3,5}; I_{2,3}. ⁷²°gaṇān Σ_{-K₂}] °gaṇīn K₂. ⁷³galake
Σ_{-I_{2,3}}] gaṇake I₂; ganake I₃. ⁷⁴°pāśena N₂, K₁, I₂, I₃^{p.c.}] °pāśe K_{2,3}; >xenābhīmukhī< pāśena
I₃^{a.c.} (cancelled). ⁷⁵baddhvā N₂, K_{1,5}, I₂] vajrā K_{2,3}; vatdhā. I₃. ⁷⁶trāsayanto N₂ (°śa°)] strāśa-
yantam K₁; trāsayantam K_{2,3}; trāsayena I₂; trāsayatt. I₃. ⁷⁷gr̥hītvāgatya N₂, K₁] gr̥hītvā āgatya
K_{2,3,5}, I_{2,3}. ⁷⁸daśadikṣu Σ_{-N₂}] daśadi<śa> N₂^{p.c.} (added above). ⁷⁹vighnātmanah K_{2,3,5}, I₃]
v<i>ghnā<nā>tmanam N₂^{p.c.} (added above); †i ††_x K₁; vighnātmanā I₂. ⁸⁰svasvanirmāṇe Σ_{-K₁}
(°ne I₃)] ††_x K₁. ⁸¹samarpya N₂] ††_x marpya K₁; samarpyā K_{2,3,5}; samāpya I₂; samapya I₃.
⁸²°dharābhi° Σ_{-K₂}] °dharabhi° K₂. ⁸³paśyēt Σ_{-K_{2,3}}] paśyeta K₂; pāśyeta K₃. ⁸⁴°ah N₂, K_{1,3,5},
I₃] °a K₂, I₂. ⁸⁵indro Σ_{-I_{2,3}}] indrām I₂; indrā I₃. ⁸⁶°ah Σ_{-K₂}] °a° K₂. ⁸⁷sahasrākṣo N₂, K_{1,3,5},
Tib.] sahasrākṣo K₂; >svasvanirmāṇe< sasrākṣo I₂^{p.c.} (cancelled); sasrākṣo I₃. ⁸⁸°mukuṭī Σ_{-K_{2,5}}]
°muṭī K₂; °mukuṭī° K₅. ⁸⁹lalitanuḥ K_{3,5}, I_{2,3}, Tib.] lalitaḥ N₂; lalita††_x K₁; lalītanuḥ K₂
⁹⁰yamah N₂, K_{2,3,5}, I₂] ††_x °mah K₁; yama I₃. ⁹¹°a N₂, K_{1,5}, I₂] °ah K_{2,3}, I₃. ⁹²ūrdhva° K_{3,5}, I₂]
urddhva° N₂, K_{1,2}, I₃. ⁹³°ah Σ_{-K₂}] °a• K₂. ⁹⁴kharva° Σ] I₂ adds (vāgaka) above (→ vāmana ?,
2nd hand). ⁹⁵°ah Σ_{-K₂}] °a° K₂. ⁹⁶saphaṇā° N₂, K_{2,3,5}, I₃] saptaphaṇā° K₁; saptāṇā° I₂. ⁹⁷°śīrā
K₁] °śīrah N₂; °śira• K₂; °śirah K_{3,5}, I_{2,3}. ⁹⁸lalitāṅgah Σ_{-K_{1,2}}] lalitaḥ K₁; lalitāṅga K₂. ⁹⁹kuberah
Σ_{-K₂}] kubera• K₂. ¹⁰⁰pīto K_{2,3,5}] pīta° N₂, K₁, I_{2,3}. ¹⁰¹°mukuṭī Σ_{-K₁}] °mukuṭī††_x K₁.

haḥ¹⁰² | īśānaḥ śuklo¹⁰³ jaṭāmukuṭī¹⁰⁴ kharvo¹⁰⁵ bṛhatkukṣiḥ¹⁰⁶ | agnī¹⁰⁷ rakto
jaṭāmukuṭyaṅkitaśirāḥ¹⁰⁸ kharvaśarīraḥ¹⁰⁹ | rākṣaso¹¹⁰ dhūmro¹¹¹ muktakeśaḥ¹¹²
kharvatanuḥ¹¹³ | vātaḥ śyāmo¹¹⁴ ratnamukuṭī¹¹⁵ lalitatanuḥ¹¹⁶ || ūrdhve¹¹⁷ pitā-
mahaḥ¹¹⁸ pītaḥ¹¹⁹ kharvalambodaro jaṭāmukuṭī¹²⁰ | adhare pṛthvī¹²¹ pītā¹²² ratna-
mukuṭinī¹²³ lalitananvī¹²⁴ || ete vighnavināyakā¹²⁵ yamāntakādibhir¹²⁶ gṛhītāḥ¹²⁷
kātarodvignās¹²⁸ trāṇārthaiṣaṇatatarā¹²⁹ draṣṭavyāḥ ||ⁱ

Ñ₂ 4r₄; K₁ 5r₁; K₂ 6v₆; K₃
7r₄; K₅ 7r₁; I₂ 19r*₅; I₃ 7v₁

tadanu svahr̥dbījāt¹³⁰ krodham¹³¹ adhaśūlaṃ¹³² kṛṣṇavarṇaṃ¹³³ mahāghoraṃ¹³⁴
pralayānaladuḥsaham¹³⁵ | amṛtakunḍalyākāram ūrdhve¹³⁶ sphārayitvā¹³⁷ yamānta-
kādiṣu samarpya¹³⁸ cintayed vighnagaṇamastakeṣu¹³⁹ ||ⁱⁱ

ⁱCf. HePra^{§6} et al.. ⁱⁱCf. HePra^{§6} et al..

¹⁰²lalitavigrahaḥ Ñ₂] ††_x °vigrataḥ K₁; lalītanu K₂; lalitatanuḥ K_{3,5}, I_{2,3}. ¹⁰³śuklo Σ_{-K₂}] śukla°
K₂. ¹⁰⁴°mukuṭī Σ_{-K₂,I₂}] °makuṭī K₂, I₂. ¹⁰⁵kharvo Σ_{-Ñ₂,K₁}] kharva° Ñ₂, K₁; I₂ adds (*vāgaka*)
below (→ *vāmana* ?, 2nd hand). ¹⁰⁶bṛhatkukṣiḥ Σ_{-K_{1,2}}] bṛkṣekṣaḥ K₁; bṛhatkukṣiḥ K₂. ¹⁰⁷agnī
Ñ₂] agni K_{1,5}; agniḥ K_{2,3}, I_{2,3}. ¹⁰⁸jaṭāmukuṭyaṅkitaśirāḥ Ñ₂] jaṭāmukuṭī lalitāḥ K₁] jaṭāmukuṭā-
ṅkitaśirāḥ K_{2,3,5}, I₃; yaṭāmakuṭāṅkitaśirāḥ I₂; *ral pa'i cod pan can dbu rgyan gyis mtshan pa'i lus*
Tib.. ¹⁰⁹kharvaśarīraḥ Σ_{-K₁}] kharvaśarīra K₁; I₂ adds (*vāgaka* ?) above and 3 more *akṣara* below
(*xx₂ kra* ?). ¹¹⁰rākṣaso Ñ₂ (°*aḥ*), K_{3,5}, I_{2,3}] rakṣ† x† K₁; rākṣasā K₂. ¹¹¹dhūmro Ñ₂, K_{2,3}, I₂ (all
°*aḥ*)] x† m† K₁; dhumra° K₅; dhumraḥ I₃. ¹¹²muktakeśaḥ Ñ₂, K_{3,5}] m† ††_x K₁; muktakeśī K₂;
makuṭakeśaḥ I_{2,3} (°*ta*° I₃). ¹¹³kharvatanuḥ Σ_{-K₁}] ††_x °rvatanuḥ K₁; I₂ adds (*vāgaxx*) by 2nd hand
above. ¹¹⁴śyāmo Ñ₂] syāmaḥ K₁; śyāmaḥ K_{2,3}, I_{2,3}; śyāma° K₅. ¹¹⁵°mukuṭī Σ_{-K₂,I₂}] °makuṭī
K₂, I₂. ¹¹⁶lalitatanuḥ Ñ₂^{p.c.} (°*ta*° upper margin), K_{3,5}, I_{2,3}] lalitanuḥ Ñ₂^{a.c.}, K₁; lalītanuḥ K₂.
¹¹⁷ūrdhve K₅, I_{2,3}] urddha° Ñ₂; urdhve K₁; ūrdha° K₂. ¹¹⁸pītāmahaḥ K_{2,3,5}, I_{2,3}] pītāmaho Ñ₂;
pītāmahā K₁. ¹¹⁹pītaḥ Σ_{-K₂}] pīta K₂. ¹²⁰°mukuṭī Σ_{-K₂}] °makuṭī K₂. ¹²¹pṛthvī Σ_{-K₁}] pṛṣṭhī K₁.
¹²²pītā Σ_{-K₁}] ††_x K₁. ¹²³ratnamukuṭinī K_{2,3,5}, I₃] ratnamukuṭī<ī>nī Ñ₂^{p.c.}; ††_x K₁; ratnamaku-
ṭinī I₂. ¹²⁴lalitananvī I_{2,3}, K₃^{p.c.}] lalitananvī Ñ₂; ††_x K₁; latritatarthī K₂; latata<nvī> K₃^{a.c.};
latritatanvī K₅. ¹²⁵ete vighnavināyakā Σ_{-K₁}] ††_x K₁. ¹²⁶°ādibhir *em.* (Tib.)] °ādi Σ_{-K₁}; °ādibhi
K₁. ¹²⁷gṛhītāḥ Σ_{-Ñ₂,K₁}] gṛīh>ī<tvā Ñ₂^{p.c.}; gṛhītvā K₁. ¹²⁸kātarodvignās Σ_{-K₁} (°*aḥ* Ñ₂)] atha kāta-
rodvignāḥ K₁. ¹²⁹°ārthaiṣaṇa° *em.*] °ārtheṣaṇa° Ñ₂, K₁; °otheṣaṇa° K₂; trāṇārthe tatparā K₃; °o
rtheṣaṇa° K₅; °ānveṣaṇa° I_{2,3}. ¹³⁰svahr̥dbījāt Ñ₂ (blurred), K₅] svahr̥tb† jā † K₁; suhr̥dbījāt K_{2,3};
svahr̥dbījāt a° I₂; syahr̥dbījāt a° I₃. ¹³¹krodham K_{2,3,5}, I_{2,3}] *xx* dham Ñ₂ (blurred); kr† dh† ††_x
K₁. ¹³²adhaśūlaṃ Ñ₂, K_{3,5}, I₃] ††_x K₁; ayaḥ śūlaṃ K₂; ataḥ śūlaṃ I₂. ¹³³kṛṣṇavarṇaṃ Σ_{-K₁}]
††_x K₁. ¹³⁴mahāghoraṃ Σ_{-K₁,I₂}] ††_x K₁; mahāghora° I₂. ¹³⁵pralayānaladuḥsaham Ñ₂, K_{2,3,5}
(all °*am*)] ††_x K₁; praṇayānaladuḥsaham I_{2,3}. ¹³⁶amṛtakunḍalyākāram ūrdhve Ñ₂] ††_x °mṛtaku-
ṇḍalyākāram ūddhni K₁; ūrdhve 'mṛtakunḍalyākāram K_{2,3,5}, I₃; ūrdhveḥ mṛtakudulyākāram I₂.
¹³⁷°yitvā Σ_{-I₃}] °yityā I₃. ¹³⁸°arpya Σ_{-I_{2,3}}] °arpyā I_{2,3}, K₃. ¹³⁹°keṣu Σ_{-K_{2,3}}] °keṣvā K_{2,3}.

tadanu om gha gha¹⁴⁰ ghātaya ghātaya¹⁴¹ sarvaduṣṭān¹⁴² phaṭ phaṭ¹⁴³ kīlaya kī-
 laya¹⁴⁴ sarvapāpān¹⁴⁵ phaṭ phaṭ¹⁴⁶ hūm hūm¹⁴⁷ vajrakīla¹⁴⁸ vajradharo¹⁴⁹ ājñā-
 payati sarvaduṣṭaviḥnānām kāyavākcittavajram¹⁵⁰ kīlaya¹⁵¹ hūm phaṭ¹⁵² | i itya-
 nena¹⁵³ kīlān¹⁵⁴ āropayet¹⁵⁵ | iti kīlanamantraḥ¹⁵⁶ || om vajramudgara¹⁵⁷ vajrakīlā-
 koṭaya 2¹⁵⁸ hūm phaṭ¹⁵⁹ |ⁱⁱ ityanenākoṭayanti¹⁶⁰ || krodhāḥ¹⁶¹ sarva¹⁶² ātmacihna-
 pariṇāmeṇa¹⁶³ vajramudgaram¹⁶⁴ vibhāyva¹⁶⁵ | kīlākoṭanamantreṇa^{166,167,168} tāvat
 kīlān ākoṭayanti¹⁶⁹ yāvad dharanīgatā¹⁷⁰ bhaveyuh¹⁷¹ ||ⁱⁱⁱ

Ñ₂ 4r₅; K₁ 5r₂; K₂ 7r₂;
 K₃ 7r₅; K₅ 7r₃; I₂ 19v*₁;
 I₃ 7v₃

ⁱCf. DVS (f. 188v₄₋₅), HePra^{§6}, CSA, GST (ch. 14), GuSaMaVi (after v. 162), KriSaṃPa (ch. 06), MaUVi, PiSā, SāMā 267, VNU*, VS (II. 4.3), Mantroddhāra (MaUd) et al.. ⁱⁱCf. DVS (note on f. 188v), HePra^{§6}, ĀPra, CSA, KriSaṃPa (ch. 03), SV et al.. ⁱⁱⁱCf. HePra^{§6}.

¹⁴⁰gha gha K_Σ, I_{2,3}, Tib.] gha gha gha ghātaka Ñ₂. ¹⁴¹ghātaya ghātaya Ñ₂, K_{3,5}, Tib.] gh† ††_x K₁; ghātaya K₂; ghātaya ghātaya I_{2,3}. ¹⁴²sarvaduṣṭān Ñ₂ (blurred), K₃^{p.c.}, I_{2,3}] ††_x K₁; sarvaduṣṭā K₂, K₃^{a.c.} (added above); sarvaduṣṭām K₅; sarvaduṣṭam Tib. (°an Tib._{G,N,P1}). ¹⁴³phaṭ phaṭ Σ_{-K1}] ††_x †† phaṭ †† K₁. ¹⁴⁴kīlaya kīlaya Ñ₂, K_{2,3,5}, Tib.] x†₂ †† 2 K₁; kīlaya I_{2,3}. ¹⁴⁵°pāpān Ñ₂, K_{1,5}, I₂^{p.c.}, I₃] °pāpāna K_{2,3}; °pāpāni I₂^{a.c.} (cancelled); °pāpam Tib.. ¹⁴⁶phaṭ phaṭ Σ^{Skt}.] phaṭ Tib.. ¹⁴⁷hūm hūm K_{2,3,5}, Tib.] om. Ñ₂; hūm K₁, I₂; ham I₃. ¹⁴⁸vajrakīla K_{1,2,3,5}, Tib._{-C}] om. Ñ₂; vajra kīlaya I_{2,3}, Tib._{-C}. ¹⁴⁹°dharo Ñ₂, K₅, Tib. (no sandhi applied)] °dhara K₁^{p.c.}, K_{2,3}; °dharah K₁^{a.c.} (rubbed out); varo I₃. ¹⁵⁰°vākcittavajram Ñ₂, K_{1,3,5}] °vākcittavajra K₂, I_{2,3}; °vākcittavajra Tib.. ¹⁵¹kīlaya Ñ₂, Tib.] kīlay† ††_x K₁; kīlaya 2 K_{2,3}; kīlaya 2 K₅, I_{2,3}. ¹⁵²hūm phaṭ Ñ₂, Tib.] ††_x K₁; hūm 2 phaṭ 2 K_{2,3,5}, I₂; hūm hūm phaṭ 2 I₃. ¹⁵³ityanena Σ_{-K1,I3}] ††_x xx K₁; ityanena I₃. ¹⁵⁴kīlān Ñ₂, I₃] kīlīn K₁; kīlanādhe K₂; kīlan K_{3,5}; kīlānām I₂; phur bu(s) Tib.. ¹⁵⁵āropayet K₅, I₃, Tib. (gdab par bya)] āropayati Ñ₂, K₁; ropayad K₂; ropayet I₂. ¹⁵⁶iti kīlanamantraḥ K_{2,3,5}, I_{2,3}, Tib.] kīlanamantraḥ Ñ₂; trikīlanamantraḥ K₁. ¹⁵⁷°mudgara Σ_{-K2}] °mumḍgara K₂. ¹⁵⁸°kīlākoṭaya 2 Ñ₂] °kīlāvakoṭaya 2 K₁; °kīla ākoṭaya 2 K_{2,3}; °kīlām ākoṭaya 2 K₅; kīlaya ākoṭaya I₂; °kīla ākoṭaya I₃; (°)kīla(ya) ākoṭaya ākoṭaya Tib.. ¹⁵⁹hūm phaṭ Σ_{-I2,3}] hūm 2 phaṭ I₂; hūm hūm phaṭ I₃. ¹⁶⁰(°)ākoṭayanti Σ_{-K2,5} (I_{2,3} dissolve the sandhi)] °ākoṭayantu K_{2,3,5}; brduñ bar bya Tib.. ¹⁶¹°āḥ Σ_{-K1,2}] °ā x† K₁; °ā K₂. ¹⁶²sarva em (sandhi)] sarve Ñ₂, K₅; ††_x K₁; save K₂; sarvā° I₂ (double sandhi); sarv° I₃. ¹⁶³°ātmacihnapariṇāmeṇa Ñ₂, K_{3,5}, I₂, Tib.] ††_x °ṇāmeṇa K₁; ātmacihnapariṇāmeṇa K₂; °atmacihnapariṇāmeṇa I₃. ¹⁶⁴°am Σ_{-I2}] °a° I₂. ¹⁶⁵°yva Σ_{-K1}] °ā K₁. ¹⁶⁶kīlā° em.] kīlām Ñ₂; om. K₁; kīlanā° K_{2,3,5}; kīlānām I₂; kīlān I₃. ¹⁶⁷(°)ākoṭana° K₁] ākoṭanti Ñ₂; (°)ākoṭayanti K_{2,3,5}, I₃; koṭayanti I₂. ¹⁶⁸mantreṇa K_{2,3,5}, I_{2,3}] mantriṇa iti Ñ₂; °mantra iti K₁; śnags kyi(s) phur bus gdab pa dañ brduñ ba Tib.. ¹⁶⁹tāvat kīlān ākoṭayanti K₁] tāvat kīlām ākoṭayanti Ñ₂; tāvad K_{2,3,5}, I_{2,3}. ¹⁷⁰dharanīgatā em.] dharanīgatā Ñ₂, K₁, Tib.] dharanītalagatā K_{2,3,5}; dharanītalagatā I_{2,3} (the same reading is found in HePra^{§6}); sa la soñ bar gyur pa Tib.. ¹⁷¹°eyuh Σ_{-I2,3}] °edyuh I_{2,3}.

^N₂ 4r₇; K₁ 5r₅; K₂ 7r₅; K₃ 7v₄; K₅ 7r₇; I₂ 19v*₆; I₃ 8r₁

tataḥ¹⁷² svasvanirmāṇe¹⁷³ praviṣṭān¹⁷⁴ yamāntakādīn¹⁷⁵ cintayet¹⁷⁶ || tadānv
 ekīkaraṇasamaye^{177,178} krodhavahninā¹⁷⁹ vināyakaparivārān¹⁸⁰ nirmūlīkṛtān¹⁸¹
 paśyēt¹⁸² || idānīm¹⁸³ –

rephēṇa sūryaṃ purato vibhāvya¹⁸⁴ tasmin ravau¹⁸⁵ hūmbhavaviśvavajram¹⁸⁶ |
 tenaiva vajreṇa vibhāvayec ca¹⁸⁷ prākāraḥ¹⁸⁸ pañjarabandhanam ca¹⁸⁹ ||ⁱ

cakāreṇa¹⁹⁰ vajraśarajālam¹⁹¹ vajravitānam¹⁹² vajramayīm bhūmiṃ ca¹⁹³ pratipā-
 ditam¹⁹⁴ ārasātalaparyantam¹⁹⁵ cintayet || "*vighnān utsārya*"¹⁹⁶ iti vacanāt^{197,ii} |
 rakṣācakram uktam¹⁹⁸ vighnopāśamanāya¹⁹⁹ || 6²⁰⁰ ||ⁱⁱⁱ

ⁱHeTa I.iii 3, also quoted in DVS (f. 188v₅₋₆), HePra⁸⁶, et al. ; not recognized as verse in VaPra^{Tib}.
ⁱⁱHeSāU (cf. N₁ f. 2v). ⁱⁱⁱCf. DVS (f. 188r₂-188v₆) and HePra⁸⁶.

¹⁷²tataḥ K_{2,3,5}, I_{2,3}, Tib.] tat>(ā)< N₂^{p.c.} (rubbed out); tato K₁ ¹⁷³svasvanirmāṇe N₂, K₅^{p.c.}
 (2nd °sva° changed, °e added subsequently), I_{2,3}, Tib.] svasvani† ††_x K₁; svasvanirmāṇa(•) K_{2,3}.
¹⁷⁴praviṣṭān Σ_{-K₁}, Tib.] ††_x K₁. ¹⁷⁵yamāntakādīn N₂, K_{3,5}, I₂, Tib.] ††_x nta xx dīn K₁; yamānta-
 kādīna K₂ (missing *virāma*); yamāt takādīna I₃. ¹⁷⁶cintayet Σ_{-K_{2,5}}] cintayed iti K_{2,3,5}. ¹⁷⁷tadānv
 ekī° N₂, Tib.] tadandi° K₁; tad athekī° K₂; tadarthaikī° K₃; tadartheekī° K₅; tadānu ekī° I_{2,3} (no
sandhi applied). ¹⁷⁸°karaṇasamaye K_{1,3,5}, I₃, Tib.] °lakaraṇasamaye N₂; °kāraṇasamaya° K₂;
 °kīraṇasamaye I₂. ¹⁷⁹°vahninā Σ_{-K₂}] °vahnī K₂. ¹⁸⁰vināyakaparivārān Σ_{-K₂}] nāyakaparivārān
 K₂. ¹⁸¹nirmūlīkṛtān N₂, K_{2,3,5}, Tib.] nirmūlīkṛtā K₁; nirmalīkṛtāt I_{2,3}. ¹⁸²paśyēt Σ_{-K_{1,3}}] pa-
 śyēt† K₁; paśyata K₃. ¹⁸³idānīm N₂, K_{3,5}, I₂, Tib.] ††_x K₁; idānī K₂, I₃. ¹⁸⁴rephēṇa sūry(y)aṃ
 purato vibhāvya N₂, I₃, K_{2,5}, K₃^{p.c.}] ††_x †_x vya, K₁; rephe<ṇa> sūryaṃ purato vibhāvya K₃^{a.c.};
 pheṇa sūryaṃ purato vibhāvya I₂. ¹⁸⁵tasmin ravau N₂, K_{1,5}, K₃^{p.c.}, I₂] tasmin vau K₂, I₃; ta-
 smi<n> evau K₃^{a.c.} (°n added above, right side of e° cancelled). ¹⁸⁶hūmbhava° N₂, K₁, K₅^{p.c.}, I₃]
 hūmph(r)ava° K_{2,3}, K₅^{a.c.}; jraṃbhava° I₂. ¹⁸⁷°yec ca N₂, K₁] °ye caturasam K₂; °yec caturasam
 K_{3,5}, I_{2,3}. ¹⁸⁸°kaṃ Σ_{-N₂,K₁}] °m N₂, K₁. ¹⁸⁹pañjarabandhanam ca N₂, K₁ (both °añ ca)] caityam
 iva pañjarabandhanañ ca K₂, K₃ (*pañcara*°), K₅^{p.c.}, I_{2,3} (varying *sandhi*-s); >i<tyam iva pañjara-
 bandhanam ca K₅^{a.c.}. ¹⁹⁰ca° Σ] ca>ṃ<° K₃^{a.c.} (rubbed out). ¹⁹¹°jālam N₂] °jā ††_x K₁; °jāla° K₂,
 K_{3,5}, I₃; °jāra° I₂. ¹⁹²vajravitānam N₂] ††_x K₁; °vitāna° K₂, K₅^{p.c.} (°na° added above); °vajra-
 vitāna° K₅, I_{2,3}. ¹⁹³vajramayīm bhūmiṃ ca *em.* (cf. HePra⁸⁶)] vajramayī bhūmiś ca N₂; ††_x K₁;
 vajramayabhūmibhāga° K_{2,5}, K₃^{p.c.} (*anusvāra* above °bhū° rubbed out), I_{2,3}; *rdo rje las gyur pa'i*
sa gzi Tib.-G. ¹⁹⁴prati° Σ_{-K₁}] ††_x K₁. ¹⁹⁵°ntam Σ_{-K_{1,3,5}}] °anta K_{1,5}; °mṃtam K₃. ¹⁹⁶°rya Σ_{-I₂}]
 °ra I₂. ¹⁹⁷vacanāt Σ_{-K₂}] ka vacanāt K₂. ¹⁹⁸uktam N₂, K₁, Tib.] *om.* Σ_{-N₂,K₁}. ¹⁹⁹°śamanāya N₂,
 K₁] °śamanārtham K_{2,3,5}, I_{2,3} (°ārthaḥ I₂; °ārtha I₃), Tib.. ²⁰⁰6 K_{1,2,3,5}] *om.* Σ_{-K_{1,2,5}}.

§7 śūnyatādhimokṣaḥ

tadanu¹ "niḥśeṣavastutattvasārasaṃgrāhakaṃ² mantram³ uccared"⁴ itiⁱ | tattva-
taḥ sarvadharmavicāreṇa⁵ yad rūpaṃ⁶ tat sāraṃ tasya saṃgrāhakaṃ⁷ tatsaṃgrā-
hakaṃ⁸ | om śūnyatājñānavajrasvabhāvātmako⁹ 'ham iti^{10,ii} mantram¹¹ || "ityana-
ntaraṃ¹² mantrārtham āmukhīkurvan¹³ ātmānaṃ¹⁴ traidhātukaṃ ca¹⁵ nirābhā-
saṃ paśyēt"^{16,iii} || śūnyatādhimokṣaṃ¹⁷ || 7 ||^{18,iv}

Ñ₂ 4v₂; K₁ 5v₁; K₂ 7v₃; K₃
8r₂; K₅ 7v₅; I₂ 18r₆; I₃ 8r₆

§8 śmaśānaṃ

"tanmadhya¹ ākāśavyāpinīm² prajñām³ ekārākārām śuklām⁴ bhāvayet⁵ | tadu-

Ñ₂ 4v₄; K₁ 5v₃; K₂ 8r₁; K₃
8v₁; K₅ 8r₂; I₂ 18v₆; I₃ 8v₄

ⁱHeSāU (cf. Ñ₁ f. 2v), also quoted in HePra^{§7}. ⁱⁱCf. HeSāU (Ñ₁ f. 2v), DVS (f. 189v₇), HePra^{§7}, BraHaHeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTa, SāMā 7|13|14|16 et al.
ⁱⁱⁱHeSāU (Ñ₁ f. 2v). ^{iv}Cf. HeSāU (Ñ₁ f. 2v), HePra^{§7}.

¹tadanu Σ_{-K₁}] tad† ††_x K₁. ²niḥśeṣavastutattvasārasaṃgrāhakaṃ K_{2,3,5}, I_{2,3}] niḥśeṣaṃ va-
stutatvasārasaṃgrāhaka° Ñ₂; ††_x °hakaṃ K₁. ³mantram Σ_{-I₃}] matram I₃. ⁴uccared Σ_{-K₂}]
ucared K₂. ⁵°dharmavicāreṇa Σ_{-K_{1,5}}] °dharmā vicāreṇa K₁; °dharmavicāreṇa K₅. ⁶yad rū-
paṃ Σ_{-I₃}] yadra rupaṃ I₃. ⁷saṃgrāhakaṃ Ñ₂, K₅, I₂^{p.c.}, I₃] saṃgrāhaka K₁; saṃgrāhakaṃ K₂;
saṃgrāha>ṃ<kaṃ I₂^{a.c.} (cancelled); *de bsdu pa ni Tib.*. ⁸tatsaṃgrāhakaṃ Ñ₂ (°saṃgrāhakaṃ)]
utata saṃgrāhekaṃ K₁; tatsaṃgrahaṃ K_{2,3,5}; *om.* I_{2,3}; *de sdud pa Tib.* **Note:** K_{2,3,5}, I_{2,3} further read :
"sarvajagat (°ta K₅) rakṣācakre praveśayet || rakṣācakraṃ hṛdbījaraśmau (bhṛd° I_{2,3}) raśmir (ra-
śmi I_{2,3}) dveṣavajre || dveṣavajro (°vajra° K₂) jñānasamaye (°yoI° I₂; °yeI I₃, both *om.* daṇḍa-s) ||
jñānasamayaṃ (°vaṃ I₃) samādhisamaye hūm (hū I₃) yathānukrameṇa saṃharet ||", perhaps once
a marginal note which at some point was introduced into the main text (cf. annotated translation).
⁹°jñānavajrasvabhāvātmako Ñ₂, K_{2,3,5}, I₃] °jñā ††_x K₁; °ṃ jñānavajra>ṃ<svabhāvātmako I₂^{p.c.}
(*anusvāra* rubbed out). ¹⁰'ham iti K₃] ham iti Σ_{-K_{1,2}}; ††_x K₁; 'haṃ miti K₂. ¹¹mantram Σ_{-K₁}
(all °am)] ††_x °ntra K₁ (no *daṇḍa*-s). ¹²°am Σ_{-I₃}] °a° I₃. ¹³āmukhīkurvan Σ_{-I₂}] ānuravīku-
rvana• I₂. ¹⁴ātmānaṃ Ñ₂, K₁; *om.* Σ_{-Ñ₂,K₁}; *bdag dan Tib.*. ¹⁵ca *em.* (cf. Tib., HeSāU)] *om.* Σ.
¹⁶paśyēt Σ_{-K₁}] paśye K₁; bhāvayet HeSāU_{Ñ₁}. ¹⁷śūnyatādhimokṣaṃ K₅ (°am); I₂] *om.* Ñ₂, K₁;
śūnyatādhimokṣaṃ K₂; śūnyatādhimokṣa I₃. ¹⁸7 K_{2,3,5}] *om.* Σ_{-K_{2,3,5}}. ¹⁹madhya *em.* (Tib. *de'i*
dbus su)] °madhyā° Σ_{-K₂}^{p.c.} (double *sandhi*); °madhyo K₂^{p.c.}.

parī^{6,i} *tanmadhya*⁷ *ākāśopari* *pr̥thvī*⁸ *bhavati*⁹ *niścitaṃ*¹⁰ *vāyvādi*¹¹ *krame-*
*ṇānena*¹² *caturmahābhūtamaṇḍalasaṃhāreṇa*¹³ *kūṭāgāraṃ*¹⁴ *śmaśānāṣṭakamaṇḍi-*
*taṃ*¹⁵ *cintayet*¹⁶ ||

Ñ₂ 4v₅; K₁ 5v₅; K₂ 8r₄; K₃
8v₄; K₅ 8r₆; I₂ 19r₄; I₃ 9r₁

atha śmaśānāni¹⁷ kathyante¹⁸, yathānukramayogataḥ¹⁹ –

pūrve²⁰ caṇḍogṛaṃ²¹ nāma mahāśmaśānaṃ²² | śirīṣavṛkṣe²³ gajamukho²⁴ ma-
harddhikaḥ²⁵ sitaḥ²⁶ | indro²⁷ dikpatir²⁸ gauraḥ²⁹ sahasrākṣaḥ³⁰ śuklairāvataśi-
naḥ^{31,32} | vāsukir³³ nāgarājaḥ³⁴ pītaḥ³⁵ | garjito megho³⁶ viśvavarnaḥ³⁷ | sumeruḥ³⁸

ⁱCf. HeSāU (Ñ₁ f. 2v), HePra⁸⁷.

²(^o)ākāśavyāpinīm Ñ₂^{p.c.}; K₁ (*anusvāra* faint)] ^oākāśavyāpanīm Ñ₂^{a.c.} (vowel-sign added); ^oākāśadhātuvyāpanī K₂^{a.c.}; kāśadhātuvyāpanī K₂^{p.c.}; ^oākāśadhātuvyāpanīm K₅, I_{2,3}; ^oākāśadhātuvyāpinīm K₃, Tib.. ³prajñām Ñ₂, Tib.] †† ††_x K₁; *hūmkārodbhavadharmodayām* bījādhiṣṭhī-tām prajñām K_{2,3,5}, I_{2,3}. ⁴ekārākārām śuklām Ñ₂, K_{2,3,5}, I₂] ††_x K₁; *ekārākārām śuklā* I₃. ⁵bhāvayet Σ_{-K_{1,2}}] ††_x ^ovayet K₁; *bhāvayat* K₂. ⁶iti Σ_{-K₂}] iti K₂. ⁷madhya *em.*] ^omadhyā^o Σ_{-K_{2,5}}; ^omadhyād K_{2,3,5}. ⁸pr̥thvī Ñ₂, K₁, Tib.] dvādaśaśūkaṃ (^o*śuklaṃ* K₂) vairocanaḍi-varṇaṃ (^o*vanuṃ* I_{2,3}) yathānukrameṇa (^o*kramena* K₂) pr̥thivī (*pr̥thivī* K₂) K_{2,3,5}, I_{2,3}. ⁹bhavati Σ_{-K₂}] bhāvati K₂. ¹⁰citam Ñ₂, K₁] ^ocita^o K_{2,3,5}, I_{2,3}; *nges par* Tib.. ¹¹vāyvādi Σ_{-K_{2,5}}] vādyādi K_{2,3,5}. ¹²krameṇānena Ñ₂^{p.c.}; K_{2,3,5}] kramaṇānena Ñ₂^{a.c.} (vowel-sign added above; *ḍṛḍhī-kara(na)m* in right margin); *krameṇānīla* K₁; *krameṇa anena* I_{2,3}. ¹³bhūtamaṇḍalasaṃhāreṇa Ñ₂, K_{2,3,5}, I₂] ^obhūtamaṇḍal† ††_x K₁; ^obhūmaṇḍalasaṃhāreṇa K₂; ^obhūtamaṇḍalaṃ saṃhāreṇa I₃. ¹⁴kūṭāgāraṃ Ñ₂, Tib.] ††_x K₁; *viśvavajravedikopari kūṭāgāraṃ* K_{2,3,5}, I_{2,3} (K₂ *om. anusvāra*). ¹⁵śmaśānāṣṭakamaṇḍitaṃ Ñ₂, K_{2,3,5}] ††_x ^okamaṇḍitaṃ K₁; *śmaśānāṣṭakamaṇḍikaṃ* I_{2,3}. ¹⁶cintayet Σ_{-K_{2,3,5}}] cimntayad iti K₂; *cintayed* iti K_{3,5}. ¹⁷nāni Σ_{-I₂}] ^onādi I₂. ¹⁸yante Σ_{-K₂}] ^oyate K₂. ¹⁹yathānukramayogataḥ Σ_{-K_{2,3}}] yathānukramayogata K₂; *yathāntu kramayogataḥ* I₃. ²⁰pūrve Σ_{-K₁}] pūrvva K₁. ²¹caṇḍogṛaṃ Σ_{-I_{2,3}} (partly ^o*an*)] caṇḍogṛa I_{2,3}. ²²mahāśmaśānaṃ Ñ₂, K_{3,5}, I₃] m† h† ††_x K₁; *mahāśmaśānaṃ* K₂; *śmaśānaṃ* I₂. ²³śirīṣavṛkṣe Σ_{-K_{1,2}}] ††_x K₁; *śirīṣavṛkṣa* K₂. ²⁴gajamukho Σ_{-K_{1,2}}] ††_x †kho K₁; *gajamukhoḥ* K₂. ²⁵rddhikaḥ Σ_{-I₃}] ^odhhikāḥ I₃. ²⁶sitaḥ Σ_{-K₁} (*śitaḥ* I_{2,3})] site^o K₁. ²⁷indro Σ_{-K_{1,2,3}}] ^oendro K₁; *iṃdrā* I₂; *iṃdrā* I₃. ²⁸dikpatir *em.*] ^opati Ñ₂; *digapati* K₁; *dikpati*• K₂; *dikpatiḥ* K_{3,5}; *digpati* I₂; *digpatiḥ* I₃. ²⁹gauraḥ Σ_{-K_{2,3}}] *gaura*^o K₂; *om.* I₂. ³⁰sahasrākṣaḥ Σ_{-I₂,K₃}^{a.c.}] *om.* I₂; *sa >ka <ha* >srākṣaḥ K₃^{a.c.} (rubbed out and added above). ³¹śuklai^o *em.*] *śukla ai*^o Σ_{-I_{2,3}}] *om.* I₂; *śuklaḥ ai*^o I₃. ³²airāvataśīnaḥ Ñ₂, I₃] *airāvataśīnaḥ* K₁; *airāvataśānāśīnaḥ* K_{2,3,5}; *om.* I₂. ³³vāsukir Ñ₂, K₃, I₃] *vāsuki* K₁; *vāsukī* K₂; *vāsuki*^o K₅; *om.* I₂. ³⁴nāgarājaḥ Σ_{-K₂,I₂}] *nāgarāja* K₂; *om.* I₂. ³⁵pītaḥ Ñ₂^{p.c.}] *pīto* Ñ₂^{a.c.} (rubbed out), K_{3,5}, I₃; *pīto*, K₁; *pītoḥ* K₂; *om.* I₂. ³⁶megho Ñ₂^{p.c.}; K_{2,3,5}] *mogho* Ñ₂^{a.c.}; *megh†* K₁; *om.* I₂; *meghaḥ* I₃. ³⁷viśvavarnaḥ Ñ₂, K_{3,5}, I₃] ††_x K₁; *viśvavarna*• K₂; *om.* I₂. ³⁸sumeruḥ Ñ₂] ††_x K₁; *sumeru*^o K_{2,3,5}, I₃; *om.* I₂.

parvataś³⁹ catūratnamayah⁴⁰ | sitavajro nāma caityaḥ śvetah⁴¹ || 1 ||

dakṣiṇe karaṅkabhīṣaṇam⁴² nāma mahāśmaśānam⁴³ | āmravṛkṣe⁴⁴ mahiṣamu-
kho⁴⁵ maharddhikah⁴⁶ kṛṣṇah⁴⁷ | yamo dikpālo⁴⁸ mahiṣārūḍhaḥ kṛṣṇah⁴⁹ | padmo
nāgaḥ sitah⁵⁰ | āvartako meggho⁵¹ viśvavarṇah⁵² | malayaparvato⁵³ gaurah⁵⁴ | kṛṣṇa-
vajro⁵⁵ nāma caityaḥ⁵⁶ kṛṣṇah⁵⁷ || 2 ||

paścime jvālākulaṃ nāma⁵⁸ mahāśmaśānam⁵⁹ | kaṅkelivṛkṣe⁶⁰ makarānāno⁶¹
maharddhikah śvetah⁶² | varuṇo dikpatih⁶³ sitah⁶⁴ | karkotako nāgo raktaḥ | ghorō⁶⁵
meggho viśvavarṇah⁶⁶ | kailāsaparvataḥ⁶⁷ śvetah⁶⁸ | samjñāvajro⁶⁹ nāma caityaḥ
sitah⁷⁰ || 3 ||

uttare gahvaram⁷¹ nāma mahāśmaśānam | aśvatthavṛkṣe⁷² manuṣyamukho⁷³
maharddhiko⁷⁴ gaurah⁷⁵ | dikpatih kubero⁷⁶ gauro⁷⁷ naravāhanah⁷⁸ | takṣako nā-

³⁹parvataś Σ_{-K_{1,2}} (°ah Ṇ₂, K₂)] ††_x °rvataḥ K₁; *om.* I₂. ⁴⁰catūratnamayah *em.*] caturatnamayah Σ_{-K_{3,2}}; ca bhūratnamayah K₃; *om.* I₂. ⁴¹caityaḥ śvetah K_{3,5}, I_{2,3}] caityaḥ Ṇ₂, K₁; °ś caityaḥ śveta K₂. ⁴²karaṅkabhīṣaṇam K_{2,3,5}] karaṅkan Ṇ₂, K₁; kalamkabhīṣaṇam I_{2,3}. ⁴³mahā° Σ_{-I₃}] ma° I₃. ⁴⁴āmravṛkṣe K₁, I_{2,3}] amravṛkṣe Ṇ₂; asvavṛkṣa° K₂; amba<vṛ>kṣe K₃^{p.c.} (added above); ambavṛkṣa° K₅. ⁴⁵mahiṣamukho Ṇ₂, K_{3,5}] mahiṣamu †e ††_x K₁; mahiṣamukho K₂; mahāmukho I₂; mahīmukho I₃. ⁴⁶maharddhikah Σ_{-K_{1,2}}] ††_x K₁; maharddikah I₂. ⁴⁷ah K_{3,5}, I₃] °a Ṇ₂, K₂, I₂. ⁴⁸yamo dikpālo Σ_{-K₂} (*dig*° K_{2,5}, I_{2,3})] ††_x °pālo K₁. ⁴⁹ah Σ_{-K₂}] °a K₂. ⁵⁰ah Σ_{-K₂}] °a K₂. ⁵¹o Σ_{-K₁}] °a, K₁. ⁵²varṇah Σ_{-Ṇ₂,K₁}] °varṇo Ṇ₂ (blurred, nt. above, about 3 *akṣara*-s); °varṇau K₁. ⁵³malayaparvato Σ_{-K_{1,2}} (°ah Ṇ₂, K₅)] malayaparvato° K₁; palayaparvato K₂. ⁵⁴gaurah Σ_{-Ṇ₂,K₂}] kṛṣṇah Ṇ₂; gaura K₂. ⁵⁵kṛṣṇavajro Ṇ₂, K₁] piśunavajra K₂; piśunavajro K_{3,5}, I_{2,3}. ⁵⁶caityaḥ Ṇ₂, K_{3,5}, I₃] cetyeṃ K₁ (upper part lost); caitya I₂. ⁵⁷kṛṣṇah K_{3,5}, I₂] *om.* Ṇ₂, K₁; kṛṣṇa K₂, I₃. ⁵⁸paścime jvālākulaṃ nāma Ṇ₂, K_{3,5}] ††_x °ma K₁; paścime (°a I₂) jvālāmkūla nāma K₂, I₂; paścima jvālākulaṃ nāma I₂. ⁵⁹mahā° Σ_{-K₅}] *om.* K₅. ⁶⁰kaṅkelivṛkṣe Ṇ₂] kaṅkelivṛkṣe K₁; aśokavṛkṣa° K_{2,5}; aśokavṛkṣe K₃, I₂; aśovṛkṣe I₃. ⁶¹ānāno K_{2,3}, I_{2,3}] °ānāno nāma Ṇ₂, K₁; °ānāna K₅. ⁶²ah Ṇ₂^{p.c.} (added above), K_{2,3,5}, I_{2,3}] ato Ṇ₂^{a.c.}, °o K₁. ⁶³dikpatih Σ_{-K_{1,2,3}}] digpatih K₁, I₂; digpadiḥ I₃. ⁶⁴sitah Σ_{-I_{2,3}}] śitah I_{2,3}. Faint note at end of 1st line in Ṇ₂, perhaps reading "*makara††₂nah*". ⁶⁵ghoro Σ_{-K_{1,2}}] gho ††_x K₁; ghorā K₂. ⁶⁶meggho viśvavarṇah Ṇ₂, K₅] ††_x K₁; megghaviśvavarṇah K₂; megghah viśvavarṇa(h) K₃, I_{2,3} (I₃ *om. visarga*). ⁶⁷kailāsa° Σ_{-K₁} (all °āśa° except Ṇ₂, K₃)] ††_x †lāśa° K₁. ⁶⁸śvetah Ṇ₂, K₁] śveto K₁; sitah K_{2,3,5}; *om.* I_{2,3}. ⁶⁹samjñā° K_{2,3,5}, I_{2,3} (cf. HePra⁸⁸, DVS)] rāga° Ṇ₂, K₁. ⁷⁰caityaḥ sitah Ṇ₂, K_{2,3,5}] sitacaityam K₁; caityaśitah I₂; caityaḥ śitah I₃. ⁷¹am K_{2,3,5}, I₃] °am Ṇ₂; °o K₁; °a I₂. ⁷²°ttha° Ṇ₂, K_{2,3,5}] °stha° K₁; °ṣṭha° I_{2,3}. ⁷³manuṣyamukho K_{3,5}, I_{2,3}] manuṣyamukho nāma Ṇ₂; manuṣ† ††_x K₁; manukhyamukho K₂. ⁷⁴maharddhiko Σ_{-K₁} (all °ah)] ††_x K₁. ⁷⁵gaurah K_{3,5}, I_{2,3}] *om.* Ṇ₂; ††_x K₁; gaura K₂. ⁷⁶dikpatih kubero Ṇ₂, K₁] kuberaḥ dikpati K₂; kubero dikpatih K_{3,5}, I_{2,3} (*dig*°). ⁷⁷o Σ_{-K_{1,2}}] °a, K₁; °a° K₂. ⁷⁸naravāhanah Σ_{-K_{1,2}}] na>da<ravāhah K₁^{p.c.} (cancelled); naravāhana K₂.

gaḥ⁷⁹ kṛṣṇaḥ | ghūrṇito⁸⁰ megho viśvavarnaḥ⁸¹ | mandaraḥ⁸² parvataḥ śyāmaḥ |
saṃskāravajro⁸³ nāma⁸⁴ gauracaityaḥ⁸⁵ || 4 ||

Ñ₂ 5r₄; K₁ 6r₅; K₂ 8v₆; K₃
9v₂; K₅ 9r₂; I₂ 20r₃; I₃ 9v₅

aiśānyāṃ⁸⁶ lakṣmīvanam⁸⁷ nāma mahāśmaśānam | vaṭavṛkṣe⁸⁸ gomukho ma-
harddhikaḥ⁸⁹ sitaḥ⁹⁰ | maheśvaro⁹¹ dikpatiḥ sito⁹² govāhanaḥ⁹³ | śaṅkhapālo⁹⁴ nā-
gaḥ⁹⁵ pītaḥ⁹⁶ | caṇḍo megho⁹⁷ viśvavarnaḥ⁹⁸ | mahendraḥ⁹⁹ parvataḥ¹⁰⁰ kṛṣṇaḥ¹⁰¹ |
cittavajro nāma śvetacaityaḥ¹⁰² || 5 ||

āgneyyāṃ¹⁰³ aṭṭaṭṭahāso nāma¹⁰⁴ mahāśmaśānam¹⁰⁵ | karañjavṛkṣe¹⁰⁶ chāgā-
nāno¹⁰⁷ maharddhiko¹⁰⁸ raktaḥ¹⁰⁹ | hutāśano¹¹⁰ dikpālo¹¹¹ raktaḥ¹¹² | mahāpadmo
nāgaḥ¹¹³ śyāmaḥ¹¹⁴ | ghano megho viśvavarnaḥ¹¹⁵ | gandhamādanaḥ¹¹⁶ parvataḥ
pītaḥ¹¹⁷ | kāyavajro nāma raktacaityaḥ¹¹⁸ || 6 ||

⁷⁹ah Σ_{-K_{2,5}}] °a° K_{2,5} ⁸⁰ghūrṇito Ñ₂, K_{1,2}, K₃^{p.c.}] ghurṇdito K₃^{a.c.}; ghurṇito K₅; ghurnito I_{2,3}. ⁸¹varṇaḥ Σ_{-K_{1,I₃}}] °varṇa,, K₁; °rṇaḥ I₃. ⁸²mandaraḥ K₂] mandiraḥ Ñ₂, K₁; mandara° K_{3,5}; maṃdara° I₂; mandan° I₃. ⁸³saṃskāra° Ñ₂] ††_x K₁; citta° Σ_{-Ñ₂,K_{1,3}}; cinta° K₃. ⁸⁴nāma Σ_{-K₁}] ††_x K₁. ⁸⁵gauracaityaḥ Σ_{-K_{1,2,5}}] ††_x °racaityam K₁; caitya• gaura K₂; caityaḥ gauraḥ K_{3,5}. ⁸⁶āṃ Σ_{-K₂}] °a• K₂. ⁸⁷lakṣmīvanam Σ_{-K₅,I_{2,3}} (partly °an)] rakṣmīvanam K₅; lakṣmībalaṃ I_{2,3}. ⁸⁸vaṭavṛkṣe Ñ₂, K_{1,3,5}] vaṭavṛkṣa° K₂; cūtakavṛkṣe I₂; cūtavṛkṣe I₃. ⁸⁹mahar° Σ_{-K_{1,I₂}}] marhar° K₁; mahi° I₂. ⁹⁰ah Σ_{-K₂}] °a• K₂. ⁹¹o Σ_{-K₂}] °a° K₂. ⁹²dikpatiḥ sito Σ_{-K_{1,2}} (dig° I_{2,3})] dik† ††_x K₁; trikapatiḥ sita° K₂. ⁹³govāhanaḥ Σ_{-K_{1,2}}] ††_x K₁; govāhanā K₂. ⁹⁴śaṅkhapālo Ñ₂, K₁ (both śam°)] dākhapāla° K₂; śaṃkhapāla° K_{3,5}, I₂; saṃkhapāla° I₃. ⁹⁵ah Σ_{-K₂}] °a° K₂. ⁹⁶ah Σ_{-I₃}] °a I₃. ⁹⁷megho Σ_{-Ñ₂,I₃} (°ah K_{2,3}, I₂)] meghe Ñ₂; megha° I₃. ⁹⁸varṇaḥ Σ_{-K₁}] °varṇa,, K₁. ⁹⁹mahendraḥ Ñ₂] māhendra° K₅; mahemdra° I₂; mahendra° I₃. ¹⁰⁰parvataḥ Σ_{-Ñ₂,I₃}] rarrvataḥ Ñ₂ (blurred); °parvata° I₃. ¹⁰¹kṛṣṇaḥ Ñ₂, K_{1,3}, I₃] kṛṣṇa K_{2,5}; om. I₂. ¹⁰²śvetacaityaḥ Ñ₂] śvetacai>tya<tyam K₁^{p.c.} (cancelled); caityaśveta K₂; caityaśvetaḥ K₃; caityaḥ śvetaḥ K₅; caityaḥ sitaḥ I_{2,3}. ¹⁰³āgneyyāṃ Σ_{-K₁}] ††_x K₁. ¹⁰⁴aṭṭaṭṭahāso nāma K_{2,5}, I₃] aṭṭaṭṭahāsām nāma Ñ₂; ††_x K₁; aṭṭahāso nāma K₃; aṭṭaṭṭahāso nāma I₂. ¹⁰⁵mahāśmaśānam Σ_{-K_{1,2}}] ††_x °hāśmaśānam K₁; mahāśmaśānamḥ K₂. ¹⁰⁶vṛkṣe Σ_{-K₂,I₂}] °vṛkṣa° K₂; °vṛkṣo I₂. ¹⁰⁷chāgānāno Ñ₂, K_{1,3,5}] chīgānāno K₂; chāgānāno nāma I_{2,3}. ¹⁰⁸maharddhiko K_{3,5}, I_{2,3} (all °ah)] marddhikoḥ Ñ₂; maharddhiko K₁; maharddhika° K₂. ¹⁰⁹raktaḥ Σ_{-K₂}] °rikta° K₂. ¹¹⁰hutāśano I_{2,3}, K₃^{p.c.}] hutāśano Σ_{-I_{2,3},K₃}^{p.c.} (°sa° changed to °śa°). ¹¹¹dikpālo Ñ₂, K₁] digpatiḥ K₂, I_{2,3}; dikpatiḥ K_{3,5}. ¹¹²raktaḥ Ñ₂ (blurred)] rakta,, K₁; raktacchāgāsana K₂; raktaḥ (c)chāgāsanaḥ K_{3,5} (initial c° rubbed out in K₃), I₃; raktacchāgāsanaḥ I₂. ¹¹³ah Σ_{-K₃}] °a° K₃. ¹¹⁴śyāmaḥ Σ_{-K_{1,2}}] śyāmo K₁; dayāmaḥ K₂. ¹¹⁵ghano megho viśvavarnaḥ Ñ₂, K₅] ††_x K₁; dhano megha• viśvavarnaḥ K₂; ghano meghaḥ viśvavarn(n)ah I_{2,3}, K₃ (visarga only in K₃). ¹¹⁶gandhamādanaḥ Ñ₂, K₂] ††_x K₁; gandhamādana° K_{3,5}, I_{2,3}. ¹¹⁷ah Σ_{-K₂,I₃}] °a• K₂; °a I₃. ¹¹⁸ah Σ_{-K_{1,2}}] °am K₁; °a K₂.

nairṛtyām¹¹⁹ ghorāndhakāram¹²⁰ nāma mahāśmaśānam | latāparkaṭivṛkṣe¹²¹ śa-
vamukho maharddhikāḥ¹²² kṛṣṇaḥ¹²³ | rākṣaso¹²⁴ dikpatiḥ¹²⁵ śavāsanah¹²⁶ kṛṣṇaḥ¹²⁷
| ananto nāgaḥ¹²⁸ pāṇḍarah¹²⁹ | pūraṇo meghe¹³⁰ viśvavarṇaḥ | hemaparvataḥ¹³¹
śvetaḥ¹³² | ratnavajro nāma caityaḥ kṛṣṇaḥ¹³³ || 7 ||

vāyavyām¹³⁴ kilikilāravaṃ¹³⁵ nāma mahāśmaśānam¹³⁶ | arjunavṛkṣe¹³⁷ mṛgā-
nāno¹³⁸ maharddhikāḥ¹³⁹ śyāmaḥ¹⁴⁰ | māruṭo dikpatiḥ¹⁴¹ śyāmo¹⁴² mṛgārūḍhaḥ¹⁴³ |
kuliko nāgaḥ karburah¹⁴⁴ | varṣaṇo meghe¹⁴⁵ viśvavarṇaḥ¹⁴⁶ | śrīparvato¹⁴⁷ nīlaḥ¹⁴⁸
| dharmavajro¹⁴⁹ nāma śyāmacaityaḥ¹⁵⁰ || 8 ||ⁱ

etanmadhye¹⁵¹ maharddhikāḥ punar vāme¹⁵² narakapālāsṛkparipūrṇakaravya-
grāḥ^{153,154} | dakṣiṇe nānārasagrahaṇābhīnaya karakamalasampannāś¹⁵⁵ cintanī-
10v₃

ⁱCf. DVS (ff. 188v₇-189v₃), HePra^{88.1-8}, Meisezahl 1980 : pp. 32-50 (nt. 17, 28, 40, 46, 58, 68, 79, 91) et al..

¹¹⁹ām Σ_{-K₂}] °ā K₂. ¹²⁰ghorāndhakāram Ṇ₂, K₁ (°an)] ghorāndhakāro K₂; ghorāndhakāro K_{3,5}, I_{2,3} (°āmdha°). ¹²¹latāparkaṭivṛkṣe Ṇ₂ (blurred), K₁, K₅^{p.c.}] latāparkaṭivṛkṣa° K₂; latāparkaṭivṛkṣe K₃; latāparkaṭivṛkṣe K₅^{a.c.}; latācchārkaṭivṛkṣe I_{2,3}. ¹²²maharddhikāḥ Σ_{-K_{1,2,3}}] maha ṛi ṛṛ_x K₁; maharddhikāḥ K₂; maharddhika° I₂. ¹²³kṛṣṇaḥ Σ_{-K_{1,2}}] ṛṛ_x K₁; kṛṣṇa K₂. ¹²⁴rākṣaso Σ_{-K_{1,3}}] ṛṛ_x K₁; rākṣamo K₃. ¹²⁵dikpatiḥ Σ_{-K_{1,2,3}}] ṛṛ_x °ḥ K₁; digpatiḥ I_{2,3}. ¹²⁶śavāsanah Σ_{-K_{1,2}} (°o K₅)] śavāśane K₁; hāvāsanah K₂. ¹²⁷ah Σ_{-K₂}] °a K₂. ¹²⁸nāgaḥ Σ_{-I_{2,3}}] nāga° I₂; nāta° I₃. ¹²⁹pāṇḍarah Σ_{-K₃}] pāṇḍurah K₃ (°u° added later?). ¹³⁰meghe K₅] megheḥ Ṇ₂, K_{2,3}, I₂; meghe° K₁, I₃. ¹³¹parvataḥ Σ_{-K₁}] °parvah K₁. ¹³²ah Σ_{-K₂}] °a K₂. ¹³³caityaḥ kṛṣṇaḥ K_{3,5}, I₂] kṛṣṇaḥ caitya Ṇ₂; caityam K₁; caityaḥ kṛṣṇa K₂; caityakṛṣṇaḥ I₃. ¹³⁴vāyavyām Σ_{-K₁}] vā° ṛṛ_x K₁. ¹³⁵kilikilāravaṃ I_{2,3}; HePra^{88.8}, DVS (f. 189v_{1,2})] kilak<i>lāravaṃ Ṇ₂^{p.c.} (vowel-sign added); ṛṛ_x K₁; kilikilārava K_{2,3}; kilikilāraṃ K₅. ¹³⁶nāma mahāśmaśānam Σ_{-K₁}] ṛṛ_x °hāśmaśānam K₁. ¹³⁷arjunavṛkṣe Ṇ₂, K₁] pārthivajakṣa° K₂; pārthivavṛkṣe K_{3,5}, I₃; pārthivavṛkṣa° I₂. ¹³⁸mṛgānāno Ṇ₂, K₁] mṛgānāno nāma K_{2,3,5}, I₂; 'mṛgānāno nāma I₃. ¹³⁹maharddhikāḥ K_{1,2,3,5}, I₂] maharddhika° Ṇ₂; marhikaḥ I₃. ¹⁴⁰ah Σ_{-K₂}] °a K₂. ¹⁴¹dikpatiḥ Σ_{-I_{2,3}}] digpatiḥ I_{2,3}. ¹⁴²śyāmo Σ_{-K_{1,2}} (°ah Ṇ₂)] śyāma° K₁; śyāmana° K₂. ¹⁴³ārūḍhaḥ Σ_{-K_{2,3}}] °ārūḍhaḥ K₂; °ārūḍhoḥ I₂. ¹⁴⁴karburah Ṇ₂, K₃, I₂^{p.c.}] karbura ṛṛ_x K₁; kurvarah K₂; karbur>o< I₂^{a.c.} (changed). ¹⁴⁵varṣaṇo meghe Ṇ₂] ṛṛ_x K₁; varṣanameghe K_{2,3,5}, I_{2,3}. ¹⁴⁶viśvavarṇaḥ Σ_{-K_{1,2}}] ṛṛ_x K₁; viśvarṇaḥ K₂. ¹⁴⁷śrīparvato Σ_{-K₁}] ṛṛ_x ṛīparvato K₁. ¹⁴⁸nīlaḥ Σ_{-K_{1,2}}] nīlo K₁; nīla K₂. ¹⁴⁹dharmavajro K_{3,5}, I_{2,3}] vajro Ṇ₂; vajradharmo K₁; dharmavato K₂. ¹⁵⁰śyāmacaityaḥ Ṇ₂] śyāmacaityam K₁; caityaḥ dayāma K₂; caityaḥ śyāmaḥ K_{3,5}, I_{2,3}. ¹⁵¹etan° Σ_{-K₁}] etat K₁. ¹⁵²punar vāme Σ_{-I_{2,3}}] punar avāme I₂; pu I₃. ¹⁵³āsṛkparipūrṇa° K_{1,3,5}] °āsṛkparipūrṇa° Ṇ₂; °āsṛkparipūrṇa° K₂; °āḥ sūpharipūrṇa° (°pūrṇam I₂) I_{2,3}. ¹⁵⁴vyagrāḥ K_{3,5}] °vyagrā Ṇ₂, K_{1,2} (sandhi); °ḥ vyagrāḥ I_{2,3}. ¹⁵⁵nānārasagrahaṇābhīnaya karakamalasampannāś Σ_{-K_{1,2}}] nānṛṛ_x °sampannāś K₁; nānārasagrahaṇābhīnaya | karakamalasampannāś I₂.

yāḥ¹⁵⁶ || tadanu harita¹⁵⁷śādvalanūtanāṅkurita¹⁵⁸patraracitanānāpuṣpatarubhir¹⁵⁹
ghanāni | kākakokilolūkaśukaśāri¹⁶⁰kapotakapotikāgrdhrādibhir¹⁶¹ nānāpakṣi-
gaṇair¹⁶² upaśobhitāni | siṃhavṛkaśārdūlabhallūkaśūkarādinānāmṛgaiḥ^{163,164} pari-
pūritāni¹⁶⁵ | nānāsugandhikusumaparimalair¹⁶⁶ ākulīkṛtāni¹⁶⁷ | nānāsarpaughapūri-
tāni¹⁶⁸ | haḍḍa¹⁶⁹muṇḍakaṅkālakapālaśavādibhir¹⁷⁰ nānāsthāna¹⁷¹pradeśamaṇḍi-
tāni¹⁷² | punar nānāpradeśeṣu¹⁷³ viḥāravihārīdhyānāgāra¹⁷⁴vāpikāyogiyoginy¹⁷⁵-
avadhūtāvadhūtī¹⁷⁶dhyāyidhyāyini¹⁷⁷yakṣayakṣiṇī¹⁷⁸pretapretīrākṣasarākṣasī¹⁷⁹-
kumbhāṇḍakumbhāṇḍī¹⁸⁰bhūtabhūtī¹⁸¹ḍākaḍākinī¹⁸²vīravīriṇī¹⁸³samūhaiḥ¹⁸⁴

¹⁵⁶cintanīyāḥ Σ_{-K₂}] cintanīyā K₂. ¹⁵⁷harita° Σ_{-K₂}] harīta° K₂. ¹⁵⁸nūtanāṅkurita° K₃, Tib.] °nūtavāṅkurita° Ṇ₂; °nautanāṅkurita° K₁; °nūtanāṅkarīja° K₂; °nṛtanāṅkurita° K₅; °nuta-
nāmkuṭeta° I_{2,3}. ¹⁵⁹puṣpatarubhir Ṇ₂^{p.c.} (final °i added above), K₁, Tib.] °tarubhir K_{2,3,5};
°tabhir I₂; °nubhir I₃. ¹⁶⁰olūkaśukaśāri° Ṇ₂ (°sā°);] °olū ††_x K₁; °olukaśukaśārikā° K₂;
°olūkaśukaśā>ī<kā° K₃^{a.c.} (rubbed out), K₅, I_{2,3}; °olūkaśukaśā<ri>kā° K₃^{p.c.} (added above).
¹⁶¹kapotakapotikāgrdhrādibhir *em.*] °kapotikāpotakagrdrādibhir Ṇ₂; ††_x °potikagrhdhādi-
bhir K₁; °kapotakapotiko grghrātribhir K₂; °kapotakapotikāgrdhrādibhir K₃, K₅ (°kapotikā°), I_{2,3}.
¹⁶²gaṇair Σ_{-I₂}] °gaṇaiḥ r° I₂. ¹⁶³śārdūlabhallūkaśūkarādi° Ṇ₂ (°sū°), K_{2,3}] °śādūlabhallūka-
śūkarādi° K₁; °śārdūlabhallūkaśūkarādi° K₅; °śārdūlabhallūkarādi° I₂; °śādūlabhallūkaradi° I₃.
¹⁶⁴nānāmṛgaiḥ Σ_{-K₁}] n† ††_x K₁; °<nā>nāmṛgaiḥ K₃^{a.c.} (added above). ¹⁶⁵paripūritāni Σ_{-K₁}]
††_x K₁. ¹⁶⁶nānāsugandhikusumaparimalair Ṇ₂, Tib., I_{2,3} (°gandha°)] ††_x °r K₁; nānāsugandha-
parimalakusumair K_{2,3,5}. ¹⁶⁷ākulīkṛtāni Ṇ₂, K₁, Tib.] ākulībhūtāni K_{2,3,5}, I₃; ākulai bhūtāni I₂.
¹⁶⁸sarpaughapūritāni *em.* (Tib. *sprul gyi tshogs kyis gañ ba*)] °sarpopapūritāni Ṇ₂, K₁; °sarppo-
dhaparipūritāni K₂; °sarppaughā<pari>pūritāni K₅, K₃^{p.c.} (added above), I_{2,3}. ¹⁶⁹haḍḍa° Ṇ₂, K_{3,5},
Tib. (see nt. below)] hāḍḍa° K₁; haḍa° K₂; hatha° I_{2,3}. ¹⁷⁰muṇḍakaṅkālakapālaśavādi° Ṇ₂
(°mkā°)] °muṇḍakamkālakapālaśavādi° K₁; °muṇḍakapālakaṅkolavaśādi° K₂; °muṇḍakapālaka-
ṅkālavaśādi° K_{3,5}, I_{2,3} (°mkā°); (*rus*) *mgo dan | keñ rus dan | thod pa dan | rol sogs pa* Tib..
¹⁷¹sthāna° Ṇ₂, K₁, Tib.] *om.* K_{2,3,5}, I_{2,3}. ¹⁷²maṇḍitāni Σ_{-K₁}] °maṇḍitān† K₁. ¹⁷³punar nānā-
pradeśeṣu Σ_{-K₁,I_{2,3}}] pu ††_x K₁; punaḥ nānāpradeśeṣu I_{2,3}; . ¹⁷⁴viḥāravihārīdhyānāgāra° Ṇ₂, K_{3,5},
I₃] ††_x °nāgāra° K₁; viḥāravihārīdhyānāgāra° K₂; viḥārivihārīdhyānāgāra° I₂; *gnas gzi dan |*
gtsug lag khañ dan | bsam gtan gyi khañ pa dan Tib.. ¹⁷⁵°yoginy *em.*] °yoginī Σ. ¹⁷⁶°avadhūtī°
Ṇ₂, K_{3,5}] avadhūtī K₁; °ādhūtī K₂, I₂; °ādhūtī I₃. ¹⁷⁷°dhyāyidhyāyini° Σ_{-K₂}] °dhyāpini° K₂.
¹⁷⁸°yakṣayakṣiṇī° Ṇ₂^{p.c.}, K_{1,3}, I₃ (°nī)] °yakṣayakṣ>ī<ṇī° Ṇ₂^{a.c.} (righthand-stroke rubbed out); °ya-
kṣaṇī° K₂; °yakṣaḥ yakṣaṇī I₂. ¹⁷⁹°rākṣasarākṣasī° Σ_{-K₁,I₂}] °rākṣasarā ††_x K₁; °rākṣarākṣasī° I₂.
¹⁸⁰kumbhāṇḍakumbhāṇḍī° Σ_{-K₁}] ††_x K₁. ¹⁸¹°bhūtabhūtī° Σ_{-K₁}] ††_x °tī K₁. ¹⁸²°ḍākaḍākinī(°)
Σ_{-Ṇ₂} (I₃ adds a double-*daṇḍa*)] °ḍākaḍākinī° Ṇ₂. ¹⁸³°vīriṇī° Ṇ₂, K₁^{p.c.} (°i° added above), K₃]
°vīraṇī° K_{2,5}, I₂; °vīriṇī° I₃. ¹⁸⁴°samūhaiḥ K_{3,5}, I_{2,3}, Tib.] °samūhe° Ṇ₂; °samūho, K₁; °samū-
hai• K₂.

samayasamketāsaktacittair anvitāni^{185,186} | hāsyalāsyavilāsāliṅganacumbanavicitrādiprāpta¹⁸⁷ḍākaḍākinīgaṇaiḥ¹⁸⁸ paripūritāni ||

tadanv¹⁸⁹ ānandacittena¹⁹⁰ kecid vajrapadair¹⁹¹ nartayantaḥ¹⁹² | kecid vajragītair gāyantaḥ¹⁹³ | kecin nānāsamayācārair¹⁹⁴ ācarantaḥ¹⁹⁵ | kecit¹⁹⁶ pañcāmṛtapañca-
pradīpaṃ bhakṣayantaḥ¹⁹⁷ | kecin nānāvastūny¹⁹⁸ upadhaukayantaḥ¹⁹⁹ | kecin²⁰⁰
nānāsattvān²⁰¹ samtarpayantaḥ²⁰² | kecin madanāni²⁰³ pibanto²⁰⁴ draṣṭavyāḥ²⁰⁵ ||
apare ca ḍākaḍamaru²⁰⁶paṭaha²⁰⁷mardalakṛpīṭa²⁰⁸jharjhara²⁰⁹vīṇā²¹⁰veṇu²¹¹-
vaṃśatalādibhir²¹² nānāvādyair²¹³ vādayantaḥ²¹⁴ || punar anekasiddhavidyādharā-

Ñ₂ 5v₇; K₁ 7r₅; K₂ 10r₃;
K₃ 11r₁; K₅ 10r₇; I₂ 22r₃;
I₃ 11r₆

¹⁸⁵samayasamketā° em.] syamaye samketā° Ñ₂; kokitasamayasamayāsamketā° K₁; kecit sam<yamasam>ketā° K_{2,5}, K₃^{p.c.} (added below); kecit samayasamketā° I_{2,3}; *yoṃs su spras śiṃ | dam tshig gi brda la* Tib.. ¹⁸⁶āsaktacittair anvitāni em. (cf. HePra⁸⁸)] °āsaktacittānvitāni Ñ₂; °āsaktacittānvitāni K₁; °āsaktacittārthitāni K_{2,3,5}; °āsaktacittānvitāni I_{2,3}. ¹⁸⁷hāsyalāsyavilāsāliṅganacumbanavicitrādiprāpta° em. (cf. HePra⁸⁸)] hāsyānāsyāvīnāsāliṅganacumbanavicitrādiprāpta° Ñ₂; hāsyalāsyā†††x °trādiprāpta K₁; hāsyalāsyāliṅganacumbanavicitrādiprāpta° K_{2,3,5}, Tib.; hāsyalāsyāliṅgamnacumunavicitrādīṃ vyāpta° I₂; hāsyalāsyāliṅgamnadhūmavicitrādīvyāpta° I₃. ¹⁸⁸gaṇaiḥ Σ_{K₂}] °gaṇai• K₂. ¹⁸⁹tadanv Ñ₂, K₁] tadanu K_{2,3,5}, I_{2,3}. ¹⁹⁰cittena Σ_{I_{2,3}}] °cittenaḥ I_{2,3}. ¹⁹¹padair K_{2,3,5}, I_{2,3}, Tib.] °pādaiḥ Ñ₂; °pādair K₁. ¹⁹²nartayantaḥ Ñ₂, K_{3,5}, I₂] nrtyantaḥ K₁; narttayanta K₂, I₃. ¹⁹³kecid vajragītair gāyantaḥ Σ_{K₁} (kecit K₂)] kecid†††x K₁. ¹⁹⁴kecin nānāsamayācārair em. (Tib.; cf. HePra⁸⁸)] kecin nā<nā>samayācāram Ñ₂, K₃^{p.c.} (added above), K₅; ††x samayācārair K₁; kecin nānā • samayācāra • m K₂; kecin nānāsamayācāram I_{2,3}. ¹⁹⁵ācarantaḥ Σ_{K₂}] ācaranta• K₂. ¹⁹⁶kecit Σ_{K₃}] keci <d> | K₃^{p.c.} (added below). ¹⁹⁷bhakṣayantaḥ Σ_{K_{1,2}}] bhakṣantaḥ K₁; bhakṣayanta K₂. ¹⁹⁸kecin nānāvastūny Ñ₂ (last ligature blurred)] kecin nānāvāstra° K_{1,2,5}; kecin nānāvastū I_{2,3}; om. K₃ (eye-skip); *la la sna tshogs pa'i dños po* Tib.. ¹⁹⁹upadhaukayantaḥ Ñ₂ (blurred; Tib. *ñe bar stobs par byed*)] °paṭau kayantaḥ K_{1,2,5} (K₂ om. *visarga*); om. K₃ (eye-skip); °pacchaukayantaḥ I_{2,3}. ²⁰⁰kecin Σ_{K₅} (Ñ₂ adds the °i° as hook above)] kecit K₅. ²⁰¹nānāsattvān Ñ₂ (blurred), K_{3,5}, I₃] nānāsattvān nā†x <nā>††x K₁ (added below); nānāsattvāna K₂; nānāsattvā I₂. ²⁰²samtarpayantaḥ Ñ₂, K_{3,5}, I₂] ††x K₁; samantarppayanta K₂; satarpayanta I₃. ²⁰³kecin madanāni K_{2,3,5}, I₂] kecin madanān Ñ₂ (°i° hook above); ††x K₁; kecin madanāni I₃. ²⁰⁴pibanto Σ_{K₁,I_{2,3}}] ††x K₁; pibantau I₂; pibattau I₃. ²⁰⁵draṣṭavyāḥ Σ_{K_{1,2}}] ††x °textitx† vyāḥ K₁; draṣṭavyā K₂. ²⁰⁶ḍākaḍamaru° Ñ₂, K₁, K₅^{p.c.}, I₂] ḍākaḍamanaru° K₂; ḍākaḍāgaru° K₃; †>ā<ka>tana<ru° K₅^{a.c.} (in upper margin); ḍākaḍamuru° I₃. ²⁰⁷paṭaha° Σ_{I₃}] °paṭaha° I₃. ²⁰⁸kṛpīṭa° Σ_{K₃,I_{2,3}}] °kṛpī<ṭa>° K₃^{a.c.} (added above); °kṛpīṭa° I_{2,3}. ²⁰⁹jharjhara° Ñ₂, I_{2,3}] jharajhara K₁; vārvāra K_{2,3,5}; *rñā kha gcig pa* Tib.. ²¹⁰vīṇā° Σ_{K₁,I₃}] °vīṇā° K₁, I₃. ²¹¹veṇu° Ñ₂, K_{1,5}] °reṇū° K₂; °reṇu° K₃; °veṇva° I₂; °venadya° I₃. ²¹²vaṃśatalādibhir K₁] °vaṃśatalādibhir Ñ₂; °vaṃśataḍāḍibhir K₂; °vaṃśatāḍāḍibhir K₃; °vaṃśataḍāḍibhir K₅; °vaṃśatalādibhi I_{2,3}. ²¹³vādyair Ñ₂, K_{3,5}] °vādy†††x K₁; °vādyai K₂, I_{2,3}. ²¹⁴vādayantaḥ Ñ₂ (blurred), K_{3,5}, I₂] ††x K₁; vādayanta K₂, I₃.

vidyādhari²¹⁵ mahoragamahoragī²¹⁶ kinnarakinnarī²¹⁷ gandharvagandharvītyādi-
bhir²¹⁸ devāsuraḡarūḡasamūhaiḡ²¹⁹ paripūritāni²²⁰ | kilikilāravāni²²¹ ghoragah-
varāni²²² bhayānakāni²²³ navanātyarasenātyantamanohlādakarāni^{224,225} | vetāla-
bhūtasamḡhair²²⁶ adhiṡṡhitāni tiṡṡhanty aṡṡa śmaśānāni²²⁷ cintayet²²⁸ ||

Ñ₂ 6r₃; K₁ 7v₄; K₂ 10v₃;
K₃ 11v₁; K₅ 10v₆; I₂ 23r₁;
I₃ 12r₁

aṡṡaśmaśānam²²⁹ vijñānāṡṡtakaviśuddham²³⁰ || aṡṡavijñānam iti | cakṡurādi-
pañcavijñānam²³¹ | ālayavijñānam²³² | manovijñānam²³³ | kliṡṡtamanovijñānam²³⁴ |
ādarśasvapnamāyāmarīcikā²³⁵ gandharvanagara²³⁶ pratiśrutka²³⁷; jalacandrākāśam
iti²³⁸ | ata eva śmaśānāṡṡtakam²³⁹ sarvadharmaparijñā*nena²⁴⁰ grāhyagrāhakava-
rjītam | ity aṡṡavijñānadrṡṡtāntena²⁴¹ jñāyante²⁴² śmaśānāni || 8²⁴³ ||

I₁ continues on f. 29v

²¹⁵punar anekasiddhavidyādharaṡṡvidyādhari° K_{2,5}, I_{2,3}, Tib.] punar anekasiddham vidyādhari°
Ñ₂ (blurred, hardly legible); ††_x °dyādhari° K₁; punar anekasijavidyādharaṡṡvidyādhari° K₃.
²¹⁶°mahoragamahoragī° Σ_{-I₃}] °mahāragamahāragī° I₃. ²¹⁷°kinnarakinnarī° Σ_{-K₃,I₂}] °kinnarī°
K₃; °kinnarakinnarī° I₂. ²¹⁸°gandharvītyādibhir Σ_{-I_{2,3}}] °gandharvīr nītyādibhir I₂; °gandharvītyā-
dibhir I₃. ²¹⁹°devāsura° Σ_{-K₂}] vāsura° K₂. ²²⁰°pūritāni Σ_{-K₂}] °pūritāniḡ K₂. ²²¹kilikilāravāni
K_{2,3,5}] kilikilāravāni Ñ₂; ki† ††_x K₁; kilikil(I)āravāniḡ I_{2,3}; cf. VaPra^{Tib}. ²²²ghoragahvarāni
K₂^{p.c.}, K_{3,5}; I₂^{p.c.}, I₃, Tib. (cf. HePra⁸⁸)] om. Ñ₂; ††_x K₁; ghoragahva>ḡ<rāni K₂^{a.c.} (rubbed
out); ghoragahvarāni>ḡ< K₂^{a.c.} (rubbed out). ²²³bhayānakāni Ñ₂^{p.c.}, K_{2,3,5}, I_{2,3}, Tib.] bha-
yān>i<kāni Ñ₂^{a.c.} (erased); ††_x °nakāni K₁. ²²⁴navanātya° Σ_{-K₂,I_{2,3}}] najenādyā° K₂; navanā-
tyai I_{2,3}. ²²⁵°ātyantamanohlāda° Σ_{-K₁} (°āni K₂)] °āntamanohlādi° K₁. ²²⁶vetālabhūtasamḡhair
K₁, K₃^{p.c.}, I_{2,3}] vetālabhū<ta>samḡhair Ñ₂^{p.c.} (upper margin); vetālabhūtasamḡhair K_{2,5} (K₂
om. anusvāra), K₃^{a.c.} (rubbed out and added above). ²²⁷adhiṡṡhitāni tiṡṡhanty aṡṡa° K_{2,3,5},
I_{2,3} (all *daṡṡa*-s (I₂ space) after *tiṡṡhanti*); cf. VaPra^{Tib}.] adhiṡṡhiātāṡṡa° Ñ₂; acitāni tiṡṡhanty
aṡṡa° K₁. ²²⁸cintayet Σ_{-K₁}] cin† ††_x K₁. ²²⁹aṡṡaśmaśānam Σ_{-K_{1,2}}] ††_x K₁; aṡṡaśmaśā-
nām K₂. ²³⁰vijñānāṡṡtakaviśuddham Σ_{-K_{1,3}}] ††_x nāṡṡtakaviśuddha K₁; vijñānāṡṡtakaviśujam K₃.
²³¹cakṡurādipañcavijñānam K_{2,3,5}, Tib.] om. Ñ₂, K₁; cakṡurādipañcajñānam I_{2,3} (°*pañca*° I₂).
²³²ālayavijñānam K_{2,3,5}, I₃, Tib.] om. Ñ₂, K₁; ālavijñānam I₂. ²³³manovijñānam K_{2,3,5}, I₂, Tib.]
om. Ñ₂, K₁, I₃. ²³⁴kliṡṡtamanovijñānam K_{2,3,5}, I_{2,3}, Tib.] om. Ñ₂, K₁. ²³⁵°marīcikā° Σ_{-K_{1,2}}] °ma-
ricikā° K_{1,2}. ²³⁶°nagara° Σ_{-I_{2,3}}] °nagaram I_{2,3}. ²³⁷°pratiśrutka° Ñ₂ (blurred), K₂] °pratiścatat°
K₁; °pratiśulka° K_{3,5}; °pratiśrutaka° I_{2,3}. ²³⁸°jalacandrākāśam iti Σ_{-K₁,I₃}] °jalacandrākāśa ††_x
K₁; °janacandrākāśam iti I₃. ²³⁹ata eva śmaśānāṡṡtakam Σ_{-K₁}] ††_x K₁. ²⁴⁰sarvadharmā° Σ_{-K₁}]
††_x dharmā° K₁. ²⁴¹aṡṡavijñānadrṡṡtāntena Ñ₂] aṡṡajñānadrṡṡtāntena K₁; aṡṡavijñānam drṡṡtāntena
K_{2,3,5}, I₁; aṡṡavijñānam drṡṡtvāntena I_{2,3}. ²⁴²jñāyante Ñ₂^{p.c.}, K_{2,3,5}, I₁] jñāya<n>te Ñ₂^{a.c.} (squeezed
in at upper left corner); jñāyati K₁; om. I_{2,3}. ²⁴³8 K_{2,3,5} (later addition)] om. Σ_{-K_{2,3,5}}.

§9 kūtāgāram

sarvajñatābhisambodhiḥ

idānīm¹ uktavāyvādi² caturmahābhūtapariṇatam³ kūtāgāram⁴ kathyate⁵ || catuḥ-
smṛtyupasthānaviśuddhyā caturdvāram⁶ | catuḥprahāṇāni catvāras toraṇāḥ⁷ smṛtāḥ
| caturddhipādaviśuddhyā⁸ caturvedikā⁹ | pañcendriyāṇi¹⁰ caturasram¹¹ vajra-
sūtram ca¹² | pañca balāni catvāri koṇāni¹³ hārārdhahāram ca | āryāṣṭāṅgika-
mārga¹⁴ viśuddhyāṣṭau¹⁵ stambhāḥ prakalpitāḥ¹⁶ | sapta bodhyaṅgāni¹⁷ pakṣi-
nīkramaśīrṣachatra¹⁸ cāmaravitānaghaṇṭāpatākāś¹⁹ ceti |ⁱ kūtāgāram²⁰ saptatrim-
śad²¹ bodhipākṣikadharmaviśuddham²² | "*prabhāsvaram*²³ *bhāvayed*"^{24,ii} iti śa-
bdena kūtāgāram²⁵ | etena²⁶ bodhipākṣikadharmārthasvabhāvam²⁷ svarūpataḥ |
kiṃ tūtpattim²⁸ praty²⁹ uktavad boddhavyam³⁰ | svarūpeṇa³¹ pṛthivyādikramam³²

Ñ₂ 6r₄; K₁ 7v₅; K₂ 10v₆;
K₃ 11v₃; K₅ 11r₃; I₁ 29v₁;
I₂ 23r₅; I₃ 12r₄

ⁱCf. HePra⁸⁹. ⁱⁱHeSāU (Ñ₁ fol. 2v).

¹°im Σ_{-I₁}] °I I₁. ²uktavāyvādi° Ñ₂, K₁] uktavādyādi° K_{2,3,5}; svakulavāgvādi I₁; vaktavā-
yvādi° I_{2,3}. ³°caturmahābhūtapariṇatam Σ_{-K₁} (°na° I_{2,3})] ††_x K₁. ⁴kūtāgāram Σ_{-K_{1,1,3}}] ††_x
K₁; kūtāmgāram I₃. ⁵°te Σ_{-K₁}] °nti K₁. ⁶catur° Σ_{-I_{2,3}}] catu° I_{2,3}. ⁷°āḥ Σ_{-K₂}] °ā K₂.
⁸°viśuddhyā Σ_{-K₁}] °vi† ś† ††_x K₁. ⁹caturvedikā Σ_{-K_{1,2,3}}] ††_x K₁; caturveditā K₂; catuvedikā
I_{1,3}. ¹⁰pañcendriyāṇi Σ_{-K_{1,3}}] ††_x K₁; <pa>ñcendriyāṇi K₃^{a.c.} (added below). ¹¹caturasram
Σ_{-K₁}] ††_x tu †ra tvāras ca K₁. ¹²vajrasūtram ca Ñ₂^{p.c.}; K₁^{p.c.}, K_{3,5}, I_{1,2}] va<jra>sūtram ca
Ñ₂^{a.c.} (in lower margin); >sū< <va>jrasūraṇ ca K₁^{a.c.} (cancelled and added below); vajrasūtram
ñca K₂; vajrasūtram caḥ I₃. ¹³koṇāni Σ_{-K₃}^{a.c.} (°nāni K_{2,3,5})] ko<nā>ni K₃^{a.c.} (added above).
¹⁴°ṣṭāṅgikamārga° K_{2,5}, I_{1,2}, Tib. (*phags pa'i lam yan lag brygad*)] °ṣṭāṅga° Ñ₂; °ṣṭāñ† ††_x K₁;
°ṣṭāṅgikamārgar° K₃; āryāṣṭāṅgikamārgar° I₃. ¹⁵°viśuddhyāṣṭau K_{2,3}, I_{2,3}, Tib.] °viśuddhyā a-
ṣṭau Ñ₂; ††_x K₁; °viśuddhyā 'ṣṭau K₅; °viddhyāṣṭau I₁. ¹⁶stambhāḥ prakalpitāḥ Σ_{-K₁}] ††_x K₁.
¹⁷sapta bodhyaṅgāni Σ_{-Ñ₂,K₁}, Tib. (*byang chub kyi yan lag bdun rnam ni*)] saptāṅgāni Ñ₂; ††_x
K₁. ¹⁸pakṣinīkramaśīrṣachatra° Σ_{-K_{1,5}}] ††_x cchattra° (faint) K₁; pakṣinīkramaśīrṣachatra° K₅;
pakṣinīkramaśīrṣachatra° I₁. ¹⁹°vitānaghaṇṭāpatākāś Ñ₂, K₁, I₁ (°paṭā°), K₃^{p.c.}, K₅] °vitānagha-
ṇṭāpatākāś K₂; °vitānaghaṇṭā >patā xx ghaṇṭā< patāk>o<āś K₃^{a.c.} (erased). ²⁰°ram Σ_{-K_{1,1,3}}] °r† K₁
(faint); °ra I₃. ²¹saptatrimśad° Σ_{-K_{1,2}}] sa xta trimśad° K₁ (faint); śaptatrimśad° K₂. ²²°viśuddham
K_{2,3,5}, I_{1,3}] °kaśuddham Ñ₂; °viśuddhyā K₁ (faint); °viśuddhaka<h> I₂. ²³°svaram Σ_{-K_{3,5}}] °suram
K_{3,5}. ²⁴bhāvayed Σ_{-Ñ₂,K₁,I₁}, Tib.] prabhāvayed Ñ₂; prabhā ††_x K₁; bhāvayeta I₁. ²⁵iti śabdena
kūtāgāram Σ_{-K_{1,1,3}}] ††_x K₁; iti śabdena kūtāgāra I₃. ²⁶etena Ñ₂^{p.c.}, I₁, Tib. (*des ni*)] ete Σ_{-Ñ₂,K₁}
(°na added below in Ñ₂); ††_x K₁. ²⁷bodhipākṣikadharmārtha° Σ_{-Ñ₂,K₁}] bodhipākṣidharmārtha°
Ñ₂ (pin above °kṣidha°); ††_x °kadharmānta° K₁. ²⁸tūtpattim Σ_{-K_{1,2,3}}] nutpattim K₁; tūtpatti K₂;
tūtpanti I₃. ²⁹praty Σ_{-K₁} (°i)] pati K₁. ³⁰°vyam Σ_{-I₃}] °vya I₃. ³¹°rūpeṇa Σ_{-K₃}^{a.c.}] °rūpe<na>
K₃^{a.c.}. ³²pṛthivyādikramam Σ_{-K₁}^{a.c.}, K₂] pṛthivyā>di<dikramam K₁^{a.c.}; pṛthivīyādikrama K₂.

dhyāyāt ||

Ñ₂ 6v₁; K₁ 8r₂; K₂ 11r₅;
K₃ 12r₃; K₅ 11v₂; I₁ 29v₅;
I₂ 24r₁; I₃ 12v₄

atha bodhipākṣikadharmabhedāḥ³³ kathyante³⁴ | āryasaroruhapādaprasādā-
taḥ³⁵ || prathamam³⁶ mantravigrahotpattiḥ³⁷ | taddharmāḥ³⁸ sarvaśūnyaḥ³⁹ | tas-
māt⁴⁰ prathamam⁴¹ kāya⁴² utpannaḥ⁴³ || anuśabdena⁴⁴ | tasyābhāvas⁴⁵ taddharma-
rūpaḥ⁴⁶ | paścād yat tad⁴⁷ dharmarūpaḥ⁴⁸ smṛtir ity utpatter⁴⁹ abhāvāt⁵⁰ | pūrva-
rūpaḥ⁵¹ aśeṣavastutatvasvabhāvaḥ⁵² | tasmāc⁵³ cittaprakṛtir iti⁵⁴ smṛtiśabdena
bhaṇyate⁵⁵ cet⁵⁶ | tadā pratibhāsate⁵⁷ katham | kalpitākāreṇa⁵⁸ | tena vinā nai-
vaḥ⁵⁹ bhavati svarūpaḥ⁶⁰ | sā⁶¹ punar darpaṇa⁶² pratibimbaḥ⁶³ yathā tathaiva⁶⁴

³³bodhi(...)bhedāḥ Ñ₂^{p.c.}, K_{3,5}, I_{1,2,3}] bodhipākṣikadharm(m)abhedā<h> Ñ₂^{a.c.} (upper margin), K₂; bo ††_x K₁. ³⁴kathyante Ñ₂^{p.c.}, K_{3,5}, I_{1,2,3}] om. Ñ₂^{a.c.} (upper margin); ††_x K₁; kathyate K₂. ³⁵ārya(...)prasādātaḥ Ñ₂^{p.c.}, K₃^{p.c.}; K₅, I_{1,2,3} (°śā°)] om. Ñ₂^{a.c.} (upper margin); ††_x °roruhapāda-
prasādātaḥ K₁; āryasaroruhapādaprasādāta K₂; āryasaroruhapādapra<sā>dataḥ (rubbed out (pe-
rhaps °jñā°) and added above) K₃^{a.c.}. ³⁶prathamam Σ_{-Ñ₂^{a.c.}}] om. Ñ₂^{a.c.}. ³⁷mantravigrahotpatti(h)
Ñ₂^{p.c.}, K₁ (om. visarga)] om. Ñ₂^{a.c.} (added in upper margin); tatra vighra (u)tpatti(h) K_{2,3,5}, I_{1,2,3}
(I₂ om. u°; K₂, I₂ om. visarga); de la thog mar lus bskyed pa ni Tib.; cf. note in translation. ³⁸taddharmāḥ Ñ₂^{p.c.} (upper margin)] taddharmaḥ K₁; taddharmā(t) ta(d)dharmaḥ K_{2,3,5}, I_{1,3}, Tib.
(de'i chos las de'i chos can); taddharmām taddharmaḥ I₂. ³⁹sarvaśūnyaḥ] sa †va nya† Ñ₂^{p.c.}
(upper margin, damaged); sarvaśūnyaḥ jata† K₁ (faint); sarvaśūnyaḥ K_{2,3,5}, I_{1,2,3}. ⁴⁰tasmāt
Σ_{-Ñ₂,K₁}] tataḥ Ñ₂^{p.c.} (upper margin); tasmāta K₁; de'i phyir Tib.. ⁴¹prathamam Σ_{-Ñ₂^{a.c.}}] om. Ñ₂^{a.c.}
(in upper margin). ⁴²kāya Ñ₂, K₁] kāyam Σ_{-Ñ₂,K₁}. ⁴³utpannaḥ Ñ₂ (°o)] utpanna K₁, I₁; u-
tpannaḥ Σ_{-Ñ₂,K₁,I₁}. ⁴⁴anuśabdena Σ_{-K₁}] anusa ††_x K₁. ⁴⁵tasyābhāvas Ñ₂ (°ah, daṇḍa rubbed
out; nt. in lower margin: "alīkāḥ | I"), Tib.] ††_x K₁; tasyābhāvaḥ K_{2,3,5}; tasya bhāvaḥ I_{1,2,3}.
⁴⁶taddharmarūpaḥ K_{2,3,5}, I_{1,2,3}, Tib.] taddharmmarūpaḥ Ñ₂; ††_x K₁. ⁴⁷paścād yat tad Ñ₂, I_{1,2}]
††_x xx₂ K₁; paścāt tad K_{2,3,5}; paścāt ya tad I₂. ⁴⁸dharmarūpaḥ K_{3,5}, I_{2,3}] dharmmaḥ Ñ₂; ††_x dha-
rma(°) K₁; taddharmarūpa° K₂, I₁. ⁴⁹smṛtir ity utpatter em. (cf. Tib.)] smṛtyutpatter Ñ₂^{p.c.}, K_{2,3,5},
I_{1,2,3}] smṛtyutpa>pa<tter Ñ₂^{a.c.} (rubbed out); smṛti udyantair K₁. ⁵⁰abhāvāt Σ_{-K₂,K₃^{a.c.}}] abhāvāta
K₂; abhā<vā>t K₃^{a.c.} (added above). ⁵¹pūrvarūpaḥ Ñ₂, K₁^{p.c.}, K_{3,5}, I_{1,2,3}] pū<rvva>rūpaḥ K₁^{a.c.}
(upper margin); pūrvarūpa K₂. ⁵²°svabhāvaḥ Ñ₂, K₃, K₅^{p.c.} (left margin), I_{1,2,3}] °svabhāva K₂;
°prabhāvaḥ K₅^{a.c.}. ⁵³°āc Σ_{-K₂}] °ā K₂. ⁵⁴iti Σ_{-I₁}] i I₁. ⁵⁵bhaṇyate Ñ₂, K₃, I₁] b† ††_x K₁; bhaṣete
K₂; bhaṣyate K₅; bhaṇyante I₂; bhaṣyante I₃. ⁵⁶cet Σ_{-Ñ₂,K₁,I₁}] cetaḥ Ñ₂; ††_x K₁; ceti I₁. ⁵⁷tadā
pratibhāsate Σ_{-Ñ₂^{a.c.},K₁}] ta>|<dā pratibhāsate >|< Ñ₂^{a.c.}; ††_x K₁. ⁵⁸katham | kalpitā° Σ_{-K₁}] ††_x
xx lx tā° K₁. ⁵⁹vinā naivaḥ Σ_{-K₃,I₂}] vitānaivaḥ K₃; vinānaivaḥ I₂; de las gzan du ni (rañ bzin)
de ltar Tib.. ⁶⁰svarūpaḥ Ñ₂, I_{1,2,3}] svarūpakam K₁; rūpaḥ K_{2,3,5}; rañ bzin Tib.. ⁶¹sā Ñ₂] sa
Σ_{-Ñ₂,K₁,I₁}; sva K₁, I₁. ⁶²darpaṇa° Σ_{-K₃}] ddarpa>na<<ne> K₃^{p.c.} (rubbed out and added above).
⁶³bimbaḥ Ñ₂, K₃, I_{1,2,3}, Tib.] °bimbavata K₁ (no virāma); °bimba K_{2,5}. ⁶⁴yathā tathaiva Ñ₂,
I₁] yathā tathaivaḥ Tib.; K_{2,3,5} (daṇḍa in between)] tathaiva K₁; yathā tathaiva I_{2,3}.

pratibhāsata⁶⁵ utpattiṃ prati kalpitākāram⁶⁶ || upasthānaśabdena kim⁶⁷ | uttamād
uttamaṃ⁶⁸ sthānam anenety upasthānam⁶⁹ | uttamaṃ prabhāsvaraṃ⁷⁰ | smṛtīsa-
bdena yad uktaṃ | tad upasthānasthitihetoḥ⁷¹ pūrvadvāram⁷² kalpayed evaṃ-
bhūtaṃ⁷³ || evaṃ⁷⁴ vedanānusmṛtyupasthānaviśuddhyā⁷⁵ dakṣinadvāram⁷⁶ || evaṃ
dharmānusmṛtyupasthānaviśuddhyā⁷⁷ paścimadvāram⁷⁸ || evaṃ cittānusmṛtyupa-
sthānaviśuddhyā⁷⁹ uttaradvāram⁸⁰ ||

evaṃ bhavatīti katham⁸¹ | rūpam⁸² vihāya vedanā na vetty anyatra⁸³ samjñāpi
tathā saṃskārā⁸⁴ evaṃ bhavet⁸⁵ || kiṃ tu yathā māyā yathā⁸⁶ svapnam gandha-
rvanagaram⁸⁷ yathā | tathaiva pratibhāsante dvārāḥ⁸⁸ || evaṃ rūpavedanāsamjñā-
saṃskārā⁸⁹ vijñānaviṭhapatāḥ⁹⁰ | sarvadharmā apy evaṃ⁹¹ | vijñānam apy alīkam |

Ñ₂ 6v₅; K₁ 8r₇; K₂ 12r₁;
K₃ 12v₅; K₅ 12r₄; I₁ 29v₉;
I₂ 25r₁; I₃ 13r₆

⁶⁵pratibhāsata *em.*] pratibhāsate Ñ₂, K₁, Tib. ; bhāsate K_{2,3,5}, I_{1,2,3}. ⁶⁶utpattiṃ prati kalpitākā-
ram Σ_{-K₁}] ††_x K₁. ⁶⁷upasthānaśabdena kiṃ Σ_{-K₁} (*kiṃ* Ñ₂^{p.c.}, another *kiṃ* in lower margin)] ††_x
xx kiñcit K₁. ⁶⁸uttamād uttamaṃ Σ_{-K₁,I₂} (*uta*^o K₂)] mātrottaṃ K₁; uttamā uttama I₂. ⁶⁹anenety
upasthānam Σ_{-K₂,I₂}] anenety upasthānam K₂; anena ty upasthānam I₂. ⁷⁰svaram Ñ₂, K₁, I_{1,3}] °su-
ram K_{2,3,5}; °svaram I₂. ⁷¹tad upasthānasthitihetoḥ I_{1,2,3}, Tib. (*de las laṅs śiñ gnas pa'i rgyu las*)]
mudrāsthānasthitihetoḥ Ñ₂, K₁; tadupasthānasthitihete hete K₂; tadupasthānasthitiheter hetoḥ K₃;
tadupa>ri<sthānasthitihete hetoḥ K₅^{p.c.} (cancelled). ⁷²pūrvadvāram Σ_{-K_{1,2}}] pūrvadvār† ††_x K₁;
pūrve dvāram K₂. ⁷³kalpayed evaṃbhūtaṃ Ñ₂] ††_x K₁; kalpayed evaṃbhūtaṃ || kāyānusmṛtyu-
pasthānaviśuddhyā pūrvakam (*pūrvavam* K₂; *pūrvam*>*kaṃ*<^o K₅^{p.c.} (cancelled)) dvāram || K_{2,3,5}; ka-
lpayed evaṃbhūtaṃ || kāyānusmṛti upasthānaviśuddhyā pūrvadvāram I_{1,2,3}; *de ltar gyur par brtag*
ste | lus dran pa ñe bar gzag pa rnam par dag pas śar gyi sgo'o || Tib. ⁷⁴evaṃ Σ_{-K₁}] ††_x K₁.
⁷⁵vedanānusmṛtyupasthānaviśuddhyā Σ_{-Ñ₂,K₁}] vedanānusmṛtyupasthānaviśuddhyā Ñ₂; ††_x (dvedve)
viśudhyā K₁. ⁷⁶dakṣina^o Ñ₂, K_{1,2}, I₂] dakṣinaṃ K_{3,5}; dakṣina || I₃. ⁷⁷smṛty^o Σ_{-K₁}] °smṛti K₁.
⁷⁸paścima^o Σ_{-K_{3,5}}] paścimam K_{3,5}. ⁷⁹cittānusmṛtyupasthānaviśuddhyā (*sandhi* not applied) K_{2,3,5},
I_{1,2,3}, Tib.] cittānusmṛtyupasthānam Ñ₂; cittānusmṛti upasthān† ††_x K₁. ⁸⁰uttaradvāram Ñ₂, I_{1,2}]
††_x K₁; uttaradvā uttaradvāram K₂ (dittography after end of folio); utta>xx<<ram> dvāram K₃^{a.c.}
(rubbed out and added above); uttaram dvāram K₃^{p.c.}, K₅, I₃. ⁸¹evaṃ bhavatīti katham Σ_{-K₁,I₃}]
††_x K₁; eva bhavatīti katham I₃. ⁸²rūpam Σ_{-K₁}] ††_x K₁. ⁸³vetty anyatra Σ_{-I₂} (all *vetty*)] caitya-
netra I₂; *gzan du* Tib. ⁸⁴saṃskārā Σ_{-K₂,I₂}] saskārā K₂, I₂. ⁸⁵evaṃ bhavet Ñ₂, K₁] eva bhavanti
K_{2,3,5}, I_{1,3}; evaṃ bhavati I₂. ⁸⁶yathā Σ_{-K₁}] tathā K₁. ⁸⁷gandharvanagaram Σ_{-K₁,I_{1,2}}] gandha-
rvanaram K₁; gadharvanaram I₁; gandharvanagara I₂. ⁸⁸tathaiva pratibhāsante dvārāḥ Σ_{-K₁,I_{1,3}}
(partly *oṃte*)] thate† v† ††_x K₁; tathaiva pratibhāsante torāḥ I₁; tathaiva pratibhāsate dvārāḥ I₃.
⁸⁹evaṃ rūpavedanāsamjñāsaṃskārā Ñ₂, K₂] ††_x xx skārāḥ K₁; evaṃ rūpavedanāsamjñāsaṃskā-
rāḥ K_{3,5}, I_{1,2,3}. ⁹⁰viṭhapatāḥ Ñ₂, K_{1,5}, I_{1,3}] °virūpitāḥ K₂, I₂; °viṭapitāḥ K₃; *bsgrubs pa ste* Tib..
⁹¹°dharmā apy evaṃ K₃^{p.c.}] °dharmāpy evaṃ Ñ₂, K_{1,5}, I_{2,3}; °dharmā 'py avam K₂; °dharmā >xx<
<a>py evaṃ K₃^{a.c.} (rubbed out and added above); °dharmo py evaṃ I₁.

Ñ₂ 6v₆; K₁ 8v₂; K₂ 12r₃;
K₃ 13r₂; K₅ 12r₆; I₁ 30r₂;
I₂ 25r₄; I₃ 13v₃

kathaṃ vicārāsahaṃ cet⁹² | vicāra⁹³ iti kim | ye te dharmā vijñānaviṭhapitās te⁹⁴
kṣaṇikā iti bhāvaḥ⁹⁵ | alīkā iti⁹⁶ śakyoktiḥ⁹⁷ | tasmād vijñānam⁹⁸ api kṣaṇikaṃ |
kathaṃ ? sarvadharmavicāreṇa | cāmīkarādibhiḥ⁹⁹ pariracitaghaṭādidharmāḥ¹⁰⁰ |
taddharmābhāve¹⁰¹ yathā¹⁰² dravyābhāvaḥ¹⁰³ | tathā sarvadharmābhāve vijñānā-
bhāvaḥ¹⁰⁴ | ata eva vijñānam¹⁰⁵ apy kṣaṇikaṃ¹⁰⁶ | yathā grāhyavastvabhāve¹⁰⁷ grā-
hakābhāvaḥ¹⁰⁸ | tathā grāhyagrāhakābhāve¹⁰⁹ grahaṇābhāvaḥ¹¹⁰ || punar¹¹¹ yathā
grāhyam ālambya¹¹² grāhakasthitiḥ¹¹³ | tathā grāhyagrāhakam ālambya¹¹⁴ grahaṇa-
sthiṭiḥ¹¹⁵ | tayor abhāve grahaṇābhāvaḥ¹¹⁶ || śeṣarūpaṃ hi¹¹⁷ mahādvāram¹¹⁸ u-
tpattiviśuddhyā vinā na jñāyate¹¹⁹ | evaṃbhūtaṃ dvāram¹²⁰ catuṣṭayaṃ¹²¹ dhyā-
tavyaṃ nirmāṇālīkasvarūpaṃ¹²² ||

⁹²cet Σ_{-K₂,I₁} (ced K₁)] ceta K₂, I₁. ⁹³°a Ñ₂, K₁] °am Σ_{-Ñ₂,K₁}. ⁹⁴ye te dharmā vijñānaviṭha-
pitās te Ñ₂, I_{1,3}] ye te ††_x K₁; ete dharmavijñānaviṭhapitā te K₂; ye te dharmā vijñānaviṭhapitā
te K_{3,5}; ete vi²jñānadharmā¹viṭapitās te I₂^{a.c.} (numbers indicating change of order). ⁹⁵kṣaṇikā iti
bhāvaḥ *em.*] kṣaṇikā iti bhāva Ñ₂ (insertion mark above °va); ††_x bhāva K₁; kṣaṇikābhāvā I₁, K_{2,5};
kṣaṇikābhāvāḥ K₃; dakṣiṇakābhāvā I_{2,3}; *skad cig ma no bo med pa'o* (→ *kṣaṇikā bhāvābhāvāḥ*)
Tib.. ⁹⁶alīkā iti *em.*] ((alīkāḥ | I)) iti Ñ₂^{p.c.} (in lower margin, number meant to be a '6' instead of
"1"; cf. nt. above); iti Σ_{-Ñ₂,p.c.}. ⁹⁷śakyoktiḥ Ñ₂, K₁] śākyokti K₂; śākyoktiḥ K_{3,5}, I_{1,2,3}; *bden par*
gsungs te (→ *satyoktiḥ*) Tib.. ⁹⁸vijñānam Σ_{-Ñ₂}] *vajñānam Ñ₂^{a.c.} (corresponding nt. hidden by
pin for photographic reproduction; "6" still visible, presumably meant as '7'). ⁹⁹cāmīkarādibhiḥ
Σ_{-K₂}] cāmīkarādibhiḥ K₂. ¹⁰⁰pariracitaghaṭādidharmāḥ Σ_{-K_{1,2,5},I₁}] pa° ††_x K₁; pariracitaghaṭā-
didharmā K₂; pariracitaghaṭādidharmāḥ K₅; pariracitaghaṭādidharmāḥ I₁. ¹⁰¹taddharmābhāve
Σ_{-K_{1,2}}] ††_x K₁; taddharmābhāvya K₂. ¹⁰²yathā Σ_{-K₁}] ††_x K₁. ¹⁰³°bhāvaḥ Σ_{-K₂}] °bhāva K₂.
¹⁰⁴tathā sarvadharmābhāve vijñānābhāvaḥ Σ_{-K₂}] *om.* K₂. ¹⁰⁵ata eva vijñānam Σ_{-K₂}] *om.* K₂.
¹⁰⁶api kṣaṇikaṃ Ñ₂^{a.c.}, K_{3,5}, I_{1,2}, Tib.] api kṣaṇikaṃ ((alīkaṃ)) Ñ₂^{p.c.}; apy alīkaṃ K₁ (*api*); *om.*
K₂; api kṣaṇikaṃ I₃. ¹⁰⁷yathā grāhyavastvabhāve I₁] yathā grāhya(va)stu abhāve Ñ₂ (blurred),
K_{3,5}; yathā grāhyavastuśū° ††_x K₁; *om.* K₂; yathā grāhyavastabhāve I_{2,3}. ¹⁰⁸grāhakābhāvaḥ K_{3,5},
I_{1,2,3}] xx₂ (draṣṭā)bhāvaḥ Ñ₂ (partly illegible; note in upper margin: "xx₂ grāhakā"); ††_x K₁; *om.*
K₂. ¹⁰⁹tathā grāhyagrāhakābhāve Ñ₂, I_{1,2,3}] ††_x grāhakābhāve K₁; yathā grāhyagrāhakābhāvya
K₂; yathā grāhyagrāhakābhāve K_{3,5}. ¹¹⁰°ābhāvaḥ Σ_{-K₂,I₃}] °ābhāva K₂; °ābhāvaḥ I₃. ¹¹¹punar
Σ_{-Ñ₂,a.c.}] puna>h<r Ñ₂^{a.c.} (cancelled). ¹¹²ālambya Σ_{-I_{2,3}}] °ānakhya° I_{2,3} ¹¹³grāhakasthitiḥ Σ_{-K₂}]
grāhakalpiti K₂. ¹¹⁴ālambya Σ_{-I_{2,3}}] ānasya I₂; ānasya I₃. ¹¹⁵grahaṇasthitiḥ Σ_{-K_{1,2}}] grahaṇ† ††_x
K₁; grahaṇasthiti K₂. ¹¹⁶tayor abhāve grahaṇābhāvaḥ Σ_{-K₁}] ††_x K₁. ¹¹⁷śeṣarūpaṃ hi Σ_{-K₁}] ††_x
K₁. ¹¹⁸mahādvāram Ñ₂ (blurred, °am), K₁ (faint, °am), Tib.] satvādvāram K₂, I₂; matvā dvāram
K_{3,5}, I_{1,3}. ¹¹⁹vinā na jñāyate Ñ₂, K₁, I_{1,3}] vinā na jñāyante K₂, K₃^{p.c.} (*na* added above); vijñāna
jñāyante K₅; vijñānāyate I₂. ¹²⁰°bhūtaṃ dvāram K₁, I₃] °bhūtaṃ dvāra° Ñ₂; °bhūtaṃ dvāram K_{2,3,5},
I_{1,2}. ¹²¹catuṣṭayaṃ Σ_{-I₁}] tuṣṭayaṃ I₁. ¹²²nirmāṇā° Σ_{-K₁}] nirmāṇā° K₁.

catuḥprahāṇāni¹²³ catvāras toraṇāḥ smṛtā iti¹²⁴ | anuṭpannānām¹²⁵ pāpānām
 pratipakṣaḥ | utpannānām¹²⁶ pāpānām vicchedaḥ¹²⁷ | anuṭpannānām kuśalamū-
 lānām¹²⁸ utpādanam | utpannānām¹²⁹ kuśalamūlānām¹³⁰ buddhatve pariṇāmanā
 ceti¹³¹ || pratipakṣo viccheda¹³² utpādaḥ¹³³ pariṇāmanā¹³⁴ | iti¹³⁵ || kasya prati-
 pakṣaḥ¹³⁶ | rāgādikleśasya | tasmād¹³⁷ anuṭpattiḥ¹³⁸ kleśasya * bhaviṣyati¹³⁹ |
 utpādakṛtavirodho¹⁴⁰ 'sau pratipakṣaḥ¹⁴¹ || utpanne tv api¹⁴² rāgādikleśasya vi-
 nāśāyeyaṃ¹⁴³ bhāvanā¹⁴⁴ tasya¹⁴⁵ vicchedaḥ¹⁴⁶ | tasmād etadvināśād¹⁴⁷ āmiśā-
 bhāvaḥ¹⁴⁸ | ata eva¹⁴⁹ nirāmayapadotpattiḥ¹⁵⁰ | utpanna iyaṃ¹⁵¹ sattvena saha
 sādharmaṇīkartukāmatā^{152,153} pariṇāmanā¹⁵⁴ ||
 iti prahāṇacatuṣṭayapariśuddhyā¹⁵⁵ catvāras toraṇāḥ¹⁵⁶ ||

¹²³catuḥprahāṇāni Σ_{-K_1}] ††_x K₁. ¹²⁴catvāras toraṇāḥ smṛtā iti Σ_{-K_1, I_3}] ††_x K₁; catvāras to-
 raṇāsmṛtā iti I₃. ¹²⁵anuṭpannānām Σ_{-K_1, I_3}] xx nx °tpannāna xx K₁ (faint); anuṭpannān(n)ā I₃.
¹²⁶°ānām Σ_{-I_3}] °ānā I₃. ¹²⁷pāpānām vicchedaḥ $\Sigma_{-I_1, 2}$] pratipakṣaviccheda I₂; pāpānā vicchedaḥ
 I₁. ¹²⁸kuśala° Σ_{-I_2}] kuśa° I₂. ¹²⁹utpannānām Σ_{-K_1, I_3}] ††_x K₁; utpannānā I₃. ¹³⁰°mūlānām $\Sigma_{-K_1, 2}$]
 ††_x K₁; °mūlānām K₂. ¹³¹buddhatve pariṇāmanā ceti Σ_{-K_1}] ††_x cx ti K₁. ¹³²°kṣo viccheda Ṇ₂]
 °kṣo vicchedaḥ K₁; °kṣavikṣeda K₂; °kṣavicchedaḥ K_{3,5}; I_{1,2,3} (I₂ om. visarga). ¹³³°aḥ Ṇ₂, K₁]
 °a° K_{2,3,5}; °am I_{1,2,3}. ¹³⁴pariṇāmanā Ṇ₂, K_{2,3,5}, I_{1,3}] pariṇāmaṇāmanā K₁; parimanā I₂. ¹³⁵iti
 Ṇ₂, K₁, I_{1,2,3}] ceti K_{2,3,5}; om. Tib.. ¹³⁶pratipakṣaḥ $\Sigma_{-K_1^{a,c}, K_2}$] pra>tha<tipakṣ>i<aḥ K₁^{a,c}. (cance-
 lled); pratipakṣa K₂. ¹³⁷rāgādikleśasya tasmād $\Sigma_{-K_1, I_2, 3}$] rāgādikle((sā tasmā))d K₁^{p.c.} (rewritten,
 presumably by a younger hand); rāgākleśasya tasmād I_{2,3}. ¹³⁸anuṭpattiḥ Ṇ₂, K₁] anuṭpat(t)au
 $\Sigma_{-Ṇ_2, K_1}$; ma skyes pa na Tib.. ¹³⁹kleśasya bhaviṣyati Ṇ₂] kle° ††_x K₁; kleśasya bhaviṣyatīti K_{2,3,5};
 kleśasya bhaviṣyatīti I₁; śasya bhaviṣyatīti I₂; bhaviṣyatīti I₂*; kleśa 'pabhaviṣyatīti I₃; ñon moṅs pa
 skye bar 'gyur ba na Tib.. ¹⁴⁰utpādakṛtavirodho Ṇ₂] ††_x K₁; utpādasya kṛtavirodho $\Sigma_{-Ṇ_2, K_1}$; gnod
 pa byas pa Tib.. ¹⁴¹'sau pratipakṣaḥ K_{3,5}, I_{1,2*,3}, Tib. (de ni gñen po'o)] apratipakṣaḥ Ṇ₂, K₁; 'sau
 pratipakṣa K₂, I₂. ¹⁴²utpanne tv api K_{2,3,5}, I_{2,2*}] utpannatve pi Ṇ₂, K₁, I₁, Tib. (skyes pa ñid na
 yañ); utpate tv api I₃. ¹⁴³vināśāyeyaṃ em. (sandhi)] vināśāya iyaṃ Ṇ₂, K₁, I₃, Tib.-G (rnam par
 ñams pa'i phyir 'di); vināśāyanayā K_{2,3,5}, I₂*; vināśāyā I_{1,2}. ¹⁴⁴°nā Ṇ₂, K₁, Tib.] °nayā $\Sigma_{-Ṇ_2, K_1}$.
¹⁴⁵tasya Σ_{-I_2}] nasya I₂*. ¹⁴⁶°aḥ $\Sigma_{-Ṇ_2, K_1, I_2}$] °āya Ṇ₂, K₁, Tib.-G (rnam par gcod pa'i phyir); °a I₂*.
¹⁴⁷°vināśād Ṇ₂] °vināś† ††_x K₁; vināśāta K_{2,5}, I_{2,2*,3}; vi<nā>sāt K₃^{p.c.} (added above); °visāta I₁.
¹⁴⁸āmiśābhāvaḥ Ṇ₂, K_{3,5}, I_{1,2*,3}; ††_x K₁; āmiśābhāva K₂; āmiśābhāva I₂; 'di rnam med pa ste Tib..
¹⁴⁹ata eva Ṇ₂, K_{2,3,5}, I₁] ††_x K₁; ataḥ eva I_{2,2*,3}. ¹⁵⁰nirāmayapadot° $\Sigma_{-Ṇ_2, K_1}$, Tib. (ñon moṅs pa
 med pa'i go 'phañ skye'o)] virāmayot° Ṇ₂; ††_x K₁. ¹⁵¹utpanna iyaṃ I₂*] ūtpannā (||) iyaṃ Ṇ₂,
 K₂, I₁ (daṇḍa-s in K₂, I₁); ††_x xx tpa xx K₁; utpannā (||) iyaṃ $\Sigma_{-Ṇ_2, K_1, 2, 2*}$ (daṇḍa-s in K₅); skyes
 pa de ni Tib.. ¹⁵²°ñī° Ṇ₂] °ña° $\Sigma_{-Ṇ_2}$; thun moṅ du Tib.-G. ¹⁵³°tā Σ_{-I_2}] °nā I₂. ¹⁵⁴°ñāmanā
 Σ_{-K_1, I_3}] °ñāma((ñā)) K₁^{p.c.} (rewritten); °ñāmatā I₃. ¹⁵⁵°yā Ṇ₂] °y† ††_x K₁; °viśuddhyā $\Sigma_{-Ṇ_2, K_1}$,
 Tib.. ¹⁵⁶catvāras toraṇāḥ $\Sigma_{-K_1, 2}$] ††_x K₁; catvāras toraṇām K₂; catvās toraṇāḥ I₂*.

Ṇ₂ 7r₂; K₁ 9r₁; K₂ 12v₁;
 K₃ 13v₁; K₅ 12v₅; I₁ 30r₅;
 I₂ 25v₆; I₃ 14r₃

I₂* begins on f. 36v₁

\dot{N}_2 7r₆; K₁ 9r₅; K₂ 13r₁;
 K₃ 14r₁; K₅ 13r₅; I₁ 30r₉;
 I₂ 26v₂; I₂* 36v₄; I₃ 14v₄

caturddhipādaviśuddhyā¹⁵⁷ caturvedikāḥ¹⁵⁸ | chando vīryam¹⁵⁹ mīmāṃsā cit-
 taḥ¹⁶⁰ | *chanda* ity¹⁶¹ atyantādaratā cintāyām¹⁶² | evaṃ vīryam apy¹⁶³ atyantābhilā-
 ṣatā¹⁶⁴ | avicchedaḥ¹⁶⁵ | tenaivānavaratavicāraṇā¹⁶⁶ *mīmāṃseti*¹⁶⁷ | vicāram apīti¹⁶⁸
 | svarūpeṇa tenaiva¹⁶⁹ svaparataḍākāraṇam¹⁷⁰ hi nāma vicāraḥ¹⁷¹ | *citta* iti¹⁷²
 svarūpākārotpādaś¹⁷³ cittaparyantatā¹⁷⁴ | tasmāc cittaparyantatā¹⁷⁵ sāksātkriyā¹⁷⁶
 || evaṃ caturddhipādaviśuddham¹⁷⁷ vedikācatuṣṭayam || ṛddhyutpādam iti¹⁷⁸ |
 yo 'sau nirmāṇaviśuddhyā¹⁷⁹ viśuddhākāras¹⁸⁰ tasya sphurat¹⁸¹ samhāravigrahaṃ

¹⁵⁷caturddhipādaviśuddhyā I_Σ] caturddhipādaśuddhyā Ṇ₂; ††_x xx śuddhyā K₁; caturā (<catu>xx<
 K₃^{p.c.}; *catvāra* K₅) ṛddhipādaviśuddhyā (°viśuddhā K₃) K_{2,3,5}. ¹⁵⁸caturvedikāḥ K₅] caturve-
 dikā Ṇ₂, K₁, I_{2,2*} (all *om. daṇḍa*); K_{2,3}; catuvedikā I_{1,3}. ¹⁵⁹chando vīryam K_{3,5}, I_{2,2*,3}] ccha-
 ndovīrya° Ṇ₂, K₂, I₁; indrovīrya° K₁. ¹⁶⁰mīmāṃsā cittaḥ Ṇ₂, K_{1,3}, I₁] mīmāṃsā citta° K_{2,5};
 bhīmsāḥ cittaḥ I₂; mīmāṃsā cittaḥ I_{2*}; mīmāṃsā cittaḥ I₃. ¹⁶¹chanda ity K_{2,3,5}, I₁ (*iti*)] cha-
 ndety Ṇ₂, K₁ (understood as *pratīka*); cchada itiḥ I₂; cchada iti I_{2*}; cchanda itiḥ I₃. ¹⁶²cintāyām
 Ṇ₂, K₁] cinte K₂, I_{2,2*,3}; cintyā K₃; cintye K₅; citya I₁. ¹⁶³vīryam apy *em.* (Tib. *brtson 'grus*
kyan)] vīryety Ṇ₂^{p.c.} (*vi*° changed to *vī*°), K₁; vīryo 'py K₂, K₃^{a.c.}; vīrye 'py K₅, K₃^{p.c.}; vīryāpy I_Σ.
¹⁶⁴atyantābhilāṣatā Σ_{-I_{2,2*,3}}] antābhilāṣatā I_{2,3}; antābhilāḥ>i<atā I_{2*}^{p.c.} (cancelled). ¹⁶⁵avicchedaḥ
 Σ_{-K_{1,2}}] avicc† ††_x K₁; av>ī<cchena K₂^{p.c.} (cancelled). ¹⁶⁶tenaivānavaratavicāraṇā Σ_{-K_{1,5}}] ††_x
 °raṇā K₁; tenaivānara²va¹tavicāraṇā K₃^{a.c.} (order changed by numbers), K₅; *de ñid kyis rgyun*
mi 'chad par rnam par dpyod pa ni Tib.. ¹⁶⁷mīmāṃseti Σ_{-K₅,I_{2*}}] mīmāṃsā ceti K₅; mīmāṃseti
 I_{2*}. ¹⁶⁸°am apīti Ṇ₂, K₁] °ām api K₂; °am api K_{3,5}, I_Σ; *rnam par dpyod pa zes bya ba yan* Tib..
¹⁶⁹°rūpeṇa tenaiva Σ_{-Ṇ₂,K₁}] °rūpiṅ>e< tenaiva Ṇ₂^{p.c.} (rubbed out ?); °rūpeṇaita naiva K₁; *rañ bzin*
de ñid kyis Tib.. ¹⁷⁰svaparataḍākāraṇam K₁, I_Σ, Tib.] svapa<ra(ta)>ḍākāraṇam Ṇ₂^{p.c.}
 (in lower margin, uncertain); suparatadāpakāraṇam K₂; sūpara<ta>tadāpakāraṇam K₃^{p.c.} (a-
 dded above); >su< <sva>parataḍākāraṇam K₅^{p.c.} (cancelled and added below). ¹⁷¹vicāraḥ
 Σ_{-Ṇ₂,K₁}] vicāra° Ṇ₂ (no *daṇḍa*); vicāram K₁ (*om. daṇḍa*); vicār>e<aḥ I₂^{a.c.} (cancelled). ¹⁷²citta
 iti *em.*] °cinteti Ṇ₂, I_{2*}; citteti K₁ (changed from *cinteti* ?), K_{2,3,5}, I_{1,2}; cinteni I₃; *sems kyi* Tib..
¹⁷³°ākārotpādaś Ṇ₂, K₁, I_{2*,3}] °ākārautpāda° K₂; °ākārotpāda° K_{3,5}; °ākārodaś I₁; °ākāro pādaś I₃;
rnam pa(r) bskyed pa ni Tib.. ¹⁷⁴cittaparyantatā Ṇ₂, K_{2,3,5}, I₁, Tib.] cintap† ††_x K₁; cittaparyanta
 I_{2,3}; cintaparyanta I_{2*}. ¹⁷⁵tasmāc cittaparyantatā Ṇ₂, Tib.] ††_x °ntatā K₁; tasmāc cittasya parya-
 ntatā K_{2,3,5}, I_{1,2}, Tib.; tasmā cintasya paryantatā I_{2*}; tasmā citasya paryantanā(m) I₃. ¹⁷⁶sāksāt°
 Σ_{-I₁}] sāksāta I₁. ¹⁷⁷caturddhipādaviśuddham *em.* (*rdzu 'phrul gyi rkañ pa bzi rnam par dag pa*
ni Tib.)] caturddyutpādaviśuddham Ṇ₂; caturddhipādaviśuddha° K₁; catvāra ṛddhipādaviśuddham
 K_{2,3,5}, I₁; catvāra ṛddhipādād aviśuddham I_{2,2*,3}. ¹⁷⁸ṛddhyut° Ṇ₂^{p.c.}, K₅, I_{1,2,2*}, I₃^{p.c.} (no preceding
daṇḍa-s in MSS); Tib.] ṛddhi° K₁; sṛddhyat° K₂; ṛddhyūt° K₃; †>xx<ddhyut° I₃^{a.c.} (crossed out).
¹⁷⁹nirmāṇa° Σ_{-K₁} (°āṇa° squeezed in in Ṇ₂), Tib.] nirvāṇa° K₁. ¹⁸⁰viśuddhākāras Ṇ₂, K₁, Tib.]
 °kāras K_{2,3,5}, I_{1,2*,3}; °kāra I₂. ¹⁸¹sphurat° I_Σ (cf. HeSāU)] sphara° Ṇ₂, K₂; spha ††_x K₁; spharaṇa°
 K₃^{p.c.} (°na° added above), K₅, Tib..

nāma¹⁸² yathecchayā rddhiḥ¹⁸³ | asyākārasya sāksātkāra utpādaḥ¹⁸⁴ | tasmād e-
tena¹⁸⁵ vinā svarūpavajrākāre¹⁸⁶ praveśo nāstīti ||

pañcendriyāṇi caturasraṃ vajrasūtraṃ ceti¹⁸⁷ | śraddhendriyaṃ¹⁸⁸ vīryendri-
yaṃ¹⁸⁹ smṛtīndriyaṃ¹⁹⁰ samādhīndriyaṃ¹⁹¹ prajñendriyaṃ¹⁹² iti || abhisamprat-
yayaḥ prathamam hetūpādānaḥ¹⁹³ śraddhendriyaśabdena¹⁹⁴ bhāṇyate¹⁹⁵ | atya-
ntādarataḥ¹⁹⁶ | dvitīye¹⁹⁷ pravartanam ātmajñānaṃ¹⁹⁸ vinā nirvṛtiṃ¹⁹⁹ vihāya²⁰⁰
saṃsāra²⁰¹ karmakam ā saṃsāram²⁰² āsādyā²⁰³ pravartayatīti²⁰⁴ pravartanam²⁰⁵
vīryendriyaśabdena²⁰⁶ bhāṇyate²⁰⁷ | tattvato²⁰⁸ 'hanniśi'²⁰⁹ yogas²¹⁰ tṛtīye²¹¹ |
ātmeti jñānavicchede²¹² cittapraveśamātreṇa²¹³ yadākārasyaākṛtimotpādo²¹⁴ yo

Ñ₂ 7v₂; K₁ 9v₂; K₂ 13r₆;
K₃ 14v₁; K₅ 13v₄; I₁ 30v₃;
I₂ 27r₄; I₂* 37r₆; I₃ 15r₄

¹⁸²°samhāravigrahaṃ nāma K_{2,3,5}, I_Σ, Tib. (cf. HeSāU)] °samhāravigrahatvaṃ nāma Ñ₂; ††_x K₁.
¹⁸³rddhiḥ Σ_{-K₂,I₁}] rddhi K₂; samddhi I₁. ¹⁸⁴°kāra utpādaḥ em. (Tib. *dhos su byed pa ni bskyed pa ste*)] °kārotpādaḥ Ñ₂^{a.c.}, K_{3,5}, I_Σ] °kār>o<tpādaḥ Ñ₂^{p.c.} (rubbed out ?); °kāropādaḥ K₁; °kārotpāda K₂. ¹⁸⁵etena Σ_{-K₁}] ityau na K₁. ¹⁸⁶°vajrākāre K₁, Tib.] °vajrākāreṇa Ñ₂; °vajrāgāra° K_{2,5}, K₃^{p.c.}; °va>kṣya<gāra° K₃^{a.c.}; °vajrāgāre I₁; °vajrāgārā° I_{2,2*,3}. ¹⁸⁷°asraṃ vajrasūtraṃ ceti Σ_{-K₁,I_{2*}}] °a ††_x K₁; °asraṃ vajrasūtraś ceti I_{2*}. ¹⁸⁸śraddhendriyaṃ Ñ₂, K₃^{p.c.} (added above), K₅, I_Σ] ††_x °ddhendriyaṃ K₁; śuddhestrīya° K₂; śraddhe>s tra<yam K₃^{a.c.} (rubbed out). ¹⁸⁹°endriyaṃ Ñ₂, K_{1,5}, I_{1,2*,3}] °endriya K₂; °andriyaṃ K₃, I₂. ¹⁹⁰smṛtīndriyaṃ Ñ₂^{p.c.}, K_{1,3,5}, I_{1,3}] smṛt>i<ndriyaṃ Ñ₂^{a.c.} (rubbed out), K₂; smṛtīndriyaṃ I_{2,2*}. ¹⁹¹samādhīndriyaṃ Σ_{-Ñ₂^{a.c.},K₂,I₁}] samādh>i<ndriyaṃ Ñ₂^{a.c.} (rubbed out), I₁; samādhīndriyaṃ K₂ (dittography). ¹⁹²prajñendriyaṃ Ñ₂^{p.c.}, K₁^{p.c.} (°am), K_{3,5}, I_{2*,3}] prajñendriya>m<m Ñ₂^{a.c.} (rubbed out), I₁; prajñendriyaṃ >prajñeyam< K₁^{a.c.} (crossed out); prajñamndriyaṃ K₂; pañcendriyaṃ I₂. ¹⁹³°am hetūpādānaḥ em.] °ahetūpādānaḥ Ñ₂, K_{3,5}, I₃; °am hetūpādāna° K₁; °ahe || tūpādānaḥ K₂; °ahetupadānaḥ I₂; °ahetupādānaḥ I_{1,2*}; *rgyu ñe bar len pas* Tib.. ¹⁹⁴°endriyaśabdena Σ_{-K₁}] °endri ††_x K₁. ¹⁹⁵bhāṇyate Σ_{-K_{1,2}}] ††_x K₁; bhanete K₂. ¹⁹⁶atyantā° Σ_{-K₁}] ††_x °ntā° K₁. ¹⁹⁷°e Σ_{-K₂}] °a° K₂. ¹⁹⁸°jñānaṃ Σ_{-I_Σ}] °jñāna I₁; °naṃ vijñānāniṃ I₂; °naṃ vijñānāni I_{2*}; °naṃ vijñānā I₃. ¹⁹⁹vinā nirvṛt(i)ṃ Ñ₂, Tib.] vinā nirvṛtiṃ K_{1,2,3,5}; *om*. I₂; nirvṛtiṃ I_{1,2*,3}. ²⁰⁰°āya Σ_{-I₂}] °āra° I₂. ²⁰¹saṃsāra° Σ_{-I_{2*}}] sasāra° I_{2*}. ²⁰²°karmakam ā saṃsāram Ñ₂] °karmakāmānāṃ saṃsāram K₁; °karmakānāṃ saṃsāram K_{2,3,5}, I₃; °karmmakānāṃ saṃsārakarmmakānāṃ saṃsāram I₁; °saṃsāram I₂; °karmānāṃ saṃsāram I_{2*}; *'khor ba'i las can 'khor ba'i bar du* Tib.. ²⁰³°a Σ_{-I₂}] °aḥ I₂; *thob nas* Tib.. ²⁰⁴pravartayatīti Σ_{-K₁}] ††_x K₁; *'jug pas* Tib.. ²⁰⁵pravartanam Σ_{-K₁}] ††_x K₁. ²⁰⁶vīryendriya° Σ_{-K_{1,2}}] ††_x °ndriya° K₁; vīryendrīya° K₂. ²⁰⁷bhāṇyate Σ_{-K₂,I₃}] bhanete K₂; bhanāyate I₃. ²⁰⁸tattvato K₁ (°aḥ), K_{3,5}, I_{1,2,3}] tvataḥ | Ñ₂ (haplography); tato tva K₂. ²⁰⁹'hanniśi' Ñ₂, K₁^{p.c.} (both a°), K₅, Tib.] a>r<hanniśi' yogam K₁^{a.c.}; 'harnniśa° K₂; 'harnniśam K₃, 'hirñniśa° I₁; 'harni° I₂; 'hañi° I_{2*}; 'harni° I₃. ²¹⁰yogas Σ_{-Ñ₂,K₁} (all °aḥ)] yogam Ñ₂, K₁. ²¹¹°e Σ_{-K₂,I₂}] °a K₂, I₂. ²¹²ātmeti jñānavicchede Ñ₂, K₅, I_{2,2*,3}, Tib.] ātme vijñānavicchede K₁; ātmeti jñānavicchede K₂; ātmavijñānavicchede K₃; ātmeti jñānaviccheda° I₁. ²¹³citta° Σ_{-I_{2,3}}] citra° I_{2,2*,3}. ²¹⁴°ākārasyaākṛtimotpādo Ñ₂] °ākāras† ††_x K₁; °ākāras tasyākṛtimotpāde K_{2,3,5}, I_Σ; *gañ gi(s G) rnam pa ma byas par skye ba* Tib..

'sau²¹⁵ smṛtīndriyaśabdena²¹⁶ bhāṇyate²¹⁷ | cittaikāgratā²¹⁸ caturthe²¹⁹ | agraśabdena samyag mārgaḥ²²⁰ | tena sahaikatā cittaikāgratā²²¹ samādhīndriyaśabdena bhāṇyate²²² || evaṃ caturīndriyaiś caturasraṃ ca²²³ | uraśāśabdenānyatra bhāṇyate²²⁴ || vajrasūtrair iti | pañca rekhāḥ²²⁵ pañca prākārāḥ²²⁶ pañcatathāgatābhedenā²²⁷ bheditāḥ santi²²⁸ | tanmadhye²²⁹ buddhāgāraṃ vajraśabdena²³⁰ sarveṇa²³¹ saha samam | samam²³² vajram abhedyam²³³ | prajñēndriyaśabdena²³⁴ sarvadharmaṃpratiṣṭhānam iti²³⁵ pratipāditam cet²³⁶ | tadā samāḥ prākārāḥ²³⁷ | tathāgatānām²³⁸ anyonyabhedo²³⁹ nāstīti²⁴⁰ || yad vajradharasvabhāveneti²⁴¹ | vajrasūtrair alaṃkṛtair²⁴² ebhiḥ²⁴³ prākārair alaṃkṛtam²⁴⁴ cintayed²⁴⁵ dhyānāgāraṃ²⁴⁶ ||

²¹⁵yo 'sau Σ_{-N₂,K_{1,2}}] asau N₂; ††_x K₁; yo isau K₂; *de ni* Tib.. ²¹⁶smṛtīndriya° N₂, I₁, Tib.] ††_x K₁; smṛta || smṛtīndriya° K₂; smṛtaḥ (l) smṛtīndriya° K_{3,5}, I_{2,2*,3}. ²¹⁷bhāṇyate Σ_{-K₂}] bhaṇete K₂. ²¹⁸°aikāgratā Σ_{-K₁,I₁}] °ekāgrata° K₁; °aikāgrato I₁. ²¹⁹°e Σ_{-I₂}] °aḥ I₂; *bzi pa* Tib.. ²²⁰samyag mārgaḥ I_{1,2} (°ak), Tib. (*yañ dag pa'i lam ste*)] samyak māggam N₂; sammyak mārgg†m K₁; samyaka mahuh K_{2,5}; samparkam āhuh K₃; samyaka mārgaḥ I_{2*,3}. ²²¹tena sahaikatā cittaikāgratā Σ_{-K₁,I_{2,2*}}] ††_x K₁; tenai (°ne I₂) sahaikatā cittekāgratā I_{2,2*}. ²²²samādhīndriyaśabdena bhāṇyate N₂, Tib.] ††_x K₁ śabdena bhāṇyate K₁; samādhisatvam ite bhidhīyate K₂; samādhisatvam ity abhidhīyate | samādhīndriyaśabdena bhāṇyate K_{3,5}, I₁; samādhisatvam (°satyam I₂) ity abhidhīyate I_{2,2*,3}. ²²³evaṃ caturīndriyaiś caturasraṃ ca N₂ (varying *sandhi*-s), K₃^{p.c.} (°ra° above), K₅, I₁] evaṃ ca<tu>rendriyaiḥ caturasraṃ ca K₁^{p.c.} (added above); *om.* K₂, I_{2,2*,3}, Tib. ²²⁴uraśāśabdenānyatra bhāṇyate *em.* (*u ra sa'i sgras ni gzan du brjod do* Tib.)] jinaurasāśabdenānyatra bhāṇyate N₂; urasāśabdenānyatra bhāṇyate K₁, I₁; *om.* K₂, I_{2,2*,3}. ²²⁵rekhāḥ Σ_{-K₁}] reṣāḥ >ṣa< K₁^{p.c.} (cancelled). ²²⁶prākārāḥ Σ_{-K_{2,3,5},I₁}] prakārāḥ K_{2,3,5}; prākārāḥ pañca prākārāḥ I₁. ²²⁷°tathāgatābhedenā Σ_{-K₁,I₂}] °tathā^x x† ††_x K₁ (note lost); °tathāgatam bhedenā na I₂ (dittography). ²²⁸bheditāḥ santi K₃, I_Σ, Tib.] gaditāḥ santi N₂; ††_x K₁; bheditā santi K₂; bheditāḥ santiḥ K₅ ²²⁹°e Σ_{-K₂}] °a° K₂. ²³⁰vajraśabdena Σ_{-K_{2,3,5}}] vajreṇa vajrisabdena K₂; vajreṇa vajraśabdena K_{3,5}. ²³¹na Σ_{-K₁,I_{2,2*,3}}] na K₁, I_{2,2*,3}. ²³²samam Σ_{-K_{2,3,5}}] *om.* K_{2,3,5}, Tib.. ²³³°am Σ_{-K₂}] °a° K₂. ²³⁴prajñēndriyaśabdena N₂, K₁, I_{1,2*,3}, Tib.] prajñēndriyaśabdena bhaṇete || K₂; prajñēndriyaśabdena bhāṇyate |(l) K_{3,5}; prajñēndriyaśabdena I₂. ²³⁵°pratiṣṭhānam iti Σ_{-I_{2,2*}}] °prati(m)ṣṭhānami I₂; °pramtiṣṭhānam iti I_{2*}. ²³⁶°pāditam cet Σ_{-K_{2,5},I_{2*}}] °pāditam ceta K_{2,5}; °pātaś cet I_{2*}; Tib._{C,D,P₂} *om.* "cet". ²³⁷tadā samāḥ prākārāḥ Σ_{-K_{1,2},I_{2,2*,3}}] ††_x °rāḥ K₁; tadā samāḥ prākārā K₂; tadā samāḥ prākārāḥ I₁; tadā samaraprākārāḥ I_{2*}; tadā samāḥ prākāyaḥ I₃. ²³⁸°ānām N₂, K_{1,3}, I_Σ] °ānā° K_{2,5}; *de bzin gsegs pa rnam la* Tib.. ²³⁹anyonya° K₁, I_Σ, Tib.] anyonyam N₂; °nanyo 'nya° K_{2,5}; anyo 'nya° K₃. ²⁴⁰nāstīti Σ_{-Tib.}] *med pa'i phyir ro* Tib.. ²⁴¹°dharasvabhāveneti Σ_{-I_Σ}] °dharasvabhāvena iti I_{1,2,2*}; °varasvabhāvena iti I₃. ²⁴²°kṛtai *em.*] alaṃkṛt>e<h | N₂ (rubbed out ?); °kṛtai K₁; °kṛteti K_{2,3,5}, I_{1,2*,3}, Tib. ; °kṛtāiti I₂. ²⁴³°iḥ Σ_{-N₂}] °im N₂. ²⁴⁴alaṃkṛtam Σ_{-K₁}] ala†kṛ†am K₁. ²⁴⁵°yed N₂, K₃^{p.c.}; K_{2,5}, I_Σ (°et)] °ye° ††_x K₁; °ye<d> K₃^{a.c.} (above). ²⁴⁶dhyānāgāraṃ Σ_{-K_{1,5},I₃}] ††_x K₁; dhyānāgāraṃ K₅; dhyānāgāra I₃.

catvāri koṇāṇi²⁴⁷ hārārdhahāraṃ ceti²⁴⁸ pañca balānīti | śraddhābalaṃ vīr-
yabalaṃ smṛtibalaṃ samādhībalaṃ²⁴⁹ prajñābalaṃ ceti²⁵⁰ || abhisampratyayaḥ²⁵¹
prathamo hetuḥ²⁵² | hetoḥ²⁵³ paripūraṇaṃ²⁵⁴ balaṃ²⁵⁵ sāmāthyam | phalaṃ sāk-
ṣātkāraḥ²⁵⁶ | taṃ saṃpādayatīti²⁵⁷ śraddhābalaśabdena bhāṇyate²⁵⁸ || taddhetau²⁵⁹
dṛḍhacittaṃ²⁶⁰ kṛtvā²⁶¹ pravartayatīti vīryabalaṃ²⁶² || punas tatra²⁶³ kṣaṇam api²⁶⁴
caitanyaṃ²⁶⁵ nopalabhyate²⁶⁶ | ahanniśiyogaṃ²⁶⁷ yat tat²⁶⁸ smṛtibalaṃ²⁶⁹ || cittai-
kāgratā²⁷⁰ yathābhūtaṃ²⁷¹ sarvadharmānupalambho²⁷² 'gramārgas taṃ²⁷³ sāksāt-
kāraṃ²⁷⁴ karotīti tenābhinnam²⁷⁵ tat sāksāt samādhībalaśabdena bhāṇyate²⁷⁶ ||

Ñ₂ 8r₁; K₁ 10r₄; K₂ 14r₃;
K₃ 15r₄; K₅ 14v₁; I₁ 31r₁;
I₂ 28r₅; I₂* 38v₁; I₃ 16r₁

²⁴⁷catvāri koṇāṇi Σ_{-K₁,I₂,2*}] ††_x xx koṇāṇi K₁; catvāri koṇā I₂; catvāri koṇāni I_{1,2}*.
²⁴⁸hārārdhahāraṃ ceti Σ_{-Ñ₂,I₂*}] hārārdhahāraṃ ca Ñ₂; rāhārārdhahāraṃ ceti I₂*.
²⁴⁹samādhībalaṃ Σ_{-I₂*}] om. I₂*. ²⁵⁰balaṃ ceti Σ_{-K₁}] °bx lx cx ti K₁. ²⁵¹°sampratyayaḥ
Σ_{-K₁,I₂,I₁}] ††_x K₁; °samprateyaḥ K₂; °sapratyayaḥ I₁. ²⁵²prathamo hetuḥ Σ_{-K₁,I₂,2*,3}] ††_x xx₃ K₁;
prathamo hetu I_{2,2*,3}; *dañ po'i rgyud* Tib.. ²⁵³hetoḥ Σ_{-K₁,I₂,2*,3}] xx °toḥ K₁; hato I₂; heto I_{2*,3}.
²⁵⁴°pūraṇam Σ_{-K₂,I₂}] °pūrṇam K₂; °pūraṇa° I₂. ²⁵⁵balaṃ Σ_{-Ñ₂}] phalaṃ Ñ₂. ²⁵⁶sāmāthyam
| phalaṃ sāksātkāraḥ *conj.*] phalaṃ sāksātkāras Ñ₂; sāksātkāras K₁; sāmāthyasāksātkāra K₂;
sāmāthyam sāksātkāraḥ K_{3,5}; sāmānyam sāksātkāraḥ I_{2,2*,3}; sāmāthyam sāksātakāraḥ I₁; *stobs*
dños su byed pa Tib.. ²⁵⁷°pādayatīti Σ_{-K₃,a.c.}] °pādayatī<ti> K₃,a.c. (added above) ²⁵⁸°ate
Σ_{-K₂}] °ete K₂. ²⁵⁹taddhetau Ñ₂, K₁] om. Σ_{-Ñ₂,K₁}; *de'i ched du* Tib.. ²⁶⁰dṛḍhacittaṃ Ñ₂,
K₁] anaravatadrḍhacittaṃ K_{2,5}, K₃,a.c.; anaravatadrḍhacittaṃ K₃,p.c. (order changed by numbers),
I₁, Tib. (*rgyun chad med par sems brtan por*); anavarata ūcittaṃ I_{2,2*,3}. ²⁶¹kṛtvā Σ_{-K₁}] ††_x
K₁. ²⁶²pravartayatīti vīryabalaṃ Σ_{-K₁,K₃,a.c.,I₁}] ††_x °laṃ K₁; pravartayatīti vīrya<ba>laṃ K₃,a.c.
(added above); prartayatīti vīryabalaṃ I₁. ²⁶³°s tatra Σ_{-K₂}] °ḥ statra K₂. ²⁶⁴kṣaṇam api
Σ_{-K₁}] om. K₁. ²⁶⁵caitanyaṃ Σ_{-I₁}] caityanyaṃ I₁. ²⁶⁶nopalabhyate Σ_{-K₂,I₂,2*,3}] nopalabhete K₂;
nopalabheta I₂; nopalabhyetaḥ I₂*; caityatyam I₃; *ñe bar mi dmigs pas* Tib.. ²⁶⁷ahanniśi° Ñ₂,
K_{1,2}] aharnniśi° K_{3,5}, I_Σ. ²⁶⁸yat tat Ñ₂ (? blurred)] ya tat K₁ (partly faint); yatas tataḥ K_{2,5},
K₃,p.c.; yata>ta<s tataḥ K₃,a.c. (rubbed out); yatraḥ tata I₁; yataḥ tataḥ I_{2,2*,3}; *de dran pa ni* Tib..
²⁶⁹°am Σ_{-I₁}] °a° I₁. ²⁷⁰°aikā° Σ_{-K₁}] °ekā° K₁. ²⁷¹°bhūtaṃ Ñ₂ (blurred)] °bhūtasarvabhūte K₁;
°bhūtagataṃ |(l) yathābhūtaśabdena K_{2,3,5}, I_Σ; *ji ltar gyur pa na'o || ji ltar gyur pa'i sgras ni* Tib..
²⁷²°ānupalambho Σ_{-K₁,I₂*}] °ānup† ††_x K₁; *ñe bar mi dmigs pa'i* Tib.,C,D,P₂; *ñe bar mi dmigs par*
Tib.,G,N,P₁; °ānupalambhoḥ I₂*. ²⁷³'gramārgas taṃ Ñ₂, I_Σ (°aḥ | taṃ), Tib.] ††_x K₁; 'gramāhuḥ
|(l) taṃ K_{2,3,5}. ²⁷⁴sāksātkāraṃ Σ_{-K₁,I₂,I₁}] ††_x ~₅ °ksātkāraṃ K₁; °ksātkāra K₂; sāksākāraṃ
I₁; *mñon sum du byed pa ste* Tib.. ²⁷⁵tenābhinnam Σ_{-K₁}] om. K₁,a.c.; xx_x xi nx_x K₁,p.c. (in
lower margin, faint); *dbyer med pa* Tib.. ²⁷⁶tat sāksāt samādhībalaśabdena bhāṇyate Ñ₂] om.
K₁,a.c.; xx_x ksātsamādhībalaśabd(ena bhāṇyate) K₁,p.c. (in lower margin, faint); tat sāksātkāraṃ
samādhī balaśakena bhāṇete K₂; tatsāksātkāraṃ (°ā'kā K₃; ut° I₁) samādhībalaśabdena (°balaṃ
I₂) bhāṇyate K₃, K₅,p.c. (°bala° added below), I_Σ; *de dños su tiñ ñe 'dzin gyi sgras brjod do* Tib.,G.

evaṃ caturbalaviśuddhaṃ²⁷⁷ koṇacatuṣṭayaṃ²⁷⁸ | caturindriyāṇāṃ paripūraṇaṃ
karotīti²⁷⁹ catvāri balāni²⁸⁰ | paripūraṇaśabdenārthapūraṇaṃ iti²⁸¹ || prajñābalena²⁸²
hārārdhahāraṃ²⁸³ | balaṃ prāg uktam²⁸⁴ | prajñendriyasampāditaṃ²⁸⁵ sarvadhā-
rmāpratiṣṭhānaṃ yat tat²⁸⁶ sampūraṇaṃ sāksātkāraṃ²⁸⁷ | tenābhinnam ātmānaṃ²⁸⁸
prajñābalena²⁸⁹ hārārdhahārabhāvanā tenoktā²⁹⁰ ||

Ñ₂ 8r₅; K₁ 10v₂; K₂ 14v₄;
K₃ 16r₁; K₅ 15r₃; I₁ 31r₆;
I₂ 29r₄; I₂* 39r₆; I₃ 16v₄

āryāṣṭāṅgikamārgair²⁹¹ aṣṭau stambhāḥ prakalpitāḥ²⁹² || ārabdhasyāparityāgo²⁹³
nāma²⁹⁴ samyagdr̥ṣṭiḥ²⁹⁵ | avisaṃvādakavacanaṃ²⁹⁶ nāma samyagvāk²⁹⁷ | daśaku-
śalānatikramo nāma²⁹⁸ samyaksamkalpitaḥ²⁹⁹ | sattvāviheṭhanācittam³⁰⁰ nāma³⁰¹

²⁷⁷evaṃ caturbalaviśuddhaṃ Σ_{-K_{1,3,1}}] om. K₁^{a.c.}; ev† c† ††_x K₁^{p.c.} (in lower margin); evaṃ
catubalaviśuddhaṃ K₃, I₁. ²⁷⁸koṇacatuṣṭayaṃ Σ_{-K₁}] om. K₁^{a.c.}; ††_x K₁^{p.c.} (in lower margin).
²⁷⁹caturindriyāṇāṃ paripūraṇaṃ karotīti Σ_{-K_{1,1,3}}] om. K₁^{a.c.}; ††_x K₁^{p.c.} (in lower margin); catu-
rir indriyāṇāṃ paripūraṇaṃ karotīti I₁; caturindriyāṇā paripūraṇa karotīti I₃; *dbaṅ po bzi rnam*
kyis yoṅs su gaṅ bar byed pas Tib.. ²⁸⁰o balāni Ñ₂, K₁] °o balā(h) K_{2,3,5}, I_Σ (K₂ om. *visarga*).
²⁸¹arthapūraṇaṃ iti I_Σ] °āntapūraṇaṃ iti Ñ₂; °ānupūraṇaṃ iti K_{1,3,5}; °ānūpuraṇaṃ iti K₂; *gaṅ ba'i*
sgras ni rjes su don gaṅ bar byed pa'i phyr ro Tib.. ²⁸²prajñābalena Σ_{-K_{1,1,3}}] p† jñ† †† †e ††_x
K₁; prajñāṃ balena I₃. ²⁸³hārārdhahāraṃ Σ_{-K₁}] ††_x K₁. ²⁸⁴balaṃ prāg ukta(m) K_{2,3,5} (K₂ om.
anusvāra), I_{1,2*}, Tib.] prak̄ Ñ₂; ††_x K₁; bala prāg uktam I_{2,3}. ²⁸⁵prajñendriyasampāditaṃ Ñ₂,
K_{3,5}, I_{2*}] ††_x °ndriyasampāditaṃ K₁; prajñandriyasampāditaṃ K₂; prajñendriyaṃ sampāditaṃ
I₁; pragrendriyaṃ sampāditaṃ I_{2,3}; *śes rab kyi dbaṅ pos gsal bar byas pa* Tib.. ²⁸⁶tat Σ_{-K_{1,2}}]
yat ta K₁; ya tat K₂. ²⁸⁷sāksātkāraṃ Ñ₂, Tib. (*dhos su byed pa'o*)] sāksātkārat(i)ti K₁; sāksātkā-
raṃ kṛtaṃ K_{2,3,5}, I_{1,2*}; sāksātkārakṛtaṃ I_{2,3}. ²⁸⁸tenābhinnam ātmānaṃ Σ_{-Ñ₂,K_{1,1,2*}}] tenābhinnam
tmānaṃ Ñ₂; nābhinnātmāna† K₁ (damaged); tenābhim ātmānaṃ I₁; tenābhinnam mātmanāṃ I_{2*}.
²⁸⁹balena Σ_{-K₁}] °xx₂₋₃ K₁ (faint & damaged, perhaps *balaṃ*). ²⁹⁰hārārdhahārabhāvanā teno-
ktā Σ_{-K_{1,1,3}}] hārā †dh† †hā† ††_x K₁; hārārdhahārabhāvanā tenoktā I₃. ²⁹¹āryāṣṭāṅgikamārgair
Σ_{-K_{1,2,3}}] ††_x xx₂ °rger K₁; āryāṣṭāṅgikamārgair (°*māṅgair* K₃) K_{2,3}. ²⁹²aṣṭau stambhāḥ prakalpitāḥ
Σ_{-K_{2,1,Σ}}] astau stambhā prakalpitā K₂; aṣṭau stambhā prakalpitāḥ I₁; aṣṭais taṃ bhāvaprakalpitāḥ
I_{2,2*,3} (*tam* I₂). ²⁹³ārabdhasyāparityāgo Σ_{-K₃^{a.c.},I_{2*}}] ārabdha<syā>parityāgo K₃^{a.c.} (added above);
ārapcasyāparitāgo I_{2*}. ²⁹⁴nāma Σ_{-I₁}] nā I₁. ²⁹⁵samyagdr̥ṣṭiḥ Σ_{-K_{1,2,1,2}} (all *samyak*°)] sammya-
kdr̥ṣṭiḥ K₁; samyakadr̥ṣṭi K₂; samyakdr̥ṣṭi I₂. ²⁹⁶avisaṃvādakavacanaṃ Ñ₂, I_Σ, Tib.] abhisam-
bodhakavacanaṃ K₁; avisaṃvādakavacana° K_{2,3,5}. ²⁹⁷samyagvāk *em.* (Tib. *yaṅ dag pa'i ṅag*)]
samyaksamkalpaḥ Σ. ²⁹⁸daśakuśalānatikramo nāma *em.* (Tib. *dge ba bcu las yoṅs su mi 'da'*
ba žes bya ba ni)] daśakuśalānatikramo nāma Ñ₂; ††_x xx nāma K₁; daśakuśalānatikramaṃ nāma
(°*kumānyā* K₂) K_{2,3,5}, I_Σ. ²⁹⁹samyaksamkalpitaḥ *em.* (Tib. *yaṅ dag pa'i rtog pa*)] samyaka vāka
Ñ₂, K₂; sammyaka vāka K₁; samyagvāk K₃ (*samyak*°), I₁; K₅; samyak vākāḥ I_{2,2*,3}. ³⁰⁰cittam
Σ_{-K_{2,1,2,3}} (partly °*an*)] °cintan K₂, I_{2*,3}. ³⁰¹nāma Σ_{-I₁}] nā I₁.

samyakkarmāntaḥ³⁰² | daśakuśalaikamaṇaḥ³⁰³ samyagājīvaḥ³⁰⁴ | ātyantikanair-
ātmyacittaṃ nāma³⁰⁵ samyagvyāyāmaḥ³⁰⁶ | vyāyāmo³⁰⁷ nāma bhāvābhāvaviche-
daḥ³⁰⁸ | kālatraya ekakṣaṇajñatā³⁰⁹ samyaksmṛtiḥ³¹⁰ | trailokyaikamūrṭiḥ³¹¹ sa-
myaksamādhiś ceti³¹² | ebhiḥ stambhāḥ³¹³ prakalpitāḥ³¹⁴ ||

sapta bodhyaṅgāni³¹⁵ pakṣiṅkramaśīrṣacchatra³¹⁶ cāmaravitānaghaṅṭāpatākā
iti³¹⁷ smṛtāḥ³¹⁸ || sarvadā kālatrayaparijñānasmaraṇaṃ³¹⁹ nāma smṛti³²⁰ saṃ-
bodhyaṅgaṃ³²¹ | anavaratamahārasāvabodho nāma^{322,323} dharmapracayasam-
bodhyaṅgaṃ^{324,325} | avicchinnā³²⁶ mahāyogena³²⁷ pravṛttiṃ nāma³²⁸ vīryapra-
vicaya³²⁹ saṃbodhyaṅgaṃ³³⁰ | nairātmyaṃ³³¹ vinā nānyaratir iti³³² prītipravica-
yasambodhyaṅgaṃ^{333,334} | sarvadā śūnyatā³³⁵ karuṇābhinnayogo³³⁶ nāma pra-

Ñ₂ 8v₁; K₁ 10v₅; K₂ 15r₂;
K₃ 16r₅; K₅ 15r₇; I₂ 29v₄;
I₂* 40r₁; I₃ 17r₃

³⁰²°karmāntaḥ Σ_{-K₂,I_{1,2,3}} (all *sam*°)] °karmānta K₂, I₁ (K₂ *om. virāma*); °karmāt(t)ah I_{2,3}. ³⁰³daśa°
Σ_{-Ñ₂}] daśā° Ñ₂. ³⁰⁴°ājīvaḥ Σ_{-K₂,I₂}] °ājīva K₂; °gājīva I₂. ³⁰⁵ātyantikanairātmyacittaṃ nāma K_{3,5},
I_{2,2*,3}] atyantikanairātmyacittaṃ nāma Ñ₂; āntyanty† ††_x °ma K₁; ātyantikanairātmyacintanāma
K₂; āsantikanairātmyacittaṃ nāma I₁. ³⁰⁶samyag° Σ_{-K₁} (*samyak*° Ñ₂, I_{2,2*,3}), K_{2,3,5}] samyaka K₁.
³⁰⁷°o Σ_{-K₂}] °ā K₂. ³⁰⁸bhāvābhāva° Σ_{-K₁,p.c.,I_{1,2}}] bhāvābhāva° <v<i>° K₁^{p.c.}; bhāvvyabhāva° I₁; bhāvā°
I₂. ³⁰⁹°ya ekakṣaṇajñatā K_{2,3,5}, I_Σ] °yaikakṣaṇajñatā Ñ₂; °yaikakuśalacchata K₁; *dus gsum skad*
cig la šes pa ni Tib.. ³¹⁰samyaksmṛtiḥ Σ_{-K_{1,2},I_{1,2}} (all *sam*°)] sammyasmṛtiḥ K₁; samyaksmṛti K₂, I₁;
samyaka smṛtiḥ I₂. ³¹¹°iḥ Σ_{-K₂}] °i° K₂. ³¹²samyaksamādhiś ceti Σ_{-K₁}] ††_x °ti K₁. ³¹³ebhiḥ sta-
mbhāḥ K_{1,3}, K₅^{p.c.}] ebhiḥ stambhā Ñ₂; eti stambhāḥ K₂; ebhi<h> stambhāḥ K₅^{a.c.} (added above);
ebhi sambho I₁; ebhis taṃ bhāva° I_{2,2*,3} (*taṃ* I₃). ³¹⁴°āḥ Σ_{-K₂}] °ā K₂. ³¹⁵sapta bodhyaṅgāni
em. (Tib. *byañ chub kyi yan lag bdun rnamṣ ni*)] saptāṅgāni Σ_{-I₃}; saptāṅgāni I₃. ³¹⁶°cchatra°
Σ_{-I₂^{a.c.},I₃}] °>kṣa< <ccha>tra° I₂^{a.c.} (in left margin); °cchamtra° I₃. ³¹⁷°vitānaghaṅṭāpatākā iti
Σ_{-K₁,I₂} (°*tākā* I₁)] °vitānaghaṅṭāpatāketi K₁; °ghaṅṭābhataākā iti I₂*. ³¹⁸°āḥ Σ_{-K₂,I_{1,2,3}}] °ā K₂, I_{1,2,3}.
³¹⁹kālatrayaparijñānasmaraṇaṃ Σ_{-K_{1,2},I_Σ}] kā° ††_x xx °naṃ K₁; kālatrayaparijñānasmaran K₂, I_{2,2*,3};
kālakramaparijñānasmarāṇaṃ I₁. ³²⁰smṛti° Σ_{-I₂,I₃}] smati° I_{2*,3}. ³²¹°bodhyaṅgaṃ Σ_{-K₁}] °bo-
dhyam K₁. ³²²anavarata° Σ_{-K_{2,3,5},I₁}] anaravata° K_{2,3,5}; anavaratamahārasāvatvābodbodhanam nāma
dharmmapracayasambodhyaṅga || anavarata° I₁ (diitography). ³²³°rasāvabodho nāma *em.*] °ra-
sāvabodho Ñ₂; °rasabodho K₁; °satvābodbodhanam nāma K_{2,3,5} (°*naṃḥ* K₂), I_Σ; *ro chen po ñid khoñ*
du chud pa ni Tib.. ³²⁴°pravi° Σ_{-I₂}] °prati° I₂. ³²⁵°aṅgaṃ K_{1,2,5}, I₁] °aṅgaṇa Ñ₂; °aṅgaḥ K₃,
I_{2,2*}; °amta I₃. ³²⁶avi° Σ_{-I_Σ}] nāvi° I₁; tā vi° I_{2,3}; nābhi° I₂*. ³²⁷°yogena Σ_{-Ñ₂,K₁^{a.c.}}] °yoge Ñ₂;
°yo<ge>na K₁^{a.c.} (added below). ³²⁸°vṛttiṃ nāma K_{1,3,5}, I_{1,2*}, Tib.-N] °varttir nnāma Ñ₂; °vittir
nnāma K₂; °vṛttināma I₂; °vṛttinām ma I₃. ³²⁹°pravīcaya° Σ_{-K₁,I_{2,3}}] ††_x K₁; °pravācaya° K₂;
°pravīcaya° I_{2,3}. ³³⁰sambodhyaṅgaṃ Σ_{-K_{1,2,3}}] ††_x K₁; °sambodhyaṅga K_{2,3}. ³³¹nairātmyam
Σ_{-K₁,I_{2,2*,3}}] ††_x yam K₁; nārātmyam I_{2,2*,3}. ³³²°ratir iti Ñ₂, I_Σ] °rabhir iti K₁; °rati° K_{2,3,5}; *dga'*
ba med pas Tib.. ³³³prīti° Σ_{-I₂}] prāti° I₂. ³³⁴°am Σ_{-K₃}] °aḥ K₃. ³³⁵sarvadā śūnyatā° Σ_{-Ñ₂,I₁}]
sarvadā śūtā° Ñ₂; savadā śūnyatā° I₁. ³³⁶°o Ñ₂, K₁] °an K_{2,3,5}, I_Σ.

srabdhivavicayasambodhyaṅgam^{337,338} | aviparītatattvaprāptir nāma³³⁹ samādhivavicayasambodhyaṅgam^{340,341} | samādhāv anābhogapravṛttir nāma³⁴² upekṣāpravicayasambodhyaṅgam | ebhiḥ sambodhyaṅgaiḥ³⁴³ pakṣiṇyādaya uktā³⁴⁴ dhyātavayāḥ³⁴⁵ ||
 etena saptatrimśadbodhipākṣikadharmabhedena³⁴⁶ kūṭāgārabhāvanāparyantena³⁴⁷ prathamaśūnyatādau³⁴⁸ sarvajñatābhisambodhir uktā³⁴⁹ || iti kūṭāgāram || 9 ||³⁵⁰

§10 hetumaṅḍalam

mārgajñatābhisambodhiḥ

Ñ₂ 8v₄; K₁ 11r₃; K₂ 15v₃;
 K₃ 16v₅; K₅ 15v₇; I₁ 31v₄;
 I₂ 30v₂; I₂* 40v₅; I₃ 17v₄

idānīm¹ hetuvajradharotpādaḥ kathyate² || kūṭāgārabhāvyantare viśvadalakamalo-
 pari³ caturmārāḥ⁴ sūryākṛāntā⁵ draṣṭavyāḥ⁶ | hekāravajreṇa⁷ | brahmāviṣṇumaheś-
 varadevendrāḥ⁸ | skandho⁹ mṛtyuḥ¹⁰ kleśo devaputraś ca¹¹ | ete ca¹² catvāro mā-

³³⁷°srabdhī° Σ_{-K_{2,3},I_Σ}] °yuddhi° K_{2,3}; °srxxx° I₁ (ink-stain); °stapci° I_{2,2*,3}. ³³⁸°sambodhyaṅgam Σ_{-K_{1,3}}] ††_x K₁; °sambo<dhyā>ṅgaḥ K₃^{p.c.} (added above). ³³⁹aviparītatattvaprāptir nāma Σ_{-K_{1,2,3},I_{1,2*}}] ††_x K₁; aviparītatattvaprāptir nāma K_{2,3}, I₁ (*om. °ma*); aviparītatattvaprāptir nāma I_{2,2*}; *phyin ci ma log pa'i tin ne 'dzin rab tu thob pa zes bya ba ni* Tib._{-G}. ³⁴⁰samādhivavicaya° Σ_{-K₁,I₁}] ††_x xx mā dhx p'ṭa vicaya° K₁; samādhivavicayasamādhivavicaya° I₁ (dittography). ³⁴¹°am Σ_{-K₂}] °a K₂. ³⁴²°pravṛttir nāma K_{2,3,5}, I_{2,2*,3}] pravṛttir Ñ₂, K₁ (*°ih*); °vṛttināma I₁; *'jug pa ni* Tib.. ³⁴³°bodhyaṅgaiḥ Σ_{-K₂,I_{1,2*,3}}] °bodhyeṅgeḥ K₂; °bodhyaṅgai I₁; °bodhyagaiḥ I_{2*}; °bādhya-gaiḥ I₃. ³⁴⁴pakṣiṇyādaya uktā Σ_{-K₁,I₁}] pa° ††_x K₁; pakṣiṇyādaya ta uktā I₁. ³⁴⁵dhyātavayāḥ Σ_{-K_{1,2}}] ††_x K₁; dhyātavayā K₂. ³⁴⁶etena sapta(...)dharma° Σ_{-K_{1,2},I_{2,2*,3}}] ††_x ṭta ṭtrṭ ṣṭ ṭo dhṭ °pākṣikadharmā° K₁; etena saptatrimśadbodhikadharmā (*°trisad°* K₂, I₃; *°dharmma°* K₂) I_{2,2*,3}, K₂. ³⁴⁷kūṭāgāra(...)paryantena Σ_{-K₁}^{a.c.}] *om. K₁*^{a.c.} (nt. in lower margin). ³⁴⁸prathamaśūnyatādau Ñ₂, Tib.] *om. K₁*^{a.c.}; prathamam śūnyatādau Σ_{-Ñ₂,K₁}^{a.c.}. ³⁴⁹sarva(...)bodhir uktā K_{2,3,5}, I_{1,2*,3} (all adding "37")] sarvajñatābhisambodhiḥ Ñ₂; *om. K₁*^{a.c.}; sarvajñatābhisambodhir ukta K₁^{p.c.}; sarvajñatābhisambodhir uktā 37 I₂; cf. VaPra^{Tib.}. ³⁵⁰iti kūṭāgāram || 9 || K₅ (later addition)] *om. Ñ₂, K₁, I_Σ, Tib.*; i kūṭāgāram || 9 || K₂; iti kūṭāram || 9 || K₃. ¹idānīm Σ_{-K_{1,2},I₁₃}] *om. K₁*^{a.c.}; <i-dānī> K₁^{p.c.} (in lower margin), K₂, I_{1,3}. ²hetuvajradharotpādaḥ kathyate Σ_{-K₁,I_Σ}] *om. K₁*^{a.c.}; <ṭe ṭṭ> K₁^{p.c.} (in lower margin); hetuvajradharotpāda kathyate I₁; hetuvajradharāt pādaḥ kathyate I_{2,3}; tu vajradharāt pādaḥ kathyate I_{2*}. ³°kamalopari Ñ₂, K₁, Tib.] °kamalakarṇikopari K_{3,5}, I_{1,2*,3} (perhaps an interpolation influenced by the HePra); °kamalarṇikopari K₂; °kamalakarmakopari I₂. ⁴caturmārāḥ Σ_{-K₁,I₁}] caturmārāḥ K₁; caturmārāḥ I₁. ⁵°ākṛāntā Σ_{-I₂}] °ākṛānta I₂. ⁶draṣṭavyāḥ Σ_{-K₁,I₂}] ††_x K₁; draṣṭavyāḥ I₂. ⁷hekāravajreṇa Σ_{-K_{1,2}}] ††_x K₁; hekāravajre naḥ K₂. ⁸brahmāviṣṇumaheśvaradevendrāḥ Σ_{-K₁,I_{2*}}] ††_x °heśvaradevendrāḥ K₁; brahmāviṣṇumaheśvaradevendrā I_{2*}. ⁹skandho *em.* (Tib. *phuñ po*)] kāyo Σ_{-K₁}; kāyoḥ K₁. ¹⁰°uḥ Σ_{-K_{1,2},I_{1,2*}}] °uḥ tataḥ K₁; °u° K₂, I_{1,2*}. ¹¹ca Σ_{-I_{2,3}}] caḥ I_{2,3}. ¹²ca Ñ₂, K₁] *om. Σ_{-Ñ₂,K₁}*.

rāḥ¹³ skandhānāṃ kleśakārahā¹⁴ ||

atha tadupari¹⁵ sūryacakram¹⁶ dr̥ṣṭvā¹⁷ tasyopari¹⁸ akārādisvarair¹⁹ dviguṇi-
tam²⁰ kṛtvā²¹ tatpariṇāmena²² candramaṇḍalam²³ bhāvyaṃ²⁴ dvātriṃśanmahāpu-
ruṣalakṣaṇasamsūcakam^{25,26} ādarśajñānasvabhāvakaṃ²⁷ || kakārādivarṇair²⁸ da-
dha-da-dha-ya-lety²⁹ akṣaraṣaṭkaṃ dattvā³⁰ dviguṇitam kṛtvā anulomavilomena³¹
dr̥ṣṭvā tatpariṇāmena³² sūryamaṇḍalam paśyed aśītyanuvyañjanasamsūcakam³³
samatājñānasvabhāvam³⁴ || anayor madhye hūm-am-bījadvayaṃ dr̥ṣṭvā tatsam-
bhavakarōṭakakartikaṃ³⁵ paśyed bījadvayenāṅkitam³⁶ pratyavekṣaṇājñānam³⁷ ||
bījād raśmīn³⁸ niścāryānantalokadhātūn³⁹ avabhāsyāntīya⁴⁰ tatraiva⁴¹ praveśya sa-

Ñ₂ 8v₆; K₁ 11r₅; K₂ 15v₅;
K₃ 17r₂; K₅ 16r₃; I₁ 31v₅;
I₂ 30v₅; I₂* 41r₃; I₃ 17v₆

¹³catvāro mārāḥ Σ_{-K₂,I₁}] catvāro mārā• K₂; catvā mārāḥ I₁. ¹⁴āḥ Σ_{-I₂*}] °ā I₂*. ¹⁵atha tadupa-
ri Σ_{-Ñ₂,K₁}] atha tadupa Ñ₂; ††_x K₁; *de nas de'i steñ du*. ¹⁶sūryacakram *em.* (Tib. *ñi ma'i dkyil*
'khor)] sūryākṛāntān Σ_{-K₁,I₁} (K_{2,5} *om. virāma*); ††_x K₁; sūryākṛāntāta I₁. ¹⁷dr̥ṣṭvā Σ_{-K₁,I₂,2*,3}] ††_x
K₁; dr̥ṣṭvāḥ I_{2,2*,3}. ¹⁸tasyopari Ñ₂ (°*pari*), Tib.] ††_x °syopari K₁; tasyopari (°*pariḥ* K₂) anulo-
mavilomena K_{2,3,5}, I₁; tasyopari anuomavilomena (*aroma*° I₃) I_{2,2*,3}; VaPra^{Tib} adds it afterwards.
¹⁹akārādisvarair Σ_{-K₁^{a.c.},I₁}] akā>|<rādisvarair K₁^{a.c.} (cancelled); akārādisvarai I₁. ²⁰am Σ_{-Ñ₂}] °a
Ñ₂. ²¹kṛtvā Σ] VaPra^{Tib} adds "*lugs 'byuñ dan lugs bzlog gis bltas nas*" here (→ *anulomavilomena*
dr̥ṣṭvā). ²²tatpariṇāmena K_{2,5}, K₃^{p.c.}, I_Σ] pariṇāmena Ñ₂, K₁ (Ñ₂ shows an insertion-mark before,
two notes by different hand in righthand margin "*samputam*" and "*ra, sa*"; lower margin not visi-
ble due to overlapping of the folios); tatpariṇāme<na> K₃^{a.c.} (added above). ²³am Σ_{-K_{2,5}}] °a°
K_{2,5}. ²⁴bhāvyaṃ Σ_{-K₂,I_{2,2*}}] bhāvyaṃ K₂; vibhāvyaḥ I_{2,2*}. ²⁵dvātriṃśanmahāpuruṣalakṣaṇa°
Σ_{-K₁,I_{1,2,3}}] dvā >sim< triṃśalakṣaṇa° K₁^{p.c.} (cancelled); dvātriṃśatamahāpuruṣalakṣaṇa° I_{1,2,3} (°*ñā*
I₂). ²⁶samsūcakam Ñ₂, K₁ (°*am*)] °sūcakam K_{2,3,5}, I_Σ. ²⁷jñānasvabhāvakaṃ Ñ₂] jñ† ††_x
K₁; °jñānasvabhāva K₂; °jñānasvabhāvam K₃, I_Σ; °jñānasobhāvam K₅. ²⁸kakārādivarṇair I₁]
kakārādivarṇe Ñ₂, K_{2,3}; ††_x K₁; *kakārādivarṇai* K₅, I_{2*,3}; *kakārādivarṇai* I₂. ²⁹dadhadadhayalety
Ñ₂, Tib.] ††_x xx dha xx dhayalety K₁; itadadhayalenaty K₂; iṭa<da>dhayanety K₃^{p.c.} (added above),
K₅; uḍadadhayanety I_Σ. ³⁰ṣaṭkaṃ dattvā Σ_{-K₁}] °paṃkadala° K₁. ³¹lomavilomena Σ_{-I_{2,2*,3}}]
°romaviromena I₂; °romavilomena I₂*; °lomavilometa I₃. ³²tatpariṇāmena Σ_{-K₁,I_{2,5},I_{2*}}] tatpari-
ṇāmeṇa K_{1,5}; tatpariṇāmeṇaḥ K₂; °tpariṇāmeṇa I₂*. ³³aśītyanuvyañjanasamsūcakam Σ_{-K₁,I_{2,3}}]
aśī° ††_x K₁; aśītyanuvyañjanasamsūcakam K₂; aśītyanuvyamjanasamsūcaka(h) I_{2*,3} (I₃ *om. visarga*).
³⁴samatā° Σ_{-K₁}] ††_x K₁. ³⁵karōṭakakartikaṃ *em.*] °karōṭakarttikaṃ Ñ₂ (blurred); °karōṭaka-
rttikaṃ K₁; °viśvavajrāṅkitakarttikaṃ K_{2,3,5}; °viśvavajrāṅkitakarōṭa(ka)karttikaṃ I_Σ (°*ka*° only
I₁); *thod pa dan gri gug* Tib._{G,N,P,1}. ³⁶bījadvayenā° Σ_{-K₂,I_{1,2*}}] bījadvayanā° K₂; bījadvayenā°
I_{1,2*}. ³⁷pratyavekṣaṇājñānam Ñ₂, I_{2,2*,3}, Tib.] prakṣavekṣaṇā ††_x K₁; pratyavekṣaṇājñānasva-
bhāvam K_{3,5} (*prate*° K₂); pratyavekṣaṇājñānam I₁. ³⁸bījād raśmīn K_{3,5}, I_Σ] bījād raśmīn Ñ₂,
K₂ (°*in*); ††_x K₁; *sa bon las 'od zer* Tib.. ³⁹niścāryānantalokadhātūn K_{3,5}, I_{1,3}, Tib.] niścārya
anantalokadhātūn Ñ₂; ††_x °lokadhātūn K₁; niścāryānantalokadhātūn K₂, I₂; niścārya nantalo-
ka-dhātūnā° I₂*. ⁴⁰avabhāsyā° Σ_{-I_Σ}] āvabhāsyā° I_{1,2,3} (°*syā*° I₁); °vabhāsyāntīya I₂*. ⁴¹tatraiva
Σ_{-Ñ₂,K₁}] *om.* Ñ₂, K₁.

rvam apy ekaṃ⁴² bhāvayed iti⁴³ kṛtyānuṣṭhānajñānaṃ⁴⁴ || etat sarvaṃ pariṇāmya⁴⁵
 jhaṭity ātmānaṃ śrīherukarūpaṃ⁴⁶ suviśuddhadharmadhātujñānaṃ⁴⁷ || etena pañ-
 cākāraḥ⁴⁸ | ādarśajñānena yathādr̥ṣṭaṃ rūpaṃ⁴⁹ | samatājñānena⁵⁰ tathā samarasī-
 kṛtaṃ⁵¹ | pratyavekṣaṇājñānena pratyavekṣitaṃ⁵² | tathā punaḥ kṛtyānuṣṭhānajñā-
 nena⁵³ * yat karaṇīyaṃ⁵⁴ tad ekībhāvakṛtaṃ⁵⁵ | suviśuddhadharmadhātujñānaṃ⁵⁶
 sarvākāreṇa sahaikarūpaṃ⁵⁷ | iti pañcākārābhisambodhiḥ⁵⁸ ||ⁱ

Ñ₂ 9r₃; K₁ 11v₄; K₅ 16v₄;
 I₁ 32r₁; I₂ 31v₅; I₂* 42r₁; I₃
 18v₃

HeSāU (Ñ₁ fol. 3v₄₋₆)

etena "trailokyaikamūrtim⁵⁹ abhisamīkṣya"^{60,ii} tataḥ ᱦpūrvādidvāreṣu ya-
 thākramaṃ⁶¹ brahmendropendrarudrāḥ⁶² tathaiva aiśānyādikoṇeṣu⁶³ vaivasvata-
 vittanāyakanairṭtivemacitrīṇāś ca⁶⁴ | evam aṣṭāsanāni vibhāvya tadupari candrār-

ⁱCf. HeTa I.viii. 6cd-8ab; HeSāU (Ñ₁ ff. 2v₇-3r₃ and S f. 307r₆-v₁), DVS (ff. 189v₇-190r₄),
 HePra^{§10}, et al.. ⁱⁱcf. HeSāU (S f. 307v₃) reading "*sakalatraidhātukaikamūrtim abhisamīkṣya*".

⁴²sarvam apy ekaṃ Ñ₂, K₁] sarvān appaka K₂; sarvān apy ekaṃ K_{3,5}, I₁; sarvān apekaṃ
 I_{2,2*},₃; *thams cad kyan gcig tu gyur par* Tib.. ⁴³°yed iti Ñ₂, K₁] °yat K₂; °yet K_{3,5}, I_Σ,
 Tib.. ⁴⁴°ānuṣṭhānajñānaṃ Ñ₂, K₃^{p.c.}, K₅, I_{1,2,2*}, Tib.] °ānuṣṭhānajñānaṃ K₁; °ānuṣṭhānajñāna
 K₂; °ānu<ṣṭhāna>jñānaṃ K₃^{a.c.} (in upper margin); °ānuṣṭhānujñānaṃ I₃. ⁴⁵°aṃ pariṇāmya Σ_{-I_{2,3}}]
 °aṃ pariṇāmya I₂; °a pariṇāmya I₃. ⁴⁶śrīherukarūpaṃ Σ_{-K₁}] ††_x K₁. ⁴⁷suviśuddhadharmadhātu°
 Σ_{-K_{1,2,1,2*,3}}] ††_x °tu° K₁; viśuddhadharmadhātu° K₂; śuviśujadharmadhātu° I_{2*}; śuciśuddhadha-
 rmadhātu° I₃. ⁴⁸etena pañcākāraḥ Ñ₂, K₁, Tib.] etena pañcākāraṃ boddhavyaṃ K_{2,3,5}, I_{1,2,3};
om. I_{2*}. ⁴⁹ādarśajñānena yathādr̥ṣṭaṃ rūpaṃ Σ_{-I_{2*}}] *om.* I_{2*}. ⁵⁰samatājñānena Σ_{-K_{2,3,1,2*}}] sa-
 matājñānena K_{2,3}; *om.* I_{2*}. ⁵¹tathā samarasīkṛtaṃ Σ_{-I_{2*}}] *om.* I_{2*}. ⁵²pratyavekṣaṇājñānena pra-
 tyavekṣitaṃ Σ_{-K_{1,2,1,2*}}] pratyavekṣaṇā ††_x K₁; pratyavekṣaṇājñānena pratyavekṣitaṃ K₂; pratyave-
 kṣaṇājñānekṣitaṃ I₁; *om.* I_{2*}. ⁵³tathā punaḥ kṛtyānuṣṭhānajñānena K₅, I_{1,2,3}, Tib.] tathā pu-
 naḥ kṛtyānuṣṭhānena Ñ₂; ††_x kṛtyānuṣṭhānīna K₁; tathā punaḥ kṛtyā — thanapatra 2 śaṃtrīt - -
 - K₂; tathā punaḥ kṛtyā K₃ (rest of this folio and next folio blank); *om.* I_{2*}. ⁵⁴yat karaṇīyaṃ
 Σ_{-K_{5,1,1,2*,3}}] yat karaṇīya K₅, I₃; ya karaṇīyaṃ I₁; *om.* I_{2*}. ⁵⁵tad ekībhāvakṛtaṃ Σ_{-I_{2*}}] *om.* I_{2*}.
⁵⁶suviśuddhadharmadhātujñānaṃ Σ_{-K_{5,1,2*,3}}] suviśuddhadharmadhātujñāna° K₅; *om.* I_{2*}; xx viśu-
 ddhadharmadhātujñānaṃ I₃ (ink above initial *akṣara*); **nt. in right margin of Ñ₂**, illegible (3
 lines : 6 *akṣara*-s, 4 *akṣara*-s, 2 *akṣara*-s). ⁵⁷sahaikarūpaṃ I₁] saha ekarūpaṃ Ñ₂, K₁; sahaikarū-
 paḥ K₅, I_{2,3}; sahaikarūpa I_{2*}. ⁵⁸pañcākārābhisambodhiḥ Σ_{-K₁}] ††_x K₁. ⁵⁹etena trai° Ñ₂, I_{1,2*}]
 ††_x K₁; ete trai° I₂; ete tatra I₃; *de nas 'jig rten gsum gcig (pa'i)* Tib.. ⁶⁰abhisamīkṣya Σ_{-K_{1,1,1,2*}}]
 abhisamīkṣā K₁; abhisamīkṣya I₁; abhisamīkṣyaḥ I_{2*}. ⁶¹°kramaṃ Σ_{-I_{1,2*}}] °krama° I₁; °krama I_{2*}.
⁶²°endropendrarudrāḥ Σ_{-I₁}] °endrarudrāḥ I₁. ⁶³aiśānyādikoṇeṣu K₅, I_Σ] aiśānyādikoṇeṣu Ñ₂;
 aiśānyādi ††_x K₁. ⁶⁴vaivasvatavittanāyakanairṭtivemacitrīṇāś ca *em.*] vaivaśvatavittanāyakani-
 rṭtivemacitrīṇāś ca Ñ₂; ††_x r̥teḥ vemacitrīṇāś ca K₁; vaivaśvanta | vintanāyakanairṭtivemacitrī-
 ṇāś ca K₅; vaivaśvatavittanāyakanairṭtivemacitrīṇāś ca (°śvataḥ I_{2,2*}; °śvata• I₃ | °naikṛti° I₂; °ṛti°
 I_{2*}; °naikṛati° I₃ | °citrīṇāś ca I₂^{a.c.}; °citrīṇāś ca I_{2*}) I_Σ.

kasamputamadhyeṣu⁶⁵ *gam cam vam gham puṁ*⁶⁶ *śam cam ḍam*⁶⁷ iti bījāṣṭakam paśyet⁶⁸ || tatpariṇatāni⁶⁹ gauryādīnām⁷⁰ cihnāni karti⁷¹krpītakūrma⁷²sarpasimhabhikṣucakravajrāni⁷³ cintayet⁷⁴ | tena tenādhiṣṭhitāni⁷⁵ | sarvam ekatra pariṇamya⁷⁶ gauryādayo⁷⁷ niṣpādanīyā⁷⁸ draṣṭavyāḥ || etena bhāvyaamaṇḍalam uktaṁ⁷⁹ ||

eṣām varṇacihnāni viśuddhiś cedānīm vaksyante⁸⁰ | atha "*krpayā locane rakte*"ⁱ | kṛpeti sattveṣv⁸¹ ekacittatāsnehah⁸² | tena raktanetraḥ⁸³ || "*krṣṇāṅgo*"⁸⁴ *maitracittataḥ*⁸⁵,ⁱⁱ | maitracitta iti⁸⁶ skandhadhātviṅdriyāṅām⁸⁷ nirodhaḥ⁸⁸ | tena maitracittena⁸⁹ krṣṇāṅgaḥ⁹⁰ || "*netraśuddhis trivajreṇa*"⁹¹,ⁱⁱⁱ | kāyavākcittānām⁹² nirāvāraṇam⁹³ trivajram⁹⁴ ||

Ñ₂ 9r₇; K₁ 12r₂; K₅ 17r₄;
I₁ 32r₅; I₂ 32v₂; I₂* 42v₃;
I₃ 19r₄

ⁱHeTa II.ix. 11a, cf. HeSāU (Ñ₁ f. 7v₆) et al.. ⁱⁱHeTa II.ix. 11b, cf. HeSāU (Ñ₁ f. 7v₆) et al..
ⁱⁱⁱCf. HeTa I.ix. 15d (HeTa_{Sa,Sn} read "*vajriṇām*" while the MuĀv seems to read "*vajrinā*").

⁶⁵°samputa° Σ_{-K₅,I₂*}] °sompūta° K₅; °ḥ sampūta° I₂*. ⁶⁶puṁ Σ^{Skt}] paṁ VaPra^{Tib}. ⁶⁷cam ḍam Σ_{-K₁}] c† ††_x K₁. ⁶⁸iti bījāṣṭakam paśyet Σ_{-K₁,I₂}] ††_x K₁; iti bījās ca kam paśyet I₂. ⁶⁹tatpariṇatāni Σ_{-K₁,I₁}] ††_x tpariṇatāni K₁; tatpariṇatani I₁. ⁷⁰gauryādīnām Σ_{-I₂}] gaurya | dīnām I₂. ⁷¹karti° Σ_{-Ñ₂,K₁,I₁}] karti° Ñ₂, K₁ (K₁ separated by *danḍa*-s); kṛtti° I₁. ⁷²°kūrma° Σ_{-I₂}] °karma° I₂. ⁷³°cakra° Ñ₂, K₁, I₁] °cakrā° K₅, I₂,2*,3. ⁷⁴cintayet Σ_{-I₂,3}] cintaye I₂; cittayet I₃. ⁷⁵°ādhiṣṭhitāni Ñ₂, K₅, I₁] °ādhiṣṭhitāni K₁; °ādhiṣṭhidhāni I₂,2*,3. ⁷⁶sarvam ekatra pariṇamya K₅, I₂,2*,3, HeSāU] tām sarvvān ekatra>ya< pariṇamya Ñ₂^{p.c.} (rubbed out); savā ††_x K₁; sarvam aikaita pariṇamya I₁; *de rnam s thams cad gcig tu yoṅs su gyur te* Tib.. ⁷⁷gauryādayo Σ_{-K₁}] ††_x K₁. ⁷⁸niṣpādanīyā Σ_{-Ñ₂,I₂*},^{a.c.}] niṣpā xx dnīyā Ñ₂ (faint); niṣpādaniyā I₂*^{a.c.}. ⁷⁹etena bhāvyaamaṇḍalam uktaṁ Ñ₂, K₁, Tib. (*des ni bsgom bya'i dkyil 'khor brjod do*)] khecarī bhūcarī (°ri I₃) nairātmā ca kāyavākcittapadmeṣu (°vāka°; °patheṣu I₁) draṣṭavyā (*iṣṭavyā* I₃) mūlamantrānusārataḥ (*malatantrā*° I₁; *mukha*° I₂) || etena bhāvyaamaṇḍalam uktaṁ K₅, I_Σ; cf. DVS (f. 190r₅₋₆). ⁸⁰eṣām varṇacihnāni viśuddhiś cedānīm vaksyante *conj.*] eṣām varṇacihnāni vaksyante | ,viśuddhiś cedānīm, Ñ₂ (two vertical strokes in lower margin); sacittacihnāni vaksanti viśuddhiś cedānīm K₁; etāsām varṇacihnādi (°nāni K₅) vaksyate | viśuddhiś cedānīm (*cedānī* I_Σ) K₅, I_Σ; *da ni 'di rnam kyī rnam par dag pa dañ | phyag mtshan la sogs pa brjod par bya ste* Tib.. ⁸¹kṛpeti sattveṣv Ñ₂; K₅, I_Σ (°eṣu)] kṛpet† s† tv† ††_x K₁. ⁸²ekacittatāsnehah Σ_{-K₁}] ††_x K₁. ⁸³raktanetraḥ *em.*] raktanetraṁ Σ_{-Ñ₂},^{a.c.}; raktanetraṁ Ñ₂^{a.c.}; *des na spyān dag dmar pa'o* Tib.. ⁸⁴°āṅgo Ñ₂, K₅,I₁,2*] °āṅge K₁; °āṅgau I₂; °āgo I₃. ⁸⁵°cittataḥ Ñ₂, K₁, I₁,2*,3] °cintataḥ K₅, I₂. ⁸⁶°citta iti Σ_{-K₁}] °cittetri K₁. ⁸⁷skandhadhātviṅdriyāṅām *em.*] skandhadhātviṅdriyāṅam Ñ₂; skandhadhātviṅdriyāṅam K₁; skandhadhātu indriyāṅam K₅, I₁,2,3; skandhadhātu indriyāṅam I₂*; *kham s dañ dbaṅ po rnam s* Tib.. ⁸⁸°aḥ I_Σ] °am Ñ₂ (*mārga* above); °a K₅. ⁸⁹maitra° Σ_{-I_Σ}] maitrya° I₁; maitrā° I₂,2*,3. ⁹⁰krṣṇāṅgaḥ Ñ₂, I₂*] krṣṇāṅgeḥ K₁; krṣṇāṅgam K₅; krṣṇāṅga I₂; krṣṇāṅga I₁,3. ⁹¹°vajreṇa Σ_{-K₁}] ††_x K₁. ⁹²kāyavāk° Σ_{-K₁}] ††_x °k° K₁. ⁹³nirāvāraṇam Ñ₂, K₁^{p.c.}] nirā<va>raṇam K₁^{a.c.} (lower margin); nirāvāraṇam K₅, I_Σ. ⁹⁴trivajram Σ_{-I₁}] trijram I₁.

saṃgrahavastucaṣkeṇa⁹⁵ catvāraś caraṇāḥ⁹⁶ smṛtāḥⁱ

saṃgrahavastv iti⁹⁷ | dānaṃ priyavacanam arthacaryā samānārthatā ceti⁹⁸ || acintyatattve⁹⁹ cittāropanaṃ¹⁰⁰ nāma dānam | tatrācintye¹⁰¹ cittāropane¹⁰² yathā sukhāṃ¹⁰³ tathā prītir¹⁰⁴ yathopadeśād bodbhavyā¹⁰⁵ || dāhāc chedān nikaṣād¹⁰⁶ yathā suvarṇaṃ¹⁰⁷ tatheti tattvaṃ¹⁰⁸ priyavacanaśabdena bhāṇyate¹⁰⁹ || arthaṃ¹¹⁰ kāyavākcittaṃ¹¹¹ vinā¹¹² yathā na caraṇaṃ¹¹³ tathārthacaryāśabdena¹¹⁴ bhāṇyate¹¹⁵ || samānārthaśabdena¹¹⁶ sarvair ekamūrtitā¹¹⁷ nāma || etad eva¹¹⁸ caturṇāṃ¹¹⁹ caraṇānāṃ śuddhiḥ¹²⁰ ||

Ñ₂ 9v₄; K₁ 12v₁; K₅ 17v₅;
I₁ 32r₉; I₂ 33r₆; I₂* 43v₁; I₃
19v₅

mukhāny aṣṭāv¹²¹ aṣṭavimokṣaviśuddhāni¹²² || rūpaṃ paśyati śūnyam | anavakāśaṃ¹²³ paśyati¹²⁴ śūnyam | śubhāśubhajñānam āpannaṃ¹²⁵ paśyati śūnyam |

ⁱHeTa II.ix. 11cd, cf. HeSāU (Ñ₁ f. 7v₆) et al..

⁹⁵°catuṣkeṇa Ñ₂] °catuṣṭena K₁; °catuṣkena K₅; °caṣkena I₁; °catuskena I_{2,2*,3}. ⁹⁶catvāraś caraṇāḥ Σ_{-I₁}] catvāś caraṇā I₁. ⁹⁷°vastv iti Σ_{-K₁,I₂}] °vastiti K₁; °vastuti I₂. ⁹⁸arthacaryā samānārthatā ceti Σ_{-K₁,I₁}] arthacaryā sā ††_x K₁; atha caryā samānārthatā ceti I₁. ⁹⁹acintyatattve K₅, I_Σ] acinttatatve Ñ₂; ††_x °(n)tatve K₁; *bsam bya min pa ñid la* Tib.. ¹⁰⁰cittāropanaṃ K₅, I₁ (both °an), Tib.] cintāropanaṃ Ñ₂, I_{2,2*,3}; cintāro>ṣa<ṣaṇaṃ K₁^{p.c.} (cancelled). ¹⁰¹tatrācintye K₅, Tib. (*de la bsam bya min pa la*)] tadācinte Ñ₂; tatrācinte K₁, I_{2*}; tatrācitte I_{1,2,3}. ¹⁰²cittāropane K₅, I_{1,3}, Tib.] cintāropane Ñ₂, I_{2,2*}; cintāroṣaṇe K₁. ¹⁰³°am Σ_{-I_{2*}}] °a I_{2*}. ¹⁰⁴tathā prītir Ñ₂ (°ih), I_{1,2*,3}] tathā prīti K_{1,5}; tathāḥ prītir I₂. ¹⁰⁵°ād bodbhavyā Ñ₂] °ād bodbhavyaṃ K₁, I₂; °ād bodbhavyaṃ K₅, I_{2*,3}; °ām bodbhavyaṃ I₁. ¹⁰⁶dāhāc chedān nikaṣād Ñ₂, K₅, I_{1,2*,3}] dācche xx₆ (faint) K₁; dāhāc chedāṃ nikaṣād I₂. ¹⁰⁷yathā suvarṇaṃ Σ_{-K₁}] ††_x K₁. ¹⁰⁸tatheti tattvaṃ I₁] tatheti tatve Ñ₂; ††_x °ti tatvaṃ K₁; sukheti tatvaṃ K₅, I_{2,2*,3}; *de bzin du de kho na* Tib.. ¹⁰⁹°te Ñ₂, K₁, I₁] °ṃte K₅; °nte I_{2,2*,3}. ¹¹⁰arthaṃ Σ_{-I_{1,2,3}}] atha I_{1,2}; aṭha I₃; note : the following (upto °śabdena) is highlighted in Ñ₂ and rewritten by a 2nd in the upper margin, perhaps by the people in Ñor monastery who noticed that VaPra^{Tib.} omits the passage from "priyavacana^o" to "yathācaraṇaṃ". ¹¹¹°cittaṃ Σ_{-I₃}] °citta^o I₃; om. Tib.. ¹¹²vinā Σ_{-K₁}] om. K₁, Tib.. ¹¹³yathā na caraṇaṃ Ñ₂^{p.c.} (in upper margin)] yathācaraṇaṃ Σ_{-Ñ₂.a.c.}; om. Tib.. ¹¹⁴tathārthacaryā^o K₅, I_{2,3}] tathā xx₄ ryya^o Ñ₂ (faint; "tathā arthacaryā^o" in upper margin); tathā arthacarya^o K₁; tathātha caryā^o I₁; mathārthacaryā^o I_{2*}. ¹¹⁵°te Σ_{-K₅}] °nte K₅. ¹¹⁶°ārthaśabdena Σ_{-K₁,I₁}] °ā xx śa xx na K₁ (faint); °āthasabdena I₁. ¹¹⁷sarvair ekamūrtitā K₅, I_{1,2*,3}] sarvair ekamūrtitā Ñ₂; sarve xe xx₃ tā K₁ (faint); sarver ekamūrtitā I₂. ¹¹⁸etad eva K₅, I_Σ] atra eva Ñ₂; ††_x K₁; *de ltar na* Tib.. ¹¹⁹caturṇāṃ K₅, I_{1,2,2*}, Tib.] caturasā Ñ₂; ††_x K₁; catūrṇā I₃. ¹²⁰śuddhiḥ K_{1,5}, I_{1,2}, Tib.] śuddhayaḥ Ñ₂; viśuddhiḥ I_{2*}; śuciḥ I₃. ¹²¹mukhāny aṣṭāv Σ_{-I_{2,3}} (all °au)] mukhātmaṣṭau I_{2,3}. ¹²²aṣṭavimokṣaviśuddhāni Ñ₂] vimokṣaviśuddhyā K₁; vimokṣaviśuddhāni K₅, I_Σ, Tib.. ¹²³anavakāśaṃ Ñ₂, K₅, I_{1,2*,3}, Tib.] ākāśaṃ K₁; anakāśaṃ I₂. ¹²⁴paśyati Σ_{-I_{2,3}}] pati I_{2,2*,3}. ¹²⁵āpannaṃ Σ_{-Ñ₂.a.c.}] āpanna Ñ₂^{a.c.} (added subsequently).

dr̥ṣṭikṛtam¹²⁶ paśyati śūnyam¹²⁷ | ākāśam āpannam¹²⁸ paśyati śūnyam | akiñcanam
āpannam¹²⁹ paśyati śūnyam¹³⁰ | naivajñānam āpannam paśyati śūnyam¹³¹ | saṃ-
vittinirodham¹³² paśyati śūnyam¹³³ || ity aṣṭau vimokṣaviśuddhāni mukhāni¹³⁴ | vi-
mokṣam iti sarvabandhavimuktaṃ¹³⁵ sukham | āpannam iti¹³⁶ mahāsukhena sva-
para¹³⁷ saṃvittijñānanirodhaś¹³⁸ ceti ||

"bhujāḥ ṣoḍaśa śūnyatā" iti^{139,i} | adhyātmaśūnyatā | bahirdhāśūnyatā | * adhyā- K_{2,3} resume on 16v | 19v
tmabahirdhāśūnyatā | mahāśūnyatā | śūnyatāśūnyatā¹⁴⁰ | paramārthaśūnyatā¹⁴¹ |
saṃskṛtaśūnyatā¹⁴² | asaṃskṛtaśūnyatā¹⁴³ | atyantaśūnyatā | anavarāgraśūnyatā |
prakṛtiśūnyatā¹⁴⁴ | aprakṛtiśūnyatā | sarvadharmāśūnyatā | abhāvaśūnyatā¹⁴⁵ | sva-
bhāvaśūnyatā¹⁴⁶ | abhāvasvabhāvaśūnyatā¹⁴⁷ | iti ṣoḍaśa śūnyatāḥ¹⁴⁸ ||ⁱⁱ

ⁱHeSāU (Ñ₁ fol. 7v₆₋₇), based on HeTa II.ix. 12b (HeTa_{Sa,Sn} invert the order). ⁱⁱCf. MuĀv and
YoMā ad HeTa I.ix 15a, et al..

¹²⁶dr̥ṣṭi° Ñ₂, K₁, Tib.] kudr̥ṣṭi° K₅, I_Σ. ¹²⁷paśyati śūnyam Σ_{-K₁}] paś† ††_x K₁. ¹²⁸ākāśam
āpannam Ñ₂, I₁, Tib.] ††_x kāśam āpanna K₁; ākāśam ā° K₅, I_{2,2*,3}. ¹²⁹°canam āpannam Σ_{-K₁}]
°cinam āpanna K₁. ¹³⁰°am Σ_{-I_{2,3}}] °a I_{2,3} (I₃ faint). ¹³¹°am Σ_{-I₃}] °a I₃. ¹³²saṃvittinirodham
K₅, I_{2,3}] naivajñānam (āpannam I₁) paśyati śūnyam | (>xx₃< Ñ₂) saṃvittinirodham (saṃcittie K₁)
Ñ₂^{p.c.}, K₁, I₁ (eye-skip ?); saṃvittinirodha I_{2*}; *bdag med pa'i śes pa thob pa stoñ par mthoñ ba*
dañ | yañ dag par rig pa 'gog pa Tib.. ¹³³śūnyam Σ_{-K₁}] ††_x K₁. ¹³⁴ity aṣṭau vimokṣaviśu-
ddhāni mukhāni Ñ₂] ††_x vimokṣaviśuddhā mukhāḥ K₁; ity aṣṭau vimokṣaviśuddhā mukhāḥ K₅; I_Σ.
¹³⁵sarvabandhavimuktaṃ *em.*] sarvvan bandhavimuktaṃ Ñ₂; sarvadvandavimuktaṃ K₁; sarvatra
dravimukta° K₅, I_{2,3}; sarvaddhantravimukta° I₁; sarvatra vimukta° I_{2*}; *ñes pa thams cad rnam par*
spañs pa'i Tib.. ¹³⁶āpannam iti Σ_{-Ñ₂^{a.c.}}] āpa>na<nnam iti Ñ₂^{a.c.} (rubbed out); note: VaPra^{Tib.}
as well as all paper MSS connect this with the preceding passage. ¹³⁷svapara° Σ_{-I₁}] supara° I₁.
¹³⁸°saṃvittijñānanirodhaś K₅, I_{2,2*,3}] °saṃvittijñānanirodheś Ñ₂, Tib. ; °saṃvittijñāni nirodhaś K₁;
°saṃvittijñāne nirodhaś I₁. ¹³⁹bhujāḥ ṣoḍaśa śūnyatā iti *em.*] bhujāḥ ṣoḍaśa śūnyateti Ñ₂ (dou-
ble-*sandhi*); bhuj† ††_x K₁; bhujāḥ ṣoḍaśaśūnyatāśuddhāḥ || ṣoḍaśaśūnyateti K₅, I_{2,2*,3} (°*tati* I₃);
bhujāḥ ṣoḍaśa śūnyatāḥ || ṣoḍaśa śūnyateti I₁; *phyag rnam stoñ pa bcu drug ñid | ces pa ni* Tib..
¹⁴⁰°śūnyatā Σ_{-I_{1,3}}] °tiśūnyatā I₁; °niśūnyatā I₃. ¹⁴¹paramārtha° Σ_{-Ñ₂}] para>t<mānva° Ñ₂^{a.c.} (ru-
bbed out). ¹⁴²saṃskṛtaśūnyatā Σ_{-K_{1,3}}] saṃskṛt† ††_x K₁; saskṛtaśūnyatā I₃. ¹⁴³asaṃskṛtaśūnyatā
Ñ₂^{p.c.}, K_{3,5}, I_Σ] asaṃskṛtaśūnyatā Ñ₂^{a.c.} (added below); ††_x °skṛtaśūnyatā K₁; asaskṛtaśūnyatā
K₂. ¹⁴⁴prakṛtiśūnyatā Σ_{-I_{1,3}}] anavakāraśūnyatā I₁ (cf. MuĀv ad HeTa I.ix 15a); prakṛtaśūnyatā
I₃. ¹⁴⁵abhāvaśūnyatā Σ_{-I_{2*}}] *om.* I_{2*}. ¹⁴⁶svabhāvaśūnyatā Σ_{-K₁}] s† ††_x K₁. ¹⁴⁷°śūnyatā Σ_{-I₂}]
°śūnya I₂. ¹⁴⁸°āḥ Σ_{-I₁}] °ā I₁.

Ñ₂ 10r₁; K₁ 12v₆; K₂ 16v₃;
K₃ 19v₃; K₅ 18r₅; I₁ 32v₅;
I₂ 34r₅; I₂* 44r₆; I₃ 20v₁

idānīm¹⁴⁹ sūnyatārthaḥ¹⁵⁰ kathyate || sakaladharmā antaḥsūnyāḥ¹⁵¹ | ity adhyā-
tmaśūnyatā || sarvadharmā bāhyaṃ tathaiva¹⁵² | bahirdhāsūnyatā¹⁵³ || sūnyatāka-
ruṇābhinno¹⁵⁴ yathā yogo¹⁵⁵ bhavati guror upadeśatas¹⁵⁶ tathādhyātmabahirdhā-
śūnyatā¹⁵⁷ || abhinnayogād yad anubhūtaṃ¹⁵⁸ tan mahāśūnyatety abhidhīyate¹⁵⁹ ||
mahāyogād yac chūnyam¹⁶⁰ tac chūnyatāśūnyatā¹⁶¹ bhaṇyate¹⁶² || ata eva para-
mārtha¹⁶³ utkrṣṭād utkrṣṭataraḥ¹⁶⁴ | iti paramārthaśūnyatā¹⁶⁵ || etāḥ¹⁶⁶ ṣaṭ sūnya-
tāḥ¹⁶⁷ || etābhiḥ saṃskṛtā¹⁶⁸ | sarvākāreṇaikīkṛtā¹⁶⁹ | saṃskṛtaśūnyateti¹⁷⁰ || asaṃ-
skṛteti¹⁷¹ saṃskāro 'pi na¹⁷² vidyate | jātau sarvākārā ekayuktā¹⁷³ ity asaṃskṛtaśū-
nyatā¹⁷⁴ || sarvākāravaroṇetā nāmātyantaśūnyatā¹⁷⁵ || anavarāgraśūnyateti¹⁷⁶ tena

¹⁴⁹°īm Σ_{-K₂}] °ī K₂. ¹⁵⁰°aḥ Ñ₂] °a K₁; °aṃ ca Σ_{-Ñ₂,K₁}. ¹⁵¹°ā antaḥsūnyāḥ *em.*] °ā 'ntaḥsūnyā Ñ₂; °āntaḥsūnyatā K₁; °āntaśūnyatā K_{2,3,5}, I_Σ; *nañ stoñ pa ñid de Tib.* ¹⁵²sarvadharmā bāhyaṃ tathaiva Ñ₂, Tib.] sarv† †r† †bāh†m ††x K₁; sarvadharmā bāhyā tathaiva (*tartheva* I₁) K_{2,3,5}, I_Σ. ¹⁵³bahirdhāsūnyatā Σ_{-K₁}] ††x °natā K₁. ¹⁵⁴°o *em.*] °aṃ Σ_{-K₂}; °a K₂. ¹⁵⁵yathā yogo *em.*] yathā yogam Ñ₂, K_{1,3}, I₁; yathā yoga K_{2,5}, I₂^{p.c.}, I₂*₃; yatho yoga I₂^{a.c.} (vowel-sign cancelled); *sbyor ba ni Tib.* ¹⁵⁶guror upadeśatas Σ_{-K₂,I_{1,2,3}} (all °aḥ)] gurūrūpadeśata K₂; guror upadeśāt I₁; guropadeśān I₂; guropadeśāt I₂*; guṇye padeśāt I₃. ¹⁵⁷tathādhyātma° Σ_{-Ñ₂,K₁}] tathā adhyātma(°) Ñ₂, K₁ (K₁ adds a *daṇḍa*). ¹⁵⁸yogād yad anubhūtaṃ Ñ₂, K₁, Tib.] °yogādyanubhūtaṃ K_{2,3,5} (K₂ *om. anusvāra*); °yogādyanubhūta I_{2,3}; °yogād yan na bhūta° I_{1,2}*. ¹⁵⁹tan mahāśūnyatety abhidhīyate *em.* (Tib. *de ni chen po stoñ pa ñid ces (pa) mñon par brjod do*)] sā mahāśūnyatety ucyate Ñ₂; sā mahā ††x K₁; sā mahāśūnyaty abhyabhidhīyate K₂; sā mahāśūnyatety abhidhīyate K_{3,5}; yā mahāśūnyatety abhidhīyate I_Σ. ¹⁶⁰yogād yac chūnyam Ñ₂, K_{1,5}, I₁, Tib.] °yogādychūnyam K₂; °yogād yac chūnyāc chūnyam K₃; °yogāc chūnyam I_{2,2}*; °yogās cchūnyam I₃. ¹⁶¹tac chūnyatāśūnyatā *em.* (Tib. *stoñ pa ñid stoñ pa ñid du*)] tac chūnyāt sūnyam Ñ₂, K₁; tac chūnyāśūnyam K_{2,5}; *om.* K₃; tac chūnyam I₂; tac chūnyāc chūnyam I_{1,2}*; taś cchūnyāś cchūnyā I₃. ¹⁶²bhaṇyate Σ_{-K₂,I₁}] bhaṇete K₂; bhaṇyante I₁. ¹⁶³°a *em.*] °aṃ Σ_{-K₃}; °aḥ K₃. ¹⁶⁴utkrṣṭād utkrṣṭataraḥ *em.*] utkrṣṭād utkrṣṭataram Ñ₂; utkrṣṭād utkrṣṭataram K_{1,3,5}; utkrṣṭād utkrṣṭatara K₂; utkrṣṭād utkrṣṭata-
ṣṭataram I₁; utkrṣṭayād utkrṣṭataram I₂; utkrpād utkrṣṭataram I₂*; *mchog nas mchog dam pa ni Tib.* ¹⁶⁵°śūnyatā I₂*, Tib.] °śūnyam Σ_{-I₂}*. ¹⁶⁶etāḥ Σ_{-K₂}] etā K₂. ¹⁶⁷°āḥ K₁, I_Σ] °ā Ñ₂, K_{3,5}; °ām K₂. ¹⁶⁸etābhiḥ saṃskṛtā Ñ₂] tābhiḥ saṃskṛ ††x K₁; bhābhiḥ saṃskṛtā K₂; tābhiḥ saṃskṛtā K_{3,5}, I_{1,2,2}*; tābhiḥ saṃskṛtā I₃. ¹⁶⁹°ākāreṇaikīkṛtā *em.*] °ākāreṇaikīkṛtāḥ Ñ₂; ††x K₁; °ākāreṇa ekīkṛtā Σ_{-Ñ₂,K₁}. ¹⁷⁰saṃskṛtaśūnyateti I_{2,2}*] ††x °taśūnyatā iti K₁; saṃskṛtaśūnyateti I₁; saṃskṛtaśūnyatā iti Ñ₂, K_{2,3,5}; saṃskṛtataśūnyateti I₃ (dittography). ¹⁷¹asaṃskṛteti Ñ₂, K₁] asaṃskṛti K_{2,3,5}, I₂*₃; asaṃskṛtī I₁^{p.c.} (°saṃ° above), I₂. ¹⁷²saṃskāro 'pi na Σ_{-K₁,I_{1,2}}*] saṃskāropane pi K₁; asaṃskāro pi na I_{1,2}*; *'du byed kyañ med cin Tib.* ¹⁷³°ā ekayuktā K₂] °aikayukta Ñ₂; °>au<<ai>kamukta K_{1,p.c.}; °aikayuktā K_{3,5}; °aikamuktā I_Σ; *skye ba rnam pa thams cad gcig tu ldan pa'o Tib.* ¹⁷⁴ity asaṃskṛtaśūnyatā Σ^{Skt} (all *iti*)] *om.* VaPra^{Tib.} ¹⁷⁵nāmātyantaśūnyatā Σ_{-K₁}] nāmāty† ††x K₁. ¹⁷⁶anavarāgraśūnyateti *em.*] anavarāgraśūnyatā iti Σ_{-K₁}; ††x navagraśūnya iti K₁.

saha bhedo nāstīti¹⁷⁷ || prakṛtisūnyateti prakṛtiḥ pañcākārodbhūtā¹⁷⁸ | pañcākāram
ity ākāraśūnyam¹⁷⁹ | iti prakṛtisūnyatā¹⁸⁰ || svabhāvo¹⁸¹ nāstīty aprakṛtisvabhāvā¹⁸²
prajñāpāramitā | ity aprakṛtisūnyatā¹⁸³ || sthāvarajaṅgamāḥ paramāṅgur¹⁸⁴ api sa-
rvadharmāḥ¹⁸⁵ | sarvadharmāśabdenoktam iti¹⁸⁶ yad uktam tat sarvaṃ śūnyam¹⁸⁷ |
iti sarvadharmāśūnyatā¹⁸⁸ || abhāva¹⁸⁹ iti kim | jagat sarvam¹⁹⁰ alātacakram iva¹⁹¹
bhāvaadarśanam¹⁹² svarūpataḥ | prakṛtir¹⁹³ nijākhyātety abhāvaśūnyatā¹⁹⁴ || svabhā-
veti¹⁹⁵ | sveti¹⁹⁶ svacittam¹⁹⁷ | asya bhāvaḥ¹⁹⁸ | iti svabhāvaśūnyatā || ākāśadhātuvī-
jñānaskandhayor ekībhāve¹⁹⁹ yathā bhaved rūpaṃ²⁰⁰ | abhāvasvabhāvaśūnyateti²⁰¹
nigaditam²⁰² tathā || etacchūnyatāśuddhā²⁰³ bhujāḥ²⁰⁴ prakṛtitāḥ²⁰⁵ ||

atha mukhavarṇaviśuddhis²⁰⁶ ca kathyate || prathamamukham²⁰⁷ kṛṣṇam²⁰⁸

Ñ₂ 10v₁; K₁ 13v₁; K₂ 17v₂;
K₃ 20v₃; K₅ 19r₄; I₁ 33r₃;
I₂ 35v₄; I₂* 45v₂; I₃ 21v₂

¹⁷⁷nāstīti Σ_{-K₂,I₁}] nāstīti K₂; stīti I₁ ("nā" above °ti ?). ¹⁷⁸ākārodbhūtā Σ_{-K₂,3}] °ākārād bhūtā K_{2,3}. ¹⁷⁹am Σ_{-I₁}] °a° I₁. ¹⁸⁰prakṛtisūnyatā Σ_{-K₁}] prakṛt ††_x K₁. ¹⁸¹bhāvo em.] °bhāvam Σ. ¹⁸²ty aprakṛtisvabhāvā Ñ₂, K₁ (both °ti 'pra°)] °ti prakṛtisvabhāvo K_{2,3}; °ti prakṛtisvabhāvā K₅, I_Σ. ¹⁸³ity aprakṛti° Ñ₂, K₁, I_Σ] iteti prakṛti° K₂; ity atiprakṛti° K_{3,5}. ¹⁸⁴gamāḥ para° Ñ₂, K₁] °gama° K₂; °gamapara° K_{3,5}, I_Σ. ¹⁸⁵ah K₁] °ah Ñ₂, K_{2,3,5}, I_Σ; chos thams cad de Tib.. ¹⁸⁶śabdenoktam iti Ñ₂, K₁] °śabdenokt† ††_x K₁; °śabdena uktam iti K_{2,3,5}, I_Σ. ¹⁸⁷yad uktam tat sarvaṃ Ñ₂, Tib. (gan brjod pa de thams cad)] ††_x tat sarva° K₁; yad uktam tat sarva° K_{2,3,5}, I_Σ. ¹⁸⁸tā Σ_{-I₃}] °nyatā I₃ (dittography). ¹⁸⁹a Ñ₂, K₁] °am Σ_{-Ñ₂,K₁}. ¹⁹⁰am Σ_{-K₂} (all °am)] °a K₂. ¹⁹¹alātacakram iva Ñ₂, K₁, Tib.-C,G (mgal me'i 'khor lo bzin du)] ālāmacakram miva K₂; ālātacakram miva K₃; ālātacakram iva K₅; alātacakram miva I₁; anātacakram iva I_{2,2*}; anā-tacakrabhiva I₃. ¹⁹²am Σ_{-K₂}] °a° K₂. ¹⁹³ir Ñ₂, K_{2,3}] °in K₁; °i° K₅, I_Σ. ¹⁹⁴nijākhyātety abhāvaśūnyatā Ñ₂, K₂] nijākhyātetyam bhāva ††_x K₁; nijākhyātety abhāvaśūnyatā K₃; nijākhyātety abhāvaśūnyatā K₅; nikhāte svabhāvaśūnyatā I₁; nijākhyāte sarvadharmāśūnyatā I_{2,2*,3}; no bo grags pas dnos po med pa stoṅ pa ñid do Tib.. ¹⁹⁵svabhāveti em.] svabhāvam iti Ñ₂, I_Σ; ††_x ~₅ °vam iti K₁; svabhāvam iti kim K_{2,3,5}; ran bzin zes pa ni Tib.. ¹⁹⁶sveti Σ_{-K₁,I₂*}] sciti K₁; >x<isveti I_{2*}^{p.c.} (rubbed out); om. Tib.. ¹⁹⁷sva° Σ_{-K₂,I_{2,3}}] sve° K₂; su° I_Σ; om. Tib.. ¹⁹⁸asya bhāvaḥ em.] cittam asya bhāvaṃ Ñ₂, K₁; cittam apy abhāvaṃ K_{2,3,5}, I_Σ; om. Tib.. ¹⁹⁹yor ekībhāve Σ_{-K₂,I₁}] °yor ekībhāve K₂; °trayor ekībhāve I₁. ²⁰⁰bhaved rūpaṃ Σ_{-K_{1,2}}] bhava ††_x K₁; bhaved rūpaḥ K₂. ²⁰¹abhāvasvabhāva° Σ_{-K₁,I₁}] ††_x °svabhāva° K₁; abhāva° I₁. ²⁰²nigaditam Σ_{-I_{2,3}}] cakṣuśūnyam ceti nigaditam I₂; ca śūnyateti nigaditam I_{2*,3}. ²⁰³etacchūnyatāśuddhā em.] etat śūnyatāḥ śuddhāḥ Ñ₂, K₁; etā śūnyatāśuddhā K₂; etāḥ śūnyatāḥ śuddhā K_{3,5}, I₁; etāni śūnyāśuddhā I₂; etāś chūnyatāḥ śuddhā I_{2*}; etā śūnyāśuddhā I₃; stoṅ pa ñid 'di rnams ni (phyag) rnam par dag par Tib.. ²⁰⁴bhujāḥ Σ_{-K_{1,2}}] bhujā K₁; śujāḥ K₂; phyag Tib.. ²⁰⁵prakṛtitāḥ Ñ₂, K₁] prakṛtitā teṣāṃ K₂; pra<kī>rtitā teṣāṃ K₃^{a.c.}; prakṛtitā teṣāṃ K₃^{p.c.} (added above), K₅, I_{1,2*}; prakṛtitānā teṣāṃ I₂; prakṛtitā tā te-ṣāṃ I₃; rab tu brjod do Tib.. ²⁰⁶mukha° Σ_{-K₂}] muva° K₂. ²⁰⁷prathama° Ñ₂, K₁, I₁] prathamam Σ_{-Ñ₂,K₁,I₁}. ²⁰⁸kṛṣṇam Σ_{-K₂,I₂^{a.c.}}] kṛṣṇa° K₂; kṛ>thyatam<ṣṇam I₂^{a.c.}.

dveṣakarmasādhanārtham²⁰⁹ cendriyāṇām²¹⁰ nivāraṇam ca²¹¹ || vāmamukhaṃ
 raktam vaśyārthasādhanam²¹² kāyavākcittaikībhāvatā²¹³ vaśatā²¹⁴ || dakṣiṇa-
 mukhaṃ²¹⁵ śuklam²¹⁶ śāntyartham²¹⁷ skandhadhātāvāyātaneṣu²¹⁸ śuddhadevatāha-
 ṅkāratā²¹⁹ nāma śāntiḥ²²⁰ || ūrdhvāsyam²²¹ vikarālinam²²² dhūmram²²³ paścima²²⁴
 udbhūtakleśanāśārtham dveṣādayaḥ || evaṃ caturmāravinaśārtham²²⁵ mukhāni
 catvāri bhr̥ṅgasam̐nibhāni²²⁶ || skandhāśrayo rogaḥ²²⁷ skandhamāraḥ²²⁸ skandhā-
 nām²²⁹ skandhasvabhāvaḥ²³⁰ | mṛtyumāraḥ²³¹ sattvāpakāraḥ²³² | kleśamāro 'py e-
 vaṃ²³³ | strīlaulyam²³⁴ nāma devaputramāraḥ²³⁵ | iti māracatuṣṭayavināśārtham²³⁶

²⁰⁹dveṣakarmasādhanā° Σ_{K₁}] dveṣ† ††_x K₁. ²¹⁰cendriyāṇām *em.* (cf. VaPra^{Tib.} and nt. in trans-
 l.)] indriyāṇām Σ (°nām K_{1,2}, I_{1,2,3}). ²¹¹nivāraṇam ca Σ_{K_{2,3,5}}] nivārakaṅ ca K_{2,3}, K₅ (°am ca) ;
sgrib pa med pa'i yan Tib.. ²¹²vaśyārthasādhanam K_{2,3,5}, I_{1,2,2*}] vaśyārthasādhanam ca Ṇ₂, K₁; va
 iyārthasādhanam I₃; *dbaṅ du bya ba bsgrub pa'i don to* Tib. (→ *vaśyasādhanārtham*; cf. HePra⁸¹⁶).
²¹³cittaikībhāvatā *em.*] °citta ekībhāvatā Ṇ₂; °citta ekībhāvabhā K₁; °cittasya (a° K₂) ekībhāva-
 svabhāva° K_{2,3,5}; °cittasya ekīsvabhāvatā(°) I_Σ; *yid gcig pa'i raṅ bzin ṅid ni* Tib.. ²¹⁴vaśatā Ṇ₂,
 K₁, Tib. (*dbaṅ ṅid do*)] °vaśāt K_{2,3,5}, I₁ (°sāt); (°)vatsāt I_{2,2*,3}. ²¹⁵dakṣiṇamukhaṃ Ṇ₂, K₁, Tib.]
 dakṣiṇam K_{2,3,5}, I_Σ. ²¹⁶śuklam Σ_{I_{2,3}}] śukram I_{2,2*}; śutram I₃. ²¹⁷śāntyartham Σ_{K₂,I₂}] śām-
 tartham K₂; śāntyartham rtham I₂ (dittography). ²¹⁸dhātāvāyātaneṣu Σ_{K₁,I₂}] °dh† ††_x °ṣu K₁;
 °dhātāvāyāta>m<rneśca I₂^{p.c.}. ²¹⁹śuddhadevatāhaṅkāratā Σ_{K_{2,3,5},I_{1,2*}}] grāhyagrāhakadevatāhaṅkā-
 ratā K_{2,3,5}; śuddhadevatāham ddham ratā I₁; aśuddhadevatāhaṅkāratā I_{2*}. ²²⁰śāntiḥ Ṇ₂] śānta K_{1,3};
 śāntacarā K₂; śāntaṅ ca K₅, I_{2,3}; °ṅam traṅ ca I₁; śāntaś ca I_{2*}; *zi ba'o* Tib.. ²²¹ūrdhvāsyam Σ_{K₂,I_{2,2*}}]
 ūrdhvāsyē K₂; ūrdhvāsya I₂; urdhvāsya I_{2*}. ²²²°karālinam Ṇ₂, K₁, Tib. (*mche ba gtsigs pa can*)]
 °kārātrinam K_{2,3}; °kārātrinam K₅; °karāḍina° I₁; °karāḍinam I₂; °karāḍinam I_{2*}; °karāḍinam I₃.
²²³°ram Σ_{I_{2,2*,3}}] °am I_{2,2*,3}. ²²⁴°a *em.*] °e Σ. ²²⁵udbhūtakleśanāśārtham dveṣādayaḥ || evaṃ ca-
 turmāravinaśārtham *conj.* (Tib. *ze sdaṅ la sogs pa'i ṅon moṅs pa skyes par gyur pa ṅams pa'i don to*
 || *de bzin du bdud bzi rnam par ṅams pa'i don du*)] <evaṃ 2> udbhūtakleśanāśārtham dveṣādaya
 udbhūtakleśā_x <ś caturmā 3> ravināśārtham Ṇ₂^{p.c.} (in lower margin); udbhūtakle ††_x °turmāravi-
 nāśārtham K₁ ("††_x *nasi*" in left margin); udbhūtakleśanāśārtham dveṣādaya (°aḥ I_Σ) udbhūtam
 kleśam caiva | caturmāravinaśārtham K_{2,3,5}, I_Σ. ²²⁶°i Σ_{I₃}] °iḥ I₃. ²²⁷°āśrayo rogaḥ Ṇ₂] °āgra-
 yam rogam K₁; °ātrayo māraḥ K₂; °āśrayo māraḥ K_{3,5}, I_{1,2,3}; °āśrayo māra I_{2*}. ²²⁸°māraḥ K_{3,5},
 I_{1,2*,3}] °māram Ṇ₂; °māra(°) K₁, I₂; °ā māraḥ K₂; °rūpa I₁. ²²⁹skandhānām Σ_{K₂,I₁}] skandhīnām
 K₂; skandhākṣatrānām I₁. ²³⁰°svabhāvaḥ Ṇ₂] °>skandha<svabhāvaṃ K₁^{p.c.} (cancelled); °bhā-
 vaṃ K_{2,3,5}, Tib. ; °svabhāvaṃ I₁; °svabhāva° I_{2,2*,3}. ²³¹°aḥ Ṇ₂] °am Σ_{Ṇ₂}. ²³²sattvāpakāraḥ Ṇ₂]
 satvāp† ††_x K₁; satvāpakāram nāma K_{2,3,5}, I_Σ (*nāmam* K₃; °nām I₁; all continuing the sentence).
²³³kleśamāro 'py evaṃ K_{2,3,5}, I_Σ] kleśamāra xx' Ṇ₂ (blurred); ††_x māro py evaṃ K₁. ²³⁴°laulyam
 Σ_{K₁,I_{1,2*,3}}] °lolyam K₁, I_{1,3}; °lokyam I_{2*}. ²³⁵°māraḥ Ṇ₂^{a.c.}] °māra° Ṇ₂^{p.c.} (rubbed out, no *daṅḍa*);
 °māra(m) kathitam K_Σ (K_{2,5} *om. anusvāra*); °māram ca kathitam I_Σ; *lha'i bu'i bdud du brjod do*
 Tib.. ²³⁶°yavināśārtham Ṇ₂, K_{3,5}, I_{1,2*,3}] °yā vināśārtham K₁; °yavināśārtha° K₂; °yam vināśā-
 rtham I₂.

mukhāni catvāri²³⁷ bhṛṅgasamṇibhāni²³⁸ ||

cihnānām śuddhiḥ²³⁹ kathyate²⁴⁰ || kuñjarādayo²⁴¹ * gṛhītā nānākleśopāśā-
ntaye²⁴² | nānākleśā iti²⁴³ –

Ñ₂ 10v₄; K₁ 13v₅; K₂ 18r₂;
K₃ 21r₂; K₅ 19v₃; I₁ 33r₇;
I₂ 36r₆; I₂* 46r₃; I₃ 22r₃ | *
end of I₂*

kāsaḥ²⁴⁴ śvāsas tathonmādaḥ²⁴⁵ kṣayakuṣṭhavicarcikāḥ²⁴⁶ |
plīhajakṣmasvarūpās ca²⁴⁷ gajādyāḥ²⁴⁸ parikīrtitāḥ²⁴⁹ ||ⁱ

ity aṣṭa kleśāḥ²⁵⁰ ||

"ete²⁵¹ karabhṛtāḥ²⁵² sattvā²⁵³ bhājanopari dhāritā"ⁱⁱⁱ ity arthaḥ || dhanadāntapṛthi-
vyādāv^{254,255} aṣṭaiśvaryaprasiddhyartham²⁵⁶ vāmena gṛhītaṃ cihnam²⁵⁷ ||

kāyaiśvaryam²⁵⁸ vāgaiśvaryam²⁵⁹ cittaiśvaryam²⁶⁰ tathaiiva ca |
ṛddhiḥ²⁶¹ sarvagataiśvaryam²⁶² icchā²⁶³ kartā²⁶⁴ guṇāṣṭakam ||ⁱⁱⁱ

ⁱCf. HePra^{§16} and HeSāSam 10 (f. 118v₂₋₃), both differing. ⁱⁱMetrical, not recognized as verse in Tib., source unknown. ⁱⁱⁱ*Pradīpoddyotana* ch.17 (p.211); cf. HePra^{§16} and T1785 (**Pradīpoddyotanānāmaṭīkā*), T1787 (**Sarvagahyapradīpaṭīkā*), T1793, T1842 (**Pañcakramaṭīkā Mañimālā nāma*) et al..

²³⁷catvāri Σ_{-K₁^{a.c.}}] ca>tu<tvāri K₁^{a.c.} (cancelled). ²³⁸bhṛṅga° Σ_{-I_{2,2*,3}}] śṛmgaṃ I_{2,2*}; bhṛmgaṃ I₃. ²³⁹cihnānām śuddhiḥ Ñ₂, K_{2,5}, K₃^{p.c.}, I_{1,2,2*}] cihn† ††_x K₁; cihnānām śu<ddhiḥ> K₃^{a.c.} (erased and added above); cihnānā śuddhiḥ I₃. ²⁴⁰te Σ_{-I_{2,2*,3}}] °nte I_Σ. ²⁴¹kuñjarādayo Ñ₂, K_{2,3,5}, I_{1,2*}] kuñjārādayo K₁; kuñjarodayo I₂; kujarādayo I₃. ²⁴²opa° Ñ₂, K_{2,5}, I_{1,2*}] °aupā° K₁; °āpa° K₃. ²⁴³kleśā iti em] °kleśā iti Σ_{-K₁}; kleśam i<ti> K₁^{p.c.} (added below). ²⁴⁴kāsaḥ Ñ₂, K₁ (both °śaḥ)] kāśa° K_{2,3,5}; kāśā I_{1,2*,3}; *glo dan* Tib.. ²⁴⁵aḥ Ñ₂, K₁] °a° K_{2,3,5}, I_{1,2*,3}; *smyo ba dan* Tib.. ²⁴⁶kṣayakuṣṭhavicarcikāḥ em.] kṣayakuṣṭhavicarcikā Σ_{-K_{2,I_{2*}}}; yakṣakuṣṭhavicarcikā K₂; kṣayakuṣṭhavicarcikā I_{2*}; *khoṇ skams dan* | *mdze dan* | *phol dan* Tib.. ²⁴⁷plīhajakṣmasvarūpās ca I₁] plīhajagrsvārūpās ca Ñ₂; ††_x K₁; plīhajakṣamā svarūpās ca K₂; plīha<ya>kṣmā svarūpās ca K₃^{p.c.} (added above); plīhajakṣmā svarūpās ca K₅; plīhatakṣmasvarūpās ca I_{2*,3}; *skran dan* | *rañ bzin* Tib.. ²⁴⁸gajādyāḥ Σ_{-K₁}] ††_x °rpapittam K₁. ²⁴⁹parikīrtitāḥ Ñ₂ (°ā, no *danḍa*), K_{3,5}, I_{2*,3}] prakīrtitāḥ K₁; parikīrtita K₂; purikīrtitāḥ I₁; *yoṇs su brjod do* Tib. (rendered as prose). ²⁵⁰āḥ Σ_{-Ñ₂,K₁}] °ā Ñ₂, K₁ (both no *danḍa*). ²⁵¹ete Σ_{-I_{2*,3}}] vṛte I_{2*,3}. ²⁵²bhṛtāḥ K_{2,3,5}] °bhūtāḥ Σ_{-K_{2,3,5}} (hypermetrical, Ñ₂ blurred), Tib.. ²⁵³ā Σ_{-I_{1,3},I_{2*,p.c.}}] °āḥ I_{1,3}, I_{2*}^{p.c.} (°h above). ²⁵⁴dānta em.] °dāntā Ñ₂, K₁; °dāntāḥ K₂, K₅^{p.c.} (in left margin), I_Σ; °tāntāḥ K₃, K₅^{a.c.}. ²⁵⁵ādāv em. (*sandhi*)] °ādau Σ; cf. nt. in translation. ²⁵⁶ddhyartham Σ_{-K_{2,I_{2*,3}}}] °ddhyarthāḥ K₂; °ddhārtham I_{2*,3}. ²⁵⁷vāmena gṛhītaṃ cihnam Σ_{-K₁,I₃}] nā ††_x K₁; vāmena gṛhītaṃ cihu I₃. ²⁵⁸aṃ Σ_{-I_Σ}] °a I_Σ. ²⁵⁹vāgaiśvaryam Σ_{-K_{2,I₁^{a.c.},I₃}}] vāgaiśvaryāḥ K₂; vāśvaryaṃ I₁^{a.c.} (°gai° in lower margin to substitute preceding °e°); vāgaiśvaryā I₃. ²⁶⁰cittaiśvaryam Σ_{-K_{2,I_{1,2*}}}] cittaiśvaryā K₂; cittaśvaryam n° I₁; om. I_{2*}. ²⁶¹ih Σ_{-K₃}] °i K₃. ²⁶²am (all °am) Σ_{-I_Σ}] °a I_Σ. ²⁶³icchā Σ_{-K₂}] ikṣā K₂. ²⁶⁴kartā Σ_{-K₃}] karkatā K₃.

kāyānantyam²⁶⁵ kāyaiśvaryaṃ²⁶⁶ (1); sarvabhāṣām vadatīti vāgaiśvaryaṃ²⁶⁷ (2); sarvasattvacittam jānātīti²⁶⁸ cittaiśvaryaṃ²⁶⁹ (3); ṛddhyānantalokadhātum²⁷⁰ paśyatīti ṛddhyaiśvaryaṃ²⁷¹ (4); trailokyaikamūrṭiḥ²⁷² sarvagataiśvaryaṃ (5); kāmena mahāsukhamayaṃ²⁷³ sattvānām²⁷⁴ abhilāṣayatīti²⁷⁵ kāmaiśvaryaṃ | i-ccchāśabdena kāma uktaḥ²⁷⁶ (6); kartā²⁷⁷ vajradharateti²⁷⁸ kartraiśvaryaṃ²⁷⁹ (7); gambhīradevatākārān²⁸⁰ nirvāṇe gataṃ²⁸¹ | nirvāṇād devatākāreṇa caraṇam iti²⁸² guṇaiśvaryaṃ²⁸³ (8) |ⁱ etena²⁸⁴ cihnānām viśuddhiḥ²⁸⁵ ||

Ñ₂ 11r₂; K₁ 14r₅; K₂ 18v₃;
K₃ 21v₄; K₅ 20r₅; I₁ 33v₂;
I₂* 46v₆; I₃ 22v₄

bhājanānām śuddhiḥ²⁸⁶ kathitā²⁸⁷ | bhājanam²⁸⁸ karuṇāṃśapratipādanam²⁸⁹ | bhujāḥ śūnyatāśuddhāḥ²⁹⁰ | etena²⁹¹ śūnyatākaruṇābhinnatvaṃ pratipāditam²⁹² ||

ⁱSilently quoted in HePra^{§16}

²⁶⁵°antyaṃ em] °antena Ñ₂ (blurred); °anta K₁, I₁; °ante K_{2,3,5}, I_{2*,3}; *sku mtha' yas pa ni* Tib.. ²⁶⁶kāyaiśvaryaṃ Σ_{-I_Σ}] kāryaiśvaryaṃ I₁; kāryakharyyaṃ I_{2*}; kāryaiśvarya(m) I₃. Numbers only in K₅. ²⁶⁷vāgaiśvaryaṃ Σ_{-Ñ₂^{a.c.}, K₁}] vā>xx<gaiśvaryaṃ Ñ₂^{a.c.} (rubbed out); ††_x K₁. ²⁶⁸sarvasattvacittam jānātīti Ñ₂] ††_x satve caturthalābhī K₁; satvaṃ (°*tva* K₂) jānātīti K_{2,3,5}, I_{2*,3}; satvaṃ jātīti I₁; *sems can gyi sems ses pas* Tib.. ²⁶⁹cittaiś° Σ_{-I₁}] cirttaś° I₁. ²⁷⁰ṛddhyānantalokadhātum Ñ₂ (°ā °), Tib.] ṛddhyānantalokadhātu K₁; ṛddhir nānālokadhātum Σ_{-Ñ₂, K₁}. ²⁷¹°am Σ_{-K₂}] °a K₂. ²⁷²°yaikamūrṭiḥ Σ_{-K₂}] °yamūrṭiḥ K₁; °yaikamūrṭi K₂. ²⁷³°sukhamayaṃ Σ_{-K₁, I₁}] °sukh† ††_x K₁; sukhayaṃ I₁. ²⁷⁴sattvānām Σ_{-K₁, I₁}] ††_x °nām K₁; sattvānām m° I₁. ²⁷⁵°lāṣayatīti Ñ₂, K₁ (both °*sa*°)] °lākhayantīti K₂; °lāṣayantīti K_{3,5}, I_{1,2*}; °lāṣayantītir ddha I₃. ²⁷⁶°a uktaḥ em.] °am uktaṃ Ñ₂, K₁; °am uktaṃ cet (*ceta* K_{2,5}) Σ_{-Ñ₂, K₁}; '*dod pa*(*i*) '*dod pa brjod pa'o* (*na'o* Tib._{G,N,P,1}). ²⁷⁷kartā em.] karteti kartā Σ. ²⁷⁸°dharateti em. (*sandhi*; cf. HePra^{§16})] °dhara iti Ñ₂^{p.c.}; °dhara>tā< iti Ñ₂^{a.c.} (rubbed out), K_Σ, I_Σ; '*dzin pa ñid kyis* Tib._G. ²⁷⁹kartraiśvaryaṃ em] kartaiśvaryaṃ Σ_{-K_{1,2}, I₁}] katraiśvaryaṃ K₁; karmeśvaryaṃ K₂; kattair yaṃ I₁. ²⁸⁰gambhīradevatākārān Σ_{-K_{2,5}, I_{2*,3}} (all °*āt*)] gambhīradevatākārāta K_{2,5}; *om*. I_{2*,3}. ²⁸¹nirvāṇe gataṃ Σ_{-K₁, I_{2*,3}}] ni ††_x K₁; *om*. I_{2*,3}. ²⁸²nirvāṇād devatākāreṇa caraṇam iti Ñ₂, K₃ (°*āt*)] ††_x °vatākāriṇa caraṇam iti K₁; nirvāṇāta devatākāreṇa caraṇam | iti K_{2,5}; nivāṇāta devatākāreṇa caraṇam I₁; *om*. I_{2*,3}; *mya nan las 'das* (*pa*) *nas lha ñid kyi rnam par rgyu bas* Tib.. ²⁸³guṇaiśvaryaṃ Σ_{-I_Σ}] *om*. I_Σ. ²⁸⁴etena Σ_{-K_{2,3,5}}] ity etena K_{2,5}; ity anena K₃; '*dis ni* Tib. ²⁸⁵°iḥ Σ_{-K_{1,2}, I₃}] °i K_{1,2}, I₃. ²⁸⁶śuddhiḥ Σ_{-I_{2*,3}}] viśuddhiḥ I_{2*,3}. ²⁸⁷kathitā Ñ₂^{p.c.}, K₁] kathī<tā> Ñ₂^{a.c.} (in upper margin); kathyate Σ_{-Ñ₂, K₁}, Tib.. ²⁸⁸°janaṃ Σ_{-Ñ₂, I₃}] °jānaṃ Ñ₂; °jana° I₃. ²⁸⁹karuṇāṃśapratipādanam Ñ₂^{p.c.}, K₁, Tib.] karuṇāṃśapratipād>i<nam Ñ₂^{a.c.} (rubbed out); karuṇāṅgapratipādanam K_{2,3,5}; karuṇo haṃ paripādanam I₁; karuṇāṅgaṃ pratip(ā)danam I_{2*,3} (°*pa*° I₃). ²⁹⁰bhujāḥ śūnyatāśuddhāḥ Ñ₂] bhujā ś††_x K₁; bhutā śūnyatāśuddhā jāyate K₂; bhujā śūnyatā K₃; bhujā śūnyatāśuddhāḥ K₅, I_Σ; *phyag rnam stong pa ñid bcu drug dag pa ste* Tib.. ²⁹¹etena Σ_{-K_{1,2}}] ††_x tena K₁; na K₂. ²⁹²°pāditam Σ_{-K₁^{a.c.}, K₂, I₃}] °p>r<āditaṃ K₁^{a.c.} (rubbed out); °pādatam K₂; °pāditaṃ I₃.

"mātrābhiḥ²⁹³ pañca buddhāḥ syur²⁹⁴" itiⁱ | mātreti mudrāḥ²⁹⁵ pañcatathāgata-
śuddhāḥ²⁹⁶ | mudreti paricchadaḥ²⁹⁷ |

'cakrī kuṇḍala kaṅṭhī ca haste²⁹⁸ rucaka mekhalam²⁹⁹,ii

"bhasmeti³⁰⁰ mudrāṣaṭkam³⁰¹ prakīrtitam³⁰²,iii | ṣaṇmudreti³⁰³ samyagjñānam³⁰⁴ ||
samyagjñānam iti³⁰⁵ yatra jñānābhāvaḥ³⁰⁶ | jñānābhāve³⁰⁷ yad rūpaṃ tat sam-
yagjñānam bhavet³⁰⁸ || pañcāśadakṣararacitā³⁰⁹ skandhe³¹⁰ śiromālikā | ālikāli-
pañcāśadakṣaraviśuddhyeti^{311,312} yuganaddhamārgopadarśikā³¹³ kaṅṭhe śiromā-
likā³¹⁴ ||

navanātyarasās ca³¹⁵ kathyanta idānīm³¹⁶ || nairātmyāsahaikarasam³¹⁷ śrṅgā-

Ñ₂ 11r₅; K₁ 14v₃; K₂ 19r₂;
K₃ 22r₃; K₅ 20v₃; I₁ 33v₅;
I₂* 47r₆; I₃ 23r₄

ⁱCf. HeTa II.ix. 12c and HeSāU (Ñ₁ f. 7v₇). ⁱⁱHeTa I.iii. 14ab and I.viii. 17ab, also quoted in HePra⁸¹⁶ et al. ; cf. MuĀv ad HeTa I.iii. ⁱⁱⁱAbhiSaMa (p.8), reading "kaṅṭhikārucakakuṇḍalāni [sic !] śiromanivibhūṣitām | yajñopavitām bhasmeti mudrāṣaṭkam prakīrtitam ||", also referred to in HePra⁸¹⁶. See also SaṃCāTa 6.13ab & CSA (after v.7).

²⁹³mātrābhiḥ Ñ₂] mātrābhi K₁; mātrā K_{2,3,5}, I_Σ; *ma mo rnam* *kyi* Tib.. ²⁹⁴syur Σ_{-K₂}] syar K₂.
²⁹⁵āḥ Ñ₂, K₁, Tib.] °ā Σ_{-Ñ₂,K₁}. ²⁹⁶gataśuddhāḥ Ñ₂, K₃, I₁, Tib.] °gataśuddhā K_{1,2}; °gatāśuddhāḥ
K₅, I_{2*,3}. ²⁹⁷mudreti paricchadaḥ I_{1,2*}, Tib. (*yoṅs su g.yogs pa ste*)] etena sūnyatākaraṇābhi-
nmatvaṃ pratipāditam Ñ₂ (eye-skip); mudreti paricchac† ††_x K₁; mudreti paricchedaḥ K_{2,3,5}, I₃.
²⁹⁸cakrī kuṇḍala kaṅṭhī ca haste Ñ₂^{p.c.}, K_{3,5}, I_Σ] *om.* Ñ₂^{a.c.} (in upper margin); ††_x haste K₁; cakri
kuṇḍalaḥ kaṅṭhī ca haste K₂. ²⁹⁹mekhalam Σ_{-K₅,I_{2*,3}}] mekhalā K₅; meṣalam I_{2*,3}. ³⁰⁰eti Σ_{-I₁}] °e
I₁. ³⁰¹ṣaṭkam Σ_{-K₁,I₁}] ṣaṭ K₁; ṣaṅge I₁. ³⁰²prakīrtitam Σ_{-K₂,I₁}] prakīrtitam K₂; pra I₁ (eye-skip,
om. following). ³⁰³ṣaṇmudreti Σ_{-I_Σ}] *om.* I₁; ṣaṇmutreti I_{2*}; ṣano mutreti I₃. ³⁰⁴samyagjñānam
Σ_{-I₁} (all *samyak*)] *om.* I₁. ³⁰⁵samyagjñānam iti Σ_{-I₁}] *om.* I₁. ³⁰⁶yatra jñānābhāvaḥ Ñ₂] yatra jñā-
nam bhāvaṃ K₁; yatra jñānābhāvaṃ K_{2,3,5}, I_{2*,3}; *om.* I₁; for Tib. *see next*. ³⁰⁷jñānābhāve Σ_{-K₅,I₁}]
jñāne bhāve K₅; *om.* I₁; *gañ du śes pa'i no bor med pa ni (med pa'o || śes pa'i no bo med pa ni*
Tib._{G N, P₁}) Tib.. ³⁰⁸yad rūpaṃ tat samyagjñānam bhavet Ñ₂, I_{2*,3}, Tib.] y† ††_x K₁; yad rūpaṃ tat
samyag ajñānam bhavet K_{2,3,5}; *om.* I₁. ³⁰⁹pañcāśadakṣara° Ñ₂, K₁, Tib.] pañcāśadakṣaravi° K_{2,3,5},
I_{2*,3}; dakṣaravi° I₁. ³¹⁰skandhe Σ_{-K₅,I₁}] >kṣa<ndhe K₅^{a.c.} (in upper margin), *om.* I₁. ³¹¹ālikāli°
Ñ₂, K₁, Tib.] āli° K₂, I₁; āliḥ K_{3,5}; āni° I_{2*,3}. ³¹²akṣaraviśuddhyeti Ñ₂] °akṣaraviśuddheti K_{1,5},
I_{2*,3}; °akṣaraviśuddhiti K₂; °akṣaraviśuddhi<r i>ti K₃^{p.c.} (added above); °akṣaraviśuddhe I₁; *yi ge*
dag pas Tib.. ³¹³mārgo° Σ_{-K_{3,5}}] °māngo° K_{3,5}. ³¹⁴mālikā Ñ₂] °māli ††_x K₁; °mālā K_{2,3,5},
I_Σ; *ngo'i phreñ ba* Tib.. ³¹⁵navanātyarasās ca *em.*] navanātyarasam kin tu Ñ₂; ††_x rasam ca K₁;
navanāpyarasrñ ca K₂; navanātyarasam ca K_{3,5}; navatyaair asam ca I₁; navanātyair asaḥ ca I_{2*,3}; for
Tib. *see next*. ³¹⁶kathyanta idānīm *em.*] kathyate Ñ₂; kathyate (||) idānīm K_Σ, I_Σ (K₂, I_{1,3} *om.*
anusvāra); *da ni gar gyi ro dgu brjod par bya ste* Tib..

raḥ³¹⁸ | śmaśānasthitir vīraḥ³¹⁹ | bhṛkuṭīkarālam³²⁰ bībhatsaḥ³²¹ | jvalatprabhatvaṃ³²² raudraḥ³²³ | vikasitavadanaṃ³²⁴ hāsyāḥ³²⁵ | sārdramuṇḍamālī³²⁶ bhayānakāḥ³²⁷ | sattvānugrahacittam³²⁸ karuṇā | māyārūpam adbhutam³²⁹ | prahīṇa-rāgādikleśatvāc chāntam^{330,331} || etair³³² "navanātyarasair yutam"^{333,i} bhagavantam ātmānam³³⁴ hetubhūtam || śuṣkapañcamuṇḍamālā³³⁵ lalātopari³³⁶ pañca-skandhānām³³⁷ niḥsvabhāvārthapratipādikā³³⁸ | "viśvavajrāṅkitam mūrdhni"^{339,ii} viśvārthakaraṇāya³⁴⁰ || kālatrayaparijñānāt³⁴¹ trinetrām prati mukheṣu sarvajñarūpam ceti || sakalarāgādikleśadahanārtham³⁴² piṅgordhvakeśatvam³⁴³ darśitam³⁴⁴ ||

ⁱCf. HeTa II.v. 26, HePra⁸¹⁶ and BhraHeSā (p. 165) : "śṛṅgāravīrabībhatsaraudrahāsyabhayānakaiḥ | karuṇādbhutaśāntaiś ca navanātyarasair yutam ||". ⁱⁱCVS 8a ; cf. HeTa II.v. 9c, HeSāU (Ñ₁ f. 4v₁), DVS (f. 192r₆), et al..

³¹⁷°ātmyāsahaikarasam Ñ₂, K₁] °ātmyāsahaikarasam K_{2,5}, I₁; °ātmyāsahaikarasam K₃; °āt I_{2*,3} (e-ye-skip; omission up to °mālinam). ³¹⁸śṛṅgārah Ñ₂ (*visarga* squeezed in)] śṛṅgāram K_{1,5}, K₃^{p.c.} (*sr°* → *śr°*; numbers above each *rasa*); śṛgāram K₂; śṛṅgāra I₁; *om.* I_{2*,3}; *sgeg pa'o* Tib.. ³¹⁹°sthitir vīraḥ *em.*] °sthitir vīram Ñ₂, K₃^{p.c.}, K₅; °m sthiti vīram K₁; °sthiti vāram K₂; °sthitir vīram K₃^{a.c.}; °sthitir vāram I₁; *om.* I_{2*,3}; *gnas pa ni dpa' bo'o*. ³²⁰bhṛkuṭīkarālam Ñ₂, K_{1,3,5}, I₁] bhṛkuṭī karāla K₂; *om.* I_{2*,3}; *khro gñer dañ mishe ba gtsigs pa ni* Tib.. ³²¹bībhatsaḥ *em.*] bībhatsam Ñ₂, K_{1,3}, I₁; bībhatsyam K_{2,5}; *om.* I_{2*,3}; *mi sdug pa'o*. ³²²jvalatprabhatvam *em.*] jvalata >< prabha Ñ₂; jvalatprabham K_Σ; jvalaprata I₁; *om.* I_{2*,3}; *'bar ba'i 'od ni* Tib.. ³²³raudraḥ *em.*] raudram Ñ₂, K_Σ, I₁; *om.* I_{2*,3}; *drag sul lo* Tib.. ³²⁴vikasitavadanaṃ Σ_{-K₁,I_{2*,3}}] vikasita ††_x K₁; *om.* I_{2*,3}; *rnam par rgyas pa'i žal ni* Tib.. ³²⁵hāsyāḥ *em.*] hāsyam Σ_{-K₁,I_{2*,3}}; ††_x K₁; *om.* I_{2*,3}; *bzad pa'o* Tib.. ³²⁶sārdramuṇḍamālī *em.*] sārdramuṇḍamālinam Ñ₂, K_{1,3,5}, I₁; sārdamūṇḍamālinam K₂; mālinam I_{2*,3}; *brlan dañ bcas pa'i mgo bo'i phreñ ba can ni* Tib.. ³²⁷bhayānakāḥ *em.*] bhayānakam Σ_{-I₁}; ūyanakam I₁; *'jigs su ruñ ba'o* Tib.. ³²⁸°ānugraha° Σ_{-I_Σ}] agraha° I₁; °ānukagraha° I_{2*,3}; *rjes su 'dzin pa'i* Tib.. ³²⁹adbhutam Σ_{-K₂,I₁}] aṭbhutam K₂; aṭadbhutam I₁; *no mtshar ba'o* Tib.. ³³⁰prahīṇa° Ñ₂, K₃, I_Σ] prahīṇa° K_{1,5}; prahīṇa° K₂ prahīṇa°. ³³¹°tvāc chāntam *em.* (*sandhi*)] °tvāt >< śāntam Ñ₂^{p.c.} (rubbed out), K_{1,3,5}, I_{2*,3}; °tvāta śāntam K₂, I₁. ³³²etair Σ_{-I₁}] etai I₁. ³³³°nātyair yutam Ñ₂] °nā ††_x K₁; °nātyarasair yuktam K_{2,3,5}; °nātyai yuktam I_Σ; *gar dgu po 'di rnam dañ lhan cig pa'i* (*dañ ldan pa'i* G,N,P₁) Tib.. ³³⁴bhagavantam ātmānam Σ_{-K_{1,2},I₁}] ††_x °vantam ātmānam K₁; bhagavantam ānam K₂; bhagavantam ātmāna I₁. ³³⁵śuṣkapañca° Σ_{-K₂,I₁}] śuṣkapañca° K₂; śuṣkañ ca I₁. ³³⁶lalātopari Σ_{-I_{2*,3}}] topari I_{2*,3}. ³³⁷°ām Σ_{-I₁}] °ā I₁. ³³⁸niḥsvabhāvārthapratipādikā Ñ₂, K₁] niḥsvabhāvavtam pratipāditaṃ K_{3,5}, I_Σ (*ni°* I₃); nidasvabhāvavtam pratipāditaṃ K₂; *rab tu gsal ba'o* Tib.. ³³⁹°tam mūrdhni Σ_{-K_{1,2},I₁}] °t† ††_x K₁; °tam mūddhni K₂, I₁. ³⁴⁰viśvārthakaraṇāya Σ_{-K₁,I₃}] ††_x °rthakaraṇāya K₁; viśvārthakaraṇāya I₃. ³⁴¹kālatrayaparijñānāt Ñ₂, K₁, Tib.] kāyatrayaparijñānāt K_{2,3,5}, I_{2*}; kāyatrayaparijñānan I₁; kāyatrayaparijñānā I₃. ³⁴²°rāgādi° Σ_{-K₂}] °rādi° K₂. ³⁴³piṅgordhvakeśatvam *em.*] piṅgordhvakeśam Ñ₂; piṅgalordhvakeśam K₁; piṅgordhvakeśa° K_{2,3,5}, I_Σ. ³⁴⁴darśitam Σ_{-K₁,I₁}] d† ††_x K₁; darśita I₁.

sakaladharmā³⁴⁵ nirāvaraṇapratipādanāya³⁴⁶ nagnatvaṃ || prāptabodhicittapada-
tvād³⁴⁷ ardhaparyaṅkatāṇḍavam³⁴⁸ || sakalatraidhātukaikamūrtipratipādanāya pā-
dāṅguṣṭhaikatā³⁴⁹ darśiteti³⁵⁰ || bhagavān³⁵¹ apy alīkapratibhāsaḥ³⁵² | yathā bhaga-
vān³⁵³ tathā bhagavatī ca³⁵⁴ | bhedaḥ punaḥ sakalaikamūrtivaśād³⁵⁵ ekamukhā³⁵⁶ ||
vāme³⁵⁷ devāsuraṇām³⁵⁸ raktena pūritakaroṭakaravyagrā³⁵⁹ || devāsuraśabdena
kiṃ³⁶⁰ | devaḥ³⁶¹ kāyavākcittam³⁶² tadviśayo 'suraḥ³⁶³ | anayor³⁶⁴ nirākaraṇam³⁶⁵
viraktīkaraṇam³⁶⁶ tena pūritam karotaṃ³⁶⁷ | karotaṃ karotābhyām³⁶⁸ ekīkaraṇam
nāma³⁶⁹ prajñāpāramitārthaparipūraṇam³⁷⁰ darśitam³⁷¹ || dakṣiṇa³⁷² aśeṣakleśa-
cchedanāya³⁷³ kartidhāriṇī³⁷⁴ || śeṣam yat kiñcid³⁷⁵ bhagavadviśuddhivad³⁷⁶ bo-
ddhavyam³⁷⁷ bhagavatyām ca³⁷⁸ ||ⁱ

ⁱCf. HeSāU (Ñ₁ f. 4v), HePra^{§16}, et al..

³⁴⁵sakaladharmā° Σ_{-K₁}] ††_x °rma° K₁. ³⁴⁶nirāvaraṇapratipādanāya I_Σ, Tib.] °nirā-
lambanapratipādanāya Ñ₂; ††_x °nilāmbanapratipādināya K₁; °vivāraṇapratipādanāya K_{2,3,5}.
³⁴⁷cittapadatvād em.] °cittapadād Ñ₂; °cittapadā K₁; °padād K_{2,3,5}, I_{1,3}; °parād I_{2*}; *byañ chub*
kyi sems kyi rkaṅ pa (thob pa'i) phyir Tib.. ³⁴⁸ardha° Σ_{-I₁} ('rdha° K₁)] addha° I₁. ³⁴⁹ṣṭhaikatā
Ñ₂] °ṣṭh† k† ††_x K₁; °ṣṭhaika° K_{2,3,5}, I_Σ; *zabs kyi mtheb mo gcig* Tib.. ³⁵⁰darśiteti Σ_{-K₁}] ††_x K₁;
bstan pa'o Tib.. ³⁵¹bhagavān Σ_{-K₁}] ††_x °gavān K₁. ³⁵²°bhāsaḥ Σ_{-I₁}] °saḥ I₁. ³⁵³°vān K_{1,3,5},
I₁] °vāna Ñ₂, K₂, I_{2*,3}. ³⁵⁴bhagavatī ca Σ_{-K_{1,3}}] bhagavatīñ ca K₁; bhavatī ca I₃. ³⁵⁵°aika° Σ_{-Ñ₂}]
°aikar° Ñ₂. ³⁵⁶ekamukhā Ñ₂, Tib.] °i kamukhā K₁; eva mukhī K₂; ekamukhī K_{3,5}, I_Σ. ³⁵⁷°e
Σ_{-K_{2,3}}] °a° K_{2,3}. ³⁵⁸devāsuraṇām Σ_{-K_{3,5,3}}] devādevāsuraṇām K_{3,5}, I₃; *lha dan lha ma yin rnam* *kyi*
Tib.-G. ³⁵⁹pūritakaroṭakaravyagrā K_{2,3,5}, I_{2*,3}] pūritam karotaṃ karotābhyām³⁶⁰ Ñ₂^{p.c.} (rubbed out);
††_x °ṭam karavyagrā K₁; pūritakarodakaravyagrā I₁; *thod pa bsnams pa ste* Tib.. ³⁶⁰suraśabdena
kiṃ Σ_{-I₁}] svaraśadenañki I₁. ³⁶¹°aḥ Ñ₂, K₁] °am Σ_{-Ñ₂,K₁}. ³⁶²°vākcittam Σ_{-K₂}] °vākcittam
K₂. ³⁶³tadviśayo 'suraḥ Ñ₂] tadveśayo suraḥ K₁; tadviśayam asuraḥ K₂; tadviśayam asu-
raḥ K_{3,5}, I_{2*,3}; adviśayam asuraḥ I₁; *de'i yul ni lha ma yin no*. ³⁶⁴anayor em.] ābhyām Σ; cf.
VaPra^{§32} and nt. in translation. ³⁶⁵nirākaraṇam Ñ₂, K₁] om. K_{2,3,5}, I_Σ; *byed pa med pa ni* Tib..
³⁶⁶viraktī° em.] raktī° K₁; niraktī° Σ_{-K₁}; *chags pa med par (dmigs pa med par) byed pa ste* Tib..
³⁶⁷karotaṃ Σ_{-K₁}] karo° ††_x K₁. ³⁶⁸karotaṃ karotābhyām Σ_{-K₁}] ††_x °ktābhyām K₁. ³⁶⁹ekīkaraṇam
nāma Σ_{-K_{1,3}}] mekīkaraṇam nāma K₁; ekīkaraṇanāma I₁. ³⁷⁰°paripūraṇam Ñ₂, K₁] °paripūriṇam
K₂; °mṛparipūraṇam K₃; °mṛ paripūritam K₅; °paripūraṇa I_Σ; *yoñs su gañ bar* Tib.. ³⁷¹darśitam
Σ_{-K₁}^{a.c.}] >raktīkaraṇam< darśitam K₁^{a.c.} (cancelled). ³⁷²°a em. (*sandhi*)] °e Σ. ³⁷³°aśeṣa° Σ_{-I₁}]
ṣa I₁. ³⁷⁴°dhāriṇī Σ_{-K₁}] °dhāri ††_x K₁. ³⁷⁵°śeṣam yat kiñcid Ñ₂, K_{3,5}] ††_x °tkiñcid K₁; śeṣam
yata kiñcid K₂; śeṣa yatkiñcita I₁; śeṣa yatkiñcit I_{2*,3}; *lha ma gañ cuñ zad* Tib.; note: Ñ₂ adds
another ligature °dbha° in lower margin, perhaps already inserted into the main text. ³⁷⁶°vad°
(°f°) Ñ₂] °vata K₁; °vato K_{2,3,5}, I_Σ; *bcom ldan 'das kyi (kyis G, N, P₁)* Tib.. ³⁷⁷boddhavyam
Σ_{-K_{2,3,5}}] bodhyam K_{2,3,5}; *rtogs par bya'o* Tib.. ³⁷⁸bhagavatyām ca Σ_{-I₁}] bhagatyām ca I₁.

idānīm³⁷⁹ sādhyasamayavajradharaśārīre³⁸⁰ cakracatuṣṭayam dhyāyāt | nirmā-
ṇādau kṛtvā³⁸¹ yathāyogena³⁸² tattvato³⁸³ dharmasambhoganirmāṇamahāsukha-
catuḥkāyaśuddhyartham iti^{384,385} ||

Ñ₂ 11v₅; K₁ 15r₆; K₂ 20r₂;
K₃ 23r₄; K₅ 21v₂; I₁ 34r₃;
I₂* 48v₁; I₃ 24r₄

idānīm³⁸⁶ māṇḍaleyaviśuddhiḥ³⁸⁷ kathyate³⁸⁸ || gaurī kṛṣṇā³⁸⁹ māravineyasa-
ttvaprabodhanāya³⁹⁰ | dakṣiṇakare³⁹¹ mithyādr̥ṣṭicchedanāya³⁹² kartidhāriṇī³⁹³ |
vāme saṃsāravāsanāvināśāya rohitam³⁹⁴ || caurī raktā³⁹⁵ rāgavineyasattvaprabo-
dhanāya^{396,397} | dakṣiṇe prajñopāyātmakatvapatipādanāya³⁹⁸ kṛpītam³⁹⁹ | vāme
mohavināśārtham⁴⁰⁰ varāhaḥ⁴⁰¹ || vettālī taptahemābhā⁴⁰² pauṣṭikasattvavinayā-
rtham⁴⁰³ | sukhajanāyety⁴⁰⁴ arthaḥ⁴⁰⁵ | dakṣiṇe śūnyatārthapatipattaye^{406,407}
kūrmaḥ⁴⁰⁸ | vāme karuṇāsvabhāvam⁴⁰⁹ padmabhājanam⁴¹⁰ || ghasmarī⁴¹¹ marakta-

³⁷⁹◦īm Σ_{-K₂,I_{1,3}}] ◦i K₂; ◦ī I_{1,3}. ³⁸⁰◦samayavajradhara° Ñ₂, Tib.] ◦vajradharasamaya° K₁;
◦vajradhara° K_{2,3,5}, I_{2*,3}; ◦vajradhare I₁. ³⁸¹nirmāṇādau kṛtvā Ñ₂, Tib.] nirmāṇādau ††_x K₁;
yat (yata K_{2,5}) kiñcin nirmāṇādau (◦o I_{2*,3}) kṛtvā K_{2,5}, I_{1,2*,3}; yat kiñcin nirmāṇāśaiḥ kṛtvā
K₃. ³⁸²yathāyogena Σ_{-K₁}] ††_x yogena K₁; om. Tib.. ³⁸³tattvato Ñ₂, K₁] tatvato 'tra he-
tau K_{2,5}, I_Σ; >na< <ta>tato <tra> 'graheto K₃^{p.c.} (added above); om. Tib.. ³⁸⁴dharma° Σ_{-I₁}]
dha° I₁. ³⁸⁵◦śuddhyartham iti Ñ₂, K₁, Tib.] ◦viśuddhāś catvāś (◦ra K₂) cakrā dhyātavayāḥ
(◦vyā K₅) K_{2,3,5}; I_Σ. ³⁸⁶◦īm Σ_{-K₂,I₁}] ◦ī K₂, I₁. ³⁸⁷◦iḥ Σ_{-K₂}] ◦i K₂. ³⁸⁸◦te Σ_{-K₂}] ◦teḥ K₂.
³⁸⁹◦ī kṛṣṇā Ñ₂, I_{1,3}] ◦ī kṛṣṇām K₁, I_{2*}; ◦i kṛṣṇām K₂; ◦im kṛṣṇām K₃^{a.c.}, K₅; ◦īm kṛṣṇām K₃^{p.c.}.
³⁹⁰māravineyasattvaprabodha° Σ_{-K₁,I_{2*,3}}] māṛ† †i ††_x ~4 dha° K₁; māravineyasattvabodha° I_{2*,3}.
³⁹¹dakṣiṇakare Ñ₂, K₁, Tib.] dakṣiṇe Σ_{-Ñ₂,K₁}. ³⁹²◦dr̥ṣṭī° Σ_{-K₅}] ◦dr̥ṣṭim K₅. ³⁹³◦ī Σ_{-K₁}] ◦īm K₁.
³⁹⁴◦vināśāya rohitam Σ_{-K₁,I₁}] ◦vināśā ††_x K₁; ◦vināśāya rohitapātram I₁. ³⁹⁵caurī raktā em.] cau-
rīm raktām Ñ₂, K_{3,5}, I_{2*}; ††_x K₁; caurī raktām K₂; caurī ktā I₁; caurī raktām I₃. ³⁹⁶rāga° Σ_{-K_{1,5}}]
††_x ◦ga° K₁; roga° K₅. ³⁹⁷◦pra° Σ_{-K₂}] om. K₂. ³⁹⁸◦tva° Ñ₂, K₁, Tib.] om. K_{2,3,5}, I_Σ. ³⁹⁹◦am
Σ_{-K₁}] ◦a K₁ (upper side lost). ⁴⁰⁰mohavināśārtham Σ_{-K_{1,2}}] māvānāśātha K₁ (upper side lost);
mohavināthārtham K₂. ⁴⁰¹varāhaḥ em.] varaham Ñ₂; varāh† K₁ (upper side lost); varāham K_{2,3,5},
I_Σ; phag pa'o Tib.. ⁴⁰²vettālī taptahemābhā K_{3,5}, I_Σ (vetālī K₃, I_{2*,3})] vetālīm taptahemābhām
Ñ₂; ††₇ ††_x K₁ (upper $\frac{2}{3}$ lost); vetālī taptahemābhā K₂. ⁴⁰³pauṣṭikasattvavinayārtham em.] pau-
ṣṭikasattvavinayārtham Σ_{-K_{1,2}}] ††_x ◦rtham K₁; pauṣṭikasattvavinayārtha K₂; rab tu rgyas pa'i sems
can rnam par 'dul ba'i don te Tib.. ⁴⁰⁴◦janāyety K_{3,5}] ◦janāyā ity Ñ₂, K₁, I_{1,2*} (sandhi);
janāyaty K₂; ◦janāyā ity I₃. ⁴⁰⁵arthaḥ Σ_{-K_{1,2}}] artha K₁; artham K₂. ⁴⁰⁶◦śūnyatārtha° Ñ₂, Tib.]
śūnyatā° K_Σ, I_Σ. ⁴⁰⁷◦pattaye Ñ₂, K₁] ◦pādanāya K_{2,3,5}, I_Σ, Tib.. ⁴⁰⁸◦aḥ Ñ₂] ◦am K_{2,3,5}, I_Σ; ◦a
K₁. ⁴⁰⁹karuṇā° Σ_{-K₁}] karuṇām K₁. ⁴¹⁰◦bhājanam Σ_{-I_Σ}] ◦bhāmjane I₁; ◦bhāmjanam I_{2*,3}. ⁴¹¹◦ī
K_{1,2}, I_{1,3}] ◦īm Ñ₂, K_{3,5}, I_{2*}.

maṇinibhā⁴¹² kiñcidraktaśyāmaśilākārā⁴¹³ | abhicārukārthaprasādhane⁴¹⁴ | ucche-
dijanaprabodhanārtham ca^{415,416} | dakṣiṇe dveṣaviśuddhitāḥ⁴¹⁷ sarpaḥ⁴¹⁸ | vāme
prajñopāyātmakayogapātrikā⁴¹⁹ ||ⁱ pukkasī⁴²⁰ nīlā⁴²¹ jambhanārthaprasādhane⁴²²
mānisattvaprabodhanārtham⁴²³ ca⁴²⁴ | dakṣiṇe mārasenāvidāraṇāya⁴²⁵ siṃhaḥ⁴²⁶ |
vāma⁴²⁷ aśeṣadvandvacchedanāya⁴²⁸ parśuḥ⁴²⁹ || śabarī śuklā⁴³⁰ śāntasattvapra-
bodhanāya⁴³¹ | dakṣiṇe⁴³² pañcājñānapratipādanāya⁴³³ bhikṣuḥ⁴³⁴ | vāma⁴³⁵ a-
dvaita⁴³⁶ jñānāvabodhanāya⁴³⁷ khiṅkhirikā⁴³⁸ || caṇḍālī⁴³⁹ gaganaśyāmā⁴⁴⁰ sta-
mbhanārthaprasādhane⁴⁴¹ stabdhasattvaprabodhanāya ca⁴⁴² | dakṣiṇe kiṃcijjñāna-

ⁱCf. HeTa II.v. 30-31, HeSāU (Ñ₁ f. 3r7-3v₃), CVS vv. 9-12, DVS (f. 193r₂₋₄), HePra^{§16}, et al..

⁴¹²maraktamaṇinibhā *em.*] maraktamaṇinibhām Ñ₂, I_{2*,3}; maraktamanisaṃ ††_x K₁; saraktamaṇi-
nibhā K₂; saraktamaṇinibhām K_{3,5}; maraktamaṇibhā I₁. ⁴¹³kiñcidraktaśyāmaśilākārā *em.*] ki-
ñcidraktaśyāmaśilākārām Ñ₂, K_{2,3,5}, I_{1,3}; ††_x °laśilākārām K₁; kiñcidraktaśyāmaśilākārām I_{2*}; *cuñ*
zad dmar žiñ ljañ ba'i rdo rje bsams pa ste Tib. (!). ⁴¹⁴°cārukārthaprasādhane Ñ₂] °cārukāpra-
sādhane K₁; °cānnakārthasādhane K_{2,3,5}, I₁; °cārukārthasādhane I_{2*,3}; *mñon spyod rab tu bsgrub*
pa la Tib. (→ °cārukāprasādhane). ⁴¹⁵°dijana° Ñ₂] °de jana° K₁; °dījana° K_{2,3,5}, I_Σ; *bsad par lta*
ba can gyi skye bo Tib.. ⁴¹⁶°nārtham ca Σ_{-K₁}^{a.c.} (partly °ñ ca)] °nā>ya<rthañ ca K₁^{a.c.} (cancelled).
⁴¹⁷dveṣaviśuddhitāḥ *em.*] dveṣaviśuddhataḥ Ñ₂^{p.c.}, K_{2,3,5}, I_Σ, Tib.] <dveṣaviśuddha>taḥ Ñ₂^{a.c.}
(added above); dveṣa° K₁. ⁴¹⁸sarpaḥ Σ_{-K₁}^{I_{2*,3}}] sarpa K₁; *om.* I_{2*,3}. ⁴¹⁹°pātrikā Σ_{-K_{1,2}}] pā-
tri ††_x K₁; °pātrikā K₂. ⁴²⁰pukkasī K₂] pukkasīm Ñ₂, K_{3,5}, I_{2*,3}; ††_x K₁; pukkasī I₁. ⁴²¹nīlā
K₁] nīlām Ñ₂, K_{2,3,5}, I₁; nālā I_{2*}; nīlāj I₃. ⁴²²jambhanārthapra° Ñ₂, K₁] jambhanārtha° K_{2,3,5},
I₁; jabhaśārtha° I_{2*}; jñamadālārtham I₃; *reñs pa'i don bsgrub pa la* Tib..^{p₁}. ⁴²³māni° Ñ₂, Tib.]
māne K₁; mānā K₂; mānī K_{3,5}, I_Σ. ⁴²⁴ca Σ_{-K_{2,3,5}}] *om.* K_{2,3,5}, Tib.. ⁴²⁵mārasenāvidāraṇāya Ñ₂,
K₁] mārasainyavidāraṇāya K_{2,3,5}, I_{1,2*} (°śai° K₂); mālasainyavidāraṇāya I₃; *bdud kyi sde rab tu*
'joms pa'i phyir Tib.. ⁴²⁶°aḥ Σ_{-K₂}] °a K₂. ⁴²⁷°a *em. (sandhi)*] °e Σ_{-I₃}; vāmeḥ I₃. ⁴²⁸°dva°
Σ_{-K_{2,3,5}}^{I_{2*}}] °da° K_{2,3,5}, I_{2*}. ⁴²⁹parśuḥ Σ_{-K_{1,2}}] ††_x K₁; parśu K₂. ⁴³⁰śabarī śuklā I₃] śabarīm
śuklām Ñ₂, K_{2,3,5}; ††_x °rīm śuklām K₁; śabarī śuklām I₁; śabarīm śuškā I_{2*}. ⁴³¹°sattva° Σ_{-I₁}]
°sa° I₁. ⁴³²dakṣiṇe Σ_{-Ñ₂}^{I₃}] *om.* Ñ₂ (eye-skip up to next "dakṣiṇe"; "caṇḍālīm" in upper margin);
dakṣaṇe mārasainyavidāraṇāya mri dakṣiṇe I₃ (eye-skip). ⁴³³pañcājñānapratipādanāya Σ_{-Ñ₂}] *om.*
Ñ₂. ⁴³⁴bhikṣuḥ K_{2,3,5}, I_{1,2*}] *om.* Ñ₂; bhikṣu K₁; bhiśuḥ I₃. ⁴³⁵vāma *em. (sandhi)*] vāme Σ_{-Ñ₂};
om. Ñ₂. ⁴³⁶advaita° K_Σ] *om.* Ñ₂; 'dvaita° I₁; dvaita° I_{2*}; 'dveta I₃. ⁴³⁷°jñānāvabodhanāya K_{2,3,5},
I_Σ, Tib.] *om.* Ñ₂; °jñānavaprabodāya K₁. ⁴³⁸khiṅkhirikā K_{1,3}, Tib.] *om.* Ñ₂; khiṣivarikā K₂;
khiṅkhirikā K₅; khirikā I₁; svikaṭirikā I_{2*}; svikaṭhirikā I₃. ⁴³⁹caṇḍālī K₂, I₁] *om.* Ñ₂; c† ††_x K₁;
caṇḍālīm K_{3,5}, I_{2*,3}. ⁴⁴⁰gaganaśyāmā I_{1,2*} (°ṇa° I_{2*})] *om.* Ñ₂; † ††_x °mām K₁; gaganaśyāmām
K_{2,3,5}, I₃. ⁴⁴¹stambhanārthaprasādhane *em.* (cf. HePra^{§16})] *om.* Ñ₂; stambhanārtham prasādhanai
K₁; stambhanārthasādhane K_{2,3,5}, I₁; tmambhanārthasādhane I_{2*,3}; *reñs pa'i (pa ni C, D, P₂) don*
bsgrub pa la Tib.. ⁴⁴²stabdhasattvaprabodhanāya ca Σ_{-Ñ₂}^{I_{3*}}] *om.* Ñ₂; stambhasattvaprabodhanāya
ca I_{3*}.

mātracchedanāya⁴⁴³ cakraḥ⁴⁴⁴ | vāma ajñānamalonmūlanārthaṃ⁴⁴⁵ lāṅgalam⁴⁴⁶ ||
 ḍombinī karburā⁴⁴⁷ viśvārthaprasādhane⁴⁴⁸ krūrāśayajanaprabodhane ca⁴⁴⁹ | abhe-
 dyajñānapratipādanāya dakṣiṇe vajraḥ⁴⁵⁰ | vāma⁴⁵¹ aśeṣaduṣṭatarjanāya⁴⁵² tarja-
 nikā smṛtā⁴⁵³ ||ⁱ

Ñ₂ 12r₃; K₁ 16r₁; K₂ 20v₆;
 K₃ 24r₃; K₅ 22r₇; I₁ 34v₁;
 I₂* 49v₄; I₃ 25r₅

āsām⁴⁵⁴ aṣṭāsanaśuddhiḥ⁴⁵⁵ kathyata idānīm⁴⁵⁶ | rāgavidyāśravaṇapānabhoja-
 na⁴⁵⁷ nidrātarkaśraddhātyantābhiniveśa⁴⁵⁸ cchedanāyāṣṭāsanāny⁴⁵⁹ upadarśitāni⁴⁶⁰ |
 atyantābhiniveśacchedaḥ⁴⁶¹ punaḥ kartavyo⁴⁶² dhyāne⁴⁶³ || evam aṣṭāsanānām⁴⁶⁴
 śuddhir uktā⁴⁶⁵ ||

ⁱCf. HeTa II.v. 32-33, HeSāU (Ñ₁ f. 3v₃₋₇), CVS vv. 13-16, DVS (f. 193r₄₋₇), HePra⁸¹⁶, et al..

⁴⁴³kiṃcijñānamātra° *em.* (cf. HePra⁸¹⁶)] pañcaññānamātra° Ñ₂; kiṃcit jñānapātra° K₁; kiṃcit jñānam adhi° K₂; kiṃcit(a) jñānam api K_{3,5}, I_Σ (*om. virāma* K₅, I_{1,3}); *cuñ zad śes pa tsam yan* Tib..
⁴⁴⁴cakraḥ K_{3,5}, I_Σ] >xx₂< Ñ₂^{p.c.} (rubbed out); cakra K_{1,2}. ⁴⁴⁵ajñānamalonmūlanā° Ñ₂; K_{3,5}, I₃ (°), Tib.] ajñānamalo >nya< <nm†> lanā° K₁^{p.c.} (lower margin, damaged); jñānamalānūlanā° K₂; jñānamalonmūlanā° I_{1,2}*. ⁴⁴⁶lāṅgalam Ñ₂^{a.c.} (rubbed out)] lāṅgal† ††_x K₁; lāṅgala K₂, I₂*; lāṅgalaḥ K_{3,5}, I₁; lāṅgalaḥ I₃. ⁴⁴⁷ḍombinī karburā I₁] ḍombī karbburām Ñ₂; ††_x ~₃ °rām K₁; ḍombinī karburām K₂, I_{2*,3}; ḍombinīm karburām K₃; ḍombinīm karburām K₅. ⁴⁴⁸viśvārthaprasādhane Ñ₂, Tib.] viśvārthaprabodhanāya K₁; vighnārthaprasādhane K_{2,3,5}, I_Σ. ⁴⁴⁹krūrāśayajana° Σ_{-K₁,I₁}] krūrāśaye jana° K₁; krārāśajjra° I₁; *ma ruñs pa'i bsam(s) pa can gyi skye bo* Tib.. ⁴⁵⁰dakṣiṇe vajraḥ *em.*] dakṣiṇe vajraṃ Ñ₂, K₁, I_Σ; vajra K₂; vajraṃ K_{3,5}; *g.yas na rdo rje dañ* Tib.. ⁴⁵¹vāma *em.* (*sandhi*)] vāme Σ_{-K₁}; vā ††_x K₁. ⁴⁵²aśeṣaduṣṭa° Σ_{-K₁}] ††_x °ṣṭa° K₁. ⁴⁵³tarjanikā smṛtā Ñ₂, K₁, Tib.] tarjanikā K₂; tarjanikā K_{3,5}, I_Σ. ⁴⁵⁴āsām Σ_{-I₂}*] āśām I₂*. ⁴⁵⁵aṣṭāsanaśuddhiḥ Ñ₂, K₁] aṣṭāsanaviśuddhiḥ K_{2,3,5}, Tib.; maṣṭāsanaviśuddhiḥ I₁; aṣṭāśayaviśuddhi(h) I_{2*,3} (I₂* *om. visarga*). ⁴⁵⁶kathyata idānīm K_{1,3,5}, I₂* (all °*te*)] kathyate Ñ₂; kathyate idānī K₂, I_{1,3}; *da ni (...)* *brjod par bya ste* Tib.. ⁴⁵⁷rāgavidyāśravaṇapānabhojana° *em.* (Tib. *chags pa dañ | rig(s) pa dañ | thos pa dañ | juñs pa dañ | bza' ba dañ*)] rāgavidyāśravaṇapāne bhojana° Ñ₂; rāgavidyā (śrana xx₄) bhojana° K₁ (faint); rāgāvidyāś ca vanapānabhojana° K_{2,5}; rāgāvidyāś ca vi<ṇa>pānabhojana° K₃^{p.c.} (added above); rāgāvidyāśravaṇapāne bhoja° I₁; rāgāvidyā avanapā(na)bhojana° I_{2*,3} (I₂* *om. °na°*). ⁴⁵⁸°atyantābhiniveśa° *em.*] °ety antābhiniveśa° Ñ₂; °ety antā bh† ††_x K₁; °ety aṣṭātyantābhiniveśa° K_{2,3,5}, I_Σ (°śu° K₃); *dad pa ste śin tu mñon par žen pa* Tib.. ⁴⁵⁹°chedanāyāṣṭāsanāny K_{2,3,5}] °chedanāya aṣṭāsanā<ny> Ñ₂^{p.c.} ("nyu" in lower margin); ††_x °ṣṭā^xny K₁^{a.c.} (nt. lost); °chedanāya ṣṭāsanāny I₁; *gcod pa'i phyir gdan rnam* Tib.. ⁴⁶⁰upadarśitāni Ñ₂^{p.c.}, K_{2,3,5}, I_{2*,3}, Tib.] <u>padarśitā<ny> Ñ₂^{a.c.} ("nyu" and "nya" in lower margin); xpad>iṣṭā<rśitā° K₁^{p.c.} (cancelled); apadarśitāni I₁. ⁴⁶¹°bhiniveśacchedaḥ Ñ₂^{p.c.} (cf. previous nt.), K₁] °nabhiniveśa(h) K_{2,3,5} (K₂ *om. visarga*); °bhiniveśa(h) I_Σ, Tib. (I₂* *om. visarga*). ⁴⁶²°o K₁ (°ah)] °oḥ Ñ₂; karttavaya K₂; °am K_{3,5}, I_Σ. ⁴⁶³°e Σ_{-K₂}] °a K₂. ⁴⁶⁴aṣṭāsanānām Σ^{Skt.}] *gdan rnam kyī* Tib.. ⁴⁶⁵śuddhir uktā Ñ₂, K₁ (°ih Ñ₂)] viśuddhir uktā K_{2,3}, I_Σ, Tib. (°ih I₁); viśuddhir uktāḥ K₅.

etāḥ sarvās⁴⁶⁶ trinetrā⁴⁶⁷ ūrdhva⁴⁶⁸ piṅgalakeśāḥ⁴⁶⁹ pañcamudrāvibhūṣitā⁴⁷⁰ ardha-
paryāṅkanātyasthā⁴⁷¹ vivastrikā⁴⁷² daṁṣṭrākarālavadanā⁴⁷³ bhagavatkāmeccchā-
saṁpannā⁴⁷⁴ bhāvanīyāḥ⁴⁷⁵ ||ⁱ

Ñ₂ 12r₄; K₁ 16r₂; K₂ 21r₂;
K₃ 24r₄; K₅ 22v₂; I₁ 34v₃;
I₂* 49v₇; I₃ 25v₁

ity anantaram⁴⁷⁶ devatāpaṭṭikāyām^{477,478} vīṇādīḥ⁴⁷⁹ pradhānadvāradakṣiṇād āra-
bhya⁴⁸⁰ dvārakoṇasandhiṣu⁴⁸¹ dve dve devatyau⁴⁸² | nāmapradhānādyakṣaram⁴⁸³
indubindusamanvitam⁴⁸⁴ āsām bījam⁴⁸⁵ | tajjanitam āsām cihnam⁴⁸⁶ punas⁴⁸⁷ ta-
dbījāṅkitam⁴⁸⁸ | candrasūryayor madhyeṣu drṣṭvā⁴⁸⁹ | gauryādayo⁴⁹⁰ yathā niṣpa-
nnās⁴⁹¹ tathā vīṇādīnām⁴⁹² utpāda iti kṛtvā cintayet⁴⁹³ ||

atha vīṇā pītā⁴⁹⁴ | vaṁśā raktā⁴⁹⁵ | mṛdaṅgā dhūmrā⁴⁹⁶ | murajā sitā⁴⁹⁷ |

ⁱCf. HeTa II.v. 34, HeSāU (Ñ₁ fol. 3v₇ - 4r₁), CVS v.17, DVS (f.193v₁), HePra⁸¹⁶, et al..

⁴⁶⁶°ās Σ_{-I₂,₃} (°āḥ I₁)] °ā I₂,₃. ⁴⁶⁷tri° Σ_{-K₂}] °trī° K₂. ⁴⁶⁸ūrdhva° Σ_{-I_Σ}] urdhva° I_Σ. ⁴⁶⁹°keśāḥ
Σ_{-K_{1,2}}] °ke ††_x K₁; °keśā K₂. ⁴⁷⁰pañcamudrā° Σ_{-K_{1,2}}] ††_x K₁; pañcamūdṛā° K₂. ⁴⁷¹°ā Σ_{-K_{1,2}}] °āḥ
K₁; °ānā K₂. ⁴⁷²vivastrikā Ñ₂, K₅^{a.c.}, I₃] vevastrikā K₁; nivastrikā K₂, K₅^{p.c.} (lefthand margin);
nirvastrikā K₃; vivastrikāḥ I_{1,2}*; *gos dañ bral ba* Tib.. ⁴⁷³daṁṣṭrākarālavadanā *em. (sandhi)*]
daṁṣṭrākarālavadanāḥ Ñ₂, K_{3,5}; dramṣṭ(r)ākarālavadanāḥ K₁, I_Σ (I₂* *om. repha*); daṁṣṭrākarāla-
vadanā K₂; *žal (m)che ba gtsigs pa* Tib.. ⁴⁷⁴°vatkāmeccchā° Ñ₂, K₁, Tib.] °vatakāyēcchā° K₂;
°vat(a)kāryēcchā° K_{3,5} (K₅ *om. virāma*); °takāmeccchā° I_{1,3}; °tkakāmeccchā° I₂*. ⁴⁷⁵bhāvanīyāḥ
Σ_{-K_{2,3,5}}] draṣṭavyā(h) bhāvanīyāḥ K_{2,3,5} (*visarga* K₃). ⁴⁷⁶°antaram Σ_{-K_{2,3,5}}] °antara° K_{2,3}; °atta-
ram I₃; *de'i mthar* Tib.. ⁴⁷⁷devatā° Σ_{-K_Σ}] de xx ††_x K₁; daivatā° K_{2,3,5}. ⁴⁷⁸°paṭṭikāyām Ñ₂,
I₁, Tib.-C] de xx ††_x K₁; °pacchikāyām K₂; K₅^{a.c.}; °paṭṭikāyām K₃, K₅^{p.c.} (in left margin), I₂,₃.
⁴⁷⁹vīṇādīḥ Ñ₂, K₁ (faint)] vīṇādīna K_{2,5}; vīṇādīn K₃; vīṇādīna I_{1,3}; vīṇādīna I₂*; *pi wañ ma la sogs*
pa rnam Tib.. ⁴⁸⁰ārabhya Σ_{-K_{2,3,5}}] arabhyām K₂; ārabhyā K₃; ārabhyām K₅. ⁴⁸¹dvārakoṇa°
Σ_{-Ñ₂,₃,₅,_{K₁}}] dvārakoṇ>e< Ñ₂^{a.c.} (rubbed out); dvāre koṇa° K₁. ⁴⁸²devatyau Σ_{-K₁}] devatyō K₁.
⁴⁸³nāma° Σ_{-K_{2,3,5}}] vāma° K_{2,3,5}. ⁴⁸⁴indubindusamanvitam Σ_{-K_{1,2},_{1,2}*}] indubindusamanvitam K₁; i-
ndūsamanvitam K₂; indubisamanvitam I₁; indubiṁdusamnitam I₂*. ⁴⁸⁵āsām bījam Σ_{-K₁}] āsā(h)
††_x K₁. ⁴⁸⁶tajjanitam āsām cihnam *em. (Tib. des bskyed pa 'di rnam kyī mtshan ma)*] tajjanitam
āsām cihnam Ñ₂; ††_x xx₂ cihnam K₁; etajjanitā(r)thacihnam K_{2,3,5}, I_Σ (K₂ *om. repha; eta°* I₂*).
⁴⁸⁷punas Σ_{-K₅} (°āḥ K₂)] puna K₅. ⁴⁸⁸°āṅkitam Σ_{-I₂,₃}] °āṅkita° I₂,₃. ⁴⁸⁹drṣṭvā Ñ₂, Tib.] *om.*
K₁; drṣṭaiṣu K₂; drṣṭeṣu K_{3,5}, I_Σ. ⁴⁹⁰°ādayo Σ_{-I₁}] °āda I₁. ⁴⁹¹niṣpannās Σ_{-I₂,₃}] niṣpannāms I₂*;
niṣpattās I₃. ⁴⁹²vīṇādīnām Σ_{-I₂,₃}] vīṇādīnām I₂,₃. ⁴⁹³cintayet Σ_{-I₁}] cintaye I₁. ⁴⁹⁴atha vīṇā pītā
Σ_{-K₁,₃,₅,_{a.c.}}] ††_x °tā K₁; atha vī >lā< pītā K₃^{a.c.} (rubbed out, "ñā" above). ⁴⁹⁵vaṁśā raktā Σ_{-K_{2,3}}]
vaṁśam raktām K₂; vaṁ <śā> raktāḥ K₃^{p.c.} (added above). ⁴⁹⁶°ā dhūmrā Σ_{-K_{2,3,5}}] °ā kṛṣṇā K_{2,5};
°ā<ḥ> kṛṣṇāḥ K₃(^{p.c.}) (added above). ⁴⁹⁷murajā sitā Ñ₂, K₁] murujā sitā K_{2,5}, K₃^{a.c.}, I_Σ (*śūtā* I_{1,3});
murujā<ḥ> sitā<ḥ> K₃^{p.c.}.

mālā pītā | lāsya raktā⁴⁹⁸ | gītā aruṇā⁴⁹⁹ | nṛtyā⁵⁰⁰ viśvavarṇā⁵⁰¹ | puṣpā śuklā⁵⁰² |
dhūpā kṛṣṇā⁵⁰³ | dīpā kanakābhā⁵⁰⁴ | gandhā pītā⁵⁰⁵ | ādarśā sitā⁵⁰⁶ | rasā raktā⁵⁰⁷ |
sparśā haritā⁵⁰⁸ | dharmā sitā⁵⁰⁹ ||ⁱ
etāḥ⁵¹⁰ svasvacihnahastābhīnāyapādāś⁵¹¹ candrāsanasthāḥ⁵¹² ṣoḍaśakalāviśuddhā⁵¹³
draṣṭavyāḥ⁵¹⁴ ||ⁱⁱ etena⁵¹⁵ viśvapadmāda⁵¹⁶ hetuvajradharabimbāniṣpattimāṇḍa-
leyajanaparyantena⁵¹⁷ mārgajñatābhisambodhiḥ⁵¹⁸ || iti hetumaṇḍalam || 10 ||⁵¹⁹

§11 drutāpattiḥ

Ñ₂ 12v₂; K₁ 16v₂; K₂ 21v₄; athedānīm¹ sūkṣmamaṇḍalasvabhāvaṃ² raktahoḥkāra³pañkti⁴dvyapariveṣṭitaṃ⁵
K₃ 25r₂; K₅ 23r₄; I₁ 34v₈; dhyāyād upadeśād⁶ gandharvasattvaṃ⁷ mahāsukhamayam atirāgaṃ⁸ svaraśmi-
I₂* 50v₅; I₃ 26r₃

ⁱCf. HePra⁸⁹. ⁱⁱIbid..

⁴⁹⁸raktā Σ_{-I₂,₃}] tnu I₂*; om. I₃ (eye-skip up to "sparśā"). ⁴⁹⁹gītā aruṇā Σ_{-I₃} (*sandhi* not applied)]
om. I₃. ⁵⁰⁰nṛtyā Σ<sub>-K₂,_{I₂*,^{a.c.},_{I₃}}] nṛtya K₂; n>i<r̥tyā I₂*^{a.c.} (cancelled); om. I₃. ⁵⁰¹viśvavarṇā Σ_{-I₃}]
om. I₃. ⁵⁰²puṣpā śuklā Σ_{-I₃}] om. I₃. ⁵⁰³dhūpā kṛṣṇā Σ_{-K₂,_{I₃}}] dhūpāḥ kṛṣṇā K₂; om. I₃. ⁵⁰⁴dīpā
kanakābhā Σ<sub>-K₁,_{K₃^{p.c.},_{I₃}}] dīp† ††_x K₁; dīpā<h> kanakābhā K₃^{p.c.} (squeezed in); om. I₃. ⁵⁰⁵gandhā
pītā Σ<sub>-K₁,_{K₃^{p.c.},_{I₃}}] ††_x ~⁴ °dhā pītā K₁; gandhā<h> pītā<h> K₃^{p.c.} (squeezed in); om. I₃. ⁵⁰⁶ādarśā
sitā K_{2,5}, K₃^{a.c.}, I_{1,2}*, Tib.] >xx< Ñ₂^{p.c.} (rubbed out); om. K₁, I₃; ādarśā<h> sitā<h> K₃^{p.c.} (squ-
eezed in). ⁵⁰⁷rasā raktā Σ<sub>-K₃^{p.c.},_{I₂*,₃}] rasā raktā<h> K₃^{p.c.} (squeezed in); rasā raktā I₂*; om. I₃.
⁵⁰⁸sparśā haritā Σ_{-K₃,_{I₁}}] sparśā haritāḥ K₃; parśā haritā I₁. ⁵⁰⁹dharmā sitā Σ_{-Ñ₂,_{K₃}}] dharmā
sitā iti Ñ₂; ādarśā sitā | dharmo sitā iti K₁; dharmāḥ sitā K₂; dharmāḥ sitāḥ K_{3,5}. ⁵¹⁰etāḥ Σ_{-I_Σ}]
etā etā I₁; etā I₂*,₃. ⁵¹¹°cihnahastābhīnāyapādāś Ñ₂ (°āḥ)] cih† ††_x °dāḥ K₁; °cihnahastā(h) ||
abhināyapādāś K_{2,3,5} (K₂ om. *visarga*); °cihnahastāḥ abhināyapādāś I_Σ; *phyag g.yas na rañ rañ*
gi phyag mtshan rnam par 'dren zin zabs rnam Tib.. ⁵¹²°āḥ Σ_{-K₂}] °ā K₂. ⁵¹³°kalā° Ñ₂, K₁,
Tib.] om. Σ_{-Ñ₂,_{K₁}}. ⁵¹⁴draṣṭavyāḥ Σ_{-K₂,_{I₃}}] draṣṭavyā K₂; draṣṭāḥ vyāḥ I₃. ⁵¹⁵etena Ñ₂, K₁, Tib.
(*des ni*)] ete Σ_{-Ñ₂,_{K₁}}. ⁵¹⁶°au Σ_{-I₃}] °o I₃; *dañ por byas nas* Tib.. ⁵¹⁷°maṇḍaleyajanaparyantena
Ñ₂, K₅, I_Σ, Tib.] °maṇḍaleyajanaparyāntena K₁; °bhāṇḍalayaajanaparyanta° K₂; °maṇḍaleyajana-
paryantana K₃. ⁵¹⁸mārgajñatābhisambodhiḥ Ñ₂, I_{1,2}*, Tib.] mārgajñatā ††_x K₁; mārgajñatābhi-
sambodhi(h) K_{2,3,5} (K₂ om. *visarga*); mārgajñatābhisambodhi I₃. ⁵¹⁹iti hetumaṇḍalam || 10 ||
K₃ (°am, editorial addition)] om. Ñ₂, K₁, I_Σ, Tib.; iti hetumaṇḍala K₂; iti hetumaṇḍalah || 10 ||
K₅. ¹athedānīm Σ_{-K_{1,2}}] ††_x °dānīm K₁ (note lost); athedānī K₂. ²sūkṣma° Σ_{-K_{2,3,5}}] sū-
kṣmā K_{2,3,5}. ³raktahoḥkāra° Ñ₂, K_{3,5}, I_{1,3}, Tib.^{C,D,P₂}] raktahokāra° K₁, Tib.^{G,N,P₁}; raktāḥ hokāra°
K₂, I₂*. ⁴pañkti° Σ_{-K₅,_{I₁}}] °pakti° K₅, I₁. ⁵°veṣṭitaṃ Σ_{-K₂,_{I₃}}] °veṣṭitaṃ K₂; °veṣṭitaṃ I₃.
⁶°deśād Ñ₂, K₁, I_Σ] deśā>h<to K₂^{a.c.}; deśato K_{2,3,5}. ⁷°am Σ_{-I₂*,₃}] °a° I₂*,₃. ⁸mahāsukhamayam
atirāgaṃ Σ_{-K_{1,2},_{I₂*}}] sukhamayatirāgaṃ K₁; mahāsuṣamayam atirāgaṃ K₂; mahāsukhamayam ati-
rāga° I₂*.</sub></sub></sub></sub>

nākṛṣya⁹ yathopadeśāt praviśya¹⁰ praveśitamātreṇa¹¹ bhagavān atyantaparama¹²-
mahāsukhaikarasena¹³ svavidyayā¹⁴ saha mahārāgānurāgato¹⁵ drutāpanno bījarū-
peṇāvasthito¹⁶ 'bhūt || iti drutāpattiḥ || 11 ||^{17,i}

§12 samutthānam

tataḥ pukkasyādayaś¹ catasro devyaḥ² | anāthā³ vāyam iti matvā⁴ | mahādaur-
manasyaprāptāḥ^{5,6} | atīvotkanṭhitāś⁷ citta⁸prabodhakārikābhir⁹ vajragītikābhir¹⁰
bhagavantam¹¹ utthāpayanti¹² ||ⁱⁱ

Ñ₂ 12v₄; K₁ 16v₃; K₂ 22r₂;
K₃ 25r₄; K₅ 23r₇; I₁ 34v₉;
I₂* 51r₁; I₃ 26r₅

tatrāyam¹³ utthānagāthācatuṣṭayārthaḥ¹⁴ kathyate | "uṭṭha¹⁵ bharādo karuṇa-
maṇv"^{16,iii} ityādi¹⁷ | "uttiṣṭha¹⁸ tvaṃ bhaṭṭāraka¹⁹ karuṇāmanaska²⁰ | sadā²¹ pu-

ⁱCf. HeSāU (Ñ₁ f. 4r₁₋₂), DVS (f. 190r₆₋₇), HePra^{§11}, et al.. ⁱⁱHeSāU (Ñ₁ f. 4r₂₋₃), cf. DVS (Ñ₃ f. 190r_{7-v}), HePra^{§12}. ⁱⁱⁱHeTa II.v. 20-23, cf. HeSāU, HePra^{§12}, et al..

⁹sva° Σ_{-IΣ}] su° IΣ. ¹⁰deśāt praviśya Ñ₂, Tib.] °deśā ††_x K₁; °deśāt K_{2,3,5}, IΣ. ¹¹praveśita°
Σ_{-K₁,I₂* a.c.}] ††_x °veśita° K₁; pra>ṣṭi<veśita° I₂* a.c. (canceled). ¹²atyantaparama° Σ_{-I₂,3}] atyanta-
para° I₂*; atyattapara° I₃. ¹³sukhaikarasena K_{3,5}, I_{1,3}, I₂* p.c. (°sesena a.c.), Tib.] °sukharasena
Ñ₂, K₁, HePra^{§11}; °sukhaikarasena na K₂; cf. note in translation. ¹⁴sva° IΣ, Tib.] om. Ñ₂, K₁,
HePra^{§11}; mu° K₂; su° K_{3,5}. ¹⁵rāgānurāgato K₁, HePra^{§11}, Tib.] °rāgāto Ñ₂; °rāgānurāgaṃ K_{2,3,5},
IΣ. ¹⁶rūpeṇāvasthito Σ_{-K_{1,2}}] °rūpe nāvasthito K₁; °rūppaṇāvasthito K₂. ¹⁷iti drutāpattiḥ || 11 ||
K_{3,5} (addition)] om. Ñ₂, K₁, IΣ, Tib. ; i drutāpattiḥ || 11 || K₂. ¹pukkasyādayaś Σ_{-K₁}] pukkasyā ††_x
K₁. ²catasro devyaḥ Ñ₂, I_{1,2}*] ††_x divyaḥ K₁; catasro devya K_{2,3,5}, catasro devyaḥ I₃. ³anāthā
Σ_{-K₂,I₁}] athā K₂, I₁. ⁴matvā Ñ₂] satvā K₁; kṛtvā K_{2,3,5}, IΣ. ⁵mahā° K_{2,3,5} (cf. HeSāU (Ñ₁ f.
4r₂))] mahad° Ñ₂ (cf. HeSāU (MS S), HePra^{§12}); mahata° K₁; om. IΣ. ⁶syāprāptāḥ Ñ₂, K₁,
IΣ, Tib.] °syāprāpti itī K₂; °syam prāptā itī K₃; °syāprāpti itī K₅. ⁷atīvotkanṭhitāś K₃, I_{1,2}*] atī-
votkanṭhitāḥ >śca <Ñ₂ a.c. (rubbed out); atīvotkanthitāḥ K₁; atīvotkanṭhitāś K₂; atīvotkanṭhikāś K₅;
attīvotkanṭhitāś I₃; śin tu ñam(s) thag pa'i Tib.. ⁸citta° Σ_{-K₃,I₃}] cita° K₃, I₃. ⁹kārikābhir Σ_{-I_{1,2}*}]
°kārikābhi I₁; °kārikāribhi I₂*. ¹⁰vajragītikābhir Ñ₂, K₁, Tib. (cf. HeSāU, HePra^{§12})] om. K_{2,3,5},
IΣ. ¹¹vantam Σ_{-I₃}] °vattam I₃. ¹²utthāpayanti Σ_{-K_{1,3},I₃}] utth† ††_x K₁; u<pa>sthāpayanti K₃ p.c.
(added above); utthāpayanti I₃. ¹³tatrāyam Σ_{-K₁}] ††_x °trāyam K₁. ¹⁴utthāna° Ñ₂, K₁] utthā-
pana° K_{2,5}, I₂*; u<pa>sthāpana° K₃ p.c. (added above); sathāpana° I₁; bzeṅs pa'i Tib.. ¹⁵uṭṭha
Ñ₂] uṭṭha K_{1,5}, I₁; uṅṭha K₂; uṭṭhaḥ K₃; uṣṭhai I₂*; iṣṭrai I₃. ¹⁶karuṇamaṇv Ñ₂] karuṇamanaś c°
K₁; māṃ karuṇakaṇu K₂; māṃ karuṇamaṇu K_{3,5} (°nu K₃); karuṇamann I₁; karuṇāmaṇv I₂*; karu-
ṇamaṇ I₃. ¹⁷ityādi Σ_{-K₁,I₂,3}] °etyādi K₁; ityādih I₂*; ¹⁸uttiṣṭha Σ_{-K₂,I_{1,3}}] utiṣṭha K₂, I₁; utiṣṭa
I₃. ¹⁹bhaṭṭāraka Σ_{-I₂,3}] bhaṭṭāraka I₂*; ²⁰ska Σ_{-I₁}] °kṣa I₁; sñin rje'i yid dan ldan
pa Tib.. ²¹sadā Σ] om. VaPra^{Tib}.

kkasīm²² mām²³ paritrāhi²⁴ mahāsukhayogena kāmāhi²⁵ mām | tyaja²⁶ sūnya-
tāsamādhiṃ dravarūpatām²⁷ iti | "mayā²⁸ tava²⁹ mahāmaitrī" || "tvayā vinā³⁰
mṛtāhaṃ³¹ | uttiṣṭha³² tvam hevajra³³ tyaja³⁴ sūnyatāsvabhāvatām³⁵ | śabaryāḥ³⁶
siddhyatu³⁷ kāryam" iti³⁸ | "mayā³⁹ tava mahākaruṇā⁴⁰ || "lokān⁴¹ nimantrya⁴²
surataprabho⁴³ sūnye tiṣṭhasi⁴⁴ kim⁴⁵ | ahaṃ caṇḍālī⁴⁶ vijñāpayāmi⁴⁷ tvayā vinā⁴⁸
ūhe na diśaṃ⁴⁹ | na diśaṃ paśyāmi⁵⁰ | "tasmād uttiṣṭha⁵¹ mayā⁵² tava mahāmu-
ditā" || "he aindrajalika⁵³ uttiṣṭha⁵⁴ tvam ahaṃ jānāmi tava cittam⁵⁵ | indrajālaṃ
kṛtvā sthito 'si⁵⁶ | vayaṃ⁵⁷ ḍombinyo⁵⁸ 'tināgarikāś⁵⁹ chekamanasa⁶⁰ iti | "mā kuru

²²pukkasīm *em.*] pukkasī Σ_{-K₂,I_{1,2*}}; pukkasī K₂, I_{2*}; purkkasī I₁. ²³mām Σ_{-K₂,I₁}] mā K₂, I₁.
²⁴paritrāhi Σ_{-K_{1,2}}] p† †_x K₁; paritrāhi K₂. ²⁵kāmāhi Σ_{-K_{2,3},I_{2*,3}}] kāhi K₂; kāmahi K₃; ma kāmahi
I_{2*,3}. ²⁶tyaja Σ_{-K₂}] teja K₂. ²⁷drava° Σ_{-K₂}] tava K_{2,3,5}. ²⁸mayā Σ_{-N₂,P₁,K₂}] māyā N₂^{P.c.};
mahā K₂. ²⁹tava Σ_{-I_{2*,3}}] ttasa I_{2*}; tama I₃; *khyed la* Tib.. ³⁰vinā Σ_{-K₂}] vīnā K₂. ³¹mṛtāhaṃ
Σ_{-K₁,I_Σ}] mṛtrāhaṃ K₁; °haṃ I₁; mṛnāhaṃ I_{2*,3}. ³²°tiṣṭha Σ_{-N₂,K₂,I_{2*}}] °tiṣṭa N₂; °iṣṭa K₂; °tiṣṭā
I_{2*} ³³hevajra Σ_{-K₁,I_{2*,3}}] >hi< hevajra K₁^{a.c.} (canceled); hetu I_{2*}; hevatu I₃. ³⁴tyaja *em.*] *om.*
Σ_{-K₁} (insertion-mark in N₂, nt. missing); tyaj† K₁; *bžeṅs pa'i* Tib._{C,D,P₂}; *bžeṅs las* Tib._G; *bžeṅs la*
Tib._{N,P₁}. ³⁵sūnyatāsvabhāvatām K_{2,3,5}, I_Σ] sūnyatāsvabhāvarūpaṃ N₂; †_x °tā K₁; *ston pa ṅid kyi*
Tib.. ³⁶śabaryāḥ *em.* (Tib. *ri khrod ma'i*)] śabaryā N₂^{P.c.} (°ā added above), K_Σ, I_{2*,3}; śabaryā I₁.
³⁷siddhyatu Σ_{-I₁,I_{2*,3}}] sidhya>xx<tu I₁^{a.c.} (blackened); siddhāsu I_{2*}; siddhyasu I₃. ³⁸iti Σ_{-I₃}] itti
I₃. ³⁹mayā Σ_{-N₂,P₁}] māyā N₂^{P.c.}. ⁴⁰mahākaruṇā K_{2,3,5}, I_Σ, Tib.] mahākaruṇāsvabhāva N₂;
karuṇamahākaruṇā K₁. ⁴¹lokān Σ_{-K_{1,2},I_{2*,3}}] lokānti K_{1,2}, I₃; lokānti I_{2*}; *'jig rten* Tib.. ⁴²nimantrya
I₁, Tib._G (*mgron du gñer nas*)] nimantrayitvā N₂; mantrayitvā K₁; mahā° K₂; nimantrā K_{3,5}; manya
I_{2*}; mantrya I₃. ⁴³surata° Σ_{-I₃}] sura° I₃. ⁴⁴tiṣṭhasi N₂, I₁] tiṣṭham iti K₁; tiṣṭhaṃ K₂; tiṣṭha K_{3,5};
nipasi I_{2*,3}; *bžugs pa* Tib.. ⁴⁵kim N₂, K_{1,3}, I_{2*,3} (all °m)] svakiṃ K_{2,5}; ki I₁; *ci lags* Tib.. ⁴⁶caṇḍālī
Σ_{-K₁,I_{2*,3}}] caṇḍāl† K₁; caṇḍāmī I_{2*}; caṇḍānī I₃. ⁴⁷vijñāpayāmi Σ_{-K₁,I_{2*}}] †_x K₁; jñāpayāmi I_{2*}.
⁴⁸tvayā vinā Σ_{-K₁}] †_x °ā vinā K₁. ⁴⁹ūhe na diśaṃ N₂] daha K₁; ūhe na diśa K_{2,3,5}; uhe na diśa I_Σ
(sibilant changed in I₁); *phyogs mi šes pa ni* Tib._{C,D,P₂}; *phyogs mi šes pas* Tib._{G,N,P₁}. ⁵⁰na diśaṃ
paśyāmi *em.*] paśyāmi N₂; diśaṃ na paśyāmi K₁; na diśaṃ paśyāmi K_{2,3,5}, I₃; na diśaṃ ā xx₂
mi I₁; na diśaṃ āsyāmi I_{2*}; *mi mthoṅ ba'o žes pa ste* Tib.. ⁵¹uttiṣṭha Σ_{-K₂,I_{2*,3}}] utiṣṭha K₂, I₃; uttiṣṭa
I_{2*}. ⁵²mayā Σ_{-N₂,P₁}] māyā N₂^{P.c.}. ⁵³aindrajalika Σ_{-N₂,I_{2*},I₃}] aindrajalaka N₂^{a.c.} (squeezed in);
aindrajalika K₂; sendrajalika I₃. ⁵⁴uttiṣṭha Σ_{-N₂,K₂}] utteṣṭa N₂; utiṣṭa K₂. ⁵⁵tava cittam Σ_{-I_{2*,3}} (all
°am)] tava citta I_{2*}; ttava cittam I₃. ⁵⁶°jālaṃ kṛtvā sthito 'si N₂, I_Σ] °jā †_x K₁; °jālaṃ kṛtvāsito
'pi K_{2,3,5}; *om.* Tib.. ⁵⁷°am Σ_{-I_{2*,3}}] °a I_{2*,3}. ⁵⁸°nyo *em.*] °nyai N₂, K₁; ḍombinyā° K_{2,3,5}, I_{1,2*}; °tyā°
I₃. ⁵⁹'tināgarikāś *em.*] (°)tināgarikā N₂, K_{3,5}, I₁; tināgarikā K₁; °tināgarikā K₂; nināgarikā I_{2*,3};
šin tu mdzaṅs šin Tib._{C,D,P₂}; *šin tu 'dzaṅs šin* Tib._{G,N,P₁}. ⁶⁰chekamanasa] cchailymana<sa> N₂^{P.c.}
(added above); cchainya>kā<manāsa K₁^{P.c.} (canceled); cchekarikā manā K₂; cchekarikā manā K_{3,5};
cchekaramanā I₁; cchedakaramanā I_{2*,3}; *sgrin pa/la ṅams dga' ba'o* Tib..

karuṇāvicchedam⁶¹ iti | "mayā⁶² tava mahopekṣāvihārah⁶³ || iti⁶⁴ catustattvaviśuddhyā⁶⁵ drutāpattir⁶⁶ upadarśitā⁶⁷ | ātmatattvaṃ⁶⁸ devatātattvaṃ⁶⁹ mantratattvaṃ jñānatattvaṃ⁷⁰ iti⁷¹ ||

atra⁷² gurūpadeśād⁷³ yathā tathā⁷⁴ krameṇa⁷⁵ boddhavyaṃ⁷⁶ catustattvārtham⁷⁷ grantha⁷⁸ vistarabhayān⁷⁹ noktam atra⁸⁰ || atha⁸¹ tattvarūpī⁸² bhagavāṃś ced⁸³ abhūt tadā⁸⁴ tattvagītaprayogataḥ⁸⁵ svapnaprabodhitavad⁸⁶ uttiṣṭhet⁸⁷ | tathā ca paraprasaṅgaḥ⁸⁸ || bhagavān⁸⁹ nairātmayā⁹⁰ sahaikacittena⁹¹ nairātmako bhavec cet⁹² | tasmād ākāśasvapnaṃ^{93,94} paśyati⁹⁵ kim | athavā katham svapnapra-

Ñ₂ 13r₂; K₁ 17r₄; K₂ 22v₄;
K₃ 26r₁; K₅ 24r₃; I₁ 35r₅;
I₂* 51v₇; I₃ 27r₃

⁶¹karuṇāvi° Σ_{-K_{2,3},I₁}] om. K_{2,3}; nāvi° I₁. ⁶²mayā Σ_{-Ñ₂,p.c.}] māyā Ñ₂^{p.c.}. ⁶³°vihārah em.] °vihārī Σ_{-K₂,I₂*}; °ravihārī K₂; °vihārī I₂*; gnas so Tib.. ⁶⁴iti Σ_{-I₃}] itti I₃. ⁶⁵catustattvaviśuddhyā K₅, I_{1,2}*, Tib.] catuṣṭattvaviśuddhā Ñ₂, I₃; catu ††_x K₁; catuśa— K₂; catusa K₃ (blank space for about 5 akṣara-s) ⁶⁶drutāpattir Σ_{-K_{1,2,3}}] ††_x °tāpattir K₁; patir° K₂; parttir K₃. ⁶⁷upadarśitā Σ_{-K_{1,2}}] upadrarśitā K₁; °upadarśitā K₂. ⁶⁸ātmatattvaṃ Σ_{-K₂,I₂*,I₃}] atmatatva° K₂; sātmatatvaṃ I₂*,I₃; kha zas kyi de kho na ñid Tib.. ⁶⁹devatā° Σ_{-Ñ₂,a.c.}] devata° Ñ₂^{a.c.} (in upper margin). ⁷⁰jñānatattvaṃ Σ_{-I₁}] om. I₁. ⁷¹iti Σ_{-K_{2,3}}] om. K_{2,3}. ⁷²atra Σ_{-K_{2,3}}] om. K_{2,3} (blank space for ca. 3 (K₂) / 5 (K₃) akṣara-s). ⁷³gurūpadeśād Σ_{-K_{2,3},I_{1,2}*}] padyaśād K₂; padeśād K₃; gurūpadeśāta I₁; gurur upadeśāt I₂*. ⁷⁴yathā tathā Σ_{-K₂,I₁}] ethā tathā° K₂; yathā I₁. ⁷⁵krameṇa Σ_{-K_{2,3},I₁} (°na I₃)] °nukrameṇa K_{2,3},I₁. ⁷⁶bodhha° K_Σ, I_Σ (°dha° K_{1,5}, I₃)] veddha° Ñ₂; (khoñ du) chud par bya ste Tib.. ⁷⁷catustattvārtham K₅, I₁] catustatvā xx Ñ₂; catust† ††_x K₁; catustatvārtha° K_{2,3}; candras tatvārtham I₂*,I₃. ⁷⁸grantha° K_{2,3},I₁] xx nthā° Ñ₂; ††_x K₁; pandha° I₂*; yantha° I₃. ⁷⁹°vistarabhayān Ñ₂, K_{1,5}, I₁ (°āt K₁)] om. K_{2,3} (blank space for ca. 3 (K₂) / 6 (K₃) akṣara-s); °vistarabhayā I₂*,I₃. ⁸⁰noktam atra K_{1,5}, I_{1,3}] nokta iti Ñ₂; atra K_{2,3}; noktakramaḥ I₂*. ⁸¹atha Ñ₂, K₁] ata eva Σ_{-Ñ₂,K₁,I₁}; ata e I₁; des na Tib.. ⁸²† Σ_{-I₂*}] °am I₂*. ⁸³°vāṃś ced em. (sandhi)] °vān cet Ñ₂, K₃; °vān vid K₁; °vāna ced K_{2,5}, I_Σ; bcom ldan 'das su gal te Tib.. ⁸⁴abhūt tadā Ñ₂, K₁, Tib. (gyur na de'i tshē)] abhūtayā K₂; abhūt tayā K_{3,5}; adṛt tayā I₁; – tu yā I₂*,I₃. ⁸⁵°gītaprayogataḥ Ñ₂, I₂*, Tib.] °gītabodhataḥ K₁; om. K_{2,3} (blank space for 3 (+ 5 K₃) akṣara-s); °gītapuyoganaḥ K₅; °gītaprayogaḥ I₁; °tītaprayogataḥ I₃. ⁸⁶°prabodhitavad Ñ₂, Tib. (gñid sad pa bzin du bzeñs pa)] °prabodhibhavata K₁; °pratibodhitavata K_{2,3},I₅; °prabodhitavata I_Σ. ⁸⁷uttiṣṭhet Σ_{-K_{2,5},I_Σ}] utiṣṭhet K₂; uttiṣṭheta K₅; uttiṣṭet I_Σ. ⁸⁸°prasaṅgo Σ_{-K₁} (highlighted in Ñ₂)] ††_x K₁; gžan dag na re Tib.. ⁸⁹bhagavān Σ_{-K_{1,2,3}}] ††_x °vān K₁; om. K_{2,3} (blank space for ca. 4 (K₂) / 7 (K₃) akṣara-s). ⁹⁰nairātmayā Ñ₂, K₁] tyantanairātmayā K_{2,3}; atyantanaīrātm(y)ayā K₅, I_Σ; śin tu bdag med pa Tib.. ⁹¹sahaikacittena K_{3,5}, I₁] saha ekacittena Ñ₂, K₁ (no sandhi applied); haikacittena K₂; sahaikacit(t)enā I₂*,I₃. ⁹²bhavec cet Σ_{-I₂*,I₃}] bhavec cet K₁, I₂*,I₃; bdag med pa / ma can yin na Tib.. ⁹³ākāśa° K₂, Tib.] akāśa<h> Ñ₂^{p.c.} (squeezed in; insertion-mark above °kā°?); <ā>kāśa K₁^{p.c.}; ākāśam K_{3,5}, I₃; ākāśe I₁; dākāśa° I₂*. ⁹⁴°am Σ_{-I₂*}] °a I₂*. ⁹⁵paśyati Σ_{-I₁}] śyati I₁.

bodhitavad⁹⁶ bhagavān uttiṣṭhati⁹⁷ | atrāha⁹⁸ | sattvā⁹⁹ nidrāvasthāyām¹⁰⁰ kiñcid
 api na jānate¹⁰¹ | athotthānam¹⁰² katham drśyate¹⁰³ | itikartavyatāvaśāj¹⁰⁴ jhaṭity
 uttiṣṭhet¹⁰⁵ samtrastavat¹⁰⁶ | tathā¹⁰⁷ śūnyatāsamādhisamāpanno¹⁰⁸ bhagavān¹⁰⁹
 svaparasaṃvittim¹¹⁰ na jānāti¹¹¹ | atha ca¹¹² tattvagītapracodita uttiṣṭhet¹¹³ | pra-
 ṇidhānāvedhavaśāt¹¹⁴ || tathā ca praśnadvayam¹¹⁵ | jantavaḥ¹¹⁶ kāyasukham¹¹⁷
 ālambya na jānanti te¹¹⁸ nidrāvasthāyām¹¹⁹ | kiṃ tu kāyena¹²⁰ sattā¹²¹ | bhaga-
 vataḥ¹²² kiṃ tādr̥k¹²³ | katham utthānam¹²⁴ | atha ca mantriṇā¹²⁵ prathamam¹²⁶
 aśucitanuḥ¹²⁷ śucikṛtaḥ¹²⁸ śūnyatāśuddhyā¹²⁹ | nirmāṇakāyābhiniveśaprāpṭeḥ¹³⁰ |
 punar atha kasya drutāpattir asau¹³¹ | nirmāṇasya¹³² | iti na bhavati | katham asthi-
 majjārahitatvād | iti¹³³ praśnadvayam¹³⁴ ||

⁹⁶°prabodhitavad Σ_{-K₁,I₁}] °prabodhibhavata K₁; °ṃ prabodhitavad I₁. ⁹⁷°vān uttiṣṭhati Ṅ₂, K₃^{p.c.}, K₅] °vān uti ††_x K₁; vāndutiṣṭhati K₂; °vā<n u>tṭiṣṭhati K₃^{a.c.} (added above); °vān na ti-
 ṣṭhati I₁; °vān tiṣṭhati I₂^{*,3}. ⁹⁸atrāha Σ_{-Ṅ₂,K₁}] ata aha Ṅ₂; ††_x °ha K₁. ⁹⁹sattvā K_{2,3,5}, I₁, Tib.]
 sattvā yathā Ṅ₂, K₁; satā I₂^{*,3}. ¹⁰⁰°ām Σ_{-I₂}] °ā I₂^{*}. ¹⁰¹°te Ṅ₂, K₁] °nti K_{2,3,5}, I_{1,2}^{*}; °tti I₃;
mi śes śiñ Tib.. ¹⁰²°tthā° Σ_{-I₁}] °thā° I₁; *de nas ldan ba* Tib.. ¹⁰³drśyate Σ_{-Ṅ₂,K₁}] pradrśyate
 Ṅ₂, K₁. ¹⁰⁴°tāvaśāj *em.*] °tāvavaśāt Ṅ₂, K₁; °ṃ bhāvavaśāt(a) K_{2,3,5}, I_Σ (I_{1,3} *om. virāma*); *bya*
ba'i dbañ las Tib.-G. ¹⁰⁵uttiṣṭhet Σ_{-K₂,I_Σ}] utiṣṭhet K₂, I₂^{*,3}; uttiṣṭheta I₃. ¹⁰⁶samtrastavat Ṅ₂,
 I₂^{*,3}, Tib. (*skrag pa bzin du*)] sant† bh† ††_x K₁; *om.* K_{2,3,5}; yastrantravata I₁. ¹⁰⁷tathā Σ_{-K₁}] ††_x
 K₁. ¹⁰⁸śūnyatāsamādhī° Σ_{-Ṅ₂,K₁}] śūnyatā° Ṅ₂; ††_x °nyatā° K₁. ¹⁰⁹°vān Σ_{-K₂,I₁}] °vān a° K₂, I₁.
¹¹⁰svaparasaṃvittim Ṅ₂, K₅^{p.c.}, I₂^{*,3} (°*tin*), Tib.] svaparasaṃviti K₁; suparasaṃvit(t)in K_{2,3}, K₅^{a.c.},
 I₁. ¹¹¹na jānāti Σ_{-I₂,3}] na jānāmi I₂^{*}; ta jānāti I₃. ¹¹²ca Σ_{-Ṅ₂}] *om.* Ṅ₂, Tib.. ¹¹³°ita uttiṣṭhet Ṅ₂,
 K₁] °totiṣṭhet K₂; °tottiṣṭhet K₃; °tottiṣṭheta K₅, I₁; °to niṣṭet I₂^{*,3}; cf. VaPra^{Tib.}. ¹¹⁴°vedhavaśāt
 Σ_{-K₂,3,5}] °vadhasamādhīnavaśāt K₂; °vedhasamādhare na vaśāt K_{3,5}. ¹¹⁵praśnadvayam Σ_{-K_{1,2},I₂,3}
 (all °*am*)] pra †n† †v† ya† K₁; praśnadvayam K₂; praśradvaya(m) I₂^{*,3} (I₂^{*,3} *om.* °ṃ). ¹¹⁶jantavaḥ
 Σ_{-K₁,I₃}] ††_x K₁; jarttavaḥ I₃. ¹¹⁷kāyasukham] ††_x °kham K₁ ¹¹⁸te Ṅ₂, K₁] *om.* Σ_{-Ṅ₂,K₁}; *de*
rnam kyis Tib.. ¹¹⁹nidrāvasthāyām Σ_{-K₂,I₂,3}] nidrāvasthāyā K₂, I₂^{*}; drāvasthāyām I₃. ¹²⁰kāyena
 Σ_{-K₂}] kāya na K₂; *lus* Tib.. ¹²¹sattā *em.*] satām Ṅ₂; matā K₁; śatā K₂; satā K_{3,5}, I_Σ, Tib. (*vod*
pas). ¹²²°vataḥ Σ_{-I_Σ}] °vaḥ I₁; °vata I₂^{*}; °vana I₃; *bcom ldan 'das* Tib.. ¹²³tādr̥k Σ_{-K₂,I_Σ}] tā-
 dr̥ka K₂, I_{1,3}; jātaka° I₂^{*}. ¹²⁴katham utthānam Ṅ₂, K₁, Tib.] samutthānam K_{2,3,5}, I₂^{*} (°*śam*° K₂);
 mutthānam I₁; tthānam I₃. ¹²⁵mantriṇā Σ_{-Ṅ₂,K_{1,2}}] bhagavatā Ṅ₂, K₁; mantriṇā K₂. ¹²⁶°mam
 Σ_{-Ṅ₂,K₁,I₂}] °mā° Ṅ₂, K₁; °m I₂^{*}. ¹²⁷aśucitanuḥ Σ_{-Ṅ₂,K₂}] °śucitanu<ḥ> Ṅ₂^{a.c.} (added above), *om.*
 K₂. ¹²⁸śucikṛtaḥ *em.* (Tib. *gtsaṅ mar byas te*)] śucikṛtā Ṅ₂; ś† ††_x K₁; aśucikṛtaḥ K₂; śucikṛtaḥ
 K_{3,5}, I_{1,3}; śucikṛta I₂^{*}. ¹²⁹°yā Σ_{-I₁}] °ā I₁; *stoṅ pa ṅid la sogs pa rnam par dag pas* Tib. (→ *śū-*
nyatādiśuddhyā). ¹³⁰°prāpṭeḥ Σ_{-Ṅ₂}] °prapṭeḥ Ṅ₂; *las* Tib.. ¹³¹asau Σ_{-K₂,p.c.,I₁}] aso K₂^{p.c.} (°*au*
 canceled); aśi I₁. ¹³²°sya Σ_{-K₁}] °kāyasya K₁. ¹³³°majjārāhitatvād iti Σ_{-K_{1,2},I₁}] °ma ††_x tatvād
 iti K₁; °majjārāhitatvād iti K₂; °martārāhitatvād iti I₁. ¹³⁴°am Σ_{-K₂,I₂}] °a K₂, I₂^{*}.

athāha¹³⁵ | ādau drutāpattir¹³⁶ hetor¹³⁷ na tu¹³⁸ phalasya¹³⁹ || atha¹⁴⁰ svarūpa¹⁴¹-
grahaṇopāyakathanam¹⁴² | yathā sūnyatādisuddhito¹⁴³ hetuvajradharagrahaṇam¹⁴⁴
tathā drutāpannādiviśuddhitā¹⁴⁵ phalavajradharasyāpi¹⁴⁶ grahaṇam¹⁴⁷ | ekaprasno
nirastaḥ¹⁴⁸ | tathā cāparo¹⁴⁹ 'pi | ādau devatākāreṇāśucikāyābhāvaḥ¹⁵⁰ | aśucikā-
yābhāve¹⁵¹ śuddhanirmānakāyābhīniveśamātram¹⁵² | tasyābhāvenāmṛtadravendu-
vat¹⁵³ svacchamāyopamavijñānarūpeṇa^{154,155} sthitaḥ¹⁵⁶ | ata eva māyāvijñānam¹⁵⁷
praṇidhānadharam¹⁵⁸ || yathā māyā¹⁵⁹ svaparasaṃvittiṃ¹⁶⁰ na jānāti¹⁶¹ | atha ca
kāryam karoti¹⁶² | tathā¹⁶³ māyāvijñānam¹⁶⁴ svaparavijñānam¹⁶⁵ vinā¹⁶⁶ cirapraṇi-
dhānāvedhavaśād¹⁶⁷ uttiṣṭhati¹⁶⁸ ||

¹³⁵athāha *em.*] atha āha Ṇ₂, K₁; ata āha K_{2,3,5}; I_{1,2*}; ana āha I₃; *de nas smras pa* Tib.. ¹³⁶°āpattir Ṇ₂, K₁^{p.c.}] °āpa>r<ttir K₁^{a.c.} (canceled); °āpatti K_{2,3,5}; I_Σ; *thob pa ni* Tib.. ¹³⁷°or Ṇ₂, K₃, I_Σ] °o K_{1,2,5}; *rgyu yin zin* Tib.. ¹³⁸tu Ṇ₂, K₁] *om.* Σ_{-Ṇ₂,K₁}. ¹³⁹°sya Σ_{-I_{2*}}] *om.* I_{2*}; '*bras bu(i) ni* Tib.. ¹⁴⁰atha Ṇ₂^{p.c.}, K₁] atha>h< Ṇ₂^{a.c.} (rubbed out); atha ca Σ_{-Ṇ₂,K₁}; *om.* Tib.. ¹⁴¹svarūpa° Σ_{-I_{2*,3}}] surupa° I_{2*,3}; *om.* Tib.. ¹⁴²°opāyakathanam Ṇ₂, K₁^{a.c.}, K₅, I_{1,2*} (all °am)] °opāyakathaxnam K₁^{p.c.} (nt. lost); °opāyakathana K₂; °opāyaḥ katham K₃; °opāyakatham I₃; *om.* Tib.. ¹⁴³°to Σ_{-K₂} (all °taḥ)] °ta K₂; *om.* Tib.. ¹⁴⁴hetuvajradharagrahaṇam Σ_{-K₁}] he ††_x haṇam K₁; *om.* Tib.. ¹⁴⁵°viśuddhitā Ṇ₂] °taḥ_x K₁^{a.c.} (nt. lost); °śuddhitāḥ K_{2,3,5}, I_Σ, Tib. (*dag pa las*). ¹⁴⁶phala° Σ_{-K₅}^{a.c.}] kala° K₅^{a.c.} (*pha*° below). ¹⁴⁷grahaṇam Σ_{-I₁} (°am Σ_{I_{2*}})] haṇam I₁. ¹⁴⁸nirastaḥ Σ_{-K₂,I_{2*}}] nirasta K₂; niralāḥ I_{2*}. ¹⁴⁹tathā cāparo Σ_{-K_{2,3}}] tathā ca | paro K_{2,3}; *de lta(r) gñis pa* Tib.. ¹⁵⁰°kāyābhāvaḥ Ṇ₂, I_{2*,3}; Tib.] °kāyābhāv† ††_x K₁; °kāyo bhāva(h) K_{2,3,5} (K₂ *om. visarga*); °yābhāvaḥ I₁. ¹⁵¹aśucikāyābhāve Σ_{-K₁,K₅}^{a.c.}] ††_x K₁; aśuciṇā-yābhāve K₅^{a.c.} (°kā° above). ¹⁵²°nirmānakāyā° Σ_{-K₂,I_{2*,3}}] °nirmānakāya° K₂; °nirvānakāyā° I_{2*,3}. ¹⁵³°bhāvenāmṛtadravenduvat Ṇ₂, K_{1,3}, K₅^{p.c.}, I_{2*}, Tib.] °bhāvet amṛtadravenduvat K₂; °bhāve-nāmṛtadrave>t tu<vat °K₅^{a.c.} (°ndu° in upper margin); °bhāvenāmṛtadravenuvat I₁; °āvenāmṛta-dravendravat I₃. ¹⁵⁴svacchamāyopama° Ṇ₂^{p.c.}, K₁] svacchamāyopama>na<° Ṇ₂^{a.c.} (rubbed out); svapnamāyopama° Σ_{-Ṇ₂,K₁}. ¹⁵⁵°rūpeṇa Σ_{-I_Σ}] °m rūpe na I₁; °ruenā° I_{2*}; °rupenā° I₃. ¹⁵⁶°aḥ Σ_{-K₂}] °a K₂. ¹⁵⁷°am Ṇ₂, K₁, Tib.] °a° K_{2,3,5}, I_Σ. ¹⁵⁸praṇidhānadharam *em.* (cf. Tib.)] praṇidhānadha-rah Ṇ₂; praṇidhā ††_x K₁; °praṇidhāna<dhā>rah K₃^{p.c.}, K_{2,5}, I₃ (K₂ *om. visarga*); °praṇidhārah I₁; *om.* I_{2*} (eye-skip up to "vinā"). ¹⁵⁹yathā māyā Σ_{-K₁,I_{2*}}] ††_x K₁; *om.* I_{2*}. ¹⁶⁰svaparasaṃvittiṃ Ṇ₂, K₅^{p.c.}] svaparasaṃvitti K₁; suparasaṃvittiṃ K_{2,3}, K₅^{a.c.}, I₁; svaparasaṃvitti I₃; *rañ dan gźan rig pa* Tib.. ¹⁶¹na jānāti Σ_{-I_{2*,3}}] *om.* I_{2*}; trajāti I₃. ¹⁶²atha ca kāryam karoti Σ_{-Ṇ₂,K₁,I_{2*}}] atha ca kāryaṇ ca karoti Ṇ₂, K₁; *om.* I_{2*}. ¹⁶³tathā Σ_{-I_{2*}}] *om.* I_{2*}. ¹⁶⁴°nam Σ_{-I_{2*}}] °na° I_{2*}. ¹⁶⁵svaparavijñānam Ṇ₂, K₁, K₅^{p.c.}] sūparāvijñānam K₂; suparavijñānam K₃, K₅^{a.c.} (°sva° in left margin); suparajñānam I₁; *om.* I_{2*}; svaparajñānam I₃, Tib.. ¹⁶⁶vinā Σ_{-Ṇ₂,K₁}] *om.* Ṇ₂, K₁ (insertion-mark in Ṇ₂). ¹⁶⁷°vaśād Σ_{-I₁} (°sād I_{2*})] °śaddha I₁. ¹⁶⁸uttiṣṭhati Σ_{-K₂,I_Σ}] utiṣṭhati K₂, I_{2*}; tiṣṭhati I₁; °sīnaḥ || yathāmāyā svacchacirapraṇidhā[28v]nāvedhavaśād uttiṣṭāti I₃^{p.c.} (eye-skip; °vānaḥ || (?) I₃^{a.c.}).

yogasamādhiḥ

Ñ₂ 13v₃; K₁ 17v₇; K₂ 23v₆;
K₃ 27r₃; K₅ 25r₅; I₁ 35v₄;
I₂* 53r₄; I₃ 28v₁

tatrāyam¹⁶⁹ utthānakramah¹⁷⁰ pañcākāraprayogataḥ¹⁷¹ | amṛtadravād indurūpam
iti¹⁷² | tadamṛtadravapariṇāmena^{173,174} pañcajñānamayaḥ¹⁷⁵ bodhicittam¹⁷⁶ ||
tatrālipariṇata ādarśajñānaḥ^{177,178} candraḥ | kālipariṇataḥ¹⁷⁹ samatājñānaḥ¹⁸⁰ sū-
ryaḥ¹⁸¹ | tayor¹⁸² madhyagataḥ¹⁸³ bījaḥ¹⁸⁴ cihnaḥ¹⁸⁵ pratyavekṣaṇam ucya¹⁸⁶ |
sarvair¹⁸⁷ ekam anuṣṭhānam¹⁸⁸ | bimbaṇiṣpattiḥ¹⁸⁹ śuddhadharmatā¹⁹⁰ || tataḥ pañ-
cajñānamaya¹⁹¹ bodhicittotthānakiraṇaiḥ¹⁹² sacarācaram āñīya¹⁹³ māṇḍaleyaḥ
ca¹⁹⁴ tatraiva samarasam¹⁹⁵ kṛtvā śaraccandramaṇḍalākāram¹⁹⁶ bodhicittam¹⁹⁷
paśyed¹⁹⁸ iti yogasamādhiḥ¹⁹⁹ ||ⁱ

ⁱCf. HeSāU, DVS, HePra^{§12} et al..

¹⁶⁹tatrāyam Σ_{-K₁}] tatāy† ††_x K₁. ¹⁷⁰utthānakramah Σ_{-K_{1,2,1}}] ††_x K₁; utthānakrama K₂; u-
thānakramah I₁. ¹⁷¹pañcā° Σ_{-K_{1,2}}] ††_x cā° K₁; prañca° K₂. ¹⁷²°dravād indurūpam iti Ñ₂, K₁,
K₅^{p.c.}, I_Σ] °vādirarūpam iti K₂; °dravād inta<du>rūpam iti K₃^{p.c.}; °dravād i>ntarūpam iti K₅^{a.c.}
(°ndu° in left margin); *khu ba zla ba'i gzugs* Tib.. ¹⁷³tad° Ñ₂, K_{1,5}, I_Σ (I₁ blurred), Tib.] ta-
trā° K_{2,3}. ¹⁷⁴°pariṇāmena Σ_{-K_{2,1}}] °pariṇāmena K₂; °pariṇāmana° I₁. ¹⁷⁵°mayaḥ Σ_{-K₂}] °maya°
K₂. ¹⁷⁶°cittam Σ_{-I₁} (all °am)] °citta I₁. ¹⁷⁷°pariṇata ādarśa° em. (cf. HeSāU)] °pariṇatādarśa°
Σ_{-K_{1,2,1,2,3}}; °pariṇatā<ñā>tādarśa° K₁^{p.c.} (added above); °pariṇatādarśa° K₂; °pariṇanādalarśa° I₂*₃.
¹⁷⁸°jñānaḥ K₁] °jñānaś Ñ₂, K_{2,3,5}, I₂*₃; °jñāna° I₁. ¹⁷⁹kālipariṇataḥ em. (cf. HeSāU)] kālipariṇa-
tam a° Ñ₂; k††_x °ta° K₁; kālipariṇata° K₂; kālipariṇata° K₃, I_Σ; kālipariṇataḥ K₅; *kāli yoṅs su gyur*
pa las Tib.. ¹⁸⁰samatājñānaḥ Σ_{-K_{1,2}}] °mahāsamatājñānaḥ K₁; °samantājñānaḥ K₂. ¹⁸¹sūryaḥ
Σ_{-K_{2,1,2,3}}] sūryā K₂; sūryāḥ I₂*₃. ¹⁸²tayor Σ_{-I₁}] tayo I₁. ¹⁸³madhya° Σ_{-K_{1,5}}] madhye K_{1,5}, Tib..
¹⁸⁴bījaḥ Σ_{-I₂}*] bīja° I₂*. ¹⁸⁵cihnaḥ Σ^{Skt.}] om. Tib.. ¹⁸⁶°ṇam ucya¹⁸⁶ Σ_{-K_{1,1,2}}*] °ṇa || mucya¹⁸⁶ K₁;
°m ucya¹⁸⁶ I₂*; *ye śes su brjod ciñ* Tib.. ¹⁸⁷sarvair Σ_{-K_{2,1,Σ}}] savair K₂, I₂*; (sa)rver I₁ (blurred);
saccair I₃; *thams cad rnam kyī* Tib.. ¹⁸⁸anuṣṭhānaḥ Σ_{-K_{2,1,3}} (all °am)] anuṣṭānaḥ K₂; anuṣṭānaḥ
I₃. ¹⁸⁹bimbanīṣpattiḥ Σ_{-K_{1,2,3,1,Σ}}] viśvanīṣpattiḥ K₁; bimbanīṣpatti° K_{2,3}, I₁; bimbaṣpati° I₂*; be-
mbaṣpati° I₃. ¹⁹⁰°dharmatā Σ_{-Ñ₂}] °dharmatā<ā>aḥ Ñ₂^{p.c.} (rubbed out). ¹⁹¹°jñānamaya° Σ_{-K₁}]
°jñāna ††_x K₁. ¹⁹²°bodhicittotthāna° K_{3,5}, I_Σ] °bodhicittottha° Ñ₂^{a.c.} (possible note in lower ma-
rgin, covered by overlapping folio); ††_x cittotthāna° K₁; °bodhicittotthāna° K₂; *byañ chub kyī sems*
so || de bzeṅs pa'i Tib.. ¹⁹³āñīya Σ_{-K_{2,1,Σ}}] °āñīya K₂, I_Σ. ¹⁹⁴māṇḍaleyaḥ ca Σ_{-K_{2,3,1,2}}*] māṇḍale
pañca K₂, I₂*; maṇḍalapañca K₃. ¹⁹⁵°rasam Σ_{-I₂}*] °ras>ai<a° I₂*^{p.c.} (canceled); *ro gcig pa('i) ṅid*
du Tib.. ¹⁹⁶śaraccandramaṇḍalākāram Ñ₂, K₁] saraccandramaṇḍalākāra° K₂; śaraccandramaṇḍa-
lākāra° K_{3,5}, I₂*₃; °raccandramaṇḍa(lākāra) I₁ (blurred); *ston ka'i zla ba'i rnam pa* Tib.. ¹⁹⁷°am
Σ_{-I₁}] °a I₁; *su* Tib.. ¹⁹⁸paśyed Σ_{-K₂}] paśed K₂. ¹⁹⁹yogasamādhiḥ Ñ₂^{a.c.}, K_{3,5}, I_{1,2}*] yogaḥ sa-
mādhiḥ Ñ₂^{p.c.} (*visarga* squeezed in); yogaḥ sam† ††_x K₁; yogasamādhi K₂, I₃; *rnal 'byor śes bya*
ba'i tiñ ne 'dzin Tib..

anuyogo nāma samādhiḥ

tadanu²⁰⁰ jhaṭīti tatpariṇatam²⁰¹ sahajahevajram²⁰² śaracchaśadharākāram ananta-
lokadhātuprakāśakam dharmamudrāyutam²⁰³ pañcajñānamayam dhyāyād²⁰⁴ anu-
yogo nāma samādhiḥ²⁰⁵ || 12 ||ⁱ

Ñ₂ 13v₅; K₁ 18r₄; K₂ 24r₄;
K₃ 27v₂; K₅ 25v₃; I₁ 35v₇;
I₂* 53v₄; I₃ 28v₅

§13 nyāsaḥ

atiyogo nāma samādhiḥ

tataḥ¹ skandhadhātāvāyatanānām² nyāsam ārabhet || āmkāram³ nyased⁴ rūpe⁵ |
imkāram⁶ vedanāyām⁷ smṛtam⁸ | imdīrgham⁹ samjñāyām¹⁰ bhāvayet | um¹¹ sam-
skāre¹² nyaset¹³ | vijñāne tv amkāram¹⁴ pañcaskandhaviśuddhitah¹⁵ || ūmkāram¹⁶
nyasen¹⁷ māmṣe¹⁸ | rakte¹⁹ ṛm²⁰ punaḥ srjet | ṛmkāram²¹ bodhicitte tu²² | majja-

Ñ₂ 13v₆; K₁ 18r₅; K₂ 24r₆;
K₃ 27v₃; K₅ 25v₄; I₁ 35v₈;
I₂* 53v₆; I₃ 29r₁

ⁱAlso found in HePra^{§12}.

²⁰⁰tadanu Σ_{-K₁}] ††_x danu K₁. ²⁰¹am̄ Ñ₂, K₁, I₂*₃, Tib.] °a° K_{2,3,5}, I₁. ²⁰²am̄ Σ_{-I_Σ}] °a°
I_Σ. ²⁰³mudrāyutam̄ Σ_{-K₂,I_Σ}] °mudrāyūtam̄ K₂; mūta I₁; mudrācatam̄ I₂*₃. ²⁰⁴dhyāyād Σ_{-K₂}]
dhyāyātad K₂. ²⁰⁵anuyogo nāma samādhiḥ K_{3,5}, I_Σ] anuyogo nāma samādhiḥ Ñ₂; anuyo ††_x
samādhiḥ K₁; anuyogo nāma samādhi K₂. NB: Number only in K_{3,5}. ¹ah̄ K₁, Ñ₂^{p.c.}, K₃^{p.c.}
(squeezed in), Tib.] °a Ñ₂^{a.c.}, K₃^{a.c.}, K_{2,5}, I_Σ. ²dhātāvāyatanānām̄ Σ_{-Ñ₂^{a.c.},K_{1,2}}] °dhātāvāyatanā ><
nām̄ Ñ₂^{a.c.} (rubbed out); °āyatanānyam̄ K₁; dhyātāvāyatanānām̄ K₂. ³am̄ Σ_{-K_{2,3},I_{1,3}}] ā° K₂, I₁;
ām̄° K₃; om̄° I₃; am̄ Tib.. ⁴nyased Ñ₂, K_{2,3,5}, Tib.] nyāsed K₁; bhāvayed I_Σ. ⁵rūpe Σ_{-K_{2,3,5},I₂*₃}]
rūpa K_{2,5}; rūpam̄ K₃; rupe I₂*₃. ⁶im̄° K₁, Tib.] i° Ñ₂; om̄° K_{2,3,5}, I_{1,3}; um̄° I₂*. ⁷āyām̄ Σ_{-I_{1,2}}]
°āyā I_{1,2}*. ⁸am̄ Σ_{-K₅} (°am̄ Σ_{-K₃})] °ah̄ K₅. ⁹imdīrgham̄ em. (Tib. *im̄ rin̄ po*)] im̄ dīrghah̄ Ñ₂; im̄
dīrghah̄ K₁; hr̄im̄ dīrgha° K_{2,3}, I₂*; hr̄im̄kāram̄ dīrgha° K₅; ūm̄ dīrgha° I₁; hr̄īdīrgha° I₃. ¹⁰āyām̄
Σ_{-I₁}] °āyā I₁. ¹¹um̄ Ñ₂, Tib.] um̄ K₁; im̄ K_{2,5}; im̄ K₃; em̄ I₁; om̄ I₂*₃. ¹²sam̄skāre Σ_{-K₁,I₁}]
sam̄° ††_x K₁; em̄ sam̄skandhakere (?) I₁ (blurred). ¹³nyaset K_{2,3,5}, Tib.] nyasyet Ñ₂; ††_x °set K₁;
nyaseta I₁; nyase I₂*₃. ¹⁴vijñāne tv am̄kāram̄ K_{2,5}, K₃^{p.c.} (all am̄°); I₁] vijñānam̄ am̄kāram̄ Ñ₂;
vijñānai am̄kāram̄ K₁; vijñāne tv am̄ K₃^{a.c.} (added above); vijñāye tv am̄kāram̄ I₂*; vijñāye tv
am̄kāram̄ I₃; rnam̄ par śes pa (la) am̄ gi yi ge dgod de Tib.. ¹⁵taḥ Σ_{-K₂}] °ta K₂. ¹⁶ūmkāram̄
Σ_{-K_{1,2,5},I₂}, Tib._{G,N,P₁}] um̄kāram̄ K_{1,2}, I₂*; Tib._{C,D,P₂,sil.}; ūmkāre K₅. ¹⁷en Σ_{-I₂}] °an I₂*. ¹⁸māmṣe
Σ_{-K₂}] māse K₂. ¹⁹rakte Σ_{-I₃}^{a.c.}] raktem̄ I₃^{a.c.} (canceled). ²⁰ṛm̄ Σ_{-K_{1,2,3},K₅}^{a.c.}] ṛm̄ K₁; ṛ K₂; ṛm̄ K₃;
rām̄ K₅^{a.c.} (ṛm̄ below). ²¹ṛmkāram̄ Ñ₂, K₁^{a.c.}, I_{1,3}, Tib._{C,G,N,P₁}] ṛmkāram̄ K₁^{p.c.} (long-vowel sign
canceled), Tib._{D,P₂,sil.}; ṛkāram̄ K₂; /kāram̄ K₃; /im̄kāram̄ K₅; ṛkāram̄ I₂*. ²²bodhicitte tu Σ_{-K₁}] om̄.
K₁^{a.c.}; bodhicittet K₁^{p.c.} (in lower margin).

medayoḥ²³ *lm* nyaset²⁴ | dhātuviśuddhitaḥ²⁵ || *īm*kāraṃ rūpaviśaye²⁶ | śabde
emkāraṃ nyaset²⁷ | aimkāraṃ²⁸ gandhabhāge ca²⁹ rase³⁰ omkāraṃ³¹ punaḥ | sparśe
aumkāraṃ³² | amkāraṃ³³ dharmadhātutaḥ³⁴ || eṣāṃ³⁵ dṛḍhīkaraṇahetutvān³⁶ na-
vame³⁷ paṭale coktaṃ³⁸ bhagavatā –

rūpaskandhe³⁹ bhaved vajrā⁴⁰ gaurī⁴¹ vedanāyāṃ⁴² smṛtā |
saṃjñāyāṃ⁴³ vāriyoginī⁴⁴ saṃskāre vajradākinī⁴⁵ |
vijñānaskandharūpeṇa⁴⁶ sthitā⁴⁷ nairātmyayoginī⁴⁸ ||ⁱ
rūpe gaurī sadākhyātā⁴⁹ śabde caurī⁵⁰ prakīrtitā⁵¹ |
vettālī⁵² gandhabhāge ca⁵³ rase ghasmarī⁵⁴ kīrtitā⁵⁵ |

ⁱHeTa I.ix. 8-9ab.

²³majjamedayoḥ $\Sigma_{-K_{1,2},I_2^*}$] om. $K_1^{a.c.}$; majjamedayoḥ $K_1^{p.c.}$ (in lower margin); majjamedayo K_2 ; majjamedayo I_2^* . ²⁴*lm* nyaset $\check{N}_2^{p.c.}$ (°t rubbed out, no *danḍa*, *sandhi* with following), $K_1^{p.c.}$, K_2 , $K_5^{a.c.}$, Tib.] om. $K_1^{a.c.}$ (in lower margin); *tṛm* nyaset K_3 ; *nṛm* nyaset $K_5^{p.c.}$ (below; "Bindefehler"^{p.c.} with K_3 ?); *lam* nyaset $I_{2^*,3}$ (*lam* I_2^*). ²⁵dhātuviśuddhitaḥ $\Sigma_{-K_{1,2}}$] om. $K_1^{a.c.}$; dāttaviśuddhitaḥ $K_1^{p.c.}$ (in lower margin); dhātuviśuddhi K_2 . ²⁶*īm*kāraṃ rūpaviśaye $\Sigma_{-K_{1,3}}$ ($\check{N}_2^{p.c.}$: following *bha* rubbed out)] om. $K_1^{a.c.}$; ††m †kāram† r† †† †i †† †e $K_1^{p.c.}$ (in lower margin, partly lost); ††mkāraṃ rūpaviśaye K_3 . ²⁷śabde emkāraṃ nyaset $\Sigma_{-K_{1,I_2^*,3}}$] om. $K_1^{a.c.}$; †† †e †m ††x $K_1^{p.c.}$ (in lower margin, lost); śabde emkāraṃ $I_{2^*,3}$ (eye-skip; "Bindefehler"). ²⁸aimkāraṃ $\Sigma_{-N_2,K_{1,I_2^*,3}}$] aim \check{N}_2 ; om. $K_1^{a.c.}$; ††x $K_1^{p.c.}$ (in lower margin, lost); om. $I_{2^*,3}$ (eye-skip; "Bindefehler"). ²⁹gandhabhāge ca Σ_{-K_1}] om. $K_1^{a.c.}$; ††x $K_1^{p.c.}$ (in lower margin, lost). ³⁰rase $\Sigma_{-K_{1,2}}$] om. $K_1^{a.c.}$; ††x $K_1^{p.c.}$ (in lower margin, lost); rasa K_2 . ³¹omkāraṃ $\Sigma_{-K_{1,I_1}}$] om. $K_1^{a.c.}$; ††x $K_1^{p.c.}$ (in lower margin, lost); omkāra I_1 . ³²aumkāraṃ $\Sigma_{-K_{1,2,3},I_{1,2^*}}$ (all °am), Tib._{G,N,P_1}] omkāraṃ $K_{1,3}$, $I_{1,2^*}$, Tib._{C,D,P_2,sil}; aukāraṃ K_2 . ³³amkāraṃ $\Sigma_{-N_2^{a.c.},K_{3,I_3}}$] om. $\check{N}_2^{a.c.}$ (added above); amkāraṃ K_3 , I_3 . ³⁴oṭaḥ $\Sigma_{-K_{2,I_2^*,3}}$] °ta K_2 , I_3 ; °naḥ I_2^* . ³⁵eṣāṃ $\Sigma_{-K_{1,I_1}}$] ††x K_1 ; eṣā I_1 . ³⁶dṛḍhīkaraṇa° $\Sigma_{-K_{1,2,I_1}}$] ††x °dhīkaraṇa° K_1 ; dṛḍhīkaraṇa° K_2 ; dṛḍhīkara° I_1 . ³⁷navame $K_{1,3,5}$, I_Σ] navama° \check{N}_2 ; navam me K_2 . ³⁸°am Σ_{-I_1}] °a I_1 . ³⁹rūpaskandhe Σ_{-K_2}] rūpa>ṃ<skandha $K_2^{p.c.}$. ⁴⁰vajrā $\Sigma_{-I_{2^*,3}}$] dajñā $I_{2^*,3}$. ⁴¹oṭī Σ_{-K_2}] °i K_2 . ⁴²vedanāyāṃ Σ_{-I_1}] venāyāṃ I_1 . ⁴³°āyāṃ $\Sigma_{-I_2^*}$] °āyā I_2^* . ⁴⁴vāriyoginī $\Sigma_{-K_{1,I_2^*}}$] vāriyogiyoginī K_1 ; cauriyoginī I_2^* . ⁴⁵saṃskāre vajradākinī $\Sigma_{-K_{1,I_2^*}}$] †† ††x °†ī K_1 ; saṃskāre vajrayoginīḥ I_2^* . ⁴⁶°skandharūpeṇa $\Sigma_{-K_{3,5},I_{2^*,3}}$] °skaṃndharūpeṇa K_3 ; °skarūpeṇa K_5 ; °skandhe rūpe $I_{2^*,3}$. ⁴⁷sthitā Σ_{-K_Σ}] saṃsthitā K_1 ; sthitvā $K_{2,3,5}$. ⁴⁸nairātmya° $\Sigma_{-K_{2,3,5},I_{2^*,3}}$] nairātma° $K_{2,3}$, $I_{2^*,3}$; nairātma° K_5 . ⁴⁹sadākhyātā $\Sigma_{-K_{1,2}}$] satā>kṣā<khyātā $K_1^{p.c.}$ (canceled), K_2 ; *rtaḡ tu brjod* Tib.. ⁵⁰caurī $\check{N}_2^{p.c.}$, $K_{2,3,5}$, $I_{1,3}$] gaurī $\check{N}_2^{a.c.}$ (*cau*° in upper margin); caurīm K_1 ; cauri I_{2^*} ; *chom rkun ma* Tib.. ⁵¹°tā $\Sigma_{-I_2^*}$] °tāḥ I_2^* . ⁵²vettālī $\Sigma_{-K_{2,3},I_{2^*,3}}$] vetā†lā† K_1 (upper side lost); vetālī $K_{2,3}$, $I_{2^*,3}$. ⁵³gandhabhāge ca Σ_{-K_1}] ††gandhabhāge† c† K_1 (upper side lost). ⁵⁴rase ghasmarī $\Sigma_{-K_{1,I_2^*,3}}$] ††x K_1 ; rahasyam ghasmarī I_2^* ; rasya ghasmarī I_3 . ⁵⁵kīrtitā em.] smṛtā Σ_{-K_1}] ††x K_1 .

sparśe⁵⁶ bhūcarī khyātā⁵⁷ khecarī⁵⁸ dharmadhātutah ||ⁱ
 māmse pukkasī khyātā rakte śabarī⁵⁹ prakīrtitā⁶⁰ |
 caṇḍālī śuklam⁶¹ ity uktaṃ⁶² ḍombinī⁶³ medamajjayoh⁶⁴ ||ⁱⁱ

ity atiyogo nāma samādhiḥ⁶⁵ ||

mahāyogo nāma samādhiḥ

etena skandhadhātāvāyananyāsaḥ⁶⁶ | tathā ca tasmāt⁶⁷ punar api –

Ñ₂ 14r₄; K₁ 18v₃; K₂ 25r₃;
 K₃ 28r₅; K₅ 26r₇; I₁ 36r₄;
 I₂* 54v₃; I₃ 29v₄

prathamam⁶⁸ sūnyatābodhiṃ⁶⁹ dvitīyaṃ⁷⁰ bījaśaṃgraham⁷¹ |
 tṛtīyaṃ⁷² bimbaṇṣpattīś⁷³ caturtham⁷⁴ nyāsam akṣaram⁷⁵ ||ⁱⁱⁱ

ⁱHeTa I.ix. 13-14ab. ⁱⁱHeTa II. ix. 13a-d. ⁱⁱⁱHeTa I.iii. 2.

⁵⁶sparśe Σ_{-K₁}] ††_x K₁. ⁵⁷khyātā Σ_{-K₃^{a.c.}, I₁}] <khyā> >rī<tā K₃^{a.c.} (°rī° rubbed out, °khyā° added above); khyātā I₁. ⁵⁸khecarī Σ_{-K₂}] ranecārī K₂. ⁵⁹śabarī Σ_{-Ñ₂, I₃}] caurī Ñ₂; śaśabarī I₃. ⁶⁰°kīrtitā Σ_{-K₃^{a.c.}, I₃}] °<kī>rtitā K₃^{a.c.} (added above); °kīttitā I₃. ⁶¹śuklam Ñ₂, K_{2,5}, I₁] śukram K_{1,3}, I_{2*,3}, Tib.(*khu ba*). ⁶²°am Σ_{-K₂}] °amḥ K₂. ⁶³ḍombinī Σ_{-I₃}] ḍobinī I₃. ⁶⁴majjamedayoh Ñ₂, K₁ (°or, no *daṇḍa*), Tib.] majjayo K₂; <ma>jjayoh K₃^{p.c.} (added above); medamajjayoh K₅; medamarjjayoh I_Σ. ⁶⁵ity atiyogo nāma samādhiḥ Ñ₂] ity atiyō ††_x °mādhiḥ K₁; evaṃ sahanāthāliṅgitavajradhātveśvarīñ ceti nyāsaḥ (°ś ceti nyāsa K₂; °āliṅginī° I₂*; °āliṅgina° I₃; °dhātveś° I_{2*,3}) || iti atiyogo nāma samādhiḥ (K₂ om. *visarga*) || 13 || K_{2,3,5}, I_Σ (no number in I_Σ); 'di ni rnal 'byor chen po źes bya ba'i tiñ ne 'dzin to Tib.. ⁶⁶°āyatananyāsaḥ Ñ₂, K_{3,5}, I_{1,3}] °āyatananyāsaṃ K₁; °āyatanyāsa K₂; °āyatanyāsaḥ I₂*. ⁶⁷tasmāt Σ_{-K₂}] tasmāta K₂. ⁶⁸prathamam K₁^{p.c.}, Tib.] om. Ñ₂, K₁^{a.c.}, K_{2,3,5}, I_Σ. ⁶⁹sūnyatābodhiṃ Σ_{-K_{1,2}, I_{2*,3}}] sūnyatābodhi K_{1,2}; sūnyabodhi I_{2*,3}. ⁷⁰dvitīyaṃ Σ_{-K₂}] dvitīyaṃ K₂. ⁷¹°saṃgraham Σ_{-I_{1,3}} (all °am)] °sagraham I_{1,3}. ⁷²tṛtīyaṃ Σ_{-K₂, I₁}] tṛtīya K₂, I₁. ⁷³bimba° Σ_{-K₁, I_{2*,3}}] viśva° K₁; I_{2*,3}. ⁷⁴caturtham Σ_{-K₂, I_{1,2*}}] caturtha K₂, I₁; caturthe I_{2*}. ⁷⁵nyāsam akṣaram Σ_{-K₁, I₁} (all °am)] ny† ††_x K₁; akṣara I₁.

nābhau hr̥di tathā kaṅṭhe lalāṭe⁷⁶ padmacatuṣṭayam |⁷⁷ catuṣṣaṣṭy aṣṭa⁷⁸ tathā⁷⁹
 ṣoḍaśa dvātriṃśaḍ⁸⁰ yathākramato⁸¹ dhyātvā cintayet⁸² tatra⁸³ sacarācaram ||

tato⁸⁴ mantrapāṭalokta⁸⁵ kāyavākcittādhiṣṭhānamantreṇa⁸⁶ kāyāditrayādhiṣṭhā-
 nam⁸⁷ kuryād yathāmnāyopadeśataḥ⁸⁸ | omkāreṇa kāyavajram | āḥkāreṇa⁸⁹ vāgva-
 jram⁹⁰ | hūmkāreṇa⁹¹ cittavajram⁹² || iti mahāyogaḥ⁹³ || 13 ||ⁱ

§14 'dveṣātmā'

ādiyogo nāma samādhiḥ

idānīm¹ taduparīti² sattvahr̥daye³ pūrvoktakrameṇa⁴ sādhanoktakramenāpi | ta-
 N₂ 14r₆; K₁ 18v₆; K₂ 25v₃; K₃ 29r₁; K₅ 26v₇; I₁ 36r₈;
 I₂* 55r₄; I₃ 30r₅

ⁱCf. HePra^{§13}.

⁷⁶lalāṭe Σ_{-N₂,I_Σ}] lalāṭe ca N₂; lalāṭeṣu I_Σ. ⁷⁷NB : The 'paper' MSS all add "nirmāṇacakraṃ (ni-
 rma° I₁ (blurred); °cakre K_{2,3}; °cakra K₅) raktam ūrdhvamukham (urddha° I_{2*,3}) amkāraṃ (akāraṃ
 I_Σ) pañcaraśmikam | dharmacakraṃ (°cakra K₂) śuklaṃ (śukraṃ I_{2*,3}) nīlahūmkāraṃ (nīlaṃ I_{2*,3};
 hrīm° I_{2*}) | pūrvādidigdale vum (vūm K_{2,3}; ghurm I_{2*}) ām jīm (hrīm K₃; jīm I_{2*,3}) kham (kharṃ hūm
 I₁; I_{2*} om. following) || vidigdale evaṃ mayā || ūrdhvamukhaṃ (°muṣaṃ K₂) sambhogacakraṃ
 (sambho || cakra K₂) raktam omkāraṃ (°kāra° K₂, I₁) raktam ālikālipariveṣṭitaṃ (ālīkāli° I₁; °pa-
 riveṣṭitaṃ K₅; °parivesthitaṃ I₁; °veṣṭitaṃ I₃) | mahāsukhacakraṃ śuklaṃ haṃkāraṃ (haṃkāra
 I₁; hūmkāraṃ I₃) adhomukham |" which, however, is not contained in MSS N₂, K₁ and VaPra^{Tib}.
 It seems, that the sentence "nābhau (...) °catuṣṭayam " once formed a verse with the following.
 VaPra^{Tib} renders it as verse with three lines. ⁷⁸catuṣṣaṣṭy aṣṭa Σ_{-K₂,I_{2*}}] catuṣṣaṣṭāṣṭa K₂; ca-
 tuṣṣaṣṭy aṣṭha I_{2*}. NB : K₁ adds the corresponding numbers as numerals above. ⁷⁹tathā Σ_{-I_{2*,3}}]
 tatho I_{2*,3}. ⁸⁰dvātriṃśaḍ Σ_{-I₃}] dvātriṃśa I₃. ⁸¹yathākramato N₂, K₁] yathānukramato K_{2,3,5}, I_Σ;
 rim pa de ltar Tib. (verse). ⁸²cintayet Σ_{-K_{1,2}}] cintaye K_{1,2}; bsgom pas Tib.. ⁸³tatra Σ_{-I_{1,2*}}] tatram
 I₁; tata I_{2*}; de ru ni Tib. (verse). ⁸⁴tato Σ_{-K₁}] ta ††_x K₁. ⁸⁵mantrapāṭalokta° em. (Tib. snags kyi
 le'ur gsuñs pa'i)] mantram pāṭalokta° N₂; ††_x °ṭalokta° K₁; mantrapāṭaloktakrameṇa K_{2,3,5}, I_Σ (I₁
 blurred). ⁸⁶°kāyavākcittādhiṣṭhānamantreṇa N₂, K₁, Tib._{C,D,P₂}] om. K_{2,3,5}, I_Σ. ⁸⁷kāyāditrayādhi°
 K₁] kāyāditrayādi° N₂; kāyātrayādhi° K_{2,3,5}, I_{1,2*}; kāyatayādhi° I₃; sku dañ gsuñ dañ thugs byin
 gvis brlab(s) par Tib.. ⁸⁸°opadeśataḥ Σ_{-K₂,I_{2*}}] °opadeśata K₂; °epadeśataḥ I_{2*}. ⁸⁹āḥ° Σ_{-K₂}]
 ā° K₂. ⁹⁰vāgvajram Σ_{-K_{1,2}}] vā ††_x K₁; vākavajram K₂. ⁹¹hūmkāreṇa Σ_{-K₁}] ††_x °reṇa K₁.
⁹²vajram Σ_{-I_{2*,3}} (partly °am)] °cakram I_{2*,3}. ⁹³°yogaḥ Σ_{-K₂,I_Σ}] °bhoga K₂; °yogaṃ I_Σ. NB : No
 number in MSS. ¹idānīm K_{3,5}, I_{2*}, Tib.] om. N₂, K₁; idānī K₂, I_{1,3}.

thaiva śrīherukākārarūpaṃ^{5,6} caturṇām⁷ madhye tv⁸ ekavīraṃ⁹ sveṣṭadevaṃ¹⁰
nairātmayā¹¹ samāpannaṃ¹² svavidyāyutaṃ vā¹³ niṣpannabimbam¹⁴ ātmānaṃ
paśyet || ity anantaram¹⁵ samayatrayam¹⁶ ārabhet¹⁷ | vajradharatā¹⁸ ātmasama-
yam¹⁹ | svahr̥daye sūrye²⁰ jñānasamayam²¹ | tasyopari²² hūmkārah²³ samādhisa-
mayam | vakṣyamānopadeśā^{24,25} jñātavyau²⁶ dvau²⁷ jñānasamādhisamayau²⁸ ||

nyāsaṃ punar²⁹ yathā³⁰ bhagavati³¹ tathā bhagavatyām³² kuryād³³ | adhikatarasā-
dhanam³⁴ punar³⁵ bhagavatyām pañcakulakalāpo³⁶ 'parāparasthāneṣu³⁷ pra-
siddhaḥ³⁸ | kalāpa iti³⁹ tathāgatasamūhaḥ⁴⁰ || āḥkāreṇa⁴¹ tridalam⁴² padmam

²taduparīti Σ_{-I_{2,3}}] tu pari iti I_{2*}; tadupari iti I₃. ³°hr̥daye Σ_{-N₂^{a.c.}}] °hr̥dayo N₂^{a.c.} (rubbed out).
⁴°krameṇa Σ_{-I₃}] °meṇa I₃. ⁵°herukā° Σ_{-I₁}] °herūkā° I₁. ⁶°ākārarūpaṃ Σ_{-K₂,I_{2,3}}] °ākāra-
rūpa K₂; °ārūpaṃ I_{2*}; °ākārūpaṃ I₃. ⁷°ām Σ_{-I_{1,3}}] °ā I₁; °om I₃; *kha dog bzi rnam* kyi Tib..
⁸madhye tv K_{3,5}] madh† ††_x K₁; madhya tv K₂; madhyeṣv N₂, I_Σ; *nañ nas* Tib.. ⁹ekavīraṃ
Σ_{-K_Σ}] ††_x K₁; ekavīra° K_{2,3,5}, Tib.. ¹⁰sveṣṭadevaṃ Σ_{-K_{1,2,3}}] xx °ṣṭadevaṃ K₁ (faint); °sve-
ṣṭadaiva(m) K_{2,3} (K₂ *om. anusvāra*). ¹¹nairātmayā N₂, K₁] nairātmā° K_{2,5}, I_Σ; nairatmya° K₃;
bdag med ma dan Tib.. ¹²samāpannaṃ Σ_{-K_{2,3,5},I₁}] °samāyuktaṃ K_{2,3,5}; °samāpanna I₁; *sñoms*
par žugs pa Tib.. ¹³svavidyāyutaṃ vā K₅^{a.c.}, Tib.] vidyāyutam >vā< N₂^{p.c.} (rubbed out), K₁;
śravidyāyutam vā K₂; suvidyāyutam vā K₃, K₅^{p.c.} (substituted above); savidyāyutam vā I₁; sva-
vidyāpunam vā I_{2*,3}. ¹⁴niṣpannabimbam N₂, K₁] bimbanīṣpannam K₂; niṣpannam bimbam I_{1,3};
niṣpannam viśvam I_{2*}; *rdzogs pa'i sku'i* Tib.. ¹⁵anantaram Σ_{-I_{2*,3}}] enantaram I_{2*}; enattaram I₃.
¹⁶samayatrayam Σ_{-I₁}] समयam I₁. ¹⁷ārabhet Σ_{-N₂,I_{2,3}}] ārabheta N₂; ārabhabet I_{2*,3}. NB: The
'paper' MSS add: "samayasamaya (samayaḥ K₃) jñānasamaya (°aḥ K₃; °a• K₅) samādhisamaya
(°aḥ K₃) | tatra" K_{2,3,5}, I_Σ. ¹⁸dharatā Σ_{-I_{2*,3}} (no *sandhi* applied)] °dhara I_{2*,3}. ¹⁹samayam
Σ_{-K₁}] °sa ††_x K₁. ²⁰svahr̥daye sūrye N₂, Tib. (*rañ gi sñiñ gar ñi ma ni*)] ††_x K₁; hr̥tsūrya° K₂;
hr̥tsūrye K_{3,5}, I₁; *om.* I_{2*,3}. ²¹jñānasamayam Σ_{-K₁,I_{2,3}}] ††_x K₁; *om.* I_{2*,3}. ²²tasyopari Σ_{-K₁,I₂}]
††_x °syopari K₁; tyasyopari I_{2*}. ²³hūmkārah *em.* (*hūm gi yi ge ni* Tib.)] hūmkārah N₂, K_{1,5},
I_{2*,3}; hūm K_{2,3}; hūmkāra I₁. ²⁴vakṣya° Σ_{-K₂}] vakṣa° K₂. ²⁵opadeśā Σ_{-N₂^{a.c.},K₂,I₁} (all °āt)] °o-
padeśā N₂^{a.c.} (°t added above); °opadeśāta K₂; xx₂ °deśāta I₁ (blurred). ²⁶jñātavyau Σ_{-I₁}] ryo
I₁. ²⁷dvau Σ_{-I₃}] dvo I₃. ²⁸au Σ_{-I_{2*,3}}] °o I_{2*,3}. ²⁹punar Σ_{-N₂^{a.c.},I₁}] puna>h<r N₂^{a.c.} (canceled);
purna I₁. ³⁰yathā Σ_{-K₂}] yarthā K₂. ³¹bhagavati Σ_{-N₂^{p.c.},K_{1,2}} (°i rubbed out N₂^{p.c.})] bhavagavati
(?) K₁ (faint); bhagavatī K₂. ³²bhagavatyām Σ_{-K₁}] bhaga ††_x K₁. ³³kuryād Σ_{-K_{1,2}}] ††_x K₁;
kuryā° K₂. ³⁴adhikatarasādhanam Σ_{-K_{1,5},I_{2*,3}}] ††_x dhanam K₁; adhikataram sādhanam K₅; adhi-
kasarasādhanam I_{2*,3}; *lhag pa* Tib.. ³⁵punar Σ_{-K₁,I₁}] puna K₁; I₁. ³⁶°o Σ_{-K₂} (all °aḥ)] °a• K₂.
³⁷parāparasthāneṣu N₂ (a°)] aparāparasthāni K₁; parāparasādhanam K_{2,3,5}, I_Σ, Tib.. ³⁸°aḥ Σ_{-K₂,I_Σ}]
°a K₂, I_{2*,3}; °akamḥ (?) I₁ (blurred). ³⁹kalāpa iti Σ_{-I_{2*,3}}] kalpaye iti I_{2*}; kalpaya i iti I₃. ⁴⁰°aḥ
Σ_{-K₂,I_{2*,3}}] °a K₂; I_{2*,3}. ⁴¹āḥkāreṇa Σ_{-K_{1,2},I_{2*,3}}] ākāreṇa K_{1,2}; jāmkāreṇa I_{2*}; janākāreḥ ṇa I₃. ⁴²°am
N₂, K_{3,5}] °a° Σ_{-N₂,K_{3,5}}; *dab ma gsum pa* Tib..

sāhlādakaram⁴³ | hūmkāreṇa⁴⁴ kamalakiñjalkam⁴⁵ | hūmkāreṇa⁴⁶ jātakuliśam⁴⁷
 | tanmaṇimadhya⁴⁸ omkāram⁴⁹ paśyet⁵⁰ || om padma sukhādhāretyādi⁵¹ gāthā-
 dvayenādiṣṭhāya^{52,53} padmavajram⁵⁴ | anāhatākṣarocāraṇapūrvakam⁵⁵ vajram cā-
 layitvā ratim ārabhet | pañcānām⁵⁶ madhye vāgvajrāhamkārataḥ^{57,58} || prathama⁵⁹-
 śūnyatādhimokṣāda⁶⁰ ratisukhaparyantenādiyogo⁶¹ nāma⁶² samādhiḥ⁶³ || 14 ||ⁱ

§15 utsargaḥ

sarvākārajñatābhisambodhiḥ

Ñ₂ 14v₄; K₁ 19r₅; K₂ 26r₅;
 K₃ 29v₃; K₅ 27v₂; I₁ 36v₅;
 I₂* 56r₂; I₃ 31r₂

etac ca¹ prajnopāyaikarasa² mahāsukhasambhava³ bodhicittam⁴ vinirgatam iti⁵ vi-
 ditvā māṭṭrapuramadhya^{6,7} tritattvoccāraṇa⁸ pūrvakam⁹ sevayej¹⁰ jihvayā¹¹ garuḍa-

ⁱCf. DVS (f. 191r₅₋₆, 191v₄₋₇) and HePra⁸¹⁴.

⁴³sāhlādakaram Σ_{-K₁}] sā ††_x K₁. ⁴⁴hūmkāreṇa Σ_{-K₁}] ††_x K₁. ⁴⁵kamalakiñjalkam Σ_{-K₁,I₃}] ††_x kimjalkam K₁; kamalakiñjalka I₃. ⁴⁶ṇa Ñ₂, K₁, Tib.] °e K₂; °a° K_{3,5}, I_Σ. ⁴⁷°kuliśam Ñ₂] °kuliśaḥ K₁; °pañcaśūkakuliśam K_{2,3,5}, I_{1,3} (°sūka° K_{2,3,5}; °śuka° I₂*) ; rdo rje ste Tib.. ⁴⁸°madhya K₁ (°e)] °m Ñ₂ (rubbed out ?); om. K_{2,3,5}, I_Σ; de'i nor bu (la) Tib.. ⁴⁹omkāram Σ_{-Ñ₂,K₁}] omkārajam Ñ₂; omkāramjam K₁; hūm gi yi ge Tib.. ⁵⁰°et Σ_{-I₁}] °atu I₁; blta zin Tib.. ⁵¹sukhādhāretyādi° I_Σ] sukhādhāretyādi° Ñ₂, K₁; sukhadhāra ityādi° K₂; sukhādhāra ityādi° K_{3,5}; mahāsukhadhara zēs pa la sogs pa'i Tib. (no "padma"). ⁵²gāthā° Σ_{-Ñ₂}] gathā° Ñ₂. ⁵³°enā° Σ_{-K₂}] °anā° K₂. ⁵⁴padmavajram Σ_{-Ñ₂,K₁,I₁} (all °am)] padmavajre Ñ₂; ††_x K₁; padmavajra I₁. ⁵⁵anāhatākṣaro° Σ_{-K₁}, Tib._{-G,N,P₁}] ††_x K₁; ma bcos pa'i yi ge Tib._{-C,D,P₂}. ⁵⁶°ānām Σ_{-K₁,I₂*}] °ānāman K₁; °ānā I₂*; (da ltar) de bzhin gśeḡs pa lña rñams kyi Tib.. ⁵⁷vāg° Σ_{-I₂*}] vāka° I₂*. ⁵⁸°āhamkārataḥ Σ_{-K₁,I₅}] °āhamkārata K₂; °ā hūmkārataḥ K₅. ⁵⁹prathama° Ñ₂, K_{1,2}, I₁] prathamam K_{3,5}, I_{2*,3}; dan por Tib.. ⁶⁰°tādhimokṣāda I_Σ] °tā adhimokṣāda Ñ₂; °tā adhimokṣā ††_x K₁; °tāsamādhimokṣāda K_{2,3,5}; ston pa nīd du lhaḡ par mos pa la sogs pa Tib.. ⁶¹ratisukhaparyantenādi° Σ_{-K₁}] ††_x K₁. ⁶²nāma Σ_{-I_{2*,3}}] om. I_{2*,3}. ⁶³ih Σ_{-K₂}] °i K₂. "14" only in K_{2,3,5}. ¹etac ca Σ_{-K₂}] eta ca K₂; de yan Tib.. ²°rasa° Ñ₂, K₁, Tib.] om. Σ_{-Ñ₂,K₁}. ³°bhava° Σ_{-K₁,I₃}] °bhava K₁; °bhavam I₃. ⁴°cittam Σ_{-K_{1,3},I_{1,3}}] °citta° K_{1,3}, I₁, Tib. (sems las; cf. HeSāU); °citam I₃. ⁵vinirgatam iti Σ_{-K₂,I₁}] viningatam iti K₂; °vinirgatami I₁. ⁶māṭṭrapura° Σ_{-K₂,I₁}] māṭṭpūra° K₂; māṭṭpura° I₁; yul gyi groñ khyer gyi Tib.. ⁷°madhye Σ_{-K₁}] °ma ††_x K₁. ⁸tritattvoccāraṇa° Ñ₂, K_{3,5}^{p.c.}, I_{1,3}, Tib.] ††_x K₁; tritattvāc cāraṇa° K₂, I₂*; trita <tvo> ccāraṇa° K₃^{a.c.} (added above); trita >ko< ccāraṇa° K₃^{a.c.} (in right margin). ⁹°pūrvakam Σ_{-K₁}] ††_x K₁. ¹⁰sevayej Σ_{-K_{1,2},I₂*}] sṭvayej K₁; sevayed K₂; samvaded I₂*. ¹¹jihvayā Ñ₂, K₁, Tib._{-P₁}] vajrajihvayā K_{2,3,5}, I_{1,2*}; vajrajihvūyā I₃.

mudrādharo¹² yogī¹³ ||¹⁴ evaṃ tathāgatapūjā bhaven nityam¹⁵ || bāhye 'pi¹⁶ yadi¹⁷
bhadrā mudrā bhavati¹⁸ | no vā¹⁹ bhadrā bhavet²⁰ tadā na kartavyam²¹ | mūlāpattiḥ
syāt²² ||²³

tadanu²⁴ yat kiṃcil²⁵ lavaleśa²⁶ paramāṇu²⁷ lava²⁸ bodhicittam²⁹ karṇikāsthitaṃ³⁰ |
tatpariṇāmena^{31,32} devatīpadmamadhye^{33,34} samaṇḍalamāṇḍaleyam³⁵ prabhūṃ
vicintya³⁶ manthamanthānayogāt^{37,38} || om³⁹ vajradhr̥k⁴⁰ hūm | bhagavatī⁴¹ am⁴² |
gaurī⁴³ gam | caurī cam⁴⁴ | vettālī⁴⁵ vam | ghasmarī gham⁴⁶ | pukkasī pum⁴⁷ | śabarī

¹²°mudrādharo em.] °mudrām dharo Ṇ₂; °mudraṃ dharo K₁; °mudrādhāreṇa K₂; °mudrādhareṇa K_{3,5}, I₁, Tib.; °dhareṇa I_{2*,3}. ¹³°ī Ṇ₂, K₁] °inā Σ_{-Ṇ₂,K₁}. ¹⁴Note: The 'paper' MSS (K_{2,3,5}, I_Σ) add "om sarvatathāgatapūjāvajrasvabhāvātmaḥ (om. "vajra" I_{2*,3}; °svabhātmakāḥ K₂, I₁; °svabhātmako I_{2*}) sarvadharmāḥ (°dharmā I_{2*,3}) | om sarvatathāgatapūjāvajrasvabhāvātmaḥ 'ham iti paṭhitvā (paṭhitvā I₃)" after °jihvayā. ¹⁵bhaven nityam Σ_{-K_Σ} (all °am)] bhave nityam K₁; nityam bhaved K_{2,3,5}. ¹⁶°e 'pi Σ_{-K₂,I_{1,3}}] °a 'pi K₂, I_{1,3}. ¹⁷yadi Ṇ₂, K₁] yadi vā K_{2,3,5}, I_Σ. ¹⁸bhadrā mudrā bhavati] bhadrā prabhavati K₂; bhadrā prajñā bhavati K_{3,5}, I_Σ, Tib.. ¹⁹no vā Σ_{-K₁}] nocca K₁. ²⁰et Σ_{-K_{1,2},I_{2*,3}}] °e K_{1,2}, I_{2*,3}. ²¹tadā na kartavyam Ṇ₂, Tib.] tad† †x K₁; jayā na kartavyam K₂; tayā na kartavyam K_{3,5}, I_Σ. ²²mūlāpattiḥ syāt Σ_{-K₁,I_Σ}] †x °xx° K₁; mūlāpatti syāt I₁; mūlām api rasyāt I_{2*}; mūlāpacisyāt I₃. ²³The 'paper' MSS (K_{2,3,5}, I_Σ) add "svakāyasthāne (°sthāna° I_Σ) sarvatathāgatān (°āna K₂, I₁; °āta I_{2*,3}) pūjayitvā (om. I_Σ) saṃtarpayāmīty (sa° K₂; saṃtappa° I₃) abhyavahr̥tya (ābhāvahr̥ta I_{2*}; abhāvahr̥tya I₃)". The reading in K₁ is lost, the amount of lost akṣara-s does not support the addition, nor does VaPra^{Tib.}. ²⁴tadanu Σ_{-K₁}] tada xx K₁ (faint). ²⁵yat kiṃcil Σ_{-K_{1,2}}] xx kiñcit K₁ (faint); yatu kiñcita K₂. ²⁶lavaleśa° Σ_{-K₁,I_Σ}] valeśa° K₁ (faint); lavaleśa° I_Σ (°esa I_{2*}); phra zin Tib.. ²⁷paramāṇu° Σ_{-I_Σ}] °paramānu° I_Σ. ²⁸°lava° Σ_{-Ṇ₂,I_{2*}}] °nava° Ṇ₂; °lavam I_{2*}; tshad tsam gyi Tib.. ²⁹cittam em.] °citta° Σ_{-K₃}; °cinta° K₃; byañ chub kyi sems kyi Tib.. ³⁰karṇikāsthitaṃ em.] karṇikāsthitā Ṇ₂, K₁^{p.c.}; ka>ma<ṛṇṇikāsthitā K₁^{a.c.} (cancelled); kanikāsthitaṃ K₂; ka<ṇi>kāsthitā K₃^{p.c.} (added above), K₅; kanikāsthitā I_Σ; gzeḡs ma'i gnas pa Tib.. ³¹tat° Σ_{-K₁}] om. K₁. ³²°ṇāmena Σ_{-K₁,I_Σ}] °ṇāmeṇa K_{1,2}, I_{1,2*}; °ṇamena I₃. ³³devatī° Σ_{-K_{1,3}}] tevatī K₁; daivat>ī< K₃^{p.c.} (rubbed out). ³⁴°madhye Σ_{-I_Σ}] °sadye I₁; °madhyai I_{2*,3}. ³⁵samaṇḍalamāṇḍaleyam Σ_{-K₁}] xx3 la x† †x K₁. ³⁶prabhūṃ vicintya Σ_{-K₁,I₁}] †x K₁; prabhūṃ vicintya I₁. ³⁷manthamanthāna° Σ_{-K₁,I_{2*,3}}] †x °na° K₁; manyamanthāya I_{2*}; manthamanthāya I₃. ³⁸°āt Σ_{-I₁}] °āta I₁. ³⁹om K_{2,3,5}, I_{1,2*} (cf. HePra^{§15})] om. Ṇ₂, K₁, Tib., I₃ (om. following up to "ḍombinī"). ⁴⁰k K_{1,3,5}] °ka Ṇ₂, K₂, I_{1,2*}. ⁴¹°ī Σ_{-K_{1,2}}] °īm K₁; °ā K₂. ⁴²am Σ_{-Ṇ₂}^{p.c.}] >am< Ṇ₂^{p.c.} (rubbed out). ⁴³gaurī gam Σ_{-Ṇ₂}^{p.c.}, I_{1,2*}] gaurī >gam< Ṇ₂^{p.c.}; om. I₁; gauri gam I_{2*}. ⁴⁴caurī cam Σ_{-I_{1,2*}}] caura cam I₁ (blurred); cauri cam I_{2*}. ⁴⁵vettālī Ṇ₂^{p.c.}, K_{3,5}] ve>xx<ttālī Ṇ₂^{a.c.}; vetālī K_{1,2}, I_{2*}; vettārī I₁. ⁴⁶gham Σ_{-Ṇ₂}^{p.c.}] >gham< Ṇ₂^{p.c.}. ⁴⁷pum Σ_{-Ṇ₂}^{p.c.}] >pum< Ṇ₂^{p.c.}.

śam | caṇḍālī *cam*⁴⁸ | ḍombinī *ḍam*⁴⁹ |⁵⁰ utsargayed⁵¹ ityādinā⁵² || pūrvādidvāreṣu⁵³
yathākramaṃ gauryādayo 'ṣṭau devyaḥ⁵⁴ || bhagavadbhagavatyāv^{55,56} utsrjya⁵⁷
*hūmkāra*⁵⁸-*amkārābhyām*⁵⁹ | bhagavān⁶⁰ bhagavatīpraviṣṭaḥ^{61,62} | bhagavatī⁶³
bhagavantam ca⁶⁴ tathaiva⁶⁵ || gandharvasattvapraśāda^{66,67} maṇḍalotsarga-
paryantena^{68,69} sarvākārajñātābhisambodhiḥ^{70,71} || 15 ||ⁱ

ⁱCf. DVS (f. 192r₁₋₄ and ff. 192v₇-193v₂) and HePra^{s15}.

⁴⁸caṇḍālī *cam* Σ_{-K₁}] caṇḍālī *ca*† K₁ (partly lost). ⁴⁹ḍombinī *ḍam*] ḍomb† n† ḍ† K₁ (upper side lost); xx mbinī *ḍam* K₃^{a.c.} ("ḍo" above); ḍobinī *ḍam* I_{2*,3} (I₃ continues). ⁵⁰The 'paper' MSS (K_{2,3,5}, I_Σ) add "*tadanantaram gauryādīnām api (gauryādonām K₂; gaurvādīnām I_{2*})*", not being found in Ṇ₂, K₁ and VaPra^{Tib.}. ⁵¹utsargayed Ṇ₂] ††_x K₁; utsaṅgayed K_{2,5}; utsadgayed K₃; tatsaṅgaye I₁; tatsargayed I_{2*,3}; *dbyuñ ste* Tib.. ⁵²ityādinā Σ_{-K₁,I_{1,3}}] ††_x K₁; tyādi I₁; ityādinā I₃; *de la sogs pas* Tib.. ⁵³pūrvādidvāreṣu Σ_{-K₁,I₃}] ††_x †u K₁; pūrvādidvārevu I₃. ⁵⁴ah Σ_{-K₁,I₂,I₃}] °a K₁, I₃; °ā• K₂. ⁵⁵°vad° Σ_{-I_Σ}] °vata I_{1,3}; °vamtya I_{2*}. ⁵⁶°tyāv Σ_{-I₁} (all °*tyau*)] °tyo I₁. ⁵⁷°jya Σ_{-K₂}] °je K₂. ⁵⁸*hūmkāra*° Ṇ₂, K_{3,5}, I_{1,2*}, Tib.] *hūmkāram* K_{1,2}; *hūmkārābhyām* I₃. ⁵⁹°*amkārābhyām* K₁^{p.c.}, K₅, I_{1,2*}] °*amkārābhyām* Ṇ₂, K₂; *amkārā*>ṃ<bhyām K₁^{a.c.} (rubbed out); *om*. I₃; *am gi yi ge (de) dag gis* Tib.. ⁶⁰°vān Σ_{-K₂,I_Σ}] °vāna K₂, I_Σ. ⁶¹°bhagavatī° Ṇ₂, K_{2,5}, K₃^{a.c.}, I_Σ; bhagavati K₁; bhagavatī ca K₃^{p.c.} ("ca" added afterwards); *bcom ldan 'das ma la* Tib. (→ either *bhagavatī* or *bhagavatyām*). ⁶²°praviṣṭaḥ Σ_{-K_{2,3},K₅^{a.c.}}] praviṣṭaḥ K_{2,3}; praviṣṭ>h<ah K₅^{a.c.}. ⁶³°bhagavatī Σ_{-Ṇ₂^{p.c.},K₃^{p.c.},I₁}] bhagavat>ī< Ṇ₂^{p.c.} (rubbed out); bhagavati K₃^{p.c.} (change of long into short vowel), I₁. ⁶⁴°bhagavantam ca *conj.* (cf. note in translation)] bhagavatyām ca Σ_{-K₁}] bhagava ††_x K₁; *bcom ldan 'das la* Tib. (→ *bhagavati*). ⁶⁵°tathaiva Σ_{-K₁}] ††_x K₁. ⁶⁶°gandharvasattva° Σ_{-K₁}] ††_x K₁. ⁶⁷°praveśāda Σ_{-K₁}] °praveśādi K₁. ⁶⁸°otsarga° Σ_{-K_{2,5},I_{2*}}] °otsaṅga° K_{2,5}; °outsarga° I_{2*}. ⁶⁹°ena Σ_{-I_{2*,3}}] °ana I_{2*,3}. ⁷⁰°ākāra° Σ_{-I₃}] °ākāla° I₃. ⁷¹°iḥ Σ_{-K₂}] °i K₂. "15" only in K_{2,3,5}.

§16 jñānacakram

sarvākārābhisambodhiḥ

tadanu bodhicittotsargasambhūtā^{1,2,3} gauryādayo bhāvanīyāḥ⁴ ||⁵ evaṃ yathānir-
diṣṭam⁶ maṇḍalacakrāntargatam^{7,8} vidyāgaṇapariveṣṭitam⁹ raśmisamūhavyāpta-
nabhastalam^{10,11} samyag vibhāvya¹² | idānīm¹³ jñānacakrākarṣaṇam kuryāt¹⁴ ||ⁱ
svahr̥dbījād¹⁵ raśmim¹⁶ niścārya gaganakuhare sphārayitvā¹⁷ jñānacakram ānīya
purato vicintyārghapādyādikaṃ dattvā sampūjya samstutya ca¹⁸ |¹⁹ jaḥ hūm vaṃ
hoḥ²⁰ ity anenākarṣaṇa²¹ praveśana²² bandhana²³ toṣaṇam²⁴ ca²⁵ kuryāt ||

Ñ₂ 15r₁; K₁ 19v₃; K₂ 27r₃;
K₃ 30v₂; K₅ 28r₆; I₁ 37r₂;
I₂* 57r₁; I₃ 31v₅

ⁱCf. HeSāU (K f. 4v_{2f}, Ñ₁ f. 5r_{1f}).

¹otsarga° I_Σ] °otsarggam Ñ₂; °autsarga° K₁; °otsaṅga° K_{2,3,5}; *bskyed par* Tib.. ²sambhūtā
Σ_{-K_{2,3,5}}] °sambhrtā K_{2,3,5}; *gyur pa'i* Tib.. ³The 'paper' MSS (K_{2,3,5}, I_Σ) add "*candrāsanasthā*
(°ām K₂)", not being found in Ñ₂, K₁ and VaPra^{Tib}. ⁴°nīyāḥ Σ_{-K₂}] °nāyāḥ K₂. ⁵The 'pa-
per' MSS (K_{2,3,5}, I_Σ) add "*bhūcarī khecarī nairātm(y)ā ca punar (puna I₁) bhāṭṭārakotsargānu-
praveśāt (°saṅgānurtha° K₂; °saṅgānu° K₃, K₅^{p.c.}; °saṅgārtha° K₅^{a.c.}; °sargārtham I_{1,2}*; °sagā-
rtha° I₃ | °praveśāna I_{2*,3}) praviṣṭā dhyātavyāḥ (°ā I₃) || pūrvoktasthāneṣu (°sthāne K₅) yathākra-
meṇa || (°kreṇa I_{2*})*", not being found in Ñ₂, K₁ and VaPra^{Tib}; interpolation, cf. DVS (f. 193r₇).
⁶evaṃ yathānirdiṣṭam Ñ₂, I_{2*,3}] ††_x K₁; yavaṃ yathānirddiṣṭa° K₂; evaṃ yathānirddiṣṭa° K_{3,5},
I₁, Tib.. ⁷maṇḍala° Σ_{-K₁}] ††_x °ṇḍala° K₁. ⁸āntargatam Σ_{-K_{2,3,5},I₃}] °āyantaṅgatam K₂; °ā-
dyantargatam K_{3,5}; °āt targatam I₃. ⁹pariveṣṭitam Σ_{-K_{2,5},I₁}] °parīveṣṭitam K₂; °pariveṣṭitam
K₅; °pariveṣṭita° I₁. ¹⁰samūha° Ñ₂, K₁] °samūham K_{2,3,5}, I_Σ. ¹¹vyāpta° Σ_{-I_{2*}}] °vyāptan I_{2*}.
¹²samyag vibhāvya Σ_{-K₁,I_{1,2*}}] samyakajñāna vibhāvya K₁; samyāg vabhāvya I₁; samādhibhāvya
I_{2*}. ¹³idānīm Σ_{-K₂,I₁}] idānīm K₂; idānī I₁. ¹⁴ākārṣaṇam kuryāt Ñ₂] °āka° ††_x K₁; °ākārṣa-
ṇapraveśanabandhanatoṣaṇam kuryāt K_{2,3,5}, I_Σ, Tib. (*ā° om.* K₂; °a I₁; °moṣaṇam I_{2*,3}). NB: The
amount of lost *akṣara*-s in K₁ does not support this reading which once might had been a marginal
addition. ¹⁵svahr̥dbījād K₅, I_Σ, Tib.] svahr̥di >xx< bījād Ñ₂^{p.c.} (rubbed out); ††_x K₁; suhr̥dbījād
K_{2,3}. ¹⁶raśmim Ñ₂, K₂ (both °in), Tib.] ††_x °smim K₁; raśmīm K_{3,5}, HeSāU; raśmī I₁; raśmibhi
I_{2*}; raśmiti I₃. ¹⁷sphārayitvā Σ_{-K₃}^{a.c.}] >xā< <sphā>rayitvā K₃^{a.c.} (rubbed out). ¹⁸saṃstutya ca
Ñ₂] ca sam° ††_x K₁; saṃstutya K_{2,3,5}, I_Σ; saṃstu>lya<tya I_{2*}^{a.c.} (canceled). ¹⁹The 'paper' MSS
(K_{2,3,5}, I_Σ) add "*om vajragauri (°ī K₂) ākarṣaya jaḥ (ākarṣaya ja K₂; ākarṣaye taḥ I_{2*,3}) ityādīnā*",
not being part of Ñ₂ and VaPra^{Tib}. The amount of lost *akṣara*-s in K₁ does not support this reading,
perhaps once a marginal addition. ²⁰jaḥ hūm vaṃ hoḥ Σ_{-K₁,I_{2*,3}}] ††_x K₁; jaḥ hūm vaṃ ho I_{2*}; ja
hūm vaṃ hoḥ I₃. ²¹ity anenā° Σ_{-K_{1,2}}] ††_x °nā K₁; itenanā° K₂. ²²praveśana° Σ_{-I_Σ}] °praveśa-
naṃ K₁; °praveśana I_{2*,3}. ²³bandhana° Σ_{-I_{1,2*}}] °bakṣana° I₁; brahmaṇa° I_{2*}. ²⁴toṣaṇam Σ_{-I₃}]
°jñoṣaṇāñ I₃. ²⁵ca Σ_{-Ñ₂}] *om.* Ñ₂.

jñānacakraṃ²⁶ samayacakre praveśya yathāyatham²⁷ ekībhūya devatāhaṅkāram udvahet²⁸ || tadanu²⁹ hr̥daye³⁰ jñānāhaṅkāracintanam^{31,32} | yady apy ātmavat³³ jñānacakraṃ³⁴ tathāpi³⁵ praveśānantare³⁶ dvibhujai kamukhaṃ³⁷ raktaṃ³⁸ prajñāyutaṃ jñānasattvaṃ³⁹ svahr̥daye⁴⁰ cintayet⁴¹ | taddhr̥daye⁴² samādhinātham⁴³ || tato⁴⁴ bhagavatyaḍau gauryādīnām api⁴⁵ tathai va cintayed iti⁴⁶ || jñānacakraḥ karṣaṇāḍau⁴⁷ jñānacakra praveśaparyantena^{48,49,50} sarvākārābhisambodhiḥ⁵¹ || 16 ||ⁱ

§17 abhiṣekah

mūrdhābhisambodhiḥ

Ñ₂ 15r₆; K₁ 20r₂; K₂ 27v₅; K₃ 31r₅; K₅ 29r₁; I₁ 37r₇; I₂* 57v₇; I₃ 32v₃; tadanu¹ jñānacakrasamayacakrayor^{2,3} ekīkaraṇasamaye⁴ prajvalitaraśmibhir⁵ ākr̥ṣyākāśe^{6,7} pañcatathāgatam⁸ herukarūpāpannam⁹ samaṅḍalātmakam dhyātvā |

ⁱCf. HeSāU (K f. 4v₂₋₆, Ñ₁ f. 5r₁₋₅), DVS (f. 193v₂₋₄) and HePra^{§16}

²⁶am Ñ₂, K₁, Tib.] °a° K_{2,3,5}, I_Σ. ²⁷yathāyatham Ñ₂, K_{1,2,3} (partly °am), Tib.] yathāsukham K₅, I_Σ. ²⁸udvahet Σ_{-K₁,I₃}] udvahati K₁; udvahem I₃. ²⁹tadanu Ñ₂] t† †_x K₁; om. Σ_{-Ñ₂,K₁}. ³⁰hr̥daye Ñ₂, K_{3,5}, Tib.] †_x K₁; hr̥daya° K₂, I_Σ. ³¹jñānāhaṅkāra° Σ_{-K₁,I₁}] †_x °ānāhaṅkāra° K₁; jñānāhaṅkāram I₁. ³²cintanam Σ_{-I₃} (all °am)] °cittanam I₃; *bsam zin* Tib.. ³³ātmavat Ñ₂, K₁, Tib.] ātmasatvavat Σ_{-Ñ₂,K₁} (°vata K₂). ³⁴jñānacakraṃ Ñ₂, K₁, Tib.] jñānasattvaṃ Σ_{-Ñ₂,K₁} (°a I₂*). ³⁵tathāpi Ñ₂^{p.c.}, Tib. (*de lta na yañ*)] tathā K₁; tathā ca Σ_{-Ñ₂,K₁}. ³⁶ānantare Ñ₂, K₁, Tib.] °ānantaram Σ_{-Ñ₂,K₁,I₃}; °ānantaram I₃. ³⁷dvibhujai kamukhaṃ Ñ₂, K₅, I_{2*,3}] dvibhujai kamukha° K₁, I₁; dvijaikamukha° K_{2,3}. ³⁸am Σ_{-I₁}] °a° I₁, Tib.. ³⁹sattvaṃ Σ_{-Ñ₂,K₁}] °vajram Ñ₂, K₁. ⁴⁰svahr̥daye Σ_{-K_{2,3}}] suhr̥daya K₂; suhr̥daye K₃. ⁴¹cintayet Σ_{-I₂*}] t I₂*. ⁴²taddhr̥daye Σ_{-K₁}] dhr̥daye K₁. ⁴³samādhinātham Σ_{-K₁}] sa †_x K₁. ⁴⁴tato Σ_{-Ñ₂}] tatro Ñ₂. ⁴⁵ādīnām api Σ_{-K₂,I_{2*,3}}] °ādīnām api K₂; °ādīnām api I₂*; °ādīnām ami I₃. ⁴⁶cintayed iti Σ_{-K₂}] cintayaditī K₂. ⁴⁷āḍau K₁] °āḍai Ñ₂; °āḍina K₂; °āḍinām K₃; °āḍin K₃^{a.c.}; °āḍinā K₃^{p.c.} (added above); °āḍina I₁; °āḍin I_{2*,3}; *dañ por byas nas* Tib.. ⁴⁸jñānacakra° Ñ₂, K₁, Tib.] jñānasattvaṃ jñānacakra° K_{2,5}; jñānatvaṃ jñānacakra K₃; jñānasattvajñānacakra° I_Σ ⁴⁹praveśa° Σ_{-I₁}] °praveśraveśa° I₁. ⁵⁰paryantena Σ_{-I_{2*,3}}] °paryantana I₂*; °paryattana I₃. ⁵¹ābhisambodhiḥ Σ_{-K₂,I_{2*}}] °ābhisambodhi K₂; °ādisambodhiḥ I₂*. Number only in K_{2,3,5}. ¹tadanu Σ_{-K₁}] t† †_x K₁. ²jñānacakra° Σ_{-K₁}] †_x °kra° K₁. ³cakrayor Σ_{-Ñ₂}] °cakra^xr Ñ₂^{a.c.} (corresponding nt. missing). ⁴e Σ_{-K₂}] °a° K₂. ⁵prajvalita° Ñ₂, K₁, Tib.] jva>rā<<la>t° K₃^{p.c.}; jvalita° K_{2,5}, I_{1,2*}; jyalita I₃. ⁶ākṛṣyā° Σ_{-K₁,I_Σ}; ākr̥ṣyam ā° K₁; ākr̥ṣya ā° I_Σ (*sandhi* not applied). ⁷kāśe Σ_{-I_{2*,3}}; °kāśadeśe I₂*; °kāśiśe I₃. ⁸pañca° Σ_{-I_{2*,3}}] pūjya° I_{2*,3}. ⁹herukarūpā° Σ_{-I_{1,3}}] herūrupā° I₁; herukarupā° I₃.

*abhiṣīncantu*¹⁰ *mām sarvatathāgatā*¹¹ *iti* prārthayaṃs taṃ¹² paśyēt¹³ || *tais tathāgataiḥ*¹⁴ *pañcavijayakalaśasamṃyutakaraiḥ*^{15,16} | *yathā hi jātāmātreṇetyādi gāthāṃ*¹⁷ *paṭhitvā*^{18,ii} *snāpayanti*¹⁹ *svayam eva*²⁰ || *om*²¹ *sarvatathātābhiṣekasamayaśriye*²² *hūm* *iti paṭhet*²³ || 17 ||ⁱⁱⁱ

§18 mudraṇam

tadanu¹ kuṅkumacandana²nānāsugandhiparimala³puṣpavṛṣṭir⁴ bhavati | dundubhiśabda ucchalati^{5,6} | nāṭyavādyastutiśabdenānantalokadhātukolāhala ucchalati⁷ ||⁸ *abhiṣiktas tu śīrasi cittaśaḥ syāt* | *bhagavatī ca*⁹ *cittāṅkā*¹⁰ | *cittaśaśāvataratneśāmitābhair*^{11,12} *gauryādīr*¹³ *mudrayet*¹⁴ | *punar ebhir*¹⁵ *buddhair*¹⁶ *yathākra-*

Ñ₂ 15v₁; K₁ 20r₅; K₂ 28v₃;
K₃ 31v₃; K₅ 29r₁; I₁ 37r₉;
I₂* 58r₅; I₃ 32v₆

ⁱCf. HeTa I.iv, DVS (f. 193v₅), HePra^{§17}, BhraHeSā, KṛYaTa, SāMā 94/95, 110/210 et al. ⁱⁱCf. DVS (f. 193v₅₋₆), HePra^{§17}, AbhiSaMa, ĀKriSam, CSA (v. 27), KriSamPa (ch. 06 v.3), SāMā, Vā-Āv (ch. 08) et al., reading "*yathā hi jātāmātreṇa snāpitāḥ sarvatathāgatāḥ* | *tathāham snāpayiṣyāmi sūddha(m) divyena vāriṇā* ||". ⁱⁱⁱCf. DVS (fol. 193v₄₋₆, HePra^{§17} et al.

¹⁰ntu Σ_{-I₂*}] °tu I₂*. ¹¹sarvatathāgatā Σ_{-K₁,I₂,I₃}] ††_x °tā K₁; sarvatathāgata I₂*,₃, Tib.. ¹²prārthayaṃs taṃ *em.*] prārthayantaṃ Σ_{-I₂,I₃}] pārthayantaṃ I₂*; prārthayat taṃ I₃. ¹³et Σ_{-K₂}] °eta K₂. ¹⁴tais tathāgataiḥ Σ_{-K₂}] staitathāgatai• K₂. ¹⁵°vijaya° Σ_{-K₃,I₁}] °vijaya° K₃, I₁. ¹⁶°yutakaraiḥ Ñ₂, K₁] °samṃyuktakamarai(h) K_{2,3}, K₅^{a.c.} (K₂ *om. visarga*); °samṃyuktakaraiḥ K₅^{p.c.} (°ma° canceled), I_Σ; *dan ldan pa'i phyag rnam's kyis* Tib.. ¹⁷yathā hi jātāmātreṇetyādi gāthāṃ Ñ₂, K₁, Tib.] yathā hi jātāmātreṇa snāpitāḥ (°tā K₂, I₂*,₃) sarvatathāgatā ityādinā gāthāṃ (*gā-rthā* I₂*) K_{2,3,5}, I_Σ. ¹⁸paṭhitvā Σ_{-K₁}] pathitvā K₁. ¹⁹°yanti Σ_{-I₂*,^{a.c.},I₃}] °y>aitvā<nti I₂*,^{a.c.} (canceled); °yatti I₃. ²⁰svayam eva Σ_{-K₁}] sva ††_x K₁; *rañ ñid la* Tib.. ²¹om Σ_{-K₁}] ††_x K₁. ²²°samayaśriye Σ_{-K₁,I₂,I₃}] °samayaśriya K₁; °samaśriye K_{2,5}, I₂*; °samayaśriye Tib.. ²³paṭhet Ñ₂, K₁, Tib. (*brjod*)] paśyēt Σ_{-Ñ₂,K₁}. ¹tadanu Σ_{-K₁,I₂,I₃}] tad anuktaṃ K₁; tadartha° K_{2,3}. ²candana° Σ_{-Ñ₂,K₁}] °kāncana° Ñ₂, K₁. ³°sugandhiparimala° Σ_{-K₅,I₂,I₃}] sugandhiparimara° K₅, I₂*; °sugaparimara° I₃. ⁴°vṛṣṭir Σ_{-I₂,I₃}] °dṛṣṭir I₂*; °vṛṣṭhir I₃. ⁵dundubhi° Σ_{-I₁}] dunubhi° I₁. ⁶°śabda ucchalati Σ_{-K₁,I_Σ}] °śa ††_x °tri K₁; °śabdocchalati I₁; °śabdocchanati I₂*,₃. ⁷°kolāhala ucchalati Ñ₂, K₁] °kolāhalocchalati K_{2,3,5}, I₁; °kolāhalocchamati I₂*,₃. ⁸MSS K_{2,3,5} add : itebhiṣekaṃ || 17 || K₂; ity abhiṣekaṃ || 17 || K₃; ity abhiṣekah || 17 || K₅; later editorial additions. ⁹°tī ca Ñ₂] °tī K₁; °tīñ ca K_{2,3,5}, I_Σ; *bcom ldan 'das ma la yañ* Tib.. ¹⁰cittāṅkā Ñ₂, I_Σ] citāṅkā K₁; citāṅgā K₂; ci<ttā>ṅgā K₃^{p.c.} (added above); cittaṅgā<<kā> K₃^{p.c.} (substituted below); *thugs kyis mtshan pa* Tib.. ¹¹cittaśa° Σ_{-Ñ₂,I₃}] citta° Ñ₂; cittaśa° I₃. ¹²°ratneśāmitābhair *em.*] ratneśa amitābhāi Ñ₂; ††_x m† tā bh† °r K₁; °ratneśāmitābhau K_{2,3,5}; °ratneśām ityabha° I₁; °ratneśāmitātai I₂*,₃; cf. Tib.. ¹³°ādīr Ñ₂] °ādyā K₁; °ādhibhir K_{2,3,5}, I₂*,₃; °ādhibhi I₁; *la sogs pa rnam's la* Tib.. ¹⁴°yet Σ_{-K₂}] °yata K₂. ¹⁵ebhir Σ_{-K₁,I₂,I₃}] ebhi K₁, I₂*,₃. ¹⁶°air Σ_{-I₁}] °ai I₁.

maṃ pukkasyādīh¹⁷ śīrasy aṅkayet¹⁸ ||

Ñ₂ 15v₂; K₁ 20r₇; K₂ 28v₆;
K₃ 32r₁; K₅ 29v₁; I₁ 37v₂;
I₂* 58v₃; I₃ 33r₄

tato vīṇādayaḥ svasvaviṣayenābhyarcayanti¹⁹ prabhūm²⁰ || darpaṇavīṇā²¹ gan-
dhaśaṅkha²² nānārasa²³ pūritādhārapātra²⁴ sparśavastu²⁵ bodhicitta²⁶ paripūrṇadhār-
modayaḥ²⁷ | etān²⁸ grhītṵvā bhagavantam²⁹ arcayanti³⁰ rūpavajrādayaḥ³¹ ||

tuhu³² pariveṭṭia³³ joṇisathem³⁴ tuhu³⁵ vara laddhā³⁶ appaṇu³⁷ cittem³⁸ |
tai³⁹ jaga⁴⁰ saala⁴¹ carācara⁴² sohia⁴³ karuṇācitem⁴⁴ satu⁴⁵ saṃbohia⁴⁶ |
māyapabañce⁴⁷ sāhasi⁴⁸ kajja⁴⁹ tuṭṭa ho⁵⁰ maṇe⁵¹ śīriheruarajja^{52,53} ||i

¹Cf. HePra^{§18}, DVS (f. 194r₂₋₃), HeSāSam 7 (f. 73v₁₋₂), HeSāSam 8 (f. 86v₃₋₄), HeSāSam 10 (f. 121r₄₋₆), HeSāSam 26 (ff. 209v₇-210r₁) et al..

¹⁷°ādīh Ñ₂^{p.c.}] °ādīnām K₁; °ādhina K₂; °ādīn K_{3,5}; °ādīna I_Σ; *la sogs pa rnam la* Tib..
¹⁸śīrasy aṅkayet Ñ₂, K₁, K₅^{p.c.}, I_{1,3}, Tib.] śīrasy aṅgayet K_{2,3}, K₅^{a.c.} (substituted above); śīra-
samkalpayet I₂*. ¹⁹°viṣayenābhyarcayanti Σ_{-K_{1,2,1}}] °vi ~ [20v] ††_x °nābhyarcayanti K₁; °vi-
ṣayanābhyarcayanti K₂; °viṣayenābhyarcacanti I₁. ²⁰°um Σ_{-K₁} (all °m)] °ūm K₁. ²¹°vīṇā°
Σ_{-I₃}] °voṇā° I₃. ²²°śaṅkha° Σ_{-K_{1,I}}] °śakha° K₁; °śaṅkham I_Σ. ²³°rasa° Σ_{-K₁}] °rasam K₁
(faint). ²⁴°pūritādhārapātra° K_{3,5}, I_{2*,3}] °pūritādhāragātra° Ñ₂, K₁; °pūritādhāragātra° K₂; °pū-
ritādhārapātrā° I₁; *gañ ba'i snod* Tib.. ²⁵°vastu° Σ_{-Ñ₂,K₁}] °vastra° Ñ₂, K₁. ²⁶°citta° Σ_{-I₃}] °ta°
I₃. ²⁷°pari° Σ_{-K₂}] °pari° K₂. ²⁸etān Σ_{-Ñ₂,K_{2,I}}] etāna Ñ₂, K₂, I₁. ²⁹°vantam Σ_{-I₃}] °vat tam I₃.
³⁰arcayanti Σ_{-K_{1,I}}, I_{2*,3}] ††_x K₁; arcayati I_{2*,3}. ³¹°vajrādayaḥ Σ_{-Ñ₂,K_{1,2}}] °vajrā<da>yaḥ Ñ₂^{a.c.} (in u-
pper margin); ††_x xx₃ °ādibhiṃ K₁ (faint); °vajrādaya K₂. ³²tuhu *em.*] tuṅga Σ_{-K_{2,3,5,I}}; tuṅga K₂;
tuṅgam K_{3,5}; tuhuṃ I₁; *khyod ni* Tib.. ³³pariveṭṭia *em.*] pariveṭṭia Σ_{-K_{1,2,I}}, I_{2*,3}; pariviṭṭia K₁; parīvetia
K₂; paria I_{2*,3}; *yoñs bskor zin* Tib.. ³⁴joṇisathem Ñ₂] yoṇimānthem K₁; joṇithyem K₂; joṇisā-
them K_{3,5}, I_{1,3}; joṇidriyanisāthe Isubscript2*; *rnal 'byor ma tshogs rnam kyis* Tib.. ³⁵tuhuṃ I₁
(°m)] tuṅga Σ_{-K_{3,I}}; tuṅgam K₃; *khyod ni* Tib.. ³⁶vara laddhā Ñ₂] vara labdhā K_{1,2,3}; varalabdho
K₅; varalabdhe I₁; caladyo I_{2*,3}; *mchog dañ rab brñes nas* Tib.. ³⁷appaṇu Ñ₂, K_{2,3,5}] apana K₁;
appaṇa I₁; appaṇda I_{2*,3}; *ñid kyī* Tib.. ³⁸citem Ñ₂] cite K₁; cite K_{2,3,5}, I_Σ; *thugs kyis* Tib.. ³⁹tai
em.] tai Σ_{-K_{1,2,I}}, I_{2*,3}; tram ai K₁; tañji K₂; tatri I_{2*,3}; *khyod kyis* Tib..G. ⁴⁰jaga Σ_{-I_{2*,3}}] jarā I_{2*,3}.
⁴¹saala Ñ₂^{p.c.}] saela Ñ₂^{a.c.}, K₁; sayala K_{2,3}, I₁; sayela K₅; śrayana I₂*; sayana I₃; *kun* Tib.. ⁴²°cara
Σ_{-Ñ₂,K₁}, K₁^{a.c.}] °car>ā<a Ñ₂^{a.c.}, K₁^{a.c.}. ⁴³sohia Σ_{-K₁}] sāhia K₁. ⁴⁴°citem Σ_{-K_{2,3,I}}] °cite K_{2,3}, I₂*;
°cittam I₁; °cire I₃. ⁴⁵satu Σ_{-Ñ_{2,I}}, I_{2*,3}] saha Ñ₂; sata I_{2*,3}; *mtha' dag* Tib.. ⁴⁶°saṃbohia Σ_{-Ñ₂,K_{1,I}}, I_{2*,3}]
bauhia Ñ₂, s(u)boṭi ††_x K₁; °saṃbodhia I_{2*,3}; *yañ dag sad mdzad pa* Tib.. ⁴⁷māyapabañce Ñ₂,
Tib. (*sgyu ma'i spros pas*)] ††_x °apapañce K₁; āpapañca K₂; āpapañce K_{3,5}, I₁; āśraya cañce
I_{2*,3}. ⁴⁸sāhasi Σ_{-K₁}] pāhahi K₁; *rnam par bsgrubs pa* Tib.. ⁴⁹kajja Σ_{-K₁}] vājja K₁, Tib. (*rdo*
rje). ⁵⁰tuṭṭa ho Σ_{-K_{1,I}}, Tib.C,D,P₂ (*dgyes pa kye*)] tuṭṭa do K₁; tuṭṭai ho I₁; taddha ho I_{2*,3}; *dgyes*
pa Tib.G,N,P₁. ⁵¹°e K_Σ, I_Σ] °em Ñ₂; *yid kyis* Tib.. ⁵²śīri° Σ_{-I_{2*,3}}] siri° I_{2*,3}. ⁵³°rajja Ñ₂, K₁,
Tib.] °vajra K₂, I₂*; °vajra K₃; °vajja K₅, I₃; °varjja I₁.

iti⁵⁴ vajragītyā locanādayo⁵⁵ bhagavantam⁵⁶ stuvanti || tathāgatabodhisattvavidyādevīkrodhādayo^{57,58} hṛdayopahṛdayamālāṣṭapadamantraiḥ^{59,60} sammukhamākāṣe⁶¹ sthitvā stuvanti te⁶² ||⁶³ etenābhiṣekādu⁶⁴ stutiparyantena mūrdhābhisambodhiḥ⁶⁵ || 18 ||ⁱ

§19 amṛtāsvādaḥ

anupūrvikābhisambodhiḥ

tadanu purato yambhavam¹ vāyumaṇḍalam² dhvajāṅkitam | tadupari³ rambhavam⁴ agni maṇḍalam jvālāṅkitam | tasyopari⁵ āḥkārajam⁶ trimuṇḍopari⁷ padmabhājanam⁸ punar⁹ āḥkāradhiṣṭhitam^{10,11} | tanmadhye¹² raktam¹³ bāhye¹⁴ sitam | *bum*

Ñ₂ 15v₆; K₁ 20v₅; K₂ 29r₁;
K₃ 32v₂; K₅ 30r₁; I₁ 37v₇;
I₂* 59r₄; I₃ 33v₄

ⁱCf. VaPra^{§18}, DVS (fol. 193v₆-194r₃) et al..

⁵⁴iti Σ_{-K₂}] itī K₂. ⁵⁵ādayo Σ_{-Ñ₂,K₁,I₂*^{a.c.}} (°ah I_Σ)] °ādayo pi Ñ₂; °ādiyo K₁; °āday>e<h I₂*^{a.c.} (canceled). ⁵⁶vantam Σ_{-I₃}] °vattam I₃. ⁵⁷vidyādevī° Σ_{-Ñ₂,K₁}] °vidyādevatī° Ñ₂; °vi ††_x K₁. ⁵⁸ādayo Σ_{-K₁}] °ādaya K₁. ⁵⁹hṛdayopahṛdaya° Σ_{-K₁}] hṛdaya upahṛdaya° K₁. ⁶⁰padamantraiḥ Σ_{-K₂}] °śadamantrai K₂. ⁶¹sammukhamākāṣe Ñ₂^{p.c.}] sammukhākāṣe Ñ₂^{a.c.} (°mā° in lower margin) K_{1,5}, K₂ (śam°), K₃^{p.c.} (°kā° added above), I_{1,2}* (I₁ blurred); samukhākāṣe I₃; *nam mkha' la* Tib.. ⁶²stuvanti te K_Σ, I₂*] stuvanti Ñ₂, Tib.; stuvanti ca te I₁; stuvatti te I₃. ⁶³The 'paper' MSS add "om sarvatathāgatoktābhiṣekavajrasvabhāvātmaḥ 'ham (°gatābhi° I_Σ) ity adhiṣṭet (itedhiṣṭhet K₂; ity adhiṣṭe I₂*) || abhiṣekastutipūjā (om. I₂*)" K_{2,3,5}, I_Σ, neither confirmed by the palm-leaf MSS nor by VaPra^{Tib.}, presumably once having been a marginal note. ⁶⁴etenābhiṣekādu K₁ (cf. notes on usage of °ādu in annotated transl.)] etenābhiṣekādi Ñ₂; etenābhiṣekaprathamādu K_{2,3,5}, I_{1,3}; abhiṣeka° I₂*; *mñon par dbaṅ bskur ba daṅ por byas nas (...) des ni* Tib.. ⁶⁵sambodhiḥ Σ_{-K_{1,2}}] ††_x K₁; °sambodhi K₂. Number only in K_{2,3,5}. ¹°vam Σ_{-K₂,I₂*}] °va° K₂; °gavam I₂*. ²vāyu° Σ_{-K₂,I₁}] vāyū K₂, I₁. ³°i Σ_{-K₂}] °ī K₂ ⁴ram° Σ_{-I₂,I₃}] vam° I₂*; vam° I₃. ⁵°y em. (sandhi)] °i Σ_{-K₂}; °ī K₂. ⁶āḥkārajam Σ_{-K_{1,2},I₂*^{a.c.}}] xx₄ K₁ (faint); āḥkāraṃja° K₃; ā<h>kārajam I₂*^{a.c.} (added above). ⁷trimuṇḍopari Σ_{-K_{1,2},K₃^{a.c.}}] xx₂ ††_x K₁; trīmuṇḍopari K₂; trimuṇḍo>ṇa<pari K₃^{a.c.} (rubbed out). ⁸padmabhājanam Σ_{-K_{1,2},I₃}] ††_x °dmabhājanam K₁; padmabhāṃjanam K₂, I₃. ⁹punar Σ_{-K₁,I₃}] punaḥ K₁; pur° I₃. ¹⁰āḥkāradhiṣṭhitam Σ_{-K_{1,2},I_{1,3}} (all °am)] āḥkāradhiṣṭhitam K₁; ākārādhiṣṭhitam K₂, I_{1,3}. ¹¹tadupari ram° (...) °ādhiṣṭhitam Σ_{-Ñ₂^{a.c.}}] om. Ñ₂^{a.c.} (added in lower margin). ¹²e Σ_{-Ñ₂,I₃}] °a° Ñ₂, I₃; *de ni naṅ* Tib.. ¹³°am Σ_{-I_{1,2}*}] °amḥ I₁; °a° I₂*. ¹⁴°e Σ_{-Ñ₂,K_{1,2},I_Σ}] °a° Ñ₂, K_{1,2}, I_Σ; *phyi* Tib..

*ām jrīm*¹⁵ *kham hūm* | *lām mām pām tām vam*¹⁶ tanmadhya¹⁷ etāni pariṇāmya¹⁸ | pañcāmṛtapañcapradīpaṃ¹⁹ niṣpādyā²⁰ | tadupary omkāreṇācchāditaṃ²¹ āḥkāreṇa candramaṇḍalam²² hūmkāreṇādhiṣṭhitaṃ²³ dr̥ṣṭvā | vātapreritāgnitāpād eva²⁴ pāradarasākāravadbhūtaṃ²⁵ omkāreṇa jvālanam āḥkāreṇa bodhanam hūmkāreṇa śodhanam kṛtvā²⁶ | tadanu tritattvaraśminā²⁷ jñānāmṛtam²⁸ ānīya | tatraiva praveśya^{29,30} | ekīkṛtya | hūmbhavavajreṇāloḍya³¹ | samarasīkṛtya³² | vajram amṛte³³ vilīnam³⁴ paśyet || tathāgatajñānāmṛtapraveśenātīśītalam³⁵ bhavet | iti niṣpādyā³⁶ tritattvenādhiṣṭhāya³⁷ hūmbhavavajrajihvayākṛṣya^{38,39} raśminā⁴⁰

¹Cf. HeTa I.ii. 2, HeSāSaṃ 8 (f. 86r₂), HeSāSaṃ 11 (f. 136v₇) et al.

¹⁵*buṃ ām jrīm* Ṇ₂, K₁ | *buṃ ām jīm* K_{2,3,5}, I_{1,3}; *bhūm ām jrīm* Tib._{C,D,P}; *puṃ jāṃ ām* I_{2*}; *jrīm* Tib._{G,N,P}. ¹⁶*vam* Σ^{Skt.} | *bām* Σ^{Tib.}. ¹⁷tanmadhya *em. (sandhi)* | tanmadhye Ṇ₂, K₁, Tib.; madhye K_{2,3,5}, I_{1,2*}; madhyeṃ I₃. ¹⁸etāni pariṇāmya Σ_{-K₂} | etānī pariṇāmya K₂. ¹⁹pañcāmṛtapañcapradīpaṃ Σ_{-K₁} | px xx₃ pañca ††_x K₁. ²⁰niṣpādyā Σ_{-K₁} | ††_x °pādyā K₁. ²¹omkāreṇācchāditaṃ Σ_{-K₁} (°am) | hūmkāreṇx śādhitam omkāreṇācchāditaṃ K₁ (covered by stain); *hūm gi yi ges bkab cin* Tib.. ²²āḥkāreṇa candramaṇḍalam K_{3,5}, I_{1,2*} (interpolation by HePra^{Skt.}?) | *om.* Ṇ₂, K₁, Tib.; ākāreṇa candramaṇḍalam K₂, I₃. NB: see also HeSāSaṃ 8 (f. 86r₃) and KriSaṃ (ch. 06). ²³hūmkāreṇādhiṣṭhitaṃ Σ_{-K_{1,2*}} | *om.* K₁; hūmkāreṇa dhiṣṭitaṃ I_{2*}. ²⁴°tāpād eva Ṇ₂ | tāpād ivam K₁; tāpadevam K₂; °tāpād evam K_{3,5}; °tāpād ekaṃ I_Σ; *bar ba las* Tib.. ²⁵°rasākāravadbhūtaṃ Ṇ₂ (°am) | °ram ākāravadbhūta† K₁; °rasākāravadvbhūtaṃ K_{2,3,5}; °rasākāravadvbhūta(m) I_Σ (°a I₁); *dhul chu'i rnam par gyur pa* Tib.. ²⁶omkāreṇa jvālanam (m) āḥkāreṇa bodhanam hūmkāreṇa śodhanam kṛtvā Ṇ₂ (*jvālanam* | *anusvāra* likely hidden by thumb-tack) | o†kār† ††₃ kā ††₅₊ hūmkāreṇa śodhanam kṛtvā K₁; hūmkāreṇa (°kāreṇa I₁) śodhanam | āḥkāreṇa (ā° K₂, I_{1,2*}) bodhanam (°a I_{2*,3}) | omkāreṇa jvālanam kṛtvā K_{2,3,5}, I_Σ, Tib. (cf. HePra^{Skt.}). ²⁷tritattva° Σ_{-I_Σ} | tritattvam I_Σ; *de ñid gsum gyis* Tib._{G,N,P}. ²⁸jñānāmṛtam Σ_{-I₁} | °mṛtam I₁. ²⁹°ya Σ_{-K₂} | °yam K₂. ³⁰MSS K_{2,3,5} and I_Σ further read: "*om āḥ sarvatathāgatajñānāmṛte* (°gatta° I₃) *hūm ity anena (itena K₂) vajrahastena balipātram (balī K₂) spr̥śet* ||", not being confirmed by Ṇ₂, K₁, nor by VaPra^{Tib.}. ³¹hūmbhavavajreṇā° Σ_{-I_Σ} | hūmbhavavajreṇā° I₁; *hrīmbhavavajreṇā°* I_{2*}; hūmbhavavajreṇo° I₃. ³²°rasīkṛtya Σ_{-K₂} | °rasīkṛte K₂. ³³vajram amṛte Σ_{-Ṇ₂,K₁} | vajrāmṛte Ṇ₂; vajram amṛ ††_x K₁. ³⁴vilīnam Σ_{-K_{1,2*,3}} | ††_x K₁; vilīnam I_{2*,3}. ³⁵°praveśenātīśītalam Σ_{-I_{1,3}} (°ena ati° Ṇ₂, K₁) | praveśenātīśītala I₁; °<pra>veśetāni śītala I₃^{p.c.} (added in left margin). ³⁶niṣpādyā Σ_{-K_{2,5}} | niḥpādyanti K₂; niḥpādyā K₅. ³⁷tritattvenādhiṣṭhāya Σ_{-K_{2,1,3}} (°sthā° K₁) | tatvenādhiṣṭhāya K₂; triḥ tatvenādhiṣṭ(h)āya I_{1,3}; *de ñid gsum gyis byin gyis brlabs te* Tib._{-G}. ³⁸vajra° Σ_{-K₁} | *om.* K₁. ³⁹ākṛṣya Σ_{-I_{2*,3}} | °ākṛṣṭa° I_{2*}; °ākṛṣṭā I₃. ⁴⁰raśminā Σ_{-K₁} | ra †i ††_x K₁.

sacakram⁴¹ ātmānaṃ bhojayet⁴² ||⁴³ amṛtāsvādāu⁴⁴ tatparyantenānupūrvikābhi-
sambodhiḥ^{45,46} || ity amṛtāsvādāḥ⁴⁷ || 19 ||ⁱ

§20 jagadarthaḥ

maṇḍalarājāgrī nāma samādhiḥ

tadanu¹ maṇḍalamāṇḍaleyaṃ² tatpratispharaṇayogena³ yasya⁴ yatra vineyās⁵ ta-
sya⁶ nirmāṇena⁷ tatra gatvā tān⁸ vinīyāgatya⁹ svasvakāye¹⁰ saṃhr̥tyānenaiva^{11,12}
krameṇa paripācya¹³ ṣaḍaṅgabhāvanām ārabhed iti¹⁴ || utsargādu¹⁵ jagadartha-
paryantena¹⁶ maṇḍalarājāgrī¹⁷ nāma samādhiḥ¹⁸ || 20 ||ⁱⁱ

Ñ₂ 16r₂; K₁ 21r₄; K₂ 29v₅;
K₃ 33r₅; K₅ 30v₄; I₁ 38r₃;
I₂* 60r₄; I₃ 34v₂

ⁱCf. DVS (f. 194r_{3-v₁}), HePra^{§19}, AP (ch. 07), BhraHeSā et al.. ⁱⁱCf. DVS (f. 194v₁₋₂),
HePra^{§20}, BhraHeSā, YoMā (ch. I.viii.) et al..

⁴¹sacakram Σ_{-K₁}] ††_x °kram K₁. ⁴²bhojayet Ñ₂, K₁] bhuñjayet K_{2,3,5}; I_Σ; *gsol ba* Tib.. ⁴³MSS
K_{2,3,5} and I_Σ further read : "om sarvatathāgatāmṛtāsvādavajrātmaḥ (°ātmakā I₂*) sarvadharmāḥ
(°dharmā• K₂) | om sarvatathāgatāmṛtāsvādavajrasvabhāvātmaḥ 'haṃ (°gatāsvāda° K₂, I₂*;
°subhāvātmaḥ I₁; °bhāvātmaḥ I₃) iti paṭhitvā ānandito 'bhūt ('nandito bhūta I₁; naṃdito bhūta
I_{2,3}) ||", not being confirmed by Ñ₂, K₁, nor by VaPra^{Tib.}. ⁴⁴ādu Σ_{-Ñ₂}] °ādi Ñ₂; *dañ por byas*
Tib.. ⁴⁵°paryantenānu° Ñ₂^{p.c.}, K_{1,3,5}] °pary>e<antenānu° Ñ₂^{a.c.} (rubbed out); °paryantenānyu°
K₂; °paryantanānu° I₁; °parthelenāndra° I_{2,3}; cf. VaPra^{Tib.}. ⁴⁶°sambodhiḥ Σ_{-K₂,I₃,3}] °sambodhi
K₂; °samādhiḥ I₂*; °samādhi I₃. ⁴⁷ity amṛtāsvādāḥ *em.*] *om.* Ñ₂, K₁, I_Σ, Tib.; ity amṛtāsvādāḥ
K_{2,3,5} (later addition). NB : number only in K_{3,5}. ¹tadanu Σ_{-I₃}] adanu I₃. ²maṇḍalamāṇḍaleyaṃ
Ñ₂, Tib._{-N}] maṇḍalamāṇḍaleya° K₁; samaṇḍalamāṇḍaleya° K_{2,5}, K₃^{p.c.}; samaṇḍa<lamāṇḍa>leya°
K₃^{a.c.} (added in lower margin); samaṇḍamāṇḍaleyaṃ I₁; samaṇḍaleyaṃ I₂*; samaṇḍaṇe maṇḍale-
yaṃ I₃; *dkyil dañ dkyil ba* Tib._N. ³tatpratispharaṇayogena Ñ₂, K_{2,5}, Tib.] tatparispharaṇa ††_x
K₁; tatpratisphuraṇayogena K₃, I_{1,3} (°ena); ta pratispharaṇayogena I₂*. ⁴yasya Σ_{-K₁}, Tib._G] ††_x
°xya K₁; *gañ gis* Tib._{-G}. ⁵vineyās K₅, I_Σ, Tib.] vineyaḥ Ñ₂, K₁; vinayā K₂; vinayās K₃. ⁶tasya
Σ_{-K₂}] kasya K₂. ⁷nirmāṇena Σ_{-K₂}] nirmāṇena K₂. ⁸tān Σ_{-K₂,I_Σ}] tān a° K₂; I_Σ. ⁹vinīyāgatya
Σ_{-K_{1,2}}] vinīyāṅgatya K₁; vinīyāgate K₂; *btul nas 'oñs te* Tib.. ¹⁰°kāye Σ_{-K₂,I₂*}] °kāya K₂; °kārye
I₂*. ¹¹saṃ° Σ_{-I₁}] sa° I₁. ¹²°aiva Σ_{-I₂*}] °aika I₂*. ¹³paripācya Σ_{-K₂,3,5}] parīpācya K₂; paripācya
K_{3,5}. ¹⁴ṣaḍaṅgabhāvanām ārabhed iti Ñ₂, K_{3,5}, I₂*] ṣaḍaṅga ††_x °bhet iti K₁; ṣaḍaṅgabhāvanām
ārabhed iti K₂; ṣaṅgabhāvanām ārabheta iti I₁; ṣaḍaṅgabhāvanām ārabheta iti I₃; *yan lag drug gi*
(*b*)*sgom pa brtsam par bya'o* Tib.. ¹⁵utsargādu Ñ₂, K₁, I₁] utsaṅgādu K_{2,3,5}; utsargāgau I_{2,3};
'*byin pa dañ por byas nas* Tib.. ¹⁶°paryantena Σ_{-K₁,I₂,3}] °parya<n>>s<tena K₁^{p.c.}; °paryartena°
I₃. ¹⁷maṇḍalarājāgrī Σ_{-K₂,I₂,3}] maṇḍarājāgrī K₂; maṇḍalarājāyī I_{2,3}. ¹⁸samādhiḥ Σ_{-K₂}] samādhi
K₂. NB : Number only in K_{2,3,5}.

§21 *ṣaḍaṅgam*

Ñ₂ 16r₄; K₁ 21r₆; K₂ 30r₁;
K₃ 33v₂; K₅ 30v₇; I₁ 38r₅;
I₂* 60v₁; I₃ 34v₄

tataḥ śaśiravisamputamadhye^{1,2} mahāmantrarājacakravartibījākṣaram^{3,4} dṛṣṭvā
ṣaḍaṅgam⁵ bhāvayet⁶ || kutah | "svaḥṛdayasthacandrasūryāntargata⁷hūmkāra-
nirgata⁸raśmisamūhāt"^{9,i} | tato jñānasattvaḥṛdaye¹⁰ prathamam¹¹ samādhinā-
tham¹² bhāvayet¹³ kṛṣṇam¹⁴ | tam pariṇamya¹⁵ bindurūpaṃ dhyātvā |¹⁶ tatra-
śmibhir niḥśṛtya¹⁷ bhagavadromakūpataḥ samaṅḍalamāṅḍaleyaṃ mahākṛṣṇam
paśyet | dvitīye raktam | tṛtīye pītam¹⁸ | caturthe haritam | pañcame nīlam | ṣaṣṭhe
sitam ityanena ṣaḍaṅgam dhyāyāt ||

ṣaḍaṅgam bhāvayitvā tu¹⁹ paścāt varṇam²⁰ visarjayet²¹ ||ⁱⁱ iti²² ||

varṇavisarjanaśabdena²³ dvidhā²⁴ bodhaḥ²⁵ | varṇas²⁶ tathāgatāhamkārah²⁷ śānti-
kādhedārthataḥ²⁸ | visarjanaśabdena²⁹ prabhāsvarapraveśopāyakathanam^{30,31} ||ⁱⁱⁱ

ⁱHeSāU (Ñ₁ f. 6v₁). ⁱⁱDVS (f. 194v₂), reading "*prathamam bhāvayet kṛṣṇam yathāyoga[m] prayogataḥ* |" in the first line. ⁱⁱⁱCf. HeTa I.viii. 22cd-24, DVS (f. 194v₂₋₃), HePra^{§21}, HeSāSam 10 (f. 121v₄₋₇) et al..

¹śaśiravi° Ñ₂, K₁, Tib.] raviśaśi° K_{2,3,5}, I_Σ. ²°samputamadhya K_Σ, Tib.] °samputamadhya° Ñ₂; °sāmpūtamadhya I_Σ. ³mahāmantra° Σ_{-I_{1,3}}] mahātamaṅtra° I₁; mahāmātra° I₃; *gsaṅ snaṅs kyi* Tib.. ⁴°rājacakravartibījākṣaram Σ_{-K₁}] °c† k† vartī ††_x K₁. ⁵ṣaḍaṅgam Σ_{-K_{1,2,1Σ}}] ṣa-
ḍaṅga K₁, I_Σ; ṣaḍga K₂. ⁶°et Σ_{-K₂}] °at K₂. ⁷°āntargata° Σ_{-K_{2,5,1Σ}}] °āntaḍgataṃ K₂; °ā-
ntargataṃ K₅, I₁; °(t)targataṃ I_{2*,3}. ⁸°nirgata° Σ_{-K_{2,3,5}}] °viniggata° K₂; °vinirggata° K_{3,5}.
⁹°samūhāt Σ_{-K_{2,1,2*}}] °samūha K₂; °samūhāta I₁; °samuhā I_{2*}. ¹⁰°sattvaḥṛdaye Σ_{-K_{2,3}}] °hṛdaya° K₂;
°sva<tva>hṛdaye K₃^{p.c.} (added above). ¹¹prathamam Σ_{-K₁}] prath† ††_x K₁. ¹²samādhinātham
Σ_{-K₁}] ††_x K₁. ¹³bhāvayet Σ_{-K₁}] ††_x °yet K₁. ¹⁴kṛṣṇam Σ_{-I₃}] kṛṣṇa° I₃. ¹⁵tam pariṇamya *em.*]
tat pariṇamya Σ_{-I_{2*,3}}; matpariṇamya I_{2*}; °matpariṇama° I₃; *de yons su gyur pa las* Tib.. ¹⁶The
following up to "*paścāt*" is missing in K_{2,3,5} and I_Σ. ¹⁷niḥ° Ñ₂] ni° K₁. ¹⁸dvitīye raktam | tṛtīye
pītam Ñ₂ (°am), Tib.] dvi† ††_x °tīye pītam K₁. ¹⁹tu Ñ₂] tat° K₁; *om.* Tib.. MSS K_{2,3,5} and I_Σ
continue from here onwards. ²⁰°am Σ_{-I_Σ}] °a° I_Σ. ²¹visarjayet Σ_{-K₁}] visa ††_x K₁. ²²iti Ñ₂] ††_x K₁;
vakṣyamānasūksmayogaṃ bhāvayitvā K_{2,3,5} (*vakṣamānasukṣma*° K₂); iti (°i I_{2*}) | vakṣyamānasū-
kṣmayogaṃ bhāvayitvā I_Σ; *om.* Tib.. ²³°visarjana° Σ_{-I₃}] °virjana° I₃. ²⁴dvidhā Σ_{-I₁}] vidhā I₁.
²⁵bodhaḥ Σ_{-K_{2,1,2*,3}}] bodha K₂; boddhavyāḥ I_{2*}; boddhavyāṃ I₃; *rtogs te* Tib.. ²⁶°as Σ_{-K₂}] °a° K₂.
²⁷°āhamkārah Σ_{-I_{2*,3}}] °āhūmkāra° I_{2*,3}. ²⁸°bhedārthataḥ Σ_{-K₁a.c.}] °bhedā<rtha>taḥ K₁^{a.c.} (added
in upper margin). ²⁹°śabdena Σ_{-I_Σ}] °śabde I_Σ; *om.* Tib.. ³⁰prabhāsvara° Ñ₂, K₁, Tib.] pra-
bhāsura K₂; prabhāsuraḥ K₃; prabhāsvaraḥ K₅, I_{2*,3}; prabhāsvarāḥ I₁. ³¹°praveśopāyakathanam
Σ_{-K_{1,1,2*,3}} (°am), Tib._{G,N,P₁} (*jug thabs brjod pa ste*)] °praveśo ††_x K₁; praveśopāyakatham na I_{2*};
praveśopāyakam tham nam I₃; *jug pa'i thabs brtod pa ste* Tib._{C,D,P₂}.

§22 prabhāsvaram

ekakṣaṇābhisaṃboḍhiḥ

tata¹ "ālikāliśvāsocchvāsataḥ² saṃsphārya³ saṃhārya⁴ tatraiva svayaṃ praveśya⁵ ekībhūya^{5,i} iti || ālikālipaṅktim⁶ saṃsphārya⁷ | kutaḥ⁸ | śvāsocchvāsataḥ⁹ | śvāsa-
pathenālim¹⁰ kālim ucchvāsapathena¹¹ niḥṣṛtya¹² | tadraśmibhir¹³ lakṣaṇavyaṅja-
nāni¹⁴ saṃśodhya | sacarācareṇa¹⁵ sahaikībhūya | tatraiva¹⁶ praveśya¹⁷ svayaṃ¹⁸ |
gauryādīr¹⁹ nairātmyām²⁰ ca saṃhārya | ātmanātiṣṭhed vajradharapadam²¹ avikal-
pitam²² sarvabhāvataḥ²³ | ata eva²⁴ dvibhujaikamukhaṃ śuklaṃ | kutra²⁵ | "śāsi-
ravisamputamadhye"^{26,27,ii} iti²⁸ | bhāvābhāvānupalambha²⁹ ity arthaḥ³⁰ ||

Ñ₂ 16r7; K₁ 21v5; K₂ 30r5;
K₃ 34r1; K₅ 31r4; I₁ 38r7;
I₂* 60v6; I₃ 35r2

ⁱHeSāU (Ñ₁ f. 6v₁₋₂). ⁱⁱHeSāU (Ñ₁ f. 6v₂).

¹tata Σ_{-K₂,I_{1,2}*}] tato K₂; tataḥ I_{1,2}*; *de Itar* Tib.. ²śvāsocchvāsataḥ Σ_{-K_{1,2},I₂,3}] °svāsocchvāsata
K₁; °svāsocchāsataḥ K₂; °śvāso(d)dhātyataḥ I_{2,3}. ³saṃ° Σ_{-I₁}] sa° I₁; *spros te* Tib.. ⁴saṃhārya
Σ_{-I₂,3}] *om.* I_{2,3}. ⁵ekībhūya Σ_{-K₂} (no *sandhi* applied)] yakībhūya K₂; *gcig tu gyur pa'o* Tib..
⁶ālikālipaṅktim I_{1,3}] alikālipaṅktim Ñ₂; ālikālipaṅkti K₁; ālikālipakti K₂; ālikālipaktim K_{3,5}; āli-
kālipattim I₂*; *āli dan kāli'i phreñ ba rnam* Tib.. ⁷saṃsphārya Σ_{-K₃,a.c.}] saṃ>xx<<sph>ryya
K₃^{a.c.} (rubbed out and added above). ⁸kutaḥ Σ_{-K_{1,2},I₃}] ku† ††_x K₁; kuṭa° K₂; kuta I₃; *gan las*
se na Tib.. ⁹śvāsocchvāsataḥ Σ_{-K_{1,2},I₂,3}] ††_x °cchvāsataḥ K₁; śvāsaucchvāsata• K₂; śvāsocchā-
sataḥ I_{2,3}; *dbugs dbyuñ ba las* Tib.. ¹⁰pathenālim Ñ₂] °pathenāni K₁; °pathenāli° K_{2,3,5}, I₁;
°mathenāli° I_{2,3}; *dbugs phyr byuñ ba'i lam nas āli dan* Tib.. ¹¹kālim ucchvāsa° Ñ₂] °kālyā-
cchā° K₁; °kālyucchvāsa° K_{2,3,5}; °kālyocchvāsa° I₁; °kālyucchāsa° I_{2,3}; *kāli* Tib.. ¹²niḥṣṛtya
Σ_{-Ñ₂,a.c.,I₂,3}] niḥ>ṛt<<ār>ya Ñ₂^{p.c.}; nidhrtya I_{2,3}; *'thon nas* Tib.. ¹³tadraśmibhir Σ_{-K_{1,2},I₃}] ra-
śmibhi K₁; draśmibhi K₂, I₁; taraśmibhir I₂*; ta iśmibhir I₃. ¹⁴lakṣaṇa° Σ_{-I₂,3}] lakṣe na I₂*; la-
kṣeṇa I₃. ¹⁵sacarācareṇa Σ_{-K₂,I₁}] sacarācaraṇa° K₂; sacareṇa I₁. ¹⁶tatraiva Σ_{-K₁}] tat†aiva K₁.
¹⁷praveśya Σ_{-K₁,I₂*}] ††_x K₁; xxveśya I₂* (covered by stain). ¹⁸svayaṃ Σ_{-K₁,I₃}] ††_x K₁; sveyaṃ
I₃. ¹⁹ādīr Ñ₂, K₁^{p.c.}] °ādīr K₁^{a.c.}; °ādīna K_{2,3}, I₁; °ādīn K₅, I₃; °ādīna I₂*. ²⁰oyām Ñ₂, K₁]
°ā K_{2,3,5}, I_Σ. ²¹atiṣṭhed vajradharapadam Ñ₂ (°et)] vajradharapadam K₁; vajradharapadam
tiṣṭhed K_{2,3}, I₂*; vajradharapadam tiṣṭhed K₅, I_{1,3}; *rdo rje 'dzin pa'i go 'phañ la (...) gnas pa'o* Tib..
²²avikalpitam *em.* (cf. note in transl.)] kalpitam Ñ₂, K₁; avikalpitaḥ K_{2,3,5}, I_Σ; *ma brtags pa'i* Tib..
²³oah Σ_{-K₂}] °a K₂. ²⁴ata eva Σ_{-K₂}] ata evā° K₂. ²⁵kutra Σ_{-K₁}] *om.* K₁; *de ste* Tib._c; *de la*
Tib._c. ²⁶śāsiravi° *em.* (*ri boñ can dan ñi ma* Tib.; cf. HeSāU)] raviśāsi° Σ. ²⁷samputamadhyā
Ñ₂ (°e), K_{2,3}, K₅ (°e), I₁, Tib.] saṃ †u ††_x K₁; °saputamadhyā I₂*; °samputamadhyā I₃. ²⁸iti
Σ_{-K₁}] ††_x K₁; *om.* Tib.. ²⁹bhāvābhāvānupalambha Ñ₂ (°e), I₁, Tib.] ††_x K₁; bhāvābhāvārthapa-
lambhayoge K₂, K₅^{a.c.}; bhāvābhāvā>nx<<nu>palambhayoga K₃^{p.c.} (rubbed out and added above);
bhāvābhāvā>rtha<<nu>palambhayoge° K₅^{p.c.} (above); bhāvābhāvānulabhye I_{2,3}. ³⁰ity arthaḥ
Ñ₂, K₃^{p.c.}] ††_x K₁; tertha K₂; <i>ty arthaḥ K₃^{a.c.} (added above), K₅, I_{2,3}; *zes pa ste* Tib..

ata eva³¹ –

abhrāntatattvalābhāya³² sambhogam iti smṛtam³³ |
hūm-phaṭ-kāravīnirmuktam³⁴ sattvabimbasaṃ³⁵ param³⁶ ||ⁱ

tathā ca kulapaṭale sambhogam ity uktam³⁷ –

dehasthaṃ ca³⁸ mahājñānam³⁹ sarvasamkalpavarjitam⁴⁰ |
vyāpakāḥ⁴¹ sarvavastūnām⁴² dehastho⁴³ 'pi na dehajāḥ⁴⁴ ||ⁱⁱ

tathā ca –

ādarśabimbe⁴⁵ sakalāṅgayuktam^{46,47} rūpaṃ⁴⁸ yathā svacchataram⁴⁹ vibhāti |⁵⁰
aśītyanuvyañjanalakṣaṇādhyo^{51,52} dehas⁵³ tathā vajradharaḥ⁵⁴ sadaiva ||ⁱⁱⁱ

svādhiṣṭhānakrama⁵⁵ eṣaḥ⁵⁶ || jagadarthāda⁵⁷ sahaḥparyantena⁵⁸ ekakṣaṇābhi-
sambodhiḥ⁵⁹ || ||

ⁱUntraced, *om.* VaPra^{Tib.}. ⁱⁱHeTa I.i. 12. ⁱⁱⁱSvāPra by Āryadeva (v. 54; *upajāti* meter); cf. AK (p. 19), PaKraṭi (p. 61) and HePra^{Tib.} (*Bla med rim lña*).

³¹ata eva Ṇ₂ | ††_x K₁; ata evā° Σ_{-N₂,K₁,I₃}; ata yavā° I₃, *om.* Tib.. ³²abhrānta° Σ_{-K₁,I_Σ} (K_{2,3,5} *sandhi* with preceding) | ††_x nte K₁; °bhānta° I₁; °bhātta° I_{2*,3}; *om.* Tib.. ³³iti smṛtam Σ_{-I_{1,3}} (all °am) | °i smṛtam I₁; iti stṛtam I₃; *om.* Tib.. NB: The *pāda* is one syllable short. ³⁴hūm-phaṭ-kāravīnir° Σ_{-N₂,K₂,I₃} | hūm-phaṭakāravīnir° Ṇ₂; hūm-phaṭ-kāravīni° K₂, I₃; *om.* Tib.. ³⁵bimbasaṃ K₁^{p.c.} | °bimbam ayaṃ Ṇ₂^{p.c.}; °bimbam >i<yaṃ Ṇ₂^{a.c.} (rubbed out); °<bi>mbasaṃ K₁^{a.c.} (added below); °bimbaśiva(m) K_{2,3,5}, I_Σ (K₂ *om. anusvāra*); *om.* Tib.. ³⁶param Σ_{-I₁} (all °am) | *om.* I₁, Tib.. ³⁷bhogam ity uktam Σ_{-K₁} (all °am; I₁ *iti*) | °bhoga >paṭal†< ††_x K₁^{p.c.} (canceled); *des na rigs kyi le'ur (...)* *žes loṅs spyod rdzogs pas gsuṅs śiṅ* Tib.. ³⁸dehasthaṃ ca Σ_{-K_{1,2},K₃^{a.c.}} | ††_x K₁; dehasthaṃ ṅca K₂; dehasthaṃ <ca> K₃^{a.c.} (added above); *lus la (...)* *gnas* Tib.. ³⁹mahājñānam Σ_{-K₁} | ††_x K₁. ⁴⁰sarvasamkalpavarjitam Σ_{-K₁} (°am Σ_{-I₃}) | ††_x °tam K₁. ⁴¹oḥ Σ_{-K₂} | °a° K₂. ⁴²vastūnām Σ_{-I_{2*,3}} | °vastunām I_{2*,3}; *dños po kun la* Tib.. ⁴³ostho Σ_{-I_{2*,3}} | °sthā° I_{2*,3}. ⁴⁴oḥ Σ_{-K₂} | °ja K₂. ⁴⁵e Σ_{-K₁} | °ai K₁. ⁴⁶āṅga° Σ_{-K_{2,3,5}} | °ānka° K_{2,3,5} NB: The PaKraṭi attests °āṃśa°. ⁴⁷oyuktam Σ_{-I_{2*,3}} | °yukta° I_{2*,3}; *dañ ba'i* Tib.. ⁴⁸rūpaṃ Σ_{-I₃} | rūpaṃ I₃. ⁴⁹otaram Σ_{-K_{1,2}} | °t† r† ††_x K₁; °gataṃ K₂; *mchog gi* Tib.. ⁵⁰vibhāti Σ_{-K₁,K₃^{a.c.}} | ††_x K₁; vi>ṭha<bhāti K₃^{a.c.}; *mdzes pa ste* Tib.. ⁵¹aśītyanuvyañjana° Σ_{-K_{1,2},I_{2*,3}} | ††_x K₁; aśītenuvyañjana° K₂; aśītyanuvyañjana° I_{2*,3}. ⁵²lakṣaṇādhyo Ṇ₂, K_{3,5}, I₃, Tib. | ††_x °ṇādyo K₁; °lakṣaṇādhyo K₂, I₁; °lakṣaṇādhyo I_{2*}. ⁵³dehas Σ_{-K₂,I₁} | °dmahas K₂; has I₁. ⁵⁴odharaḥ Σ_{-I_{2*}} | °bharaḥ I_{2*}; *rdo rje 'dzin pa'i* Tib.. ⁵⁵svādhiṣṭhānakrama Σ_{-K_{1,2}} | svādhiṣṭhānakramaprathama K₁; svādhiṣṭhānakrama° K₂. ⁵⁶eṣaḥ Σ_{-K_Σ} | eṣa K_{1,3,5} (no *daṅḍa* in K_{3,5}); °yaṣa° K₂. ⁵⁷jagadarthāda Σ_{-K₃^{a.c.},I_{2*}} | jaga<da>rthāda K₃^{a.c.} (added above); jagadadhārthe I_{2*}; jagad athārdye I₃; *'gro ba'i don dañ por byas nas* Tib.. ⁵⁸ena Σ_{-I₁} (no *sandhi* applied) | °e I₁. ⁵⁹ekakṣaṇābhisambodhiḥ Σ_{-K₁,I_{2*,3}} | e ††_x K₁; ekakṣaṇābhisambodhi K₂; ekakṣaṇādisambodhiḥ I_{2*,3}. NB: K₃ rewritten; MSS K_{2,3,5} add the number "21".

dharmakāyābhisambodhiḥ

tato¹ "bījāvasthāyām² sthita"^{3,i} ity asya⁴ ko 'rthaḥ⁵ | sahajo 'sau⁶ bījaḥ⁷ || "atra⁸
prastāva⁹ idaṃ¹⁰ smartavyam"ⁱⁱ iti | "hasitekṣaṇāliṅgana¹¹ dvandvacaturviśud-
dhyā"^{12,iii} jñātavyaḥ || kva¹³ –

Ñ₂ 16v₅; K₁ 22r₄; K₂ 31r₁;
K₃ 34v₃; K₅ 31v₆; I₁ 38v₃;
I₂* 61v₄; I₃ 35v₅

ācārya guhya prajñā ca¹⁴ caturthaṃ tat punas tathā¹⁵ |^{iv}

anenānandakṣaṇabhedārthaḥ¹⁶ kathyate¹⁷ | ācāryaśabdena¹⁸ vicitrakṣaṇaḥ¹⁹ pra-
thamānandaḥ²⁰ | guhyaśabdena²¹ vipākakṣaṇaḥ²² paramānandaḥ²³ | prajñāśabdena²⁴
vimardakṣaṇaḥ²⁵ viramānandaḥ²⁶ | caturthaṃ tat punas tatheti²⁷ śabdena vilakṣa-
ṇakṣaṇaḥ²⁸ sahañānandaḥ²⁹ || karmamudrāprasaṅge³⁰ kiñcit³¹ sahaja³² chāyonmeṣa-

ⁱHeSāU (Ñ₁ f. 6v₂). ⁱⁱIbid.. ⁱⁱⁱHeSāU (Ñ₁ f. 5r₆). ^{iv}HeTa II.iii. 10ab.

¹tato Σ_{-K₁}] ††_x K₁. ²bījāvasthāyām Σ_{-K_{1,2}}] ††_x °jāvasthāyām K₁; vājīvasthāyām K₂. ³sthita
Ñ₂, K₁] sthitam Σ_{-Ñ₂,K₁}. ⁴ity asya Ñ₂, K₁ (both *iti*), Tib.] iti Σ_{-Ñ₂,K₁}. ⁵ko 'rthaḥ Σ_{-I₂*}] kāryaḥ
I₂*. ⁶o 'sau Σ_{-I₂,3}] °or so I₂,3. ⁷oḥ Σ_{-K₂,I₂,3}] °a K₂, I₂,3. ⁸atra Σ_{-I₃}] ata I₃. ⁹°stāva
em.] °stāve Σ_{-K₂}; °vestāve K₂; *skabs* Tib.. ¹⁰idaṃ Σ_{-I₂*}] ūdam I₂*. ¹¹hasitekṣaṇāliṅgana° K_{2,3,5},
I₁, Tib.; HeSāU] xx₂ °tekṣaṇāliṅgana° Ñ₂ (smeared); hasitekṣ† ††_x K₁; hasitekṣaṇāliṅganam
I₂,3 ¹²°dvandvacaturviśuddhyā Ñ₂, K_{2,3,5}, I₂*^{p.c.}, I₃, Tib.; HeSāU] xx₂ ††_x K₁; °dvandvacaturvi-
śuddhyā I₁; °dvaṃdvacaturviśuddhy>i<ā I₂*^{a.c.}. ¹³kva Ñ₂, K_{1,2}, K₃^{a.c.}, K₅^{a.c.}, I_Σ] >kva< K₃^{p.c.}
(rubbed out); >kva< <kā> K₅^{p.c.} (cancelled and added below); *om.* Tib.. ¹⁴ca K_{3,5}, I_Σ, Tib.]
om. Ñ₂, K_{1,2}. ¹⁵tat punas tathā Ñ₂, K₁] tat punas tatheti K_{2,3,5}; tata punas tathā I₁; tathaḥ punas
tathā I₂,3; *mchog tu bde ba chen po'i mthar thug pa rnam la* Tib. (not recognizing the meter).
¹⁶°kṣaṇabhedārthaḥ Σ_{-K₂,I₂*}] °kṣaṇa>ṃ<bhedārtha K₂^{p.c.} (*anusvāra* cancelled), I₂*; *cig ma'i dbye*
ba rnam Tib.. ¹⁷°ate Σ_{-I_{1,2}*}] °eta I₁; °ato I₂*. ¹⁸°śabdena Σ_{-K₁}] °śānta ††_x K₁. ¹⁹vicitrakṣaṇaḥ
Ñ₂, Tib. (*rnam pa sna tshogs pa'i skad cig ma ste*)] ††_x K₁; *om.* K_{2,3,5}, I_Σ. ²⁰prathamānandaḥ
Ñ₂, Tib.] ††_x K₁; *om.* K_{2,3,5}, I_Σ. ²¹guhyaśabdena Ñ₂, Tib.] ††_x śabdena K₁; *om.* K_{2,3,5}, I_Σ.
²²vipākakṣaṇaḥ Ñ₂, K₁, Tib. (*rnam par smin pa'i skad cig ma ste*)] *om.* Σ_{-Ñ₂,K₁}. ²³paramānandaḥ
K₁^{p.c.}, Tib.] paramānanda <xx> Ñ₂^{p.c.} (added below, illegible); paramāna<nda>ḥ K₁^{a.c.} (added a-
bove); *om.* K_{2,3,5}, I_Σ. ²⁴prajñāśabdena Ñ₂, K₁, Tib.] *om.* Σ_{-Ñ₂,K₁}. ²⁵vimardakṣaṇaḥ Ñ₂, K₁,
Tib. (*rnam par ñed pa'i skad cig ma ste*)] vimardavilakṣaṇo K_{2,3,5}, I₁; vinardavirakṣaṇe I₂*; vi-
mardavilakṣaṇe I₃. ²⁶viramānandaḥ Ñ₂, Tib. (*dga' bral*)] viramānanda, K₁; viramānandaḥ (K₂
om. visarga; °ānakṣaḥ I₁) | paramamahāsukhaparyantān iti (°tām iti I_Σ) K_{2,3,5}, I_Σ. ²⁷caturthaṃ
tat punas tatheti Ñ₂, K_{2,3,5}, I₁] caturthaṃ tat punacaturtheti K₁; caturthaḥ tat punas tatheti I₂,3;
mchog tu bde ba chen po'i mthar thug pa zes pa'i Tib.. ²⁸vilakṣaṇakṣaṇaḥ K₅, Tib. (*mtshan*
ñid med pa'i skad cig ma ste)] vilakṣaṇaḥ Ñ₂, K_{1,3}, I₁; vilakṣaṇakṣaṇa K₂; vilakṣaṇalakṣaṇaḥ I₂,3.
²⁹sahañānandaḥ Σ_{-K_{1,2}}] ††_x K₁; sahañānanda K₂. ³⁰karmamudrāprasaṅge Σ_{-K₁,I₂*}] ††_x K₁; ka-
rmamudrāsamge I₂*; *las kyi phyag rgya'i sbyor bas* Tib.. ³¹kiñcit° Σ_{-K₁}] ††_x °ta K₁. ³²sahaja°
Σ_{-K₂}] saja° K₂.

mātram³³ | jñānamudrāprasaṅge³⁴ samyaksamvedanam³⁵ | mahāmudrāprasaṅge
punaḥ³⁶ samvedanābhāvaḥ³⁷ || katham –

āi na³⁸ anta na³⁹ majjha tahiṃ⁴⁰ naü bhava naü nirvāṇa⁴¹ |
ehu so⁴² paramamahāsuha⁴³ naü para naü appāṇa⁴⁴ ||ⁱ

Ñ₂ 17r₂; K₁ 22v₃; K₂ 31r₆;
K₃ 35r₂; K₅ 32r₅; I₁ 38v₇;
I₂* 62r₅; I₃ 36r₅

iti yathā⁴⁵ matvā⁴⁶ saḥajāvasthāyām⁴⁷ | tato bhagavān api⁴⁸ prabhāsvare praviśatīty
arthaḥ⁴⁹ || "etena⁵⁰ tad bījākṣaram⁵¹ candrasūryau ca⁵² miśrībhūya"ⁱⁱⁱ ity anena
jñānatrayābhāvaḥ⁵³ sūcitah⁵⁴ | "amṛtasvabhāvam"ⁱⁱⁱⁱ ity anena⁵⁵ saḥajāvasthā⁵⁶
dṛḍhīkṛtā⁵⁷ | "raśmipuñjākāram⁵⁸ krameṇa⁵⁹ dīpaśikhā iva⁶⁰ yāvad⁶¹ anupalab-
dhikaṃ⁶² kuryād" iti^{iv} | raśmīti⁶³ kiraṇam⁶⁴ | puñjākāram iti⁶⁵ skandhasamūham⁶⁶ |

ⁱHeTa II.v. 68; cf. HeSāU (Ñ₁ f. 6v₂₋₃), DVS (f. 195r₁), HePra^{Tib.} (§22 & *bLam med rim lña),
KriSamPa (ch. 6-6-9 v.13), SāMā 183, Sarahapāda's *Dohāgītikoṣa* (DGK) & °pañjikā (pp. 21, 93),
SNpa (p.198) et al.. ⁱⁱHeSāU (Ñ₁ f. 6v₃). ⁱⁱⁱIbid.. ^{iv}HeSāU (Ñ₁ f. 6v₃₋₄).

³³°chāyonmeṣamātram Σ_{-K₁} (all °am)] °chhāneṣamātram K₁; lhan cig skyes pa'i grib ma cuñ
zig bye ba tsam yin zin Tib.. ³⁴°mudrāprasaṅge Σ_{-I_{1,3}}] °mudrāpraveśaṅge I₁; °muśaprasaṅge I₃.
³⁵°samvedanam Σ_{-K₃,K₅^{a.c.},I₁} (all °am)] sasvedanam K₃, K₅^{a.c.}; °samvedane I₁; yañ dag par sbyor
ba ste Tib.. ³⁶°aḥ Σ_{-K₂}] °a K₂. ³⁷samvedanā° Σ_{-K_{2,3},K₅^{a.c.}}] savedanā° K₂; sasvedanā° K₃, K₅^{a.c.}.
³⁸āi na Σ_{-K₁}] a ā ††_x K₁. ³⁹anta na Ñ₂^{p.c.}, K_{2,5}, I₁, I₂^{p.c.}] om. Ñ₂^{a.c.} (added above); ††_x K₁;
anta K₃; anta na>u< I₂^{a.c.} (cancelled); atta na I₃. ⁴⁰majjha tahiṃ em.] majjha tahi Ñ₂, I₁; ††_x
K₁; majvā tahiṃ K_{2,3,5}; tahiṃ I₂*; jjiha tahiṃ I₃. ⁴¹naü bhava naü nirvāṇa K_{2,3}, I₁] nau bhava nau
nirvāṇa Ñ₂; ††_x nirvāṇa K₁; naü bhava naü nirvāṇaḥ K₅; naü bhava naü niccāṇa(h) I₂*₃ (visarga
I₂*). ⁴²ehu so K_{2,3,5}, I_{1,3}] ehu se Ñ₂, K₁; eü so I₂*. ⁴³parama° Σ_{-I₂*₃}] parasa° I₂*₃. ⁴⁴naü para
naü appāṇa K_{2,3,5}, I_{1,3}] nau para nau ap(p)āṇa Ñ₂, K₁; naü para naü appāṇa I₂*. ⁴⁵iti yathā Σ_{-Ñ₂,K₁}]
iti yathā iti Ñ₂; yathā iti K₁; zes Tib.. ⁴⁶matvā Ñ₂] satvā Σ_{-Ñ₂,K₃}; sattvāḥ K₃; rig par byas nas Tib..
⁴⁷°ām Ñ₂, K₁, Tib. (°am)] °ām praviśanti Σ_{-Ñ₂,K₁}. ⁴⁸bhagavān api Ñ₂, K₁, Tib.] bhagavān apiti
(apiti K₂) bhagavān api Σ_{-Ñ₂,K₁}. ⁴⁹prabhāsvare praviśatīty arthaḥ Ñ₂, K₅, I₁, Tib.] prabh† ††_x K₁;
prabhāsure praviśatīty arthaḥ (°am K₂) K_{2,3}; prabhāsvare praviśatīrthaḥ I₂*₃. ⁵⁰etena Σ_{-K₁}] ††_x
°na K₁. ⁵¹°am Σ_{-K₁}] °a° K₁. ⁵²°au ca Σ_{-K₁,I_{1,2}*}] °o ca K₁, I_{1,2}*. ⁵³°trayābhāvaḥ K₁] °trayābhāva,
Ñ₂; °ābhāvaḥ K_{2,3,5}; °yābhāvaḥ I_Σ; gsum gyi no bo med par Tib.. ⁵⁴sūcitah Σ_{-K₂}] sūcitta K₂.
⁵⁵ity anena Σ_{-K₂}] itenena K₂. ⁵⁶sahajāvasthā Σ_{-K₁,I₂*₃}] ††_x K₁; saḥajāvasyā I₂*₃. ⁵⁷dṛḍhīkṛtā
Σ_{-I₂*}] dṛḥīkṛtāḥ I₂*. ⁵⁸raśmipuñjākāram em.] raśmipūmjākāram Ñ₂; ††_x °śmipūmjākāram K₁;
raśmipuñjākāra° K_{2,5}, K₃^{p.c.}, I₁ (°puñjā >xx< kāra °K₃^{a.c.}); raśmiprakāra° I₂*; raśmipūmjākāran
I₃; 'od zer gyi phuñ po'i rnam pa'i Tib.. ⁵⁹krameṇa Σ_{-I₃}] kameṇa I₃. ⁶⁰iva Σ_{-I₂*} (no sandhi
applied)] uva I₂*. ⁶¹yāvad Σ_{-Ñ₂^{a.c.}}] yāva>xx<d Ñ₂^{a.c.}. ⁶²°palabdhiḥ Ñ₂, K₁] °paddhiṃ K₂;
°palabdhiṃ K_{3,5}; °palabdhi I_Σ; mi dmigs par Tib.. ⁶³raśmīti Σ_{-K₁}] raśmītri K₁. ⁶⁴kiraṇam Ñ₂,
K₁ (°am)] karaṇam K_{2,3,5}; karaṇam I_Σ; od zer ro Tib.. ⁶⁵puñjākāram iti Σ_{-K₁}] puñj† ††_x K₁;
phuñ po'i rnam pa'i rim pa zes pa ni Tib.. ⁶⁶skandhasamūham Σ_{-K₁}] ††_x K₁.

*krameṇeti*⁶⁷ pañcaskandhānupūrveṇa⁶⁸ praveśam⁶⁹ | *dīpaśikhā iveti*⁷⁰ yathā dīpaśikhā jhaṭity astaṅgatā⁷¹ dīpāt⁷² | tathā bhagavataḥ⁷³ skandhān*ukrameṇa⁷⁴ rūpād rūpaṃ⁷⁵ vedanāyāṃ⁷⁶ | vedanā saṃjñāyāṃ | saṃjñā saṃskāreṣu⁷⁷ | saṃskārā⁷⁸ vijñāne | vijñānam ākāśe⁷⁹ ||

pakṣābhāvāt⁸⁰ pūrvato gauryādīnām⁸¹ saṃhārah⁸² katham bhavet | tatrāyaṃ kramaḥ⁸³ kathyate || ālikālibhyāṃ⁸⁴ niḥsr̥tya sakalatraidhātukam ekīkr̥tya yathā-krameṇa praveśayet⁸⁵ || gaurī svaviśayaṃ⁸⁶ gr̥hītvā bhagavadrūpe gatā | tathā caurī vettālī ghasmarī ca⁸⁷ vedanāsaṃjñāsaṃskāreṣu gatāḥ⁸⁸ | pukkasī kaṭhinadhātum⁸⁹ gr̥hītvā vajradhararūpadhātu gatā | tathā śabarī caṇḍālī ḍombī ca⁹⁰ aptejomaru-tsu⁹¹ gatāḥ⁹² || yady api⁹³ gauryādīnām saṃhāre⁹⁴ pukkasīyādisaṃhārah^{95,96} | tathā ca bhedaḥ⁹⁷ kathyate | kiṃ svadhātum⁹⁸ vihāya rūpādīnām⁹⁹ saṃhārah¹⁰⁰ |

⁶⁷krameṇeti Σ_{-K₁}] ††_x °ti K₁. ⁶⁸skandhānupūrveṇa Σ_{-K₂}] °skandhān apūrve na K₂; *phuñ po lña'i rim gyis* Tib.. ⁶⁹praveśam Σ_{-K₃,I_{2,3}} (°am)] praveśa K₃, I_Σ; *'jug cin* Tib.. ⁷⁰śikhā iveti K_{2,3,5}, Tib.] °śikhā iva iti Ṇ₂, I_{1,2*}; °śi<khā> iva K₁^{p.c.} (added below); °śiśā iva iti I₃. ⁷¹yathā dīpaśikhā jhaṭity astaṅgatā K_{2,3,5}, I_{1,3}] jhaṭity astaṅgatā Ṇ₂, K₁; yathā dīpaśiśā jhaṭiti astaṅgatā I_{2*}; *ji ltar mar me'i rtse mo (...)* *skad cig gis nub pa ste* Tib.. ⁷²dīpāt Σ_{-K₂,I₁}] dīpās K₂; dīpāta I₁. ⁷³bhagavataḥ Σ_{-K₂}] bhagavata K₂; *bcom ldan 'das ni* Tib.. ⁷⁴skandhānukrameṇa Σ_{-K₁,I₃}] skandhān† ††_x K₁; skandhānukramena I₃. ⁷⁵rūpād rūpaṃ Σ_{-Ṇ₂}] pād rūpaṃ Ṇ₂. ⁷⁶vedanāyāṃ Σ_{-K₂,I₁}] vedanāyā K₂, I₁. ⁷⁷saṃjñāyāṃ | saṃjñā saṃskāreṣu Σ_{-Ṇ₂,K₂,I₁} (all punctuating after *saṃjñā*)] saṃjñāyāṃ | saṃjñā | saṃskāre Ṇ₂, I₁; saṃskāreṣu K₂; *'du śes la'o || de bzin du 'du śes 'du byed la'o* Tib.. ⁷⁸°ā em.] °am Σ_{-I₂,I₃}; °aḥ I_{2*,3}; *'du byed* Tib.. ⁷⁹vijñānam ākāśe Ṇ₂, I₁, Tib.] vijñānam | rūpaṃ (*rūpa* K₂) vedanāyāṃ | evaṃ vedanā saṃjñāyāṃ | saṃjñā saṃskāre (K_{2,3} om. *saṃjñā*) | saṃskāram vijñāne | vijñānam ākāśe Σ_{-Ṇ₂,I₁}. ⁸⁰pakṣābhāvāt Σ_{-K₂,I₃}] pakṣmābhāvāt K_{2,3}; pakṣyābhāvāt K₅; cf. note in translation. ⁸¹°ādīnām] °ādīnā I₁. ⁸²°aḥ Σ_{-K₂}] °a• K₂. ⁸³kramaḥ Σ_{-K₂}] karma K₂. ⁸⁴ālikālibhyāṃ K₂, I_{2,3}] alikālibhyāṃ Ṇ₂, I₁; alikālibhyāṃ K_{3,5}. ⁸⁵°et Σ_{-I₁}] °eta I₁. ⁸⁶svaviśayaṃ Σ_{-K₂,I_{1,3}}] svaviśaya K₂; sūviśayaṃ I₁; svaviśayaṃ yaṃ I₃. ⁸⁷tathā caurī vettālī ghasmarī ca K_{2,3,5}, I₁, Tib.] om. Ṇ₂ (*see next nt.*); tathā caurī vetālī ghasmarī ca I_{2*,3}. ⁸⁸vedanāsaṃjñāsaṃskāreṣu gatāḥ K₅, Tib.] vedanāsaṃjñāsaṃskāreṣu gatā>ḥ | <caurī | vetālī | ghasmarī ca Ṇ₂^{p.c.} (rubbed out); vedanāsaṃjñāsaṃskārā(h) (||) sugatā(h) K_{2,3} (K₂ om. *visarga-s*); vedanāsaṃjñāsaṃskāreṣu gato I₁; devatāsaṃjñāsaṃskāreṣu (*vedatā*° I₃) gatāḥ I_{2*,3}. ⁸⁹°dhātum Σ_{-K₂}] °ḥ dhātu K₂. ⁹⁰ḍombī ca Σ_{-K₂}] ḍombī ca K₂. ⁹¹aptejo° K₃, Tib.] aptejo° Ṇ₂; āpaṭejo• K₂; āpatejo° K₅; I_{1,3}, I_{2*}^{p.c.} (>*vedanāsaṃjñāsaṃskāreṣu gatāḥ*< I_{2*}^{a.c.}). ⁹²āḥ K₂, I_{1,3}] °ā Σ_{-K₂,I_{1,3}}. ⁹³yady api Σ_{-K₂}] yatepi K₂. ⁹⁴saṃhāre Ṇ₂, K₂] saṃhāra° K_{3,5}; saṃhārai I_Σ; *bsdū bar gyur pa na* Tib.. ⁹⁵°ādi° Ṇ₂] °ādīnām Σ_{-Ṇ₂}; *la sogs pa rnam kyis* Tib.. ⁹⁶saṃhārah Σ_{-K₂,I₁}] saṃhāra K₂; saḥārah I₁; *bsdū ba bstan te* Tib.. ⁹⁷°aḥ Σ_{-I_{2*}}] °a I_{2*}. ⁹⁸sva° Σ_{-I₁}] śu° I₁. ⁹⁹°ām Σ_{-I₃}] °ā I₃. ¹⁰⁰saṃhārah Σ_{-Ṇ₂}] na saṃhārah Ṇ₂.

* ff. 23-24 missing in K₁Ṇ₂ 17r₅; K₂ 31v₆; K₃ 35v₂; K₅ 32v₄; I₁ 39r₁; I_{2*} 62v₆; I₃ 36v₅

api khalu tān¹⁰¹ grhītvā¹⁰² samakāle¹⁰³ | ata eva¹⁰⁴ pukkasyādīnām¹⁰⁵ api || grāhya-
grāhakagrahaṇe¹⁰⁶ sati¹⁰⁷ jñānatrayaviśuddhyā bhūcarī khecarī nairātmikā¹⁰⁸ pra-
kṛtirūpā¹⁰⁹ anyatrālokā¹¹⁰ lokābhāsā¹¹¹ lokopalabdhi¹¹² śabdenoktāḥ¹¹³ || nairātmā-
devī pakṣadvayam¹¹⁴ āsādyā vajradharavijñāne gatā pūrvam eva¹¹⁵ || kuto¹¹⁶ | "nai-
rātmīyāhrccandraṇḍale¹¹⁷ amkāraṃ paśyēt¹¹⁸ | tenaiva amkāracandraṇḍa-
lena¹¹⁹ saha drutāpannām¹²⁰ bhagavatīm¹²¹ bhagavadhṛdaye¹²² praviṣṭām¹²³ ci-
ntayed"^{124,i} iti vacanād¹²⁵ bhagavatīsamhārah¹²⁶ ||

etena sahajādau¹²⁷ prabhāsvaraparyantena¹²⁸ dharmakāyābhisambodhiḥ¹²⁹ || 22 ||ⁱⁱ

ⁱHeSāU (Ñ₁ f. 6r7-v₁). ⁱⁱCf. DVS (f. 194v₂₋₆), HePra^{§22} et al..

¹⁰¹api khalu tān Ñ₂, Tib. (*'on kyañ (...)* de rnam)] kimu tāna K₂; kimu tān K_{3,5}, I₃; kim vatāna I₁; kim sutāna I₂*. ¹⁰²gr° Σ_{-I₂*}] dr° I₂*. ¹⁰³°kāle Σ_{-K₂,I₁}] °le K₂; °li I₁. ¹⁰⁴ata eva Ñ₂] atah Σ_{-Ñ₂}; de nas Tib.. ¹⁰⁵°ādīnām Σ_{-I₂,3}] °ādīnām I_{2*,3}. ¹⁰⁶grāhya° Σ_{-I₂*}] om. I₂*. ¹⁰⁷sati Σ_{-I₁}] °ti I₁. ¹⁰⁸nairātmikā Ñ₂] nairātmā Σ_{-Ñ₂}; *bdag med ma'i* Tib.. ¹⁰⁹°rūpā Σ_{-I₂*}] °rūpāḥ I₂*; *rañ bzin gyis gzugs* Tib.. ¹¹⁰anyatrālokā° K_{3,5}, I_{1,3}] anyatrāloka Ñ₂; anetrālokā° K₂; anetrāloko I₂*; *gžan snañ ba dañ* Tib._{C,D,P₂}; *snañ ba dañ* Tib._{G,N,P₁}. ¹¹¹°lokābhāsā° K_{2,3,5}, I₁] ālokābhāsa Ñ₂; lokābhāsā° I₂*; °lobhāsā° I₃; *snañ ba mched pa dañ* Tib.. ¹¹²°lokopalabdhi° K_{2,3,5}, I_{2*,3}] ālokopa-
labdhi° Ñ₂^{p.c.} (°ko added above); °lokopadhi° I₁; *snañ ba ñe bar thob pa'i* Tib.. ¹¹³°śabdenoktāḥ em. (*sgras brjod pa rnam so* Tib.)] °śabdenoktāḥ Ñ₂; °śabdena ukta K₂; °śabdena uktaḥ K_{2,3,5}, I_Σ. ¹¹⁴°dvayam I₁] °svayam Σ_{-I₁}. ¹¹⁵pūrvam eva Ñ₂, Tib.] sarvam eva Σ_{-Ñ₂}. ¹¹⁶kuto Σ_{-I₂,3}] kulo I_{2,3}; *gañ las še(s) na* Tib.. ¹¹⁷nairātmā° Σ_{-I₂,3}] tair ātma° I_{2*,3}. NB : HeSāU reads "nairā-
tmyāhrccandre" (no sandhi applied). ¹¹⁸paśyēt Σ_{-I₁}] paśyeta I₁. ¹¹⁹°kāra° Ñ₂, K₂, Tib.] °kāre Σ_{-Ñ₂,K₂}. ¹²⁰°āpannām Ñ₂] °āpannā K_{2,3,5}, I_Σ; *dañ lhan cig źu ste* Tib.. ¹²¹bhagavatīm Ñ₂] bhagavatī K_{2,3,5}, I_{2*,3}; om. I₁. ¹²²bhagavadhṛdaye Ñ₂ (°vat), K_{3,5}, I₁, Tib.] bhagavadhṛdaya K₂; bhagava hṛdaya I₂; bhagavaṃ hṛdaye I₃. ¹²³praviṣṭām Σ_{-I₂,3}] praviṣṭo I_{2*,3}. ¹²⁴cintayed Σ_{-I₂*}] cintayad I₂*. ¹²⁵vacanād Σ_{-I_Σ}] vacanā I₁; tava tād I_{2*,3}. ¹²⁶°samhārah Σ_{-K₂,I₃}] °samhāra K₂; °samhāra I₃. ¹²⁷sahajādau Σ_{-K₂,I₂*}] sahanādau K₂; sahaḡādau I₂*; *lhan cig skyes pa dañ por byas nas* Tib.. ¹²⁸prabhāsvara° Σ_{-K₂,I₂*}] prabhāsura° K_{2,3}. ¹²⁹°sambodhiḥ Ñ₂, K₅, Tib.] °sambodhi K_{2,3}; °sambhisambodhiḥ I₁; °samskodhiḥ I₂*; °samskodhi I₃. NB : Number only in K_{2,3,5}.

§23 utthānam

atha prabhāsvarād¹ utthānam² kathyate || atha prabhāsvaro³ 'sau paramayogaḥ⁴ | Ñ₂ 17v₃; K₂ 32v₄; K₃ 36r₅;
K₅ 33r₇; I₁ 39r₆; I₂* 63v₅;
I₃ 37v₃
utthānam⁵ prati yathā jñānālokavajrāt⁶ sahajotpattiḥ⁷ | paścāt⁸ sahajam ādau⁹
kṛtvā prabhāsvaraparyantena^{10,11} yathā syāt | tathā prabhāsvarāt¹² punaḥ saha-
jam sahajāt¹³ punar anenaiva¹⁴ krameṇa dhyātavyam¹⁵ | yāvad ābodhilābhaḥ¹⁶
syāt || catuḥsandhyādhiṣṭhānakrameṇeti^{17,i} prātarmadhyāhñāparāhñarātrāv iti^{18,19}
bhāvanākramaḥ²⁰ || ity utthānam²¹ || 23 ||ⁱⁱ

§24 mantrajāpaḥ

tadanu¹ bhāvanāt² khinno yogī³ mantram⁴ japet⁵ || tad api⁶ prabhāsvarād⁷ ut- Ñ₂ 17v₅; K₂ 33r₁; K₃ 36v₂;
K₅ 33v₃; I₁ 39r₈; I₂* 64r₃;
I₃ 37v₆
thāya bhāvanājāpabaliṃ ca⁸ cintayitavyam⁹ | tathā ca paramam ādau¹⁰ kṛtvā

ⁱCf. HeSāU (Ñ₁ ff. 6v₄, 7r₆). ⁱⁱCf. VaPra^{§23}, DVS (f. 195r₁₋₂) et al..

¹prabhāsvarād Σ_{-K_{2,3},I₁}] prabhāsūrād K_{2,3}; prabhāsvaro° (?) I₁ (blurred). ²am Ñ₂, K₃] °a K₂;
°aḥ K₅, I_Σ; *lḍaṅ ba* Tib.. ³prabhāsvaro Σ_{-K_{2,3}}] prabhāsūrā K₂; prabhāsuro K₃. ⁴yogaḥ Σ_{-K₂}]
°yoga K₂. ⁵utthānam Σ_{-I₁}] utthānam I₁. ⁶ālokavajrāt Σ_{-I₁}] °ālovajrāta I₁. ⁷sahajotpattiḥ
Σ_{-K₂,I₃}] sahajotpati K₂; sahajotpaktiḥ I₃. ⁸āt Σ_{-I₁}] °āta I₁. ⁹sahajam ādau Ñ₂^{p.c.}] sahaja<m
ā>dau Ñ₂^{a.c.} (added in upper margin); sahajāda K_{2,3,5}, I_Σ; *lhan cig skyes pa daṅ por byas nas*
Tib.. ¹⁰prabhāsvara° Ñ₂^{p.c.}, K₅, I_Σ] prabhāsv>ā<ara° Ñ₂^{a.c.} (rubbed out); prabhāsura° K_{2,3}.
¹¹paryantena Σ_{-I₃}] °paryatena I₃; *mthar thug pa(r)* Tib.. ¹²prabhāsvarāt Σ_{-K_{2,3}}] prabhāsūrāt K_{2,3}.
¹³sahajāt Σ_{-I_{1,3}}] saajāta I₁; saajāta I₃. ¹⁴anenaiva Ñ₂, K₃^{p.c.}, I₁, Tib.] anaiva ca K₂; a<ne>naiva
K₃^{a.c.} (added above); aṇenaiva I_{2*,3}. ¹⁵am Σ_{-K₂} (all °am)] °a K₂. ¹⁶ābodhilābhaḥ Σ_{-Ñ₂,I_Σ}] bo-
dhilābhaḥ Ñ₂, Tib.; ābodhilābha I_{1,3}; ābodhilābhā I_{2*}. ¹⁷catuḥ° Σ_{-I₃}] catu° I₃. ¹⁸prātar° Σ_{-I_Σ}]
prāta° I_Σ. ¹⁹aparāhñarātrāv iti *em. (sandhi)*] aparāhñarātrau iti Ñ₂; °aparāhñarātrīś ceti K_{2,3}, I₁;
°parāhñarātri cete I_{2*}; °aparāhñarātrī cete I₃; *phyi dro daṅ | mtshan mo ste* Tib.. ²⁰bhāvanākramaḥ
Ñ₂, I₁, Tib.] *om.* K_{2,3} (*see below*); bhāvanoktaḥ ma I_{2*}; bhāvanoktaḥ ma I₃. ²¹ity utthānam *em.*
(editorial addition)] *om.* Ñ₂, I_Σ, Tib.; ity utthānam || 23 || bhāvanākramaḥ syāt K₂; ity utthānam
|| 23 || bhāvanākramaḥ K_{3,5}. ¹tadanu Σ_{-I_Σ}] tadartha I₁; tadarthaḥ I_{2*,3}; *de'i rjes la* Tib.. ²āt
] °ā° K₂; °āta I_Σ ³ī Σ_{-I₃}] °i I₃. ⁴am Σ_{-I₃}] °i I₃] °a I₃. ⁵japet Σ_{-I_Σ}] jāpet I₁; jāpeta
khinno yogī mamtram jāpeta I_{2*,3} ((...)*jāpata*• I_{2*}). ⁶tad api Ñ₂] tadanu Σ_{-Ñ₂}. ⁷prabhāsvarād
Σ_{-K_{2,3}}] prabhāsūrād K_{2,3}. ⁸jāpabaliṃ ca *em.*] jāpabaliś ca Ñ₂, K₅; jāpabaliś ca vā K₂, I_{1,3}; jāpo
baliś ca vā K₃^{p.c.} (°o added by 2nd hand); °jāpabaliṃ ca vā I_{2*}; *gtor ma yaṅ* Tib.. ⁹cintayitavyam
em.] cintayitavyaḥ Σ_{-K₂,I₃}; cintayitavya K₂; cittayitavyaḥ I₃. ¹⁰paramam ādau *em.*] paramāda
Σ^{Skt.}; *mchog daṅ por* Tib.

sveṣṭadevatārūpaṃ¹¹ niṣpādyā¹² sahajahevajrayogato yathoktakrameṇa¹³ | tato mantrajāpaṃ prati bhagavantam¹⁴ niṣpādyā ḍākinīcakrātmakam¹⁵ | yathā pūrve¹⁶ tathāpare¹⁷ kāryakāraṇasambandhena¹⁸ bhagavantam¹⁹ ādau²⁰ tadanu ḍākinīcakram cintayet²¹ || balipradānam²² prati tathaiva²³ || kiṃ tv atra vajradharaḥ²⁴ krodhātmakaś²⁵ cintanīyo²⁶ duṣṭadamanārtham²⁷ | karmayogaṃ²⁸ tu ṣaḍaṅgam²⁹ āśritya³⁰ ||

tato jāpāvasare³¹ gauryādimantrajāpaṃ³² prati yasyā jāpas tām³³ āliṅgya³⁴ bhagavatīm³⁵ tasyā nivāse cintayed³⁶ yoginīsaṃcāreṇeti^{37,38} || vajradharamūlāṣṭapadahṛdayopahṛdayānām³⁹ jāpaḥ⁴⁰ || no vā⁴¹ nairātmyāyāś ca⁴² gauryādīnām⁴³ hṛdayamantramātraṃ vā⁴⁴ japtavyam⁴⁵ || tatrāyaṃ⁴⁶ kramaḥ⁴⁷ –

cakramadhye⁴⁸ prajñāyutam⁴⁹ ātmānaṃ dṛṣṭvā⁵⁰ | anenaiva⁵¹ vidhinā mantrāḥṣarāṇi⁵² devatīmukhād⁵³ vinirgatāni⁵⁴ saraśmikāni svamukhe⁵⁵ praviśya⁵⁶ vajra-

¹¹sveṣṭadevatā° *em.* ('*dod pa'i lha'i gzugs su* Tib.)] sveṣṭa° Σ_{-I_{2*,3}}; viṣṭa° I_{2*,3}. ¹²niṣ° Σ_{-I₁}] niḥs° I₁. ¹³krameṇa Σ_{-K₃^{a.c.}, I₁}] °<kra>meṇa K₃^{a.c.} (added above); °krame na I₁. ¹⁴antaṃ Σ_{-I_{2*,3}}] °anta I_{2*}; °attam I₃. ¹⁵ḍākinī° Σ_{-N₂^{a.c.}, pp.c.}] ḍāk>ī<<i>nī° N₂^{a.c.}; ḍā>ko<nī° N₂^{pp.c.} (added in upper margin). ¹⁶e Σ_{-K₃, I₁}] °a K₃, I₁. ¹⁷tathāpare Σ_{-N₂^{a.c.}}] <tathā> apare N₂^{a.c.} (added in lower margin). ¹⁸bandhena Σ_{-K₂, I₃}] °bandhana K₂; °badhena I₃. ¹⁹ntam Σ_{-I₃}] °ttam I₃. ²⁰ādau Σ_{-I_{2*,3}}] āhau I_{2*,3}. ²¹cintayet Σ_{-I_{2*,3}}] vicintayet I_{2*}; cittayet I₃. ²²balipradānam N₂] balidānam Σ_{-N₂, I_{2*}}; vanīdāna I_{2*,3}; *gtor ma sbyin pa ni* Tib.. ²³prati tathaiva Σ_{-I_{2*,3}}] prati tato vaca I_{2*}; punitaṭovaca I₃; *de lta bu ñid de* Tib.. ²⁴aḥ N₂, K₃] °a° K_{2,5}, I₁; °o I_{2*,3}. ²⁵krodhātmakaś Σ_{-N₂, I_{2*}}] krodhacakrātmakaś N₂; krodhātmaka I_{2*}. ²⁶cinta° Σ_{-I₃}] citta° I₃. ²⁷damanārtham K_{2,3,5}, I_{1,3} (all °am)] °damanārthaḥ N₂; °deśanārtham I_{2*}; *'dul ba'i don du* Tib.. ²⁸am Σ_{-I_{2*,3}} (all °an)] °a I_{2*,3}. ²⁹ṣaḍaṅgam Σ_{-K₂}] khaḍgam K₂. ³⁰āśritya Σ_{-K₂, I_{2*}}] āścitya K₂; āśrityaḥ I_{2*}. ³¹āvasare N₂] °āvātāre K_{2,5}, I_{2*,3}; °āvātāra° K₃; °ā ca tāre I₁; *skabs su* Tib.. ³²am Σ_{-I₁}] °a I₁. ³³jāpas tām Σ_{-I_{2*}} (°aḥ N₂)] jāpalām I_{2*}. ³⁴āliṅgya Σ_{-K₂, I₃}] āliṅgta K₂; āliṅgya I₃. ³⁵īm Σ_{-K₂, I_{2*,3}}] °ī K₂; I_{2*,3}. ³⁶oyed Σ_{-K₂, I_{2*,3}} (°et N₂)] °ye I_{2*,3}. ³⁷yoginī° Σ_{-K₂, I_{2*,3}}] yoginīm K_{2,3,5}. ³⁸saṃcāreṇeti Σ_{-I₃}] °sañcārāṇeti I₁; °saṃcāraṇeti I_{2*,3}. ³⁹opahṛda° Σ_{-I₁}] °opadahṛda° I₁. ⁴⁰aḥ Σ_{-K₂}] °a K₂. ⁴¹vā Σ_{-K₂}] nā K₂. ⁴²āyāś ca Σ_{-I₃}] °ayāś ca I₃. ⁴³ādīnām Σ_{-N₂}] °ādīnām vā N₂. ⁴⁴hṛdayamantramātraṃ vā N₂^{p.c.}, Tib. (*sñiñ po'i śnags tsam*)] hṛda<ya>mantra<mātraṃ> N₂^{a.c.} (added in upper margin); hṛdayamantram vā K₂; hṛdayamantram vā K_{3,5}, I₁; hṛdayamantra vā I_{2*,3}. ⁴⁵am Σ_{-I_{2*}} (all °am)] °aḥ I_{2*}. ⁴⁶tatrā° Σ_{-N₂}] atrā° N₂. ⁴⁷kramaḥ K_{3,5}, I₁, Tib.] krama N₂ (no *danḍa*), K₂, I_{2*}; krarmaḥ I₃. ⁴⁸cakramadhye K_{3,5}, I₁, Tib.] cakramadhye tu N₂; catramadhya° K₂; cakramadhya I_{2*,3}. ⁴⁹āyutam Σ_{-I₃}] °ātmakam I₃. ⁵⁰ātmānaṃ dṛṣṭvā Σ_{-I₃}] ātmāna dṛṣṭrā I₃. ⁵¹anenaiva Σ_{-I₃}] 'nainaiva I₃. ⁵²āṇi Σ_{-K₂}] °āñī K₂. ⁵³mukhād Σ_{-N₂}] °mukha° N₂. ⁵⁴gatāni Σ_{-I_{2*,3}}] °gavāni I_{2*,3}; *om.* Tib.. ⁵⁵svamukhe K₅, I_{2*,3}, Tib.] mukh<e>>ni< N₂^{p.c.}; sumukhya K₂; sumukhe K₃, I₁. ⁵⁶praviśya N₂, K₃, I₃] praviśye K₂; praveśya K₅; *om.* Tib..

mārgotsrṣṭāni⁵⁷ devatīpadme⁵⁸ praviṣṭāni⁵⁹ punar devatīmukhāt⁶⁰ svamukham⁶¹ a-
nenaiva krameṇāvicchinnaṃ matram āvartayet⁶² || iti dolājāpaḥ⁶³ ||ⁱ

hr̥tsūrye⁶⁴ mantrākṣarāṇi vinyasya saraśmikāny⁶⁵ ūrdhvaśiraskāni⁶⁶ dhyāta-
vyāni⁶⁷ || iti piṇḍajāpaḥ⁶⁸ ||ⁱⁱ

tanmantrākṣarāṇi maṇḍaleśvarasya māṇḍaleyānām ca⁶⁹ mukhād uccarantīti⁷⁰
manasā⁷¹ boddhavyam⁷² || iti samayajāpaḥ⁷³ ||ⁱⁱⁱ

tadanu nābher ūrdhvaṃ⁷⁴ gacchantīti⁷⁵ cintayet | yatheccchayānupalambha-
paryantam⁷⁶ ucchvāsaḥ⁷⁷ | nāsikāyās⁷⁸ cintayen⁷⁹ niḥśvāsaṃ⁸⁰ tathaivādhare 'nu-
palambhaṃ⁸¹ yatheccchayāśabdabodhaḥ | param⁸² gopitam āmnāyaṃ ca tathā || iti
vajrajāpaḥ⁸³ || 24 ||^{iv}

ⁱCf. HeSāU (Ñ₁ f. 6r₄₋₆), HePra⁸²⁴, HeSāSaṃ 8 (f. 90v₄₋₆), SāMā 123 et al.. ⁱⁱCf. DVS (f. 195r₄₋₅), HePra⁸²⁴, HeSāSaṃ 10 (f. 122r₆) et al.. ⁱⁱⁱCf. DVS (f. 195r₅), HePra⁸²⁴, HeSāSaṃ 8 (f. 96v₂₋₄) et al.. ^{iv}Cf. HeSāSaṃ 10 (f. 122r₄₋₆), GuBha (p.120) et al.. HePra^{Tib.} (*Bla med rim lña*) quotes the section on the "vajrajāpa".

⁵⁷°mārgotsrṣṭāni Σ_{-K₂,I_Σ}] °mārgotsrṣṭāni K₂; °mārgotsrṣṭā I₁; °mārgo maṣṭā I_{2*,3}; om. Tib..
⁵⁸devatīpadme em. (cf. note in transl.)] svadevatīpadma° Ñ₂; om. K₂^{a.c.} <svēṣṭadevatīpa-
dma°> K₂^{p.c.} (added in upper margin); svadevatīpadme K₃, I_Σ; svadevatīpadme K₅; om. Tib..
⁵⁹praviṣṭāni Σ_{-K₂,a.c.}] om. K₂^{a.c.} (added in upper margin); om. Tib. ⁶⁰devatī° Σ_{-Ñ₂,a.c.,I₃}] deva<ti>°
Ñ₂^{a.c.} (added in upper margin); davatī° I₃; om. Tib. ⁶¹sva° Ñ₂, K₅, I_{2*,3}] su° K_{2,3}, I₁; om. Tib..
⁶²et] °at K₂. ⁶³iti dolājāpaḥ Σ_{-K₂,I₃}] iti dolājāpa K₂; idolāpaḥ I₃; 'di ni 'khor lo'i bzlas pa'o
Tib. ⁶⁴e Σ_{-K₂}] °a° K₂. ⁶⁵sa° Σ_{-K₃}] saha° K₃. ⁶⁶ūrdhvaśiraskāni Σ_{-I_Σ}] ūrdhvaśiraskāri I₁;
urdhvaśiraskāri I_{2*}; ūrdhvaśiraskāri I₃; mgo bo gyen du bstan pa Tib._{-C,D}; mgon po gyen du bstan
pa Tib._{-C,D}. ⁶⁷dhyātavyāni Σ_{-K₃}] syāttavyāni K₃. ⁶⁸piṇḍajāpaḥ Ñ₂^{p.c.}, K₃, I_{1,3}, Tib.] piṇḍijāpaḥ
Ñ₂^{a.c.}, I_{2*}; piṇḍajāpa K₂; piṇḍajāpaḥ || mama prajāpaiḥ K₅. ⁶⁹ca Ñ₂, I_Σ, Tib.] om. K_{2,3,5}; >ca<
ca I_{2*}^{a.c.} (cancelled). ⁷⁰uccarantīti Ñ₂] ucārayanti ti K₂; uccārayantīti K_{3,5}, I_{2*}; uccārayanti I₁;
ucārayantīti I₃; (b) rjod par byed do źes Tib. ⁷¹manasā Σ_{-I_{2*,3}}] sanasā I_{2*,3}. ⁷²boddhavyam
Ñ₂^{p.c.}] bo<ddhavya>m Ñ₂^{a.c.} (added in right margin); boddhavyam K₅, I_Σ; rtogs par bya ste Tib..
⁷³iti samayajāpaḥ Σ_{-K₂}] iti iti samayajāpa K₂. ⁷⁴ūrdhvaṃ Ñ₂, K_{3,5}, Tib. (°añ Ñ₂)] ūrdhva° K₂,
I₁; urdhva° I_{2*,3}. ⁷⁵ntīti Σ_{-Ñ₂,I_Σ}] °tīti Ñ₂; °tī I_Σ; 'gro źes Tib. ⁷⁶°ānupalambha° Σ_{-I_{2*}}] °ānupa-
lamā° I_{2*}; dmigs pa'i Tib. ⁷⁷ucchvāsaḥ Σ_{-K₂,I_{2*}}] ucchvāsaḥ K₂, I_{2*}. ⁷⁸nāsikāyās Σ_{-I_{2*,3}}] nāsittāḥ
ś° I_{2*,3}. ⁷⁹cintayen Σ_{-K₂,I_{2*,3}}] cintayan° K₂; cintaye I_{2*}; cintayen I₃. ⁸⁰niḥśvāsaṃ K_{3,5}] niśvāsaṃ
Ñ₂; °ti śvāsaṃ K₂; niśvāsa° I₁; niścāyaṃ I_{2*,3}; dbugs nañ du 'jug par Tib. ⁸¹nupalambhaṃ em.]
anupa_xmbha(m) Ñ₂^{a.c.} (corresponding nt. missing); anupalambha K_{2,3,5}, I₁; arthalambha I_{2*,3}; mi
dmigs par Tib. ⁸²param Σ_{-I₁}] para° I₁. ⁸³ah Σ_{-K₂,I₃}] °a K₂, I₃. NB : The following number is
an editorial edition.

§25 balitattvam

karmarājāgrī nāma samādhiḥ

Ñ₂ 18r₆; K₂ 34r₂; K₃ 37v₃;
K₅ 34v₃; I₁ 39v₇; I₂* 65v₁;
I₃ 39r₂

tataḥ pūrvoktakrameṇa krodheśvarapadaṃ¹ niṣpādyā yathākramataḥ² krodhān³
sphārayitvā⁴ preṣayed⁵ vighnagaṇānām⁶ ānayanāya⁷ || tān⁸ preṣya⁹ mokṣapuratra-
yaṃ¹⁰ cintayet¹¹ tritattvataḥ¹² | iti¹³ cintayitvā¹⁴ gajabhājanasamhāreṇa¹⁵ vajraṃ
tathaiḥva kṣoṇībhājanena¹⁶ ghaṇṭām¹⁷ utpādyā vajravajraghaṇṭādharo bhūtvā¹⁸
sattvahitahetor¹⁹ balyadhiṣṭhānaṃ²⁰ kuryāt | karmabhedena tu²¹ varṇayogataḥ ||
tair ānīya²² vajradharapure vināyakān²³ | ūrdhva uṣṇīṣacakravartinā²⁴ adhasi²⁵
sumbharājenānītamātreṇa²⁶ | om inda jama²⁷ jaletyādīmantreṇāmantrya^{28,29} |

¹HeTa II.iv. 91; cf. HeSāU (Ñ₁ f. 6v₄₋₅), DVS (f. 196r₃), HePra^{§25}, HeSāSam 7 (f. 79v₃₋₄),
HeSāSam 8 (f. 104r₂), HeSāSam 11 (f. 139v₇), HeSāSam 45 (f. 266v₆), MuĀv et al..

¹°padaṃ Σ_{-K₂,I₁}] °param K₂; °ṃ padaṃ I₁. ²°kramataḥ K_{2,3,5}, I₁, I₃^{p.c.}] °karmmataḥ Ñ₂;
°ddūtaḥ (?) I₂*; °kra<ma>taḥ I₃^{a.c.} (in upper margin); *rim pa ji lta bar* Tib.. ³°ān Σ_{-K₂,I₂,I₃}]
°ān a° K₂, I₂*, I₃. ⁴sphārayitvā Σ_{-K₃,I₂,I₃}] >xx< <sphā>rayitvā K₃^{a.c.} (rubbed out and added a-
bove); sphāray<i>tv>i<ā I₂*^{a.c.} (canceled and added above). ⁵preṣayed Ñ₂, Tib. (*mñag par bya*
ste)] praveśayad K₂; praveśayed K_{3,5}, I₂*, I₃; *om*. I₁ (eye-skip to "praveśya"). ⁶vighnagaṇānām
Σ_{-I₁}] *om*. I₁; *bgegs kyi tshogs* Tib.. ⁷ānayanāya *em.* (*'gugs pa'i ched du* Tib.; cf. note in tran-
sl.)] āyanāya Ñ₂^{a.c.} (note lost); ānaya ānaya om sumbha (*śumbha* K₂) nisumbhetyādīnā K_{2,3,5};
om. I₁; ānaya om śumbha niśumbhetyādīnā (*nīśumbhetyādi• nā* I₃) I₂*, I₃. ⁸tān Ñ₂, K₅, Tib. (*de*
rnams)] nāva K₂; tāvat K₃; nānya I₂*, I₃. ⁹preṣya Ñ₂, Tib. (*mñags nas*)] praveśya K_{2,3,5}, I₁; veśya
I₂*, I₃. ¹⁰°pura° Σ_{-K₅}] °puram K₅. ¹¹cintayet Σ_{-K₂,I₂,I₃}] cintayat K₂; cintayanti I₂*; cittayan I₃.
¹²°taḥ Σ_{-K₂}] °ta K₂. NB: MSS K_{2,3,5} end the preceding paragraph here, adding the number "24".
¹³iti Σ_{-Ñ₂}] *om*. Ñ₂; *'di ltar* Tib.. ¹⁴cinta° Σ_{-I₂,I₃}] citra° I₂*; citta° I₃. ¹⁵gajabhājanasamhāreṇa
Σ_{-K₂,I₂,I₃}] padmabhājanam samhāreṇa K₂; padmabhājanasamhāreṇa K_{3,5}. ¹⁶kṣoṇī° Ñ₂^{p.c.}, I_{1,3},
Tib.] kṣoṇ>i<ṭ° Ñ₂^{a.c.} (rubbed out); kṣobhaṇī° K_{2,3,5}; kṣoṇim I₂*. ¹⁷ghaṇṭām Σ_{-K₅,I_{1,3}}] ghaṇṭhām
K₅, I_{1,3}. ¹⁸bhūtvā Ñ₂, Tib. (*gyur te*)] bhūya K_{2,3,5}, I_Σ. ¹⁹°hitahetor Ñ₂, I₁, Tib. (*phan pa'i*
ched du)] mahator K_{2,3,5}; °hitaheto I₂*, I₃. ²⁰°adhiṣṭhānaṃ Σ_{-I₁}] °adhiṣṭhānaṃ dhiṣṭhānaṃ I₁.
²¹°bhedena tu Ñ₂^{p.c.}] °bhedena >na< tu Ñ₂^{a.c.} (rubbed out); °bhedenam K₂; °bhedena K_{3,5}, I₁;
dbye ba dan Tib.. ²²ānīya Ñ₂] ānīta° K₂; ānīta° K_{3,5}, I_Σ; *bkug cin* Tib.. ²³vināyakān Σ_{-K₂,I₂,I₃}]
vināyikāna K₂; vināyakāt I₂*; vināyakāyakān I₃. ²⁴ūrdhva uṣṇīṣacakra° *em.*] ūrdhvoṣṇīṣacakra°
Ñ₂, K₃, I_{1,3}; ūrdhvoṣṇīṣaca° K₂; ūrdhvā uṣṇīṣacakra° I₂*; *steñ du gtsug tor 'khor los* Tib.. ²⁵adhasi
Σ_{-K₂,I₂}] adhasī K₂; adhaḥ K₃. ²⁶sumbharājenānīta° Σ_{-K₂,I₂}] sumbharājenānīta° K₂; sumbharā-
jenā°nīta° K₅; subharājenānīta° I₂*. ²⁷inda jama *em.*] inda yama Ñ₂; indra yama Σ_{-Ñ₂,I₂,I₃}; indrā
yama I₂*, I₃; cf. VaPra^{Tib.} et al.. ²⁸jaletyādi° Ñ₂, Tib. (*jala zes pa la sogs pa'i*)] jala ityādīnā K_{2,3,5};
jaletyādīnā I_Σ. ²⁹°āmantrya Σ_{-K₂}] °āmantrā K₂.

*om ākarṣaya jah | om padmatraye*³⁰ *praveśaya*³¹ *hūm | om*³² *svasvsthāneṣu*³³ *krodhabandhena*³⁴ *bandhaya*³⁵ *vam | om vaśaghaṅṭayā*^{36,37} *vaśīkuru*³⁸ *hoḥ*³⁹ | ityⁱ anenākaraṣaṇapraveśanabandhanatoṣaṇam⁴⁰ kṛtvā | uktavidhināmṛtam utpādyā⁴¹ | puṣpa⁴² dhūpadīpagandhādīpūjā⁴³ stutibalyupahārapūrvakam⁴⁴ sandhyāgītam⁴⁵ uccaran⁴⁶ kamalāvartādīn⁴⁷ kārayet⁴⁸ ||

tadanv⁴⁹ āliṅganānantare⁵⁰ mudrā*bandham⁵¹ kṛtvā⁵² vighnān⁵³ vīkṣayet⁵⁴ | tatra⁵⁵ mokṣapureṣu⁵⁶ madhye⁵⁷ | tasya madhyapure⁵⁸ prāgdala⁵⁹ indraḥ⁶⁰ sahasrākṣo⁶¹ gauro⁶² vajrapāṇiḥ⁶³ śuklairāvātāsīnaḥ⁶⁴ | dakṣiṇadale⁶⁵ yamo⁶⁶ danḍa-

Ñ₂ 18v₃; K₂ 34v₃; K₃ 38r₅;
K₅ 35r₅; I₁ 40r₂; I₂* 66r₄;
I₃ 39v₄ | * K₁ f. 25r

ⁱCf. HePra^{§25}, HeSāSam 8 (f. 96r₁₋₂), HeSāSam 10 (f. 120v₆₋₇), HeSāSam 45 (ff. 266v₇-267r₁).

³⁰traye Σ_{-K₂,I_Σ}] °traya K₂; °trāya I_Σ. ³¹aya Σ_{-I₁}] °aye I₁. ³²om Σ_{-K₅}] om. K₅.
³³svasvsthāneṣu Ñ₂] svasvsthāne K_{2,3,5}; sumbhasthāne I_Σ (śu° I_{2*,3}), °sthāna Tib.. ³⁴bandhena Σ_{-K_{2,3,5}}] om. K₂, Tib. ; bandha>ṁ<ya K₃^{p.c.}; °bandheya K₅. ³⁵bandhaya Σ_{-K₂}] bandhaya vandaya K₂.
³⁶vaśa° Ñ₂] paśye K₂; paśya° K₃, K₅^{a.c.}; vaśya° K₅^{p.c.} (substituted in upper margin), I_Σ; vajra° Tib.. ³⁷ghaṅṭayā em.] °ghaṅṭayā Ñ₂; °ganṭhāyām K_{2,5}; gaṅṭayām K₃; °ghaṅṭhāyā I₁; °ghaṅṭhayā I_{2*,3}; cf. VaPra^{Tib.}. ³⁸vaśīkuru Σ_{-Ñ₂,I_{2*,3}}] vaśīkṛtā Ñ₂; vaśīkuru I_{2*,3}; vaśīmkuru Tib..
³⁹hoḥ Σ_{-K₂,I_{2*}}] ho K₂, I_{2*}. ⁴⁰aṁ em.] °aṁ ca (mostly °añ ca) Σ_{-I₁}; °a I₁. ⁴¹utpādyā Σ_{-K₂}] utpāde K₂.
⁴²puṣpa° Σ_{-Ñ₂}] om. Ñ₂; žabs bsil dan | me tog dan Tib. (→ pādyaṣpa°). ⁴³pūjā° Σ_{-K_{2,5}}] °pujā° K_{2,5}. ⁴⁴upahāra° Σ_{-K₂}] °upahāra° K₂. ⁴⁵sandhyā° Σ_{-I₃}] sadhyā° I₃. ⁴⁶uccaran Ñ₂] uccarantam K₂; uccarantam K_{3,5}; uccantam I₁; ucaranta I_{2*}; ucaratta I₃; brjod cin Tib.. ⁴⁷ādīn Ñ₂, K₅, Tib.] °ādīna K₂, I_Σ; °ādīnam K₃^{a.c.} (mark above °T°); °ādīnam K₃^{a.c.}. ⁴⁸et Σ_{-K₂}] °at K₂.
⁴⁹tadanv (all °anu)] om. I₁; de nas Tib.. ⁵⁰āliṅganānantare Ñ₂] āliṅganāntare K_{2,3,5}; om. I₁; āliṅgaṅāntare I_{2*}; āliṅganāntare I₃; 'khyud pa'i rjes rnam su Tib.. ⁵¹mudrābandham K_{2,3,5}, Tib.] puṭabandham Ñ₂; nabandhana^xtoṣaṇāñ ca K₁ (canceled ?); om. I₁; muśabamḍha I_{2*,3}.
⁵²kṛtvā Σ_{-K₃,a.c.,I₁}] >xx< kṛtvā K₃^{a.c.} (rubbed out); om. I₁. ⁵³vighnān Σ_{-K₂,a.c.,I_Σ}] vighnā<n> K₂^{a.c.} (added above); om. I₁; vighnāna I_{2*,3}. ⁵⁴vīkṣayet Ñ₂, K₁, K₃^{pp.c.}] vīkṣayat K₂; vīkṣayet K₃^{a.c.}, K₅, I_{2*,3}; v>ī<ikṣ>y<ayet K₃^{p.c.} ('vowel-change' canceled); om. I₁; rnam par brtags te Tib.. ⁵⁵tatra Σ_{-I₁}] om. I₁.
⁵⁶mokṣapureṣu Σ_{-K_{1,2},I₁}] mokṣapureyu K₁; mokṣapūreṣu K₂; om. I₁; thar pa'i groñ khyer gyi Tib.. ⁵⁷madhye Σ_{-K₂,I₁}] madhya K₂; om. I₁; dbus Tib.. ⁵⁸madhyapure Σ_{-K₂,I_{2*},a.c.}] madhyapūre K₂; >moxx< <madhya> pure I_{2*}^{a.c.}. ⁵⁹a em. (sandhi)] °e Σ. ⁶⁰indraḥ Σ_{-K₂,I_{2*}}] iḥ K₂; indra I_{2*}.
⁶¹sahasrākṣo Σ_{-K_{1,2}}] sahasrākṣ† K₁ (upper part lost); sahasrākṣo K₂. ⁶²gauro Σ_{-K₁,I_Σ}] go† rā† K₁ (upper part lost); gaurā I_Σ. ⁶³vajrapāṇiḥ Σ_{-K_{1,2},I_{2*}}] v† †r† ††_x K₁; vajrapāṇi K₂, I_{2*}.
⁶⁴śuklairāvātāsīnaḥ em.] śukla airāvātāsīnaḥ Σ_{-K_{1,2},I_{2*}} (°śī° I_{1,3}; ††_x K₁; śukla airāvātāsīna K₂; śukra airāvātāsīnaḥ I_{2*}. ⁶⁵dakṣiṇadale Ñ₂, Tib.] ††_x °ne K₁; dakṣiṇe Σ_{-Ñ₂,K₁}. ⁶⁶yamo Σ_{-I_{2*,3}}] yama I_{2*}; yamā I₃.

pāṇih⁶⁷ kṛṣṇo⁶⁸ mahiṣārūḍhaḥ⁶⁹ | paścimadale⁷⁰ varuṇaḥ⁷¹ śveto⁷² makaravāha-
naḥ^{73,74} kumudakamalapāṇih^{75,76} | uttaradale⁷⁷ yakṣaḥ pīto⁷⁸ naravāhanaḥ⁷⁹ śrī-
phalapāṇih⁸⁰ || ete sarvālamkāradharā⁸¹ ratnamukuṭinaḥ⁸² | yamaḥ⁸³ sūryāsanaḥ⁸⁴
sūryaprabhaḥ⁸⁵ | śeṣāś⁸⁶ candrāsanaś⁸⁷ candraprabhāḥ⁸⁸ ||

Ñ₂ 18v₆; K₁ 25r₃; K₂ 35r₁;
K₃ 38v₃; K₅ 35v₂; I₁ 40r₄;
I₂* 66v₃; I₃ 40r₂

aiśānyadale⁸⁹ bhūtapatiḥ⁹⁰ śvetas⁹¹ trinetro⁹² jaṭāmukuṭī⁹³ vṛṣabhavāhanas⁹⁴ tri-
śūlapāṇir⁹⁵ vyāghracarmāambaradhoro⁹⁶ bhasmoddhūlitavigrahaḥ⁹⁷ sarvāsthīyā-
bharaṇabhūṣitaś⁹⁸ candrāsanaś⁹⁹ candraprabhaḥ¹⁰⁰ | agnidale¹⁰¹ vahnir¹⁰² lam-
bodaro¹⁰³ 'tipīnaḥ¹⁰⁴ kharvaś¹⁰⁵ cchāgavāhano¹⁰⁶ raktaḥ | akṣasūtrakamaṇḍalu-
dharo^{107,108} jaṭāmukuṭī¹⁰⁹ sūryāsanaḥ¹¹⁰ sūryaprabhaś cīvaravāśī¹¹¹ | nairṛtya-

⁶⁷daṇḍapāṇih Ñ₂, K₁] daṇḍa K₂; daṇḍaḥ K_{3,5}, I_Σ; *lag na dbyug pa can* Tib.. ⁶⁸kṛṣṇo Σ_{-K₃,I₂*}] kṛṣṇo K₃, I₂*. ⁶⁹mahiṣārūḍhaḥ Σ_{-K₂,I₃}] mahirūḍha K₂; mahiṣārūḍha I₃. ⁷⁰paścimadale Ñ₂, I_{1,2}*, Tib.] paścime dale K_Σ; paścimadare I₃. ⁷¹varuṇaḥ Σ_{-I₂*,3}] varuṇa° I₂*,3. ⁷²śveto Σ_{-K_{1,2}}] śveta° K_{1,2}. ⁷³makara° Σ_{-K₃,a.c.,K₅}] maka>la< K₃^{a.c.} (rubbed out and °ra° added above); K₅. ⁷⁴aḥ Σ_{-K₂}] °a° K₂. ⁷⁵kamala° Σ_{-Ñ₂}] °kama_x° Ñ₂^{a.c.} (nt. in lower margin; covered by following leave). ⁷⁶pāṇih K_{3,5}, I_{1,2}*] °pāṇi Ñ₂, K_{1,2}; °paṇih I₃; *lag na* Tib.. ⁷⁷uttara° Σ_{-I₁}] utta° I₁. ⁷⁸yakṣaḥ pīto Σ_{-K_{1,2,3}} (°aḥ I_Σ)] ††_x K₁; yakṣaḥ pīta K₂; yakṣmaḥ pītaḥ K₃. ⁷⁹naravāhanaḥ Σ_{-K₁}] ††_x K₁. ⁸⁰śrīphalapāṇih Σ_{-K_{1,2}}] ††_x °nih K₁; śrīphalapāṇī K₂. ⁸¹ā Σ_{-K₁}] °āḥ K₁ (*sandhi*). ⁸²mukuṭinaḥ K_{3,5}, Tib. (*cod pan dan ldan pa*)] °makuṭinaḥ Ñ₂, K₁; °mukuṭinaḥ K₂; °mukuṭih I₁; °makuṭitaḥ I₂*; °mukuṭitaḥ I₃. ⁸³yamaḥ Σ_{-K_{2,3,5}}] sarvāḥ K_{2,5}; sarvve K₃. ⁸⁴aḥ Σ_{-K_{3,5}}] °āḥ K_{3,5}. ⁸⁵aḥ Σ_{-K_{2,3,5}}] °a K₂; °āḥ K_{3,5}. ⁸⁶śeṣāś Σ_{-K₂}] śikhāś K₂. ⁸⁷candrāsanaś Σ_{-K_{2,3,5},I₂*}] candrāsanaś K_{2,3,5}; *om*. I₂* (eye-skip). ⁸⁸āḥ Σ_{-K_{1,2}}] ††_x K₁; °ā K₂. ⁸⁹aiśānyadale Σ_{-K_{1,2}}] ††_x K₁; aiśāne dale K₂. ⁹⁰bhūtapatiḥ Σ_{-K_{1,2},I₂*,3}] ††_x K₁; bhūtapati K₂; dṛtapadhiḥ I₂*; dṛtapatiḥ I₃. ⁹¹śvetas Σ_{-K_{1,2},I₂*,3} (partly °aḥ)] ††_x K₁; śveta K₂; ścetaḥ I₂*; śvataḥ I₃. ⁹²netro Σ_{-K₁}] °netrā K₁. ⁹³ī Σ_{-K_{1,2},K₃^{a.c.}}] °ām K₁; °īnaḥ K₂, K₃^{a.c.} (rubbed out). ⁹⁴vṛṣabhavāhanas Ñ₂, I₂*,3, Tib. (°aḥ)] vṛṣavāhanas K_{1,5}, I₁ (°aḥ K₁); ścandrasanaś candraprabhaḥ K₂; candrāsanaś candraprabhaḥ K₃. ⁹⁵īr Σ_{-K₁} (all °ih |)] °i K₁. ⁹⁶āambaradhoro Σ_{-Ñ₂} (°aḥ K₁)] °āmba_xdharah Ñ₂^{a.c.} (note missing). ⁹⁷bhasmoddhūlita° Σ_{-K_{2,3},I₂*,3}] bhiṣmābhūṣita° K₂; bhaśyabhūṣita° K₃; bhasmād dhūlita° I₂*,3. ⁹⁸āsthīyābharaṇabhūṣitaś Σ_{-K_{1,3},I₂*,3} (°aḥ K₂, I₁)] °āsthī† ††_x K₁; °>xx2< bharaṇabhūṣitaḥ K₃; °āsthābharaṇabhūṣita(h) I₂*,3 (I₂* *om. visarga*). ⁹⁹candrāsanaś Σ_{-Ñ₂^{a.c.},K₁}] candrāsana>ā< <ḥ> Ñ₂^{a.c.}; ††_x K₁. ¹⁰⁰candraprabhaḥ Σ_{-K₁,I₂*,3}] ††_x °ndraprabhaḥ cīvaravāśāḥ K₁; candrabhradhaḥ I₂*,3. ¹⁰¹agni° Σ_{-K_{2,5},I₃}] agnir K_{2,5}, I₃. ¹⁰²īr Σ_{-K₅,I₂*,3} (°ih K₁)] °i° K₅, I₂*; °īr I₃. ¹⁰³o Σ_{-K₁}] °e K₁. ¹⁰⁴pīnaḥ Σ_{-K_{1,2},I₂*,3}] °pī>ta<lah K₁^{p.c.} (canceled); °pina° K₂; °pītaḥ I₂*,3. ¹⁰⁵as Σ_{-K₂} (all °aḥ except Ñ₂)] °a° K₂. ¹⁰⁶vāhano Σ_{-Ñ₂,K_{2,5}} (°aḥ K₃, I_Σ)] °vāhānā Ñ₂; °vāhana° K_{2,5}. ¹⁰⁷akṣa° Σ_{-K₂}] akṣaya° K₂. ¹⁰⁸kamaṇḍaludharo K_{3,5}, I₁, Tib.] °kamaṇḍaluparo Ñ₂; °kamaṇḍa° ††_x K₁; °kamaṇḍalūdharo K₂; °kamaṇḍaluro I₂*; °kamaṇḍaludharo I₃. ¹⁰⁹jaṭāmukuṭī Σ_{-K_{1,2}}] ††_x K₁; jaṭāmakuṭī K₂. ¹¹⁰sūryāsanaḥ Σ_{-K₁}] sūryā>xx<sana Ñ₂^{p.c.}; ††_x °sanaḥ K₁. ¹¹¹cīvaravāśī *em.*] cīvaravāśāḥ Ñ₂, K₁; cīvaravāśā K_{2,3,5}, I_{1,3}; cīvaravāśā I₂*; *śiñ śun gyi gos dan ldan pa* Tib..

dale¹¹² rākṣaso muktakeśaḥ kaṭṭāarakapālādharah^{113,114} kruddhaḥ¹¹⁵ sabhrūbhaṅ-
gaḥ¹¹⁶ kṛṣṇaḥ¹¹⁷ śavopari¹¹⁸ sūryāsanaḥ¹¹⁹ sūryaprabhaḥ¹²⁰ | vāyavyadale¹²¹ vā-
yur¹²² dhvajapāṇiḥ¹²³ śyāmo ratnamukuṭī¹²⁴ mṛgavāhanaś^{125,126} candrāsanaś can-
draprabhaḥ sarvālaṅkāradharah¹²⁷ | varaṭake pṛthivī pītā¹²⁸ divyavasana¹²⁹ sarvā-
laṅkāradharā¹³⁰ ghaṭahastā¹³¹ candrāsana¹³² candraprabhā¹³³ || pretāś ca¹³⁴ pṛthi-
vīm āveṣṭya¹³⁵ samsthitāḥ¹³⁶ || indrādayaḥ pañca vāme¹³⁷ nāgapāśadharāḥ¹³⁸ |
sarve¹³⁹ punaḥ pratyālīḍhapadāḥ¹⁴⁰ ||

ūrdhvadharmodayasthapadmāṣṭadaleṣu^{141,142} pūrvadale candrah¹⁴³ sitāśva-
vāhanaḥ¹⁴⁴ sito¹⁴⁵ ratnamukuṭī¹⁴⁶ kumudapāṇiḥ¹⁴⁷ sarvālaṅkāradharaś candrāsa-
naś¹⁴⁸ candraprabhaḥ¹⁴⁹ | dakṣiṇadale¹⁵⁰ sūryo rakto¹⁵¹ bhujābhyām¹⁵² padma-
dharo haritāśvavāhana¹⁵³ ratnamukuṭī¹⁵⁴ sarvālaṅkāradharah svāsana ātmapra-

Ñ₂ 19r₃; K₁ 25v₁; K₂ 35v₁;
K₃ 39r₄; K₅ 36r₃; I₁ 40r₉;
I₂* 67r₅; I₃ 40v₃

¹¹²°ṛtya° Σ_{-I₃}] °kratya° I₃. ¹¹³kaṭṭāra° Σ<sub>-K_{1,2,I_Σ}] kartti° K₁; jaṭṭāra° K₂; kaṭora° I₁; kadāra° I_{2*,3};
ral gri Tib.. ¹¹⁴°kapālādharah Σ<sub>-K_{2,I_{2*}}] °kapālādharā• K₂; °kaḥ pālādharah I_{2*}. ¹¹⁵kruddhaḥ Ñ₂,
K₃, Tib. (*khros śin*)] krūdhah K₁, I_{2*,3}; krūddha• K₂; krudhaḥ K₅; kruddha I₁. ¹¹⁶sabhrūbhaṅgaḥ
Ñ₂, Tib. (*smi ma 'khyog pa dan bcas pa*)] svabhrubhaṅgaḥ K_{2,5}, I_Σ (°• K₅); svabhrubhaṅgaḥ K₃.
¹¹⁷kṛṣṇaḥ K_{1,5}, I_{1,3}, Tib.] kṛṣṇa° Ñ₂; kṛṣṇa• K₂; kṛṣṇah K₃, I_{2*}. ¹¹⁸śavopari Σ_{-K₂} (*sa*° I_{2*})] savo-
parī K₂. ¹¹⁹°aḥ Σ_{-K₂}] °a• K₂. ¹²⁰°prabhaḥ Σ_{-K_{1,2}}] ††_x K₁; °prabha• K₂. ¹²¹vāyavyadale Σ<sub>-K_{1,I_{2*}}]
††_x K₁; vāyavyadale I_{2*}. ¹²²vāyur Σ<sub>-K_{1,2,I₁} (°h Ñ₂)] ††_x K₁; vāyūr K₂; om. I₁. ¹²³dhvajapāṇiḥ
Σ<sub>-K_{1,I_{2*,3}}] ††_x °ṇiḥ K₁; dhvajapāṇi I_{2*,3}; *lha lag na rdo rje can* Tib.. ¹²⁴ratna° Σ_{-Ñ₂}] rakta° Ñ₂.
¹²⁵mṛga° Σ_{-I₃}] mṛ° I₃. ¹²⁶°aś Σ_{-K₂} (all °aḥ except K₅)] °a• K₂. ¹²⁷°aḥ Σ_{-K₂}] °a• K₂. ¹²⁸pītā
Σ_{-I_{2*,3}}] pītā I_{2*,3}. ¹²⁹°vasana° Σ_{-K₁}] °vasa° ††_x K₁. ¹³⁰sarvālaṅkāradharā K₅, Tib.] sarvālaṅkā-
rā Ñ₂, I_Σ; ††_x K₁; sarvalaṅkāradharā K₂; sarvalaṅkāradharā K₃. ¹³¹ghaṭahastā K_{2,3,5}, I_{1,3}, Tib.] gha-
ṇṭāhastā Ñ₂; ††_x K₁; paṭahastā I_{2*}. ¹³²candrāsana° Σ_{-K_{1,2,5}}] ††_x °sanā K₁; candrāsanaś K_{2,5}. ¹³³°ā
Σ_{-K₂}] °aḥ K₂. ¹³⁴pretāś ca Σ_{-K_{2,3,5}}] śeṣanāgāś ca K_{2,3,5}. ¹³⁵āveṣṭya Σ_{-K₁}] āviṣṭya K₁. ¹³⁶°āḥ
Σ<sub>-K_{2,I_{2*,3}}] °ā K₂, I_{2*,3}. ¹³⁷vāme Σ_{-K_{2,3,5}}] jñāna• K₂; vāṇa° K_{3,5}. ¹³⁸°āḥ Σ_{-K₂}] °aḥ K₂. ¹³⁹sarve
K_{2,3,5}, I_Σ, Tib.] savye Ñ₂, K₁. ¹⁴⁰°padāḥ Σ_{-K_{1,2}}] °pa° ††_x K₁; °padā K₂; *g.yon brkyaṅ gi gom pa'o*
Tib.. ¹⁴¹ūrdhva° Σ<sub>-K_{1,I_Σ}] ††_x K₁; udhva° I₁; urdhva° I_{2*,3}. ¹⁴²°dharmodayasthapadmā° Σ_{-K₁}]
††_x K₁. ¹⁴³°aḥ Σ<sub>-K_{2,I_{3,a.c.}}] °a° K₂, I_{3,a.c.}. ¹⁴⁴sitāśvavāhanaḥ Ñ₂, K₁ (ś°)] śveta• śvetāśvavāhana•
K₂; śvetaḥ śvetāśvavāhanaḥ K_{3,5}, I_{2*,3} (°āśva° I_{2*}); śvetāvāhanaḥ I₁; *rta ljaṅ ser gyi bzon pa* Tib..
¹⁴⁵sito Ñ₂, K₁] om. K_{2,3,5}, I_Σ; cf. VaPra^{Tib.}. ¹⁴⁶°mukuṭī K_{2,3,5}, I_{1,2*}, Tib.] °makuṭī Ñ₂, K₁; °mu-
kuṭī I₃. ¹⁴⁷°iḥ Σ_{-K₂}] °i° K₂. ¹⁴⁸candrāsanaś Σ_{-K_{2,3}}] om. K_{2,3}. ¹⁴⁹candraprabhaḥ Ñ₂^{p.c.}, K_{1,5}, I₁,
Tib.] ca<ndra>prabhaḥ Ñ₂^{a.c.} (in space for binding); om. K_{2,3}; candraprabha I_{2*,3}. ¹⁵⁰dakṣiṇadale
Σ<sub>-K_{1,I₃}] ††_x K₁; dakṣiṇaḥ dale I₃. ¹⁵¹sūryo rakto Ñ₂^{a.c.}, K₃, I_{2*,3} (°taḥ K₃, I_{2*,3})] sūryaḥ || rakto
Ñ₂^{p.c.}; ††_x K₁; sūryo rakta• K₂; sūryaraktaḥ K₅; sūryyo raktaḥ I₁. ¹⁵²bhujābhyām Σ_{-K₁}] ††_x
°jābhyām K₁. ¹⁵³°o Σ_{-K₁} (all °aḥ except Ñ₂)] °a° K₁. ¹⁵⁴ratna° Σ_{-Ñ_{2,a.c.}}] ra<tna>° Ñ_{2,a.c.} (in lower
margin).</sub></sub></sub></sub></sub></sub></sub></sub></sub>

bhaḥ^{155,156} | paścimadale budho¹⁵⁷ mūṣakārūḍhaḥ pītaḥ¹⁵⁸ sūryāsanaḥ¹⁵⁹ sūrya-
prabho ratnamukuṭī śarahastaḥ | uttaradale śukro¹⁶⁰ nīlābhaḥ¹⁶¹ sūryāsanaḥ sūrya-
prabho¹⁶² ratnamukuṭī śaktidharaḥ¹⁶³ | aiśānyadale¹⁶⁴ maṅgalo raktaḥ¹⁶⁵ sūryā-
sanaḥ sūryaprabha¹⁶⁶ ūrdhvamuktakeśaḥ¹⁶⁷ padmadharaḥ¹⁶⁸ | agnidale¹⁶⁹ bṛhas-
patir¹⁷⁰ atipītaḥ¹⁷¹ sūryāsanaḥ¹⁷² sūryaprabho¹⁷³ ratnamukuṭī¹⁷⁴ gadādharaḥ¹⁷⁵ |
nairṛtyadale śanaīścaraḥ¹⁷⁶ kṛṣṇaḥ¹⁷⁷ piṅgalakeśaḥ¹⁷⁸ sūryāsanaḥ¹⁷⁹ sūryapra-
bhas¹⁸⁰ triśūladharaḥ¹⁸¹ | vāyavyadale¹⁸² rāhuketū¹⁸³ sūryāsana¹⁸⁴ sūryaprabhau¹⁸⁵
mahākṛṣṇa¹⁸⁶ dhūmrābhavarṇau¹⁸⁷ | saṃsāracakram ākṛṣya bhakṣaṇābhinaya-

¹⁵⁵svāsana ātma *em.*] svāsanātma° N₂, K₁^{p.c.}, Tib.; svāsanātma>ka<° K₁^{a.c.} (canceled); sāsa-
ndhārtha° K_{2,3,5}; sāsanārtha° I_Σ. ¹⁵⁶prabhah Σ_{-K₂,I_{2*,3}}] °prabha K₂ (*visarga* faint); °prabhuḥ I_{2*,3}.
¹⁵⁷budho Σ_{-K_{1,2},I₁} (all °aḥ)] bu° ††_x K₁; budha° K₂, I₁. ¹⁵⁸mūṣakārūḍhaḥ pītaḥ] ††_x K₁; pīto
mu>kha<kārūḍhaḥ K₂, K₃^{a.c.} (rubbed out); pīto mū<ṣa>kārūḍhaḥ K₃^{p.c.} (added above); pītamū-
khakārūḍhaḥ K₅, I₃ (°o); pīto mūṣakārūpo I₁; pīto mukhaḥ kārūḍho I_{2*}; *lag pa ser po byi ba la zon*
pa Tib.. ¹⁵⁹sūryāsanaḥ Σ_{-K_{1,2}}] ††_x °ryyāsana° K₁; sūryasana° K₂. ¹⁶⁰śukro N₂, K₁ (°aḥ), Tib.]
śukra° K₂; śuklaḥ K₃, I₁; śuklo K₅; *om.* I_{2*,3}. ¹⁶¹nīlābhaḥ N₂, K₁, Tib.] nīla° K₂; nīlaḥ K_{3,5}, I₁; *om.*
I_{2*,3}. ¹⁶²sūryāsanaḥ sūryaprabho Σ_{-K₂,I_{2*,3}} (°bhaḥ K_{3,5}, I₁)] sūryāsana° sūryaprabha° K₂; *om.* I_{2*,3}.
¹⁶³ratnamukuṭī śaktidharaḥ N₂, K_{3,5}, Tib.] r† t† m† ††_x K₁; ratnamakuṭī śaśīdharaḥ K₂; *om.* I_Σ.
¹⁶⁴aiśānyadale Σ_{-K₁,I_Σ}] ††_x °nyadale K₁; *om.* I_Σ. ¹⁶⁵maṅgalo raktaḥ Σ_{-I_Σ} (varying *sandhi*-s)] *om.*
I_Σ. ¹⁶⁶sūryāsanaḥ sūryaprabha N₂, K_{1,5}, K₃^{p.c.}, Tib. (all °bhaḥ except K₅); sūryāsana° sūryapra-
bha K₂; sūryāsanaḥ K₃^{a.c.} (following part added in lower margin); *om.* I_Σ. ¹⁶⁷ūrdhvamuktakeśaḥ
N₂, K₃^{p.c.}, K₅, Tib.] urdhvamukuṭakeśaḥ K₁; ūrdhvamutmakeśa° K₂; *om.* K₃^{a.c.}, I_{2*,3}; ūrdhvamu-
kukukeśaḥ I₁. ¹⁶⁸padmadharaḥ Σ_{-K₃^{a.c.},I_{2*,3}}] *om.* K₃^{a.c.}, I_{2*,3}. ¹⁶⁹agnidale Σ_{-K_{2,5},K₃^{a.c.},I_{2*,3}}] agni-
dale K_{2,5}; *om.* K₃^{a.c.}, I_{2*,3}. ¹⁷⁰bṛhaspatir N₂, K₃^{p.c.}, I_Σ, Tib. (all °iḥ)] bṛspatiḥ K₁; bṛhaspati K_{2,5};
om. K₃^{a.c.}. ¹⁷¹atipītaḥ N₂, Tib.] a†i° ††_x K₁; pīta(°) K₂, I_{2*}; *om.* K₃^{a.c.}; pītaḥ K₃^{p.c.}, I_{1,3}; 'pītaḥ
K₅. ¹⁷²sūryāsanaḥ N₂, K₃^{p.c.}, K₅, I_{2*,3}, Tib.] ††_x K₁; sūryāsana° K₂; *om.* K₃^{a.c.}; sūryāsanaḥ I₃.
¹⁷³sūryaprabho N₂^{p.c.}, K₃^{p.c.}, I_{2*,3}, Tib. (all °aḥ)] sūryaprabha N₂^{a.c.} (*h* squeezed in above); ††_x °ḥ
K₁; sūryaprabha° K₂; *om.* K₃^{a.c.}; sūryaprabhaḥ I₁. ¹⁷⁴mukuṭī Σ_{-K₂}] °makuṭī K₂. ¹⁷⁵gadādharaḥ
Σ_{-K₂,I₃}] gadādhara K₂; gadādharaḥ I₃; *mchod sdon 'dzin pa* Tib.. ¹⁷⁶°aḥ Σ_{-K₂}] °a° K₂. ¹⁷⁷kṛṣṇaḥ
K_{1,5}, I_{1,3}, Tib.] kṛṣṇa° N₂; kṛṣṇa° K₂; kṛṣṇaḥ K₃, I_{2*}. ¹⁷⁸piṅgala° Σ_{-K₃,I₁}] piṅga° K₃; piṅgaḥ I₁.
¹⁷⁹°aḥ Σ_{-K₂}] °a° K₂. ¹⁸⁰°as Σ_{-K₂} (all °aḥ except K₅)] °a° K₂. ¹⁸¹triśūladharaḥ Σ_{-K_{1,2}}] triśū° ††_x
K₁; triśūladhara K₂. ¹⁸²vāyavyadale Σ_{-K₁,I_{2*}}] ††_x K₁; vāyavyadale I_{2*}. ¹⁸³rāhuketū N₂, K₃, Tib.]
††_x K₁; rāhuketū K₂, I_Σ; rāhuḥ ketuḥ K₅. ¹⁸⁴°āsana° Σ_{-N₂^{a.c.},K₅,I₃}] °āsana>ḥ< N₂^{a.c.} (rubbed out);
°āsanaḥ K₅; °āmana° I₃. ¹⁸⁵prabhau Σ_{-K₁,I₃}] °prabho K₁, I₃; 'od dan ldan pa Tib.. ¹⁸⁶mahākṛṣṇa°
N₂, K₁, I_Σ (°ṣna° I_{2*})] mahodarakṛṣṇa° K_{2,3} (°ṣna° K₃); ehodaraḥ kṛṣṇa° K₅; *nag po dan* Tib..
¹⁸⁷dhūmrābhavarṇau *em.* (*du ba'i 'od kyi kha dog dag* Tib._{C,D,P₂})] °dhūmrābhavarṇau N₂, K₁;
dhūmravarṇau K₂; °dhūmravarṇau K_{3,5}; °dhūmravarṇo I_Σ; *om.* Tib._{G,N,P₁}.

dhara¹⁸⁸ rāhuḥ¹⁸⁹ | samputāñjalidharaḥ¹⁹⁰ ketuḥ¹⁹¹ || tanmadhyavarātake^{192,193}
brahmā caturbhujāś caturmukhas¹⁹⁴ tridaṇḍadharo¹⁹⁵ ’bhayapāñir¹⁹⁶ akṣasūtra-
kamaṇḍaludharaḥ¹⁹⁷ śeṣabhujābhyām¹⁹⁸ pīto¹⁹⁹ haṃsavāhanaś²⁰⁰ candrāsanaś²⁰¹
candraprabho²⁰² yajñopavītī²⁰³ pīno²⁰⁴ jaṭī kharvaḥ²⁰⁵ | brahmāṇam²⁰⁶ āveṣṭya²⁰⁷
brahmakāyikā²⁰⁸ brahmapurohitās²⁰⁹ tuṣitā yāmā²¹⁰ akaniṣṭhādidevaiḥ²¹¹ pari-
vṛtāḥ²¹² ||

adhodharmodaye²¹³ digvidikkramaṇa²¹⁴ | vāsukih²¹⁵ pītaḥ²¹⁶ | padmo nāgaḥ
sitaḥ²¹⁷ | karkoṭako²¹⁸ nāgo raktaḥ²¹⁹ | takṣako²²⁰ nāgaḥ kṛṣṇaḥ²²¹ | śaṅkhapālo²²²
nāgaḥ pītaḥ²²³ | mahāpadmo nāgaḥ śyāmaḥ²²⁴ | ananto nāgaḥ²²⁵ pāṇḍaraḥ²²⁶ | ku-
liko nāgaḥ²²⁷ karburah²²⁸ || ete cāṣṭau²²⁹ ratnamukuṭīno²³⁰ manuṣyāsyāḥ²³¹ sarvā-

Ñ₂ 19v₂; K₁ 26r₄; K₂ 36r₄;
K₃ 39r₄; K₅ 36v₇; I₁ 40v₅;
I₂* 68r₃; I₃ 41v₁

¹⁸⁸°ābhinayadharo Ñ₂, K₁, Tib.] °ābhinaya K_{2,5}, K₃^{a.c.}; °ābhinay<o> K₃^{p.c.}; °ābhinayaṃ I_Σ.
¹⁸⁹°uḥ Σ_{-K₂}] °u• K₂. ¹⁹⁰°āñjalidharaḥ Ñ₂, I_{1,2}*, Tib.] °ām̐jā° ††_x K₁; °āñjalisvapucchabhṛta• K₂;
°āñjaliḥ svapucchabhṛt K₃; °āñjalisvapucchabhṛtaḥ K₅; °ām̐jalidhadharaḥ I₃. ¹⁹¹ketuḥ Σ_{-K_{1,2,3}}]
††_x K₁; ketu I_{2,3}*, ¹⁹²tanmadhya° Σ_{-K_{1,5,12}}^{a.c.}] ††_x K₁; tanmadhye K₅, I₂*^{a.c.} (°e canceled); om.
Tib._{G,N,P₁}. ¹⁹³°varātake Σ_{-K₂}] °varātake K₂. ¹⁹⁴caturbhujāś caturmukhas Ñ₂, K₁, Tib._{C,D,P₂}
(°mukhaḥ)] caturmukhaś caturbhujas K_{2,3,5} (°ja• K₂; °aḥ K₃); caturmukhaś catubhujah I₁;
caturmukhacaturbhujah I₂*; caturmukhañ caturbhujah I₃; *b̐zi pa gdoñ b̐zi pa* Tib._{G,N,P₁}. ¹⁹⁵°o
Σ_{-I₂}* (partly °aḥ)] °oḥ I₂*. ¹⁹⁶°bhayapāñir Σ_{-K_{2,12}}* (partly a°, all °iḥ)] °bhayapāñi• K₂; bhaya-
pāñiḥ I₂*. ¹⁹⁷°maṇḍaludharaḥ Σ_{-K_{2,5,12}}^{a.c.}] °maṇḍalūdharah K_{2,5} (°a• K₂); °ma<ṇḍa>ludharaḥ
K₃^{a.c.} (added above). ¹⁹⁸°śeṣa° Σ_{-K₁}^{a.c.}, I₂*] °ś>o<eṣa° K₁^{a.c.}; poṣa° I₂*. ¹⁹⁹pīto Σ_{-K₁}] ††_x K₁.
²⁰⁰haṃsavāhanaś Σ_{-K_{1,2,3}} (all °aḥ)] ††_x K₁; hamsavāhana(•) K₂, I₃. ²⁰¹candrā° Σ_{-K₁}] ††_x °ndrā°
K₁. ²⁰²°o Σ_{-K_{1,2}} (partly °aḥ)] °a, K₁; °a• K₂. ²⁰³°pavītī Σ_{-K_{2,5,12}}*] °papavītī K₂; °pavīti K₅, I₂*.
²⁰⁴pīno Σ_{-K_{2,12}}* (partly °aḥ)] pīna• K₂; pītaḥ I_{2,3}*, ²⁰⁵°aḥ Σ_{-K₂}] °a K₂. ²⁰⁶°am Σ_{-K₁}] °im K₁.
²⁰⁷°ya Σ_{-I₃}] °ā I₃. ²⁰⁸°brahma° Σ_{-I₂}*] brahmā I₂*. ²⁰⁹°ās Σ_{-Ñ₂}^{a.c.}] °ā>ḥ<s Ñ₂^{a.c.} (rubbed out).
²¹⁰tuṣitā yāmā Σ_{-K₁}] tu° ††_x K₁. ²¹¹akaniṣṭhādidevaiḥ Ñ₂, Tib.] ††_x °ṣṭhādīdayaḥ K₁; akaniṣṭhā-
devai• K₂; a<ka>niṣṭhādīdevaiḥ K₃^{p.c.} (added above), K₅, I_{2,3}*; akaniṣṭhāḥ devaiḥ I₁. ²¹²parivṛtāḥ
Ñ₂, K_{3,5}, Tib.] samsthitā K₁; parivṛtā K₂, I₁; vṛivṛtā(h) I_{2,3} (I₃ om. *visarga*). ²¹³°e Σ_{-K₂}] °a°
K₂. ²¹⁴°dik° Σ_{-K_{1,12}} (°dig° Ñ₂)] °diga° K₁, I_Σ. ²¹⁵vāsukih Σ_{-K_{1,2,12}} (°śu° I₁)] vāsuki K_{1,2} (°śu°
K₁); vāsukih I_{2,3} (°śu° I₃). ²¹⁶°aḥ Σ_{-K₂}] °a• K₂. ²¹⁷nāgaḥ sitaḥ Σ_{-K₂} (partly °śi°)] nāga• sita•
K₂. ²¹⁸karkoṭako Σ_{-I₃}] kakoṭako I₃. ²¹⁹nāgo raktaḥ Σ_{-K_{1,2}} (°gaḥ I_Σ)] ††_x K₁; nāgo rakta• K₂.
²²⁰takṣako Σ_{-K₁}] ††_x K₁. ²²¹nāgaḥ kṛṣṇaḥ Σ_{-K_{2,12}}* (°sna K₃)] nāga• kṛṣṇa• K₂; nāgakṛṣṇaḥ I₂*.
²²²śaṅkhapālo Σ_{-K_{2,12}}] śaṅkhapālo• K₂; śaṅsapālo I₃. ²²³nāgaḥ pītaḥ Σ_{-K_{2,12}}* (°go K₅)] nāga•
pīta• K₂; nāgapītaḥ I₂*. ²²⁴nāgaḥ śyāmaḥ Σ_{-K₂}] nāga• śyāma• K₂. ²²⁵°aḥ Σ_{-K₂}] °a• K₂. ²²⁶°aḥ
Σ_{-K_{1,2}}] °a° K₁; °a• K₂. ²²⁷°aḥ Σ_{-K₂}] °a• K₂. ²²⁸karburah Σ_{-K_{1,2,12}}*] ††_x K₁; karpura• K₂; ka-
rbūrah I₁<kaburāḥ I₂*. ²²⁹ete cāṣṭau Σ_{-K_{1,2,12}}] ††_x K₁; so cāṣṭau K₂; ete coṣṭau K₅; ete coṣṭo I₁.
²³⁰°mukuṭīno Σ_{-Ñ₂}^{a.c.}, K_{2,3} (all °aḥ except Ñ₂)] °mukuṭīno>ḥ< Ñ₂^{a.c.}; °makuṭi° K₂; °mukuṭīnaḥ K₃.
²³¹°āsyāḥ Σ_{-K₂}] °ābhyā• K₂.

laṅkāradharāḥ²³² phaṅānkitaśirasō^{233,234} 'suranārakasattvasahitāḥ^{235,236} || varaṭake
śeṣaḥ²³⁷ śveto²³⁸ ratnamukuṭī²³⁹ naramukhaḥ²⁴⁰ phaṅī ||

Ñ₂ 19v₅; K₁ 26v₁; K₂ 36v₂;
K₃ 40r₄; K₅ 37r₄; I₁ 40v₈;
I₂* 68v₁; I₃ 41v₄

ittham²⁴¹ etān²⁴² sthirīkrṭya punas tān²⁴³ pariṅāmya²⁴⁴ śrīherukākāreṇa niṣpādyā²⁴⁵
kāyavākcittabījaprayogataḥ^{246,247} | ūrdhvasthāḥ²⁴⁸ kāyākārāḥ²⁴⁹ | madhyasthāḥ pu-
nar akṣobhyākārāḥ | adhaḥsthā²⁵⁰ vāgvajrākārā²⁵¹ draṣṭavyāḥ²⁵² || sārvaśāntikā-
rtham²⁵³ bhujamukhaḥ²⁵⁴ punar yathātmanas²⁵⁵ tathā teṣām²⁵⁶ || aparakarmāhaṃ-
kāro²⁵⁷ yathāyogataḥ kartavyaḥ²⁵⁸ || sarveṣāṃ tathā²⁵⁹ yathātmano²⁶⁰ rūpam ||

Ñ₂ 19v₆; K₁ 26v₃; K₂ 36v₅;
K₃ 40v₂; K₅ 37r₇; I₁ 41r₁;
I₂* 68v₅; I₃ 42r₂

tadanu²⁶¹ om pravarasatkārārgḥam²⁶² pratīccha²⁶³ svāhā |ⁱ iti²⁶⁴ mantreṇa²⁶⁵
pracodyārgḥam²⁶⁶ dadyāt²⁶⁷ | saṃdaṃśamudrayā²⁶⁸ pādāyoh²⁶⁹ pādyaṃ²⁷⁰ dat-

ⁱCf. HePra^{§25}, HeSāSam 7 (f. 79v₂), HeSāSam 8 (f. 104r₁), Anupamavajra's *Ādikarmapradīpa* (ĀPra p.197), KriSamPa (ch.06), Sāmā 142|251|265 et al..

²³²°kārādhārāḥ Σ_{-Ñ₂,K_{1,2}}] °kārāḥ Ñ₂, K₁; °kārādhārā• K₂. ²³³phaṅā° Σ_{-K₂,I_{1,2}*}] saptaphaṅā° K₂, I₂*; saphaṅā° I₁. ²³⁴so Σ_{-K₂} (all °ah |)] °sa K₂. ²³⁵'suranāraka° Σ_{-K_{2,3},I₂*} (all a°)] ayuranāraka° K₂; aparānāraka° K₃; asuranāgaka° I₂*. ²³⁶°sahitāḥ Σ_{-K_{1,2}}] °hitāḥ K₁; °sahitā K₂. ²³⁷śeṣaḥ Σ_{-K₂}] śeṣa• K₂; śoṣaḥ I₂*; śeṣa° I₃. ²³⁸śveto Σ_{-K₁}] ††_x K₁. ²³⁹ratnamukuṭī Σ_{-K_{1,2,5},I_{2*,3}}] ††_x K₁; ratnamakuṭī K₂; ratnamakuṭī° K₅; raktamukuṭī I_{2*,3}. ²⁴⁰naramukhaḥ Σ_{-K₂,I₂*} (°as K₅)] naramukha• K₂; caramukhaḥ I₂*. ²⁴¹ittham Σ_{-I_Σ}] itham I_{1,3}; idham I₂*. ²⁴²etān Σ_{-K₂,I_Σ}] etān a° K₂, I_Σ. ²⁴³tān Σ_{-K₂,I_Σ}] tān a° K₂, I_Σ. ²⁴⁴pariṅāmya Ñ₂, K₁] °pariṅāmya K₂; pariṅāmya K_{3,5}, I_Σ; *yoṅs su gyur te* Tib.. ²⁴⁵°ya Σ_{-K₃}] °ya K₃. ²⁴⁶°vāk° Σ_{-K₂}] °vāka° K₂. ²⁴⁷°bījaprayogataḥ Ñ₂, K₁] °bīj††_x K₁; °prayogata K₂; °prayogataḥ K_{3,5}, I_Σ, Tib.. ²⁴⁸ūrdhvasthāḥ K_{3,5}, I₁, Tib.] urdhvasthā_x Ñ₂^{a.c.} (nt. missing); ††_x K₁; urdhvasthāḥ K₂, I₃ (°ā• K₂); ūrdhvasyā I₂*. ²⁴⁹kāyākārāḥ Σ_{-K_{1,2,3},I_{2*,3}}] ††_x °yākārā K₁ (no *daṅḍa*); kāyākārā K_{2,3}, I₃ (no *daṅḍa*); kāyākāṇa• I₂*. ²⁵⁰adhaḥ° *em.* (°og na Tib.)] adha° Σ. ²⁵¹vāgvajrākārā Σ_{-Ñ₂^{a.c.},I₁} (vāk° I₂*)] vāgvajrākārā>h |< Ñ₂^{a.c.} (rubbed out); vāgvajrākārā I₁. ²⁵²°āḥ Σ_{-K₂}] °ā K₂. ²⁵³°ārtham Ñ₂, K₁] °ārthāya K_{2,3,5}; °ārthāya I_Σ; *don gyi phyr* Tib.. ²⁵⁴°am Σ_{-K₂}] °a° K₂. ²⁵⁵yathātmanas Σ_{-K₁,I₃} (°ā ātmanah Ñ₂)] yath††_x K₁; yadhātmanas I₃. ²⁵⁶tathā teṣām Σ_{-K₁,I_{2*,3}} (all °am)] ††_x K₁; tathās teṣām I_{2*,3}. ²⁵⁷aparakarmāhaṃkāro Σ_{-K₁}] parakarmād raṃkāro K₁. ²⁵⁸°aḥ Ñ₂, K₁] °am K_{2,3,5}, I_Σ. ²⁵⁹tathā Ñ₂, K₁, Tib.] *om.* K_{2,3,5}, I_Σ. ²⁶⁰yathātmano Σ_{-Ñ₂^{a.c.}}] yathā ātm>ā<ano Ñ₂^{a.c.} (canceled). ²⁶¹tadanu Σ_{-K₃^{a.c.}}] ta >xx< <da> nu K₃^{a.c.} (rubbed out; added above). ²⁶²°satkārgḥam Ñ₂] °satkārgḥa ḥ††_x K₁; °saskārgḥa• śrīherukārgḥa K₂; °satkārgḥa śrīherukārgḥam K_{3,5}; °satkārgḥa śrīherukārgḥam I_{1,3}; °śa- takara śrīherukārgḥam I₂; *satkārgḥa argham* Tib.. ²⁶³pratīccha Σ_{-K_{1,2},I₂*}] ††_x K₁; pratīccha K₂, I₂*. ²⁶⁴svāhā | iti Ñ₂ (*svāheti*), Tib.] ††_x K₁; hūm svāhā || iti K_{2,3,5}, I_Σ. ²⁶⁵mantrēṇa Σ_{-K_{1,2},I_{2*,3}}] ††_x °ṇa K₁; maṃtrēṇa• K₂; mantra I_{2*,3}. ²⁶⁶°codyārgḥam Ñ₂ (°an), Tib. (*rab tu bskul te mchod yon*)] °codyārgḥa K₁; °codya śaṃkhamudrayārgḥam K_{2,3,5}, I_Σ. ²⁶⁷dadyāt Σ_{-K₁}] dadyāya K₁. ²⁶⁸saṃdaṃśamudrayā Ñ₂, Tib. (*sen mo 'debs pa'i phyag rgyas*)] sadaṃśamudrayā K₁; daśamu- drayā K₂; daṃśamudrayā K_{3,5}, I_{1,3}; śamudrayā I₂*. ²⁶⁹pādāyoh Σ_{-K₂,I_{2*,3}}] pādāyoh• K₂; pādāyā I_{2*,3}. ²⁷⁰°am Σ_{-I₁}] °a I₁.

tvā edam²⁷¹ balim²⁷² bhuñja²⁷³ jimghetyādinā^{274,i} bhojayet²⁷⁵ | kāryam ca²⁷⁶
nivedayet²⁷⁷ ||

tadanu sandhyāgītam bhagavad²⁷⁸ bhagavatī²⁷⁹ devatīcakrakrodhānām²⁸⁰ man-
trāms ca²⁸¹ paṭhan²⁸² | vajravajraghaṇṭā²⁸³ dhareṇābhīnāyapūrvakam²⁸⁴ ghaṇṭā-
vādanam²⁸⁵ vajrollālanādīkam²⁸⁶ kṛtvā | om akāro²⁸⁷ mukham ityādi^{288,ii} paṭhi-
tvā²⁸⁹ | om vajraheruka²⁹⁰ samayam²⁹¹ anupālaya herukatvenopatiṣṭha²⁹² dṛḍho
me bhava²⁹³ | sutoṣyo me bhava²⁹⁴ | supoṣyo me bhava²⁹⁵ | anurakto²⁹⁶ me
bhava²⁹⁷ | sarvasiddhim²⁹⁸ me prayaccha²⁹⁹ | sarvakarmasu³⁰⁰ ca me cittam³⁰¹
śreyahkuru³⁰² hūm³⁰³ | ha ha ha ha hoḥ³⁰⁴ bhagavan³⁰⁵ sarvatathāgatavajra³⁰⁶ mā

Ñ₂ 19v₇; K₁ 26v₅; K₂ 37r₁;
K₃ 40v₄; K₅ 37v₂; I₁ 41r₂;
I₂* 69r₁; I₃ 42r₄

ⁱHeTa II.iv. 92; cf. HeSāU (Ñ₁ f. 6v₅₋₆), DVS (f. 196r₆), HePra_{§25}, HeSāSam 7 (f. 79v₅₋₆), He-
SāSam 8 (f. 104r₄), HeSāSam 11 (ff. 139v_{7-140r₁}), HeSāSam 45 (f. 268v₁), MuĀv et al.. ⁱⁱHeTa
I.ii. 1, II.iv. 93; cf. HeSāU (Ñ₁ f. 6v₆), DVS (f. 196r₇), HePra^{§25}, HeSāSam 7 (f. 79v₆₋₇), HeSāSam
8 (f. 104r₅), HeSāSam 45 (f. 268v₁₋₂), MuĀv, HeSePra, KṛYaTa (xiv. 1) et al..

²⁷¹edam Σ<sub>-K₅^{p.c.}, I_Σ] >e< <i>dam K₅^{p.c.} (substituted above), I_Σ. ²⁷²balim Σ_{-I_{1,2}*}] bali I_{1,2}*.
²⁷³bhuñja Σ_{-K₁}] bhumjam K₁. ²⁷⁴jimghē° Ñ₂ (°a i°), I₃, Tib.] jighre° K_Σ (°a i° K₁), I₂*; jighem I₁
(blurred). ²⁷⁵bhojayet Σ_{-K_{1,2}}] bhoja>ne< ††_x K₁^{p.c.} (canceled); bhojayat K₂. ²⁷⁶kāryam ca Σ_{-K₁}
(all °añ ca)] ††_x K₁. ²⁷⁷nivedayet Σ_{-K_{1,2}}] ††_x °yet K₁; nivedayat K₂. ²⁷⁸bhagavad° Σ_{-I₁}] bha-
gava° I₁. ²⁷⁹°bhagavatī° Σ_{-I₂*}] °bhagavatā° I₂*. ²⁸⁰°devatī° Σ_{-K_{2,3,5}, I₃}] om. K_{2,3,5}; °devatī° I₃.
²⁸¹°āms ca em.] °ān Ñ₂, K₁; °a° K₂, I_Σ; °am K_{3,5}, Tib.. ²⁸²paṭhan Ñ₂] padhan K₁; paṭhatā K_{2,3,5},
I_Σ; brjod cin Tib.. ²⁸³vajravajra° Ñ₂, K₁] vajra° Σ_{-Ñ₂, K₁}. ²⁸⁴°ābhīnāyapūrvakam Σ_{-K₁, I₁}] °ābhi°
††_x K₁; °ābhīnāyapūrvakaḥ I₁. ²⁸⁵ghaṇṭāvādanam Ñ₂] ††_x °naṃ K₁; ghaṇṭām vādayan(a) K_{2,3,5}
(K₂ om. virāma); ghaṇṭāvādana° I_{1,2}*; ghaṇṭāvādayana° I₃; 'gro ba can gyi(s) dril bu dkrol zin Tib..
²⁸⁶°ollālanā° Ñ₂, K₅^{p.c.}, I_Σ] °o balinā° K₁; °ollātānā° K_{2,3}, K₅^{a.c.} (°la° substituted above); gsor ba
Tib.. ²⁸⁷akāro Σ_{-Ñ₂}] kāro Ñ₂. ²⁸⁸ityādi Σ_{-K₁}] ity anena K₁. ²⁸⁹paṭhitvā Σ_{-K₁}] paṭhet K₁; bklags
te Tib.. ²⁹⁰°ka Σ_{-I₂*}] °kam I₂*. ²⁹¹samayam Σ_{-I₂*}] om. I₂*. ²⁹²°tvenopatiṣṭha Ñ₂, K₃^{p.c.}, K₅,
I₁] tṭe ††_x K₁; °tvenopatiṣṭha K₂; °tve >xx< patiṣṭha K₃^{a.c.} (rubbed out; °no° added above); °tve-
nopatiṣṭha I₂*; °tvenopatiṣṭha I₃; °tvenopatiṣṭha Tib.. ²⁹³dṛḍho me bhava Σ_{-K₁, I₃}] ††_x K₁; dṛḍho
meva I₃. ²⁹⁴sutoṣyo me bhava Σ_{-K₁}] ††_x K₁. ²⁹⁵supoṣyo me bhava Σ_{-Ñ₂, K₁}] om. Ñ₂; ††_x °va
K₁; see below. ²⁹⁶°o Σ_{-K₂}] °a K₂. ²⁹⁷°bhava Σ_{-Ñ₂, K₁}] bhava supoṣyo me bhava Ñ₂, K₁. ²⁹⁸°im
Σ_{-Ñ₂^{a.c.}, K₂, I_{1,2}*}] °i>r<m Ñ₂^{a.c.} (repha canceled); °i K₂, I_{1,2}*. ²⁹⁹prayaccha Σ_{-K₂}] prayamccha • K₂.
³⁰⁰sarvakarmasu Σ_{-K₁}] sa †vakama† su K₁ (upper side lost). ³⁰¹°am Σ_{-K₂, I_{1,2}*}] °a me cittam K₂;
°a I_{1,2}*. ³⁰²śreyah° Σ_{-K_{1,2}, I₂*}] | śrayaḥ K₁; śreyam K₂; śriyam I₂*. ³⁰³hūm Σ_{-K₁}] hū K₁. ³⁰⁴hoḥ
Σ_{-K_{1,2}, I₂, I₃}] h†ā • K₁; ho K₂, I₂, I₃. ³⁰⁵bhagavan Σ_{-K₁, I_{1,3}}] †bhagavana† K₁ (upper side lost), I₁;
bhagavanḥ I₃. ³⁰⁶sarvatathāgatavajra Ñ₂ (blurred)] †sava† ††_x K₁; śrīherukavajra(m) K_{2,3,5}, I_Σ
(°m only K₃); sarvatathāgatavajra herukavajra Tib._{D,P,2}; om. Tib._{G,N,P,1}.</sub>

*me muñca*³⁰⁷ *heruko*³⁰⁸ *bhava mahāsamayasattva*³⁰⁹ *āḥ*³¹⁰ |ⁱ ity anena samtoṣya³¹¹
visarjayet³¹² || tatrāyam³¹³ visarjanamantraḥ³¹⁴ | *om āḥ*³¹⁵ *hūm phaṭ phaṭ phaṭ*³¹⁶ ||
*omkāreṇa*³¹⁷ *praṇidhānam*³¹⁸ | *āḥkāreṇa*³¹⁹ *toṣaṇam* | *hūmkāreṇa* *ṭṛptikaraṇam*³²⁰ |
triphaṭkāreṇopasamhāram ||

Ñ₂ 20r₄; K₁ 27r₃; K₂ 37r₆;
K₃ 41r₄; K₅ 38r₁; I₁ 41r₅;
I₂* 69v₂; I₃ 42v₄

devyaḥ³²¹ *pramāṇam*³²² *samayaḥ*³²³ *pramāṇam*³²⁴
taduktavācāś ca³²⁵ *paraṃ pramāṇam*³²⁶ |
etena satyena³²⁷ *bhaveyur etā*³²⁸
devyo³²⁹ *mamānugrahahetubhūtāḥ* ||ⁱⁱ

*bhavaśamasamaṅgā*³³⁰ *bhagnasamkalpasamgāḥ*³³¹
*kham iva sakalabhāvam*³³² *bhāvato*³³³ *vīkṣamāṇāḥ*³³⁴ |

ⁱCf. HePra^{§25}, HeSāSam 7 (f. 80r₃₋₅), HeSāSam 8 (f. 101r_{7-v2}), HeSāSam 11 (f. 138v₂₋₃), HeSāSam 22 (f. 201v₅₋₇), HeSāSam 30 (f. 219r_{7-v2}), KriSamPa (ch. 06), SāMā (26/29/56/71/195/218), STTS (1), VaĀv (English 2002 : p.297) et al.. ⁱⁱSaUdT VIII. 26 ; cf. HePra^{§25}, HeSāSam 45 (f. 269r₅₋₆), AbhiSaMa.

³⁰⁷mā me muñca Σ_{-K₁}] ††_x K₁. ³⁰⁸heruko Σ_{-I₂*}] heruṃ ko I₂*. ³⁰⁹sattva Σ_{-I₂*}] °sa-tvo I₂*. ³¹⁰āḥ Ñ₂, K₁, Tib._{-G,N,P₁}] āḥ hūm hūm phaṭ K_{2,3,5}, I₁; āḥ hūm phaṭ I_{2*,3}; ā hūm phaṭ Tib._{-C,D,P₂}. ³¹¹samtoṣya Σ_{-K₂,I_{2*,3}} (partly *san*°)] samntoṣya K₂; sambhāṣya I_{2*,3}. ³¹²yet Σ_{-K₂}] °yat K₂. ³¹³ta° Σ_{-Ñ₂}] ya° Ñ₂. ³¹⁴ah Σ_{-K₂}] °a K₂. ³¹⁵āḥ Σ_{-K₂}] ā• K₂. ³¹⁶phaṭ phaṭ phaṭ Σ_{-K₃,I₃} (partly *phaṭ 3*)] phaṭ <phaṭ> K₃^{p.c.} (added above); phaṭa 3 I₃. ³¹⁷kāreṇa Σ_{-K₁}] °kā ††_x K₁. ³¹⁸praṇidhānam Σ_{-Ñ₂,K_{1,2},I₁}] praṇidhana Ñ₂ (blurred); ††_x K₁; pradhānam• K₂; praṇidhāna I₁. ³¹⁹āḥkāreṇa Σ_{-K_{1,2},I_{2*}}] ††_x K₁; ākāreṇa K₂; ākāreṇa I₂*. ³²⁰ṭṛpti° Ñ₂, I_Σ, Tib. (*ñoms pa*)] ṭṛptim K₁; ṭṛṣṇī° K₂; tūṣṇī° K₃; >bhr̥<ṣṇī° K₅^{a.c.}; ṭṛpti K₅^{p.c.} (substituted below). ³²¹ah Σ_{-K_{1,2},I_{2*,3}}] °a° K₁, I_{2*,3}; °a• K₂. ³²²ṇam Σ_{-K₂,I₁}] °ṇam K₂; °ṇa I₁. ³²³ah Σ_{-K₂,I_{2*}}] °a K₂, I₂*. ³²⁴ṇam Σ_{-K₂}] °ṇam• K₂. ³²⁵as ca Σ_{-K₁,I_{2*}}] °aṅ ca K₁; °am ca I₂*. ³²⁶paraṃ pramāṇam Σ_{-K₁} (all °am)] par† ††_x K₁. ³²⁷etena satyena Σ_{-K_{1,2}}] ††_x K₁; etena satena K₂. ³²⁸bhaveyur etā Σ_{-Ñ₂,K_{1,2},K_{3,5}}^{a.c.}] bhayur eta Ñ₂ (partly blurred); ††_x °yur etā K₁; bhaved yaretā K₂; bhaved>xx<r etā K₃^{a.c.} (°yu° added above); bhaved>dya<r etā K₅^{a.c.} (°yu° substituted above). ³²⁹o Σ_{-I₂*}] °ā I₂*. ³³⁰śamasamasamgā Ñ₂^{p.c.}, K_{2,3,5}, I₃ (all °sa° except Ñ₂)] °śama<sa>masamgā Ñ₂^{a.c.} (added in lower margin); °samasamgā K₁; °samasamasamgām I₁; °samasamabhamgā I₂*; *zi ba mñam par chags śin* Tib.. ³³¹saṅgāḥ K_{3,5}, I₁ (no *sandhi* applied)] saṅgā Ñ₂, K₂ (°ā•), I_{2*,3}; bhamgāsamkā K₁; *bcom pa ste* Tib.. ³³²sakala° Σ_{-I₁}^{a.c.}] saka>m<la° I₁^{a.c.} (canceled). ³³³va° Σ_{-I₂*}] °vi° I₂*. ³³⁴vīkṣamāṇāḥ *em.*] vīkṣyamāṇā Ñ₂ (no *daṅḍa*), K₂ (°ā•), I₁ (no *daṅḍa*); v† ††_x K₁; vīkṣyamāṇāḥ K_{3,5}; vīkṣamāṇā I₂*; vīkṣamāṇā I₃; *nam gzigs śin* Tib..

gurutara³³⁵karuṇāmbhaḥsphīta³³⁶cittāmbunāthāḥ³³⁷
kuruta³³⁸ kuruta³³⁹ devyo³⁴⁰ mayy³⁴¹ atīvānukampām³⁴² ||ⁱ

etena ṣaḍaṅgādau³⁴³ balitattvaparyantena³⁴⁴ karmarājāgrī nāma³⁴⁵ samādhiḥ³⁴⁶
|| 25 ||ⁱⁱ

§26 sūkṣmayogaḥ

sūkṣmayogo nāma samādhiḥ

tadutthāya¹ dharmamadhye tu² viśvapadmaḥ³ cintayet⁴ | taddaleṣv⁵ aṣṭāv aṣṭā-
nām⁶ īsvaram ca⁷ | taddhṛdaye⁸ cintayed⁹ bījam | bījān¹⁰ nādāgrakoṭīm¹¹ vibhāvaya-
yet¹² | cittasthairyakaraṇārtham¹³ cintayet¹⁴ sūkṣmām¹⁵ koṭīm¹⁶ | tayā¹⁷ sahaika-

Ñ₂ 20r₆; K₁ 27r₆; K₂ 37v₃;
K₃ 41v₂; K₅ 38r₄; I₁ 41r₇;
I₂* 69v₇; I₃ 43r₁

ⁱSaUdTā VIII. 28; cf. HePra^{§25}, HeSāSam 45 (f. 269r₆₋₇), AbhiSaMa. ⁱⁱCf. VaPra^{§6},
HePra^{§§ 6,25}, DVS (f. 196r_{2-v1}), HeSāSam 45 (ff. 266v-68v) et al..

³³⁵gurutara° Σ<sub>-Ñ₂^{a.c.}, K₁] gu>ta<rutara° Ñ₂^{a.c.} (rubbed out); ††_x K₁. ³³⁶karuṇāmbhaḥsphīta°
Σ_{-K₁, I₂, I₃} (°a• K₂)] ††_x °ṇāmbhaḥsphīta° K₁; °karuṇāmbhaḥsthīta° I₂*; °karuṇāmbhaḥsphīta° I₃.
³³⁷°cittāmbunāthāḥ Σ_{-K₂, I₃}] °citāmbanāthāḥ K₂; °cittāmunāthāḥ I₁; °cittān tu nāthā I₂*; °cittāmmu-
nāthāḥ I₃. ³³⁸kuruta Σ_{-K₁, I₂}] kuru K₁; kurutara I₂*; ³³⁹kuruta Σ_{-I₂, I₃}] kuru I₂, I₃. ³⁴⁰devyo Σ_{-I₃}]
divyo I₃. ³⁴¹mayy Σ_{-K₂}] may K₂. ³⁴²atīvānukampām Σ_{-K₁, I₂, I₃} (all °āṁ)] atīvānukampyāḥ K₁;
atīcānukampā I₂*; atīcānukampām I₃. ³⁴³°ādau Σ_{-K₁, I₁}] °adau K₁, I₁. ³⁴⁴balitattvaparyantena
Σ_{-I₃}] paritatvaparyantena I₃ (°paryattena I₃). ³⁴⁵karmarājāgrī nāma Σ_{-K₁, I₁, I₂}] kar† ††_x K₁; ka-
rmarājā I₁; karmarājāgranāma I₂*. ³⁴⁶samādhiḥ Σ_{-K₁, I₂}] ††_x K₁; samādhi K₂; sadhiḥ I₂*. NB :
Number only in K₂, I₃. ¹°utthāya Σ_{-I₁}] uthāthāya I₁. ²°madhye tu Σ_{-K₁, I₂}] °mahojvalitaś ca pra-
samamti balis K₁; °madhya tu K₂. ³viśvapadmaḥ Σ_{-K₁, I₂}] om. K₁; viśvavajraḥ I₂*. ⁴cintayet
Σ_{-K₁, I₂}] om. K₁; cintaya K₂. ⁵taddaleṣv Ñ₂, Tib.] om. K₁; taddale Σ_{-Ñ₂, K₁}. ⁶aṣṭāv aṣṭānām em.
(sandhi; cf. Tib. below)] aṣṭau aṣṭā(nām) Ñ₂ (blurred; "aṣṭāv aṣṭāna" (?) in lower margin, faint);
tuṣṭau aṣṭānām K₁; (')ṣṭau nām K₂, I₂*; 'ṣṭau 'ṣṭānām K₃, I₃; 'ṣṭau ṣṭānām I₁, I₃. ⁷°m ca Σ_{-K₂} (most
°ñ ca)] °ś ca K₂; bṛgyad pa rñams kyi dbaṅ phyug bṛgyad rñams daṅ VaPra^{Tib}. (rñams kyi G);
bṛgyad rñams su bṛgyad po rñams kyi dbaṅ phyug kyaṅ quote in §26 of HePra^{Tib}. ⁸taddhṛdaye
Ñ₂ (°t hr°), K₃, I₃, Tib.] daṁ ye K₁; taddhṛdaya K₂; taddhṛtaye I₁; taddhṛye I₂*. ⁹cintayed
Σ_{-K₂, I₃}] cintayad K₂; cintayed I₃. ¹⁰bījān Σ_{-I₂, I₃}] bījaṁ I₂*; bījan I₃. ¹¹nādāgrakoṭīm Ñ₂ (°īm)]
nādāgrako ††_x K₁; madāgrakoṭīm K₂, I₃, K₅^{a.c.}; nādāgrakoṭīm K₅^{p.c.}; nādāgrakoṭī I₃; n(ā)da'i rtse
mo bye ba Tib.. ¹²vibhāvayet Σ_{-K₁, I₂}] ††_x K₁; vibhāvayat K₂. ¹³cittasthairyakaraṇārtham Σ_{-K₁}]
††_x karaṇārtha K₁. ¹⁴°et Σ_{-K₂}] °at K₂. ¹⁵sūkṣmām Ñ₂, K₃ (all sū°)] sūkṣaṇam K₁; sūkṣmām
K₂; sūkṣmyām K₅; sūkṣmyā I₁, I₃; sūkṣmā I₂*; phra mo'i Tib.. ¹⁶koṭīm Ñ₂, K₁^{p.c.} (both °īm)] koṭim
K₁^{a.c.}, K₂, I₃; koṭī I₁, I₃; koṭi I₂*; mtha' Tib.. ¹⁷tayā Σ_{-K₁, I₂}] tarthā K₁; tadā K₂.</sub>

bhāvena¹⁸ cittasthairyaṃ¹⁹ bhaven na²⁰ saṃśayaḥ²¹ | cittasthairyamātreṇa²² sphārayet²³ tāthāgatam²⁴ vyūham²⁵ yoginījālam²⁶ ativistaram²⁷ cānantalokadhātum²⁸ abhivyāpakam²⁹ ||ⁱ kutah³⁰ | svacihnāt³¹ spharaty³² acintitam³³ nātham³⁴ maṇḍalātmakam³⁵ prabhum³⁶ || uktaṃ³⁷ dharmasābdena³⁸ dvididham yathopadeśād boddhavyam³⁹ ||ⁱⁱ cihnam punaḥ⁴⁰ sarṣapasthūlamātrakam⁴¹ cintayet⁴² || iti sūkṣmayogo⁴³ nāma samādhiḥ⁴⁴ || 26 ||ⁱⁱⁱ

ⁱtayā (...) °vyāpakam] quoted in HePra^{§26}. ⁱⁱuktaṃ (...) boddhavyam VaPra^{Skt.}] om. VaPra^{Tib.}; chos kyi sgras don rnam pa gñis bstan te man ñag gi lta ba las khoñ du chud par bya'o HePra^{§26} (quote in HePra^{Tib.}). ⁱⁱⁱThe entire paragraph is cited in §26 of HePra^{Tib.}.

¹⁸sahaikabhāvena Σ_{-K_1, I_2^*}] saṃhaikabhāvina K_1 ; sahekabhāvena I_2^* . ¹⁹cittasthairyaṃ \check{N}_2] citta-sthairya° K_1 ; cittasthairyakaraṇam $K_{2,3,5}$, I_1 ; bījasthaiyam kāraṇam I_2^* ; vijas sthairyakaraṇam I_3 ; *sems brtan par 'gyur zin* Tib.. ²⁰bhaven na Σ_{-K_1, I_3}] °bhavena K_1 ; bhave tra I_3 . ²¹saṃśayaḥ Σ_{-K_1, I_2, I_3}] saśayaḥ K_1 , I_3 ; śaṃśayaḥ K_2 . ²²cittasthairyamātreṇa Σ_{-K_1, I_3}] cittasthairya-pātre K_1 ; citta-sthaiyamātreṇa I_3 . ²³sphārayet $K_{3,5}$, I_1 , HePra^{§26}, Tib. (*spro bar bya'o*)] sphāret \check{N}_2 ; saṃspheres K_1 ; sphārya K_2 ; phāraya I_2^* ; sphāraya I_3 . ²⁴tāthāgatam \check{N}_2] tathāgatam K_1 ; tāthāgata° $K_{2,3,5}$, $I_{1,3}$; tathāgata° I_2^* , Tib.. ²⁵vyūham $\Sigma_{-K_1, I_2^*, 3}$] vyū° ††_x K_1 ; aham $I_{2^*, 3}$. ²⁶yoginījālam Σ_{-K_1}] ††_x K_1 . ²⁷ativistaram Σ_{-K_1}] ††_x K_1 ; *rgya chen po* Tib.; maṇḍalacakrād api vistaram HePra^{§26}. ²⁸cānantalokadhātum \check{N}_2] ††_x lokadhātum K_1 ; cānantalokadhātu° $K_{2,3,5}$, $I_{1,2^*}$; vānantalokadhātu° I_3 ; *mtha' yas pa'i 'jig rten gyi kham*s Tib.. ²⁹abhivyāpakam \check{N}_2 , K_1 (both °am)] °vyāpakam $K_{2,3,5}$, I_Σ , HePra^{§26}; *khyab par* Tib.; *khyab par byed pa* HePra^{Tib.}. ³⁰kutah $\Sigma_{-K_2^a.c.}$] >xx₃ cihnāt sphārayet tāthāgatavyūham yoginījālam ativistaram xx nantalokadhātuvyāpakam <| kutah $K_3^a.c.$ (rubbed out); *gañ las še na* Tib.; *gañ las na* HePra^{§26} (quote). ³¹svacihnāt $K_3^p.c.$, $I_{2^*, 3}$, Tib.] svacittāt \check{N}_2 (°i° added subsequently); svacihnā K_1 ; sucihnāt $K_{2,3}$, $K_5^a.c.$ (*sva*° substituted above), I_1 . ³²spharaty \check{N}_2 , K_5 , I_Σ (all °i except \check{N}_2)] sphāraty K_1 ; sphāti K_2 ; sphurati K_3 ; *phro ba ste* Tib.; *spro ba ste* HePra^{§26} (quote). ³³acintitam $K_{2,3,5}$, I_2^*] anucintitam \check{N}_2 ; anucinteta K_1 ; acintita° I_1 ; acittitam I_3 ; *bsam du med pa'i* Tib.; *bsam gyis mi khyab pa'i* HePra^{§26} (quote). ³⁴nātham Σ_{-K_1, I_2^*}] nārtha° K_1 ; nātha° I_2^* . ³⁵maṇḍalā° \check{N}_2 , K_1 , HePra^{§26} (quoted in HePra^{Tib.}: "*dkyil 'khor gyi bdag ñid can*")] samaṇḍalā° $K_{2,3,5}$, $I_{1,2^*}$, Tib.; mamaṇḍalā° I_3 . ³⁶prabhum Σ_{-K_1, I_1} (all °m)] om. K_1 , HePra^{§26} (quote); prabhu I_1 . ³⁷uktaṃ \check{N}_2] ukta° $K_{1,2,5}$, $K_3^p.c.$, I_Σ ; >dra<kta° $K_3^a.c.$ (rubbed out). ³⁸ena Σ_{-K_1, I_1}] °ene K_1 ; °enābdena I_1 . ³⁹boddhavyam \check{N}_2 , $K_{3,5}$, I_1 (all °m)] bo° ††_x K_1 ; boddhavya K_2 ; bodravyam $I_{2^*, 3}$ (°m I_3). ⁴⁰cihnam punaḥ Σ_{-K_1, I_2^*}] ††_x K_1 ; cihna punaḥ I_2^* . ⁴¹sarṣapasthūla° \check{N}_2 , I_1] ††_x K_1 ; sarṣapasthala° $K_{2,3}$; sarṣapaphala° K_5 ; sarṣapatila° I_2^* ; sarṣapas tala° I_3 ; *yuñs kar sbom po* Tib.. ⁴²et Σ_{-K_2} (partly °d)] °at K_2 . ⁴³sūkṣma° Σ_{-K_1, I_2, I_3}] sūkṣmya° $K_{1,5}$, I_1 ; śūkṣmya° I_3 . ⁴⁴samādhiḥ $\Sigma_{-K_2^a.c.}$] samādhi $K_2^a.c.$ (*visarga* added below). NB: Number only in $K_{2,3,5}$ (editorial addition).

§27 kavacadvayam

tadutthāya yadi vā¹ vihared² yogī kavacadvayam kṛtvā sahajahevajrayogataḥ³ || *a-*
*kṣobhyaś*⁴ *cakrirūpenetyādinā*^{5,i} | *hūm* śirasi cakrī⁶ vidhartavyā⁷ | *hrīḥ*⁸ karṇayor⁹
divyakuṇḍalam | *trām* kaṅṭhe kaṅṭhamālām^{10,11} | *om* hastayo¹² rucakadvayam¹³ |
*kham*¹⁴ katyām¹⁵ mekhalaṃ caiva¹⁶ | *ham* sarvāṅge¹⁷ bhasmavigraham¹⁸ |ⁱⁱⁱ kavaca-
yen¹⁸ mahadupadeśataḥ^{19,20} || evaṃ²¹ *cakṣuṣor*²² *mohavajrītyādikavacaḥ*^{23,24,iii} ||
tatrāyam kavacamantraḥ²⁵ | *ām am*²⁶ *im im*²⁷ *um am*²⁸ || etena²⁹ vajrayoginīthā-
gatādibhiḥ^{30,31} parighaṭitaśarīro³² 'sau bhagavān iti³³ kavacadvayam³⁴ || 27 ||

Ñ₂ 20v₂; K₁ 27v₃; K₂ 38r₂;
K₃ 42r₂; K₅ 38v₃; I₁ 41v₂;
I₂* 70r₇; I₃ 43v₁

ⁱHeTa I.vi. 11(-12ab); cf. HeSāU (Ñ₁ f. 6r₁₋₂), DVS (f. 196v₆₋₇) et al.. ⁱⁱCf. HeTa I.vi. 1-3.
ⁱⁱⁱHeTa II.iii. 51(-52ab); cf. HeSāU (Ñ₁ f. 6r₂₋₃), DVS (f. 196v₇) et al..

¹yadi vā Σ_{-K₂}] yadivā° K₂. ²ed Σ_{-K_{2,3,12*}}] °ad K₂; °e K₃, I₂*. ³sahajahevajrayogataḥ
Σ_{-K_{1,12*,3}}] sahajahevajra° ††_x K₁; sahajevejrayogataḥ I_{2*,3}. ⁴akṣobhyaś Σ_{-Ñ₂ a.c., K₁}] akṣobhya<ḥ>
Ñ₂^{a.c.} (*visarga* squeezed in); ††_x K₁. ⁵cakrirūpenetyādinā Σ<sub>-Ñ_{2, K_{1,2,13}} (°ena i° I_{1,2*})] ca-
kri>ī<rūpenetyādi Ñ₂^{p.c.} (long vowel rubbed out); ††_x °netyādi K₁; cakrirūpeṇa tyādīnā• K₂; ca-
kriropena ityādītā I₃. ⁶ot] °i K₂, I₂*; °tm K₅; 'khor lor Tib.. ⁷vidhartavyā Ñ₂, K₁] vidhartta-
vyo K₂; vidhartavyāḥ K₃; vidhart(t)avyāḥ K₅, I_{1,3}; vidham ta>ṃ<vyāḥ I₂*; *bya zin* Tib.. ⁸hrīḥ
Σ_{-K₁ a.c., K_{2,12*}}] hrī>im<ḥ K₁^{a.c.} (canceled); hrī K₂; hrīm I₂*. ⁹oyor Σ_{-K_{1,12*}} (°h I_{1,3})] °yo K₁; °dva-
yoh I₂*. ¹⁰kaṅṭha° Σ_{-I₂}] kaṅṭhaka° I₁; *om*. I_{2*,3}. ¹¹mālām K_{2,3,5}, I_{1,2*} (all °m)] °mālā Ñ₂, I₃;
°mālānām K₁. ¹²yo Σ_{-K_{1,12*}}] °yoh (*sandhi*) K₁; °dvayo I₂*. ¹³rucaka° Σ_{-K_{1,12*}}] ruca° K₁; rū-
caka° K₂, I₂*. ¹⁴kham Σ_{-I₁}] kha I₁. ¹⁵katyām Σ_{-K_{1,2}}] k† ††_x K₁; katyā K₂. ¹⁶mekhalaṃ caiva
K_{2,3,5} (°m only K₅)] mekhala caiva Ñ₂; ††_x K₁; mekhalañ ceka I₁; mekhalañ caikaḥ I_{2*,3}; *ske/ska*
rags nid Tib.. ¹⁷ham sarvāṅge Σ_{-K_{1,12*,3}}] ††_x K₁; *ham* sarvāṅgaṃ I_{2*,3}. ¹⁸en Σ_{-K₂} (°t Ñ₂)]
°an K₂. ¹⁹mahad° Ñ₂, K₁, I_{2*,3}, Tib. (see below)] sahad° K₁; mahā° K_{2,3,5} (one ligature rubbed
out in K₃); mahet° I₁. ²⁰upadeśataḥ Ñ₂, K₁, I₁, Tib. (*gdams nag chen po'i las*)] °dherukapa-
deśata K₂; °herukopadeśataḥ K_{3,5}; °upadeśanaḥ I_{2*,3}. ²¹evaṃ Ñ₂, I₂, Tib.] eva K₁; *om* K_{2,3,5}.
²²cakṣuṣor Ñ₂] cakṣuṣo K_{1,2,5}, K₃^{a.c.} (see below), I_{1,2*}; ca suṣo I₃; *mig tu* Tib.. ²³mohavajrītyādi°
Ñ₂, K₁, Tib.] mohavajretyādiṇa K_{2,5}, I_{1,2*}; >r mā<havajretyādinā K₃^{p.c.} (added above); movajre-
tyānyādinā I₃. ²⁴ah Σ_{-K_{2,3,12*,3}}] °a K₂, I_{2*,3}; °am K₃. ²⁵ah Σ_{-K_{2,12*,3}}] °a K₂, I_{2*,3}. ²⁶ām am
Σ_{-I₃} (cf. HePra^{§27})] *om am* I₃; *ām am* Tib. (cf. HePra^{Tib.}). ²⁷im Σ_{-Ñ_{2,13}}] *im* Ñ₂, I₃. ²⁸um am
Σ_{-K₁}] ††_x K₁; *um um* Tib.. ²⁹etena Ñ₂ (cf. HePra^{§28})] ††_x K₁; etenāneka° K_{2,3,5}, I₂; *de dan 'dis*
ni Tib.. ³⁰vajrayoginī° Σ_{-Ñ₂ a.c., K₁}] vajrayogin>i<° Ñ₂^{a.c.} (rubbed out; *vajra* rewritten); ††_x K₁.
³¹ādibhiḥ Σ_{-K_{2,1}}] °ādibhi• K₂; °ādibhi I₁; *rnam kyis* Tib.. ³²pari° Σ_{-I₃}] pariḥ I₃. ³³bhagavān
iti Σ_{-Ñ₂ a.c., K_{1,12*}}] bhagavā<n i>ti Ñ₂^{a.c.} (added in upper margin); bhagavatī neti K₁; bhagavān itiḥ
I₂*. ³⁴kavacadvayam Σ_{-Ñ₂ a.c., K_{1,12*}}] kavacadvaya >< m Ñ₂^{a.c.} (rubbed out); kavacayan K₁; *om*.
I₂*; *go cha gñis pa'o* Tib.. NB : MSS K_{2,3,5} add "*iti nyāsam dviṭīyam* || 27 ||" after the following
sentence (cf. note in next paragraph).</sub>

§28 viharāṇam

Ñ₂ 20v₅; K₁ 27v₆; K₂ 38r₆; K₃ 42v₁; K₅ 39r₁; I₁ 41v₄; I₂* 70v₅; I₃ 43v₅ anena¹ sannāhasannaddhībhūya^{2,3} simhavad⁴ vihared⁵ yogī⁶ sahajahevajrayoga-
taḥ⁷ || kutra⁸ | trailokyāgāramadhye⁹ || tathā ca –

kūṭāgāram¹⁰ idam¹¹ na tu tribhuvanam¹² na prāṇino¹³ 'mī jināś¹⁴
cakreśo 'smi na¹⁵ mānuṣo na viṣayā¹⁶ nākṣāṇi¹⁷ na kṣmādayaḥ¹⁸ |
rūpādyā na ca¹⁹ dharmatātmakatayā²⁰ te māṇḍaleyā²¹ ime
viśvam²² maṇḍalacakram²³ ākalayataś²⁴ cetaḥ²⁵ kim udbhrāmyasi²⁶ ||ⁱ

viharaṇam²⁷ || 28 ||

§29 bhojanam

Ñ₂ 20v₇; K₁ 28r₂; K₂ 38v₃; K₃ 42v₃; K₅ 39r₅; I₁ 41v₆; I₂* 71r₁; I₃ 44r₂ tadanu yat kiñcid²⁸ upārjitam²⁹ bhakṣyadravyam³⁰ yoginā labdham vā³¹ tat sarvam
PaKra ; cf. *Pañcakramaṭippanī* (p.34) ; HePra^{§28}, HeSāSam 7 (f. 75v₅₋₇), PTMV et al..

¹anena Σ_{-K_{1,2},I₂*}] enina K₁; enena K₂; om. I₂*. ²sannāha° Ñ₂, K₁] mahāsannāha° K_{2,3,5}; mahā° I_{1,3}; om. I₂*. ³sannaddhībhūya em.] °sannaddhobhūya Σ_{-I₂*}; om. I₂*; go cha bgos nas Tib.. ⁴simhavad Σ_{-I₂*}] om. I₂*. ⁵vihared Ñ₂, K₁, I₂ (°t K₁)] vicareta K₂; vicared K_{3,5} (°t K₃); om. I₂*; vihare I₃; gnas par bya'o Tib.. ⁶yogī Σ_{-K₂,I₂*}] yogi K₂; om. I₂*. ⁷sahajahevajrayogataḥ Σ_{-K_{1,2},I_{1,2}*}] ††_x K₁; sahajahevajrayogata K₂; sahajahevajrayotaḥ I₁; om. I₂*; lhan cig skyes pa'i kye rdo rje('i) rnal 'byor gyi Tib.. NB: MSS K_{2,3,5} add "iti nyāsam dvitīyam || 27 ||" (nyāsadvitiya K₂). ⁸kutra Σ_{-K_{1,5},I₂*}] kutaḥ K₁; kūtra K₅; om. I₂*. ⁹trailokyāgāramadhye Σ_{-I₂*}] madhye I₂*. ¹⁰kūṭāgāram Σ_{-K₁^{a.c.},K₃,I₁}] kuṭāgāram K₁^{a.c.} (long vowel added below); kūṭākāram K₃; kū- paṇam gāram I₁. ¹¹idam Σ_{-I_{1,2}*}] ida I₁; om. I₂*. ¹²°bhuvanam Σ_{-K₂}] °bhūvanam K₂. ¹³prāṇino Σ_{-K₂,K₃^{a.c.}}] prāṇi K₂, K₃^{a.c.} ("no" added above). ¹⁴'mī jināś Σ_{-I₂*} (partly °h)] 'rmā jinā I₂*. ¹⁵'smi na Σ_{-I₂,3}] smi I₂*; smin I₃. ¹⁶na viṣayā Σ_{-K₁}] n† ††_x K₁. ¹⁷nākṣāṇi Σ_{-Ñ₂^{a.c.},K₁}] nākṣāṇi >na< Ñ₂^{a.c.} (rubbed out); ††_x K₁. ¹⁸na kṣmādayaḥ Σ_{-K₁}] ††_x K₁. ¹⁹rūpādyā na ca Σ_{-K₁,I₃}] rūpādyaneva K₁; rūpādyā na ca I₃. ²⁰dharmatātmakatayā Σ_{-K_{1,2}}] dharmā ātmakatayā K₁; dharmmatām ekatayā K₂. ²¹māṇḍaleyā Σ_{-I₁}] māleyā I₁. ²²viśvam Σ_{-K₂,I_{1,2}*}] viśva° K₂, I_{1,2}*. ²³maṇḍalacakram Σ_{-K₁,I₂*}] maṇḍalacakrasa K₁; maṇḍalacakram I₂*. ²⁴ākalayataś Σ_{-K₁,I₂*} (°h I₃)] kilayataś K₁; ākalayanāś I₂*. ²⁵cetaḥ Σ_{-Ñ₂^{a.c.},K₁,I₂,3}] ceta Ñ₂^{a.c.} (visarga added below), I₂*; cetaḥ K₁; śvetaḥ I₃. ²⁶kim udbhrāmyasi Σ_{-K_{1,2},K₃^{p.c.}}] kimu bhrāmyasi K₁, K₃^{p.c.}; kimvad bhrāmyasi K₂. ²⁷viharaṇam K_{2,3,5}, I_Σ (later addition)] om. Ñ₂, K₁, Tib.. NB: The following "28" is only given in K_{2,3,5} (K₃ reads "4 || 28 ||").

pūrvavad amṛtāsvādaividhinā³² viśodhya³³ tritattvenādhiṣṭhāya^{34,35} bhakṣayet³⁶ ||
bhojanam³⁷ || 29 ||

§30 caraṇam

tato bhakṣaṇavidhim uktvā sthitiṃ caraṇam ca kathayāmy ahaṃ | mūlatantrānusā-
rataḥ || tathā hi –

Ñ₂ 20v7; K₁ 28r3; K₂ 38v5;
K₃ 42v5; K₅ 39r6; I₁ 41v7;
I₂* 71r3; I₃ 44r4

lobhaṃ¹ mohaṃ bhayaṃ krodhaṃ² vṛḍākāryaṃ³ ca varjayet⁴ |
nidrām ātmānam⁵ utsrjya⁶ caryā kriyate⁷ na saṃśayaḥ⁸ ||ⁱ

ata eva⁹ –

śarīraṃ¹⁰ dānaṃ¹¹ dattvā paścāc¹² caryāṃ¹³ samārabhet¹⁴ |
bhāgābhāgavicāreṇa¹⁵ tasmād¹⁶ dānaṃ na dīyate ||ⁱⁱ

ⁱHeTa I.vi. 18; VaPra^{Tib.} differs. ⁱⁱHeTa I.vi. 19.

²⁸yat kiñcid Σ_{-K_Σ,I₃}] y† ††_x K₁; yata kiñcid K_{2,5}, I₃; yataḥ kiñci>dupā<d K₃^{p.c.} (rubbed out). ²⁹upārjitaṃ Σ_{-K₁}] ††_x K₁. ³⁰bhakṣyadravyaṃ Σ_{-K_{1,2},I₁}] ††_x K₁; bhakṣadravyaṃ K₂, I₁. ³¹labdhaṃ vā Σ_{-I_Σ}] bdam vā I₁; °tmā caṃ vā I₂*; labdhaṃ cā I₃. ³²°āsvāda° Σ_{-K₁}] °āthoda° K₁. ³³viśodhya Σ_{-K_{1,2},I₂,I₃}] viśodhyate K₁; viśodhyanti K₂; viśodhyaṃ I₂,I₃; *nam par sbyaṅs te* Tib.. ³⁴tritattvenā° Σ_{-Ñ₂,K_{1,2}}] tritattve Ñ₂^{a.c.} ("nā" added below); tatvenā K_{1,2}. ³⁵°dhiṣṭhāya Σ_{-K₁,I₂,I₃}] °dhiṣṭhāya K₁; °dhiṣṭhāya I₂,I₃. ³⁶bhakṣayet Σ_{-Ñ₂,K₂,K₃}^{a.c.}] bhakṣyayet Ñ₂; bhakṣayat K₂; kṣayet K₃^{a.c.} ("bha" added above). ³⁷bhojanam K_{2,3,5} (°m; later addition)] om. Ñ₂, K₁, Tib.. NB : Number only in K_{2,3,5}. ¹°aṃ Σ_{-I₂,I₃}] °a° I₂,I₃. ²°aṃ Σ_{-I₁}] °a° I₁. ³vṛḍākāryaṃ Ñ₂ (°ñ)] vvīhākāryaṃ K₁; kṛḍākāryaṃ K₂; kṛḍākāryaṃ K₃; kṛḍākāryaṃ K₅, I_Σ (°m I₂,I₃), Tib.. ⁴varjayet Σ_{-K₂,I₁}] varjayat K₂; vajan I₁. ⁵nidrām ātmānam Σ_{-K_{2,3},I₂}] niṣkramātmānam K_{2,3}, K₅^{p.c.} (*niḥ*° K_{2,5}); niḥkramā>t sāraṃ sṛ< (°tmānam u° substituted above) K₅^{a.c.}; om. I₂*. ⁶utsrjya Σ_{-K_{1,2},K₅}^{a.c.},I₂*] utsrjy† ††_x K₁; utsāraṃ sṛtsrjya K₂; >sṛt<sṛjya K₅^{a.c.} (cf. note above); om. I₂*. ⁷caryā kriyate Σ_{-K₁,I₂}] ††_x K₁; om. I₂*; *spyod pa (the tshom med par) bya* Tib.. NB : HeTa reads "caryāṃ kuryān (better !). ⁸na saṃśayaḥ Σ_{-K_{1,2},I_Σ}] ††_x °śayaḥ K₁; na śaṃsayaḥ K₂; na saśayaḥ I₁; om. I₂*; tasmaṃ śayaḥ I₃. ⁹ata eva Σ_{-I₂}] om. I₂*. ¹⁰śarīraṃ Σ_{-K₅,I₂}] śarīra° K₅; om. I₂*. ¹¹dānaṃ Σ_{-K₂,I₂}] dāna K₂; om. I₂*. ¹²dattvā paścāc Σ_{-I₂}] om. I₂*. ¹³caryāṃ Σ_{-K₁,I₂}] caryā K₁; om. I₂*. ¹⁴samārabhet K_{1,5}, K₃^{p.c.}, I₃] samārabheta Ñ₂, I₁; °śam ārabhet K₂; samā>xx<bhet K₃^{a.c.} (rubbed out; °ra° added above); om. I₂*; *yaṅ dag brtsam* Tib.. ¹⁵bhāgā° Σ_{-K₂}] bhāgā° K₂. ¹⁶tasmād Σ_{-K₂,I₃}] tasmā K₂; ttasmā I₃.

bhakṣyaṃ¹⁷ bhojyaṃ¹⁸ tathā pānaṃ¹⁹ yathāprāptaṃ tu²⁰ bhakṣayet²¹ |
graham atra²² na kartavyam iṣṭāniṣṭavikalpataḥ^{23,24} ||ⁱ

pañcavarṇasamāyuktam²⁵ ekavarṇam tu kalpitam |
anekenaiva varṇena²⁶ yathā bhedo²⁷ na jāyate ||ⁱⁱ

ekavṛkṣe²⁸ śmaśāne vā bhāvanā kathitā śubhā |
mātrgrhe²⁹ tathā³⁰ rātrau athavā vijane³¹ prāntare ||ⁱⁱⁱ

kiñciduṣme tu³² samprāpte³³ caryāṃ kartuṃ³⁴ yadīṣyate³⁵ |
siddhiṃ³⁶ gantuṃ³⁷ yadīcchāsti³⁸ caryayā³⁹ tv anayā caret ||^{iv}

Ñ₂ 21r₃; K₁ 28v₂; K₂ 39r₅;
K₃ 43r₅; K₅ 39v₆; I₁ 42r₂;
I₂* 71v₃; I₃ 44v₄

apare ca⁴⁰ "mūle spaṣṭam ca⁴¹ caryata"^v iti⁴² caryācaraṇam⁴³ | sthitir⁴⁴ vya-
vahāra ācārah⁴⁵ | paramārthas tu⁴⁶ bhāṇyate⁴⁷ | adhimātrataram^{48,49} prāpya | a-

ⁱHeTa I.vi. 20. ⁱⁱHeTa I.vi. 5. ⁱⁱⁱHeTa I.vi. 6. ^{iv}HeTa I.vi. 7. ^vUntraced (not rendered as
verse in VaPra^{Tib.}).

¹⁷bhakṣyaṃ Σ_{-K_{1,2},I₁}] bhakṣṣ† ††_x K₁; bhakṣa° K₂; bhakṣam I₁. ¹⁸bhojyaṃ Σ_{-K₁}] ††_x K₁. ¹⁹tathā
pānaṃ Σ_{-Ñ₂,K₁,I₂*}] tathā pāna Ñ₂, I₂*; ††_x K₁. ²⁰yathāprāptaṃ tu Σ_{-K₁,I_Σ} (all °n tu)] ††_x prāptan
tu K₁; yathā prāptanta I₁; yathā prāpnu >pra< I₂*^{p.c.} (canceled); yathā prāpnun tu I₃. ²¹bhakṣayet
Σ_{-K₂,I₁}] bhakṣayat K₂; bhakṣamyet I₁. ²²atra Σ_{-K_{2,3},I₂*}] antra K₂; atram K₃; apana I₂*. ²³iṣṭāniṣṭa°
Ñ₂, K₁, Tib.] iṣṭāniṣṭam K_{2,3,5}, I₁; iṣṭāmiṣṭam I₂*; miṣṭāmiṣṭam I₃. ²⁴oṭah Σ_{-K₂,I_{1,2}*}] °ta K₂, I₁;
°yet I₂*. ²⁵am Σ_{-K₂} (all °m)] °amḥ K₂. ²⁶anekenaiva varṇena Σ_{-K₁,I₂*}] aneke †ai ††_x K₁;
anekenekavarṇena I₂*; rigs ni gcig dan du ma yis Tib.. ²⁷yathā bhedo Σ_{-K₁,I_{2,3}}] ††_x K₁; yayathā
bhedo I₂*; yā bhedo I₃. ²⁸ovṛkṣe Σ_{-K₂,I_{1,3}}] °vṛkṣa° K₂, I₁; °vṛkṣye I₃. ²⁹mātr° Σ_{-I₂*}] mat°
I₂*. ³⁰tathā Σ_{-K_{2,3},K₅^{a.c.}}] yathā K_{2,3}, K₅^{a.c.} (ta° substituted in right margin). ³¹vijane Σ_{-K₁}] vija°
K₁. ³²kiñciduṣme tu Σ_{-K_{1,2},I_{2,3}}] †kiñcidū† †m† ††_x K₁; kiñciduṣme tu K₂; kiñciduṣma tu I_{2,3}.
³³samprāpte Σ_{-K_{1,2}}] ††_x K₁; samprāptaś K₂. ³⁴caryāṃ kartuṃ Σ_{-K_{1,2},I_{1,2}*}] ††_x K₁; caryā kartu
K₂; caryyām kartu I₁; caryo karttuṃ I₂*. ³⁵yadīṣyate Σ_{-K₁,I₂*}] ††_x °dīpyate K₁; yadosyate I₂*.
³⁶siddhiṃ Σ_{-I_{2,3}}] sidhi I₂*; siddhiṃ I₃. ³⁷gantuṃ Σ_{-I₁}] gantu I₁. ³⁸°icchāsti Σ_{-K_{1,2},I_{2,3}}] °icchāste
K₁; icchāsti K₂; iddhāsti I_{2,3}. ³⁹caryayā Σ_{-I_{2,3}}] caryāyā I_{2,3}. ⁴⁰apare ca Ñ₂, K₁] aparo 'pi
Σ_{-Ñ₂,K₁} (no avagraha in I_{2,3}); gzan rnams kyañ Tib.. ⁴¹spaṣṭam ca K_{2,3,5}] spaṣṭam Ñ₂; spaptam
K₁; sprṣṭam ca I₁; spaṣṭa ca I_{2,3}; gsal zin Tib.. ⁴²caryata iti Ñ₂, K₁] ca caryeti (caryati K₂; cayeti
I₃) yad iṣṭam caryata iti (°tta I₃) K_{2,3,5}, I_Σ; spyod pa zes pas Tib.. ⁴³caryācaraṇam Σ_{-I_Σ} (most
°m)] caryyā || caraṇam I_Σ (space for danḍa in I_{2,3}), Tib. (spyod pa ste rgyu ba dan). ⁴⁴°ir Ñ₂]
°i° K_Σ, I_Σ; gnas pa dan Tib.. ⁴⁵vyavahāra ācārah Ñ₂ (°ah ā°)] vyah† ††_x K₁; °vyavahārācāra°
K_{2,3,5}, I_{2,3}; °vyavahārācā I₁; tha sñad dan | spyod pa dan Tib.. ⁴⁶paramārthas tu Ñ₂] ††_x °rthas
tu K₁; paramārthas tu K_{2,3,5}, I_Σ; don dam pa (la) yañ Tib.. ⁴⁷bhāṇyate Ñ₂, K₁, Tib.] sūnyateti
K_{2,3,5}, I_Σ. ⁴⁸adhi° Σ_{-I₂*}] avi° I₂*. ⁴⁹°taram Σ_{-K₁^{a.c.},K_{2,3,5}}] °ta>m<ram K₁^{a.c.}; °m K_{2,3,5}.

dhimātratarasya⁵⁰ ko 'rthaḥ⁵¹ | kiñciduṣmaprāpta⁵² ity arthaḥ⁵³ || mṛdū⁵⁴ rātrau⁵⁵
svasthāne⁵⁶ nibhṛtaṃ⁵⁷ cared evaṃ⁵⁸ yāvat⁵⁹ kiñcil⁶⁰ lābhaḥ⁶¹ syāt || kutah⁶² | "ya-
thā⁶³ bhedo na jāyata"⁶⁴ iti vacanāt || lābhe saty avyavasthām⁶⁴ karotu na karotu
vā⁶⁵ svatantra⁶⁶ eva⁶⁷ || iti caraṇam⁶⁸ || 30 ||ⁱⁱ

§31 śayanam

tato 'parasandhyāyām^{1,2} śayanecchayā³ viramāntayogam^{4,5} āmukhīkṛtya⁶ śayīta⁷
|| iti śayanam⁸ || 31 ||ⁱⁱⁱ

Ñ₂ 21r₅; K₁ 28v₅; K₂ 39v₂;
K₃ 43v₃; K₅ 40r₃; I₁ 42r₄;
I₂* 72r₁; I₃ 45r₂

ⁱHeTa I.v. 3b ; the entire stanza reads "sevitavyāḥ prayatnena yathā bhedo na jāyate | agupte kri-
yate duḥkhaṃ vyāḍacaurāgnibhūcaraiḥ ||". ⁱⁱCf. HePra^{§30}. ⁱⁱⁱCf. HePra^{§31}, SāMā 218 (p.430).

⁵⁰tarasya Ñ₂, I₂*,₃, Tib.] °tatarasya K₁; °sya K_{2,3,5}; °rasya I₁. ⁵¹ko 'rthaḥ Σ_{-Ñ₂,K₂}] ko xx₂ Ñ₂
(illegible due to highlighting); ko 'rtha K₂. ⁵²uṣmaprāpta Ñ₂ (°e)] °ṛṣmaprāpta K₁; uṣmāprāptim
K₂; °uṣmāprāptir K₃; uṣmāprāptim K₅, I₁; °ṛṣmāprāptam I₂*; °ṛṣmāprāptim I₃; *drod thob pa* Tib..
⁵³ity arthaḥ Ñ₂, K₁] iti ko 'rthaḥ K_{2,3,5}, I_{1,3}; ko 'rtha I₂*; 'di'i don ci ze na Tib.. ⁵⁴mṛdū em.] om. Ñ₂;
mṛda>ve<ve ca K₁^{p.c.}; mṛdave K_{2,3,5}, I_{1,3}; mṛdace I₂*; *chuñ nu'i phyr* Tib.. ⁵⁵rātrau Ñ₂, Tib._{C,D,P₂}]
r† ††_x K₁; rātrau vā K_{2,5}, K₃^{p.c.}, I_Σ; trau vā K₃^{a.c.} (rā° above); *mtshan mo'i* Tib._{G,N,P₁}. ⁵⁶svasthāne
Ñ₂, K_{2,3}, K₅^{a.c.}, Tib.] ††_x K₁; susthāne K₅^{p.c.} (su° above), I₂*,₃; susthāner I₁. ⁵⁷nibhṛtaṃ Ñ₂,
K₅^{p.c.}, I₁, Tib. (*sbas śin*)] ††_x K₁; nirbhūtaṃ K_{2,3}, K₅^{a.c.} (°bhr° above), I₂*; nirbhṛtaṃ I₃. ⁵⁸evaṃ
Σ_{-K₂,I₂*,₃}] eva K₂, I₂*,₃. ⁵⁹°t Σ_{-I₁}] °ta I₁. ⁶⁰°il Σ_{-K₁}] °i K₁. ⁶¹°ah Σ_{-I_Σ}] °a I_Σ. ⁶²kutaḥ Σ_{-K₂} (°o
K_{3,5})] kuṭo K₂. ⁶³yathā Σ_{-I₃}] yabhā I₃. ⁶⁴avyavasthām Σ_{-K₂,I₂*,₃}] avavasthām K₂; avyavasthā
I₂*,₃; *rnam g'zag med par lar gyis* Tib. (*b'zag* G). ⁶⁵karotu na karotu vā Σ_{-K₁,I₂*,₃}] karo ††_x K₁;
karotu vā I₂*,₃ (eye-skip). ⁶⁶svatantra Ñ₂, K₃, K₅^{p.c.}, Tib. rañ dbañ] ††_x °ntra K₁; susvatantra
K₂; >su<tantra K₅^{a.c.} (sva° in right margin); sutamtra I_Σ; . ⁶⁷eva Ñ₂, Tib. (*ñid do*)] evaṃ K₁;
evāsau K_{2,3,5}, I_Σ. ⁶⁸iti caraṇam K₅ (°m; later addition)] om. Ñ₂, K₁, Tib. ; caraṇam K_{2,3}, I_Σ.
NB: "30" only in K_{2,3,5}. ¹para° I_Σ, Tib.] 'vasara° Ñ₂, K₁; 'va° Ñ₂^{a.c.} (°sara° in lower margin);
'pasara° K_{2,3,5}. ²°āyām Σ_{-I₂*}] °ākam I₂*. ³°necchayā Σ_{-K_{1,2}}] °neccha | yā K₁; °nacchayā
K₂. ⁴viramānta° Ñ₂, K₁^{p.c.}, K_{3,5}] viramānta>ṃ< K₁^{a.c.}; vimānta° K₂; viranta° I₁; viramānta°
I₂*,₃; *dga' bral gyi* Tib.. ⁵°am Ñ₂, K₁ (both °m)] °ā° K_{2,3,5}, I₁; °a° I₂*,₃. ⁶āmukhī° Ñ₂, K₁, I₁]
°bhimukhī° K_{2,3,5}; sukhī° I₂*,₃; *sñon du* Tib.. ⁷śayīta Σ_{-K₁}] śaryāt K₁. ⁸iti śayanam conj.] om.
Ñ₂, K₁, Tib. ; śirasthāne (śira° K_{2,5}, I₃) gurubuddhabodhisatvān (gurū° I₁ | °buddha>dharma<°
I₂*^{p.c.} | °āna K₂, I₁) drṣtvā (drṣtā° I₂*,₃) 'aṣṭāṅgapātapraṇāmāśayena (°nksmyāmbhapāpāta° K₂;
°kṣmāyāta° K₃; '>mbhā<<>kṣyāmbha<ṣtā> ṅgapāyāta° K₅^{pp.c.}; 'ṣtāṅgaprāta° I₁; °ṃgapāpāta°
I₂*; 'ṣtāṃgapāpāta° I₃ | °prāṇāmāśayana° K₂) siṃhaśayyāyām (siha° I₂*,₃ | °sayyāyā I₁; °śaryā I₂*;
°śaryyāyām I₃) prabhāsvarasamādhiyogena (prabhāsurasadhi° K₂; prabhāsura° K₃; °pra āśvā°
I₂*; °prabhāsvā° I₃ | °yoge K₃^{a.c.}, I₃) bhagavān (°van K₃; °n I₁; °vatīr I₂*; °vatir I₃) nirvāṇavat (°tat
I₁ | vāṇavat I₂*,₃) || iti śayanam || 31 || (om. I_Σ) K_{2,3,5}, I_Σ. NB: cf. SāMā 218 (p. 430).

§32 aparam utthānam

Ñ₂ 21r₅; K₁ 28v₅; K₂ 39v₄; K₃ 43v₄; K₅ 40r₅; I₁ 42r₅; I₂* 72r₄; I₃ 45r₄ utthānakāle punaḥ¹ pukkasyādigītasamcodita^{2,3} utthāya tādṛśam⁴ kuryād ane-
naiva⁵ krameṇa⁶ yāvan maṇḍalacakralābhaḥ syāt⁷ | tena vinā mahābodhir⁸ na
syāt || ata eva⁹ –

utpattikramaṃ vinā¹⁰ utpannam¹¹ na jñāyate yathā¹² |
tathotpannayogaṃ^{13,14} vinā utpattikramaṃ na ca¹⁵ ||ⁱ

tathā ca¹⁶ –

kramadvayaṃ¹⁷ samāśritya¹⁸ vajriṇām¹⁹ dharmadeśanā²⁰ ||ⁱⁱ

evaṃ yathānirdiṣṭam²¹ maṇḍalacakrāntargatam²² | ekamukham²³ advayajñāna-
viśuddham²⁴ | dvibhujam śūnyatākaruṇāviśuddham | dakṣiṇakare²⁵ vajram²⁶

ⁱUntraced ; 1st half *upa-* / *udgīti*, 2nd unmetrical. ⁱⁱHeTa I.viii. 25ab ; the preceding line reads "*kramam utpattikam caiva utpannakramam eva ca* |".

¹°aḥ Σ_{-K₂}] °a• K₂. ²pukkasyādigīta° Σ_{-K₁}] pu ††_x K₁. ³°samcodita Ñ₂] ††_x °dite K₁; °sañcoditot(i)ṣṭet K_{2,3,5}, I₁; °samcoditātiṣṭet I₂*; °sacodito I₃ (omitting the following); *b(s)kul te* Tib.. ⁴utthāya tādṛśam Σ_{-I₂*₃}] utthāya tādṛśa I₂*; *om.* I₃. ⁵kuryād aneiva Σ_{-K_{1,2,3}, I₃}] kuryād iti naiva K₁; kuryād aneiva K_{2,3}; *om.* I₃. ⁶krameṇa Σ_{-K₂, I₃}] krameṇa K₂; *om.* I₃. ⁷yāvan maṇḍalacakralābhaḥ syāt Σ_{-K₂, K₃^{a.c.}, I₃}] yāvan maṇḍalacakralābha syāt K₂, K₃^{a.c.} (*visarga* squeezed in); *om.* I₃. ⁸tena vinā mahābodhir Σ_{-I_{1,3}}] tena vinābodhi I₁; dhi I₃. ⁹ata eva] a ††_x K₁. ¹⁰utpattikramaṃ vinā Σ_{-K₁, I_Σ}] ††_x K₁; utpattikrama vinā I_Σ. ¹¹utpannam Σ_{-K₁, I₁}] †tpannam K₁; upannam I₁. ¹²na jñāyate yathā Ñ₂] na jāyate yathā K₁; yathā na jñāyate K_{2,3,5}, I_Σ; *ji ltar* (*rdzogs pa*) *mi śes śin* Tib.. ¹³tatho° Σ_{-K₁}] tathe° K₁; cf. Tib. below. ¹⁴°yogaṃ Σ_{-I₂*}] °yoga I₂*; *rdzogs pa'i rim pa* Tib.. ¹⁵utpattikramaṃ na ca Ñ₂, K₁] utpartin na jñāyate K₂; utpattir nna jñāyate K_{3,5}, I₁; utpat(t)in na jñāyate I_{2*,3}; *de ltar bskyed pa'i rim pa(i) min* Tib.. ¹⁶tathā ca Ñ₂, K₁, Tib.] tathā ca tantre Σ_{-Ñ₂, K₁}. ¹⁷kramadvayaṃ Σ_{-K₁, K₃^{a.c.}}] †kram† dv† y† K₁ (upper side lost); *krama*>*ma*<*dvayaṃ* K₃^{a.c.} (rubbed out). ¹⁸samāśritya Σ_{-K₁}] s† m† ††_x K₁. ¹⁹vajriṇām Σ_{-K_{1,2}, I_{2*,3}}] ††_x K₁; vajrinām K₂, I_{2*,3}. ²⁰dharmadeśanā Σ_{-K₁}] ††_x K₁. ²¹evaṃ yathānirdiṣṭam Ñ₂] ††_x K₁; evaṃ yathānirdiṣṭa° K_{2,3,5}, I₁, Tib.; evaṃ yathānirdiṣṭa° I_{2*,3}. ²²maṇḍalacakrāntar° Σ_{-K_{1,2}, I_{2*,3}}] ††_x krāntrar° K₁; maṇḍalacakrānta° K₂; maṇḍale ca na cakrāntar° I_{2*}; maṇḍale ca na cakrāt tar° I₃. ²³°am Σ_{-K_{2,3}} (partly °m)] °a° K_{2,3}. ²⁴advaya° Σ_{-K_{2,3,5}}] °dvayaṃ K_{2,3}; advayaṃ K₅. ²⁵dakṣiṇa° Σ_{-K₂, I_{2*}^{a.c.}}] dacchina° K₂; dakṣiṇ>e< I_{2*}^{a.c.} (canceled). ²⁶vajram Σ_{-K₂}] vajra° K₂.

abhedyajñānapratipādakam²⁷ | vāme²⁸ kapālam²⁹ vajrakhaṭvāṅgaṃ ca³⁰ | khaṭvāṅgaṃ³¹ prajñāsvabhāvam^{32,33} | kapālam³⁴ bodhicittapratipādakam ||
 evaṃ caturbhujam³⁵ caturmāravinaśārtham³⁶ | ekamukham³⁷ acintyajñānaviśuddham^{38,39} | prathamadaśiṇabhujē vajraṃ yuganaddhamārgapratipādakam^{40,41} |
 prathamavāmabhujē kapālam⁴² devāsurañāṃ⁴³ raktena⁴⁴ pūritam⁴⁵ | devāsuraśabdēna bhāvābhāvam⁴⁶ | raktaśabdēna tadekībhāvam^{47,48} | pūritaśabdēna tatpada-
 prāptam⁴⁹ | etadviśuddham⁵⁰ narakapālam⁵¹ | śeṣabhujābhyām⁵² vajravārāhyāliṅ-
 gitam⁵³ ||
 evaṃ⁵⁴ ṣaḍbhujam⁵⁵ ṣaṭpāramitāviśuddham^{56,57} | trimukham kāyāvākcittasvabhā-
 vapratipādakam^{58,59} | vāme ghaṇṭā⁶⁰ śūnyatāviśuddhyā^{61,62} trisūlam jñānatraya-
 cchedanārtham^{63,64} | dakṣiṇē vajraṃ⁶⁵ samatājñānaviśuddham⁶⁶ kartikā⁶⁷ cāśeṣā-
 jñānacchedanāya^{68,69} ||

Ñ₂ 21r₈; K₁ 29r₃; K₂ 40r₃;
 K₃ 44r₄; K₅ 40v₄; I₁ 42r₈;
 I₂* 72v₄; I₃ 45v₃

²⁷abhedyajñānapratipādakam Σ_{-K_{1,2}} (all °m)] abh† y† jñ† ††_x K₁; °bhabhejñānapratipādakam K₂.
²⁸vāme Σ_{-I₁}] vāma° I₁. ²⁹kapālam Σ_{-K_{1,2,5},I_Σ}] ††_x K₁; kapāla° K_{2,5}, I_Σ. ³⁰vajrakhaṭvāṅgaṃ ca
 Ñ₂^{p.c.}] khaṭvāṅgaṃ ca Ñ₂^{a.c.} ("vajra°" added below), K_{2,3,5} (°m K_{3,5}), I_{1,3}, Tib. ; ††_x °jraṭvāṅgaṃ
 ca K₁; khaṃkṣāṅgaṃ I₂*. ³¹khaṭvāṅgaṃ Σ_{-Ñ₂^{a.c.},K_{1,2}}] om. Ñ₂^{a.c.} ("khaṭvāṅgaṃ" added below);
 khaṭvāṅga° K_{1,2}. ³²prajñā° Σ_{-I₂*}] prabhā° I₂*. ³³svabhāvam Ñ₂, K₁ (both °m), Tib.] °subhāva-
 rūpaṃ K_{2,3}; °svabhāvarūpaṃ K₅, I_Σ. ³⁴am Σ_{-K_{1,2}}] °o K₁; °a° K₂. ³⁵bhujam Σ_{-Ñ₂,K₁^{a.c.}}] °bhū-
 jaś Ñ₂; °rbhu<rbhujam K₁^{a.c.} (canceled). ³⁶māravinaśārtham Σ_{-K₁} (partly °m)] °rmā ††_x
 K₁. ³⁷ekamukham Σ_{-K₁} (°m Ñ₂)] ††_x K₁. ³⁸acintya° Σ_{-K₁,I₃}] ††_x cintya° K₁; acintya° I₃.
³⁹viśuddham Σ_{-I₂,I₃} (all °m)] °viśuddhiṃ I₂,I₃. ⁴⁰yuganaddha° Σ_{-K₃,I₂,I₃}] suganaddha° K₃; yu-
 ganarddha° I₂,I₃. ⁴¹mārga° Σ_{-K_{2,3}}] °māṅga° K_{2,3}. ⁴²kapālam Σ_{-K_{1,2}}] kap† ††_x K₁; kapāla° K₂.
⁴³devāsurañāṃ Σ_{-K₁,K₃^{a.c.}}] ††_x K₁; devāsurañāṃ>K₃^{a.c.} (rubbed out). ⁴⁴raktena Σ_{-K₁}] ††_x K₁.
⁴⁵pūritam Σ_{-K₁,I₃} (all °m)] ††_x °ritam K₁; puritam I₃. ⁴⁶am Σ_{-K₂} (all °m)] °amḥ K₂. ⁴⁷tad°
 Σ_{-I₂,I₃}] d° I₂*; nad° I₃. ⁴⁸ekībhāvam Ñ₂, K₁ (both °m)] °ekikaraṇam K_{2,3,5}, I_{1,2}*; °ekikaraṇam
 I₃; *de bzin du gyur pa* Tib._{C,D,P₂}; *de gcig tu gyur pa* Tib._{G,N,P₁}. ⁴⁹pada° Σ_{-I_{1,2}*}] °pa° I₁; °padaṃ
 I₂*. ⁵⁰etadviśuddham Σ_{-K₁}] ††_x K₁. ⁵¹narakapālam Σ_{-K₁} (°m)] ††_x K₁. ⁵²śeṣabhujābhyām
] ††_x °jābhyām K₁. ⁵³vārāhyā° Σ_{-K₁}] °vārāskā° K₁. ⁵⁴evaṃ Σ_{-K₁}] eva K₁. ⁵⁵ṣaḍbhujam
 Σ_{-Ñ₂,K₂,I_{1,3}}] ṣaḍbhujā° Ñ₂, K₂; khaḍbhujam I_{1,3}. ⁵⁶ṣaṭ° Σ_{-I₁}] ṣaṭa° I₁. ⁵⁷viśuddham Σ_{-Ñ₂,I₃}
 (all °m)] °suddham Ñ₂; viśuddhiṃ I₃. ⁵⁸kāyāvākcitta° Σ_{-K_{1,2,5},I₂*}] kāyāvākcittā° ††_x K₁; kāyā-
 vākcitta° K_{2,5}; kāyāvākcittam I₂*. ⁵⁹svabhāvapratipādakam Ñ₂ (°m)] ††_x K₁; °pratipādakam
 K_{2,3,5}, I₁, Tib. ; °pratipādaka° I₂*. ⁶⁰vāme ghaṇṭā Σ_{-K₁,I₃}] ††_x K₁; vāme ghaṇṭhā I₃. ⁶¹śūnyatā°
 Σ_{-K₁}] ††_x °†y† tā° K₁. ⁶²viśuddhyā K₁, Tib.] °suddhyā Σ_{-K₁}. ⁶³jñānatraya° Ñ₂, Tib._{G,N,P₁}]
 ajñānatraya° K₁; jñānadvaya° K_{2,3,5}, I_Σ; *mi śes pa gsum* Tib._{C,D,P₂}. ⁶⁴am Σ_{-K₂} (most °m)] °a K₂.
⁶⁵am Σ_{-K₂,I₃}] °a° K₂, I₃. ⁶⁶viśuddham Σ_{-K₃^{a.c.}}] °vi<śu>ddham K₃^{a.c.} (in right margin). ⁶⁷kā
 Σ_{-K₃^{a.c.}}] °ko K₃^{a.c.}. ⁶⁸cāśeṣājñāna° Ñ₂] c† ††_x K₁; °āśeṣājñāna° Σ_{-Ñ₂,K₁}; *kyañ lhag ma'i śes pa*
 Tib.. ⁶⁹cchedanāya Σ_{-K₁,I₂,I₃}] ††_x K₁; °dvedanāya I₂,I₃.

evam⁷⁰ dvibhuja⁷¹ caturbhuja⁷² ṣaḍbhujānām⁷³ avasthitir ardhaparyaṅkeṇa^{74,75} śa-
vopari sūrye⁷⁶ | aparam⁷⁷ yathā ṣoḍaśabhujē⁷⁸ tathā eṣu triṣv api⁷⁹ || ity aparam
utthānam⁸⁰ || 32 ||

avasānam

śrīmatsaroruhapādoddeśasūtram^{81,82} ādeśena⁸³ mayā⁸⁴ jālandharīti⁸⁵ khyātenārya-
vacanam⁸⁶ āśritya ṭippitam⁸⁷ ||

kṛtvā suratavajreṇa⁸⁸ viśuddhikramaṭippaṇīm⁸⁹ |
tena bhūyāj⁹⁰ jagat sarvaṃ⁹¹ vajraśrījñānapāragam⁹² ||

⁷⁰evam Σ_{-K₁}] ††_x K₁. ⁷¹dvibhuja° Σ_{-N₂,K₁,I₂,I₃}] dvibhujam N₂, I₂,₃; ††_x K₁. ⁷²catur° Σ_{-I₁}]
°catu° I₁. ⁷³ṣaḍbhujānām N₂, I₂*, Tib.] °ṣaḍbhujānā° K₁; °ṣoḍaśabhujānā° K₂; °ṣoḍaśabhujānām
K_{3,5}; °ṣaṭbhujānām I₁; ṣaṭbhujānām I₃. ⁷⁴avasthitir ardha° em.] avasthiti arddha° N₂; °vasthite
'rddha° K₁; °vasthitārdha° K₂; avasthitārdha° K_{3,5}, I_{1,3}; avasthitāmrdha° I₂*; rnam par g'zag
pa'o Tib._{C,D,P₂} (b'zag G,N,P₁). ⁷⁵paryaṅkeṇa N₂, K₁, Tib.] °paryaṅke na K_{2,3,5}, I_{1,3}; °paryaṅke
I₂*. ⁷⁶e Σ_{-K₂,I₁}] °a K₂, I₁. ⁷⁷am Σ_{-K_{1,2}}] °a K_{1,2}. ⁷⁸ṣoḍaśabhujē Σ_{-N₂,K₁,I₂*}] ṣoḍaśabhu<jeṣu>
N₂^{p.c.} (in lower margin); ṣoḍaśabhuj† K₁; ṣoḍaśabhujē I₂*; phyag bcu drug pa Tib.. ⁷⁹tathā eṣu triṣv
api Σ_{-K_{1,2}}] ††_x K₁; tathāyaṣu triṣv api K₂. ⁸⁰ity aparam utthānam em. (editorial addition)] om.
N₂, I_Σ, Tib.; ††_x K₁ (presumably not part of this MS); ity apara utthānam K_{2,3,5} (later addition).
NB: Number only in K_{2,3,5}. ⁸¹śrīmatsaroruhapādoddeśa° K_{2,3,5}, I₃, Tib. (dPal-ldan mTsho-skyes
zabs kyiṣ mdoṣ bstan pa'i)] śrīmatsaroruhoddeśa° N₂; ††_x °ga° K₁; śrīmatsaroruhapādoddeśa° I₁;
śrīmatsarotahapādau deśa° I₂*. ⁸²sūtram Σ_{-K₂} (partly °m; mdo ni Tib.)] °sūtra K₂. ⁸³ādeśena
Σ_{-K₁,I₁} (bka' yis Tib.)] ādiśena K₁; ādarśena I₁. ⁸⁴mayā em.] mayo<ktam> N₂^{p.c.} (in lower mar-
gin), K_{2,3,5}, I_Σ; om. K₁, Tib.. ⁸⁵jālandharīti N₂] śrījālandharī K₁; jālaṃdharī iti K₂; jālandhari iti
K_{3,5}; jālandhali iti I₁; jānandhari iti I₂,₃; Dz'a-lan.d.ha-ri par Tib.. ⁸⁶khyātenāryavacanam N₂]
vikhyātiṃ nāryavacana° K₁; khyātenārṣavacanā° K_{2,3,5}, I₂,₃; khyātenā° I₁; grags pa rnam par
smras pa ni || de yi chos la Tib.-G. ⁸⁷āśritya ṭippitam N₂, K₅, I₁ (all °m)] °mahoddesaṭippitam K₁;
āśritya dvipitam K₂; āśritya ṭippitam K₃; āśritya ṭinijam I₂*; āśritya ṭippitam I₃; brten nas mdoṣ
b'sad pa'o Tib. (b'sad do G, N, P₁). ⁸⁸kṛtvā suratavajreṇa K_{3,5}, I₂,₃] kṛtvāryavasā(rthe)na N₂; kṛto
ya† vajra ††_x K₁; kṛtvā K₂ (omitting the following); kṛtvā surataje I₁; dga' ba'i rdo rjes byas pa ste
Tib.. ⁸⁹viśuddhikramaṭippaṇīm K_{3,5}, I₁ (partly °m), Tib. (rnam dag rim pa mdoṣ b'sad pa)] sa-
kalapuṅyam āyiyat N₂; ††_x K₁; om. K₂; viśuddhikramaṭippaṇī I₂,₃. ⁹⁰bhūyāj Σ_{-K₂,I₂*}, Tib._{C,D,P₂}]
om. K₂; bhūya I₂*; de nas (...) gyur cig Tib._{G,N,P₁}. ⁹¹jagat sarvaṃ Σ_{-K₂,I₁}] om. K₂; jagat sarvva° I₁.
⁹²vajraśrījñānapāragam em.] vajraśrījñānapāragam Σ_{-K₂,I_Σ}; om. K₂; vajrajñānapāragam I_Σ; dpal rdo
rje || ye śes pha rol phyin Tib..

ity ācārya⁹³ saroruhapāda⁹⁴ viracita⁹⁵ śrīhevajrasādhanasya^{96,97} vajrapradīpā nāma⁹⁸
 tippanīviśuddhiḥ^{99,100} samāptā¹⁰¹ || ❀ || kṛtir iyaṃ paṇḍitācāryaśrīmatsuratapādā-
 nām iti^{102,103} || ❀ ||¹⁰⁴

⁹³ity ācārya° Σ_{-K_{1,3,5,I₂*}}] kṛtyācārya° K₁; ity ārya° K_{3,5}, I₂*. ⁹⁴saroruhapāda° Σ_{-K_{2,I₂*}}] °saroruhapāda° K₂; °sarotahapāra° I₂*. ⁹⁵viracita° Σ_{-K_{1,2,I₂*}}] °viracitā K₁; °viracitta° K₂; °viracitam I₂*. ⁹⁶°śrīhevajra° Σ_{-N_{2,I_Σ}] °hevajra° N₂, I_Σ. ⁹⁷°sādhanasya Σ_{-K_{1,I₂,3}}] ††_x K₁; °sādhanāsyā I_{2*,3}. ⁹⁸vajrapradīpā nāma Σ_{-K_{1,I₂,3}}] ††_x K₁; vajradīpā nāma I_{2*,3}. ⁹⁹tippanī° Σ_{-K₂}] tippanī K₂. ¹⁰⁰°viśuddhiḥ Σ_{-N_{2,K_{1,I₂*}}] śuddhā N₂, Tib. (*dag pa*); om. K₁; vi I₂*. ¹⁰¹samāptā N₂^{p.c.}, K_{2,3}] samāptā>h< N₂^{a.c.} (rubbed out), I₁; samāptaḥ K_{1,5}; om. I₂*; samāptam I₃. ¹⁰²kṛtir iyaṃ paṇḍitācāryaśrīmatsurata° Σ_{-N_{2,K_{1,I₂*}}] om. N₂, K₁ (cf. last note). ¹⁰³°pādānām iti K_{2,3,5}] om. N₂, K₁; °pādānāḥ I₁; °pādānām I_{2*,3}. ¹⁰⁴The scribal colophons read: "etena puṇyena tu sarvvadarśitā(m) avāpya nirjitya ca doṣa>h<((vidvi(ṣa)h)) [] jarārujāmṛtyumahormmisamkulāt samuddhareyaṃ bhavasāgarāj j[agat] [] (cf. JM 8.55) (bhavapāramauṣṭri ++2) gurupādapraṇāmanāya śubhanimit(tā)rtham iva ||" N₂; "yathā dṛṣṭam tathā likhel lekhakasya na doṣayet | śrīhevajrasya śāstraṃ ca, jīvarakṣeṇa ††_x h | mayopanāmitam yad yat gurave ca samāhitāḥ | tena puṇyena loko 'stu samantabh† d† sam†kham bh† va† ††_x" K₁; "ye dharmmātyādī || ❀ ||" K₂; "ye dharmā hetuprabhavā hetu<m> teṣāṅ ca yo nirodha evaṃ>m<vādī mahāśramaṇaḥ || ❀₃ ||" K₃; "ye dharmā hetuprabhavā hetu teṣāṃ tathāgataḥ || hy avadat teṣāṅ ca yo nirodha evaṃvādī mahāśramaṇaḥ || ||"; the rest is blurred and partly illegible: "++4 1028 ++ [2] ti āśvinaśuklarāja brhaspativāraś ca svakulijanmanmakul+ | likhitam suvarṇṇa ++2 +i ++2 [3] śāntighatacaityasthāne navaghaṭaṭole hemavarṇṇamahāvihāre 'vasthita ++ +ā +āryyanīla ++2 ṇam [4] kulaśubham || ++2 puṇyenam svasvar++ ++ sthitā ++ +uh | an+ ++vajra ++ ṇi ++2 amṛtavajram ++ [5] śrījñāna(māyāvṛ)te sakala ++ṇi aṣṭasiddhi aṣṭaiśvary[ā]di saptavṛddhi caturvarga catasra ++2 [6] māsa || sarvasatva uddhārakuśamālaśubham || ++ pustaka ahoṣi parajana ++ te kene ++ || ma[7]hāguhyamālaajāla || śubham || ||" K₅; "ye dharmmā hetuprabhavā hetu[m] teṣāṃ tathāgata[h] hy avadat teṣāṅ ca yo nirodha evaṃvādī mahāśravaṇaḥ || ❀ || silakaśmām || 1132 ||" I₁; "śubham" I₂*; "ye dharmā hetuprabhavā hetu[m] teṣāṃ tathāgato hy avada[t] teṣāṃ ca yo niro[dha] evaṃvādī mahāśravanam śubham" I₃.}}}

Edition of the Tibetan Translation

kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma¹

rgya gar skad du | hevajrasādhanasya vajrapradīpa nāma ṭippanīśuddha² || bod C 75r₂; D 73r₂; G 98r₅; N
skad du | kye rdo rje'i sgrub thabs kyi mdor bśad pa dag pa rdo rje sgron ma žes 76v₄; P₁ 84v₅; P₂ 5 : 209
bya ba |

dpal kye rdo rje la phyag 'tshal lo ||

rtog pa med pa'i rañ bžin can ||³ kye yi rdo rje'i⁴ žabs phyag 'tshal ||⁵
bskyed pa'i rim pa la brten te || rnam par dag pa gsal bśad bya ||

dañ por⁶ re žig sgrub thabs kyi mdo brjod par bya ste | de nas mchod pa'i 'khor lo
dañ | tshañs pa'i gnas bži dañ | mchog dañ | lhan cig skyes pa dañ | rañ gi 'dod pa'i
lha dañ | sruñ ba'i⁷ 'khor lo dañ | stoñ pa ñid du lhag par mos pa dañ | dur khrod
dañ | gžal yas khañ dañ | rgyu'i dkyil 'khor dañ | žu bas⁸ bskyed pa dañ | bžeñs pa
dañ | dgod pa dañ | že sdañ gi bdag ñid dañ | 'byin pa dañ | ye šes kyi 'khor lo dañ |
dbañ bskur ba dañ | rgyas gdab pa dañ | bdud rtsi myañ ba dañ | 'gro ba'i don dañ |
yan lag drug dañ | 'od gsal dañ | ldañ ba dañ | sñags bzlas pa dañ | gtor ma'i de ñid
dañ | phra mo'i⁹ rnal 'byor dañ | go cha gñis dañ dgod pa gñis pa¹⁰ dañ | 'chag pa

¹rdo rje sgron ma *em.*] rdo rje sgron ma žes bya ba bžugs P₁; rdo rje sgron ma žes bya ba P₂; *om.* C, D, G, N. ²hevajrasādhanasya vajrapradīpa nāma ṭippanīśuddha *em.*] he badzra sa' d.ha na sya badzra pra di' pa na' ma Ti pi Ni' šudd.ha C, D, P₂; (...) Ti pi ni' šud.ha N; (...) Ti pi ni' šudd.ha P₁, G. ³rtog pa med pa'i rañ bžin can Σ_G] *om.* G. ⁴kye yi rdo rje'i D, N, P₁, P₂] kye yi rdo rje C; *om.* G. ⁵C, D, N, P₁, P₂] *om.* G. ⁶dañ por Σ_C] dañ po C. ⁷sruñ ba'i C, D, P₂] bsrñ ba'i G, N, P₁. ⁸žu bas C, D, P₂] bžu bas G, N, P₁. ⁹phra mo'i Σ_{P_1}] phra ma'i P₁. ¹⁰dgod pa gñis pa *em.*] dgod pa gñis Σ_G ; dgod pa ñid G.

dañ | kha zas dañ | spyod lam dañ | ñal ba dañ | slar ldañ ba'o || sgrub thabs kyi mdo
sum cu rtsa gñis po de rnams kyis skyes bu chen po'i mtshan rnam par dag pa'o ||

§1 mchod pa'i 'khor lo

C 75r7; D 73r7; G 98v4; N
77r2; P1 85r3; P2 5: 2107

"*dañ por re žig*¹¹ *rnal 'byor pa sems can gyi don la brtson pa'i blo gros can gyis*"
žes bya ba ni dañ po ni thog ma re žig go^a || rnal 'byor 'dod pa gañ de ni rnal 'byor
ro || sems can gyi yid la re ba rdzogs par 'dod pa gañ de sems can gyi don la brtson
pa'i blo gros can gyis žes pa'o¹² || "*yañ dag pa'i bla ma rje btsun mñes par byas
nas | cho ga ji lta bar dpal kye rdo rjer gsuñs pa'i dkyil 'khor du rab tu žugs nas*"
žes pa ni des śin tu mtha' gcig la gnas par gyur pas¹³ lus kyi gces spras yoñs su dor
te | yañ dag pa'i sems kyis mñes par 'gyur bas bla ma mñes par bya ste | yañ dag
pa'i bla ma'i gdams pa'i man ñag śes pa ni yañ dag pa'i bla ma rje btsun kyañ ño ||
de mñes par gyur na de rnams kyis kye rdo rjer¹⁴ gsuñs pa'i dkyil 'khor du cho ga
ji lta bar rab tu 'dzud pa'o¹⁵ || "*rim pa ji lta bar dbaň bskur te | yañ dag par rjes su
gnaň bas*"¹⁶ žes pa ni chu la sogs pa nas śes rab ye śes kyi dbaň bskur ba'i mthar
thug ni¹⁷ dbaň bskur nas ji ltar gdams pa ñe bar bstan pas rgyud bstan te | slob ma
la phan pa dañ snod gyur nas de'i rjes su de la¹⁸ mchog gi¹⁹ dga' ba'i mtha' dañ |
dga' bral la sogs pa'i de ñid gsal bar bya žiň tshig gi don gžan du byas nas bstan
par bya'o²⁰ ||

C 75v5; D 73v5; G 99r4; N
77v1; P1 85v2; P2 5: 2115

de'i rjes su yañ dag par²¹ rjes su gnaň ba'i sñags pas 'chad par 'gyur ba'i rim
pa gsaň bas²² spyad par bya ste | ji srid phyag rgya thob par gyur pa'i bar du'o ||

^adañ po ni thog ma re žig go Σ] *om.* VaPra^{Skt.}

¹¹dañ por re žig G, N, P₁; HePra^{Tib.}] dañ po re žig C, D, P₂; dañ po kho nar HeSāU^{Tib.} . ¹²žes
pa'o G, N, P₁] śes pa'o C, D, P₂. ¹³gyur pas G, N, P₁] gyur pa C, D, P₂. ¹⁴kye rdo rjer G, N,
P₁] kye'i rdo rjer C, D, P₂. ¹⁵rab tu 'dzud pa'o *conj.*] rab tu 'dzud pa'i phyir | dpal kye rdo rje las
gsuñs pa'i dkyil 'khor du rab tu žugs nas so (*žugs naso* G) Σ. ¹⁶rim pa ji lta bar dbaň bskur te | yañ
dag par rjes su gnaň bas *conj.*] go rims ji lta bar dbaň bskur te Σ. ¹⁷mthar thug ni *conj.*] mthar
thug ste | rim pa ji lta bar dbaň bskur te žes pa'o || yañ dag par rjes su (*rjesu* G) gnaň bas žes bya
ba ni Σ. ¹⁸snod gyur nas de'i rjes su de la *conj.*] de'i rjes su (*rjesu* G) snod du rig nas de las Σ.
¹⁹mchog gi Σ_{-N}] mchog ga N. ²⁰bstan par bya'o *conj.*] bstan par bya ste | 'di ni yañ dag par rjes
su (*rjesu* G) gnaň bas so Σ. ²¹yañ dag par Σ_{-N}] yañ dag pa N. ²²gsaň bas *em.*] gnaň bas C, D,
P₂; gsal bas G, N; phi (?) pa gsal bas P₁.

phyag rgya thob pa zes pa ni cuñ žig thob par gyur pa'o || "śin tu rnam par dag pa'i²³ phyin ci ma log pa'i de kho na ñid kyi²⁴ ye śes thob ciñ" zes pa ni phyin ci log ma yin pa'i phyir phyin ci ma log pa'o || 'on kyañ rañ bzin gyis lus 'di'i rnam par dag pa med ñid²⁵ rnam par spañs nas śin tu rnam par dag pa'i de kho na ñid kyi ye śes kyi sgo nas śes pas na ye śes te | ye śes kyi²⁶ lam thob pa'o || 'dis ni²⁷ śin tu rnam par dag pa'i phyin ci ma log pa'i²⁸ de kho na ñid kyi ye śes thob ciñ zes pa'o || "mtshan ma thob pa dañ" zes pa ni brtags pa'i rnam pa'i mtshan ma ste²⁹ | śin tu rnam par dag pa phyin ci ma log pa'i de kho na ñid kyi ye śes yoñs su thob pa'i phyir ro || de'i phyir phyin ci ma log pa'i de kho na ñid kyi³⁰ ye śes kyi³¹ rgyu ste 'bras bu phyin ci ma log pa'i de kho na ñid kyi ye śes so || de'i mtshan mar śes pas man ñag ji lta ba las te 'dis ni³² mtshan ma thob pa'o || de'i phyir 'di skad du |

C 76r₁; D 74r₁; G 99v₁; N 77v₄; P₁ 85v₆; P₂ 5: 211₁₅

chu skyar gyis ni chu dag dañ || du bas me ni śes pa ste ||

byañ chub sems dpa' blo ldan gyis || mtshan ma rnam kyis rig³³ ces so ||

dañg gi yi ge las kyañ 'dis ye śes dañ ldan pa'i rnal 'byor pa dpal kye rdo rje sgrub par 'dod pas rtsa bar gsuñgs pa'i rig ma thob par gyur pa na dur khrod dañ nags tshal du 'gro bar bya'o zes pa'o ||

de'i rjes su dur khrod la sogs pa yid du 'oñ ba'i gnas su gnas pa'i rnal 'byor gyis gsañs nas 'chad par 'gyur ba'i gtor ma dañ mchod pa byas nas ji ltar gsuñs pa'i cho gas³⁴ mchod pa'i 'khor lo spyān drañs nas phyi dañ gsañ ba dañ | de kho na ñid kyi mchod pa'i khyad par rnam kyis mchod nas bsgom pa brtsam par bya'o³⁵ ||

de la³⁶ me tog la sogs pa'i³⁷ rnam pa sna tshogs kyis³⁸ mchod pa ni phyi dañ | de'i 'khor lor gnas pa'i lha mo'i³⁹ lag na yod pa ni dam tshig gi brda'i rdzas sgom pa ni gsañ ba dañ | sku spro ba dañ bsdu ba ni de kho na ñid kyi miñ ste | 'dis gañ de rañ gi sñiñ gar ñi ma la gnas pa'i sa bon las rnam par 'thon pa'i 'od zer gyi dra ba rnam

²³rnam par dag pa'i *em.*] rnam par dag pa Σ. ²⁴de kho na ñid kyi C, D, G, P₂] de kho na ñid kyis N, P₁. ²⁵med ñid *em.*] ñid Σ. ²⁶ye śes kyis *em.*] ye śes kyi Σ. ²⁷'dis ni *em.*] 'di ni Σ. ²⁸log pa'i *em.*] log pa Σ. ²⁹rnam pa'i mtshan ma ste C, D, P₂] mtshan ma'i rnam pa ste G, N, P₁. ³⁰de kho na ñid kyi C, D, G, P₂] de kho na ñid kyis N, P₁. ³¹ye śes kyi Σ.G] ye śes kyis G. ³²'dis ni G, N, P₁] 'di ni C, D, P₂. ³³rig C, D, P₂] rigs G, N, P₁. ³⁴cho gas Σ.P₁] cho ga P₁. ³⁵bsgom pa brtsam par bya'o D, N, P₁, P₂] bsgom par brtsam par bya'o C; bsgoms pa brtsam par bya'o G. ³⁶de la *em.*] de nas Σ, Skt. (cf. nt. in annotated transl.). ³⁷la sogs pa'i G, N, P₁] la sogs pa C, D, P₂. ³⁸sna tshogs kyis G, N, P₁] sna tshogs pas C, D, P₂. ³⁹lha mo'i C, D, P₂] lha mo G, N, P₁.

kyis⁴⁰ spyan drañs pa'i 'khor lo dañ bcas pa'i rje btsun de la⁴¹ yañ dag par mchod par bya ste | 'dis ni rañ gi sñiñ gar ñi ma la gnas pa las byuñ ba'i don gsal bar byas pa'o || de nas de'i spyan sñar mchod pa bla na med pa bdun bya'o ||

de rnams kyis ni bcom ldan 'das kyis bsod nams kyis tshogs kyis don du mchod pa'i 'khor lo gsuñs te | bsod nams kyis tshogs las ye śes kyis tshogs dañ | ye śes kyis tshogs las byañ chub bla na med pa'o ||ⁱ

§2 tshañs pa'i gnas bži

C 76r₇; D 74r₇; G 100r₃; N 78r₄; P₁ 86r₇; P₂ 5: 212₁₆ de nas bu gcig pa la sdug pa'i mtshan ñid kyis byams pa chen po sems can thams cad la rtag tu bskyed nas de nas 'khor ba'i rgya mtshor lhuñ ba⁴² bltas te | btson ra na bu sdug bsñal bar gyur pa na⁴³ ji ltar ñam thag pa⁴⁴ de ltar skyabs med pa'i sems can rnams la sñiñ rje chen po bskyed pa la bltas nas⁴⁵ | phyi nas dga' ba chen po thob pa'i rnal 'byor pas ji ltar bdag la yañ grub par rig nas dgod pa ni dga' ba dañ ldan pa'i sñags pas dga' ba rnam par bsgom par bya žiñ | 'khor ba la chags śiñ che ba'i bdag ñid rñed pa dañ bkur sti la sogs pa la ltos pa⁴⁶ thams cad dañ bral ba'i mtshan ñid btañ sñoms chen po bsgom par bya'o ||

§3 mchog

C 76v₂; D 74v₃; G 100r₅; N 78r₆; P₁ 86v₂; P₂ 5: 213₅ de ltar gyur pa'i sñags pas mchog gi sgrub pa brtsam par bya ste |

chos kyis dbyiñs kyis bdag ñid śes || dañ por ro ni⁴⁷ bsgom byas te ||
rnal 'byor pas ni de steñ du || gnas nas he ru ka ñid⁴⁸ bsgom ||ⁱⁱ

ⁱCf. HeSāU^{Tib.} & HePra^{§1}. ⁱⁱCf. HeTa_{Sñ} I.iii. 4, reading "*dañ por ro ni rnam bsgoms pa || chos kyis dbyiñs kyis bdag ñid brjod || de steñs rnal 'byor pa gnas nas || he ru ka ni rnam par sgom ||*".

⁴⁰dra ba rnams kyis Σ_G] dra ba rnams kyis G. ⁴¹de la C, D, P₂] de las G, N, P₁. ⁴²lhuñ ba Σ_{N,P_1}] lhuñ ba la N, P₁. ⁴³gyur pa na C, D, P₂^{sil.}] gyur pa G, N, P₁. ⁴⁴ñam thag pa Σ_G] ñams thag pa G. ⁴⁵bskyed pa la bltas nas G, N, P₁] bltas nas C, D, P₂. ⁴⁶ltos pa D, P₂] bltos pa C, G, N, P₁. ⁴⁷dañ por ro ni G, N, P₁] dañ po ro ni C, D, P₂^{sil.}. ⁴⁸he ru ka ñid Σ_G] he ka ñid G.

śrītherukavajra | der gnas nas yi ge drug gi don mñon du bya'o || de nas dam pa'i
gdams pa las *śrī he ru ka* zes pa yi ge bzi'i don ye ses snañ ba rdo rje'i tiñ ñe 'dzin
gyi mnal 'byor gyis mñon du bya zing | de bsgom par bya ste 'di ni mchog go ||

§4 lhan cig skyes pa

'dis ni⁴⁹ mi gtsañ ba'i lus dor nas lhan cig⁵⁰ skyes pa'i mnal 'byor rtsom pa ste | skad
cig gis sañs rgyas kyi gzal yas khañ gi dbus su *vam* yi ges⁵¹ gsal bar byas pa'i sñon
bzin du zal dañ mtshan ma la sogs pa rnams kyis bdag ñid rdo rje sems dpa' zi ba
chen po ral pa'i cod pan dañ ldan pa rdo rje skyil kruñ can chos kyi phyag rgyas
mtshan pa phyag gñis pa ro'i steñ du zla ba la bzugs pa bsgom par bya zing mtha'
yas pa'i 'jig rten gyi khams can mtshan sum cu rtsa gñis 'chañ zing dpe byad brgyad
cus brgyan pa lhan cig skyes pa'i he ru ka bsam par bya zes pa'o ||

C 76v4; D 74v4; G 100v1; N
78v1; P1 86v4; P2 5: 213₁₁

gañ gi phyir | *āli* dañ *kāli* dag gis mñam par sbyar ba rañ bzin med pa'i go 'phañ
mchog | ces bya ba ni ro zes pa mchog gi don te rdo rje sems dpa'i gdan no || de'i
bskyed pa ni *hūm phaṭ* kyi yi ge mi 'dod de | ji ltar *dañ* gi yi ge las⁵² yi ge zes pa ni
stoñ pa'o || de'i phyir yi ge yin na ma mñon brtags las⁵³ bskyed pas | gong bu ste |
des na yi ge bskyed goñ bu'i zes so || de ñid brtan par⁵⁴ byed pa'i rgyu ñid las⁵⁵ le'u
brgyad par bcom ldan 'das kyis gsuñs pa –

āli kāli mñam sbyor ba'i || rdo rje sems dpa'i gdan yin te ||
yi ge las byuñ goñ bu yi⁵⁶ || *hūm phaṭ* yi ge⁵⁷ mi 'dod do ||ⁱ

sña ma bzin du zal dañ phyag mtshan la sogs pa rnams kyis zla ba mdzes pa'i⁵⁸
nor bu'i 'od ces pa'i tshig lasⁱⁱ sems pa'i sgras lhan cig skyes pa'i mgon po rnam par
bsams nas ze sdañ rdo rje'i go 'phañ brtsam par bya'o⁵⁹ ||

ⁱHeTa_{Sn} I.viii. 8cd-9ab. ⁱⁱCf. HeTa_{Sn} I.viii. 10ab, reading "*phyag mtshan zal sogs goñ ma bzin || zla ba chu sel nor bu'i 'od ||*".

⁴⁹'dis ni G, N, P₁] 'di ni C, D, P₂. ⁵⁰lhan cig Σ_C] lhan gcig G. ⁵¹*vam* yi ges *em.*] *e bam* gi yi ges Σ_N; *a bam* gi yi ges N (misprint?). ⁵²yi ge las Σ_{P₁}] yi ga las P₁ (misprint?). ⁵³yin na ma mñon brtags las *em.*] yin na mñon brtags las C, D, P₂^{sil.}; yin nam mñon brtags las G, N, P₁. ⁵⁴brtan par Σ_D] brten par D (misprint?). ⁵⁵rgyu ñid las *em.*] rgyud ñid las Σ. ⁵⁶goñ bu yi Σ_C] goñ bu yis C. ⁵⁷yi ge Σ_{P₁}] yi ga P₁ (misprint?). ⁵⁸mdzes pa'i C, D, P₂^{sil.}] mdzes pa G, N, P₁. ⁵⁹brtsam par bya'o Σ_{C,G}] brtsams par bya'o C; brjod de G (continuing the sentence).

§5 rañ gi 'dod pa'i lha

C 77_{r3}; D 75_{r3}; G 101_{r2}; N
78_{v6}; P₁ 87_{r3}; P₂ 5 : 214₁₀

de nas že sdañ rdo rje'i go 'phañ brjod de⁶⁰ re pha'i ñi ma bsgoms nas⁶¹ 'gyur med
hūm gi yi ge sbyor bas de'i thugs kar bsam mo || de'i thig les zla ba ña gañ bar bsam
par bya'o || de'i dbus su gnas pa 'gro ba skye ba'i sa bon gsal bar byed pa'i *hūm* gi
yi ge'o || de ltar srid pa gsum gyi dbañ phyug tu⁶² rnam par bsgoms nas so || de'i
sñiñ gar ni rdo rje sems dpa'i sñiñ gar zes pa'i don to || ji ltar lha'i le'u gsuñs pa'i
rim pa ste –

rañ gi sñing gar⁶³ re pha bsgom || de las byuñ ba'i ñi dkyil 'khor ||
der ni *hūm* gi rnam pa ñid || śes rab thabs kyi rañ bzin can ||ⁱ

hūm yig las byuñ rdo rje ni || kha dog nag po mi bzad che⁶⁴ ||
rdo rje'i lte ba'i dbus gnas pa || *hūm* gi de ñid slar yañ bsgom ||ⁱⁱ

hūm yig yoñs su gyur par bltas⁶⁵ || že sdañ bdag ñid⁶⁶ rnam par bsgom⁶⁷ ||ⁱⁱⁱ

hūm yig yoñs su gyur pa'i sgras ni de thams cad⁶⁸ yoñs su gyur nas že sdañ rdo
rje'i sñing gar bsgoms nas⁶⁹ | gdams ñag ji lta bar rdo rje can ni⁷⁰ že sdañ rdo rje'i
bdag ñid du 'gyur ro || 'chad par 'gyur ba'i rim pas de dañ mñam pa'i sku'i dbyibs
bsam par bya žing | bzi rnams kyi dbus su rnal 'byor pas ji ltar mos par ji ltar ñe
bar gdams pa las žal brgyad pa la sogs pa'i 'dod pa'i lha'i rnam pa gsum gyi gzugs
can mi bzad pa chen po⁷¹ 'di lta bu'i mña' bdag bsgom par bya ste –

sems dpa'i sku las yañ dag byuñ⁷² || dkyil 'khor dbañ phyug rnam par bsgom ||^{iv}

ⁱCf. HeTa_{Sn} I.iii. 5, also quoted in DVS (f. 187_{v6-7}, Skt. only) and HePra^{Tib.} §5. ⁱⁱCf. HeTa_{Sn}
I.iii. 6, also quoted in DVS (f. 187_{v6-7}, Skt. only) and HePra^{Tib.} §5. ⁱⁱⁱCf. HeTa_{Sn} I.iii. 7ab, reading
"*hūm gi rnam par gyur bltas nas || že sdañ bdag ñid rnam par bsgom ||*". ^{iv}Cf. HeTa_{Sn} I.viii. 9cd,
reading "*sems dpa'i gzugs brñan las byuñ ba'i || dkyil 'khor bdag po rnam par sgom ||*".

⁶⁰de nas že sdañ rdo rje'i go 'phañ brjod de Σ_G] *om*. G. ⁶¹bsgoms nas C, D, P₂^{sil.}] bsgom nas
G, N, P₁. ⁶²dbañ phyug tu C, D, P₂^{sil.}] dbañ phyug G, N, P₁. ⁶³sñing gar Σ_G] sñing gar zes
pa'i G. ⁶⁴mi bzad che C, D, P₂^{sil.}] mi bzad can G, N, P₁. ⁶⁵gyur par bltas *em.*] gyur par bltas
la Σ (no *tsheg*). ⁶⁶že sdañ bdag ñid *em.*] že sdañ gi bdag ñid Σ . ⁶⁷rnam par bsgom *em.*] rnam
par bsgom mo Σ . ⁶⁸de thams cad C, D, P₂^{sil.}] thams cad G, N, P₁. ⁶⁹bsgoms nas Σ_C] bsgom
nas C. ⁷⁰rdo rje can ni C, D, P₂] rdo rje can gyi G, N, P₁. ⁷¹mi bzad pa chen po C, D, P₂^{sil.}]
mi bzad pa'i chen po G, N, P₁. ⁷²yañ dag byuñ C, D, P₂^{sil.}] yañ dag 'byuñ G, N, P₁.

žes pa'i⁷³ tshig las so ||

§6 sruñ ba'i 'khor lo

de ltar že sdañ rdo rje'i rnal 'byor gyis⁷⁴ phyogs dañ phyogs bral rnam su rim pa ji lta bas khro bo'i tshogs spro bar bya ste | *hūm* gi yi ge las yoñs su gyur žiñ thams cad 'od zer chen po 'bar bas 'khrugs pa rnam dbyuñ ste | de nas śar la sogs pa'i phyogs rnam su gśin rje mthar byed dañ | śes rab mthar byed dañ | padma mthar byed dañ | bgegs mthar byed rim pa ji lta bar bsams te | nag po dañ | dkar po dañ | dmar po dañ | sñon po rnam so || rdo rje'i tho ba dañ | rdo rje'i dbyug pa dkar po dañ | rdo rje'i chu skyes dmar po dañ | kha gyes pa'i rdo rje bsnams pa rnam te | thuñ žiñ gsus pa 'phyañ ba rnam rnam par snañ mdzad dañ | rin chen dbañ po dañ | rdo rje chos dañ | don yod grub pas mgo bo rnam mtshan pa'o ||ⁱ

de nas dbañ ldan la sogs pa'i mtshams rnam su⁷⁵ mi g.yo ba dañ | 'dod pa'i rgyal po dañ | dbyug pa sñon po dañ | stobs po che rnam ni nag po chen po ral gri dañ | lcags kyu dañ | dbyug pa dañ | mduñ rtse gsum pa bsnams pa'o || 'dod pa dañ⁷⁶ mi g.yo ba dag ni rol žiñ lha'i rgyan gyis brgyan pa'o || dbyug pa sñon po dañ stobs po che dag ni gśin rje mthar byed ltar rnam par 'gyur ba'o || de'i dbus su bsam žiñ gžan yañ steñ du gtsug tor 'khor los⁷⁷ sgyur ba⁷⁸ ser po 'khor lo ser po bsnams pa'o || rnam par snañ mdzad kyi dbu rgyan can thuñ žiñ gsus pa 'phyañ ba'o || 'og tu gnod mdzes rgyal po kha dog nag po gtun śiñ bsnams śiñ lto ba 'phyañ ba'o || mi g.yo ba⁷⁹ la sogs pa bži dañ gnod mdzes rgyal po ni⁸⁰ mi bskyod pa'i dbu rgyan can | khro bo bcu po 'di rnam ni g.yon brkyañ gi žabs rnam te | g.yon na sdigs⁸¹ mdzub rdo rje'i žags pa bsnams pa rnam | sna tshogs chu skyes dañ ñi ma rnam la blta bar bya'o || de ltar rjes su rim pa ji lta bas⁸² 'thon nas khro bo rnam rañ rañ gi gnas su der soñ ba⁸³ rnam par bsams te mñon du phyogs par gyur nas

ⁱCf. HePra^{Tib.} §6, *gNad kyi zla zer* (p. 166₁₋₅) et al..

⁷³žes pa'i G, N, P₁] pa'i C, D, P₂. ⁷⁴rnal 'byor gyis C, D, P₂] rnal 'byor gyi G, N, P₁. ⁷⁵mtshams rnam su N, P₁] mtshan rnam su C, D, P₂^{sil.}; mtshams rnam su G. ⁷⁶'dod pa dañ *em.*] 'dod pa dañ ni Σ. ⁷⁷'khor los C, D, P₂^{sil.}] 'khor lo G, N, P₁. ⁷⁸sgyur ba Σ_{C,G}] bsgyur ba C, G. ⁷⁹mi g.yo ba *em.*] 'dod pa Σ. ⁸⁰rgyal po ni Σ_{Na.c.}] rgyal po N^{a.c.} (*ni* is added below). ⁸¹sdigs D, P₂^{sil.}] sdig C, G, N, P₁. ⁸²ji lta bas Σ_G] ji lta bar G. ⁸³soñ ba C, D, P₂] soñ ba rnam de ltar G, N, P₁.

gnas te thal mo sbyar ba byas nas rkañ pa brgyad pa dañ sñiñ po dañ ñe ba'i sñiñ po⁸⁴ sñags rnams kyis bstod pa sñon du⁸⁵ 'gro ba can gyi bdag cag rnams kyis⁸⁶ ci dañ ci bgyi zes smra bar blta bar bya'o ||ⁱ

C 78r₁; D 76r₁; G 102r₄; N 79v₆; P₁ 88r₅; P₂ 5 : 216₁₄

de nas ži ba la sogs pa'i dbye bas *om sumbha nisumbha*⁸⁷ zes bya ba la sogs pas de rnams la bka' luñ byin nas | de rnams kyis⁸⁸ blo dañ ldan pa rdo rje 'dzin pa'i bka' yañ dag par bzuñ nas rañ gi sprul pa rañ gi gnas su bžag nas rañ ñid song nas⁸⁹ bgegs kyī tshogs rnams mgul par rdo rje'i žags pas⁹⁰ bcins nas rañ rañ gi mtshon chas skrag par byed ciñ bzuñ nas⁹¹ 'oñs nas bgegs kyī tshogs rnams phyogs bcu'i rañ rañ gi sprul pa la gtad nas rdo rje 'dzin la⁹² mñon sum du gyur nas gnas par blta'o ||ⁱⁱ

C 78r₃; D 76r₃; G 102r₆; N 80r₁; P₁ 88r₇; P₂ 5 : 216₂₀

de la bgegs kyī tshogs ni 'di lta ste⁹³ | dbañ po⁹⁴ dkar po mig stoñ pa rin po che'i dbu rgyan can 'gyiñ ba'i⁹⁵ lus so || gśin rje nag po skra dmar ser gyen du 'greñ ba thuñ žiñ gsus pa 'phyañ ba'o || chu lha dkar po gdeñs kas mtshon pa'i⁹⁶ mgo bo sgeg pa'i lus so || lus ñan ser po⁹⁷ rin po che'i dbu rgyan can 'gyiñ ba'i lus so || dbañ ldan dkar po ral pa'i cod pan can thuñ žiñ che ba'i sku'o || me lha dmar po ral pa'i cod pan can dbu rgyan gyis mtshan pa'i lus so || srin po du ba'i mdog can skra grol ba thuñ ba'i lus so || rluñ lha ljañ gu rin po che'i dbu rgyan can 'gyiñ ba'i lus so || steñ du mes po chen po ser po thuñ žiñ gsus pa 'phyañ ba ral pa'i cod pan⁹⁸ can no || 'og tu sa'i lha mo ser mo rin po che'i dbu rgyan can rol pa'i lus can ma'o || bgegs kyī rnam par 'dren pa de rnams gśin rje mthar byed la sogs pa rnams kyis bzuñ ba rnams⁹⁹ bred ciñ ñams thag pa rnams¹⁰⁰ skyabs tshol ba la gžol ba blta bar bya'o ||ⁱⁱⁱ

C 78r₆; D 76r₆; G 102v₄; N 80r₅; P₁ 88v₄; P₂ 5 : 217₁₁

de'i rjes la¹⁰¹ rañ gi sñiñ ga'i sa bon las khro bo'i mgo mduñ gi rnam pa kha dog

ⁱCf. HePra^{Tib.} §6, *gNad kyī zla zer* (pp. 166₅-167₅). ⁱⁱibid. ⁱⁱⁱCf. HePra^{Tib.} §6.

⁸⁴sñiñ po G, N, P₁] sñiñ po'i C, D, P₂^{sil.}. ⁸⁵sñon du C, D, P₂] mñon du G, N, P₁. ⁸⁶bdag cag rnams kyis C, D, P₂] bdag cag rnams kyī G, N, P₁. ⁸⁷sumbha nisumbha Σ_{.P₁}] sumbha na sumbha P₁ (misprint?). ⁸⁸de rnams kyis *em.* (cf. VaPra^{Skt.}, *gNad kyī zla zer* p. 167₅₋₆)] de rnams kyī Σ. ⁸⁹bžag nas rañ ñid song nas G, N, P₁] bžag nas C, D, P₂. ⁹⁰žags pas Σ_{.G}] žag pas G. ⁹¹bzuñ nas C, D, P₂^{sil.}] gzuñ nas G, N, P₁. ⁹²rdo rje 'dzin la C, D, P₂^{sil.}] rdo rje 'dzin pa G, N, P₁. ⁹³'di lta ste C, D, P₂^{sil.}] *om.* G, N, P₁. ⁹⁴dbañ po Σ_{.P₁}] dañ po P₁. ⁹⁵'gyiñ ba'i Σ_{.N}] 'gyañ ba'i N (misprint?). ⁹⁶mtshon pa'i Σ_{.N}] mtshan pa'i N (misprint?). ⁹⁷ser po Σ_{.G}] por po G. ⁹⁸cod pan Σ_{.D}] con pan D. ⁹⁹bzuñ ba rnams C, D, G, P₂] gzuñ ba rnams N, P₁. ¹⁰⁰ñams that pa rnams G, N, P₁] ñams te C, D, P₂. ¹⁰¹de'i rjes la Σ_{.G}] de'i rje'i la G.

nag po mi bzad pa chen po¹⁰² bskal pa 'jig pa'i me ltar bzod par dka' ba steñ na
 bdud rtsi 'khyil pa'i rnam pa spros nas gśin rje mthar byed la sogs pa rnams la gtad
 par bsams nas bgegs kyī tshogs kyī mgo bo rnams su | de'i rjes su | om gha gha
 ghātaya ghātaya | sarvaduṣṭam¹⁰³ phaṭ phaṭ | kīlaya kīlaya | sarvapāpaṃ¹⁰⁴ phaṭ |
 hūm hūm vajrakīla¹⁰⁵ vajradharo ājñāpayati¹⁰⁶ sarvaduṣṭavighnānām¹⁰⁷ | kāya-
 vākcittavajra kīlaya hūm phaṭⁱ ces 'dis¹⁰⁸ phur bu¹⁰⁹ gdab par bya'o zes pa ni phur
 bu'i snags so || om vajramudgara vajrakīla¹¹⁰ | ākoṭaya ākoṭaya hūm phaṭ^{111,ii} ces
 bya ba 'dis brduñ bar bya ste | khro bo thams cad rañ gi mtshan ma yoñs su gyur
 pas rdo rje'i tho ba rnam par bsgoms nas¹¹² snags kyis¹¹³ phur bu¹¹⁴ gdab pa dañ
 brduñ ba ste | ji srid sa la soñ bar gyur pa de srid du phur bu¹¹⁵ gdab pa dang brduñ
 bar bya'o ||ⁱⁱⁱ

de nas rañ rañ gi sprul pa la gśin rje mthar byed la sogs pa žugs par¹¹⁶ bsam
 mo || de'i rjes la gcig tu byed pa'i dus su¹¹⁷ khro bo'i mes log par 'dren pa dañ 'khor
 rnams rtsa ba nas med par byas par blta'o || da ni re pha yis¹¹⁸ mdun du ñi ma rnam
 par bsgoms nas¹¹⁹ ñi ma der¹²⁰ hūm gis bskyed pa'i sna tshogs rdo rje'o || rdo rje
 de ñid kyis rwa ba¹²¹ dañ gur bciñs pa rnam par bsgom ste^{iv} dañ gi yi ges¹²² rdo

C 78v₃; D 76v₃; G 103r₂; N
 80v₁; P₁ 88v₈; P₂ 5 : 218₂

ⁱCf. DVS (f. 188v₄₋₅), HePra^{§6}, CSA, GST (ch. 14), GuSaMaVi (after v. 162), KriSaṃPa (ch. 06), MaUVi, PiSā, SM 267, SV, VNU*, VS (II. 4.3), *Mantrōddhāra*, *gNad kyī zla zer* (p. 168₂₋₃) et al.. ⁱⁱCf. DVS (marginal note on f. 188v), HePra^{§6}, ĀPra, CSA, KriSaṃPa (ch. 03), *gNad kyī zla zer* (p. 168₄) et al.. ⁱⁱⁱCf. HePra^{Tib.} §6, *gNad kyī zla zer* (p. 168_{1,4}), et al.. ^{iv}*re phas (...)* *rnam par bsgom ste*] unrecognized quotation of HeTa I.iii. 3, also being cited in HePra^{§6} and the DVS (Skt. only). HeTa_{Sn} reads this stanza as follows: "*re phas ñi ma sñon du rnam bsgoms nas || ñi der hūm byuñ sna tshogs rdo rje ste || rdo rje de ñid kyis ni ra ba dañ || gur bciñ ba yañ rnam par sgom pa ñid ||*".

¹⁰²chen po Σ_G] chen po'i G. ¹⁰³sarvaduṣṭam C, D, P₂ (sarba)] sarba duṣṭan G, N, P₁; sarvaduṣṭān VaPra^{Skt.}. ¹⁰⁴sarpapāpaṃ Σ (sarba p'a paṃ)] sarvapāpān VaPra^{Skt.}. ¹⁰⁵vajrakīla Σ_C (badzra k'i la)] badzra k'i la ya C. ¹⁰⁶ājñāpayati G, N, P₁ (a'dz.ñ'a pa ya ti)] adz.ñ'a pa ya ti C, D, P₂^{sil.}. ¹⁰⁷duṣṭavighnānām *em.*] duṣṭa big.ha n'am Σ_C; duṣṭam big.ha nam C. ¹⁰⁸ces 'dis C, D, P₂^{sil.}] ces pa 'dis G, N, P₁. ¹⁰⁹phur bu G, N, P₁] phur bus C, D, P₂^{sil.}. ¹¹⁰vajrakīla G, N, P₁ (bazra k'i la)] bazra k'i la ya C, D, P₂^{sil.}. ¹¹¹hūm phaṭ G, N, P₁] hūm hūm phaṭ C, D, P₂. ¹¹²bsgoms nas C, D, P₂^{sil.}] bsgom nas G, N, P₁. ¹¹³snags kyis G, N, P₁] snags kyī C, D, P₂. ¹¹⁴phur bu *em.*] phur bus Σ. ¹¹⁵phur bu *em.*] phur bus Σ. ¹¹⁶žugs par C, D, P₂] bžugs par G, N, P₁. ¹¹⁷dus su Σ_G] dus G. ¹¹⁸re pha yis G, N, P₁] re phas C, D, P₂^{sil.}. ¹¹⁹bsgoms nas Σ_C] bsgom nas C. ¹²⁰ñi ma der Σ_G] ñi ma rnam par der G. ¹²¹rwa ba C, D, P₂^{sil.}] ra ba G, N, P₁. ¹²²yi ges C, D, P₂^{sil.}] yi ge G, N, P₁.

rje mda'i dra ba'o || rdo rje'i bla re dañ rdo rje las gyur pa'i sa gži¹²³ gsuñs te | dbañ
chen gyi gži la thug par bsam par bya'o || "bgegs rnam par sel ba"ⁱⁱⁱ zes pa'i tshig
las sruñ ba'i¹²⁴ 'khor lo brjod pa ni bgegs ñe bar ži ba'i don du'o ||ⁱⁱ

§7 stoñ pa ñid du lhag par mos pa

C 78v₅; D 76v₅; G 103r₅; N
80v₄; P₁ 89r₃; P₂ 5 : 218₁₁

de'i rjes la dños po ma lus pa'i¹²⁵ bsdus pa ni sñiñ po'i de kho na ñid kyi sñags
brjod par bya'o zes bya ba ni | de ñid kyis ni | chos thams cad¹²⁶ rnam par dpyad
pas gañ gzugs yin pa de sñiñ po ste de bsdus pa ni¹²⁷ de sdud pa'o¹²⁸ || *om śūnyatā-*
*jñānavajrasvabhāvātma*ko 'ham^{129,iii} zes pa ni¹³⁰ sñags so || de ma thag par sñags
kyi don bdag dañ khams gsum po dños po med par mñon du byas la bsgom par
bya'o || stoñ pa ñid du¹³¹ lhag par mos pa'o ||

§8 dur khrod

C 78v₇; D 76v₇; G 103v₁; N
80v₆; P₁ 89r₅; P₂ 5 : 218₁₇

"de'i dbus su nam mkha'i¹³² dbyiñs khyab pa can gyi¹³³ śes rab e'i yi ge'i rnam pa
dkar po bsgom ste¹³⁴ de'i steñ du" zes pa ni^{iv} de'i dbus su nam mkha'i¹³⁵ steñ du sa
gži yin te | ñes par¹³⁶ rim pa 'dis rluñ la sogs pa 'byuñ ba chen po bži'i dkyil 'khor
bsdus pas gžal yas khañ dur khrod brgyad kyis brgyan par bsam par bya'o ||

de nas rjes su rim pa ji lta ba'i sbyor bas dur khrod rnam brjod par bya ste –

śar du gtum drag ces bya ba'i dur khrod do || śirīṣa'i śiñ la¹³⁷ glañ po¹³⁸ che'i
gdoñ can rdzu 'phrul chen po dkar po || phyogs kyis bdag po dbañ po dkar ser¹³⁹

ⁱHeSāU. ⁱⁱCf. HePra^{Tib.} §6, *gNad kyis zla zer* (p. 168₄₋₆) et al.. ⁱⁱⁱCf. HeSāU (Ñ₁ f. 2v), DVS (f. 189v₇), HePra^{§7}, BraHeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTa, SM 7.13.14.16 et al.. ^{iv}HeSāU, cf. HePra^{§8}.

¹²³sa gži Σ_{-G}] sa bži G. ¹²⁴sruñ ba'i C, D, P₂^{sil.}] bsruñ ba'i G, N, P₁. ¹²⁵ma lus pa'i G, N, P₁] ma lus pa C, D, P₂^{sil.}. ¹²⁶chos thams cad Σ_{-N}] chas thams cad N (misprint ?). ¹²⁷bsdus pa ni Σ_{-P₁}] bstañ bstañ ni (?) P₁^{p.c.} (rewritten ?). ¹²⁸de sdud pa'o Σ_{-P₁}] sdud pa'o P₁. ¹²⁹'ham Σ_{-N}] ham N. ¹³⁰zes pa ni C, D, P₂^{sil.}] zes pa G, N, P₁. ¹³¹stoñ pa ñid du Σ_{-P₁}] stoñ pa ñad du P₁^{p.c.} (rewritten ?). ¹³²nam mkha'i Σ_{-G,N}] namkha'i G, N. ¹³³khyab pa can gyi C, D, P₂] khyab pa can gyis G, N, P₁. ¹³⁴bsgom ste Σ_{-G}] sgom ste G. ¹³⁵nam mkha'i Σ_{-N}] namkha'i N. ¹³⁶ñes par Σ_{-G}] ñes pa'i G. ¹³⁷śirīṣa'i śiñ la *em.*] śi ri ṣa'i śiñ la C, D, P₂^{sil.}; śi r'i ṣa'i śiñ la G, N, P₁. ¹³⁸glañ po Σ_{-P₂}] glañ bo P₂^{sil.}. ¹³⁹dkar ser C, D, P₂] *om.* G, N, P₁.

mig stoñ pa | airāvata¹⁴⁰ dkar po la gnas pa || klu'i rgyal po nor rgyas¹⁴¹ ser po ||
sprin sgra sgrogs kha dog sna tshogs pa || lhun po'i ri rin po che sna bži las gyur
pas || dkar po rdo rje źes bya ba'i mchod rten dkar po'o¹⁴² || 1 ||

lhor 'jigs byed thod pa can źes bya ba'i dur khrod chen po || āmra'i śiñ la¹⁴³
mahiṣa'i gdoñ can¹⁴⁴ rdzu 'phrul chen po nag po || phyogs skyoñ ba¹⁴⁵ gśin rje ma
he la¹⁴⁶ źon pa nag po || klu padma dkar po || sprin zlog byed¹⁴⁷ kha dog sna tshogs
pa || ma la ya'i ri¹⁴⁸ dkar po || nag po rdo rje źes bya ba'i mchod rten no || 2 ||

nub tu 'bar ba 'khrugs pa¹⁴⁹ źes bya ba'i dur khrod chen po || kaṃkeli'i śiñ la¹⁵⁰
chu srin gyi gdoñ can rdzu 'phrul chen po dkar po || phyogs kyi bdag po chu lha
dkar po || klu karkoṭaka¹⁵¹ dmar po || sprin mi bzad pa¹⁵² kha dog sna tshogs pa ||
ti se'i ri dkar po || dmar po rdo rje źes bya ba'i mchod rten no || 3 ||

byañ du tshañ tshiñ 'khrigs pa¹⁵³ źes bya ba'i dur khrod chen po || aśvattha'i śiñ
la¹⁵⁴ mi'i gdoñ can¹⁵⁵ rdzu 'phrul¹⁵⁶ chen po dkar po || phyogs kyi bdag po lus ñan
ser po mi'i bźon pa can || klu 'jog po nag po || sprin 'khor byed kha dog sna tshogs
pa || mandara'i ri ljañ gu || 'du byed rdo rje źes bya ba'i mchod rten no || 4 ||

byañ śar du¹⁵⁷ phun tshogs nags tshal¹⁵⁸ źes bya ba'i dur khrod chen po || nya-
grodha'i śiñ la ba lañ gi gdoñ can rdzu 'phrul chen po dkar po || phyogs kyi bdag
po dbañ phyug chen po dkar po glañ dkar po'i bźon pa can || klu duñ skyoñ ser po ||
sprin gtum po kha dog sna tshogs pa || dbañ chen gyi ri'i rgyal po nag po || sems
kyi rdo rje źes bya ba'i mchod rten no || 5 ||

¹⁴⁰airāvata *em.*] e ra ba ti G ; ai ra ba ti N, P₁ ; ai ra pa ti C, D, P₂^{sil.} ¹⁴¹nor rgyas Σ_G] nor rgyal G. ¹⁴²dkar po'o Σ_P] dkar pa'o P₁. ¹⁴³āmra'i śiñ la *em.*] a mra'i śiñ la Σ. ¹⁴⁴mahiṣa'i gdoñ can *em.*] ma hirṣa'i gdoñ can C, D, P₂ ; ma he'i ṣa'i gdoñ can G, N, P₁. ¹⁴⁵phyogs skyoñ ba G, N, P₁] phyogs skyoñ ba'i C, D, P₂^{sil.} ¹⁴⁶ma he la C, D, P₂^{sil.}] ma he la śwa la G ; ma he śwa la N, P₁. ¹⁴⁷zlog byed C, D, P₂^{sil.}] mdog G ; ldog byed N, P₁. ¹⁴⁸ma la ya'i ri *em.*] m'a l'a ya'i ri Σ. ¹⁴⁹khrugs pa G] 'khrug pa Σ_G. ¹⁵⁰kaṃkeli'i śiñ la *em.*] ke ke l'a'i śiñ la C, D, P₂ ; kaṃ ke la'i śiñ la G, N, P₁. ¹⁵¹karkoṭaka *em.*] karko ṭa Σ. ¹⁵²mi bzad pa Σ_G] mi gzad pa G. ¹⁵³'khrigs pa Σ_C] 'khrig pa C. ¹⁵⁴aśvattha'i śiñ la C, D] a śva tha'i śiñ la G, N, P₁ ; a śvadtha'i śiñ la P₂^{sil.} ¹⁵⁵mi'i gdoñ can Σ_G] ma'i gdoñ can G. ¹⁵⁶rdzu 'phrul C, D, P₂^{sil.}] rdzu 'phrul gyi G, N, P₁. ¹⁵⁷byañ śar du C, D, P₂^{sil.}] byañ śar G, N, P₁. ¹⁵⁸nags tshal Σ_G] nag 'tshal G.

mer ha har¹⁵⁹ rgod pa¹⁶⁰ zes bya ba'i dur khrod chen po || karañja'i śiñ la ra'i
gdoñ can rdzu 'phrul chen po dmar po || phyogs skyoñ ba me lha dmar po ra'i gdan
can || klu padma chen po ljañ gu || sprin stug po kha dog sna tshogs pa || spos ñad
ldañ pa'i ri¹⁶¹ ser po || sku rdo rje zes bya ba'i mchod rten no || 6 ||

bden bral du mun pa mi bzad pa zes bya ba'i¹⁶² dur khrod chen po || parkaṭi'i¹⁶³
ljon pa'i śiñ la ro'i gdoñ pa can || rdzu 'phrul chen po nag po || phyogs kyi bdag
po srin po¹⁶⁴ ro'i gdan can nag po¹⁶⁵ || klu mtha' yas dkar po || sprin 'geñs byed
kha dog sna tshogs pa || kha ba'i ri dkar po || rin chen¹⁶⁶ rdo rje zes bya ba'i
mchod rten no || 7 ||

rluñ du kili kili¹⁶⁷ sgra sgrogs pa¹⁶⁸ zes bya ba'i dur khrod chen po || paṭali'i śiñ
la¹⁶⁹ ri dags kyi¹⁷⁰ gdoñ pa can rdzu 'phrul chen po ljañ gu || phyogs kyi bdag po rluñ
lha ri dags la¹⁷¹ bžon pa¹⁷² || klu rigs ldan khra bo¹⁷³ || sprin char 'bebs kha dog sna
tshogs pa || dpal gyi ri sñon po || chos kyi rdo rje zes bya ba'i mchod rten no || 8 ||ⁱ

C 79v4; D 77v4; G 104v2; N
81v4; P1 90r3; P2 5 : 22015

de'i nañ du rdzu 'phrul chen po rnams kyañ g.yon na mi'i thod pa khrag gis
yoñs su gañ ba'i¹⁷⁴ lag pa can¹⁷⁵ | g.yas na ro sna tshogs mñon par 'dren pa'i lag pa
padma dañ ldan pa rnams bsam par bya'o || de'i rjes la rtswa¹⁷⁶ ljañ ser gyi myu
gu 'bus pa'i 'dab mas spras pa'i sna tshogs pa'i me tog gi śiñ rnams kyis stug ciñ |
khwa dañ | khu byug dañ | 'ug pa dañ | ne tso dañ | ri skegs dañ | thi ba dañ | thi ba
mo dañ | bya rgod la sogs pa sna tshogs pa'i bya rnams kyis ñe bar brgyan pa¹⁷⁷ |
señ ge dañ | spyañ ki dañ | stag dañ¹⁷⁸ | dom dañ | phag¹⁷⁹ la sogs pa sna tshogs
pa'i ri dags rnams kyis¹⁸⁰ yoñs su gañ ba¹⁸¹ | sna tshogs pa'i dri bzañ po can me tog

ⁱCf. HePra^{Tib.} §8.1-8.

¹⁵⁹ha har C, D, P₂] lha har G, N, P₁. ¹⁶⁰rgod pa G, N, P₁] dgod pa C, D, P₂. ¹⁶¹ldan pa'i ri
G, N, P₁] ldañ ba'i ri C, D, P₂^{sil.}. ¹⁶²zes bya ba'i G, N, P₁] zes bya ba'am C, D, P₂. ¹⁶³parkaṭi'i
G, N, P₁ (parka ṭi'i)] parka ṭa'i C, D, P₂^{sil.}. ¹⁶⁴srin po *em.*] srin po'i Σ. ¹⁶⁵ro'i gdan can nag po
em.] ro'i gdoñ can nag po C, D, P₂^{sil.}; ro'i gdan can G, N, P₁. ¹⁶⁶rin chen C, D, P₂] sbrin chen G,
N, P₁. ¹⁶⁷kili kili *em.*] k'i li k'i li C, D, P₂^{sil.}; ki li k'i li G, N, P₁. ¹⁶⁸sgra sgrogs pa Σ_G] sgra
sgrags pa G. ¹⁶⁹paṭali'i śiñ la Σ_G (pa ṭa li'i)] pa ṭa la'i śiñ la G. To be emended to *pārthiva*? ¹⁷⁰ri
dags kyi D (misprint ?), G, N, P₁] ri dwags kyi Σ_{P2}. ¹⁷¹ri dwags la P₂^{sil.}] ri dags la G, N, P₁.
¹⁷²bžon pa G, N, P₁] žon pa C, D, P₂^{sil.}. ¹⁷³khra bo C, G, N, P₁] khro bo D, P₂^{sil.}. ¹⁷⁴gañ ba'i
Σ_C] (b)gad ba'i C. ¹⁷⁵lag pa can C, D, P₂^{sil.}] thod pa can G, N, P₁. ¹⁷⁶rtswa C, G, N, P₁] rtsa
D, P₂^{sil.}. ¹⁷⁷brgyan pa C, D, N, P₂^{sil.}] rgyan pa G, P₁. ¹⁷⁸stag dañ Σ_N] rtag dañ N. ¹⁷⁹phag
Σ_D] pag D (misprint ?). ¹⁸⁰ri dags rnams kyis D, N, P₁] ri dwags rnams kyis C, P₂^{sil.}; ri dags
rnams kyi G. ¹⁸¹yoñs su gañ ba Σ_G] gañ ba G.

yoñs su dri ldañ ba rnams kyis 'khrugs par byas pa | sna tshogs pa'i¹⁸² sbrul gyi¹⁸³
tshogs kyis¹⁸⁴ gañ ba | rus mgo dañ | keñ rus dañ | thod pa dañ | ro la sogs pa rnams
kyis sna tshogs pa'i gnas dañ phyogs brgyan pa | gžan yañ sna tshogs pa'i phyogs
rnams su gnas gži dañ | gtsug lag khañ dañ | bsam gtan gyi¹⁸⁵ khañ pa dañ | rdziñ
bu dañ | rnal 'byor pa dañ | rnal 'byor ma dañ | kun spañs dañ | kun spañs ma dañ |
bsam gtan pa¹⁸⁶ dañ | bsam gtan ma dañ | gnod sbyin dañ | gnod sbyin mo dañ |
yi dags¹⁸⁷ dañ | yi dags mo¹⁸⁸ dañ | srin po dañ | srin mo dañ | grul bum dañ | grul
bum mo dañ | 'byuñ po dañ | 'byuñ mo dañ | mkha' 'gro dañ | mkha' 'gro ma dañ |
dpa' bo dañ | dpa' mo'i tshogs rnams kyis yoñs su spras śiñ | dam tshig gi brda la
chags pa'i sems dañ ldan pa | rgod pa dañ | sgeg pa dañ | 'khyud pa dañ | 'o byed
pa rnam pa sna tshogs la sogs pa thob pa'i mkha' 'gro dañ | mkha' 'gro ma'i tshogs
rnams kyis yoñs su gañ ba rnams so ||

de'i rjes la dga' ba'i sems kyis la la rdo rje gom pa rnams kyis¹⁸⁹ gar byed | la la rdo
rje¹⁹⁰ glu rnams kyis¹⁹¹ glu len | la la sna tshogs pa'i dam tshig gi spyod pa rnams
kyis spyod | la la bdud rtsi lña dañ sgron ma lña za bar byed | la la sna tshogs pa'i
dños po ñe bar stobs par byed¹⁹² | la la sna tshogs pa'i sems can rnams yañ dag par
tshim par byed | la la chañ rnams 'thuñ bar blta bar bya'o ||

C 80r₃; D 78r₃; G 105r₃; N
82r₃; P₁ 90v₃; P₂ 5 : 221₁₆

gžan rnams kyis kyañ khar rña dañ | ḍa ma ru dañ | rña dañ | rña pa ṭa ha¹⁹³ dañ |
krīpīṭa¹⁹⁴ dañ | rña kha gcig pa dañ | pi wañ dañ | gliñ bu dañ | pheg rdob pa la sogs
pa sna tshogs pa'i rol mo rnams kyis dkrol bar byed | gžan yañ grub pa du ma dañ |
rig pa 'dzin pa dañ | rig pa 'dzin ma dañ | lto 'phye chen po dañ | lto 'phye chen mo
dañ | mi 'am ci dañ | mi 'am ci mo dañ | dri za dañ | dri za mo¹⁹⁵ zes pa la sogs pa
rnams dañ | lha dañ | lha ma yin dañ | nam mkha' ldiñ gi tshogs kyis yoñs su gañ ba
rnams kilikila'i sgra sgrogs śiñ¹⁹⁶ mi bzad pa tshañ tshiñ 'khrigs śiñ 'jigs su ruñ ba
rnams ni gar gyi ro dgus śin tu yid tshim par byed pa | ro lañs dañ 'byuñ po'i tshogs

C 80r₄; D 78r₄; G 105r₅; N
82r₅; P₁ 90v₄; P₂ 5 : 221₂₁

¹⁸²sna tshogs pa'i C, D, P₂^{sil.}] sna tshogs G, N, P₁. ¹⁸³sbrul gyi Σ_{-P₁}] sprul gyi P₁. ¹⁸⁴tshogs
kyis Σ_{-G}] tshogs kyi G. ¹⁸⁵bsam gtan gyi C, D, P₂] bstan gyi G, N, P₁. ¹⁸⁶bsam gtan pa Σ_{-G}]
bsam gtan G. ¹⁸⁷yi dags Σ_{-P₂}] yi dwags P₂^{sil.}. ¹⁸⁸yi dags mo Σ_{-P₂}] yi dwags mo P₂^{sil.}. ¹⁸⁹gom
pa rnams kyis D, G, P₂^{sil.}] goms pa rnams kyis C; gom pa rnams kyi N, P₁. ¹⁹⁰rdo rje Σ_{-C}] rdo
rje'i C. ¹⁹¹rnams kyis C, D, P₂^{sil.}] rnams kyi G, N, P₁. ¹⁹²stobs par byed C, D, G, P₂^{sil.}] stob
par byed N, P₁. ¹⁹³rña pa ṭa ha C, D, P₂] pa ṭa ha G, N, P₁. ¹⁹⁴krīpīṭa *em.*] krī bi ḍa C, D, P₂;
krī pi ḍa G, N, P₁. ¹⁹⁵dri za mo C, D, P₂^{sil.}] dri za mo dañ G, N, P₁. ¹⁹⁶kilikila'i sgra sgrogs śiñ
G, N, P₁] k'i li k'i la'i sgra sgrogs śiñ C, D, P₂^{sil.}.

rnams kyis byin gyis brlabs śiñ gnas pa'i dur khrod brgyad rnams bsam par bya'o ||

C 80r7; D 78r7; G 105v2; N
82v1; P1 90v8; P2 5 : 22211

dur khrod brgyad ni rnam par śes pa brgyad rnam par dag pa'o || rnam par śes
pa brgyad ces pa ni mig la sogs pa'i rnam par śes pa lña dañ | kun gźi'i¹⁹⁷ rnam par
śes pa dañ | yid kyi rnam par śes pa dañ | ñon moñs pa can gyi¹⁹⁸ yid kyi¹⁹⁹ rnam
par śes pa źes pa ste | me loñ dañ | rmi lam dañ | sgyu ma dañ | smig rgyu dañ |
dri za'i groñ khyer dañ | sgra brñan dañ | chu zla dañ | nam mkha'²⁰⁰ źes pa'i dpe
brgyad rnam par dag pa dur khrod brgyad du²⁰¹ śes par bya'o || des na²⁰² dur khrod
brgyad ni chos thams cad yoñs su śes pas gzuñ bya dañ | 'dzin pa la sogs pa spañs
pa'i phyir²⁰³ rnam par śes pa brgyad kyi²⁰⁴ dpes dur khrod brgyad rnams śes pa'o ||

§9 gźal yas khañ

thams cad mkhyen pa ñid mñon par byañ chub pa

C 80v2; D 78v2; G 105v5; N
82v3; P1 91r3; P2 5 : 22220

da ni²⁰⁵ brjod pa'i rluñ la sogs pa 'byuñ ba chen po bźi yoñs su gyur pa'i gźal yas
khañ²⁰⁶ brjod par bya ste | dran pa ñe bar gźag pa bźi rnam par dag pa'i sgo bźi'o ||
yañ dag par spoñ ba bźi rnams ni²⁰⁷ rta babs bźir dran to || rdzu 'phrul gyi rkañ pa
bźi rnam par dag pas stegs bu bźi'o || dbañ po lña rnams ni logs bźi dañ rdo rje'i
thig go || stobs lña rnams ni zur bźi dañ dra ba dañ dra ba phyed pa'o || 'phags pa'i
lam yan lag brgyad rnam par dag pas ka ba brgyad rnams rab tu brtags śiñ²⁰⁸ byañ
chub kyi yan lag bdun rnams ni phyogs can dañ mda' yab dañ gdugs dañ rña yab²⁰⁹
dañ bla re dañ dril bu dañ ba dan rnams te | gźal yas khañ ni byañ chub kyi phyogs
kyi chos sum cu rtsa bdun rnam par dag pa'o || "'od gsal ba bsgom par bya"ⁿⁱ źes
pa'i sgras ni gźal yas khañ ste²¹⁰ | des ni byañ chub kyi phyogs kyi chos kyi don
gyi rañ bźin du rañ bźin las so || 'on kyañ bskyed pa la so sor brjod pa bźin du rtags

ⁱHeSāU.

¹⁹⁷kun gźi'i C, D, P₂^{sil.}] kun bźi G; kun gźi N, P₁. ¹⁹⁸ñon moñs pa can gyi Σ_G] ñon moñs
pa can gyis G. ¹⁹⁹yid kyi C, D, P₂^{sil.}] yid kyis G, N, P₁. ²⁰⁰nam mkha' Σ_{G,N}] namkha' G, N.
²⁰¹dpe brgyad rnam par dag pa dur khrod brgyad du Σ_G] dpe brgyad du G. ²⁰²des na G, N, P₁]
de nas C, D, P₂. ²⁰³spañs pa'i phyir Σ_G] spañ pa'i phyir G. ²⁰⁴brgyad kyi C, D, P₂] brgyad
kyis G, N, P₁. ²⁰⁵da ni G, N, P₁] de ni C, D, P₂. ²⁰⁶gźal yas khañ Σ_G] źal yas khañ G. ²⁰⁷bźi
rnams ni C, D, P₂^{sil.}] bźis rnams G; bźi rnams N, P₁. ²⁰⁸brtags śiñ Σ_G] rtags śiñ G. ²⁰⁹rña yab
Σ_G] lña yab G. ²¹⁰gźal yas khañ ste Σ_{p₂sil.}] gźal yañ khañ ste P₂^{sil.} (typo).

par bya žiñ | rañ bžin gyis ni sa la sogs pa'i rim pa bsam par bya'o ||

de nas byañ chub kyi phyogs kyi chos kyi dbye ba rnams 'phags pa mtsho skyes
kyi žabs kyi sku drin las²¹¹ brjod par bya ste | de la thog mar lus bskyed pa ni²¹²
de'i chos las²¹³ de'i chos can thams cad stoñ pa ste | de'i phyir dañ por lus bskyed
pa'o || *rjes su'i* sgras ni de'i ño bo med pa ni de'i chos kyi rañ bžin te | phyi nas de'i
chos kyi rañ bžin gañ yin pa de dran to žes bskyed pa med pa'i phyir sñar gyi gzugs
kyi dños po ma lus pa'i de kho na'i rañ bžin no || de las sems kyi rañ bžin yin no
žes *dran pa'i* sgras brjod na ni de'i tshe rab tu snañ ba ji ltar yin že na | brtags pa'i
rnam pa ste de las gžan du ni rañ bžin de ltar ma yin no || de yañ me loñ gi²¹⁴ gzugs
brñan ji lta ba de ltar bskyed pa so sor brtags pa'i rnam par rab tu snañ ba'o || *ñe*
*bar gžag pa'i*²¹⁵ sgras ni ci žig ce na²¹⁶ | mchog nas mchog tu gžag pa ste²¹⁷ | 'dis
ni ñe bar gžag pa'o²¹⁸ || mchog ni 'od gsal ba ste | dran pa'i sgras brjod pa'o || de las
lañs śiñ gnas pa'i rgyu las śar gyi sgo de ltar gyur par brtag ste | lus dran pa ñe bar
gžag pa rnam par dag pas²¹⁹ śar gyi sgo'o || de bžin du tshor ba rjes su dran pa ñe
bar gžag pa²²⁰ rnam par dag pas lho'i sgo'o || de bžin du chos rjes su dran pa ñe bar
gžag pa²²¹ rnam par dag pas nub kyi sgo'o || de bžin du sems rjes su dran pa ñe bar
gžag pa rnam par dag pas byañ gi sgo'o ||

C 80v₆; D 78v₆; G 106r₄; N
82v₇; P₁ 91r₈; P₂ 5 : 223₁₃

de ltar yin žes ji ltar že na²²² | gzugs rnam par spañs nas | tshor ba gžan du mi rtogs
śiñ 'du śes kyañ de ltar 'du byed dañ²²³ rnam par śes pa'añ^a de bžin du 'gyur ro ||
'on kyañ sgyu ma dañ | rmi lam ji lta ba dañ | dri za'i groñ khyer ji lta ba de ltar
sgo rnams rab tu snañ ba'o || de bžin du gzugs dañ | tshor ba dañ | 'du śes dañ | 'du
byed dañ | rnam par śes pa bsgrubs pa ste | chos thams cad kyañ de bžin du rnam
par śes pa yañ skad cig ma'o || ji ltar že na | rnam par dpyad na mi bzod pa'o²²⁴ ||
rnam par dpyad na žes pa ci že na²²⁵ | chos gañ yin pa de rnams kyis rnam par śes

C 81r₄; D 79r₄; G 106v₃; N
83r₅; P₁ 91v₆; P₂ 5 : 224₉

^arnam par śes pa'añ Σ^{Tib} .] *om. VaPra*^{Skt}.

²¹¹sku drin las C, D, P₂^{sil}.] sku drin la G, N, P₁. ²¹²bskyed pa ni Σ_{G}] skyes pa ni G. ²¹³de'i chos las C, D, P₂^{sil}.] de'i las G, N, P₁. ²¹⁴me loñ gi Σ_{G}] me loñ G. ²¹⁵ñe bar gžag pa'i C, D, P₂^{sil}.] ñe bar bžag pa'i G, N, P₁. ²¹⁶ci žig ce na Σ_{P_1}] ci žig ces na P₁. ²¹⁷gžag pa ste D, P₂] bžag pa ste C, G, N, P₁. ²¹⁸ñe bar gžag pa'o C, D, P₂] ñe bar bžag pa'o G, N, P₁. ²¹⁹rnam par dag pas C, D, P₂^{sil}.] rnam par dag pa G, N, P₁. ²²⁰ñe bar gžag pa Σ_{G}] ñe bar bžag pa G. ²²¹ñe bar gžag pa Σ_{G}] ñe bar bžag pa G. ²²²že na Σ_{N}] ža na N (misprint ?). ²²³'du byed dañ *conj.*] dañ C, D, P₂^{sil}.; kyañ G, N, P₁. ²²⁴rnam par dpyad na mi bzod pa'o N, P₁] rnam par dpyad na mi bzod pa'o C, D, P₂; *om. G.* ²²⁵ci že na C, D, P₂^{sil}.] ci žes na G, N, P₁.

pa bsgrubs pa ste | de rnams skad cig ma ño bo med pa'o žes bden par gsungs te | de'i phyir rnam par śes pa yañ skad cig ma'o || ji ltar že na | chos thams cad rnam par dpyad pas gser la sogs pa rnams kyis yoñs su brduñs pa'i bum pa la sogs pa'i chos rnams so || de'i chos med pa ni ji ltar rdzas med pa ste | de ltar chos thams cad med pa na rnam par śes pa med pa yin te | des na rnam par śes pa yañ skad cig ma'o || ji ltar gzuñ bya²²⁶ rdzas med par 'gyur na²²⁷ | 'dzin pa po med pa ste | de ltar gzuñ bya dañ 'dzin pa po med na 'dzin pa med do || gžan yañ ji ltar gzuñ bya²²⁸ dmigs nas 'dzin pa po gnas te | de ltar gzuñ bya dañ 'dzin pa po dmigs nas 'dzin pa²²⁹ gnas śin de dag med na 'dzin pa med do || lhag ma'i gzugs ni sgo chen po bskyed pa rnam par dag pa las gžan du mi śes te | de ltar gyur pa'i sgo bži bsam par bya ste²³⁰ | sprul pa skad cig ma'i rañ bžin no ||

C 81v₂; D 79v₂; G 107r₄; N 83v₄; P₁ 92r₅; P₂ 5 : 225₆

yañ dag par spoñ ba bži rnams ni rta babs bži rnams su dran to žes bya ba la sdiḡ pa ma skyes pa rnams kyī gñen po dañ | sdiḡ pa skyes pa rnams kyī rnam par gcod pa²³¹ dañ | dge ba ma skyes pa rnams kyī bskyed pa dañ | dge ba skyes pa rnams sañs rgyas ñid du yoñs su bsño ba ste²³² | gñen po dañ | rnam par gcod pa dañ | bskyed pa dañ yoñs su bsño ba'o || gañ gi gñen po gañ yin že na | 'dod chags la sogs pa'i ñon moñs pa'i gñen po ste | de las ma skyes pa na ñon moñs pa skye bar 'gyur ba na gnod pa byas pa de ni gñen po'o || 'dod chags la sogs pa'i ñon moñs pa skyes pa ñid²³³ na yañ rnam par ñams pa'i phyir²³⁴ 'di bsgom pa ste de rnam par gcod pa'i phyir ro²³⁵ || de'i phyir de rnam par ñams pa las 'di rnams med pa ste | des na ñon moñs pa med pa'i go 'phañ skye'o || skyes pa de ni sems can dañ lhan cig²³⁶ thun moñ du²³⁷ byed par 'dod pa ñid ni yoñs su bsño ba žes pa ste | yañ dag par spoñ ba bži rnam par dag pas rta babs rnams so ||

C 81v₆; D 79v₆; G 107v₂; N 83v₇; P₁ 92v₁; P₂ 5 : 225₁₉

rdzu 'phrul gyi rkañ pa bži rnam par dag pas stegs bu bži rnams ni dad pa dañ | brtson 'grus dañ | dpyod pa dañ | sems te | dad pa žes pa ni bsam pa la śin tu gus pa ñid do || de bžin du brtson 'grus kyañ śin tu mñon par 'dod pa ñid rnam par ma

²²⁶gzuñ bya Σ_G] gzuñs bya G. ²²⁷'gyur na C, D, P₂^{sil.}] gyur na G, N, P₁. ²²⁸gzuñ bya Σ_C] gzuñ byar C. ²²⁹dmigs nas 'dzin pa po gnas te | de ltar gzuñ bya dañ 'dzin pa po dmigs nas 'dzin pa G, N, P₁] dmigs nas 'dzin pa C, D, P₂. ²³⁰bsam par bya ste G, N, P₁] bsam par bya C, D, P₂. ²³¹rnam par gcod pa Σ_G] rnam par spyod pa G. ²³²yoñs su bsño ba ste C, D, P₂^{sil.}] bsño ba ste G, N, P₁. ²³³skyes pa ñid Σ_G] skyas pa ñid G (misprint ?). ²³⁴rnam par ñams pa'i phyir Σ_G] rnam par mñam pa'i phyir G. ²³⁵rnam par gcod pa'i phyir ro Σ_G] rnam par spyod pa'i phyir ro G. ²³⁶dañ lhan cig Σ_G] dañ lhan cig G. ²³⁷thun moñ du Σ_G] thun moñs du G.

chad pa'o || de ñid kyis rgyun mi 'chad par rnam par dpyod pa ni dpyod pa'o || rnam par dpyod pa zes bya ba yañ rañ bzin de ñid kyis rañ dañ gzan de'i rnam par byed pa ni rnam par dpyod pa²³⁸ zes bya'o || sems kyī rañ gi gzugs kyī rnam par bskyed pa ni²³⁹ sems kyī mthar thug pa ñid de²⁴⁰ | de'i phyir sems kyī mthar thug pa ñid²⁴¹ dños su byed pa'o || de ltar rdzu 'phrul gyi rkañ pa bzi rnam par dag pa ni stegs bu bzi'o || rdzu 'phrul bskyed pa zes pa ni gañ de sprul pa rnam par dag pas rnam par dag pa'i rnam pa ste | de'i spro ba dañ sdud pa'i sku zes bya ba ji ltar 'dod pas rdzu 'phrul lo || 'di'i rnam pa dños su byed pa ni bskyed pa ste | de'i phyir de las gzan du ni rañ bzin rdo rje'i rnam par rab tu 'jug pa med do ||

dbañ po lña rnams ni logs bzi dañ rdo rje'i thig ces bya ba la dad pa'i dbañ po dañ | dran pa'i dbañ po dañ | brtson 'grus kyī dbañ po dañ | tiñ ñe 'dzin gyi dbañ po dañ | ses rab kyī dbañ po ste²⁴² | mñon par yid ches pa de dañ por rgyu ñe bar len pas dad pa'i sgras brjod de | śin tu gus pa'i phyir ro || bdag ñid kyī²⁴³ ses pa gñis par 'jug pa las gzan du ldog pa rnam par spañs nas 'khor ba'i las can 'khor ba'i bar du thob nas 'jug pas 'jug pa ste | dad pa'i sgras brjod do || ñin mtshan du rnal 'byor gsum pa la²⁴⁴ bdag ces rnam par ma chad pa la²⁴⁵ sems 'jug pa tsam gyis gañ gi²⁴⁶ rnam pa ma byas par skye ba de ni dran pa'i dbañ po'i sgras brjod do || sems rtse gcig pa ni bzi pa rtse mo'i sgras ni yañ dag pa'i lam ste | de dañ lhan gcig pa ñid ni²⁴⁷ sems kyī rtse gcig pa ñid²⁴⁸ de tiñ ñe 'dzin gyi²⁴⁹ sgras brjod ciñ | *urasa*'i sgras ni gzan du brjod do || rdo rje'i thig rnams kyis²⁵⁰ zes pa ni *rekhā* lña rnams dañ | ra ba lña rnams de bzin gsegs pa lña'i dbye bas phye ba yin la | de'i dbus su sañs rgyas kyī gzal yas khañ ste | rdo rje'i sgras ni thams cad dañ lhan cig mñam žin rdo rje ni mi phyed pa'o || ses rab kyī dbañ po'i sgras chos thams cad rab tu mi gnas pa'o zes gsal bar byas pa yin na²⁵¹ | de'i tshe ra ba rnams mñam pa ste | de bzin gsegs pa rnams la phan tshun dbye ba med pa'i phyir ro || gañ rdo rje 'dzin pa'i rañ bzin gyis zes pa ni rdo rje'i thig rnams kyis brgyan par byas pa zes pa ste | ra

C 82r₂; D 80r₂; G 107v₆; N 84r₄; P₁ 92v₆; P₂ 5 : 226₁₀

²³⁸de'i rnam par byed pa ni rnam par dpyod pa G, N, P₁ | de'i rnam par dpyod pa C, D, P₂. ²³⁹rnam par bskyed pa ni $\Sigma_{G,N}$ | rnam pa bskyed pa ni G, N. ²⁴⁰mthar thug pa ñid de Σ_G | mthar thugs pa ñid de G. ²⁴¹mthar thug pa ñid Σ_G | mthar thugs pa ñid G. ²⁴²dbañ po ste G, N, P₁ | dbañ po dañ C, D, P₂^{sil}. ²⁴³kyī G, N, P₁ | kyis C, D, P₂. ²⁴⁴gsum pa la N, P₁ | gsum pa C, D, G, P₂. ²⁴⁵ma chad pa la Σ_G | ma chad pa G. ²⁴⁶gañ gi Σ_G | gañ gis G. ²⁴⁷lhan gcig pa ñid ni D, P₂ | lhan cig pa ñid ni C; lhan cig pa ni G, N, P₁. ²⁴⁸rtse gcig pa ñid Σ_G | rtse gcig pa nid G. ²⁴⁹gyi C, D, P₂^{sil} | gyis G, N, P₁. ²⁵⁰kyis G, N, P₁ | kyī C, D, P₂. ²⁵¹yin na G, N, P₁ | yin no C, D, P₂.

ba 'di rnams kyis²⁵² brgyan pa'i bsam gtan gyi khañ pa bsam par bya'o ||

C 82v₁; D 80v₁; G 108v₁; N
84v₃; P₁ 93r₅; P₂ 5 : 227₉

zur rnams dañ | do śal dañ | do śal phyed pa ni stobs rnams źes bya ba ni dad
pa'i stobs dañ | brtson 'grus kyi stobs dañ | dran pa'i stobs dañ | tiñ ñe 'dzin gyi stobs
dañ | śes rab kyi stobs te | mñon par yid ches pa dañ po'i rgyu dañ²⁵³ | rgyu'i yoñs
su gañ ba'i stobs dañ | stobs dños su byed pa de rdzogs par byed pas²⁵⁴ dad pa'i
stobs kyi²⁵⁵ sgras brjod do || de'i ched du rgyun chad med par sems brtan por byas
nas 'jug pas brtson 'grus kyi²⁵⁶ stobs so || gźan yañ der skad cig kyañ sems ñe bar
mi dmigs pas ñin mtshan du rnal 'byor de dran pa ni dran pa'i stobs so²⁵⁷ || sems
rtse gcig pa ñid du²⁵⁸ ji ltar gyur pa na'o || ji ltar gyur pa'i sgras ni chos thams cad
ñe bar mi dmigs pa'i²⁵⁹ mchog gi lam yin la | de mñon sum du byed pa ste dbyer
med pa de²⁶⁰ dños su tiñ ñe 'dzin gyi sgras brjod do || de bźin du stobs bźi rnam
par dag pa zur bźi ste | dbañ po bźi rnams kyis yoñs su gañ bar byed pas stobs bźi
rnams so || gañ ba'i sgras ni rjes su don gañ bar byed pa'i phyir ro || śes rab kyi
stobs kyis ni²⁶¹ do śal dañ do śal phyed pa ste²⁶² | stobs ni mñon du brjod do || śes
rab kyi dbañ pos gsal bar byas pa chos thams cad rab tu mi gnas pa gañ yin pa de
yañ dag par gañ bar byed pa ni dños su byed pa'o || śes rab kyi stobs kyis²⁶³ dbye
ba med pa'i bdag ñid ni do śal dañ do śal phyed pa'i bsgom pa ste | des brjod do ||

C 82v₅; D 80v₅; G 109r₁; N
85r₁; P₁ 93v₃; P₂ 5 : 228₆

'phags pa'i lam yan lag brgyad rnams kyis ka ba brgyad rnams rab tu brtags te |
kun nas brtsams pa²⁶⁴ yoñs su mi gtoñ ba źes bya ba ni yañ dag pa'i lta ba'o || slu
ba²⁶⁵ med pa'i tshig ces bya ba ni yañ dag pa'i ñag go²⁶⁶ || dge ba bcu las yoñs su mi
'da' ba źes bya ba ni yañ dag pa'i rtog pa'o²⁶⁷ || sems can la 'tshe ba med pa'i sems
źes bya ba ni yañ dag pa'i las kyi mtha'o || dge ba bcur²⁶⁸ sems gcig pa ni yañ dag
pa'i 'tsho ba'o || śin tu bdag med pa'i sems źes bya ba ni yañ dag pa'i rtsol ba'o ||
rtsol ba źes bya ba ni yod pa dañ med pa rnam par gcod pa'o || dus gsum skad cig
la śes pa ni yañ dag pa'i dran pa'o || 'jig rten gsum ñid gcig pa'i sku ni yañ dag pa'i

²⁵²kyis C, D, P₂^{sil.}] kyi G, N, P₁. ²⁵³dañ po'i rgyu dañ *em.*] dañ po'i rgyud dañ Σ. ²⁵⁴rdzogs
par byed pas Σ_G] rdzogs par byed pa G. ²⁵⁵stobs kyi C, D, P₂^{sil.}] stobs kyis G, N, P₁. ²⁵⁶kyi
Σ_G] kyis G. ²⁵⁷de dran pa ni dran pa'i stobs so Σ_{P₁} (P₂^{sil.})] de dran pa'i stobs so P₁. ²⁵⁸sems
rtse gcig pa ñid du Σ_G] sems rtse gcig pa'i da du G. ²⁵⁹mi dmigs pa'i C, D, P₂] mi dmigs par
G, N, P₁. ²⁶⁰de Σ_G] ste G. ²⁶¹stobs kyis ni C, D, G, P₂] stobs kyi ni N, P₁. ²⁶²do śal phyed
pa ste Σ_{P₁}] do śal pyed pa ste P₁ (misprint ?). ²⁶³stobs kyis C, D, P₂^{sil.}] stobs des G, N, P₁.
²⁶⁴brtsams pa Σ_G] brtsam pa G. ²⁶⁵slu ba C, D, P₂^{sil.}] bslu ba G, N, P₁. ²⁶⁶yañ dag pa'i ñag go
Σ_{P₁}] yañ dag pha'i ñag go P₁ (misprint ?). ²⁶⁷rtog pa'o Σ_G] rtogs pa'o G. ²⁶⁸dge ba bcur Σ_G]
dge bcur G.

tiñ ñe 'dzin te | 'di rnams kyis ka ba rnams yañ dag par brtags pa'o²⁶⁹ ||

byañ chub kyi yan lag bdun rnams ni phyogs can dañ | mda' yab dañ | gdugs
 dañ | rña yab dañ | bla re dañ | dril bu dañ | ba dan zes pa²⁷⁰ dran pa rnams ni²⁷¹
 thams cad du dus gsum yoñs su šes pa'i dran pa zes bya ba ni dran pa yañ dag byañ
 chub kyi yan lag go || rgyun mi 'chad par ro chen po ñid khoñ du chud pa ni chos
 rab tu rnam par bsag pa²⁷² yañ dag byañ chub kyi yan lag go || rnam par chad pa
 med par rnal 'byor chen pos 'jug pa zes bya ba ni²⁷³ brtson 'grus rab tu rnam par
 bsag pa²⁷⁴ yañ dag byañ chub kyi yan lag go || bdag med ma gtogs pa gžan la dga'
 ba med pas dga' ba rab tu rnam par bsag pa²⁷⁵ yañ dag byañ chub kyi yan lag go ||
 thams cad du stoñ pa ñid dañ sñing rje dbyer med pa zes bya ba'i rab tu sbyor ba ni
 śin tu sbyañs pa rab tu rnam par bsag pa²⁷⁶ yañ dag byañ chub kyi yan lag go ||
 phyin ci ma log pa'i tiñ ñe 'dzin rab tu thob pa zes bya ba ni²⁷⁷ tiñ ñe 'dzin rab tu
 rnam par bsag pa²⁷⁸ yañ dag byañ chub kyi yan lag go || tiñ ñe 'dzin la lhun gyis
 grub pa 'jug pa ni btañ sñoms rab tu rnam par bsag pa²⁷⁹ yañ dag byañ chub kyi
 yan lag go || byañ chub kyi yan lag bdun po 'di rnams kyis²⁸⁰ phyogs can la sogs
 pa brjod pa rnam par bsam par bya ste | byang chub kyi phyogs kyi chos sum cu
 rtsa bdun gžal yas khañ bsgom pa'i mthar thug pa²⁸¹ 'dis ni dañ po stoñ pa ñid la
 sogs par mñon par byañ chub par²⁸² thams cad mkhyen pa ñid yin no ||

C 83r₁; D 81r₁; G 109r₅; N
 85r₄; P₁ 93v₇; P₂ 5 : 228₁₆

²⁶⁹yañ dag par brtags pa'o C, D, P₂] yañ dag pa'i brtags pa'o G, N, P₁. ²⁷⁰zes pa G, N, P₁] zes
 C, D, P₂^{sil.}. ²⁷¹dran pa rnams ni Σ_{-D}] dan pa rnams ni D (P₂^{sil.}). ²⁷²rab tu rnam par bsag pa
 N, P₁] rab tu rnam par dag par bsag pa C, D, P₂; rab tu rnam par bsags pa G. ²⁷³zes bya ba ni
 Σ_{-N}] zes bya ba na N. ²⁷⁴rab tu rnam par bsag pa C, D, P₂^{sil.}] rab tu rnam par bsags pa G, N,
 P₁. ²⁷⁵rab tu rnam par bsag pa C, D, P₂^{sil.}] rab tu rnam par bsags pa G, N, P₁. ²⁷⁶rab tu rnam
 par bsag pa C, D, P₂^{sil.}] rab tu rnam par bsags pa G, N, P₁. ²⁷⁷tiñ ñe 'dzin rab tu thob pa zes bya
 ba ni Σ_{-G}] om. G. ²⁷⁸rab tu rnam par bsag pa C, D, P₂^{sil.}] rab tu rnam par bsags pa G, N, P₁.
²⁷⁹rab tu rnam par bsag pa C, D, P₂^{sil.}] rab tu rnam par bsags pa G, N, P₁. ²⁸⁰'di rnams kyis C,
 D, P₂] 'di rnams kyi G, N, P₁. ²⁸¹mthar thug pa Σ_{-G}] thar thug pa G. ²⁸²byañ chub par C, D,
 P₂] byañ chub pa G, N, P₁.

§10 rgyu'i dkyil 'khor

lam śes pa ñid mñon par byañ chub pa

C 83r₆; D 81r₇; G 109v₄; N
85v₃; P₁ 94r₆; P₂ 5 : 229₁₃

da ni rgyu'i rdo rje 'dzin pa'i²⁸³ bskyed pa brjod par bya ste | g'zal yas khañ gi nañ
du sna tshogs padma'i steñ du bdud b'zi rnams kyis ñi ma mnan pa blta bar bya ste |
dgyes mdzad rdo rje tshañs pa dañ khyab 'jug dañ dbañ phyug chen po dañ lha'i
dbañ po rnams ni phuñ po dañ | 'chi bdag dañ | ñon moñs pa dañ | lha'i bu rjes su
tshañs pa ste²⁸⁴ | phuñ po rnams kyis ñon moñs par byed pa po bdud b'zi po rnams
so²⁸⁵ ||

de nas de'i steñ du ñi ma'i dkyil 'khor bltas nas de'i steñ du a'i yi ge la sogs
pa dbyañs rnams kyis ñis 'gyur du byas te | lugs 'byuñ dañ lugs bzlog gis bltas nas
de yoñs su gyur pa las zla ba'i dkyil 'khor bsgom par bya ste | skyes bu chen po'i
mtshan sum cu rtsa gñis gsal bar byed pa me loñ lta bu'i ye śes so || *da dha da dha*
ya la zes pa yi ge drug byin nas | *ka* la sogs pa'i yi ge rnams kyis ñis 'gyur du byas
te | lugs 'byuñ dañ lugs bzlog gis²⁸⁶ bltas nas de yoñs su gyur pa las | ñi ma'i dkyil
'khor blta ste | dpe byad brgyad cu gsal bar byed pa mñam pa ñid kyis ye śes kyis rañ
b'zin no²⁸⁷ || 'di dag gi steñ du *hūm* dañ *am* gyi²⁸⁸ sa bon gñis bltas nas | de las byuñ
ba'i thod pa dañ²⁸⁹ gri gug bltas te | sa bon gñis kyis²⁹⁰ mtshan pa so sor rtog pa'i
ye śes so²⁹¹ || sa bon las 'od zer spros te mtha' yas pa'i 'jig rten gyi khams rnams
snañ bar byas nas blañs te de ñid du žugs nas²⁹² thams cad kyañ gcig tu gyur par
bsgom par bya ste bya ba grub pa'i ye śes so || de thams cad yoñs su gyur te | skad
cig gis rañ ñid dpal he ru ka'i sku śin tu rnam par dag pa chos kyis dbyiñs kyis ye
śes yin la des ni rnam pa lña ste | me loñ lta bu'i ye śes kyis ji ltar gzugs mthoñ ba |
mñam pa ñid kyis ye śes kyis²⁹³ de ltar ro gcig tu²⁹⁴ 'gyur žiñ | so sor rtog pa'i ye śes

²⁸³rgyu'i rdo rje 'dzin pa'i C, D, P₂^{sil.}] rgya yi rdo rje 'dzin pa'i G; rgyu yi rdo rje 'dzin pa'i N, P₁.
²⁸⁴rjes su tshañs pa ste C, D, P₂] rjes su chags pa ste G, N, P₁. ²⁸⁵bdud b'zi po rnams so C, D,
P₂^{sil.}] bdud b'zi bod rnams so P₁; bdud b'zi po de mnamso G; bdud b'zi po de rnams so N. ²⁸⁶bzlog
gis Σ_C] ldog gis C. ²⁸⁷mñam pa ñid kyis ye śes kyis rañ b'zin no C, D, P₂] mñam pa ñid kyis rañ
b'zin no G, N, P₁. ²⁸⁸*am* gyi N, P₁] *om* gyi C, G; *om* gi D, P₂. ²⁸⁹thod pa dañ G, N, P₁] thod pa'i
C, D, P₂. ²⁹⁰sa bon gñis kyis Σ_G] sa bon gñis kyis G. ²⁹¹so sor rtog pa'i ye śes so Σ_N] so sor
rtog pa'i ye śes so N. ²⁹²žugs nas Σ_G] bžugs nas G. ²⁹³mñam pa ñid kyis ye śes kyis Σ_D] ñam
pa ñid kyis ye śes kyis D (damage of the block-print ?). ²⁹⁴ro gcig tu Σ_G] ra gcig tu G.

kyis so sor rtog pa ste | de ltar yañ bya ba grub pa'i ye śes kyis²⁹⁵ bya ba gañ yin
pa de gcig ñid du byed pa | śin tu rnam par dag pa chos kyī²⁹⁶ dbyiñs kyī ye śes ni
rnam pa thams cad dañ lhan cig gcig pa'i gźugs te | 'di ni²⁹⁷ rnam pa lña mñon par
byañ chub pa'o²⁹⁸ ||

de nas 'jig rten gsum gcig pa'i skur²⁹⁹ brtags nas de nas śar la sogs pa'i sgo
rnams su rim pa³⁰⁰ ji lta bar tshañs pa dañ | dbaṅ po dañ³⁰¹ | ñe dbaṅ dañ | drag po
rnams dañ | de bzin du dbaṅ ldan la sogs pa'i mtshams rnams su gśin rje dañ | nor
gyi 'dren pa dañ | srin po dañ³⁰² | thags bzañ ris rnams te³⁰³ | de ltar gdan brgyad
rnams rnam par bsgoms nas de'i steñ du zla ba dañ | ñi ma kha sbyar ba'i dbus
rnams su *gañ cañ vañ*³⁰⁴ *ghañ pañ śañ lañ dañ*³⁰⁵ žes pa sa bon brgyad³⁰⁶ blta
bar bya'o || de yoñs su gyur pa rnams ni gaurī la sogs pa rnams kyī mtshan ma
rnams te | gri gug dañ | cañ te'u dañ | rus sbañ dañ | sbrul dañ | seng ge dañ | dge
sloñ dañ | 'khor lo dañ | rdo rje rnams bsam žiñ des byin gyis brlabs pa de rnams
thams cad gcig tu yoñs su gyur te | gaurī la sogs pa rdzogs par bya ba blta bar bya
ste | des ni bsgom bya'i dkyil 'khor brjod do ||

C 83v7; D 81v7; G 110v1; N
86r4; P1 94v7; P2 5 : 23018

da ni 'di rnams kyī rnam par dag pa dañ | phyag mtshan la sogs pa brjod par
bya ste | de nas "*brtse bas spyān dag dmar po ste*"^{307,i} | brtse ba žes pa ni sems can
rnams la bu gcig pa'i sems ñid brtse ba ste | des na spyān dag dmar pa'o || "*byams
pa'i thugs kyī yan lag gnag*"^{308,ii} | byams pa'i thugs kyī žes pa ni phuñ po dañ³⁰⁹
khams dañ dbaṅ po rnams 'gog pa ste | des na byams pa'i thugs kyī yan lag gnag
pa'o || "rdo rje can spyān gsum dag pa"ⁱⁱⁱ žes pa ni sku dañ gsuñ dañ thugs rnams
kyī³¹⁰ sgrīb pa med pa ni rdo rje gsum mo ||

C 84r3; D 82r3; G 110v5; N
86r7; P1 95r3; P2 5 : 2319

ⁱHeTaSn II.ix. 11a, reading "*sñiñ rje'i spyān ni dmar po la*". ⁱⁱHeTaSn II.ix. 11b, reading "*thugs
las*" instead. ⁱⁱⁱCf. HeTaSn I.ix. 15d, reading "*rdo rje gsum gyis dag pa'i spyān*".

²⁹⁵ye śes kyis Σ_{-G}] ye śes kyī G. ²⁹⁶chos kyī Σ_{-P_1} (P₂^{sil})] chos kyis P₁. ²⁹⁷'di ni Σ_{-N}] 'di
na N (misprint ?). ²⁹⁸mñon par byañ chub pa'o G, N, P₁] mñon par byañ chub bo C, D, P₂^{sil}.
²⁹⁹'jig rten gsum gcig pa'i skur G, N, P₁] 'jig rten gsum pa'i skur C, D, P₂. ³⁰⁰rim pa Σ_{-N}] rim
N. ³⁰¹dbaṅ po dañ G, N, P₁] dbaṅ po dag dañ C, D, P₂. ³⁰²srin po dañ C, D, P₂] srin po G, N,
P₁. ³⁰³thags bzañ ris rnams te *em.*] thags bzañs ris rnams te D, P₂; thag bzañ ris rnams te C, P₁;
thag bzañs ris rnams te G, N. ³⁰⁴gañ cañ vañ Σ_{-P_1} (gañ tsañ bañ)] ga ca lañ P₁ (misprint ?).
³⁰⁵dañ *em.*] nañ C, D, P₂; tañ G, N; tsañ P₁. ³⁰⁶sa bon brgyad G, N, P₁] sa bon brgyad la C, D,
P₂^{sil}. ³⁰⁷dmar po ste C, D, P₂^{sil}] dmar mo ste G, N, P₁. ³⁰⁸byams pa'i thugs kyī yan lag gnag
 Σ_{-G}] *om.* G. ³⁰⁹phuñ po dañ G, N, P₁] phuñ po'i C, D, P₂. ³¹⁰kyī Σ_{-G}] kyis G.

"*bsdu ba'i dños po bži yis ni || žabs ni rnam pa bži rnams dran* ||"ⁱⁱ

bsdu ba'i dños po žes pa ni sbyin pa dañ | sñan par smra ba dañ | don dpyod pa dañ
don mthun pa ñid de | bsam bya min pa ñid la sems bskrun pa žes bya ba ni sbyin
pa ste | de la bsam bya min pa la sems bskrun pa na ji ltar bde ba de ltar dga' ba ste |
gdams pa ji lta ba las khoñ du chud par bya'o || bsregs pa las dañ | bcad pa las dañ |
bdar ba las gser ji lta ba de bžin du de kho na [† (...) †]³¹¹ don mthun pa'i sgras ni
thams cad rnams kyī gcig pa'i sku ñid kyī miñ ste | de ltar na žabs bži rnams kyī
rnam par dag pa'o ||

C 84r₇; D 82r₇; G 111r₄; N
86v₄; P₁ 95r₈; P₂ 5 : 232₂

žal brgyad rnam par thar pa rnam par dag pa ste | gzugs stoñ par mthoñ ba dañ |
go skabs med pa stoñ par mthoñ ba dañ | sdug pa dañ mi sdug pa'i šes pa thob
pa stoñ par mthoñ ba dañ | lta ba byas pa thob pa stoñ par mthoñ ba dañ³¹² | nam
mkha'³¹³ thob pa stoñ par mthoñ ba dañ | ci yañ med pa thob pa stoñ par mthoñ
ba dañ | bdag med pa'i šes pa thob pa stoñ par mthoñ ba dañ | yañ dag par rig pa
'gog pa stoñ par mthoñ ba ste³¹⁴ | 'di ni rnam par thar pa brgyad rnam par dag pa
žal rnams so || rnam par thar pa žes pa ni ñes pa thams cad rnam par spañs pa'i bde
ba thob pa žes pa ste | bde ba chen po rañ dañ gžan yañ dag par rig pa'i šes pa 'gog
pa'i phyir ro ||

C 84v₂; D 82v₂; G 111r₆; N
86v₇; P₁ 95v₃; P₂ 5 : 232₁₁

"*phyag rnams stoñ pa*³¹⁵ *bcu drug ñid*"ⁱⁱⁱ | ces pa ni nañ stoñ pa nyid dañ | phyi
stoñ pa ñid dañ | phyi nañ stoñ pa ñid dañ | stoñ pa ñid stoñ pa ñid dañ | chen po
stoñ pa ñid dañ | don dam pa stoñ pa ñid dañ | 'dus byas stoñ pa ñid dañ | 'dus ma
byas stoñ pa ñid dañ | mtha' las 'das pa stoñ pa ñid dañ | thog ma dañ tha ma med
pa stoñ pa ñid dañ | rañ bžin stoñ pa ñid dañ | rañ bžin ma yin pa stoñ pa ñid dañ |
chos thams cad stoñ pa ñid dañ | dños po med pa stoñ pa ñid dañ | rañ gi ño bo ñid
stoñ pa ñid dañ | dños po med pa³¹⁶ rañ bžin stoñ pa ñid de³¹⁷ | 'di ni stoñ pa ñid
bcu drug go ||

ⁱHeTa_{Sñ} II.ix. 11cd, reading "*žes brjod*" instead of "*rnams dran*". ⁱⁱHeTa_{Sñ} II.ix. 12b, reading "*phyag ni stoñ pa bcu drug ñid*".

³¹¹VaPra^{Tib.} is omitting the explanations of "*sñan par smra ba*" (*priyavacana*) and "*don dpyod pa*" (*arthacaryā*), cf. VaPra^{Skt.}. ³¹²lta ba byas pa thob pa stoñ par mthoñ ba dañ C, D, P₂] *om.* G ; lta ba byas par mthoñ ba dañ N, P₁. ³¹³nam mkha' Σ_{G,N}] namkha' G, N. ³¹⁴mthoñ ba ste Σ_{P₁}] mthoñ ste P₁. ³¹⁵stoñ pa C, D, P₂] stoñ pa ñid G, N, P₁. ³¹⁶dños po med pa *em.*] dños po med pa'i Σ. ³¹⁷stoñ pa ñid de C, D, P₂^{sil.}] stoñ pa ñid dañ G, N, P₁.

da ni stoñ pa ñid kyī don brjod par bya ste | chos mtha' dag gi nañ stoñ pa ñid
 de 'di ni nañ stoñ pa ñid do || chos thams cad kyī phyi rnam de lta bu ñid ni phyi
 stoñ pa ñid do || stoñ pa ñid dañ sñiñ rje dbyer med par sbyor ba ni bla ma'i gdams
 pa las yin te | de ltar phyi nañ stoñ pa nyid do³¹⁸ || gañ dbye ba med pa'i sbyor ba
 las gyur pa de ni chen po stoñ pa ñid ces pa³¹⁹ mñon par brjod do || sbyor ba chen
 po las gañ stoñ pa de ni stoñ pa ñid stoñ pa ñid du brjod do || des na don dam pa ni
 mchog nas mchog dam pa ni don dam pa stoñ pa ñid do || 'di rnam ni stoñ pa ñid
 drug go || mñon par 'dus byas pa'i rnam pa thams cad kyis gcig tu byas pa ni 'dus
 byas stoñ pa ñid do || 'dus ma byas zes pa ni³²⁰ 'du byed kyañ med ciñ skye ba rnam
 pa thams cad gcig tu ldan pa'o || rnam pa thams cad kyī mchog dañ ldan pa zes bya
 ba ni mtha' las 'das pa stoñ pa ñid do || thog ma dañ tha ma med pa stoñ pa ñid ces
 bya ba ni³²¹ de dañ lhan cig dbye ba med pa'i phyr ro || rañ bzin stoñ pa ñid³²² ces
 bya ba ni rañ bzin lña'i rnam pa las gyur pa'o || lña'i rnam pa zes pa rnam pa stoñ pa
 ste 'di ni rañ bzin stoñ pa ñid do || rañ bzin med pa'i rañ bzin ni rañ bzin med pa šes
 rab kyī pha rol tu phyin pa'o zes pa ste rañ bzin med pa stoñ pa ñid do || brtan pa
 dañ 'gro ba rdul phra rab kyañ chos thams cad de | chos thams cad kyī sgras brjod
 pa'i phyr gañ brjod pa de thams cad stoñ pa ste | 'di ni chos thams cad stoñ pa ñid
 do || dños po med pa zes pa ci ze na | 'gro ba thams cad mgal me'i 'khor lo³²³ bzin
 du ño bo mthon ba ni rañ bzin las te | rañ bzin ño bo grags pas dños po med pa
 stoñ pa ñid do || rañ bzin zes pa ni [† ... †]³²⁴ rañ bzin stoñ pa ñid do || nam mkha'i
 khams dañ³²⁵ rnam par šes pa dag gcig tu gyur pa na gzugs ji ltar gyur pa lta bu ni
 dños po med pa rañ bzin stoñ pa ñid do³²⁶ zes brjod do || stoñ pa ñid 'di rnam ni
 phyag rnam par dag par rab tu brjod do ||

C 84v₅; D 82v₅; G 111v₃; N
 87r₂; P₁ 95v₆; P₂ 5 : 232₂₀

de nas žal gyi kha dog gi rnam par dag pa brjod par bya ste | dañ po'i žal nag
 po ni ze sdañ gi las bsgrub pa'i don dañ | dbañ po rnam sgrub pa med pa'i yañ ño ||
 g.yon gyi žal dmar po ni dbañ du bya ba bsgrub pa'i don to || lus dañ ñag dañ yid

C 85r₄; D 83r₄; G 112r₅; N
 87v₂; P₁ 96r₇; P₂ 5 : 234₂

³¹⁸stoñ pa ñid do Σ_G] stoñ pa ñid doñ G. ³¹⁹ces pa C, D, P₂^{sil.}] ces G, N, P₁. ³²⁰dus ma
 byas zes pa ni C, D, P₂^{sil.}] 'dus ma byas pa ni G, N, P₁. ³²¹stoñ pa ñid ces bya ba ni C, D, P₂^{sil.}]
 stoñ pa ñid ni zes bya ba ni G, N, P₁. ³²²rañ bzin stoñ pa ñid *em.* (cf. VaPra^{Skt.})] rañ bzin med
 pa stoñ pa ñid $\Sigma^{Tib.}$. ³²³mgal me'i 'khor lo $\Sigma_{C,G}$] 'gal me'i 'khor lo C, G. ³²⁴VaPra^{Tib.} omits the
 explanation of "*rañ bzin stoñ pa ñid*" (*svabhāvaśūnyatā*), cf. VaPra^{Skt.}. ³²⁵nam mkha'i khams dañ
 $\Sigma_{G,N}$] namkha'i khams dañ G ; namkha'i khams dañ N. ³²⁶dños po med pa rañ bzin stoñ pa ñid
 do *em.*] dños po med pa stoñ pa ñid do Σ .

gcig pa'i rañ bzin ñid ni dbaṅ ñid do || g.yas kyi žal dkar ba ni ži ba'i don to || phuñ po dañ³²⁷ khams dañ skye mched rnams la lha ñid kyi dag pa'i na rgyal ñid ces bya ba ni ži ba'o || steñ gi žal mche ba gtsigs pa can du ba'i mdog ni phyi ma'i tshe na že sdañ la sogs pa'i ñon moṅs pa skyes par gyur pa ñams pa'i don to || de bzin du bdud bži rnam par ñams pa'i don du buñ ba dañ mtshuṅs pa'i žal bži rnams te | phuñ po la brten pa'i nad ni phuñ po'i bdud dañ³²⁸ | phuñ po rnams kyi phuñ por gyur pa ni 'chi ba'i bdud dañ | sems can la³²⁹ gnod pa byed pa ni ñon moṅs pa'i bdud dañ | de bzin du bud med la g.yo ba ni lha'i bu'i bdud du brjod do || bdud bži rnams rnam par ñams pa'i don du buñ ba dañ mtshuṅs pa'i žal bži rnams so ||

C 85v₁; D 83v₁; G 112v₄; N 87v₆; P₁ 96v₄; P₂ 5 : 234₁₅

phyag mtshan rnams kyi rnam par dag pa brjod par bya ste | glañ po che la sogs pa gzuñ ba rnams ni ñon moṅs pa sna tshogs ñe bar ži ba'i phyir ro³³⁰ || ñon moṅs pa sna tshogs žes bya ba ni glo dañ | dbugs mi bde ba dañ | de bzin du smyo ba dañ | khoñ skams dañ | mdze dañ | phol dañ | skran dañ | rañ bzin glañ po la sogs pa de rnams yoṅs su brjod do || 'dir ñon moṅs pa brgyad po de rnams lag par gyur pa'i sems can rnams te | snod kyi steñ du rnam par bsname pa ni³³¹ rnam par gzuñ ba'o žes pa'i don to || sa la sogs pa nas nor 'dzin gyi mthar thug pa g.yon gyis bsname pa'i phyag gi mtshan ma rnams ni dbaṅ phyug brgyad rab tu grub pa'i don to ||

sku yi dbaṅ phyug gsuñ dbaṅ phyug || de bzin thugs kyi dbaṅ phyug dañ ||
rdzu 'phrul kun³³² 'gro'i dbaṅ phyug ste || 'dod byed yon tan brgyad pa 'o³³³ ||ⁱ

ⁱCf. HePra¹⁶, T1785 (**Pradīpodyotananāmaṭīkā*), T1787 (**Sarvaguhyapradīpaṭīkā*), T1793, T1842 (**Pañcakramaṭīkā Mañimālā nāma*), et al. : "sku yi dbaṅ phyug gsuñ gi dbaṅ phyug dañ || de bzin du ni thugs kyi dbaṅ phyug dañ || rdzu 'phrul kun 'gro gnas kyi (kun du 'gro ba'i T1787) dbaṅ phyug dañ || ci 'dod skyed dañ yon tan brgyad pa'o (dbaṅ phyug don brgyad dañ T1787) ||" (T1785, T1787); "sku yi dbaṅ phyug gsuñ dbaṅ phyug || de bzin thugs kyi dbaṅ phyug ste || rdzu 'phrul yon tan kun dbaṅ phyug || bza' ba byed pa yon tan brgyad ||" (T1793); "sku yi dbaṅ phyug gsuñ dbaṅ phyug || de bzin thugs kyi dbaṅ phyug dañ || rdzu 'phrul yon tan kun dbaṅ phyug || byed po zad byed yon tan brgyad ||" (T1842).

³²⁷phuñ po dañ Σ_{-G}] phuñ po G. ³²⁸phuñ po'i bdud dañ Σ_{-G}] phuñ po bdud dañ G. ³²⁹sems can la Σ_{-N}] sems can N. ³³⁰ñon moṅs pa sna tshogs ñe bar ži ba'i phyir ro C, D, P₂] om. G, N, P₁. ³³¹steñ du rnam par bsname pa ni C, D, P₂] steñ du bsname pa rnams pa'i ni G; steñ du rnam pa bsname pa'i ni N, P₁. ³³²rdzu 'phrul kun G, N, P₁] rdzu 'phrul can C, D, P₂. ³³³'dod byed yon tan brgyad pa'o C, D, P₂] 'dod chen yon tan brgyad po'o G; 'dod chen yon tan brgyad pa'o N, P₁.

zes so || sku mtha' yas pa ni sku'i³³⁴ dbaṅ phyug daṅ | sems can thams cad kyi skad
 smra bas gsuñ gi dbaṅ phyug daṅ | sems can gyi sems śes pas thugs kyi dbaṅ phyug
 daṅ | rdzu 'phrul gyis 'jig rten gyi khams mtha' yas³³⁵ mthoṅ bas rdzu 'phrul gyi
 dbaṅ phyug daṅ | 'jig rten gsum gcig pa'i sku ni kun du³³⁶ 'gro ba'i dbaṅ phyug
 daṅ | 'dod pas bde ba chen po'i raṅ bzin sems can rnams mñon par 'dod pas 'dod
 pa'i dbaṅ phyug ste | 'dod pa'i sgras 'dod pa'i 'dod pa³³⁷ brjod pa'o³³⁸ || byed pa po
 zes pa ni³³⁹ byed pa po³⁴⁰ rdo rje 'dzin pa ñid kyis³⁴¹ byed pa'i dbaṅ phyug go ||
 zab mo'i lha ñid kyi rnam pa las mya ṅan las 'da' bar gśegs śiṅ mya ṅan las 'das pa
 nas³⁴² lha ñid kyi rnam par rgyu bas yon tan gyi dbaṅ phyug ste | 'dis ni mtshan
 ma rnams kyi rnam par dag pa'o ||

snod rnams kyi rnam par dag pa brjod par bya ste | snod ni sñiṅ rje'i cha śas rab
 tu gsal ba yin źiṅ phyag rnams stoṅ pa ñid bcu drug dag pa ste | 'dis ni stoṅ pa ñid
 daṅ sñiṅ rje dbyer med pa ñid du rab tu gsal bar byas pa'o || *ma mo rnams kyis*³⁴³
*saṅs rgyas lña*ⁱ zes bya ba ste | ma mo zes bya ba ni phyag rgya rnams te de bzin
 gśegs pa lña dag pa'o || phyag rgya zes pa ni yoṅs su g.yogs pa ste³⁴⁴ | 'khor lo daṅ |
 rna rgyan daṅ | mgul rgyan daṅ³⁴⁵ | lag pa la dpuṅ rgyan daṅ | ska rags daṅ | thal ba
 steⁱⁱ phyag rgya drug tu rab tu grags so || phyag rgya zes pa ni³⁴⁶ yaṅ dag pa'i śes
 pa'o || yaṅ dag pa'i śes pa zes pa ni gaṅ du śes pa'i ño bor med pa ni³⁴⁷ gaṅ gzugs
 yin pa de yaṅ dag par śes par 'gyur ro || yi ge lña bcu las byas pa phrag pa la mgo
 bo'i phreṅ ba ste | *āli* daṅ *kāli* lña bcu'i yi ge dag pas zuṅ du 'jug pa'i lam ñe bar
 ston pa po mgul par mgo'i phreṅ ba'o ||

C 85v7; D 83v7; G 113r5; N 88r5; P1 97r3; P2 5 : 23516

ⁱCf. HeTa_{Sn} II.ix. 12c and HeSāU. HeTa_{Sn} reads "*gug skyes kyis ni saṅs rgyas lña*" while HeSāU^{Tib}. translates "*rus rgyan phyag rgya rnam pa lña*" instead. ⁱⁱCf. HeTa_{Sn} I. iii. 14 ab and HeTa_{Sn} I. viii. 17ab, reading "*khor lo rna cha nor bu daṅ || lag gdub daṅ ni ska rags ñid ||*" and "*khor lo rna cha mgul rgyan daṅ || lag par lag gdub ska rags ni ||*", respectively.

³³⁴sku'i Σ_C] sku yi C. ³³⁵mtha' yas C, D, P₂^{sil.}] mtha' yas pa G, N, P₁. ³³⁶kun du D, P₂^{sil.}] kun tu C, G, N, P₁. ³³⁷'dod pa'i 'dod pa P₁] 'dod pa 'dod pa Σ_{P1} (P₂^{sil.}). ³³⁸brjod pa'o C, D, P₂^{sil.}] brjod na'o G, N, P₁. ³³⁹zes pa ni C, D, P₂^{sil.}] zes bya ba ni G, N, P₁. ³⁴⁰byed pa po Σ_G] byed po G. ³⁴¹rdo rje 'dzin pa ñid kyis Σ_G] rdo rje 'dzin pa ñid kyi G. ³⁴²das pa nas G, N, P₁] 'das nas C, D, P₂^{sil.}. ³⁴³ma mo rnams kyis *em.*] ma mo rnams kyi Σ. ³⁴⁴yoṅs su g.yogs pa ste C, D, P₂^{sil.}] yoṅsu g.yog pa ste G; yoṅs su g.yog pa ste G N, P₁. ³⁴⁵mgul rgyan daṅ Σ_G] 'gul brgyan daṅ G. ³⁴⁶zes pa ni Σ_C] zes bya ba ni C. ³⁴⁷med pa ni C, D, P₂] med pa'o || śes pa'i ño bo med pa ni G N, P₁.

C 86r₃; D 84r₃; G 113v₃; N
88v₂; P₁ 97r₈; P₂ 5 : 236₆

da ni gar gyi ro dgu brjod par bya ste | bdag med ma dañ lhan cig ro gcig pa
ni sgeg pa'o || dur khrod na gnas pa ni dpa' bo'o || khro gñer dañ mtshe ba gtsigs
pa ni mi sdug pa'o || 'bar ba'i 'od ni³⁴⁸ drag śul lo || rnam par rgyas pa'i žal ni bžad
pa'o || brlan dañ bcas pa'i mgo bo'i phreñ ba can ni 'jigs su ruñ ba'o || sems can rjes
su 'dzin pa'i thugs ni sñiñ rje'o || sgyu ma'i gzugs ni ño mtshar ba'o || 'dod chags la
sogs pa'i ñon moñs pa rab tu spañs pa ñid kyī phyir ži ba ste | gar dgu po 'di rnam
dañ lhan cig pa'i³⁴⁹ bcom ldan 'das rgyur gyur pa'i bdag ñid do || dpral ba'i steñ du
mgo bo skam po lña'i phreñ ba rnam ni phuñ po lña rnam rab tu gsal ba'o || spyi
bor sna tshogs rdo rjes mtshan pa ni sna tshogs pa'i don byed pa'i phyir ro || thams
cad mkhyen pa'i gzugs kyī phyir dañ | dus gsum yoñs su mkhyen pa'i phyir žal so
so rnam la spyān gsum gsum mo || 'dod chags la sogs pa'i ñon moñs pa mtha' dag
bsreg pa'i³⁵⁰ don du dbu skra dmar ser gyen du 'greñ ba ñid du bstan to³⁵¹ || chos
thams cad sgrib pa med par rab tu gsal ba'i phyir gcer bu'o || byañ chub kyī sems
kyī rkañ pa thob pa'i phyir skyil kruñ phyed pa'i gar stabs so || 'jig rten gsum po
mtha' dag gcig tu rab tu gsal ba'i phyir žabs kyī mtheb mo gcig bstan pa'o || bcom
ldan 'das kyañ skad cig mar rab tu snañ ba ste | ji ltar bcom ldan 'das de ltar bcom
ldan 'das ma la yañ ste³⁵² | dbye ba yañ gcig gi dbyibs kyī dbañ las žal gcig ma'o ||
phyag g.yon na lha dañ lha ma yin rnam kyī³⁵³ khrag gis bkañ ba'i thod pa bsnams
pa ste | lha dañ lha ma yin gyi sgra ci že na | lha ni lus dañ ñag dañ yid de de'i yul
ni lha ma yin no || 'di dag gis³⁵⁴ byed pa med pa ni chags pa med par byed pa ste³⁵⁵
| des gañ ba'i thod pa'o || thod pa dañ khrag dag gi³⁵⁶ gcig tu byed pa žes bya ba ni
śes rab kyī pha rol tu phyin pa'i don yoñs su gañ bar bstan to || g.yas na ñon moñs
pa ma lus par gcod pa'i phyir gri gug bsnams pa ste | lhag ma gañ cuñ zad bcom
ldan 'das kyī³⁵⁷ rnam par dag pa bžin du bcom ldan 'das ma la yañ rtogs par bya'o ||
da ni bsgrub bya'i³⁵⁸ dam tshig rdo rje 'dzin pa'i lus la 'khor lo bži bsam ste | sprul
pa dañ por byas nas chos dañ loñs spyod rdzogs pa dañ sprul pa dañ bde ba chen
po ste | sku bži rnam par dag pa'i don to ||

³⁴⁸'bar ba'i 'od ni Σ_{P₁}] 'bad ba'i 'od ni P₁ (misprint?). ³⁴⁹dañ lhan cig pa'i C, D, P₂^{sil.}] dañ ldan
pa'i G N, P₁. ³⁵⁰bsreg pa'i Σ_G] sreg pa'i G. ³⁵¹bstan to C, D, P₂^{sil.}] bstan G, bstan no N, P₁.
³⁵²la yañ ste C, D, P₂^{sil.}] yañ ste G, N, P₁. ³⁵³rnam kyī Σ_G] rnam G. ³⁵⁴'di dag gi *em.*] 'di
dag gis Σ. ³⁵⁵chags pa med par byed pa ste G, N, P₁] chags pa med par dmigs pa med par byed
pa ste C, D, P₂. ³⁵⁶dag gi C, D, P₂^{sil.}] dag gis G, N, P₁. ³⁵⁷bcom ldan 'das kyī C, D, P₂^{sil.}] bcom
ldan 'das kyis G, N, P₁. ³⁵⁸bsgrub bya'i Σ_G] sgrub bya'i G.

da ni dkyil 'khor ba'i rnam par dag pa brjod par bya'o || gaurī nag mo ni bdud
 kyi gdul bya'i sems can rab tu sad pa'i phyir ro³⁵⁹ || g.yas kyi lag pa na log par lta
 ba³⁶⁰ gcod pa'i phyir³⁶¹ gri gug gzuñ žiñ | g.yon na 'khor ba'i bag chags rnam par
 ñams pa'i phyir ña *rohita*'o || caurī dmar mo ni 'dod chags kyi gdul bya'i sems can
 rab tu sad pa'i phyir g.yas na śes rab dañ thabs kyi rañ bžin ñid gsal ba'i phyir cañ
 te'u dañ | g.yon na gti mug rnam par ñams pa'i don du phag pa'o || vettālī gser btso
 ma'i 'od ni rab tu rgyas pa'i sems can rnam par 'dul ba'i don te bde ba bskyed pa'i
 phyir žes pa'i don to || g.yas stoñ pa ñid kyi don rab tu gsal ba'i phyir rus sbal dañ |
 g.yon na sñiñ rje'i rañ bžin padma'i snod do || ghasmarī ni nor bu ma ra ka ta³⁶² dañ
 mtshuñs pa ni cuñ zad dmar žiñ ljañ ba'i rdo rje bsnams pa ste | mñon spyod rab tu
 bsgrub pa la bsad par lta ba can gyi skye bo rab tu sad par bya ba'i don to³⁶³ || g.yas
 na že sdañ rnam par dag pas sbrul dañ | g.yon na thabs dañ śes rab kyi bdag ñid³⁶⁴
 rnal 'byor gyi snod do || pukkasī sñon mo ni reñs pa'i don³⁶⁵ bsgrub pa la | ña rgyal
 can gyi sems can³⁶⁶ rab tu sad pa'i don to³⁶⁷ || g.yas na bdud kyi sde rab tu 'joms
 pa'i phyir señ ge dañ | g.yon na gñis 'dzin ma lus par gcod pa'i dgra sta'o || śabarī
 dkar mo ži ba'i sems can rab tu sad pa'i phyir ro || g.yas na ye śes lña rab tu gsal ba'i
 dge sloñ dañ | g.yon na gñis su med pa'i ye śes khoñ du chud pa'i phyir 'khar gsil
 lo³⁶⁸ || cañdālī³⁶⁹ nam mkha' ltar ljañ gu reñs pa'i don bsgrub pa la³⁷⁰ reñs pa'i sems
 can rab tu sad pa'i phyir ro || g.yas na cuñ zad śes pa tsam yañ gcod pa'i phyir 'khor
 lo dañ | g.yon na mi śes pa'i dri ma rtsa ba nas zlog pa'i don du³⁷¹ thoñ gśol lo³⁷² ||
 g.yuñ mo kha dog sna tshogs ma sna tshogs kyi don rab tu bsgrub pa la dañ | ma
 ruñs pa'i bsam pa can gyi³⁷³ skye bo rab tu sad pa la'o || mi śes pa'i ye śes rab tu
 gsal ba'i phyir g.yas na rdo rje dañ | ma ruñs pa ma lus pa la bsdigs pa'i phyir³⁷⁴
 sdigs mdzub ñid³⁷⁵ dran to³⁷⁶ ||

C 86v₄; D 84v₄; G 114v₁; N
 89r₄; P₁ 98r₃; P₂ 5 : 237₁₅

³⁵⁹sad pa'i phyir ro G, N, P₁] bsad pa'i phyir ro C, D, P₂^{sil.} ³⁶⁰lta ba Σ_C] blta ba C. ³⁶¹phyir
 C, D, P₂^{sil.}] om. G, N, P₁. ³⁶²ma ra ka ta C, D, P₂^{sil.}] ma' ra' ka ta G ; ma ra' ka ta N, P₁. ³⁶³rab
 tu sad par bya ba'i don to Σ_{C,G}] rab tu srad par bya ba'i don to C ; rab sad par bya ba'i don to G.
³⁶⁴śes rab kyi bdag ñid Σ_D (P₂^{sil.})] śes kyi bdag ñid D. ³⁶⁵reñs pa'i don Σ_{P₁}] rañs pa'i don P₁.
³⁶⁶sems can C, D, P₂] sems G, N, P₁. ³⁶⁷sad pa'i don to Σ_G] sad pa'am don to G (misprint?).
³⁶⁸'khar gsil lo C, D, P₂^{sil.}] mkhar gsil lo G, N, P₁. ³⁶⁹cañdālī *em.*] cañdālī Σ. ³⁷⁰reñs pa'i don
 bsgrub pa la G, N, P₁] reñs pa ni don bsgrub pa C, D, P₂. ³⁷¹zlog pa'i don du C, D, P₂^{sil.}] bzlog
 pa'i don du G, N, P₁. ³⁷²thoñ gśol lo Σ_{G,N}] thoñ gśolo G ; thañ gśol lo N (misprint). ³⁷³bsam pa
 can gyi Σ_G] bsams pa can gyi G. ³⁷⁴bsdigs pa'i phyir Σ_G] sdigs pa'i phyir G. ³⁷⁵sdigs mdzub
 ñid C, D, P₂^{sil.}] sdig 'dzub gñis G ; sdig mdzub ñid N, P₁. ³⁷⁶to *em.*] no Σ.

C 87r₄; D 85r₅; G 115r₄; N
89v₅; P₁ 98v₄; P₂ 5 : 238₂₀

da ni 'di rnams kyi gdan brgyad kyi rnam par dag pa brjod par bya ste | chags
pa dañ | rig pa dañ³⁷⁷ | thos pa dañ | 'juñs pa dañ | bza' ba dañ | gñid dañ | rtog pa
dañ | dad pa ste śin tu mñon par žen pa gcod pa'i phyir gdan rnams ñe bar bstan to ||
śin tu mñon par žen pa yañ bsam gtan la bya ste | de ltar gdan rnams kyi rnam par
dag pa brjod do ||

'di rnams thams cad ni spyen gsum ma | skra dmar ser gyen du 'greñ ba | phyag
rgya lñas rnam par brgyan pa | skyil kruñ phyed pa'i gar gyis gnas pa gos dañ bral
ba źal mche ba gtsigs pa³⁷⁸ | bcom ldan 'das kyi³⁷⁹ 'dod pa'i 'dod pa dañ ldan pa
bsgom par bya'o || de'i mthar lha'i snam bu la³⁸⁰ pi wañ ma la sogs pa rnams gtso
bo'i sgo rnams su g.yas nas brtsams nas sgo dañ zur gyi mtshams rnams su lha mo
gñis gñis te | miñ gi gtso bo dañ po'i yi ge zla ba dañ thig le dañ ldan pa 'di rnams
kyi sa bon te | des bskyed pa 'di rnams kyi mtshan ma yañ sa bon des mtshan ma³⁸¹
zla ba dañ ñi ma dag gi³⁸² dbus su bltas nas gaurī la sogs pa rnams ji ltar rdzogs pa
de ltar pi wañ ma la sogs pa rnams bskyed do źes bya bas bsam par bya'o ||

'di lta ste | pi wañ ma ser mo | gliñ bu ma³⁸³ dmar mo | rdza rña ma du ba'i mdog
can ma | rña zlum ma dkar mo | bźad ma ser mo | sgeg mo³⁸⁴ dmar mo | glu ma
dmar mo | gar ma kha dog sna tshogs ma | me tog ma dkar mo | bdug spos ma nag
mo | mar me ma gser 'od ma | dri ma ser mo | me loñ ma dkar mo | ro ma dmar mo |
reg bya ma ljañ gu | chos ma dkar mo ste | 'di rnams phyag g.yas na rañ rañ gi
phyag mtshan rnam par 'dren źiñ źabs rnams zla ba'i gdan la gnas pa ste | cha bcu
drug rnam par dag par blta bar bya'o || des ni sna tshogs padma dañ por byas nas
rgyu rdo rje 'dzin pa'i sku rdzogs śiñ dkyil 'khor pa'i mthar thug pas ni lam śes pa
ñid mñon par byañ chub pa'o ||

³⁷⁷rig pa dañ C, D, P₂] rigs pa dañ G, N, P₁. ³⁷⁸mche ba gtsigs pa Σ_C] che ba gtsigs pa C.
³⁷⁹bcom ldan 'das kyi N, P₁] bcom ldan 'das C, D, P₂; bcom ldan 'das kyi G.. ³⁸⁰lha'i snam bu
la Σ_C] lha'i snam bu ma bu la C. ³⁸¹yañ sa bon des mtshan ma C, D, P₂] om. G, N, P₁. ³⁸²dag
gi C, D, P₂^{sil.}] dag gi G, N, P₁. ³⁸³gliñ bu ma Σ_G] gliñ bu G. ³⁸⁴sgeg mo C, D, P₂^{sil.}] sgeg
ma G, N, P₁.

§11 źu bas bskyed pa

de nas da ni phra mo'i dkyil 'khor gyi rañ bzhin *hoḥ* yig³⁸⁵ dmar po'i phreñ ba gñis kyis³⁸⁶ yoñs su dkris pa³⁸⁷ bsam par bya ba ni gdams ñag las | dri za'i sems pa bde ba chen po'i rañ bzin śin tu chags pa'i rañ gi³⁸⁸ 'od zer gyis bkug nas man ñag ji lta ba las rab tu bcug nas rab tu źugs pa tsam gyis³⁸⁹ bcom ldan 'das śin tu mchog tu bde ba chen por gcig pa'i ros rañ gi rig ma dañ bcas pa chags śin rjes su chags pas źu ba sa bon gyi gzugs kyis³⁹⁰ gnas par gyur to ||

C 87v₃; D 85v₄; G 116r₁; N 90r₅; P₁ 99r₄; P₂ 5 : 240₂

§12 bžeñs pa

de nas pukkasā la sogs pa lha mo bži rnams kyis "*bdag cag rnams kyi mgon med do*" źes smras nas yid mi bde ba chen po thob ciñ śin tu ñam thag pa'i³⁹¹ sems dañ ldan pa rnams kyis rab tu sad par byed pa'i glu rnams kyis bcom ldan 'das bžeñs su gsol ba'o ||ⁱ

C 87v₅; D 85v₆; G 116r₃; N 90r₆; P₁ 99r₇; P₂ 5 : 240₉

'dir bžeñs pa'i tshigs su bcad pa bži po'i don 'di brjod bar bya ste | *bžeñs śig rje btsun sñiñ rje'i thugs* źes bya ba la sogs pa laⁱⁱ | "bžeñs śig khyed ñid sñiñ rje'i yid dañ ldan pa pukkasā bdag la yoñs su skyobs śig | bde ba chen po'i sbyor bas bdag 'dod par mdzod cig | zhu ba'i gzugs ñid kyis³⁹² stoñ pa ñid kyis tiñ ñe 'dzin spoñs" źes pa ste | "bdag gis³⁹³ khyed la byams pa chen po'o" || "khyed³⁹⁴ dañ bral bas bdag 'gum pa ste | stoñ pa ñid kyis kye rdo rje khyed bžeñs la³⁹⁵ ri khrod ma'i don grub par mdzod cig" ces pa ste³⁹⁶ | "bdag gis khyed la sñiñ rje chen po'o" || "jig rten mgron du³⁹⁷ gñer nas dga' ba de'i gtso bo stoñ par bźugs pa ci lags | gtum mo bdag ni gsol bar bgyid de khyod dañ bral bas phyogs mi śes pa ni³⁹⁸ mi mthoñ ba'o" źes pa ste | "de'i phyir bžeñs śig ces pa ste | bdag gis khyod la dga' ba chen

ⁱHeSāU, cf. HePra^{§12}. ⁱⁱHeTa_{Sn} II.v. 20-23 ; cf. HePra^{§12}, et al..

³⁸⁵*hoḥ* yig C, D, P₂^{sil}] *ho* yig G, N, P₁. ³⁸⁶gñis kyis C, D, P₂^{sil}.] gñis kyi G, N, P₁. ³⁸⁷yoñs su dkris pa Σ_G] yoñsu bkris pa G. ³⁸⁸śin tu chags pa'i rañ gi Σ_G] śin tu chaḍ pa'i rañ gi G. ³⁸⁹tsam gyis Σ_G] tsam gyi G. ³⁹⁰gzugs kyis C, D, P₂] gzugs kyi G, N, P₁. ³⁹¹śin tu ñam thag pa'i C, D, P₂^{sil}.] śin tu ñams thag pa'i G, N, P₁; *atīvotkañhitāḥ* VaPra^{Skt.}. ³⁹²gzugs ñid kyis N, P₁] gzugs ñid kyis C, D, P₂; gzugs ñid G. ³⁹³bdag gis Σ_G] bdag gi G. ³⁹⁴khyed G, N, P₁] byed C, D, P₂^{sil}. ³⁹⁵bžeñs la N, P₁] bžeñs pa'i C, D, P₂^{sil}; bžeñs las G. ³⁹⁶ces pa ste Σ_G] skyes pa ste G. ³⁹⁷mgron du Σ_G] 'gron du G. ³⁹⁸mi śes pa ni C, D, P₂^{sil}.] mi śes pas G, N, P₁.

po'o" || "kye mig 'phrul khyed ñid bžeñs śig khyed kyi thugs ni bdag gis 'tshal te |
g.yuñ mo bdag ni śin tu mdzañs śin³⁹⁹ sgrin pa⁴⁰⁰ ñams dga' ba'o || sñiñ rje rnam
par chad par ma mdzad cig" ces pa ste | "bdag gis khyed la btañ sñoms chen po'i
gnas pa'o"⁴⁰¹ || 'dis ni de kho na ñid bži rnam par dag pas źu ba'i gzugs bstan te⁴⁰² |
kha zas kyi de kho na ñid dañ | lha'i de kho na ñid dañ | sñags kyi de kho na ñid
dañ | ye śes kyi de kho na ñid do ||

C 88r₄; D 86r₅; G 116v₄; N
90v₆; P₁ 99v₆; P₂ 5 : 241₁₀

de nas bla ma'i gdams pa las | ji lta ba de ltar⁴⁰³ rim pas⁴⁰⁴ de kho na ñid bži'i
don⁴⁰⁵ khoñ du chud par bya ste⁴⁰⁶ | 'di ni gźuñ mñas kyi⁴⁰⁷ 'jigs pa las⁴⁰⁸ ma brjod
do || des na de ñid kyi gzugs dañ ldan pa'i bcom ldan 'das su gal te gyur na de'i tshe
de ñid kyi glu'i sbyor ba las gñid sad pa bžin du bžeñs pa'o || de lta na yañ gźan dag
na re bcom ldan 'das śin tu bdag med pa dañ lhan cig gcig pa'i⁴⁰⁹ sems kyi bdag
med ma can⁴¹⁰ yin na | de'i phyir nam mkha'i rmi lam⁴¹¹ mthoñ ba ci žig yin | gñid
sad pa bžin du bcom ldan 'das ji ltar bžeñs śe na | 'dir smras pa | sems can rnam
kyis gñid kyi gnas skabs na cuñ zad kyañ mi śes śiñ | de nas ldañ ba mthoñ ba ji
ltar yin | de'i phyir bya ba'i dbañ las⁴¹² skad cig gis skrag pa bžin du lañs te | de
ltar stoñ pa ñid kyi tiñ ñe 'dzin la sñoms par źugs pa'i bcom ldan 'das kyi rañ dañ
gźan rig pa mi mkhyen to⁴¹³ || de nas de kho na ñid kyi glus bskul bas smon lam
gyi⁴¹⁴ dbañ las bžeñs pa'o || de lta na yañ⁴¹⁵ dri ba gñis te | ji ltar srog chags rnam
kyis lus kyi bde ba dmigs nas de rnam kyi gñid kyi⁴¹⁶ gnas skabs ni mi śes te |
'on kyañ lus yod pas te | bcom ldan 'das ci de dañ mtshuñs sam | ji ltar bžeñs | ji
ste yañ sñags pas thog mar mi gtsañ ba'i lus gtsañ mar byas te | stoñ pa ñid la sogs
pa rnam par dag pas sprul pa'i sku la mñon par žen pa las slar yañ ci ste gañ gis
źu ba 'thob ste | des ni sprul pa ma yin te⁴¹⁷ | ji ltar rus pa dañ rkañ pa⁴¹⁸ la sogs

³⁹⁹śin tu mdzañs śin C, D, P₂^{sil.}] śin tu 'dzañs śin G, N, P₁. ⁴⁰⁰sgrin pa C, D, P₂] sgrin la G, N, P₁. ⁴⁰¹gnas pa'o *em.* (cf. §13 HePra^{Tib.})] gnas so Σ (*gnaso* G). ⁴⁰²bstan te G, N, P₁] bstan to C, D, P₂. ⁴⁰³ji lta ba de ltar Σ_{P₂}] ji lta bde ltar C, D, P₂^{sil.}. ⁴⁰⁴rim pas Σ_{P₁}] rims pas P₁. ⁴⁰⁵bži'i don C, D, P₂^{sil.}] bži yi don du G, P₁. ⁴⁰⁶khoñ du chud par bya ste C, D, P₂^{sil.}] chud par bya ste G, N, P₁. ⁴⁰⁷gźuñ mñas kyi C, D, P₂] gźuñ mñas kyi G, N, P₁. ⁴⁰⁸'jigs pa las Σ_G] 'jid pa las G. ⁴⁰⁹lhan cig gcig pa'i G, N, P₁] lhan cig pa'i C, D, P₂^{sil.}. ⁴¹⁰bdag med ma can G, N, P₁] bdag med pa can C, D, P₂^{sil.}. ⁴¹¹nam mkha'i rmi lam Σ_{G,N}] namkha'i rmi lam G, N. ⁴¹²bya ba'i dbañ las Σ_G] dbañ las G. ⁴¹³mi mkhyen to C, D, P₂] mi mkhyen te G, N, P₁. ⁴¹⁴smon lam gyi Σ_{C,D}] smon lam kyi C, D. ⁴¹⁵de lta na yañ C, D, P₂^{sil.}] de ltar na yañ G, N, P₁. ⁴¹⁶gñid kyi Σ_N] gñis kyi N. ⁴¹⁷ma yin te Σ_{C,D} (P₂^{sil.})] ma yin ste C, D. ⁴¹⁸rkañ pa C, D, P₂^{sil.}] rkañ G, N, P₁.

pa dañ bral ba ñid kyi phyir ro⁴¹⁹ zes dri ba gñis so || * de nas smras pa | dañ por
 zu ba thob pa ni rgyu yin žiñ | 'bras bu ni⁴²⁰ ma yin no || de ltar zu ba thob pa la
 sogs pa dag pa las 'bras bu rdo rje 'dzin pa yañ gzuñ ba ste dri ba gcig thal lo || de
 ltar⁴²¹ gñis pa yañ dañ por lha'i rnam pas mi gtsañ ba'i lus med ciñ mi gtsañ ba'i
 lus med na dag pa'i sprul pa'i lus su mñon par žen pa tsam ste | de med pas bdud
 rtsi'i khu ba dañ | zla ba bžin du rmi lam sgyu ma dañ mtshuñs par⁴²² rnam par šes
 pa'i gzugs kyis⁴²³ gnas pa ste | des na sgyu ma'i rnam par šes pa smon lam gyi rten
 yin te⁴²⁴ | ji ltar sgyu mas rañ dañ gžan rig pa mi šes pa de lta na'añ bya ba byed
 pa ste de ltar sgyu ma'i rnam par šes pas rañ dañ gžan⁴²⁵ šes pa las gžan du yun riñ
 po'i smon lam gyi dbañ las ldañ ba yin no ||

C 88v₂; D 86v₃; G 117r₅; N
 91r₅; P₁ 100r₅; P₂ 5: 242₉

rnal 'byor zes bya ba'i tiñ ñe 'dzin

de la ldañ ba'i rim pa ni 'di yin te | rnam pa lña'i rnal 'byor las so || *bdud rtsi khu ba
 zla ba'i gzugs zes* pa ste⁴²⁶ | bdud rtsi'i khu ba de yoñs su gyur pas⁴²⁷ ye šes lña'i
 rañ bžin byañ chub kyi sems te | de la⁴²⁸ *āli* yoñs su gyur pa'i me loñ lta bu'i ye šes
 te zla ba'o || *kāli* yoñs su gyur pa las mñam pa ñid kyi ye šes ñi ma'o || de dag gi⁴²⁹
 dbus su son pa'i sa bon ni so sor rtog pa'i ye šes su⁴³⁰ brjod ciñ | thams cad rnams
 kyi gcig pa ni bya ba grub pa ste | gzugs rdzogs pa ni dag pa'i chos ñid do || de'i
 phyir ye šes lña'i rañ bžin gyi byañ chub kyi sems so || de bžeñs pa'i 'od zer rnams
 kyis⁴³¹ rgyu ba dañ mi rgyu bar bcas pa bkug nas dkyil 'khor pa de ñid du ro gcig
 pa'i ñid du⁴³² byas nas ston ka'i zla ba'i rnam pa byañ chub kyi sems su blta bar
 bya ste | rnal 'byor zes bya ba'i tiñ ñe 'dzin to⁴³³ ||ⁱ

ⁱCf. HePra⁸¹².

⁴¹⁹ñid kyi phyir ro C, D, P₂^{sil.}] ñid kyis phyiro G, N; ñid kyis phyir ro P₁. ⁴²⁰'bras bu ni C, D, P₂^{sil.}] 'bras bu'i ni G, N, P₁. ⁴²¹de ltar C, D, P₂^{sil.}] de lta G, N, P₁. ⁴²²sgyu ma dañ mtshuñs par Σ_G] rgyu ma dañ mtshuñs pa G. ⁴²³gzugs kyis Σ_G] gzugs kyi G. ⁴²⁴rten yin te Σ_G] rten yin G. ⁴²⁵rañ dañ gžan Σ_G] rañ gžan G. ⁴²⁶zes pa ste C, D, P₂^{sil.}] šes pa ste G, N, P₁. ⁴²⁷de yoñs su gyur pas N, P₁] 'di yoñs su gyur pas C, D, P₂^{sil.}; de yoñsu gyur pas G. ⁴²⁸de la *em.* (cf. VaPra^{Skt.})] de las Σ^{Tib.}. ⁴²⁹de dag gi Σ_G] de dag gis G. ⁴³⁰ye šes su Σ_{G,P₁}] ye šesu G; ya šes su P₁ (misprint). ⁴³¹'od zer rnams kyis Σ_{C,G}] 'od zer rnams kyi C, G. ⁴³²ro gcig pa'i ñid du G, N, P₁] ro gcig pa ñid du C, D, P₂^{sil.}. ⁴³³tiñ ñe 'dzin to P₂^{sil.}] tiñ ñe 'dzin te C, D, G, P₁; tiñe 'dzin te N.

rjes su rnal 'byor źes bya ba'i tiñ ĩe 'dzin

de'i rjes la skad cig gis gzugs de yoñs su gyur te | lhan cig skyes pa'i kye rdo rje⁴³⁴
ston ka'i ri boñ 'dzin pa'i rnam pa mtha' yas pa'i 'jig rten gyi khams gsal bar mdzad
pa chos kyi phyag rgya dañ ldan pa ye śes lña'i rañ bźin bsam par bya ste | rjes su
rnal 'byor źes bya ba'i tiñ ĩe 'dzin to ||ⁱ

§13 dgod pa

śin tu rnal 'byor źes bya ba'i tiñ ĩe 'dzin

C 89r₂; D 87r₃; G 118r₁; de nas phuñ po dañ khams dañ skye mched rnams kyi dgod pa⁴³⁵ brtsam par bya
N 91v₅; P₁ 100v₆; P₂ 5: ste | gzugs la *ām* gi yi ge⁴³⁶ dgod do || tshor ba la *im* gi yi ge dran no⁴³⁷ || 'du śes la
243₁₃ *īm* riñ po bsgom mo || 'du byed la *um* dgod do || rnam par śes pa la⁴³⁸ *am* gi yi ge
dgod de | phuñ po lña rnam par dag pa'i phyir ro || śa la *ūm* gyi yi ge⁴³⁹ dgod do ||
khrag la *řm*⁴⁴⁰ yañ dran to || byañ chub kyi sems la *řm* gyi yi ge'o⁴⁴¹ || rkañ dañ
tshil dag la *lm* gi yi ge dgod de | khams rnam par dag pa'i phyir ro⁴⁴² || gzugs kyi
yul rnams la *lm* ño⁴⁴³ || sgra la *em* gi yi ge dgod do || dri'i cha la *aim* gi yi ge dañ |
ro la *om* gyi yi ge yañ ño || reg bya la *aum* gyi yi ge'o⁴⁴⁴ || chos kyi dbyiñs la *am*
gyi⁴⁴⁵ yi ge ste | 'di rnams brtan par byed pa'i rgyu ñid kyi phyir⁴⁴⁶ le'u dgu par
bcom ldan 'das kyis gsuñs te –

gzugs kyi phuñ por rdo rje ma || tshor ba la ni gaurīr dran ||
'du śes chu yi rnal 'byor ma || rdo rje mkha' 'gro 'du byed la ||
rnam śes phuñ po'i tshul gyis ni || bdag med rnal 'byor ma gnas so ||ⁱⁱ

ⁱCf. HePra^{§12}. ⁱⁱHeTa_{Sn} I.ix. 8-9ab, rendering v.8: "gzugs phuñ rdo rje ma yin te || tshor ba la yañ dkar mor brjod || 'du śes chu yi rnal 'byor ma || 'du byed rdo rje mkha' 'gro ma || (8)".

⁴³⁴kye rdo rje Σ_G] kye rdo rje'i G. ⁴³⁵dgod pa C, D, P₂] dgod par G, N, P₁. ⁴³⁶*ām* gi yi ge *em*.] *am* gi yi ge Σ^{Tib}. ⁴³⁷dran no N, P₁] 'dren no C, D, P₂^{sil}; drano G. ⁴³⁸rnam par śes pa la G, N, P₁] rnam par śes pa C, D, P₂. ⁴³⁹*ūm* gyi yi ge G, N, P₁] *um* gyi yi ge C, D, P₂^{sil}. ⁴⁴⁰*řm* C, D, P₂^{sil}.] riñ G, N, P₁. ⁴⁴¹*řm* gyi yi ge'o G, N, P₁] *řm* gi yi ge'o C (faint); *řm* gi yi ge'o D, P₂^{sil}. ⁴⁴²rnam par dag pa'i phyir ro G, N, P₁ (*phyiro* G, N)] yañ dag pa'i phyir ro C, D, P₂^{sil}. ⁴⁴³*lm* ño G, N, P₁] *lm* ño C, D, P₂^{sil}. ⁴⁴⁴*aum* gyi yi ge'o G, N, P₁] *om* gyi yi ge'o C, D, P₂^{sil}. ⁴⁴⁵*am* gyi G, N, P₁] *am* gi C, D; *om* gi P₂^{sil}. ⁴⁴⁶rgyu ñid kyi phyir Σ_C] rgyu'i ñid kyi phyir C.

gzugs la gaurīr rtag tu brjod || sgra la chom rkun ma rab grags ||
 dri yi cha la ro lañs ma || ro la za phod ma dran to ||
 reg la sa spyod mar brjod ciñ || mkha' spyod ma ni chos dbyiñs la ||ⁱ
 śa la pukkaśī⁴⁴⁷ bśad ciñ || khrag la ri khrod ma rab grags ||
 gtum mo khu ba źes brjod ciñ || g.yuñ mo rkañ dañ tshil dag la'o ||ⁱⁱ

'di ni śin tu rnal 'byor⁴⁴⁸ źes bya ba'i tiñ ñe 'dzin to ||

rnal 'byor chen po źes bya ba'i tiñ ñe 'dzin

des ni phuñ po dañ khams dañ skye mched la dgod pa ste | de ltar yañ de'i phyir C 89r₆; D 87v₁; G 118v₁; N
 slar yañ – 92r₄; P₁ 101r₅; P₂ 5 : 244₁₁

dañ po stoñ pa'i byañ chub ste || gñis pa sa bon sdud pa 'o⁴⁴⁹ ||
 gsum pa gzugs ni rdzogs pa dañ || bźi pa yi ge dgod pa 'o ||ⁱⁱⁱ
 lte bar sñiñ gar mgrin par dañ || dpral bar de ltar padma bźi ||
 drug cu rtsa bźi brgyad cu drug || rim pa de ltar sum cu gñis ||
 de phyir bsgom pas de ru ni || rgyu dañ mi rgyu beas par bsam ||

de nas sñags kyi le'ur gsuñs pa'i sku dañ gsuñ dañ⁴⁵⁰ thugs byin gyis brlab pa'i
 sñags kyi⁴⁵¹ sku dañ gsuñ dañ thugs byin gyis brlab par bya ste⁴⁵² | ji ltar man ñag
 gi⁴⁵³ gdams pa las so || om gyi yi ges sku rdo rje dañ | āḥ'i yi ges⁴⁵⁴ gsuñ rdo rje
 dañ | hūm gi yi ges thugs rdo rje ste rnal 'byor chen po'o ||

ⁱHeTa_{S_n} I.ix. 13-14ab, reading "gzugs la dkar mor rtag tu bśad || sgra la chom rkun ma rab grags || dri yi cha la ro lañs ma || ro la gha sma rī rab grags || (13) reg la sa spyod ma źes bśad || chos kyi dbyiñs la mkha' spyod ma || (14ab)". ⁱⁱHeTa_{S_n} II. ix. 13a-d, reading "śa ni pukka śī ru brjod || de bźin khrag ni ri khrod ma || gdol pa mo ni khu bar brjod || g.yuñ mo rkañ dañ tshil bu dag || (13a-d)". ⁱⁱⁱHeTa_{S_n} I.iii. 2, reading "yañ ni stoñ pa'i byañ chub ste || gñis pa la ni sa bon bsdu || gsum pa la ni gzugs brñan rdzogs || bźi pa la ni yig 'bru dgod || (2)".

⁴⁴⁷pukkaśī Σ_{-D,P₂}] pukasī D, P₂. ⁴⁴⁸śin tu rnal 'byor conj. (cf. VaPra^{Skt.} → "atīyogaḥ")] rnal 'byor chen po Σ^{Tib.}. ⁴⁴⁹sdud pa'o C, D, G, P₂^{sil.}] bsudud pa'o N, P₁. ⁴⁵⁰gsuñ dañ Σ_{-G}] gsuñs dañ G. ⁴⁵¹brlab pa'i sñags kyi C, D, P₂] brlabs pa'i sñags kyi G, N, P₁. ⁴⁵²brlab par bya ste Σ_{-N}] brlabs par bya ste N. ⁴⁵³man ñag gi G, N, P₁] man ñag gis C, D, P₂^{sil.}. ⁴⁵⁴āḥ'i yi ges C, D, P₂^{sil.}] āḥ yi yi ges G, N, P₁.

§14 **že sdañ gi bdag ñid*

dañ por sbyor ba zes bya ba'i tiñ ñe 'dzin

C 89v₂; D 87v₃; G 118v₄; N
92r₆; P₁ 101r₈; P₂ 5 : 245₁

da ni de'i steñ du zes pa sems dpa'i sñiñ gar sñar bśad pa'i rim pas rañ sgrub thabs su gsuñs pa'i rim pas⁴⁵⁵ de ltar dpal he ru ka'i rnam pa'i⁴⁵⁶ gzugs kha dog bži rnam kyi nañ nas⁴⁵⁷ dpa' bo gcig pa'i rañ gi 'dod pa'i lha 'am | bdag med ma dañ sñoms par žugs pa rañ gi rig ma dañ ldan pa rdzogs pa'i sku'i bdag ñid blta bar bya'o || de'i rjes su dam tshig gsum brtsam par bya ste | rdo rje 'dzin pa ñid ni bdag ñid kyi dam tshig dañ | rañ gi sñiñ gar ñi ma ni ye śes kyi dam tshig dañ | de'i steñ du *hūm* gi yi ge ni tiñ ñe 'dzin gyi dam tshig ste | 'chad par 'gyur ba'i gdams pa las ye śes dañ tiñ ñe 'dzin gyi dam tshig gñis śes par bya'o || dgod pa yañ bcom ldan 'das ci lta bar⁴⁵⁸ de ltar bcom ldan 'das ma la bya ste | lhag pa yañ bcom ldan 'das ma'i rigs lña'i tshogs te⁴⁵⁹ gžan dañ gžan gyi sgrub thabs su grags so ||ⁱ tshogs zes pa ni de bžin gśegs pa'i tshogs so || *āh*'i yi ges⁴⁶⁰ padma 'dab ma gsum pa sim par byed pa dañ bcas śiñ | *hūm* gi yi ges padma'i ze'u 'bru *hūm* gi yi ges⁴⁶¹ bskyed pa'i rdo rje ste | de'i nor bu la⁴⁶² *hūm* gi yi ge⁴⁶³ blta žiñ | *om padma sukhādhāra*⁴⁶⁴ zes pa la sogs pa'i tshigs su bcađ pa gñis kyis⁴⁶⁵ padma dañ rdo rje byin gyis brlabs nas⁴⁶⁶ ma bcom pa'i yi ge⁴⁶⁷ brjod pa sñon du 'gro ba can gyi rdo rje bskyod nas⁴⁶⁸ dga' ba brtsam par bya ste | de bzhin gśegs pa lña rnam kyi⁴⁶⁹ nañ nas gsuñ rdo rje'i ña rgyal las so⁴⁷⁰ || dañ por stoñ pa ñid du lhag par mos pa la sogs pa dga' ba'i bde ba'i mthar thug pas ni⁴⁷¹ dañ por sbyor ba zes bya ba'i tiñ ñe 'dzin to ||

ⁱ*dgod pa yañ (...)*] cf. §13 HePra^{Tib.}.

⁴⁵⁵rañ sgrub thabs su gsuñs pa'i rim pas VaPra^{Tib.}] *sādhanoktakrameṇa* VaPra^{Skt.} ⁴⁵⁶rnam pa'i Σ_{-G}] rnam pa'i G. ⁴⁵⁷kha dog bži rnam kyi nañ nas VaPra^{Tib.}] *caturñāṃ madhye tu* VaPra^{Skt.} ⁴⁵⁸ci lta bar C, D, P₂^{sil.}] ji lta bar G, N, P₁. ⁴⁵⁹rigs lña'i tshogs te C, D, P₂^{sil.}] rig lña'i tshogs te G, N, P₁. ⁴⁶⁰*āh*'i yi ges C, D, P₂] *āh* yi yi ge G, N, P₁. ⁴⁶¹*hūm* gi yi ges C, D, P₂^{sil.}] *hūm* gi yi ge G, N, P₁. ⁴⁶²de'i nor bu la G, N, P₁] de'i nor bu C, D, P₂. ⁴⁶³*hūm* gi yi ge Σ^{Tib.}] *omkāraṃ* VaPra^{Skt.} ⁴⁶⁴*om padma sukhādhāra em.*] *om mahāsukhadhara* Σ^{Tib.} ⁴⁶⁵gñis kyis Σ_{-G}] gñis kyi G. ⁴⁶⁶byin gyis brlabs nas C, D, P₂^{sil.}] byin gyis brlab nas G, N, P₁. ⁴⁶⁷ma bcom pa'i yi ge G, N, P₁] ma bcas pa'i yi ge C, D, P₂^{sil.} ⁴⁶⁸bskyod nas Σ_{-G}] gcod nas G. ⁴⁶⁹de bzhin gśegs pa lña rnam kyi C, D, P₂] da ltar de bzhin gśegs pa lña rnam kyi G, N, P₁. ⁴⁷⁰ña rgyal las so C, D, P₂] ña rgyal las G, N, P₁. ⁴⁷¹mthar thug pas ni Σ_{-N}] mthar thugs pas ni N.

§15 *'byin pa

rnam pa thams cad śes pa ñid mñon par byañ chub pa

de yañ śes rab dañ thabs dag ro gcig pa'i bde ba chen po las byuñ ba'i byañ chub
 kyi sems las rnam par byuñ ba⁴⁷² źes rig nas yul gyi groñ khyer gyi dbus su de ñid
 gsum brjod pa sñon du⁴⁷³ 'gro ba can gyi nam mkha' ldiñ gi phyag rgya 'dzin pa'i
 rnal 'byor pas lces⁴⁷⁴ bsñen par bya ste | de ltar de bźin gśegs pa'i mchod pa ni rtag
 tu yin no || phyi ru yañ gal te śes rab bzañ mo yin pa 'am | ma yin na de'i tshe mi
 bya ste | rtsa ba'i ltuñ bar 'gyur ro⁴⁷⁵ || de'i rjes la gañ cuñ zad phra źiñ rdul phra
 rab kyi tshad tsam gyi byañ chub kyi sems kyi gzegs ma'i gnas pa de yoñs su gyur
 pas⁴⁷⁶ lha mo'i padma'i dbus su dkyil 'khor dkyil 'khor pa dañ bcas pa'i⁴⁷⁷ mña'
 bdag srub pa dañ bsrub pa'i⁴⁷⁸ sbyor ba las rnam par bsams nas rdo rje 'dzin pa'i
hūm dañ | bcom ldan 'das ma'i *am*⁴⁷⁹ dañ | gaurī ma'i *gam* dañ | caurī ma'i *cam* dañ |
 vettālī'i *vam* dañ | pukkasī'i *paṃ* dañ | śabarī'i *śam* dañ | caṇḍālī'i⁴⁸⁰ *cam*⁴⁸¹ dañ |
 ḍombinī'i⁴⁸² *ḍam*⁴⁸³ rnam dbyuñ ste | de la sogs pas śar la sogs pa'i sgo rnam su
 rim pa ji lta bar gaurī la sogs pa'i lha mo brgyad rnam dañ *hūm* gi yi ge dañ *am*
 gi yi ge dag gis⁴⁸⁴ bcom ldan 'das dañ bcom ldan 'das ma dag phyuñ nas⁴⁸⁵ | bcom
 ldan 'das bcom ldan 'das ma la rab tu gźug ciñ | bcom ldan 'das ma bcom ldan 'das
 la de bźin no || dri za'i sems dpa'⁴⁸⁶ 'jug pa dañ por byas nas dkyil 'khor 'byin pa'i
 mthar thug pas ni⁴⁸⁷ rnam pa thams cad śes pa ñid mñon par byañ chub pa'o ||

C 89v7; D 88r2; G 119r5;
 N 92v5; P₁ 101v7; P₂ 5:
 245₂₁

⁴⁷²rnam par byuñ ba Σ_{-G}] rnam par phyuñ ba G (misprint). ⁴⁷³sñon du C, D, P₂^{sil.}] mñon du G, N, P₁. ⁴⁷⁴lces Σ_{-P₁}] les.ca P₁. ⁴⁷⁵gyur ro Σ_{-P₁} ('gyuro G, N)] 'gyud do P₁. ⁴⁷⁶yoñs su gyur pas C, D, P₂] yoñs su gyur pa'i G, N, P₁. ⁴⁷⁷dkyil 'khor dkyil 'khor pa dañ bcas pa'i G, N, P₁] dkyil 'khor pa dañ bcas pa'i C, D, P₂. ⁴⁷⁸bsrub pa'i C, D, P₂^{sil.}] srub pa'i G, N, P₁. ⁴⁷⁹*am* C, D (cf. VaPra^{Skt.}, HePra^{§16})] *om* Σ_{-C,D}. ⁴⁸⁰caṇḍālī'i *em.*] caṇḍālī'i Σ. ⁴⁸¹*cam* G, N, P₁] *lam* C, D, P₂. ⁴⁸²ḍombinī'i *em.*] ḍombinā'i Σ_{-G,N}; ḍombini'i G, N. ⁴⁸³*ḍam* Σ_{-D}] *ḍa* D (misprint?). ⁴⁸⁴dag gis G, N, P₁] de dag gis C, D, P₂^{sil.}. ⁴⁸⁵phyuñ nas Σ_{-P₂}] byuñ nas P₂^{sil.}. ⁴⁸⁶dri za'i sems dpa' G, N, P₁] dri za'i sems pa C, D, P₂^{sil.}. ⁴⁸⁷mthar thug pas ni N, P₁] mthar thug pas na C, D, P₂^{sil.}; mthar thugs pas ni G.

§16 ye śes kyi 'khor lo

rnam pa kun mñon par byañ chub pa

C 90r₅; D 88r₆; G 119v₅; N 93r₄; P₁ 102r₆; P₂ 5: 246₁₈

de'i rjes la byañ chub kyi sems las bskyed par gyur pa'i gaurī la sogs pa'i lha mo rnams⁴⁸⁸ bsgom par bya'o || de ltar⁴⁸⁹ ji ltar bstan pa'i dkyil 'khor gyi 'khor lo dañ | der son pa'i rig ma'i tshogs kyis yoñs su bskor ba'i 'od zer gyi tshogs kyis⁴⁹⁰ nam mkha'i logs khyab par yañ dag par rnam par bsgom par bya'o ||

da ni ye śes kyi 'khor lo dgug pa dañ | gźug pa dañ | bciñ ba dañ | mñes par bya ste⁴⁹¹ rañ gi sñiñ ga'i sa bon las 'od zer phyuñ ste | nam mkha'i khoñs su⁴⁹² spro nas ye śes sems dpa' spyān drañs te | mdun du rnam par bsams nas⁴⁹³ mchod yon dañ žabs bsil la sogs pa phul te | yañ dag par mchod nas bstod de | *jaḥ hūm vañ hoḥ*⁴⁹⁴ žes pa 'dis dgug pa dañ | gźug pa dañ | bciñ ba dañ | tshim par bya'o || ye śes kyi 'khor lo dam tshig gi 'khor lo la bcug ste | ji lta ji ltar gcig tu gyur nas | lha'i ña rgyal bskyed par bya žiñ sñiñ gar ye śes kyi ña rgyal bsam žiñ gañ lta na yañ bdag ñid bžin du ye śes kyi 'khor lo ste | de lta na yañ bcug pa'i rjes la phyag gñis pa žal gcig pa⁴⁹⁵ dmar po śes rab dañ ldan pa'i ye śes sems dpa' thugs kar bsam žiñ⁴⁹⁶ de'i thugs kar tiñ ñe 'dzin mgon po'o⁴⁹⁷ || de nas bcom ldan 'das ma dañ por byas te gaurī la sogs pa rnams kyañ de ltar bsam par bya'o || ye śes kyi 'khor lo dgug pa dañ por byas nas ye śes kyi 'khor lo gźug pa'i mthar thug pas ni rnam pa kun mñon par byañ chub pa'o ||

§17 mñon par dbañ bskur ba

rtse mo'i mñon par byañ chub pa

C 90v₃; D 88v₅; G 120r₅; N 93v₂; P₁ 102v₄; P₂ 5: 247₁₇

de'i rjes la ye śes kyi 'khor lo dañ | dam tshig gi 'khor lo dag gcig tu byed pa'i tshe rab tu 'bar ba'i 'od zer rnams kyis⁴⁹⁸ spyān drañs nas nam mkha' la de bžin gśegs

⁴⁸⁸lha mo rnams C, D, P₂^{sil.}] lha mo G, N, P₁. ⁴⁸⁹de ltar Σ_{P_1}] da ltar P₁ (misprint). ⁴⁹⁰tshogs kyis Σ_G] tshogs kyi G. ⁴⁹¹mñes par bya ste Σ_N] mñes par bya sta N (misprint). ⁴⁹²khoñs su Σ_{P_1} (*khoñsu* G)] kham su P₁. ⁴⁹³bsams nas Σ_G] bsams G. ⁴⁹⁴*hoḥ* C, D, P₂^{sil.}] *ho* G, N, P₁. ⁴⁹⁵žal gcig pa Σ_G] žal gcig G. ⁴⁹⁶bsam žiñ C, D, P₂^{sil.}] *om.* G; bsams žiñ N, P₁. ⁴⁹⁷mgon po'o Σ_G] mgon pa'o G. ⁴⁹⁸'od zer rnams kyis Σ_G] 'od zer rnams kyi G.

pa lña he ru ka'i gzugs brñes pa dkyil 'khor dañ bcas pa'i bdag ñid can bsams nas |
*abhiṣiñcantu*⁴⁹⁹ *mām*⁵⁰⁰ *sarvatathāgatāḥ*⁵⁰¹ žes don du gñer bar blta žiñ | de bžin
 gśegs pa de rnam kyis rnam par rgyal ba'i bum pa lña dañ ldan pa'i phyag rnam
 kyis | *ji ltar bltams pa*⁵⁰² *tsam gyis ni* |ⁱ žes pa la sogs pa'i tshigs su bcađ pa bklags
 nas rañ ñid la khru mdzad ciñ | *om sarvatathāgata abhiṣekasamayaśriye*⁵⁰³ *hūm*
 žesⁱⁱ brjod do ||

§18 rgyas gdab pa

de'i rjes la gur gum dañ tsan dan dañ | sna tshogs pa'i dri bzañ dri ñad ldañ ba⁵⁰⁴
 dañ | me tog gi char 'bab pa yin žiñ | rña'i sgra grag ste⁵⁰⁵ gar dañ rol mo dañ bstod
 pa'i sgras mtha' med pa'i 'jig rten gyi khams na ca co'i sgra sgrogs šiñ mñon par
 dbañ bskur te spyi bor thugs kyi dbañ phyug tu gyur to ||

bcom ldan 'das ma la yañ thugs kyis mtshan pa'o || thugs kyi dbañ phyug⁵⁰⁶ dañ |
 rtag pa dañ | rin chen dbañ phyug dañ | 'od dpag med de⁵⁰⁷ | de bžin gśegs pa rnam
 kyis⁵⁰⁸ gauṛī la sogs pa rnam la rgyas gdab ciñ | gžan yañ de bžin gśegs pa 'di
 rnam kyis⁵⁰⁹ rim pa ji lta bar pukkaṣī la sogs pa rnam la mgo bor mtshan to ||

C 90v7; D 89r1; G 120v3; N
 93v6; P1 103r1; P2 5: 248₁₀

de nas pi wañ ma la sogs pa rnam kyis⁵¹⁰ rañ gi yul gyi mña' bdag la mchod
 pa byed ciñ | me loñ dañ | pi wañ dañ | dri'i duñ dañ | ro sna tshogs kyis⁵¹¹ gañ ba'i
 snod dañ | reg bya'i dños po dañ | byañ chub kyis sems kyis⁵¹² yoñs su gañ ba'i chos
 'byuñ ste | de rnam bzuñ nas⁵¹³ gzugs rdo rje ma la sogs pa rnam kyis bcom ldan

ⁱThe entire stanza reads "*ji ltar bltams pa tsam gyis ni || de bžin gśegs kun khru gsol ba (ltar HePra) || lha yi chu ni dag pa yis || de bžin bdag gis khru bya'o (bgyi'o HePra) ||*", cf. T 1181 (**Padminī*) and HePra^{§17}. See also T 1240, T 1244, T 1251, T 1261, T 1270 et al.. ⁱⁱIbid..

⁴⁹⁹*abhiṣiñcantu* G, N, P₁] *abhiṣañcintu* C, D, P₂. ⁵⁰⁰*mām* C, D, P₂] *maṃ* G; *mi* N; *ma* P₁.
⁵⁰¹*tathāgatāḥ em.*] *tathāgata* Σ^{Tib.}. ⁵⁰²*bltams pa* Σ_C] *bltas pa* C. ⁵⁰³*śriye em.*] *śriye* Σ^{Tib.}.
⁵⁰⁴*dri ñad ldañ ba* C, D, P₂^{sil.}] *dañ ldañ ba* G, N, P₁. ⁵⁰⁵*sgra grag ste* C, D, P₂^{sil.}] *sgra građ te* G;
sgra grags te N, P₁. ⁵⁰⁶*thugs kyi dbañ phyug em.*] *thugs* Σ^{Tib.}. ⁵⁰⁷*'od dpag med de* G, N, P₁]
'od dpag med dañ | don yod grub pa ste C, D, P₂. ⁵⁰⁸*de bžin gśegs pa rnam kyis* Σ_N] *de bžin*
gśags pa rnam kyis N (misprint). ⁵⁰⁹*'di rnam kyis* Σ_G] *'di rnam kyis* G. ⁵¹⁰*la sogs pa rnam*
kyis Σ_G] *la sogs pa rnam kyis* G. ⁵¹¹*ro sna tshogs kyis* Σ_G] *ro sna tshogs kyis* G. ⁵¹²*byañ chub*
kyis sems kyis C, D, P₂^{sil.}] *byañ chub kyis sems kyis* G, N, P₁. ⁵¹³*bzuñ nas* C, D, P₂^{sil.}] *gzuñ nas*
 G, N, P₁.

'das la mchod par byed pa'o ||

khyod ni rnal 'byor ma tshogs rnams kyis yoñs bskor źiñ ||
 khyod ni ñid kyī thugs kyis mchog dañ rab brñes nas ||
 khyod kyis⁵¹⁴ rgyu dañ mi rgyu'i 'gro ba kun brgyan te ||
 sñiñ rje'i thugs kyis mtha' dag yañ dag sad mdzad pa ||
 sgyu ma'i spros pas rdo rje rnam par bsgrubs pa ste ||
 he ru ka dpal rgyal po yid kyis dgyes pa kye⁵¹⁵ ||ⁱ

źes rdo rje'i glus⁵¹⁶ spyān ma la sogs pa rnams kyis bcom ldan 'das la bstod ciñ | de
 bźin gśegs pa dañ | byañ chub sems dpa' dañ | rig pa'i lha mo dañ | khro bo'i dbañ
 po⁵¹⁷ la sogs pa rnams kyis⁵¹⁸ sñiñ po dañ ñe ba'i sñiñ po dañ phreñ ba dañ rkañ pa
 brgyad pa'i sñags rnams kyis nam mkha' la gnas nas bstod pa ste | mñon par dbañ
 bskur ba dañ por byas nas bstod pa'i mthar thug pa des ni rtse mo'i mñon par byañ
 chub pa'o ||

§19 bdud rtsi myañ ba

mthar gyis gnas pa'i mñon par rtogs pa

C 91r₅; D 89r₇; G 121r₄; N
 94r₅; P₁ 103r₈; P₂ 5 : 249₁₀

de'i rjes la mdun du *yām* las byuñ ba'i rluñ gi dkyil 'khor rgyal mtshan gyis brgyan
 pa | de'i steñ du *rañ* las byuñ ba'i me'i dkyil 'khor⁵¹⁹ 'bar bas mtshan pa | de'i steñ
 du *āh'i* yi ge las skyes pa'i mgo bo gsum gyi steñ du padma'i snod de⁵²⁰ slar yañ
āh'i yi ges byin gyis brlabs pa | de ni nañ dmar źiñ phyi dkar ba de'i dbus su *buñ*
*ām jrīm*⁵²¹ *khañ hūm* ||ⁱⁱ *lām māñ*⁵²² *pām tāñ vañ* ste⁵²³ de rnams⁵²⁴ yoñs su gyur
 nas⁵²⁵ bdud rtsi lña dañ sgron ma lña rdzogs par bya ste | de'i steñ du *hūm* gi yi

ⁱCf. HePra^{§18}, T 1232 (f. 47v), T 1244 (f. 182v) et al.. ⁱⁱCf. HeTa I.ii. 2, HeSāSaṃ 8 (f. 86r₂), HeSāSaṃ 11 (f. 136v₇) et al..

⁵¹⁴khyod kyis Σ_G] khyod kyī G. ⁵¹⁵dgyes pa kye C, D, P₂] dgyes pa G, N, P₁. ⁵¹⁶rdo rje'i glus C, D, P₂^{sil.}] rdo rje'i glu yis G, N, P₁. ⁵¹⁷khro bo'i dbañ po Σ_N] khro ba'i dbañ po N. ⁵¹⁸la sogs pa rnams kyis C, D, P₂] la sogs pa rnams kyī G, N, P₁. ⁵¹⁹dkyil 'khor Σ_C] dkyil C. ⁵²⁰padma'i snod de G, N, P₁] *om.* C, D, P₂^{sil.}. ⁵²¹buñ āñ jrīm *em.*] bhūñ āñ jrīm C, D, P₂; buñ āñ jrīm G, N, P₁. ⁵²²*lām māñ* N, P₁] *lām māñ* C, D, P₂; *mām lām*. ⁵²³*vañ* ste *em.*] *vām* ste Σ^{Tib.}. ⁵²⁴de rnams Σ_G] *om.* G. ⁵²⁵yoñs su gyur nas Σ_C (*yoñsu* G)] yoñs gyur nas C.

ges bkaḅ ciñ *hūm* gi yi ges byin gyis brlabs pa'i zla ba dkyil 'khor⁵²⁶ bltas nas rluñ
gis bskul ba'i me 'bar ba las dñul chu'i rnam par gyur pa *hūm* gi yi ges dag pa dañ |
āh'i yi ges rtogs pa dañ |⁵²⁷ *om* gyi yi ges 'bar bar byas nas de'i rjes la de ñid gsum
gyi⁵²⁸ 'od zer gyis ye śes kyi bdud rtsi⁵²⁹ bkug nas de ñid la bcug ste | gcig tu byas
nas *hūm* las⁵³⁰ byuñ ba'i rdo rjes⁵³¹ dkrugs te | ro mñam par byas nas rdo rje bdud
rtsi la thim par blta'o || de bzin gśegs pa'i ye śes kyi bdud rtsi rab tu bcug pas śin tu
bsil bar gyur pa de ltar rdzogs par byas nas de ñid gsum gyis⁵³² byin gyis brlabs te |
'od zer gyis bkug nas *hūm* las byuñ ba'i rdo rje'i lces dkyil 'khor dañ bcas pa'i bdag
ñid kyis gsol ba'o || bdud rtsi myañ ba dañ por byas de'i mthar thug pa ni mthar
gyis gnas pa'i⁵³³ mñon par rtogs pa'o ||

§20 'gro ba'i don

dkyil 'khor rgyal po mchog gi tiñ ñe 'dzin

de'i rjes la dkyil 'khor dañ dkyil 'khor ba⁵³⁴ de so sor spro ba'i sbyor bas gañ gi⁵³⁵
gañ du gdul bya rnam de'i sprul pas der phyin te de rnam btul nas 'oñs te | rañ
rañ gi lus la bsdus nas rim pa 'dis yoñs su smin par byas te | yan lag drug gi sgom
pa⁵³⁶ brtsam par bya'o || 'byin pa dañ por byas nas 'gro ba'i don gyi mthar thug pas
ni dkyil 'khor rgyal po mchog gi tiñ ñe 'dzin to ||

C 91v₃; D 89v₄; G 121v₄; N
94v₃; P₁ 103v₆; P₂ 5 : 2507

§21 yan lag drug

de nas ri boñ can dañ ñi ma kha sbyar ba'i dbus su gsañ sñags kyi rgyal po 'khor los
sgyur ba'i⁵³⁷ sa bon gyi yi ge bltas nas yan lag drug bsgom mo || gañ las ze na⁵³⁸ |

C 91v₄; D 89v₆; G 121v₅;
N 94v₄; P₁ 103v₈; P₂ 5 :
250₁₃

⁵²⁶byin gyis brlabs pa'i zla ba dkyil 'khor *conj.*] byin gyis brlabs pa $\Sigma^{\text{Tib.}}$. ⁵²⁷*āh'i* yi ges rtogs
pa dañ Σ_{-G}] *āh'i* yi ges rtogs pa dañ | *om* gyi yi ges rtogs pa dañ G. ⁵²⁸gsum gyi C, D, P₂^{sil.}]
gsum gyis G, N, P₁. ⁵²⁹ye śes kyi bdud rtsi Σ_{-G}] ye śes bdud rtsi G. ⁵³⁰*hūm* las Σ_{-G}] *hū* las
G. ⁵³¹rdo rjes Σ_{-G}] rdo rje'i G. ⁵³²gsum gyis Σ_{-G}] gsum gyi G. ⁵³³mthar gyis gnas pa'i C,
D, P₂^{sil.}] mthar gyis pa'i G, N, P₁. ⁵³⁴dkyil 'khor dañ dkyil 'khor ba Σ_{-N}] dkyil dañ dkyil ba N.
⁵³⁵gañ gi G] gañ gi Σ_{-G} . ⁵³⁶sgom pa C, D, P₂^{sil.}] bsgom pa G, N, P₁. ⁵³⁷'khor los sgyur ba'i
C, D, P₂^{sil.}] 'khor los bsgyur ba'i G, N, P₁. ⁵³⁸ze na G, N, P₁] še na C, D, P₂^{sil.}

rañ gi sñiñ gar gnas pa'i zla ba dañ ñi ma'i dbus su son pa'i *hūm* gi yi ge las 'thon pa'i 'od zer gyi tshogs las so ||

de nas ye śes sems dpa'i thugs kar dañ po'i tiñ ñe 'dzin mgon po nag po bsgom ste | de yoñs su gyur pa las thig le bsams nas⁵³⁹ de'i 'od zer rnams kyis bcom ldan 'das kyī⁵⁴⁰ ba spu'i sbubs nas | mñon par 'thon te | dkyil 'khor dañ dkyil 'khor pa dañ bcas pa nag po chen por bltas te | gñis pa la ser po dañ | gsum pa la dmar po dañ | bži pa la ljañ gu dañ | lña pa la sñon po dañ | drug pa la dkar po ste | 'dis ni yan lag⁵⁴¹ bsgoms śiñ yan lag drug bsgoms nas⁵⁴² phyi nas kha dog rnam par bśig par bya'o ||

§22 'od gsal

skad cig ma gcig la mñon par byañ chub pa

C 91v7; D 90r2; G 122r3; N 94v7; P1 104r4; P2 5: 2515

kha dog rnam par bśig pa'i sgras ni gñis su rtogs te | ži ba la sogs pa'i dbye ba'i don gyis⁵⁴³ kha dog de bžin gśegs pa'i ña rgyal dañ | 'od gsal du 'jug pa'i thabs⁵⁴⁴ brjod pa ste⁵⁴⁵ | de ltar "*āli dañ kāli rnams dbugs dbyuñ ba dañ rñub pa las spros te bsdus nas de ñid du rañ ñid žugs te gcig tu gyur pa'o*"ⁱ žes pa ni *āli* dañ *kāli*'i phreñ ba rnams spros nas so || gañ las že na⁵⁴⁶ | dbugs dbyuñ ba las te dbugs phyir 'byuñ ba'i lam nas *āli* dañ *kāli* 'thon nas de'i 'od zer rnams kyis mtshan dañ dpe byad rnams yañ dag par sbyañs te | rgyu ba dañ mi rgyu bar bcas pa gcig tu gyur nas de ñid la bcug ste gaurī la sogs pa rnams dañ bdag med ma rañ ñid la 'dus nas bdag ñid rdo rje 'dzin pa'i go 'phañ la ma brtags pa'i rañ bžin gyis gnas pa'o || des na⁵⁴⁷ žal gcig phyag gñis pa dkar po ste | de la⁵⁴⁸ ri boñ can dañ ñi ma kha sbyar ba'i dbus su dños po dañ dños po med pa mi dmigs pa žes pa ste | des na rigs kyi le'ur –

lus la ye śes chen po gnas || rtog pa⁵⁴⁹ thams cad yañ dag spañs ||

ⁱHeSāU.

⁵³⁹bsams nas C, D, P₂^{sil}.] bsam nas G, N, P₁. ⁵⁴⁰bcom ldan 'das kyī C, D, P₂^{sil}.] bcom ldan 'das kyis G, N, P₁. ⁵⁴¹yan lag C, D, P₂] yan lag drug G, N, P₁. ⁵⁴²bsgoms nas C, D, P₂^{sil}.] bsgom nas G, N, P₁. ⁵⁴³don gyis C, D, P₂] don gyi G, N, P₁. ⁵⁴⁴'jug pa'i thabs C, D, P₂] 'jug thabs G, N, P₁. ⁵⁴⁵brjod pa ste G, N, P₁] brtod pa ste C, D, P₂. ⁵⁴⁶že na *em.*] še na Σ^{Tib}. ⁵⁴⁷des na G, N, P₁] de nas C, D, P₂. ⁵⁴⁸de la Σ_C] de ste C. ⁵⁴⁹rtog pa C, D, P₂^{sil}.] rtogs pa G, N, P₁.

dños po kun la khyab pa po || lus la gnas kyañ lus ma skyes⁵⁵⁰ ||ⁱ

zés loñs spyod rdzogs pas gsuñs śiñ |

de ltar yañ me loñ gzugs la yan lag mtha' dag pa'i ||
 dañ ba'i mchog gi gzugs ni ji ltar mdzes pa ste ||
 dpe byad brgyad cu dañ ni mtshan gyis phyug pa yis ||
 rdo rje 'dzin pa'i sku ni de ltar rtag pa ñid ||ⁱⁱ

'di ni rañ byin gyis brlab pa'i rim pa ste | 'gro ba'i don dañ por byas nas lhan cig
 skyes pa'i mthar thug pas ni⁵⁵¹ skad cig ma gcig la⁵⁵² mñon par byañ chub pa'o ||

chos kyi sku mñon par byañ chub pa

de nas "sa bon gyi gnas skabs la gnas pa"ⁱⁱⁱ zés pa ste⁵⁵³ | 'di'i don⁵⁵⁴ gañ ze na |
 lhan cig skyes pa de ni sa bon no || "skabs 'dir 'di dran par bya ste"^{555,iv} zés pa ni
 "rgod pa dañ⁵⁵⁶ | blta ba dañ | 'khyud pa dañ | sñoms par 'jug pa bži rnam par dag
 pas^v śes par bya ste | slob dpon dañ | gsañ ba dañ | śes rab dañ | mchog tu bde ba
 chen po'i mthar thug pa rnams la^{vi} 'dis ni dga' ba'i skad cig ma'i dbye ba rnams⁵⁵⁷
 brjod de | slob dpon gyi⁵⁵⁸ sgras ni rnam pa sna tshogs pa'i skad cig ma ste dañ po
 dga' ba'o || gsañ ba'i sgras ni rnam par smin pa'i skad cig ma ste mchog dga'o || śes
 rab kyi⁵⁵⁹ sgras ni rnam par ñed pa'i skad cig ma ste⁵⁶⁰ dga' bral lo || mchog tu bde

C 92r₆; D 90v₁; G 122v₄; N
 95r₆; P₁ 104v₃; P₂ 5 : 252₅

ⁱHeTa I.i. 12 ; HeTa_{Sn} reads "lus gnas lus las ma skyes pa'o" in *pāda* d. ⁱⁱSvāPra (v. 54) by 'Phags pa lha'i žabs (Āryadeva) ; cf. AK (p. 19), T 1813 (*Rim pa lña'i don mdor bśad pa rnal 'byor pa'i yid 'phrog*) as well as HePra^{Tib.} (*Bla med rim lña*). The reading in T 1813 is rendered as : "ji ltar me loñ gzugs brñan cha śas mtha' dag dañ || ldan pa'i gzugs ni ches gsal rnam par snañ bar byed || de bžin rdo rje 'chañ gi sku ni brtags pa ñid || dpe byad brgyad cu dañ ni mtshan la sogs pa rnams ||". ⁱⁱⁱHeSāU. ^{iv}Ibid.. ^vIbid.. ^{vi}Cf. HeTa_{Sn} II.iii. 10ab, reading "slob dpon gsañ ba śes rab dañ || bži ba de yañ de bžin no ||".

⁵⁵⁰ma skyes C, D, P₂] ma bskyed G, N ; ma skyad P₁ (misprint). ⁵⁵¹mthar thug pas ni D, P₂] mthar thugs pas ni C ; mthar thug pa ni G, N, P₁. ⁵⁵²gcig la Σ_{-N}] cig la N. ⁵⁵³zés pa ste C, D, P₂^{sil.}] zés bya ste G, N, P₁. ⁵⁵⁴'di'i don G, N, P₁] 'di'i C, D, P₂^{sil.}. ⁵⁵⁵dran par bya ste Σ_{-C}] 'dran par bya ste C. ⁵⁵⁶rgod pa dañ G, N, P₁] dgod pa dañ C, D, P₂^{sil.}. ⁵⁵⁷dbye ba rnams Σ_{-P₁}] dbye ba nams P₁. ⁵⁵⁸slob dpon gyi C, D, P₂^{sil.}] slob dpon gyis G, N, P₁. ⁵⁵⁹śes rab kyi Σ_{-G}] śes rab G. ⁵⁶⁰skad cig ma ste Σ_{-G}] skad cig ma de G.

ba chen po'i⁵⁶¹ mthar thug pa zes pa'i sgras ni mtshan ñid med pa'i skad cig ma ste lhan cig skyes pa'i dga' ba'o || las kyi phyag rgya'i sbyor bas lhan cig skyes pa'i grib ma cuñ žig bye ba tsam yin žiñ | ye šes kyi phyag rgya'i sbyor bas yañ dag par sbyor ba ste phyag rgya chen po'i sbyor bas slar yañ tshor ba med pa'o || ji ltar –

der ni thog ma dbus mtha' med || srid med mya ñan 'das pa med ||
'di ni mchog tu bde chen te || bdag med gžan yañ med pa'o ||ⁱ

žes lhan cig skyes pa'i gnas skabs su rig par byas nas de nas bcom ldan 'das kyañ 'od gsal du 'jug go zes pa'i don to || ⁱⁱ "'dis ni sa bon gyi yi ge de dañ zla ba dañ ñi ma dag 'dres par gyur te"ⁱⁱⁱ zes pa 'dis ni ye šes gsum gyi ño bo med par gsal ba'o || "bdud rtsi'i rañ bžin"ⁱⁱⁱⁱ zes pa 'dis ni lhan cig skyes pa'i gnas skabs⁵⁶² brtan por byas pa'o || ^{iv} "'od zer gyi phuñ po'i rnam pa'i rim pas mar me'i rtse mo bžin du ji srid mi dmigs par bya'o"^v zes pa la 'od zer ni 'od zer ro || phuñ po'i rnam pa'i rim pa zes pa ni phuñ po'i tshogs so || rim pas zes pa ni phuñ po lña'i rim gyis 'jug ciñ | mar me'i rtse mo bžin du zes pa ni ji ltar mar me'i rtse mo mar me las skad cig gis nub pa ste | de ltar bcom ldan 'das ni phuñ po'i rim gyis gzugs nas gzugs tshor ba la'o || de bžin du tshor ba 'du šes la'o || de bžin du 'du šes 'du byed la'o || 'du byed rnam par šes pa la'o⁵⁶³ || rnam par šes pa nam mkha' la ste phyogs med pa'i phyir ro⁵⁶⁴ ||

C 92v7; D 91r1; G 123v1; N 96r1; P1 105r5; P2 5 : 25311

sñar nas gaurī la sogs pa rnams kyis bsdu ba ji ltar yin že na | de la rim pa 'di brjod par bya ste | *āli* dañ *kāli* dag gis phyuñ nas⁵⁶⁵ 'jig rten gsum po mtha' dag gcig tu byas te | rim pa ji lta bar gžug ciñ gaurīs rañ gi yul bzuñ nas⁵⁶⁶ bcom ldan 'das la soñ ño || de bžin du caurī dañ | vettālī dañ | ghasmarī ni tshor ba dañ | 'du šes dañ | 'du byed rnams la soñ ño || de ltar pukkaśīs sra ba'i khams bzuñ nas⁵⁶⁷ rdo

ⁱHeTa II.v. 68 ; HeTa_{sn} reads "'di ni mchog tu bde chen ñid || bdag med gžan yañ med pa ñid ||" in the 2nd half; cf. HeSāU (Ñ₁ f. 6v2-3), DVS (f. 195r1), HePra^{Tib.} (§22 & *bLam med rim lña) et al.. ⁱⁱHeSāU. ⁱⁱⁱIbid.. ^{iv}Another translation of this passage is contained in §22 of HePra^{Tib.}, reading "'dis de'i sa bon gyi yi ge dañ zla ba dañ ñi ma dag kyañ 'dres par gyur pa zes pa 'dis ye šes gsum po med par bstan to || bdud rtsi'i rañ bžin zes pa 'dis ni lhan cig skyes pa'i gnas skabs brtan por mdzad do || [bstan par mdzad do C, D, P₂]". ^vIbid..

⁵⁶¹mchog tu bde ba chen po'i Σ_C] mchog tu bde bde ba chen po'i C. ⁵⁶²gnas skabs Σ_G] gnas G. ⁵⁶³rnam par šes pa la'o C, D, P₂^{sil.}] rnam par šes la'o G, N, P₁. ⁵⁶⁴phyogs med pa'i phyir ro Σ_G] phyogs mod pa'i phyiro G. ⁵⁶⁵phuñ nas G, N, P₁] byuñ nas C, D, P₂. ⁵⁶⁶bzuñ nas C, D, P₂^{sil.}] gzuñ nas G, N, P₁. ⁵⁶⁷bzuñ nas C, D, P₂^{sil.}] gzuñ nas G, N, P₁.

rje 'dzin pa'i gzugs kyi khams la soñ ño || de bzin du śabarī dañ | caṇḍālī dañ⁵⁶⁸ |
 ḍombinī ni chu dañ | me dañ | rluñ rnams la soñ ño ||

gañ yañ gaurī la sogs pa rnams kyis bsdu bar gyur pa na pukkasī la sogs pa rnams
 kyis bsdu ba bstan te | de lta na'añ dbye ba brjod par bya ste | rañ gi khams rnam
 par spañs nas gzugs la sogs pa rnams kyis bsdu ba ci źig ste | 'on kyañ ñal ba'i dus
 su de rnams bzuñ nas so⁵⁶⁹ || de nas pukkasī la sogs pa rnams kyi yañ ste | gzuñ bar
 bya ba dañ | 'dzin pa po dañ | 'dzin par yod na ye śes gsum rnam par dag ciñ mkha'
 spyod ma dañ sa spyod ma dañ bdag med ma'i rañ bzin gyis gzugs te⁵⁷⁰ gźan snañ
 ba dañ⁵⁷¹ snañ ba mched pa dañ | snañ ba ñe bar thob pa'i sgras brjod pa rnams so ||
 bdag med ma lha mos phyogs gñis thob nas rdo rje 'dzin pa'i rnam par śes pa la
 sñon ñid du soñ ño || gañ las že na⁵⁷² | "*bdag med ma'i thugs kar zla ba'i dkyil 'khor
 la am gi yi ge blta źiñ | de ñid kyis*⁵⁷³ *am gi yi ge zla ba'i dkyil 'khyor dañ lhan
 cig źu ste | bcom ldan 'das ma bcom ldan 'das kyi thugs kar rab tu źugs par bsam
 par bya'o*"^{574,i} žes pa'i tshig las te | bcom ldan 'das ma'i bsdu ba'o⁵⁷⁵ || 'dis ni lhan
 cig skyes pa dañ por byas nas 'od gsal gyi mthar thug pa ni chos kyi sku mñon par
 byañ chub pa'o ||

§23 ldañ ba

de nas 'od gsal las ldañ ba brjod par bya ste | 'dir 'od gsal ba de ni mchog gi rnal
 'byor ro || ldañ ba ni so sor⁵⁷⁶ ji ltar ye śes su snañ ba rdo rje las lhan cig skyes
 pa skye źiñ | phyi nas lhan cig skyes pa dañ por byas nas 'od gsal ba'i mthar thug
 par⁵⁷⁷ ji ltar gyur pa ste | de ltar 'od gsal las lhan cig skyes pa dañ | lhan cig skyes
 pa las slar yañ rim pa 'di ñid kyis bsam par bya ste | ji srid byañ chub thob par gyur
 par ro || thun bźir byin gyis brlab pa'i rim pas žes pa ni⁵⁷⁸ tho rañs dañ | ñi ma guñ
 dañ | phyi dro dañ | mtshan mo ste bsgom pa'i rim pa'o ||

C 93r₆; D 91v₁; G 124r₂; N
 96r₇; P₁ 105v₅; P₂ 5: 254₁₃

ⁱHeSāU (Ñ₁ f. 6r₇-v₁).

⁵⁶⁸caṇḍālī dañ *em.*] tsaṇḍa l'i dañ Σ^{Tib.}. ⁵⁶⁹bzuñ nas so *em.*] gzuñ nas so Σ^{Tib.} (*nasō* G). ⁵⁷⁰gzugs
 te C, D, P₂] gzugs G, N, P₁. ⁵⁷¹gźan snañ ba dañ C, D, P₂] snañ ba dañ G, N, P₁. ⁵⁷²že na *em.*]
 še na C, D, P₂; śes na G, N, P₁. ⁵⁷³de ñid kyis Σ_G] de ñid kyi G. ⁵⁷⁴bsam par bya'o Σ_C] bsam
 par par bya'o C. ⁵⁷⁵bsdu ba'o Σ_C] bsgrub pa'o C. ⁵⁷⁶so sor Σ_N] saur N. ⁵⁷⁷mthar thug par
 C, D, P₂ sil.] mthar thug pa G, N, P₁. ⁵⁷⁸žes pa ni C, D, P₂ sil.] śes pa ni G, N, P₁.

§24 sñags bzlas pa

C 93v₁; D 91v₃; G 124r₅; N 96v₂; P₁ 105v₈; P₂ 5 : 255₁₁

de'i rjes la bsgom pa'i rim pa las skyo ba'i rnal 'byor pas sñags bzlas par bya'o ||ⁱ
de'i rjes la 'od gsal las lañs nas bsgom pa dañ gtor ma yañ bsam par bya'o ||ⁱⁱ de ltar
yañ mchog dañ por byas nas lhan cig skyes pa'i kye rdo rje'i rnal 'byor las ji ltar
gsuñs pa'i rim pas rañ 'dod pa'i lha'i gzugs su rdzogs par byas te | de nas sñags zlos
pa ni mkha' 'gro ma'i 'khor lo'i bdag ñid can⁵⁷⁹ bcom ldan 'das rdzogs par byas nas
ji ltar sña ma rnams de ltar phyi ma rnams te | bya ba dañ byed pa'i 'brel pas dañ
por bcom ldan 'das dañ de'i rjes la mkha' 'gro ma'i 'khor lo bsam par bya'o || gtor
ma sbyin pa ni de lta bu ñid de | 'on kyañ ma ruñs pa 'dul ba'i don du rdo rje 'dzin
pa khro bo'i⁵⁸⁰ bdag ñid can du bsam par bya ste⁵⁸¹ | las kyi sbyor ba yañ yan lag
drug la brten nas bya'o ||

C 93v₄; D 91v₆; G 124v₂; N 96v₅; P₁ 106r₄; P₂ 5 : 255₁₁

de nas bzlas pa'i skabs su gaurī la sogs pa'i sñags zlos pa na gañ gi zlos pa po⁵⁸²
de 'khyud nas bcom ldan 'das ma de'i gnas su rnal 'byor ma'i kun tu spyod pas bsam
par bya žiñ | rdo rje 'dzin pa'i phreñ ba'i sñiñ po dañ rkañ pa brgyad pa dañ | sñiñ
po dañ | ñe ba'i sñiñ po rnams zlos pa'o⁵⁸³ || ma yin na bdag med ma'i dañ gaurī la
sogs pa rnams kyi sñiñ po'i sñags tsam bzlas par bya'o ||

de la rim pa ni 'di lta ste | 'khor lo'i dbus su šes rab dañ ldan pa'i bdag ñid bltas te
cho ga 'di ñid kyis sñags kyi yi ge lha mo'i žal nas rañ gi žal du ste rim pa 'di ñid
kyis⁵⁸⁴ rgyun mi 'chad par sñags 'khor bar bya ste | 'di ni 'khor lo'i bzlas pa'o || rañ
gi sñiñ gar sñags kyi yi ge rnams bkod nas 'od zer dañ bcas pa mgo bo gyen du⁵⁸⁵
bstan pa rnams bsam par bya ste⁵⁸⁶ | 'di ni goñ bu'i bzlas pa'o || sñags kyi yi ge de
rnams dkyil 'khor gyi dbaň phyug gi dañ dkyil 'khor pa rnams kyi žal nas⁵⁸⁷ brjod

ⁱCf. HeSāU, reading "*de ltar mi skyo'i bar du sñags yoñs su bzla'o*". ⁱⁱCf. HeSāU, reading "*de ltar dus bžir rim pa bžin du mchod pa dañ gtor ma'i yo byad sñon du 'gro bas bsgom par bya'o ||*".

⁵⁷⁹'khor lo'i bdag ñid can C, D, P₂^{sil.}] bdag ñid can G^{p.c.}, N, P₁; bdag ñid can >can< G^{a.c.} (canceled). ⁵⁸⁰khro bo'i Σ_{-G}] khro'i G. ⁵⁸¹bsam par bya ste Σ_{-N}] bsam par bya sta N (misprint). ⁵⁸²sñags zlos pa na gañ gi zlos pa po C, D, P₂] sñags (b)zlos pa po G (hardly legible); sñags zlos pa po N, P₁. ⁵⁸³zlos pa'o Σ_{-G}] bzlos pa'o G. ⁵⁸⁴rim pa 'di ñid kyis G, N, P₁] rim pa ñid kyis C, D, P₂^{sil.}. ⁵⁸⁵mgo bo gyen du Σ_{-C,D}] mgon po gyen du C, D. ⁵⁸⁶bsam par bya ste C, D, P₂^{sil.}] bsam par bya'o G, N, P₁. ⁵⁸⁷dkyil 'khor pa rnams kyi žal nas Σ^{-G^{a.c.}}] >dkyil 'khor gyi dbaň phyug gi dañ< dkyil 'khor pa rnams kyi žal nas G^{a.c.} (canceled).

par byed do⁵⁸⁸ žes yid kyis rtogs par bya ste | 'di ni dam tshig gi⁵⁸⁹ bzlas pa'o || de'i rjes la ji ltar 'dod pa'i mi dmigs pa'i⁵⁹⁰ mthar thug par dbugs dbyuñ žiñ lte ba nas gyen du 'gro žes bsam žiñ sna nas dbugs nañ du 'jug par bsam ste⁵⁹¹ de ltar 'og tu mi dmigs par ji ltar 'dod pas sgra rtogs pa ni | gžan sbas pa'i⁵⁹² man ñag kyañ | de lta bu ste | 'di ni rdo rje'i bzlas pa'o ||ⁱ

§25 gtor ma'i de ñid

las rgyal po mchog ces bya ba'i tiñ ñe 'dzin

de nas sñon du brjod pa'i rim pas khro bo'i dbañ phyug gi go 'phañ rdzogs par byas nas rim pa ji lta bar khro bo spros te bgegs kyī tshogs 'gugs pa'i ched du⁵⁹³ mñag par bya ste | de nmams mñags nas de ñid gsum la thar pa'i groñ khyer gsum bsams te | 'di ltar bsams te glañ po'i snod kyī bsdu bas rdo rje dañ | de bžin du sa'i snod kyis⁵⁹⁴ dril bu bskyed nas rdo rje dañ dril bu 'dzin par gyur te | sems can la phan pa'i ched du las kyī dbye ba dañ kha dog gi sbyor ba las gtor ma byin gyis brlab par bya ste | de nmams kyis⁵⁹⁵ rdo rje 'dzin pa'i groñ khyer du bkug ciñ log par 'dren pa nmams steñ du gtsug tor 'khor los sgyur bas⁵⁹⁶ dañ | 'og tu gnod mdzes rgyal pos bkug pa tsam gyis | *om inda jama jala*⁵⁹⁷ žes pa la sogs pa'i sñags kyisⁱⁱ mñags nas⁵⁹⁸ *om ākarṣaya jaḥ* | *om padmatraye*⁵⁹⁹ *praveśaya hūm* | *om svasvsthāne*⁶⁰⁰ *bandhaya*⁶⁰¹ *vañ* | *om vajraghaṇṭayā*⁶⁰² *vaśīkuru*⁶⁰³ *hoḥ* žes paⁱⁱⁱ 'dis dgug pa dañ |

C 94r₂; D 92r₄; G 125r₂; N 97r₄; P₁ 106v₂; P₂ 5 : 256₉

ⁱCf. HeSāU, DVS, HePra^{§24} et al.. The section of the "rdo rje'i bzlas pa" is quoted in HePra^{Tib.} (cf. *Bla med rim lña*). ⁱⁱHeTa II.iv. 91 ; cf. HeSāU (Ñ₁ f. 6v₄₋₅), DVS (f. 196r₃), HePra^{§25}, HeSā-Saṃ 8 (f. 104r₂), HeSāSaṃ 11 (f. 139v₇), HeSāSaṃ 45 (f. 266v₆), MuĀv et al.. ⁱⁱⁱCf. HePra^{§25}, HeSāSaṃ 8 (f. 96r₁₋₂), HeSāSaṃ 10 (f. 120v₆₋₇), HeSāSaṃ 45 (ff. 266v₇-267r₁).

⁵⁸⁸brjod par byed do G, N, P₁] rjod par byed do C, D, P₂^{sil.}. ⁵⁸⁹dam tshig gi Σ_G] dam tshig gis G. ⁵⁹⁰mi dmigs pa'i em.] dmigs pa'i Σ^{Tib.}. ⁵⁹¹bsam ste C, D, P₂^{sil.}] bsams te G, N, P₁. ⁵⁹²gžan sbas pa'i C, D, P₂^{sil.}] gžan du sbas pa'i G, N, P₁. ⁵⁹³ched du Σ_G] mched du G. ⁵⁹⁴snod kyis G, N, P₁] snod kyī C, D, P₂^{sil.}. ⁵⁹⁵de nmams kyis C, D, P₂] de nmams kyī G, N, P₁. ⁵⁹⁶sgyur bas C, D, P₂^{sil.}] bsgyur bas G, N, P₁. ⁵⁹⁷inda G, N] in.di C, D, P₂; inda ma P₁. ⁵⁹⁸mñags nas G, N, P₁] bsñags nas C, D, P₂^{sil.}. ⁵⁹⁹e em.] °a Σ^{Tib.}. ⁶⁰⁰sthāne em.] stha na Σ^{Tib.}. ⁶⁰¹bandhaya Σ_G (ban.d.ha ya)] ban.d.d.ha ya G. ⁶⁰²ghaṇṭayā em.] g.haṇṭaya D, P₂^{sil.}; g.haṇṭaya C, G, N, P₁. ⁶⁰³vaśī° em.] ba śimñ° C, D, P₂^{sil.}; ba śim G, N, P₁.

gzug pa dañ | bciñ ba dañ | tshim par byas nas | brjod pa'i cho gas bdud rtsir bskyed
nas žabs bsil dañ | me tog dañ | bdug spos dañ | dri dañ | mar me lña la sogs pa'i
mchod pa dañ | bstod pa dañ | gtor ma ñe bar stob pa⁶⁰⁴ sñon du 'gro ba can gyis⁶⁰⁵
mtshams kyi glu brjod ciñ padma'i bskor ba la sogs pa rnam bya'o ||

C 94r7; D 92v1; G 125v2; N
97v2; P1 106v8; P2 5 : 257s

de nas 'khyud pa'i rjes rnam su phyag rgya bciñ ba byas nas bgegs rnam⁶⁰⁶
thar pa'i groñ khyer gyi dbus der nam par brtags te | de'i dbus kyi groñ khyer du⁶⁰⁷
śar gyi 'dab ma la dbañ po mig stoñ pa dkar ser lag na rdo rje can⁶⁰⁸ airāvata⁶⁰⁹
dkar po la gnas pa'o || lho'i 'dab ma la gśin rje lag na dbyug pa can nag po ma he
la žon pa'o || nub kyi 'dab ma la chu lha dkar po chu srin gyi bžon pa can⁶¹⁰ lag na
ku mu da⁶¹¹ dañ padma'o || byañ gi 'dab ma la gnod sbyin ser po rta'i bžon pa can
lag na dpal gyi 'bras bu'o || de thams cad rgyan 'phyañ žiñ rin po che'i cod pan dañ
ldan pa gśin rje ñi ma'i gdan dañ ñi ma'i 'od can lhag ma rnam zla ba'i gdan dañ
zla ba'i 'od can no ||

dbañ ldan gyi 'dab ma la 'byuñ po'i⁶¹² bdag po dkar po mig gsum pa ral pa'i cod
pan can khyu mchog gi bžon pa⁶¹³ dañ ldan pa lag na rtse gsum dañ stag gi pags
pa'i gos 'dzin pa | thal bas gos pa'i lus can rus pa'i rgyan thams cad kyis brgyan pa
zla ba'i gdan dañ zla ba'i 'od can no || me'i 'dab ma la me lha gsus pa⁶¹⁴ 'phyañ žiñ
śin tu rgyas pa boñ thuñ ba ra'i bžon pa can⁶¹⁵ dmar po bgrañ phreñ dañ spyi blugs
'dzin pa ral pa'i cod pan can | śiñ śun gyi gos dañ ldan pa ñi ma'i gdan dañ ñi ma'i
'od can no || srin po'i 'dab mar srin po⁶¹⁶ skra grol ba ral gri dañ thod pa 'dzin pa
khros śiñ smin ma 'khyog pa dañ bcas pa nag po⁶¹⁷ ro'i steñ na ñi ma'i gdan dañ ñi
ma'i 'od can no || rluñ gi 'dab ma la rluñ lha lag na rdo rje can ljañ gu rin po che'i
cod pan dañ ldan pa ri dwags la⁶¹⁸ žon pa zla ba'i gdan dañ zla ba'i 'od can rgyan
thams cad 'dzin pa'o || lte ba la sa'i lha mo ser mo lha'i gos dañ rgyan thams cad
'dzin pa lag na bum pa dañ zla ba'i gdan dañ zla ba'i 'od can yi dwags rnam kyis⁶¹⁹

⁶⁰⁴ñe bar stob pa G, N, P1] ñe bar stobs pa C, D, P2. ⁶⁰⁵'gro ba can gyis C, D, P2^{sil}.] 'gro ba
can gyi G, N, P1. ⁶⁰⁶bgegs rnam G, N, P1] bgegs nam par C, D, P2. ⁶⁰⁷groñ khyer du G, N,
P1] groñ khyer dañ C, D, P2. ⁶⁰⁸rdo rje can Σ_N] rdo can N. ⁶⁰⁹airāvata *em.*] e ra ba ti Σ^{Tib}.
⁶¹⁰bžon pa can Σ_G] gžon pa can G. ⁶¹¹ku mu da C, D, P2^{sil}.] ku mu ta G, N, P1. ⁶¹²'byuñ po'i
Σ_{G^{a.c.}}] 'byuñ >ba< po'i G^{a.c.} (canceled). ⁶¹³khyu mchog gi bžon pa Σ_{C.G}] gyu mchog gi gžon pa
C; khyu mchog gi gžon pa. ⁶¹⁴gsus pa Σ_{P1}] gsus pha P1 (misprint?). ⁶¹⁵bžon pa can Σ_C] gžon
pa can C. ⁶¹⁶srin po Σ_G] srin po'i G. ⁶¹⁷nag po Σ_G] nag po'i G. ⁶¹⁸ri dwags la C, D, P2^{sil}.]
ri dags la G, N, P1. ⁶¹⁹yi dwags rnam kyis P2^{sil}.] yi dags rnam kyis Σ_{P1}.

sa'i lha mo kun nas bskor nas gnas pa'o || dbaṅ po la sogs pa lña rnams g.yon gyis
klu'i žags pa 'dzin žiṅ thams cad kyaṅ g.yon brkyaṅ gi gom pa'o ||

steṅ du chos 'byuṅ la gnas pa'i padma'i 'dab ma brgyad rnams la śar gyi 'dab
mar zla ba dkar po rta'i bžon pa daṅ rin po che'i cod pan dkar po can lag na ku mu
da⁶²⁰ daṅ rgyan thams cad 'dzin žiṅ zla ba'i gdan daṅ zla ba'i 'od can no || lho'i 'dab
ma la⁶²¹ ṅi ma dmar po phyag dag gis padma 'dzin žiṅ rta ljaṅ ser gyi bžon pa⁶²²
daṅ rin po che'i cod pan can rgyan thams cad 'dzin pa raṅ gi gdan daṅ 'od can no ||
nub kyi 'dab ma la lag pa ser po byi ba la žon pa ṅi ma'i gdan daṅ ṅi ma'i 'od can
lag na mda' daṅ rin po che'i⁶²³ cod pan no || byaṅ gi 'dab ma la pa ba saṅs sñon po'i
'od zer⁶²⁴ ṅi ma'i gdan daṅ ṅi ma'i 'od can rin po che'i cod pan daṅ ldan pa śakti
'dzin pa'o || dbaṅ ldan gyi 'dab ma la bkra śis dmar po ṅi ma'i gdan daṅ⁶²⁵ ṅi ma'i
'od can skra gyen du grol žiṅ padma 'dzin pa'o || me'i 'dab ma la phur bu śin tu ser
ba ṅi ma'i gdan daṅ ṅi ma'i 'od can rin po che'i cod pan daṅ ldan pa mchod sdoṅ
'dzin pa'o || srin po'i 'dab ma la spen pa nag po skra dmar ser ṅi ma'i gdan daṅ ṅi
ma'i 'od can rtse gsum 'dzin pa'o || rluṅ gi 'dab ma la sgra gcan daṅ mjug riṅs dag⁶²⁶
ṅi ma'i gdan daṅ ṅi ma'i 'od daṅ ldan pa nag po daṅ du ba'i 'od kyi kha dog dag⁶²⁷ |
'khor ba'i 'khor lo bkug nas za žiṅ mñon par 'dren pa 'dzin pa'i sgra gcan daṅ | kha
sbyar ba'i thal mo 'dzin pa'i mjug riṅs so ||⁶²⁸ de'i dbus kyi lte ba la⁶²⁹ tshaṅs pa
phyag bži pa⁶³⁰ gdoṅ bži pa dbyu gu gsum 'dzin žiṅ mi 'jigs pa'i phyag rgya⁶³¹ daṅ |
phyag lhag ma dag gis bgraṅ phreṅ daṅ spyi blugs 'dzin pa ser po ṅaṅ pa'i bžon pa
daṅ zla ba'i gdan daṅ zla ba'i 'od can tshaṅs skud can no || śa rgyas śiṅ thuṅ ba ral
pa daṅ ldan pa tshaṅs pas kun nas bskor nas tshaṅs ris rnams daṅ | tshaṅs pa mdun
na 'don rnams daṅ | 'thab bral rnams daṅ | 'og min la sogs pa'i lha rnams kyis yoṅs
su bskor ba rnams so ||

'og tu chos 'byuṅ la phyogs bral gyi⁶³² rim pas klu nor rgyas ser po | klu padma

⁶²⁰ku mu da C, D, P₂^{sil.}] ku mu ta G, N, P₁. ⁶²¹lho'i 'dab ma la Σ_G] lha'i 'dab ma la C. ⁶²²bžon
pa Σ_C] gžon pa C. ⁶²³rin po che'i Σ_G^{a.c.}] rin <po> che'i G^{a.c.} (added in righthand margin). ⁶²⁴'od
zer C, D, P₂^{sil.}] 'od can G, N, P₁. ⁶²⁵ṅi ma'i gdan daṅ Σ_G] om. G. ⁶²⁶mjug riṅs dag Σ_G] 'jugs
riṅs dag G. ⁶²⁷du ba'i 'od kyi kha dog dag C, D, P₂] om. G, N, P₁. ⁶²⁸'khor ba'i (...) mjug riṅs
so C, D, P₂] om. G, N, P₁. ⁶²⁹de'i dbus kyi lte ba la C, D, P₂] om. G, N, P₁. ⁶³⁰phyag bži pa
C, D, P₂] bži pa G, N, P₁. ⁶³¹phyag rgya C, D, P₂^{sil.}] phyag G, N, P₁. ⁶³²phyogs bral gyi Σ_G]
phyogs bral gyis G.

dkar po⁶³³ | klu karkoṭa⁶³⁴ dmar po | klu 'jog po nag po | klu duñ skyoñ ser po⁶³⁵ |
klu padma chen po ljañ khu⁶³⁶ | klu mtha' yas skya bo⁶³⁷ | klu rigs ldan khra bo
ste | brgyad po 'di rnams rin po che'i cod pan dañ ldan pa | mi'i gdoñ pa can rgyan
thams cad 'dzin žiñ mgo bo la gdeñs kas mtshan pa | lha ma yin dañ dmyal ba'i
sems can dañ bcas pa rnams so || lte ba la klu'i rgyal po lhag ma ni rin po che⁶³⁸
dkar po'i cod pan can mi'i gdoñ⁶³⁹ dañ gdeñs ka dañ ldan pa'o ||

C 95v₁; D 93v₃; G 127r₂; N
98v₃; P₁ 108r₂; P₂ 5 : 259₁₇

de ltar de rnams brtan par byas nas slar yañ de rnams yoñs su gyur te | sku dañ
gsuñ dañ thugs kyī sbyor bas de rnams bsdus śiñ rnam par rdzogs par byas la steñ
na gnas pa rnams sku'i rnam pa dañ | dbus na gnas pa rnams mi bskyod pa'i rnam
pa dañ | 'og na gnas pa rnams gsuñ rdo rje'i rnam par blta bar bya'o || las thams cad
pa'i don gyi phyir de rnams kyī phyag dañ žal slar yañ bdag ñid ji lta bar⁶⁴⁰ de ltar
ro || las gžan gyi ña rgyal sbyor ba ji lta bar bya ste⁶⁴¹ | bdag ñid kyī gzugs ji lta
bar de ltar thams cad kyī'o ||

C 95v₂; D 93v₅; G 127r₄; N
98v₆; P₁ 108r₅; P₂ 5 : 260₃

de'i rjes la *om pravarasatkārāya argham pratīccha*⁶⁴² *svāhā* žes pa'i sñags kyisⁱ
rab tu bskul te mchod yon sbyin žiñ sen mo 'debs pa'i phyag rgyas žabs dag la žabs
bsil phul nas | *idaṃ baliṃ bhuñja jimgha*⁶⁴³ žes pa la sogs pasⁱⁱ gsol bar bya žiñ
bya ba yañ žu bar bya'o ||

C 95v₃; D 93v₆; G 127r₅; N
98v₇; P₁ 108r₆; P₂ 5 : 260₆

de'i rjes la mtshams kyī glus bcom ldan 'das dañ bcom ldan 'das ma dañ lha
mo'i 'khor lo dañ khro bo rnams kyī⁶⁴⁴ sñags brjod ciñ rdo rje dañ dril bu 'dzin pas
mñon par 'dren pa sñon du 'gro ba can gyi⁶⁴⁵ dril bu dkrol žiñ rdo rje gsor ba byas
nas *om akāro mukhaṃ sarvadharmāñāṃ* žes pa la sogs paⁱⁱⁱ bklags te |

ⁱCf. HePra^{§25}, HeSāSam 8 (f. 104r₁), Anupamavajra's *Ādikarmapradīpa* (p.197), KriSaṃPa (ch.06), SāMā 142|251|265 et al.. ⁱⁱHeTa II.iv. 92 ; cf. HeSāU (Ñ₁ f. 6v₅₋₆), DVS (f. 196r₆), HePra^{§25}, HeSāSam 8 (f. 104r₄), HeSāSam 11 (ff. 139v₇-140r₁), HeSāSam 45 (f. 268v₁), MuĀv et al.. ⁱⁱⁱHeTa I.ii. 1, II.iv. 93 ; cf. HeSāU (Ñ₁ f. 6v₆), DVS (f. 196r₇), HePra^{§25}, HeSāSam 8 (f. 104r₅), HeSāSam 45 (f. 268v₁₋₂), MuĀv, *Hevajrasekaprakīryā* (HeSePra), KṛYāTa xiv. 1 et al..

⁶³³dkar po C, D, P₂] dkar po dañ G, N, P₁. ⁶³⁴karkoṭa C, D, P₂] karkoṭa G, N, P₁. ⁶³⁵ser po Σ_{G,N}] ser po dañ G, N. ⁶³⁶ljañ khu C, D, P₂^{sil}.] ljañ gu dañ G, N, P₁. ⁶³⁷skya bo C, D, P₂^{sil}.] skya bo'o G, P₁; skye bo'o N. ⁶³⁸rin po che C, D, P₂^{sil}.] rin po che'i G, N, P₁. ⁶³⁹mi'i gdoñ Σ_G] ma'i gdoñ G. ⁶⁴⁰ji lta bar G, N, P₁] ji lta ba C, D, P₂. ⁶⁴¹ji lta bar bya ste Σ_G] ji lta bar de ltar bya ste G. ⁶⁴²pratīccha C, D, P₂^{sil}. (pra t'itstsha)] pra t.khi tstsha G, N, P₁. ⁶⁴³jimgha em.] g.ha G, N, P₁; dz'i g.ha C, D, P₂^{sil}. ⁶⁴⁴rnams kyī C, D, P₂^{sil}.] rnams kyis G, N, P₁. ⁶⁴⁵'gro ba can gyi G, N, P₁] 'gro ba can gyis C, D, P₂^{sil}.

*om vajraheruka samayam anupālaya vajraherukatvenopatiṣṭha*⁶⁴⁶ | *dr̥dho me bhava* | *sutoṣyo me bhava* | *supoṣyo me bhava* | *anurakto me bhava* | *sarvasiddhiṃ me prayaccha* | *sarvakarmasu*⁶⁴⁷ *ca me cittam śreyahkuru hūm*⁶⁴⁸ | *ha ha ha ha hoḥ* | *bhagavan*⁶⁴⁹ *sarvatathāgatavajra herukavajra*⁶⁵⁰ *mā me muñca heruko bhava*⁶⁵¹ *mahāsamayāsattva*⁶⁵² *āḥ*⁶⁵³ *ḥes pa*ⁱ 'dis tshim pa rnamsgs par bya'o ||

de la 'di ni rnam par gsegs pa'i sñags te | *om āḥ hūm phaṭ phaṭ phaṭ* do || ma yin na | *om vajra muḥ muḥ muḥ*'o || *om* gyi yi ges smon lam dañ | *āḥ*'i yi ges⁶⁵⁴ tshim pa dañ | *hūm* gi yi ges ñoms pa dañ | *phaṭ* kyi yi ge gsum gyis ñe bar bsdu ba ste |

C 95v₆; D 94r₁; G 127v₂; N 99r₂; P₁ 108v₁; P₂ 5:260₁₅

lha mo rnamsgs ni⁶⁵⁵ tshad ma dam tshig tshad ma dañ ||
de yis gsuñs pa'i tshig ni mchog tu tshad ma ste ||
bden pa de dag gis kyañ⁶⁵⁶ lha mo de rnamsgs kyi ||
bdag ni rjes su 'dzin pa'i rgyur ni 'gyur bar śog ||ⁱⁱ

srid dañ zi ba mñam par chags śiñ the tshom⁶⁵⁷ rtog pa bcom pa ste ||
nam mkha' bzin du stoñ pa las ni dños po mtha' dag rnam gzigs śiñ ||
brtse mchog sñiñ rje'i⁶⁵⁸ chu yis rgyas pa'i sems kyi⁶⁵⁹ chu yis mgon po rnamsgs ||
lha mo rnamsgs kyi bdag la rjes su brtse bar mdzod cig mdzod ||ⁱⁱⁱ

ⁱCf. HePra^{§25}, HeSāSaṃ 8 (f. 101r₇-v₂), HeSāSaṃ 11 (f. 138v₂₋₃), HeSāSaṃ 22 (f. 201v₅₋₇), HeSāSaṃ 30 (f. 219r₇-v₂), KriSaṃPa (ch. 06), SāMā (26i29i56i71i195i218), STTS (1), VaĀv (English 2002 : p.297) et al.. ⁱⁱCf. HePra^{§25}, HeSāSaṃ 45 (f. 269r₅₋₆), AbhiSaMa, SaUdTa (viii. 26); T 1237 (f. 94r), T 1325 (f. 277r), T 1429 (f. 203v), T 1453 (f. 370v), T 1467 (f. 47r), T 1484 (f. 134v), T 1585 (f. 102r) et al.. ⁱⁱⁱUnmetrical. SaUdTa VIII. 28; cf. HePra^{§25}, HeSāSaṃ 45 (f. 269r₆₋₇), AbhiSaMa.

⁶⁴⁶o^opatiṣṭha em.] pra ti ṣṭha Σ^{Tib.}. ⁶⁴⁷o^okarmasu G, N, P₁ (karma su)] karm'a su C, D, P₂^{sil.}. ⁶⁴⁸hūm G, N, P₁] hūmḥ C, D, P₂^{sil.} (no tsheg). ⁶⁴⁹bhagavan em.] b.ha ga w'an C, D, P₂^{sil.}; b.ha ga G, N, P₁. ⁶⁵⁰sarvatathāgatavajra herukavajra D, P₂^{sil.} (sarba ta th'a g'a ta badzra he ru ka badzra)] sarba ta th'a ga ta badzra he ru ka badzra C; om. G, N, P₁. ⁶⁵¹heruko bhava em. (cf. VaPra^{Skt.})] he ru ko badzri b.ha ba C, D, P₂^{sil.}; b.ha ba G, N, P₁. ⁶⁵²o^osattva em.] satva C, D, P₂^{sil.}; satvo G, N, P₁. ⁶⁵³āḥ G, N, P₁] ā hūm phaṭ ḥ C, D, P₂^{sil.}. ⁶⁵⁴āḥ'i yi ges C, D, P₂^{sil.}] ā'i yi ges G, N, P₁. ⁶⁵⁵rnamsgs ni C, D, P₂] rnamsgs kyi G, N, P₁. ⁶⁵⁶de dag gis kyañ em. (cf. T 1585)] de yis Σ^{Tib.}. ⁶⁵⁷the tshom Σ_C] the xo † C (faint). ⁶⁵⁸brtse mchog sñiñ rje'i em.] brtse ba mchog gi sñiñ rje'i Σ^{Tib.} (unmetrical). ⁶⁵⁹sams kyi C, D, G, P₂^{sil.}] sems kyi N, P₁.

yan lag drug dañ por byas nas gtor ma'i de ñid kyi mthar thug pa 'dis ni las rgyal
po mchog ces bya ba'i tiñ ñe 'dzin to ||

§26 phra mo'i rnal 'byor

phra mo'i rnal 'byor zes bya ba'i tiñ ñe 'dzin

C 96r₂; D 94r₅; G 127v₆; N
99r₆; P₁ 108v₅; P₂ 5: 261₆

de las lañs nas chos kyi dbus su sna tshogs padma bsam žiñ de'i 'dab ma rnams la
brgyad pa rnams kyi⁶⁶⁰ dbañ phyug brgyad rnams dañ | de'i thugs kar sa bon bsams
te | sa bon las nāda'i rtse mo⁶⁶¹ bye ba bsgom žiñ sems brtan par byed pa'i⁶⁶² don
du phra mo'i mtha' bsam par bya'o || de dañ lhan cig par gyur pas the tshom med
par sems brtan par 'gyur žiñ | sems brtan pa tsam gyis de bžin gšegs pa'i tshogs dañ
| rnal 'byor ma'i tshogs rgya chen po mtha' yas pa'i 'jig rten gyi khams khyab par
spro bar bya'o || gañ las že na⁶⁶³ | rañ gi mtshan ma las bsam du med pa'i mgon po
dkyil 'khor dañ beas pa'i bdag ñid can mña' bdag 'phro ba ste | mtshan ma yañ yuñs
kar sbom po tsam pa bsam par bya'o || 'di ni phra mo'i rnal 'byor zes bya ba'i tiñ ñe
'dzin to ||ⁱ

§27 go cha gñis pa

C 96r₅; D 94v₁; G 128r₃;
N 99v₂; P₁ 108v₈; P₂ 5:
261₁₆

de las lañs nas gal te yañ go cha gñis byas nas kye rdo rje lhan cig skyes pa'i rnal
'byor gyis⁶⁶⁴ 'chag par bya ste | "mi bskyod 'khor lo'i gzugs kyis ni ||"ⁱⁱⁱ zes pa la
sogs pas hūm mgo bo la 'khor lor bya žiñ hrīḥ rna ba dag las⁶⁶⁵ lha'i rna luñ dañ |
trām mgul par mgul gyi⁶⁶⁶ phreñ ba dañ | om⁶⁶⁷ lag pa dag la dpuñ rgyan gñis dañ |
kham dpyi la ske rags ñid⁶⁶⁸ dañ | ham lus thams cad la thal ba'i lus ni gdams ñag
chen po'i las go cha bgo žiñ | de bžin du | "mig tu gti mug rdo rje ma ||"ⁱⁱⁱ zes pa

ⁱCf. HePra^{§26} (quoted in HePra^{Tib.}) ⁱⁱHeTa I.vi.11a. ⁱⁱⁱHeTa II.iii. 51a.

⁶⁶⁰rnams kyi Σ_{-G}] rnams kyis G. ⁶⁶¹nāda'i rtse mo C, D, P₂^{sil.} (n'a da'i)] na d'a'i rtse mo G, N,
P₁. ⁶⁶²brtan par byed pa'i C, D, P₂^{sil.}] brtan por byed pa'i G, N, P₁. ⁶⁶³že na em.] še na Σ^{Tib.}.
⁶⁶⁴rnal 'byor gyis Σ_{-N}] myor gyi(s) N. ⁶⁶⁵rna ba dag las G, N, P₁] rna ba dag la C, D, P₂^{sil.}.
⁶⁶⁶mgul gyi Σ_{-G}] 'gul gyi G. ⁶⁶⁷om VaPra^{Skt.}] am Σ^{Tib.}. ⁶⁶⁸ske rags ñid C, D, P₂^{sil.}] ska rags
ñid G, N, P₁.

la sogs pa'i go cha'o || de la go cha'i sñags ni 'di yin te | *ām am*⁶⁶⁹ *īm īm um am*⁶⁷⁰
ste | de dañ 'dis ni rdo rje rnal 'byor ma dañ de bzin gsegs pa rnam kyis yoñs su
bgos pa'i lus de ni bcom ldan 'das so zes go cha gñis pa'o ||

§28 'chag pa

'dis go cha bgos nas lhan cig skyes pa'i kye rdo rje'i⁶⁷¹ rnal 'byor gyis⁶⁷² rnal 'byor
pa señ ge bzin du gnas par bya'o || gañ du že na 'jig rten gsum gyi khañ pa'i nan
du'o || de ltar yañ – C 96r7; D 94v4; G 128v1; N
99v5; P1 109r4; P2 5: 2627

'di ni gzal yas khañ ste srid gsum ma yin srog chags rnam min 'di
rnam rgyal ba rnam || bdag ni 'khor lo'i⁶⁷³ dbaň phyug mi min⁶⁷⁴
yul min⁶⁷⁵ dbaň po rnam min sa sogs rnam ma yin ||

chos ñid bdag ñid ñid kyi gzugs sogs rnam min de rnam dañ ni 'di
rnam dkyil 'khor pa || sna tshogs pa ni dkyil 'khor 'khor lor mñam
pa'i sems te ci žig khyod ni 'khrul par byed ||

§29 kha zas

de'i rjes la gañ cuñ žig ñe bar bsgrubs pa'i bza' ba'i rdzas rnal 'byor rñed dam de
thams cad sñon bzin du bdud rtsi myañ ba'i⁶⁷⁶ cho gas nam par sbyañs te | de ñid
gsum gyis byin gyis brlabs nas bza' bar bya'o || C 96v3; D 94v6; G 128v3; N
99v7; P1 109r6; P2 5: 26215

§30 *spyod lam

bza' ba'i cho ga brjod nas⁶⁷⁷ de nas gnas pa dañ⁶⁷⁸ rgyu ba rtsa ba'i rgyud kyi rjes
su 'brañs nas⁶⁷⁹ bdag gis brjod par bya ste | C 96v3; D 94v7; G 128v4;
N 100r1; P1 109r7; P2 5:
26218

⁶⁶⁹*ām am* VaPra^{Skt}. (cf. HePra^{§27})] *am ām* Σ^{Tib}. (cf. HePra^{Tib}). ⁶⁷⁰*am em*. (cf. VaPra^{Skt},
HePra^{§27})] *īm* Σ^{Tib}. ⁶⁷¹kye rdo rje'i C, D, P₂^{sil}.] kye rdo rje G, N, P₁. ⁶⁷²rnal 'byor gyis
em.] rnal 'byor gyi Σ^{Tib}. ⁶⁷³'khor lo'i Σ_C] 'khor lo(s) C (faint). ⁶⁷⁴mi min Σ_D] yi min D.
⁶⁷⁵yul min Σ_C] yul miñ C. ⁶⁷⁶myañ ba'i C, D, G, P₂^{sil}.] myañs pa'i N, P₁. ⁶⁷⁷brjod nas C, D,
P₂] brjod par G, N, P₁. ⁶⁷⁸gnas pa dañ C, D, P₂^{sil}.] gnas dañ G, N, P₁. ⁶⁷⁹'brañs nas Σ_G] 'brañ
nas G.

sred dañ rmoñs dañ chags dañ khro || rtsed mo bya ba spañ bya ste⁶⁸⁰ ||
gñid dañ ña rgyal rab spañs nas || spyod pa the tshom med par bya ||ⁱ

des na |

lus ni sbyin par byin nas ni || phyi nas spyod pa yañ dag brtsam ||
skal ba skal min rnam spyad nas⁶⁸¹ || de phyir⁶⁸² sbyin pa mi sbyin no ||ⁱⁱ

bza' dañ bca' ba btuñ ba ni || ji ltar thob pa bza' ba ste ||
'dod dañ mi 'dod rtog pa las || 'dzin pa 'dir ni mi bya 'o ||ⁱⁱⁱ

rigs lñar yañ dag sbyor ba ni || rigs gcig tu ni brtag pa ste ||
rigs ni gcig dañ du ma yis || ji ltar dbye ba mi skye 'o ||^{iv}

śiñ gcig tu 'am dur khrod du || dge ba'i bsgom pa bśad pa ste ||
ma mo'i khyim du mtshan mor dañ || yañ na skye bo med pa'i mthar ||^v

gal te spyod pa byed 'dod na || cuñ žig drod ni thob pa na'o ||
gal te grub par 'gro 'dod pa || spyod na spyod pa 'dis spyad do ||^{vi}

gžan rnam kyañ rtsa bar gsal žiñ spyod pa žes pas spyod pa ste rgyu ba dañ |
gnas pa dañ | tha sñad dañ | spyod pa dañ | don dam pa yañ⁶⁸³ brjod de | chen po
mchog rab tu thob nas so || chen po mchog gi don gañ yin že na | cuñ žig drod
thob pa'o || 'di'i don ci že na | chuñ ñu'i phyir mtshan mor⁶⁸⁴ rañ gi gnas su sbas śiñ

ⁱHeTa I.vi. 18 ; HeTa_{Sn} reads "brkam dañ rmoñs dañ 'jigs dañ khro || ño tsha'i 'bras bu rnam par spañ || bdag ñid kyi ni gñid spañs nas || the tshom med par spyod par bya ||". ⁱⁱHeTa I.vi.19 ; HeTa_{Sn} reads "lus kyi sbyin pa byin nas ni || phyi nas spyod pa yañ dag spyad || skal dañ skal min rnam spyod pas || de phyir sbyin pa sbyin mi sbyin bya ||". ⁱⁱⁱHeTa I.vi. 20 ; HeTa_{Sn} reads "bza' dañ bca' de bžin btuñ ba ñid || ji ltar rñed pa rab tu bza' || yid 'oñ mi 'oñ rnam rtog phyir || žen pa tsam du mi bya 'o ||". ^{iv}HeTa I.vi. 5 ; HeTa_{Sn} reads "rigs lña dag dañ mñam ldan pa || rigs ni gcig tu rnam par brtag || kha dog du ma ñid kyis ni || gañ phyir dbye ba mtshan mi bya ||". ^vHeTa I.vi. 6 ; HeTa_{Sn} reads "śiñ gcig dañ ni dur khrod dañ || ma mo'i khyim dañ mtshan mo dañ || yañ na dben pa'am bas mtha' ru || sgom pa bzañ por brjod par bya ||". ^{vi}HeTa I.vi. 7 ; HeTa_{Sn} reads "cuñ zad drod ni thob pa na || gal te spyod pa byed 'dod pas || gal te 'grub 'gyur 'dod yod na || 'dis ni spyod pa spyad pa ñid ||".

⁶⁸⁰spañ bya ste Σ_G] spañs bya ste G. ⁶⁸¹rnam spyad nas C, D, P₂] rnam dpyad nas G, N ; rnam dpyad nas P₁. ⁶⁸²de phyir Σ_N] da phyir N (misprint?). ⁶⁸³yañ G, N, P₁] la yañ C, D, P₂^{sil.}. ⁶⁸⁴mtshan mor C, D, P₂^{sil.}] mtshan mo'i G, N, P₁.

spyad de | ji srid de ltar drod thob par gyur pa'i bar du'o || gañ las že na⁶⁸⁵ | "ji ltar
dbye ba mi śes pa ||ⁱⁱ žes pa'i tshig las so || thob par gyur na rnam gżag med par⁶⁸⁶
lar gyis śig pa'am⁶⁸⁷ mi byed pa ni rañ dbañ ñid do ||

§31 ñal ba

de nas thun gżan la ñal bar 'dod pas dga' bral gyi rnal 'byor sñon du byas nas ñal
bar bya žin ||

C 97r₁; D 95r₅; G 129r₄;
N 100r₇; P₁ 109v₆; P₂ 5 :
263₂₀

§32 slar ldañ ba

ldañ ba'i dus su pukkasī la sogs pa'i glus bskul te⁶⁸⁸ lañs nas de ltar bya'o || rim pa
'dis ni ji srid⁶⁸⁹ dkyil 'khor gyi 'khor lo thob par gyur pa'i bar du'o ||
des na⁶⁹⁰ –

C 97r₂; D 95r₅; G 129r₅; N
100r₇; P₁ 109v₆; P₂ 5 : 264₂

bskyed pa'i rim pa ma gtogs par⁶⁹¹ || ji ltar rdzogs pa mi śes śin ||
rdzogs pa'i rim pa ma gtogs par⁶⁹² || de ltar bskyed pa'i rim pa min⁶⁹³ ||

de ltar yañ –

rim pa gñis la mñam brten nas⁶⁹⁴ || rdo rje can gyi chos bstan to ||ⁱⁱⁱ

de ltar ji ltar bstan pa'i dkyil 'khor gyi 'khor lo'i nañ du son pa'o⁶⁹⁵ || žal gcig ni
gñis su med pa'i ye śes rnam par dag pa'o || phyag gñis ni stoñ pa ñid dañ sñin rje
rnam par dag pa'o || phyag g.yas na rdo rje ni mi phyed pa'i ye śes rab tu gsal bar

ⁱHeTa I.v. 3a; HeTa_{Sñ} reads "ji ltar bye bar mi 'gyur bar || rab tu 'bad pas bsten pa ñid || ma
gsañ sbrul dañ chom rkun dañ || sa spyod me yis sdug bsñal byed||". ⁱⁱHeTa I.viii. 25ab; HeTa_{Sñ}:
"rim gñis mñam par gnas nas ni || rdo rje can gyis chos 'chad do ||".

⁶⁸⁵že na *em.*] še na $\Sigma^{\text{Tib.}}$. ⁶⁸⁶gżag med par $\Sigma_{\cdot G}$] bżag med par G. ⁶⁸⁷śig pa'am C, D, P₂]
gcig pa'am G, N, P₁. ⁶⁸⁸bskul te C, D, G, P₂^{sil.}] bkul te N, P₁. ⁶⁸⁹ji srid $\Sigma_{\cdot G}$] srid G. ⁶⁹⁰des
na C, D, P₂^{sil.}] de nas G, N, P₁. ⁶⁹¹ma gtogs par G, N, P₁] ma rtogs par C, D, P₂^{sil.}. ⁶⁹²ma
gtogs par G, N, P₁] ma rtogs par C, D, P₂^{sil.}. ⁶⁹³rim pa min C, D, P₂^{sil.}] rim pa'i min G, N, P₁.
⁶⁹⁴brten nas C, D, P₂^{sil.}] rten nas G, N, P₁. ⁶⁹⁵nañ du son pa'o *em.*] nañ du'o C, D, P₂; nañ du
son pas so G, N, P₁.

byed pa'o || g.yon na thod pa dañ⁶⁹⁶ khaṭvāṅga ste | khaṭvāṅga ni śes rab kyi rañ
bžin dañ | thod pa ni byañ chub kyi sems rab tu gsal bar byed pa'o ||

de bžin du phyag bži ni bdud bži ñams pa'i don to || źal gcig ni bsam du med
pa'i ye śes rnam par dag pa'o || dañ po dañ g.yas kyi phyag na rdo rje ni⁶⁹⁷ zuñ du
'jug pa'i lam⁶⁹⁸ rab tu gsal bar byed pa'o || dañ po dañ g.yon pa'i phyag na thod pa
ni lha dañ lha ma yin rnams kyi⁶⁹⁹ khrag gis gañ ba'o || lha dañ lha ma yin gyi sgras
ni⁷⁰⁰ dños po dañ dños po med pa'o || khrag gi⁷⁰¹ sgras ni de gcig tu⁷⁰² gyur pa'o ||
gañ ba'i sgras ni go 'phañ de thob pa'o || de rnam par dag pa'i mi'i thod pa'o || phyag
lhag ma dag gis⁷⁰³ rdo rje phag mo⁷⁰⁴ 'khyud pa'o ||

de ltar phyag drug ni pha rol tu phyin pa drug rnam par dag pa'o || źal gsum ni
sku dañ | gsuñ dañ | thugs rab tu gsal bar byed pa'o || g.yon na dril bu ni stoñ pa ñid
rnam par dag pa'o || rtse gsum ni mi śes pa gsum⁷⁰⁵ gcod pa'i don to || g.yas na rdo
rje ni mñam pa ñid kyi ye śes rnam par dag pa'o || gri gug kyañ lhag ma'i śes pa
gcod pa'i phyir ro || phyag lhag ma dag gis gri gug dañ thod pa ste | de ltar phyag
gñis pa dañ | phyag bži pa dañ | phyag drug pa rnams kyi rnam par gźag pa'o⁷⁰⁶ ||
skyil kruñ phyed pas ro'i steñ na ñi ma la gnas pa'o || gźan phyag bcu drug pa ji lta
bar ro⁷⁰⁷ || gsum pa de rnams la yañ de ltar ro ||

tha ma

C 97v₂; D 95v₆; G 130r₂; N
101r₂; P₁ 110r₈; P₂ 5 : 265₉

dPal ldan mTsho skyes źabs kyis mdor bstan pa'i ||
mdo ni bka' yis Dz'a lan.d.ha ri par ||

grags pa bdag gis⁷⁰⁸ rnam par smras pa ni ||
de yi chos la brten nas mdor bśad pa'o⁷⁰⁹ ||

⁶⁹⁶thod pa dañ Σ_G] rdo rje pa dañ G. ⁶⁹⁷rdo rje ni Σ_G] rdo rje'i G. ⁶⁹⁸zuñ du 'jug pa'i lam C, D, P₂^{sil.}] gzuñ du 'jug pa'i lam G, N, P₁. ⁶⁹⁹rnams kyi C, D, P₂^{sil.}] rnams kyis G, N, P₁. ⁷⁰⁰lha dañ lha ma yin gyi sgras ni C, D, P₂^{sil.}] lha ma yin gyis sgras ni G ; lha ma yin gyi sgras ni N, P₁. ⁷⁰¹khrag gi C, D, P₂] khrag gis G, N, P₁. ⁷⁰²de gcig tu G, N, P₁] de bžin du C, D, P₂^{sil.}. ⁷⁰³lhag ma dag gis Σ_N] lhag mo dag gis N. ⁷⁰⁴rdo rje phag mo la $\Sigma_{G,N}$] rdo rje 'phag mo la G ; rdo rje phag ma la N. ⁷⁰⁵mi śes pa gsum C, D, P₂] śes gsum G ; śes pa gsum N, P₁. ⁷⁰⁶rnam par gźag pa'o C, D, P₂^{sil.}] rnam par bźag pa'o G, N, P₁. ⁷⁰⁷ji lta bar ro Σ_G] ji ltar bar ro G. ⁷⁰⁸grags pa bdag gis Σ_G] grag pa dag gi G. ⁷⁰⁹bśad pa'o C, D, P₂^{sil.}] bśad do G, N, P₁.

rnam dag rim pa mdor bśad pa || dga' ba'i rdo rjes byas pa ste ||
des ni⁷¹⁰ 'gro kun dPal rdo rje || ye śes pha rol phyin gyur cig ||

*sLob dpon mTsho skyes źabs kyis⁷¹¹ mdzad pa'i dPal kye rdo rje'i sgrub thabs
kyi⁷¹² mdor bśad pa dag pa rdo rje sgron ma źes bya ba grub pa brñes pa'i⁷¹³ sLob
dpon dPal Dz'a lan.d.ha ri źabs kyis⁷¹⁴ mdzad pa 'di yoñs su rdzogs so || ||*
Pañđita⁷¹⁵ Mañ.dzu śr'i la mñan nas | Lo ts'a ba⁷¹⁶ Ņi ma rgyal mtshan dPal bZañ
pos bsgyur ba'o || ||

⁷¹⁰des ni C, D, P₂] de nas G, N, P₁. ⁷¹¹mTsho skyes źabs kyis C, D, G, P₂^{sil.}] mTshos skyes
źabs kyis N, P₁. ⁷¹²sgrub thabs kyi Σ_{-G}] sgrubs thabs kyi G. ⁷¹³brñes pa'i Σ_{-G}] mrñes pa'i G.
⁷¹⁴Dz'a lan.d.ha ri źabs kyis C, D, P₂] Dz'a lan d.ha ri pa źabs kyis G ; Dz'a lan.d.ha ri-pa źabs kyis
N, P₁ (N faint). ⁷¹⁵pañđita P₂^{sil.}] pañđita Σ_{-P₂}. ⁷¹⁶lo ts'a ba C, D, P₂^{sil.}] lo tsa ba G, N, P₁.

Annotated Translation

Commencement

Homage to the Glorious Hevajra !

After having bowed in the beginning to the Glorious Hevajra whose inner essence is waveless, i.e. tranquil and without conceptualizations (Tib. *rtog pa med pa*),¹ the *Viśuddhi* ("purity, reality") is being taught clearly, relying upon the *utpattikrama*, the 'Stage of Arising'.

First, to start with, the outline (*sūtra*) of [this] *sādhana* is announced:²

Now there is (1) the 'Circle of Worship' (Skt. *pūjācakra*, Tib. *mchod pa'i 'khor lo*), (2) the 'Four *Brahmavihāra*-s' (Skt. *caturbrahmavihāra*, Tib. *tshañs pa'i gnas bži*), (3) the 'Supreme' (Skt. *parama*, Tib. *mchog*), (4) the 'Innate' (Skt. *sahaja*, Tib. *lhan cig skyes pa*), (5) 'One's Chosen Deity' (Skt. *sveṣṭadeva(tā)*, Tib. *rañ gi 'dod pa'i lha*), (6) the 'Circle of Protection' (Skt. *rakṣācakra*, Tib. *sruñ ba'i 'khor lo*), (7) the 'Strong Conviction of Emptiness' (Skt. *śūnyatā-dhimokṣa*, Tib. *ston pa ñid du lhag par mos pa*), (8) the 'Cremation Ground(s)' (Skt. *śmaśāna*, Tib. *dur khrod*), (9) the 'Celestial Palace' (Skt. *kūṭāgāra*, Tib. *gzal yas khañ*), (10) the 'Cause-*Maṇḍala*' (Skt. *hetumaṇḍala*, Tib. *rgyu'i dkyil 'khor*), (11) the 'Melting' (Skt. *drutāpatti*, Tib. *(b)žu bas bskyed pa*), (12) the 'Arising' (Skt. *samutthāna*, Tib. *bžeñs pa*), (13) the 'Placement' (Skt. *nyāsa*, Tib. *dgod pa*), (14) the 'Embodiment of Aversion' (Skt. *dveṣātman*, Tib. *že sdañ go*

¹ Here there seems to be an allusion to the twofold nature of Hevajra based on the two levels of truth. On the *saṃvṛti* level the Hevajra manifests with form, referring to his nobility (*audārya*) and the *rūpakāya*, while from the standpoint of absolute truth (*paramārthataḥ*) he is beyond any conceptualizations, waveless like the deep ocean, referring to the *gambhīra* aspect of His nature and the *dharmakāya*. The same expression is used in HeTa II.v 11b.

² For a short outline of these "steps" with references to the corresponding sections of the Tib. versions of the VaPra and HePra, cf. Jamgön Kongtrul Lodrö Tayé 2008 : pp. 273-280, nt. 116.

bdag ñid (can), (15) the 'Emission' (Skt. *utsarga*, Tib. *'byiñ pa*), (16) the '*Jñānacakra*' (Tib. *ye śes kyi 'khor lo*), (17) the 'Consecration' (Skt. *abhiṣeka*, Tib. *dbañ bskur ba*), (18) the 'Sealing' (Skt. *mudraṇa*, Tib. *rgyas gdab pa*), (19) the 'Tasting of the Nectar' (Skt. *amṛtāsvāda*, Tib. *bdud rtsi myañ ba*), (20) the 'Welfare of Beings' (Skt. *jagadartha*, Tib. *'gro ba'i don*), (21) the 'Six Branches' (Skt. *ṣaḍaṅga*, Tib. *yan lag drug*), (22) the 'Luminous Clarity' (Skt. *prabhāsvara*, Tib. *'od gsal*), (23) the 'Emergence' (Skt. *utthāna*, Tib. *ldañ ba*), (24) the 'Mantra Recitation' (Skt. *mantrajāpa*, Tib. *sñags bzlas pa*), (25) the '*Balitattva*' (Tib. *gtor ma'i de ñid*), (26) the 'Subtle Yoga' (Skt. *sūkṣmayoga*, Tib. *phra mo'i rnal 'byor*), (27) the 'Twofold Armoring' (Skt. *kaṇṇadvaya*, Tib. *go cha gñis*)³ or 'Second Placement' (Skt. *dviṭīyanyāsa*, Tib. *dgod pa gñis pa*), (28) the 'Abiding' (Skt. *viharāṇa*, Tib. *'chag pa*), (29) 'Eating' (Skt. *bhojana*, Tib. *kha zas*), (30) 'Conduct' (Skt. *carāṇa*, Tib. *spyod lam*), (31) 'Sleeping' (Skt. *śayana*, Tib. *ñal ba*), and (32) the 'Re-emerging' (Skt. *punar apy utthāna*, Tib. *slar ldañ*).

By this 32-fold *sūtra* of the *sādhana* the 32 'Marks of a Great Being' manifest.

§1 The 'Circle of Worship'

"In the beginning to start with, the *yogin* whose mind is intent on the benefit of [all] sentient beings (...)"⁴ A "*yogin*" is someone who has the habit (*śīla*) to wish for *yoga*. He desires to fulfill the wishes of the sentient beings, thus "he is one whose mind is intent on the benefit of [all] beings". **"(... he should propitiate correctly the master teacher, [and] he should have entered in accordance with the proper procedures into the *maṇḍala* that has been taught by the Glorious Hevajra"**, this means (*iti*) : When one has become completely one-abiding⁵,

³ Note, the listing of the 'Twofold Armoring' is only found in \check{N}_2 and the Tibetan translation.

⁴ It is not certain to which extent *pratīka*-s were part of the 'original' version of the VāPra. The use of these in the beginning and end of an explanation, however, is rather unusual for Sanskrit commentaries and hints at a possible corruption in the course of transmission. As the Tibetan canonical translation of this work does in fact mirror this peculiarity it is feasible to assume a corruption at an early stage of the transmission. The fact that some of these quotations from the HeSāU are somewhat misplaced may hint at the possibility that at least some, if not all, of these *pratīka*-s had once been added in the margins and by time, presumably at a relatively early stage, were incorporated into the main body of the text. Having the suspicion that most of these were not part of the lost *archetype* but trying to keep what is transmitted, I decided to improve the reading by re-arranging those *pratīka*-s which appear to be out of place.

⁵ Cf. stanza 774 of Dāmodaragupta's *Kuṭṭanīmata* (KM) where a similar expression is used : *brāhmarāyena yayāce makhasamaye yaḥ balim hr̥ṣīkeśaḥ | na sa bhavati samo bhavatā dānai-kaniṣaṇṇahrdayena ||*.

i.e. completely intend on the Hevajra, [and] by that abandoned [every] bodily concern, one should propitiate the teacher. [The word *samyak* can either refer a) to the action, in the sense of] propitiating with a correct mind,⁶ [or it refers b) to the subject, i.e. the *sādhaka* himself] being one who knows the tradition of the teachers' instructions correctly, [or it can refer c) to the object of veneration] too, i.e. to the true master teacher. When he is propitiated, one is caused by him to enter in accordance with the correct procedures into the *maṇḍala* that has been taught by Hevajra. **"He should have been consecrated according to the sequence [and] been given the proper permission"** : Having been consecrated, that is to say (*iti*) starting with the "water-" and ending with the "*prajñājñāna* consecration", he should be taught the *tantra*(s) in accordance with the oral tradition. Realizing [that the *śiṣya* has become] a fit disciple and vessel [for the Hevajra-teachings],⁷ reality (*ta-ttva*) which is at the end of the "Supreme [Bliss]" and the beginning of the "[Bliss of] Cessation" should then be shown to him.⁸ Or, having employed other steps (*anyapadārtham kṛtvā*), [reality] should be taught then.⁹

After that, the *mantrin* who is been given proper permission [to practice the Hevajra] should perform in secret the procedure that will be explained,¹⁰ until he has obtained the *mudrā*. "Attaining the *mudrā*" means attaining some.¹¹ **"He should**

⁶ The word *iti* seems slightly out of place here, and it should be noted that even other interpretations of *samyak* might well be possible depending on whether or not *samyak* is read in compound.

⁷ Cf. HeTa II. viii. 9-10 where it is stated: "First the *poṣadha* should be given, after that the *śikṣāpada*, the ten rules of virtuous conduct. Then the *Vaibhāṣya* and likewise the *Sautrāntika* should be taught, indeed. After that one should teach the *Yogācāra* and then the *Madhyamaka*. Knowing the entire *mantranaya*, one may commence upon the Hevajra. A disciple, as he may follow devotedly, shall succeed, there is no doubt." See also MuĀv (p. 222f.), YoMā (p. 183f.).

⁸ Cf. HeTa II.v. 66. et al., note that here the Sanskrit sounds like part of a verse. The showing of reality, i.e. *sahaja*, can, though not being explicitly mentioned here, be understood as corresponding to the Fourth Consecration. For a more detailed discussion of the position of it in context of the Four Blissess, cf. MuĀv ad HeTa I.x. 17-18.

⁹ The 'modern' paper MSS (K_{2,3,5}, I_{2,3}) add *svapnamāyāmarīcyādi* in the margin which is, however, not found in the palm-leaf MS nor in the Tibetan translation, and which may be taken as an attempt to clarify the somewhat obscure expression *anyapadārtham kṛtvā*. Perhaps referring to the idea that all other things are nothing else but *sahaja*. See also cf. MuĀv ad HeTa I.x. 19.

¹⁰ A more 'normal' expression might be *vakṣyamāṇakrameṇa cared guptena*, i.e. the *mantrin* should perform in secret by the method that will be explained. The expression used here, however, could well be a fragment of an even *pāda* of a verse (*anuṣṭubh*).

¹¹ The expression used here is rather cryptic. One possible interpretation, following the DVS, could be *mudrā* in the sense of female consort (cf. initial section of the DVS). Unfortunately the explanation *kiñcil lābhah* does not go along very well with this interpretation. Another

have attained the knowledge of the absolutely pure, non-mistaken reality" : "non-mistaken" means it is not false. However,¹² having abandoned the impurity of his ordinary body, he cognizes absolutely pure reality by means of *jñāna*. In this sense (*iti*), "*jñāna*" is the path, it is obtained by this one, thus he is one "who has attained the knowledge of the absolutely pure, non-mistaken reality". "**And he should have obtained the signs" :** A sign (*nimitta*) has an imaginary, i.e. an mentally constructed, aspect¹³ which comes from fully attaining the knowledge of the completely pure, non-mistaken reality. Therefore, non-mistaken cognition is the cause, knowledge of the non-mistaken reality the result. Since he knows the sign as that in accordance with the tradition, "he is one who has obtained the signs". For precisely that reason [it was taught] :

Fire is known by smoke and water by the *balākā* (a water bird). The lineage of the wise *bodhisattva* is known by a sign.¹⁴

The *yogin* who is endowed with such a *jñāna* and, because of the letter "**ca**", with [all] this respectively, he should – "desiring to practice the Glorious Hevajra" – go to a cremation ground or into the wilderness as soon as he has obtained a female consort such as taught in the root [*tantra*].¹⁵

possibility, perhaps more likely here, would be to take *mudrā* either in the sense of *nimitta* or in the sense of *ūṣman*, i.e. the signs or the proficiency in the *yoga*, which would be in line with the explanation given in the §1 of the *Hevajraprakāśa*.

¹² The use of *kim tu* here is rather disturbing and may point at another corruption.

¹³ Surprisingly our author shows a different understanding of the term *nimitta*, which in this context usually refers to some kind of sign such as a dream which one obtains through one's practice. Here it seems that the *suviśuddhāvīparītatattvajñāna* is taken as such a sign.

¹⁴ This stanza is also found in Ratnākaraśānti's *Muktāvalī* (ad HeTa I.i.) where it is ascribed to the *Āryalāṅkāvatārasūtra*, in the *Tattvasaṃgrahapañjikā* (TS p.13), in ch. 6 of the *Kriyāsaṃgrahapañjikā* (KriSaṃPa 6.6.9.3), in Kāṇha's *Vasantatilakaṭīkā* (VS p.8), in Kamalaśīla's *Madhyamakāloka* (57, *pāda*-s ab only) as well as in the *Subhāṣitasamgraha* (SS p.13) wherein this stanza is accredited to the *Gaṇḍavyūhasūtra*. This famous stanza, however, is not found in the surviving versions of either of the two *sūtra*-s.

¹⁵ In this tradition the obtaining of a suitable consort seems to be given more importance than it appears to be the case in other traditions of the Hevajra. The passage of the *tantra* referred to here may well be HeTa I.vi 8-9 (see also *Ratnāvalī*, MuĀv et al. ad HeTa I.vi).

After that, "staying at a place which is pleasant to the mind", "he should perform the food offerings and so forth" which will be taught later on. Having fetched the *pūjācakra*, i.e. the circle of the offering deities, by the concealed *yoga* according to the prescribed means [and] made the worship with the different kinds of offerings, i.e. the outer offerings, the secret offerings and the offering of reality, he should then commence the meditation (*bhāvanā*).

In this context¹⁶, the outer [offering] is the worship (*arcanā*) with various things such as flowers and so forth, the secret one is the contemplation on the *samaya*-s and *saṃketa*-s (pledge substances etc.) in the hands of the goddesses who are located in His *maṇḍala*, the [offering of] reality is known as the "shooting forth and withdrawing body". In that way one should perform the worship. Whom one should worship thus? Him [as indicated by the usage of the 2nd *vibhakti*], that is the *bhaṭṭāraka* together with his circle who is brought forth by nets of light rays issued from the seed-syllable located in one's own heart. The expression "issued from the seed-syllable in one's own heart" indicates [the 3rd *vibhakti*, i.e. that he is worshipped] 'by this' [circle of *yoginī*-s].

Then he should perform the 7-fold Unsurpassed Worship in the presence of Him.¹⁷

Thus, the *Bhagavān* has taught the Circle of Worship for the sake of the accumulation of merit. From the accumulation of merit comes the accumulation of knowledge, from the accumulation of knowledge there is highest awakening.

The 'Circle of Worship'

¹⁶ The surviving witnesses read *tataḥ* here, being confirmed by the Tibetan *de nas*. Taking into consideration that in many northern scripts the letters *ta* and *tra* are looking quite similar, it is possible that the latter was misread for the former and a *visarga* was added in order to convey some sense.

¹⁷ Note that the text does not teach the preliminary practices such as the confession of sins (*pāpadeśanā*), *pūnyānumodanā*, dedication of merit, *bodhicittotpāda* and going to refuge.

§2 The 'Four *Brahmavihāra*-s'

Afterwards he should engender¹⁸ great *maitrī* towards all sentient beings, having the characteristic of the love towards one's only son. Then, having seen that the sentient beings who all have fallen into the ocean of *samsāra* are without help, he should produce great *karuṇā* in such a way as [a parent] grieves when the only son suffers in jail. Next, the *mantrin* who is yoked with delight should fully cultivate *muditā* in such a way (*iti*) as a *yogin* who has gained great rejoice laughs out when considering how even he himself is accomplished. [Fourthly], he should [then] cultivate great *upekṣā* which is not dependent upon anything in *samsāra* such as might (*āśakti*), nobility (*mahātman*), gain (*lābha*) and fame (*satkāra*) etc.,¹⁹ and which is free of any characteristics. **The 'Four *Brahmavihāra*-s'**

§3 The 'Supreme'

The *mantrin* who has become precisely like this may commence the *sādhana* of the Supreme.

At first, the *yogin* should visualize a corpse, understanding (*viduḥ*) that it has the nature of the *dharmadhātu*. Staying (*sthitvā*) on top of it, he should then contemplate the state of *heruka*.²⁰

Staying there, he should call to mind (*āmukhīkuryāt*) the meaning of the sixfold set of syllables "śrī-he-ru-ka-va-jra". Now, at this point (*atha*), he should meditate by the *yoga* of the *jñānālokavajrasamādhi* making present the meaning of the four syllables "śrī-he-ru-ka" on account of the correct instruction.^{21,22} **The 'Supreme'**.

¹⁸ Note that the majority of the Sanskrit MSS, namely the 'modern' paper MSS, as well as the Tibetan translation all add *sadā* (Tib. *rtag tu*), emphasizing that this benevolence is to be brought about continuously (note, however, that the addition in the Sanskrit seems misplaced, reading it together with the following sentence). Even though this statement seems to be fully appropriate here, it nonetheless appears to be a later editorial addition which is neither supported by the surviving palm-leaf MS, nor by any of the parallel passages in the HeSāU, DVS, and HePra.

¹⁹ Referring to the 'Eight Worldly *Dharma*'-s (*aṣṭalokadharmā*). Cf. HePra^{§2} & DVS (f. 187v₂₋₃).

²⁰ HeTa I.iii. 4, see also MuĀv and YoMā on this stanza (the latter mainly follows the former) pointing out that both, the corpse and the *dharmadhātu*, lack any inherent self (*nairātmya*).

²¹ Note that the Sanskrit paper MSS all add "by [the stanza] which begins 'The syllable *śrī* is non-dual wisdom'". This reference to HeTa I.vii. 27 is neither found in any of the two surviving palm-leaf MSS nor in the Tibetan translation. It may well be possible, that this addition was added at a later stage of the textual transmission as a note on *sadupadeśataḥ*, certainly making good sense here. The entire stanza reads "*śrīkāram advayaṃ jñānaṃ hekāraṃ hetvādisūnyatā | rukārāpagatavyūhaṃ kakāraṃ na kvacit sthitam ||*".

²² At present knowledge, the term "*jñānālokavajrasamādhi*" appears not to have been used out-

§4 The 'Innate'

Having thus removed the impure body, he should commence the *sahajayoga*: In an instant, invoked (*nigadita*) by the syllable *vam*²³, he should visualize²⁴ himself within the center of the Buddha mansion (*buddhāgāra*) as the greatly peaceful Vajrasattva with the face, implements and so on as before, shining [white] as a jewel with the splendor of the moon,²⁵ wearing a crown-ornament on his matted hair, having two arms and a single face with three eyes, with his two hands providing the *dharmamudrā* he is staying on a moon on top of a corpse in the *vajra*-posture.²⁶

side this tradition (cf. VaPra^{§§3,23}, DVS ff. 187v₃, 196r₂; HePra^{§§3,23}, §12 HePra^{Tib}). Yet, a parallel and apparently closely related concept, the "*jñānapradīpavajrasamādhi*", can be found in the system of the Ārya-school of the Guhyasamāja and is mentioned in the VS to be taught in the first *paṭala* of the GST (cf. VS II.3) where it is in fact mentioned, though not explained. A brief explanation of this term is contained in the *Yogimanoharā Pañcakramaṭippaṇī*: "(...) *māyopamadehaṃ dhyāyāt, jñānapradīpavajrasamādhinyāyena | asyārtho vyākhyānavāreṇa nigadyate | jñāvabodhane na pratiṣedhe vartate | avabodhābhāvo yasmims taj jñānaṃ kin tat | paramā[rtha]satyam anabhilāpyam | aśeṣatejānsy abhibhūyānantalokadhātvaabhāsānāt tad eva pradīpaḥ | abhedyatvād vajram | amunā krameṇa tataḥ svahrdaye jhaṭiti dveṣavajram va-kṣyamānarūpaṃ dhyātvā svavidyayā saha mahārāgānurāgataḥ | (...)*" (PaKraṭi p. 10). Nor chen renders this procedure here as follows: "[...] *de yañ | śnar ltar bsod nams kyi tshogs bsags pa'i rjes la śrī he ru ka zes brjod pas | ye śes snañ ba rdo rje'i tiñ 'dzin gyi chos thams cad stoñ pa ñid bsgom |*" (*gNad kyi zla zer* f. 163). I remain thankful to Harunaga Isaacson who has drawn my attention to this connection.

²³ The Tibetan translation differs here, reading *e bam gi yi ges gsal bar byas pa'i* instead.

²⁴ Note that MS N₂ reads "*bhāsayantam*" before "*anantalokadhātukaṃ*", a reading not impossible but slightly odd here. The Tibetan translation supports the reading presented in the edition.

²⁵ Even though the expression "*candrakāntimañiprabham*" is neither found in the palm-leaf MSS nor in the Tib. translation of the text, the formulation makes perfect sense here and seems to substitute a missing formulation such *śaraccandrākāram* ("having the aspect of the moon in autumn") found in the DVS or *śuklam* ("white") attested by the HePra. Together with the preceding "*pūrvavad vaktracihñādyaiś*" it forms a quotation of HeTa I.viii. 10ab whereof "*pūrvavad*" is said to refer back to HeTa I.iii. (cf. YoMā) and "°ādi°" to the bone-ornaments etc. (MuĀv, YoMā: *vāstrābharaṇādi*). In the Tib. translations of the HePra we find yet a different explanation which links "*pūrvavad*" not to the context of the *devatāpaṭala*, but to the "earlier stage" in the process of dependent origination (*pratītyasamutpāda*) wherein the formation of the subtle forms due to the transformation of the latent traces (*vāsanā*) of ignorance (*avidyā*) is compared to the subtle state of the *sahajanātha* (cf. annotated translation of HePra^{§4}). The fact that exactly this line is repeated again below may be taken as indication for a corruption at an early stage of the transmission of the text.

²⁶ The paper MSS add *viśvapadme*, i.e. "on a multi-petaled lotus" here, this however is not attested by any of the palm-leaf MSS, nor by the Tibetan and may possibly be taken as a later addition influenced by the reading found in the HePra.

He should perceive the Innate Heruka (*sahajaheruka*)²⁷ as having the nature of [everything] in the infinite world realms, bearing the 32 major marks (*lakṣaṇa*) [of a *mahāpuruṣa*], being endowed with the 80 minor marks (*vyañjana*).²⁸

For what reason ?

The conjunction of *āli* and *kāli*, i.e. of moon and sun, is the supreme position of that which has no self, the corpse. This is the supreme meaning, the seat of Vajrasattva.²⁹

The arising of Him is not required by a syllable such as *hūm* and *phaṭ*. What is because of the syllable *ca* [in "*ca iṣyate*"]? The "*akṣara*" is "empty" (*śūnya*).³⁰ Since it is stated "for the lump/body arising from the *akṣara*" alone, therefore the lump is risen from the unconstructed (*akalpita*). In order to make it firm the Bhagavān has taught in the 8th chapter [of the first *kalpa* of the *Hevajratantra*]:

²⁷ Note that the 'paper' MSS all add '*trisattvāmakam*' here, i.e. "having the nature of the Three Beings" which perhaps may be taken as an allusion to HeTa I.i. 2-5. However, neither the Tibetan translation nor the palm-leaf MSS support this reading which perhaps too is to be understood as influenced by the reading transmitted in the *Hevajraprakāśa*.

²⁸ Cf. DVS (Ñ₃ f. 187v₃₋₅) and HePra^{§4}. In his *gNad kyi zla zer* Nor chen renders this passage: "*ston pa'i nan las skad cig gis g'zal yas khañ pa'i dbus su zla ba'i dkyil 'khor dan ro'i gdan gyi steñ du | ba las ran ñid rdo rjes sems dpa' ži ba chen po'i rang bžin lhan cig skyes pa'i he ru ka | sku mdog dkar po žal gcig phyag gñis pa | phyag gñis kysis chos 'chad kyi phyag rgya mdzad ciñ | žabs gñis rdo rje'i skyil kruñ gis bžugs pa | žal 'dzum bag dan ldan žiñ ral pa'i cod pan can | skyes bu chen po'i mtshan bzañ po so gñis dan | dpe byed bzañ po bryad cus spras par bsam mo ||*" (f. 163).

²⁹ The reading "*śavasya paramārtho 'yam*" presented in the edition has been conjecturally emended in order to be metrical. The Tibetan does not recognize the verse. The two surviving palm-leaf MSS rather point to read '*śavety arthavaram*' while the Tibetan attests "*ces bya ba ni ro žes pa mchog gi don te*".

³⁰ The passage is far from being clear. The authors of both the MuĀv and the YoMā felt the need to comment upon this letter in their discussion of HeTa I.viii. 8-9, yet in the different context of a *Nairātmyāsādhana*. Regarding the statement "*akṣareti śūnyam*" we face the problem that it could either refer back to *ca-kāra* or that it refers to the expression "*akṣarodbhavapiṇḍasya*" in HeTa I.viii. 9a. Perhaps the author intended to keep both possibilities, pointing out that a) the letter "*ca*" has no special meaning here and b) that the Vajrasattva here arises from the unceasing (*akṣara*), i.e. from emptiness (*śūnyatā*). The reading of Ratnākaraśānti's MuĀv, and that of the YoMā which seems to copy his explanation, is as follows: "*hūm ityādi | hūm-phaṭ-kārau ca cakārād āhkārapraṇavaprajñopāyadehadravādikaṃ nairātmyāmaṇḍale nāyakotpādanāya neṣyate* (neṣyate MuĀv_{sa}] niṣpattiḥ YoMā_{sa}) |". The word *akṣara* in HeTa I.viii. 9a is explained to refer either to the seed-syllable ("*bījotpāda ityārthaḥ*" MuĀv) or to the letter *a* etc. ("*akṣaram ādyākṣaram*" YoMā).

The conjunction of *āli* and *kāli* is the seat of Vajrasattva. For the pure form (*piṇḍa*) arising from the *akṣara*, the two syllables *hūm* and *phaṭ* are not required.³¹

Based on the teaching [the following] is said –

With the face and signs as before he has the splendor of a jewel with the radiance of the moon, i.e. the moon-stone.³²

Having visualized the *sahajanātha* by means of 'Vajrasattva',³³ he should commence the 'State of the *Dveṣavajra*'. [**The 'Innate'**]

§5 'One's Chosen Deity'

Then I will teach the 'State of the *Dveṣavajra*'. Having – by the application of the syllable *jraṃ*³⁴ – visualized in His heart a sun[-disk that has been transformed] by the *repha* [of that syllable], he should meditate on the moon [on top of the syllable *jam* which now stands upon the sun disk, gradually] being filled by the dot on it. And having visualized the syllable *hūm* turning it its center, indicating the seed

³¹ HeTa I.viii. 8cd-9ab. Note again, the term *akṣara* can either stand for the seed-syllable '*vam*', for the 'imperishable' emptiness (*śūnyatā*), or alternatively for the primordial letter '*a*'.

³² HeTa I.viii. 10ab, see also note above.

³³ The intended sense is not entirely clear. VaPra^{Tib} as well as all of the 'modern' Skt. MSS read "*sems pa'i sgras*" / "*sattvaśabdena*". It is possible that this passage is meant to indicate from which point the procedure of the *dveṣavajra* actually begins.

³⁴ The reading "*jraṃkārākṣaraprayogataḥ*" which is based on the 'modern' paper MSS as well as on the reading transmitted in HePra^{§5} is far from being certain. Both palm-leaf MSS as well as the Tib. translation of the VaPra attest the syllable *hūm* instead, on first sight appearing to be the more common reading. It is likewise uncertain whether the author is deliberately vague here or whether the text is rather badly transmitted. In support of the syllable *hūm* Nor chen, however, explains this procedure as follows: "*de'i thugs kar ram las ñi ma'i dkyil 'khor gyi steñ du* (f. 164) *hūm las byuñ ba'i rdo rje sñon po lte bar hūm gis mtshan pa | de las 'od zer phyogs thams cad du 'phros pas nam mkha'i mthas gtugs pa'i sems can thams cad že sdañ rdo rje'i go 'phañ la bkod | hūm gi rnam par byas nas tshur 'dus te | rdo rje'i lte ba'i hūm la thim | de yoñs su gyur pa las | rdo rje sems dpa'i gzugs yoñs su gyur nas | bdag ñid že sdañ rdo rje sku mdog nag po | žal brgyad phyag bcu drug pa | žabs bži par bsgom mo ||* (f. 163f.)". Thus, it may well be possible that the intended reading was indeed "*hūmkārākṣaraprayogataḥ*" (Tib. '*gyur med hūm gi yi ge sbyor bas*). Further it may also be possible that the intended meaning behind this is "on the joint of the syllable *hūm* and its vowel-signs, i.e. *candra* and *bindu*". A problem which yet remains to be solved. See also brief discussion in the annotated translation of the HePra.

from which there is the birth of the world systems (*jagat*), the "ja", [he should visualize] the Lord of Three Worlds (*tribhuvaneśvara*). In His heart means in the heart of Vajrasattva. How is the procedure taught in the *devatāpaṭala* [in part one of the *Hevajratāntra*] ?

In one's heart one should visualize the syllable *raṃ* [and] a sun-disk arising from that. And right there [one should visualize] the syllable *hūṃ* that has the nature of wisdom and means (*prajñopāya*).

From the syllable *hūṃ* a *vajra* should arise, blue in color and greatly terrifying. Located in the middle on the central part of the *vajra* one should visualize again the reality that is the [syllable] *hūṃ*.

One should visualize Him whose nature is anger, seeing [Him] transformed from the syllable *hūṃ*.³⁵

Having transformed this all, i.e. the sun, moon, sign and seed-syllable, in accordance with the expression "transformed from the syllable *hūṃ*", having then visualized *dveṣavajra* in the heart because of the instruction 'the *vajrin* should become to have the nature of anger'³⁶, he should then meditate on the form (*saṃsthāna*) in the sequence that will be explained later on. The *yogin* should visualize [his own] body being equal to that in the center of the four in accordance with his conviction (*yathādhimokṣa*).

According to the instruction he should visualize the lord in such way, having the threefold nature of the his chosen deity [and] being greatly terrifying with eight faces and so on.³⁷

He should visualize the lord of the *maṇḍala* as completely arisen in the form (*bimba*) of that Being.³⁸

Thus it is on account of the teaching. ['One's Chosen Deity']

³⁵ HeTa I.iii. 5-7ab, also being cited in the DVS (ff. 187v₆-188r₁) and paraphrased in HePra §5.

³⁶ A similar expression is found in HeTa I.iii. 12d where *yogin* is used instead of *vajrin*.

³⁷ This stanzas which is not transmitted as such is not entirely clear. The triple nature might well refer to the fusion of the triad of *samaya*-, *jñāna*- and *samādhisattva*. Such fusion is, for example, explained in brief in the *mahāyoga* section of the VS (III. 4.5) : "*samayasattvahrdaye jñānasattvaṃ vicintya jñānasattvasyāpi hrdaye hūṃkāraṃ samādhisattvākhyam [...] dhyāyād iti | [...] evaṃ yogacatuṣṭayenātmānaṃ trisattvātmakam [...]*". Cf. §§ 14, 16, 20.

³⁸ HeTa I.viii. 9cd, also being quoted in HePra^{§5}.

§6 The 'Circle of Protection'

In this way, by the *dveṣavajrayoga*, [the *sādhaka*] should emanate the assemblage of the [ten] wrathful [deities] in due sequence in the cardinal and intermediate directions. Having transformed them from the syllable *hūm* [located in the heart of him who is in the form of *dveṣavajra*], he should send them out, all bursting with flames of great radiance. In this way, in the cardinal directions beginning with the East, he should visualize in due sequence Yamāntaka, Prajñāntaka, Padmāntaka and Viḡhnāntaka : black, white, red and blue, respectively ; holding a *vajra*-hammer, a white *vajra*-club, a red *vajra*-lotus and a split-*vajra* (*karālavajra*) ;³⁹ being short and pot-bellied ; having their heads crowned with Vairocana, Ratneśa (i.e. Ratnasambhava), Amitābha⁴⁰ and Akṣobhya.⁴¹ Then, in the corners beginning with the Northeast, there are Acala, Ṭakkirāja, Nīladaṇḍa and Mahābala, being abundantly black, holding a sword, hook, staff and a trident, respectively. Ṭakki and Acala both are adorned with divine ornaments, they are graceful [and] both have distorted faces.⁴² Nīladaṇḍa and Mahābala both are perverted (*vikṛta*) like Yamāntaka. In the center of these [eight wrathful deities] – he should further visualize – is above the yellowish Uṣṇīṣacakravartin, holding a yellow *cakra*⁴³ he is crowned with Vairocana,⁴⁴ short and pot-bellied. Below is Sumbharāja, having a black co-

³⁹ The so-called *karālavajra* is most likely a dark-bluish *vajra* with opened spokes, an implement particular for wrathful deities to destroy negative forces. Regarding the various kinds of *vajra*-s, cf. Beer 2003 : pp. 130-137, et al..

⁴⁰ Note that the two surviving palm-leaf MSS attest Vajradharma instead of Amitābha while all 'modern' paper MSS read °*amitābhavajradharma*°. The mentioning of Vajradharma as 'emblem' of Padmāntaka seems to be highly suspicious and doubtful, yet this corruption remains difficult to be explained and is mirrored, or perhaps copied in Nōr chen's *gNad kyi zla zer* (p.166) ! The HePra, on the other hand, confirms Amitābha which seems to be more common and which is in line with the *Guhyasamāja* tradition(s). Relying on the *dPal gsañ ba 'dus pa mar lugs kyi sgrub thabs zuñ 'jug [lam] kyi sgron ma* (cf. *bKa' brgyud snags mdzod* Vol. 4, pp. 89-140), Jamgön Kongtrul lists Vajradharma in reference to Nīladaṇḍa who in this tradition is crowned with Akṣobhya (cf. Lodrö Tayé 2008 : p. 254f., nt. 62).

⁴¹ The Tibetan translation of the VāPra suggests Amoghasiddhi (*don yod grub pa*) instead of Akṣobhya while the above mentioned work connects Viḡhnāntaka to Vajrasattva. Both the HePra as well as the *gNad kyi zla zer* support the reading given here.

⁴² Note that the only two surviving palm-leaf MSS as well as the Tib. translation omit "*vikṛtānau*" which, however, is supported by the HePra⁸⁶ and the DVS (f. 188v₁).

⁴³ In his *gNad kyi zla zer* Nōr chen mentions a white color (*dkar po*) and a white *cakra* (p. 167).

⁴⁴ The *dPal gsañ ba 'dus pa mar lugs kyi sgrub thabs zuñ 'jug [lam] kyi sgron ma* gives Akṣobhya for both Uṣṇīṣacakravartin as well as Sumbharāja (cf. Lodrö Tayé 2008 : p. 254f., nt. 62).

lor, holding the *muṣala*-staff, being short and pot-bellied. The four beginning with Acala⁴⁵ as well as Sumbharāja are crowned with Akṣobhya.⁴⁶ These ten wrathful deities, who also are holding a *vajra*-noose on the index-finger in the left, are to be seen in the *pratyālīḍha*-stance on sun[-disks] upon multi-petaled lotuses [in the ten directions].⁴⁷

Having in this way emitted in due sequence the wrathful ones in their respective places, having visualized to have gone there and there [from one to the other], having stayed there [and] actualized [each deity], having made the *añjali*-gesture, he should – preceded by the praise (*stuti*) with the *aṣṭapada*-, *hṛdaya*- and *upahṛdaya*-*mantra*-s⁴⁸ – see them saying "what shall we do [for you] ?".

Then, having commanded them [from the mouth] of the wise⁴⁹ by the [quartet of *rakṣāmantra*-s] beginning with "*om sumbha nisumbha*"⁵⁰ by distinction of [his] ease etc., he should see that they (i.e. the wrathful deities) – having received the command of the Vajra-Holder, having established emanations of themselves at their respective places, having themselves gone forth, having bound the flocks of obstructing forces (*vighna*) [throughout the entire three world-realms] with the *vajra*-noose at [each one's] neck, threatening [them] by their respective weapons, having seized [them], having come back into the ten directions, having handed over the selves of the obstructing forces to their respective emanations – are standing facing the Vajra-Holder.⁵¹

⁴⁵ Surprisingly all sources of the VaPra as well as the *gNad kyi zla zer* attest "*ṭakkyādayaḥ*" which doubtlessly must be a corruption of the correct reading found in the HePra (→ "*acalādayaḥ*").

⁴⁶ Other Buddhist tantric traditions list different sets of *buddha*-s in the context of these four deities. In reference to the *dPal gsañ ba 'dus pa mar lugs kyi sgrub thabs zuñ 'jug kyi sgron ma*, Jamgön Kongtrul, for example, gives Vairocana for Acala, Ratnaśrī for Ṭakkirāja, Vajradharma for Nīladaṇḍa and Amoghasiddhi for Mahābala (cf. Lodrö Tayé 2008 : p. 254f., nt. 62).

⁴⁷ Cf. HePra⁸⁶, DVS (f. 188r₂-188v₁), Ṇor chen's *gNad kyi zla zer* (pp. 166₁-167₃), et al..

⁴⁸ For the praise and these *mantra*-s, cf. HeTa I.ii, HeTa II.iv. 91-92, HeSāU, §§ 24-25 in VaPra & HePra, DVS (ff. 195r₆-195v₄, 196r₃), et al..

⁴⁹ The interpretation here follows the teaching of Ṇor chen in his *gNad kyi zla zer* reading "*gtso bo'i źal nas*" (p. 167₅). The Skt. simply reads "*dhīmataḥ*" in connection to this subordinate clause while the Tib. translation seems to link "*blo dan ldan pa*" to the following *vajradhara*°.

⁵⁰ For the entire set of these *rakṣāmantra*-s and references to the various sources in which it has been transmitted, cf. DVS (f. 188v₁₋₂) and HePra⁸⁶.

⁵¹ Cf. HePra⁸⁶.

Among them, this is the assemblage of the obstructive forces :⁵² Indra is white, has a thousand eyes, is crowned with a jewel [and] has a graceful body. Yama, the lord of the dead, is black, has erect, tawny hair, is short and pot-bellied. Varuṇa, the god of water, is white, his head is marked by a serpent, his body is graceful. Kubera, the lord of wealth, is yellowish, he is crowned with a jewel [and] has a graceful body. Īśāna, the ruler of the Northeast, is white, he has a crested head-ornament, he is short [and] has a big belly. Agni, the god of fire, is red, his head is marked by a crest-ornament, his body is shortish. The Rākṣasa is smoke-colored, he has loosed hair [and] a short body. Vāta, the god of wind, is greenish (*śyāma*), he is crowned with a jewel [and] has a graceful body. Above is Pitāmaha, the ancestor, he is yellowish, short and pot-bellied [and] has a crested head-ornament. Below is the Earth, yellowish, crowned with a jewel, having a graceful body. These leaders of the obstructive forces are seized by Yamāntaka and so forth. They are to be seen as timid and terrified, eagerly engaged in seeking refuge.

Next, emitted from the seed-syllable in his own heart [and] bestowed upon Yamāntaka and so forth, he should visualize [each] wrathful one as having [the aspect of] a black-colored, greatly terrifying spike below, overwhelmed by the fire of death, above having the form of Amṛtakunḍalī [standing] on the heads of the assemblage of the obstructive forces.

After that he should place the *kīla*-s by saying "om *gha gha* – Kill! Kill all the vicious ones – *phaṭ phaṭ!* Stab! Stab all the evil ones – *phaṭ phaṭ!* *hūm hūm*, o *vajrakīla*, the Vajradhara commands: Stab the *vajra*-s of body, speech and mind of all the flocks of vicious obstacles – *hūm phaṭ!*". Thus is the *mantra* for the stabbing.⁵³ By saying "om – *vajra*-hammer, *vajrakīla*, smash, smash! – *hūm phaṭ!*",⁵⁴ they are smashing [the obstructive forces]. All the wrathful ones, after

⁵² A very similar description is found in HePra^{§6} and HeSāSaṃ 45 (f. 267rv). Other than here, the HePra adds the respective animals on which these *vighna*-s are seated.

⁵³ Cf. DVS (f. 188v_{4.5}), HePra^{§6}, CSA, GST (ch. 14), GuSaMaVi (after v. 162), KriSaṃPa (ch. 06), MaUVi, PiSā, SāMā 267, VNU*, VS (II. 4.3), MaUd et al.. Note that VaPra^{Tib.} reads *sarvaduṣṭān* and *sarvapāpān* as collective singulars, the first being followed by two the second by a single *phaṭ*. HePra^{Skt.} confirms the reading of both double-*phaṭ*-s here, while HePra^{Tib.} omits these completely. Other than here, the HePra ends in *kīlaya 2 hūm 2 phaṭ 2*. Note further that all Tib. translations of both VaPra and HePra attest *kāyavākcittavajra* instead, a reading which would well make sense when one reads *sarvaduṣṭavighnān*. The reading of the DVS is partly post-correctionem and differs slightly (cf. DVS f. 188v_{4.5}).

⁵⁴ Cf. HePra^{§6}, DVS (f. 188v_{4.5} + marginal note), ĀPra, CSA, KriSaṃPa (ch. 03), et al..

one has visualized a *vajra*-hammer by the transformation of [their] own sign, are smashing the *kīla*-s with the *mantra* for the smashing of the *kīla*-s for as long as they may remain on earth.

Then he should visualize Yamāntaka and so forth entered into their own emanations. Next, at the time of making [them] one, he should see the circle of obstructive forces uprooted by the fire of wrath. Thereupon –

Having visualized in front a sun[-disk that has been produced] by the syllable *raṃ* [and] on a moon[-disk] on that a crossed-*vajra* born from the [syllable] *hūṃ*, he should visualize by this very *vajra* a wall and a confining cage as well.⁵⁵

By the letter "ca" (→ "and") it is meant that he should visualize up to the boundaries of the surface of the world (*rasātala*) a net of *vajra*-arrows, a canopy of *vajra*-s and a ground made of *vajra*-s as well. Thus [it is meant] on account of [Saroruha's] teaching "having expelled the obstructive forces".⁵⁶ In order to completely pacify [all] obstructions the '**Circle of Protection**' has been taught.⁵⁷

§7 The 'Strong Conviction of Emptiness'

After that "he should recite the quintessence (*tattvasāra*) of all things comprehending *mantra*",⁵⁸ this means (*iti*): the comprehension that what is form is essence through the investigation of all *dharma*-s on basis of reality that is its comprehending,⁵⁹ "om – I am one who is consisting of the indestructible nature of

⁵⁵ HeTa I.iii. 3, also being quoted in the DVS (f. 188v₅₋₆), HePra⁸⁶, BhraHeSā, KṛYaTa, SāMā 228, et al.. For a commentary on this stanza, cf. MuĀv (p. 41). VaPra^{Tib.} did, however, not recognize this stanza as such.

⁵⁶ Here referring back to the root-text, i.e. Saroruha's *Hevajrasādhanopāyikā* (cf. N₁ f. 2v).

⁵⁷ Cf. DVS (f. 188r₂-188v₇), HePra⁸⁶, et al..

⁵⁸ Here too the text is referring back to Saroruha's *Hevajrasādhanopāyikā* (cf. N₁ f. 2v) which reads "*uccārayet*" instead of "*uccaret*". The latter is confirmed by HePra⁸⁷.

⁵⁹ In addition to this analysis of the *mantra*'s name, the 'modern' paper MSS of the VaPra add the following sentence: "He should cause the entire world-sphere to enter into the Circle of Protection, the protective circle into the light rays of the syllable in [his] heart, the rays into the *dveṣavajra*, the *dveṣavajra* into the *jñānasamaya* [and] the *jñānasamaya* into the the *sa-mādhisamaya*. By this sequence he should unite [everything into] the *hūṃ*.", a sentence which is slightly out of place here and which might once had been a marginal note on the preceding section, introduced into the main body of text at a later stage in the process of transmission.

emptiness and knowledge"⁶⁰ is the *mantra*. Immediately after that, while calling to presence the meaning of the *mantra*, he should perceive the self and everything in the three world-systems as free of any appearance (*nirābhāsa*).

The 'Strong Conviction of Emptiness'

§8 The 'Eight Cremation Grounds'

"He should [then] visualize 'wisdom' (*prajñā*) pervading the space in its center, having the shape of the white syllable *e*. Above that"⁶¹ in the center of it, that is to say in the space above, is the earth.^{62,63} When the wind-[*maṇḍala*] etc. have been ascertained by this sequence, he should, by withdrawing the *maṇḍala* of the four great elements, visualize the celestial palace (*kūṭāgāra*) surrounded by the group of eight cremation grounds (*śmaśāna*).

Now the cremation grounds are explained by means of the proper sequence :

In the East is the great cremation ground called Caṇḍogra (*gtum drag*). In the *śirīṣa* tree (Acacia Sirissa) is the white *maharddhika* (*rdzu 'phrul chen po*) 'Elephant-Face'. The lord of the cardinal direction (*dikpati*) is Indra, he is white, has a thousand eyes, [and] is seated upon the white [elephant] Airāvata. The king of the *nāga*-s is the yellowish Vāsuki (*nor rgyas*). The cloud is the multi-colored Garjita (the 'roaring'; *sgra sgrogs*). The mountain is Sumeru, consisting of the four jewels. The white *caitya* is named 'white *vajra*'. (1)

In the South is the great cremation ground called Karaṅkabhīṣaṇa (*'jigs byed thod pa can*). In the *āmra* tree (a mango tree) is the black *maharddhika* 'Buffalo-Face'. The lord of the cardinal direction is Yama, the Lord of Death, he is black,

⁶⁰ Cf. HeSāU (Ñ₁ f. 2v), DVS (f. 189v₇), HePra^{§7}, BhraHeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTā, SāMā 7|13|14|16 et al..

⁶¹ Here again the text is referring back to Saroruha's *Hevajrasādhanopāyikā* (cf. Ñ₁ f. 2v).

⁶² In addition to this citation of the root text and the rather cryptic statement, the 'modern' paper MSS further add a) "[he should visualize] Wisdom, a *dharmodayā* rising from the syllable *hūm*, empowered by the seed", and b) "[he should visualize] the twelve-spoked, having the color of Vairocana and so forth in due sequence". None of these additions is attested in the surviving palm-leaf MSS nor by the Tib. translation or any other related material.

⁶³ Note that the term "*dharmodayā*" is attested in all three genders throughout the various tantric sources. In the following no attempt has been made to standardize the gender.

mounted upon a buffalo. The *nāga* is the white Padma. The cloud is the multi-colored Āvartaka (the 'whirling'; *zlog byed*). The mountain, the Malaya, is white. The black *caitya* is named 'black *vajra*'. (2)

In the West is the great cremation ground called Jvālākula ('*bar ba 'khrug pa*). In the *kaṅkeli* tree (Jonesia Asoka) is the white *maharddhika* 'Makara-Face'. The lord of the cardinal direction is the Lord of Water, the white Varuṇa. The *nāga* is the red Karkoṭaka. The cloud is the multi-colored Ghora (the 'terrific'; *mi bzad pa*). The mountain, the Kailāsa (*ti se*), is white. The white *caitya* is called '*saṃjñā-vajra*'.⁶⁴ (3)

In the North is the great cremation ground called Gahvara (*tshañ tshin 'khrigs pa*). In the *aśvattha* tree (Ficus Religiosa) is the white *maharddhika* 'Man-Face'. The lord of the cardinal direction is the white Kubera (Tib. *lus nan*), the Lord of Wealth, borne by a man. The *nāga* is the black Takṣaka ('*jog po*). The cloud is the multi-colored Ghūrṇita (the 'revolving'; '*khor byed*). The mountain is the greenish Mandara. The white *caitya* is named '*saṃskāravajra*'.⁶⁵ (4)

In the Northeast is the great cremation ground called Lakṣmīvāna (*phun tshogs nags tshal*). In the *vaṭa* tree (Ficus Indica) is the white *maharddhika* 'Cow-Face'. The lord of the cardinal direction is the white Maheśvara (*dbañ phyug chen po*, i.e. Śiva), riding a bull. The *nāga* is the yellowish Śaṅkhapāla (*duñ skyoñ*). The cloud is the multi-colored Caṇḍa (the 'fierce'; *gtum po*). The mountain is the black Mahendra (*dbañ chen*). The white *caitya* is named '*cittavajra*'.⁶⁶ (5)

In the Southeast is the great cremation ground called Aṭṭaṭṭahāsa (*ha har dgod pa*). In the *karañja* tree (Pongamia Glabra) is the reddish *maharddhika* 'Goat-Face'. The lord of the cardinal direction is the red Hutāśana, the God of Fire ('oblation-eater', i.e. Agni), seated upon a goat⁶⁷. The *nāga* is the greenish Mahāpadma. The

⁶⁴ While the two surviving palm-leaf MSS read *rāgavajra* here, VaPra^{Tib.} suggests *dmār po rdo rje* (→ *raktavajra*) as the *caitya* of this direction. The Skt. of the HePra and DVS support the reading *saṃjñāvajra* found in the 'modern' MSS of the VaPra and printed in the edition. HePra^{Tib.}, on the other hand, suggests *sitarāgavajra* (*dkar po chags pa'i rdo rje*) instead.

⁶⁵ The palm-leaf MSS of the VaPra read *cittavajra* instead while the Tib. translation as well as the HePra support the variant transmitted in the 'modern' paper MSS. The only surviving MS of the DVS reads *saṃcittacaitya*, perhaps indicating that the underlying source(s) of the palm-leaf MSS of the VaPra once read *saṃcittavajra* conveying a synonymous sense to *saṃskāravajra*.

⁶⁶ The Tib. translation renders the name of the tree as *nyagrodha* and omit the color of the *caitya*.

⁶⁷ The Sanskrit text of the VaPra omits this statement (Tib. *ra'i gdan can* → *chāgāsana*) which,

cloud is the multi-colored Ghana (the 'dense' ; *stug po*). The mountain is the tawny Gandhamādhana (*spos nad ldan pa*). The red *caitya* is named '*kāyavajra*'. (6)

In the Southwest is the great cremation ground called Ghorāndhakāra (*mun pa mi bzad pa*). In the *latāparkaṭi* tree (*Ficus Infectoria*) is the black *maharddhika* 'Corpse-Face'. The lord of the cardinal direction is the black Rākṣasa (*srin po*), seated upon a corpse. The *nāga* is the pale Ananta (*mtha' yas*). The cloud is the multi-colored Pūraṇa (the 'filling' ; '*geṅs byed*'). The mountain, the Hema ("snow" ; *kha ba'i ri*), is white. The black⁶⁸ *caitya* is named '*ratnavajra*'. (7)

In the Northwest is the great cremation ground called Kilikilārava (*kili kili sgra sgrogs pa*). In the *arjuna* tree (*Terminalia Arjuna*)⁶⁹ is the greenish *maharddhika* 'Deer-Face'. The lord of the cardinal direction is the greenish Māruta, the God of Wind, mounted upon a deer. The *nāga* is the variegated Kulika (*rigs ldan*). The cloud is the multi-colored Varṣaṇa (the 'raining' ; *char 'bebs*). The Glorious Mountain is bluish. The greenish⁷⁰ *caitya* is named '*dharmavajra*'. (8)⁷¹

Amidst these, the *maharddhika*-s, i.e. the *yakṣa*-s, further are to be visualized as holding in their hands, completely filled with blood, human skull-bowls⁷² in the left, in the right they are furnished by the lotus of their hands with gestures holding various kinds of *rasa*. Then, [he should visualize that these eight cremation grounds] are densely filled with various kinds of flowering trees placed between greenish grass, young sprouts and leafs ; they are adorned by flocks of various kinds of birds, crows, cuckoos, owls, parrots, *śāri* birds, male and female pigeons, vultures and so on ; they are filled with various kinds of wild animals such as lions, wolfs, tigers, bears, hogs and so forth ; they are filled with the scent of various sorts of fragrant flowers ; they are filled by masses of various serpents ; adorned by various places and regions with bones, heads, (*muṇḍa*), skeletons, skulls, corpses and

however, seems to be supported by the DVS (*ajānana*).

⁶⁸ The Tibetan translation omits the color of this *caitya*.

⁶⁹ Surprisingly, the Tibetan translation reads "*pa ta li/a'i śiñ*" which in other sources (DVS, et al.) is named "*pārthiva*" (*Tabernaemontana Coronaria*).

⁷⁰ The Tibetan translation omits the color of this *caitya*.

⁷¹ For §8.1-8, cf. HePra^{§8.1-8}, DVS (ff. 188v₇-189v₄), AP (ch. 07), CSA, *Śrīvajravārāhīsādhana* (VVS vv. 70-76) et al.. See also Englisch 2002 : pp. 136-143, 310f. ; Meisezahl 1980 : ch.1 (pp. 3-123) ; Jamgön Kongtrul Lodrö Tayé 2008 : pp. 93, 273f. (nt. 116.8), 288ff. (nt. 39-40).

⁷² The compound "*narakapālāsṛkparipūrṇakaravyagrāḥ*" is rather unusual and best to be explained as a kind of 'reversed *bahuvrīhi*', the usage of which is not too untypical for tantric works. Yet, it is difficult to explain why the author has chosen this 'non-standard' compound.

so forth. Furthermore, in the various regions, they are endowed with assemblages of *yogin*-s and *yoginī*-s, *avadhūta*-s and *avadhūtī*-s, male and female beings in meditation, *yakṣa*-s and *yakṣiṇī*-s, male and female spirits, *rākṣasa*-s and *rākṣasī*-s, male and female *kumbhāṇḍa* demons, male and female ghosts, *ḍāka*-s and *ḍākinī*-s, heroes and heroines at the sanctuaries and monasteries,⁷³ in the meditation houses and at the ponds, their minds devoted (*āsakta*) to the *samaya*-s and *saṃketa*-s.⁷⁴ They are completely filled with groups of *ḍāka*-s and *ḍākinī*-s who have reached the 'diversified' (*vicitra*) etc. by laughing, dancing, amorous sentiment, embrace and kissing.⁷⁵

Then, some are dancing with a joyous mind with *vajra*-stances ; some are singing with *vajra*-songs ; some are performing with various kinds of *samaya*-practices ; some are causing the five nectars and lamps to be eaten ;⁷⁶ some are offering various substances ;⁷⁷ some are satiating various beings ; [and] some are to be seen drinking liquors. And others are making sounds with various instruments such as *ḍāka*, *ḍamaru*, *paṭaha*, *mardala*, *kṛpīṭa* and *jharjhara* drums, with Indian lutes (*vīṇā*), with *veṇu*, *vaṃśa* and *tala* flutes.⁷⁸

Further, these cremation grounds are completely filled with groups of *deva*-s, *asura*-s and *garuḍa*-s as well as multiple *siddha*-s, male and female *vidyādhara*-s, *mahoraga*-s, *kinnara*-s, *gandharva*-s and so forth ; they are howling *kili kili*, are

⁷³ The Sanskrit sources of both the VaPra and HePra attest "*vihāra*" as well as "*vihārī*" (!), the latter of which is not certain and might be a corruption of *vihārin*. The Tibetan translation renders these places (without giving any locative) as "*gnas gzi dan | gtsug lag khañ dan |*" (VaPra^{Tib.}) and "*lha khañ dan | gtsug lag khañ dan*" (HePra^{Tib.}), respectively.

⁷⁴ Here the '*samaya*-s' and '*saṃketa*-s' are most likely referring to the "*chommā*-s", i.e. signs, described in HeTa I.vii by which the male and female practitioners encounter each other. On these, cf. MuĀv and YoMā ad HeTa I.vii where '*chommā*' is briefly defined as "*chommā milicchā yoginīnām saṃketaḥ*".

⁷⁵ Here the text seems to refer to the moment of the arising of the first of the Four Blissess (*catu-rānanda*), known as *vicitra*. The *locus classicus* doubtlessly is the *Hevajratāntra* (HeTa II.iii. 7,9), reading "*vicitraṃ vividhaṃ khyātam āliṅganacumbanādikam | vipākaṃ tadviparyāsaṃ sukhaṃ jñānasya bhūñjanam || (7)*" and "*vicitre prathamānandaḥ paramānando vipākake | vira-mānando vimarḍe ca sahañānando vilakṣaṇe || (9)*". The corresponding passage in HePra⁸⁸ confirms the interpretation given here, referring to the bliss instead of the moment.

⁷⁶ Here *pradīpa* most likely is to be understood as a 'code' for the five kinds of flesh.

⁷⁷ Note that most of the sources, including VaPra^{Tib.}, rather point to read *vastra* instead of *vastu*.

⁷⁸ On these instruments, cf. Jamgön Kongtrul Lodrö Tayé 2012 : pp. 224, 773 (nt. 392), Tāranātha's *Origin of Happiness* (*[rGyal ba'i] sku gzugs kyi cha tshad bstan pa bde skyid 'byuñ gnas* f. 18b₁₋₆) et al..

terrifyingly impervious and frightening, causing infinite mental joy by the nine modes of sentiment ; they are presided over by groups of *vetāla* spirits and ghosts.

The eight cremation grounds have the pure aspect of the set of eight *vijñāna*-s. The eight *vijñāna*-s are the five consciousnesses (*vijñāna*) beginning with the eye-consciousness, the *ālayavijñāna*, *manovijñāna* and the *kliṣṭamanovijñāna*. Mirror, dream, illusion, mirage, *gandharva*-city, echo, the moon in the water and space, hence alone, by the ascertainment of all *dharma*-s, the eight cremation grounds are void of [the two aspects] of *grāhya* and *grāhaka*, things to be cognized and that which cognizes. In this way (*iti*), the cremation grounds are known by the example of the eight *vijñāna*-s.⁷⁹ ['The Eight Cremation Grounds']

§9 The 'Celestial Palace'

sarvajñatābhisambodhiḥ

Now the celestial palace (*kūṭāgāra*) that, as taught, has been transformed from the four great elements (*mahābhūta*) such as the wind, etc.⁸⁰ is told. The four gates (*dvāra*) are with the purity of the four *smṛtyupasthāna*-s ('foundations of mindfulness'),⁸¹ the four arched doorways (*torāṇa*) are considered as the four *prahāṇa*-s, the four *vedikā*-s ('platforms / altars') are with the purity of the 'four bases of potency' (*caturddhipāda*), the five *indriya*-s ('faculties') are the four sides and the *vajrasūtra*, the 'five powers' (*pañcabala*) are the four corners plus the *hārārdhahāra*,⁸² the eight pillars are imagined with the purity of the 'eightfold path of the noble' (*āryāṣṭāṅgikamārga*), the 'seven limbs of awakening' (*saptabodhyaṅga*) are

⁷⁹ Cf. HePra⁸⁸, Englisch 2002 : pp. 136-143, 310f. ; Meisezahl 1980 : ch. 1 (pp. 3-123) ; Jamgön Kongtrul Lodrö Tayé 2008 : pp. 93, 273f. (nt. 116.8), 288ff. (nt. 39-40) et al..

⁸⁰ The expression "*uktavāyavādi*" may be understood as referring back to §8 above which itself refers to the procedure taught in the HeSāU (Ñ₁ f. 2v₄₋₇), the element *vāyu* being the last of the 'four elements'.

⁸¹ On the concept of 'purity' (*viśuddhi*) in context of the *mantranaya*, also taking in account parts of the following passages, cf. Sferra, Francesco 1999 : pp. 83-103. Regarding the following '37 *bodhipākṣikadharmā*-s', cf. Jamgön Kongtrul Lodrö Tayé 2008 : p. 288, nt. 37. In the *Stūpala-kṣaṇakārikāvivecana*, a non-*mahāyāna* work of the *lokottaravādin*-s, these *bodhipākṣikadharmā*-s are integrated into the architecture of a *stūpa*. See also chapter 6 of the *KriSaṃPa*. A more detailed discussion of the *smṛtyupasthāna*-s is given in Wangchuk 2015 : pp. 177-201.

⁸² The term *hārārdhahāra* (lit. 'garlands and half-garlands') refers to a specific decorative element of the *kūṭāgāra*, a frieze with the style of garlands (*hāra*) and half-garlands (*ardhahāra*). Cf. Brauen, Martin 1997 : p.68, Mori 2009 : Vol.2, appendix 2, diagrams 1,2,8 (pp. 640ff.).

the *pakṣiṇī*-s (Tib. *phyogs can*),⁸³ the *kramaśīrṣa*-s (Tib. *mda' yab*),⁸⁴ parasols, cowries (*cāmara*), canopies, bells and the banners. Thus the celestial palace has the purity of the 37 *bodhipākṣikadharmā*-s, the '37 *dharma*-s conducive to awakening'. By the statement 'one should visualize it as luminous'⁸⁵, by this the celestial palace – due to its nature – [should be understood as] having the inherent nature of the content (*artha*) of the *bodhipākṣikadharmā*-s. However, the arising is to be realized for each (*prati*), just as they have been taught; qua its own nature one should meditate on the sequence beginning with the earth [element], etc..

Now the distinctions of the *bodhipākṣikadharmā*-s are told due to the kindness of the Noble Saroruhapāda :⁸⁶ At first is the arising of the (*mantra*)-body.⁸⁷ Its *dharma* is the all-empty, from it the body (*kāya*) has risen at first. By the word '*anu*' ('subsequent')⁸⁸, as the non-existence (*abhāva*) of it is the nature of its *dharma*, that which later on has the nature of that *dharma* is called '*smṛti*' ('remembrance'), be-

⁸³ In context of *vāstuśāstra* a '*pakṣa*' or '*pakṣaka*' is in general defined as a 'side, flank or footpath either in connection to staircases, streets or walls' (cf. Acharya, Prasanna Kumar 1927 (Manasara Series Vol. 1) : p. 327; see also Mānasāra's *Śilpaśāstra* Vol. II-VII). It seems likely to be the case that the *pakṣiṇī*-s refer here to a specific part of the inner walls of the doorways (*torāṇa*). See also Mori 2009 : Vol.2, appendix 2, diagrams 1-2, 8 (pp. 640ff.).

⁸⁴ The *kramaśīrṣa*-s might refer here to the uppermost top of the *torāṇa*-s or of the *kūtāgāra* in general. For an useful overview of the general structure of the *torāṇa*-s it may be referred to Mori 2009 : Vol.2, appendix 2, diagrams 1-4, 8 (pp. 640ff.). In Mānasāra's *Śilpaśāstra* a *śīrṣa* is generally defined as "The top end of a building, almost same as *śikhānta*" (Acharya, Prasanna Kumar 1927 (Manasara Series Vol. 1) : p. 594).

⁸⁵ Here the author seems to draw on Saroruhavajra's HeSāU (Ñ₁ fol. 2v).

⁸⁶ It is not certain to which extent the following sections can be accredited directly to the authorship of Saroruhavajra, unfortunately no surviving witnesses, neither in Sanskrit nor Tibetan, could be identified so far.

⁸⁷ The meaning of the expression '*mantravighraha*' is not entirely certain. One may argue that the reading transmitted in the two surviving palm-leaf MSS of the text '*prathamam mantravighrahotpattiḥ*' (added in the upper margin of Ñ₂) has to be taken as a corruption of either '*prathamam atra vighrahotpattiḥ*' or '*prathamam tatra vighrahotpattiḥ*' which occurred due to the close orthographical similarity of the ligatures *nta*, *ntra* and *tra* in some of the northern scripts, paired in the latter case with the omission of one of these due to haplography. Both the Tibetan translation as well as the entirety of the 'paper' MSS support the second variant (→ "*de la thog mar lus bskyed pa ni*"). Yet, following the principle *lectio difficilior potior*, the reading "*mantravighrahotpattiḥ*" is not impossible and perhaps to be preferred. It is not entirely certain what exactly this expression is meant to refer to, perhaps to the "emptiness possessing the most sublime of all aspects" equated by the Kālacakra master Dol po pa śes rab rgyal mtshan with the words "Thus is the *mantrakāya* equivalent to the eight prognostic images, and it is the absolute vowels such as *a* and consonant-syllables such as *ka*" (cf. Stearns, Cyrus 2010 : p. 174).

⁸⁸ Note the discussion of the usage of *anusmṛtyupasthāna* in *mantranaya* texts and *smṛtyupasthāna* in "mainstream Abhidharmic sources" in English, Elisabeth 2002 : pp. 335-336.

cause of the absence of an arising. The former nature has the nature of the true state (*tattva*) of all things (*aśeṣavastu*). Therefore, if the word '*smṛti*' expresses the nature of the mind (*cittaprakṛti*), then how does it appear? With an imagined aspect, since its nature does not exist as such without it. Furthermore, it, [i.e. the nature of the mind], appears just as a reflection in a mirror as arising qua an imaginary aspect.⁸⁹ What is with the word '*upasthāna*'? By which there is the 'state' (*sthāna*) superior than the supreme, that is called the 'supreme foundation' (*upasthāna*). The supreme is the luminosity that is taught by the word '*smṛti*', and since it is the cause for the abiding on the supreme foundation, the eastern gate should be imagined as having precisely that nature, [i.e. the purity of the *kāyānusmṛtyupasthāna*]. In that way, the southern gate is with the purity of the *vedanānusmṛtyupasthāna*. In that way, the western gate is with the purity of the *dharmānusmṛtyupasthāna*. In that way, the northern gate is with the purity of the *cittānusmṛtyupasthāna*.

How is it 'in that way'? Having abandoned form, sensation (*vedanā*) does not experience anything else, nor does cognition (*saṃjñā*) and likewise the *saṃskāra*-s should be in that way.⁹⁰ However, just as an illusion, just as a dream, just as a *gandharva* city, only in that way do the gates appear. In this way, form, sensation, cognition and the *saṃskāra*-s are constructed by consciousness (*vijñāna*). In that way too are all phenomena. Even consciousness is false (*alīka*). If one were to ask how, it would not withstand analysis. How is the 'analysis'? Those *dharmā*-s which are constructed by the consciousness those are momentary is the meaning implied (*iti bhāvaḥ*). They are false is the explicit statement (*iti śakyoktiḥ*).⁹¹ Therefore,

⁸⁹ It may well be possible that the author had in mind stanza 10.709 of the *Āryalaṅkāvatāra-sūtra*: "yathaiḥ darpaṇe rūpam ekatvānyatavarjitaṃ | dṛśyate na ca tatrāsti tathā bhāveṣu bhāvatā ||". Note further that this passage has a slight touch of the *sākāravāda* position of the *yogācāra* which seems to be refuted in the following.

⁹⁰ Note that the Tibetan reads '*vijñāna*' (*rnam par śes pa*) instead of '*saṃskāra*' (*'du byed*). The omission of '*vijñāna*' as the fifth among the five *skandha*-s may be accepted because of the explanation in the following. Judged from the style and use of language, this passage might once had been part of a series of verses.

⁹¹ The reading of the text is far from being certain here. Only MS \tilde{N}_2 shows the word "*alīkāḥ*" as an marginal note followed by the number "1" in the lower margin, all other MSS omit the word. Since the addition does not seem to belong to the first line, since MS \tilde{N}_2 seems to show an insertion-mark above the *akṣara* °va° in "*te kṣanikā iti bhāvā^x iti śakyoktiḥ*", and since something seems indeed to be missing at this point, I assumed the addition to belong to this place. The fact that the marginal note has not been given in the upper margin (as it would be usual when referring to the 1st line) and the note's close horizontal position to the reading in the main

also consciousness is momentary. How ? By the investigation of all *dharmas*. The *dharmas* of a pot, etc. are constructed such as by gold and so forth. Just as there is absence of existence when there is the absence of its *dharma*, so there is the absence of consciousness when there is the absence of any *dharma*-s. Hence alone even consciousness is momentary/false.⁹² Just as there is the absence of a grasper when there is the absence of something to be grasped, so there likewise is the absence of grasping when there is the absence of that which is to be grasped and the grasper. Again, just as the abiding of the grasper is resting upon that which is to be grasped, so likewise the remaining of the act of grasping is resting upon that which is to be grasped and the grasper. When there is the absence of both, there is the absence of grasping. The rest, the great door, is not known apart from the purity of arising. The set of four gates, having such state, is to be meditated upon as having the false nature of an emanation.

"The four arched doorways are regarded as the 'four abandonments' (*catuḥprahāṇāni*)", this means : the antidote for the evil which has not arisen yet, the cutting off of the evil which has arisen already, the arising of the root of the wholesome which has not arisen yet, and the dedication towards 'buddhahood' of the already arisen root of the wholesome ; the antidote, the cutting off, the rising, the dedication. The antidote to what ? To affliction such as desire and so forth, since the non-arising of the affliction will come about ; this one by which the cessation is caused to the arising is the antidote. But when it has risen already the contemplation for the ceasing of the affliction such as desire and so forth this is the cutting off of it ; from it, from its destruction comes the absence of the longing.⁹³ Because of that alone is the arising of the state free from afflictions. When that [state] has arisen, the wish to make it common with [all] sentient beings this is the dedication. Thus the four arched doorways are with the purity of the 'four abandonments'.

corpus of the text might be taken as a weak support for this hypothesis. The Tibetan, on the other hand, seems to support a yet different reading pointing at '*te kṣaṇikā bhāvābhāvā iti satyoktiḥ*'.

⁹² Here too the reading in the edition is not entirely secure. While all 'paper MSS' as well as the Tibetan translations point to the reading "*api kṣaṇikam*", both palm-leaf MSS (N₂ post-correctionem) rather suggest '*apy alīkam*' without applying the external *sandhi*.

⁹³ It seems that the Tibetan translators must have read something like '*amīṣām abhāvaḥ*' ("*dirnams med pa ste*"), a reading which is not impossible but inferior to "*āmiṣābhāvaḥ*" transmitted in the Sanskrit. For a more detailed account of its meaning, cf. Edgerton 1993 : 100 (s.v. *āmiṣa*).

The four *vedikā*-s ('platforms') are with the purity of the four *ṛddhipāda*-s ('bases of potency'): *chandās*, *vīrya*, *mīmāṃsā* and *citta*. "*cchanda*" is the extreme keenness (*ādaratā*) in thought; in this way "*vīrya*" too is extreme eagerness [in action], the not-letting-off; through it alone comes the uninterrupted act of reflexive investigation (*vicāraṇā*) called "*mīmāṃsā*", also known as "*vicāra*", since by its nature alone it is making their aspects into self and other it is called "*vicāra*" ('discernment'); "*citta*" is the producing of the aspects of one's own nature, the 'limitation of the mind' (*cittaparyantatā*), therefore the 'limitation of the mind' is direct realization (*sākṣātkriyā*). In this way, the four *vedikā*-s have the pure aspect of the "four bases of potency". 'Generating potency' means: Which, through the purity of emanation, has a pure aspect that is the 'potency' (*ṛddhi*) at will, known as His shooting forth and withdrawing body; the immediate realization of its aspect is the generating (*utpāda*), since there is no entering into the aspect of the *vajra* of one's nature apart from this [generating].

"The four sides plus the *vajrasūtra*" are the five *indriya*-s ('faculties'): the *śraddhendriya*, the *vīryendriya*, the *smṛtīndriya*, the *samādhīndriya* [and] the *prajñendriya*. At first is strong faith (*abhisampratyaya*), the obtaining of the cause due to strong keenness (*atyantādarataḥ*),⁹⁴ expressed by the word *śraddhendriya* ('faculty of faith'). Secondly, having rejected the turning away (*nirvṛtti*), i.e. *nirvāṇa*, apart from engaging into a cognition of a self, one engages while residing throughout *saṃsāra* in that what produces *saṃsāric karma*; thus 'engaging' (*pravartana*) is expressed by the word "*vīryendriya*". At third is the 'yoga' at day and night in accordance with reality, the artificial producing of its aspects by merely resorting to a [state] of mind [directed] towards the cutting loose from the cognition of a "self",⁹⁵ this is expressed by the word "the *smṛtīndriya*". At fourth is the single-pointedness of the mind (*cittaikagrataḥ*); by the word "*agra*" ('tip, point') the true path [is expressed], in unity with it is the 'single-pointedness of the mind', expressed by the word *samādhīndriya*. In this way the four sides are with the four 'faculties', elsewhere it is expressed by the word "*urasa*" ('having broad

⁹⁴ The expression "*atyantādarataḥ*" seems to refer back to *cchanda* above.

⁹⁵ Note that the Tibetan translations read the opposite, i.e. '*aviccheda*' ("*bdag ces rnam par ma chad pa*"), the not-cutting loose.

shoulders'). "With *vajrasūtra-s*"⁹⁶ means (*iti*) the five lines and the five walls, being divided by the division of the five *tathāgata-s*. In the middle of these is the *buddha*-mansion. Because of the word *vajra* it is equal with all, a *vajra* being equally unbreakable. If the non-placing in any *dharma-s* (*sarvadharmāpratiṣṭhāna*) is stated by the word *prajñendriya*, then the walls are equal in as much as (*iti*) there is no difference from one another for the *tathāgata-s*. "Which is with the nature of Vajradhara" means (*iti*) one should visualize the meditation house as adorned with these walls which in turn are adorned with *vajrasūtra-s*.

The four corners plus the garlands and half-garlands are the 'five powers' (*pañcabala*): *śraddhābala*, *vīryabala*, *smṛtibala*, *samādhibala* and *prajñābala*. Firm conviction (*abhisampratyaya*) is the first cause (*hetu*), the fulfilling of the cause is 'power', i.e. efficacy (*sāmarthyā*). The result (*phala*) is direct realization (*sākṣātkāra*). It brings it, [i.e. the result], about. This the word "*śraddhābala*" expresses. Having made the mind firm towards its cause one continues, this is the 'power of exertion' (*vīryabala*). Furthermore, even in the moment when no mind is perceived, which practice [continues] at day and night that is the 'power of recollection' (*smṛtibala*). The single pointedness of the mind is the non-perception of any *dharma* (*sarvadharmānupalambha*) in accordance with reality, the foremost path (*agramārga*), it brings about that direct realization, thus what is unseparated from it that is direct, [this] the word *samādhibala* expresses.⁹⁷ In this way, the set of four corners has the pure [aspect] (*viśuddha*) of the four powers, it causes the complete fulfilling of the four 'faculties' ;, thus are the four powers. By the word 'complete fulfilling' the fulfilling of the aim is meant. The garlands and half garlands are with the 'power of wisdom' (*prajñābala*) ;⁹⁸ 'power' is just as taught before ; the complete fulfilling, i.e. the direct realization, is the 'non-placement in

⁹⁶ Here and in the following it becomes obvious that Jālandharipāda has indeed extracted this section from a different text, presumably from a lost work of Saroruhavajra.

⁹⁷ The reading in this passage, as it is presented here, follows the wording transmitted in MS N₂, showing significant difference from what is preserved in the other MSS and transmitted in the Tibetan translation. At this moment I am not able to present a definite and clear explanation which could exhaustively account for all variant readings. The Tibetan translates as follows : *sems rtse gcig pa ñid du ji ltar gyur pa na'o || ji ltar gyur pa'i sgras ni chos thams cad ñe bar mi dmigs pa'i mchog gi lam yin la | de mñon sum du byed pa ste dbyer med pa de dños su tiñ ñe 'dzin gyi sgras brjod do ||*

⁹⁸ Here to be understood as short for '*prajñendriyabala*'.

any *dharma*' which is brought about by the 'faculty of wisdom' (*prajñendriya*). By this, the contemplation of the garlands and half garlands as the self that is not separated from the '*prajñābala*' has been taught.

The eight pillars are imagined as the 'eightfold path of the noble' (*āryāṣṭāṅgikamārga*): Not neglecting what has been commenced is called "*samyagdr̥ṣṭi*",⁹⁹ non-contradictory speech is named "*samyagvāk*".¹⁰⁰ Not transgressing the ten virtues (*kuśala*) is called "*samyaksaṃkalpita*". The mental disposition (*citta*) towards not injuring sentient beings is called "*samyakkarmāntaḥ*". Having a one[-pointed] mind (*ekamanas*) towards the the virtues is named "*samyagājīva*". Having an uninterrupted mind towards selflessness (*nairātmya*) is named "*samyagvyāyāmaḥ*"; 'exertion' (*vyāyāma*) is the cutting off from *bhāva* and *abhāva*. The awareness (*°jñatā*) of [every] single moment throughout the three times is called "*samyak-smṛti*". And maintaining a single form in relation to the three world spheres is "*samyaksamādhi*". The pillars are imagined as these.

The *pakṣiṇī*-s (Tib. *phyogs can*), *kramaśr̥ṣa*-s, parasols, cowries, canopies, bells and banners are considered as the 'seven limbs of awakening' (*saptabodhyaṅga*). Always remembering [one's] thorough understanding (*parijñāna*) throughout the three times is called "*smṛtisambodhyaṅga*". The uninterrupted realization (*avabodha*) of the 'great flavor' (*mahārasa*) is called "*dharmapravicayasambodhyaṅga*". Proceeding with the uninterrupted *mahāyoga* is called "*vīryapravicayasambodhyaṅga*". The desire (*rati*) for no other than *nairātmya* ('selflessness')¹⁰¹ is the "*prītipravicayasambodhyaṅga*". The unbroken union (*yoga*) of emptiness (*śūnyatā*) and compassion (*karuṇā*) at all times is called "*prasrabdhipravicayasambodhyaṅga*". The 'attainment of unmistaken reality' (*aviparītātattvaprāpti*) is named "*samādhipravicayasambodhyaṅga*". The effortless continuing in the *samādhi* is called "*upekṣāpravicayasambodhyaṅga*". What is taught as "*pakṣiṇī* and so forth" is to be meditated upon as these 'limbs of complete awakening' (*sambodhyaṅga*).

⁹⁹ The Tibetan is adding "*kun nas*" (→ '*sarvataḥ*').

¹⁰⁰ Apparently something must have gone wrong at an early stage of transmission, all surviving Sanskrit sources interchange *samyagvāk* and *samyaksaṃkalpitaḥ*. It is uncertain whether the Tibetan translators had access to another, correct witness of the text or whether they emended it.

¹⁰¹ VaPra^{Tib.} reads "*bdag med ma*", pointing towards a reading of '*nairātmyām*' instead. A reading which seems likewise feasible but which, however, is not attested in any of the Skt. MSS.

With this division of the '*saptatrimśadbodhipākṣikadharmā*-s' the "Clear Realization of Omniscience" ("*sarvajñatābhisambodhi*") is taught, the 'first emptiness' (*prathamaśūnyatā*) in the beginning [and] ending with the meditation on the celestial palace.¹⁰² **The 'Celestial Palace'**

§10 The 'Causal Maṇḍala'

mārgajñatābhisambodhiḥ

Now the arising of the 'Cause Vajradhara' (*hetuvajradhara*) is told : As for the Hekāravajra,¹⁰³ he should visualize the four Māra-s who are mounted upon a sun[-disk]¹⁰⁴ in the inside of the celestial palace on top of (the central part of)¹⁰⁵ a multi-petaled lotus. [The gods] Brahmā,¹⁰⁶ Viṣṇu, Maheśvara and Devendra [represent here the four Māra-s], i.e. Skandha, Mṛtyu, Kleśa and Devaputra.¹⁰⁷ And these

¹⁰² Regarding the "*sarvajñatābhisambodhi*", cf. *Abhisamayālaṅkāra* + °*vṛtti* (AA ch. 3) et al.. A brief discussion of Jālandhari's introduction of the eight *abhisambodhi*-s into the system of the Hevajra is found in Jamgön Kongtrül Lodrö Tayé 2008 : pp. 39, 82, 207 (nt. 106).

¹⁰³ The syntactical function of the word "*hekāravajreṇa*" is not entirely certain, neither in the Sanskrit nor in its Tib. translation. The latter seems to connect it with the following "*rjes su tshans pa*" (C, D, P₂) / "*rjes su chags pa ste*" (G, N, P₁) for which no corresponding expression is found in the Sanskrit. For the Sanskrit it seems to be more natural to connect it with the preceding, taking it as the subject of the sentence in the sense of the *sādhaka* who is in the form of Hevajra.

¹⁰⁴ It is not certain how "*caturmārāḥ sūryākrāntāḥ*" is to be understood here. While the Tibetan reads "*bdud bži rnam kyis ñi ma mnan pa*", pointing to a more normal understanding according to which the sun-disk is mounted by the four Māra-s, the *Hevajraprakāśa* wants us to understand the procedure differently, namely that the four Māra-s are themselves mounted upon, i.e. burdened by a sun-disk on their chests (→ "*māracatuṣṭayam sūryākrāntahṛdayam*"). The reading both in the Sanskrit as well as in the Tibetan is rather cryptic and far from being clear. It is either possible that Jālandharipāda had been deliberately vague here or that something dropped out. While the DVS does not clarify these points either, simply reading "*bhagavantam caturmārākrāntam*" (f. 192r₆), the *Hevajrasādhanopāyikā* seems to be in line with the reading of the HePra (→ "*skandhakleśamṛtyudevaputraturmārasamākrāntam sūryamaṇḍale tāṇḍavābhinayasthitam dhyāyāt*").

¹⁰⁵ Both palm-leaf MSS as well as the Tib. translation of the text omit "°*karnika*°", a reading which in fact is transmitted in the *Hevajraprakāśa* and which might have found its way into the later 'paper' manuscripts. At an earlier stage of the transmission, however, the reading is not attested and might thus be taken as an interpolation by the influence of the HePra.

¹⁰⁶ The usage of the rather unusual form "*brahmā*" for '*brahma*' as part of *dvandva*-compound is attested in various Buddhist sources and may therefore be accepted here.

¹⁰⁷ It is not evident how the Sanskrit version came to read "*kāyo*" instead of '*skandho*', perhaps it had once been a marginal gloss for the following "*skandhānām*", mistakenly introduced into the main text at a later stage. In Classical Sanskrit it might have been more natural to render

Four Māra-s are causing the afflictions of the *skandha*-s ('psycho-physical aggregates'). Now, having visualized a sun-disk above them,¹⁰⁸ having doubled the vowels beginning with the letter *a*,¹⁰⁹ the lunar *maṇḍala* is to be visualized above of it by the transformation of this [twofold row of vowels], indicating the 32 major marks of a *mahāpuruṣa*, having the nature of the 'Mirror-like Wisdom' (*ādarśajñāna*). Having doubled the [row] of consonants beginning with the letter *ka*, adding the set of the six letters "*ḍa ḍha da dha ya la*", seeing it in normal and reversed order, he should visualize the solar *maṇḍala* by the transformation of it, indicating the 80 minor marks, having the nature of the 'Wisdom of Sameness' (*samatājñāna*). Having visualized the two syllables *hūm* and *aṃ* in the middle of them, he should visualize a skull-bowl and a chopper arising from these [syllables],¹¹⁰ marked by the two seed-syllables [they symbolize] the 'Wisdom of Discriminative Awareness' (*pratyavekṣaṇājñāna*). Having emitted rays of light from the seed-syllable, having pervaded the infinite world-realms, having drawn in [the rays again and] caused them to enter precisely there [into the same seed-syllable], he should see everything as one ; thus is the '*kr̥tyānuṣṭhānajñāna*'. Transforming this all in an instant into the self with the nature of the Glorious Heruka is the 'Wisdom of the perfectly pure *dharmadhātu*'. The "*pañcākāra*" is in this way : Qua '*ādarśajñāna*' form is just as it is seen ; just so it is made of equal flavor qua '*samatājñāna*' ; qua '*pratyavekṣaṇājñāna*' it is discriminated ; and again in that way what is to be performed that is made into one qua '*kr̥tyānuṣṭhānajñāna*' ; having a single nature with all aspects is the 'Wisdom of the perfectly pure *Dharmadhātu*'. Thus is the "*pañcākārābhisambodhi*", the 'Clear Realization with Five Aspects'.¹¹¹

the names of the Four Māra-s also in a *dvandva*-compound.

¹⁰⁸ The reading presented here follows the Tibetan translation which attests "*ñi ma'i dkyil 'khor*" instead of the redundant "*sūryākṛāntān*" preserved in Sanskrit. See also notes above.

¹⁰⁹ Here the group of vowels includes all short and long vowels plus *anusvāra* and *visarga*, i.e. *a ā i ī u ū ṛ ṝ ḹ e ai o au aṃ aḥ*. Against the reading preserved in the two palm-leaf MSS, the paper manuscripts as well as the Tib. translation specify that this row of vowels should be doubled in normal and reversed order ("*anulomavilomena*" | "*lugs 'byuñ dañ lugs bzlog gis bltas nas*"), just as it is taught for the row of consonants and as supported in Anaṅgavajra's *Hevajrasādhana* (HeSāSaṃ 10, f. 117_{r4}) as well as HeSāSaṃ 11 (f. 128_{v5-6}). The surviving version of the HePra however, supports the reading preserved in the older manuscripts and presented here.

¹¹⁰ The 'paper' manuscripts add "*viśvavajrāṅkita*" (marked by a crossed *vajra*), a reading that is neither supported by the Tibetan nor by any other related sources.

¹¹¹ For Saroruhavajra's teaching of the the five *jñāna*-s in context of the "*pañcākārābhisambodhi*", see HeSāU (S f. 307_{r6-v1}). See also HePra^{§10} and DVS (ff. 189_{v7}-190_{r4}). The underlying te-

Having thus "perceived himself (*abhisamīkṣya*) as the single manifestation of the [entire] three realms",¹¹² there are then, in due order, Brahmā, Indra, Upendra and Rudra at the gates beginning with the East, and likewise there are Vaivasvata, Vitanāyaka, Nairṛti and Vemacitrin at the corners beginning with the Northeast. Having in this way cultivated the eight seats, he should visualize above them, in the centers of the intermediate spaces between moon and sun, the set of the eight seed-syllables "*gam cam vaṃ ghaṃ puṃ*"¹¹³ *śam cam ḍam*". Transformed from these, he should visualize the implements (*cihna*) of Gaurī and so forth : chopper, skull-drum (*kṛpīṭa*), tortoise, serpent, lion, mendicant, *cakra* and *vajra*¹¹⁴ which are each empowered by it, i.e. by the respective seed-syllable. Having transformed everything into one, Gaurī and so forth are to be seen as arising.¹¹⁵ By this the contemplative *maṇḍala* has been taught.¹¹⁶

Now their colors, implements and so forth, as well as their purity are taught :¹¹⁷

aching in the *tantra* is found in condensed form in HeTa I.viii. wherein the teaching is given in brief in vv. 6cd-8ab, reading "*ādarśajñānavāṃś candraḥ samatā saptasaptikaḥ (samatāvān saptāśvikaḥ Ed.Sn,Sa) || (6) bījena cihnaṃ (bījais cihnaiḥ Ed.Sn,Sa) svadevasya pratyavekṣaṇam ucyate | sarvair ekam anuṣṭhānaṃ niṣpattiḥ śuddhadharmatā || (śuddhi° Ed.Sn,Sa) (7) ākārān bhāvayet pañca vidhānaiḥ kathitair budhaḥ | (pañca° Ed.Sn)*"; also quoted and commented upon in MuĀv ad HeTa I.iii. and I.viii. as well as YoMā ad I.viii., et al..

¹¹² Here the text is most likely referring to the passage "*prajñopāyātmakasakalatraidhātukaikamūrtim abhisamīkṣya*" of the HeSāU. The syntactical connection to the following, however, is still somewhat problematic.

¹¹³ Regarding the seed-syllable of Pukkaśī we basically find two variants throughout the Hevajra traditions, either *puṃ* or *paṃ*, the latter being adapted by the Tibetan translations of this tradition.

¹¹⁴ This passage too is drawn from Saroruhapāda's *Hevajrasādhanopāyikā*, (cf. N₁ fol. 3v₄₋₆).

¹¹⁵ The expression "*niṣpādanīyā draṣṭavyāḥ*" which is supported by all sources seems somewhat redundant and rather unusual in Sanskrit. Either of the two words would have sufficed to render good sense. It is possible that "*draṣṭavyāḥ*" once had been a marginal gloss on "*niṣpādanīyāḥ*" which in fact is the reading found in the HeSāU and HePrā^{§10}.

¹¹⁶ The 'modern' MSS add "*khecarī bhūcarī nairātmā ca kāyavākcittapadmeṣu mūlamantrānusārataḥ draṣṭavyā*" ("*mūlamantrānusārataḥ*" presumably being a corruption of '*mūlatantrānusārataḥ*' in the sense of "Following the root-*tantra* Khecarī, Bhūcarī and Nairātmā are to be seen in the lotuses of body, speech and mind."). It may well be that this sentence had once been added as a note in the margin in order to explain the position of the three *yoginī*-s. This reading, however, is neither confirmed by the palm-leaf manuscripts nor by the Tibetan translation and may stem from the DVS (cf. N₃ fol. 190r₅₋₆).

¹¹⁷ The reading presented in the edition is conjecturally emended. N₂ reads "*eṣāṃ varṇṇacihnāni vakṣyante | viśuddhiś cedānīm*" wherein the latter "*viśuddhiś cedānīm*" is marked by two vertical strokes in the lower margin, perhaps being an indication that this section once had been omitted and re-inserted into the main text, yet at the wrong position. The Tibetan translation reads "*da ni 'di rnam kyī rnam par dag pa daṅ | phyag mtshan la sogs pa brjod par bya ste*"

Now here (*atha*) [in context of stanza 11 of HeTa II. ix. it is taught] : "The two eyes are red by compassion". 'Compassion' means the affection with a single-[pointed] state of mind towards [all] sentient beings,¹¹⁸ by this he is red-eyed. "[And] he has a dark-bluish body because of [His] friendly mind". The 'friendly mind' (*maitracitta*) is the checking (*nirodha*) of the *skandha*-s, *dhātu*-s and *indriya*-s, through that well-disposed mind he has a dark-bluish body. 'The purity of the eyes is with the triple *vajra*'¹¹⁹, the triple *vajra* is the non-obstructing (*nirāvaraṇa*) of body, speech and mind. "The four feet are thought of by the set of the four 'means of attraction' (*saṃgrahavastu*). The 'means of attraction' are *dāna* ('bestowing'), *priyavacana* ('delightful speech'), *arthacaryā* ('performance of aims') and *samānārtha* ('equal aim'). Placing the mind upon the 'inconceivable reality' (*acintyatattva*) is called '*dāna*'. Regarding that, when placing the mind on the 'inconceivable', delight (*prīti*) is to be realized in accordance with the instruction in the same way as joy (*sukha*). Because of heating, penetrating and rubbing reality (*tattva*) is indeed [realized] in the same manner as gold, this is expressed by the term '*priyavacana*'.¹²⁰ As there is no performing of an aim without body, speech and mind, so it is expressed with the term '*arthacaryā*'. The quality of having a form that is one with all is expressed by the term '*samānārtha*'.¹²¹ This alone is the purity of the four feet.

The eight faces are the purified aspect of the eight 'liberations' (*vimokṣa*). Form (*rūpa*) one sees as empty, what gives no room (*anavakāśa*) one sees as empty, the cognition of pure and impure which is attained one sees as empty, what is formed to a view (*drṣṭīkṛta*) one sees as empty, what is attained as space (*ākāśa*) one sees as empty, whatsoever is not attained one sees as empty, what is attained as not cognition alone one sees as empty,¹²² [and] the cessation of awareness (*saṃ-*

(→ '*idānīm eṣāṃ viśuddhiś ca mudrādi / cihnādi kathyate*').

¹¹⁸ The explanation "*ekacittatāsnehaḥ*" for *krpā* is a little bit unusual. The Tibetan translation seems to suggest '*ekaputra(ka)cittatāsneha*' (*bu gcig pa'i sems ñid brtse ba*). The reading transmitted in the Sanskrit yet seems to be acceptable here, though it is still possible that *putra(ka)* has dropped out in course of the transmission of the text.

¹¹⁹ Cf. HeTa I.ix. 15d (HeTa_{Sa,Sn} read "°*vajriṇām*" while the MuĀv seems to read "°*vajriṇā*").

¹²⁰ A very similar expression is found v. 3588 of the *Tattvasaṃgraha* (TS) reading "*tāpāc chedāc ca nikaṣāt suvarṇam iva paṇḍitaiḥ | parīkṣya bhikṣavo grāhyaṃ madvaco natu gauravāt ||*".

¹²¹ The reading preserved in the Sanskrit is far from being clear and it seems well possible that the transmitted text conveys several corruptions, a possibility which, aside from several syntactical particularities, may well be supported by the fact that the Tibetan translations do all omit the explanations of "*sñan par smra ba*" ('*priyavacana*') and "*don dpyod pa*" ('*arthacaryā*').

¹²² The reading presented in the edition follows the text as it is preserved in MSS K₅, I_{2,2*},₃. The

vittinirodha) one sees as empty. Thus the eight faces have the purified aspect of the '*vimokṣa*-s'. "Liberation" means bliss that is completely freed from all bonds. It is "attained" through great bliss (*mahāsukha*) and it is thus the cessation of the cognition of an awareness of self and other (*svaparasaṃvittijñānanirodha*).

"The sixteen arms are the [sixteen] emptinesses".¹²³ 'inner-emptiness' (*adhyātmāsūnyatā*), 'outer-emptiness' (*bahirdhāsūnyatā*); 'internal and external emptiness' (*adhyātmabahirdhāsūnyatā*); 'great emptiness' (*mahāsūnyatā*), 'emptiness of emptiness' (*sūnyatāsūnyatā*); 'emptiness of supreme reality' (*paramārthasūnyatā*), 'conditioned emptiness' (*saṃskṛtasūnyatā*), 'unconditioned emptiness' (*asaṃskṛtasūnyatā*), 'perfect emptiness' (*atyantaśūnyatā*), 'emptiness without beginning and end' (*anavarāgrasūnyatā*), 'emptiness of nature' (*prakṛtisūnyatā*), 'emptiness of no-nature' (*aprakṛtisūnyatā*), 'emptiness of all *dharma*-s' (*sarvadharmasūnyatā*), 'emptiness of non-existence' (*abhāvasūnyatā*), 'emptiness of own-existence' (*svabhāvasūnyatā*), 'emptiness of non- and own-existence' (*abhāvasvabhāvasūnyatā*). Thus are the sixteen emptinesses.¹²⁴

Now the meaning of the emptinesses is told : All *dharma*-s are empty within, is the 'inner emptiness'. In precisely that way are all the *dharma*-s outside, is the 'outer emptiness'. Just as union (*yoga*) becomes inseparable from emptiness and compassion on account of the teaching of the *guru*, in that way is the 'internal and external emptiness'. What is experienced on account of this inseparable union, that is named 'great emptiness'. What is [experienced] as empty on account of the '*mahāyoga*', that is called 'emptiness of emptiness'. Only due to it the supreme

palm-leaf MSS (Ñ₂, K₁) as well as MS I₁ seem to repeat the preceding sentence (Ñ₂ and K₁ omit '*āpannaṃ*'). This corruption may be explained as haplography caused by eye-skip which might have occurred at an early stage of the transmission of the text. It is not certain whether MSS K₅, I_{2,2*,3} go back to a different line of transmission or if the text has been corrected at a later stage. The Tibetan on the other hand reads "*bdag med pa'i śes pa thob pa ston par mthoñ ba dan*" (→ '*nairātmyajñānam āpannaṃ paśyati sūnyam*'). See also note 69 in Jamgön Kongtrul Lodrö Tayé 2008 : p. 293 in which he refers to this passage.

¹²³ HeSāU (Ñ₁ fol. 7v₆₋₇), based on HeTa II.ix. 12b (note that HeTa_{Sa,Sn} all invert the order).

¹²⁴ Cf. MuĀv and YoMā ad HeTa I.ix 15a, Jamgön Kongtrul Lodrö Tayé 2008 : p. 293 (nt. 69) et al.. Note 1) the edition of the MuĀv and VaPra^{Tib.} interchange the order of *mahāsūnyatā* and *sūnyatāsūnyatā* (YoMā and MuĀv MS G support the order of the VaPra^{Skt.}); 2) both MuĀv and YoMā read "*anavakārasūnyatā*", "*prakṛtisūnyatā*" and "*svalakṣaṇasūnyatā*" (the YoMā interchanges the latter two) instead of *prakṛtisūnyatā* and *aprakṛtisūnyatā*, MS I₁ confirms *anavakārasūnyatā* for *prakṛtisūnyatā*; 3) the editions of MuĀv and YoMā omit *svabhāvasūnyatā* (MuĀv MSS K,Kh support the reading of the VaPra).

reality (*paramārtha*) [is experienced] as superior to the excellent, that is 'emptiness of supreme reality'. These are the six emptinesses. Conditioned (*saṃskṛta*) by these [and] made one with all aspects is 'conditioned emptiness'. 'Unconditioned' means not even a *saṃskāra* is known, in the arising (*jāti*) all aspects are yoked into one, that is the 'unconditioned emptiness'. The one which is endowed with the finest of all forms (*sarvākāravāropetā*) is named 'perfect emptiness'. In as much (*iti*) there exists no distinction between it, it is called 'emptiness without beginning and end'. As for the 'emptiness of nature', nature has risen from the five aspects (*pañcākāra*), understanding that (*iti*) the '*pañcākāra*' itself is void of an aspect that is the 'emptiness of nature'. The *prajñāpāramitā* the inherent nature of which is '*aprakṛti*' in as much (*iti*) there is no own-nature (*svabhāva*) is called 'emptiness of no-nature'. All *dharma*-s and even the smallest atom (*paramāṇu*) are either stable or mobile. Since (*iti*) it is expressed by the words 'all *dharma*-s', what has been taught that is all empty, thus is the 'emptiness of all *dharma*-s'. What means 'non-existence' (*abhāva*)? All beings are by nature seeing existence just like a circle of firebrand. When the nature (*prakṛti*) is called one's own it is 'emptiness of non-existence'. The 'own-nature' is 'what belongs to one's self' (*sva*), one's mind, the nature of it, thus (*iti*) is the 'emptiness of own-nature'.¹²⁵ Just as form is spoken of when both the *ākāśadhātu* and the *vijñānaskandha* become one, in that way is the 'emptiness of non- and own-existence'.¹²⁶ The arms are known as pure aspects of these emptinesses.

And now the purity of the face-colors is told:¹²⁷ The first face is dark-bluish (*kṛṣṇa*) for the sake of accomplishing the action of aversion (*dveṣakarman*) and the restraint of the sense faculties as well.¹²⁸ The left face is red as a means to accomplish those things which are to be brought under control (*vaśyārtha*), the power (*vaśatā*) that has the quality of unifying body, speech and mind.¹²⁹ The right face

¹²⁵ Note that this explanation is missing in the Tibetan translations of the text.

¹²⁶ Interestingly, the Tib. translation refers to this last kind of emptiness again as "*dños po med pa ston pa ñid do*" (→*abhāvaśūnyatā*), perhaps simply due to omitting '*rañ bzin*' in between.

¹²⁷ The conjunction "*ca*", taken here in an initiatory sense, is omitted in the Tibetan translation.

¹²⁸ One would rather expect *nivāraṇāya* here, yet *nivāraṇam* may be accepted, reading it in logical connection with the preceding °*sādhanaṁ*. The conjunction "*ca*" has been added on basis of the Tibetan and for the reason stated below.

¹²⁹ The palm-leaf MSS read an additional "*ca*" after °*sādhanaṁ*. It is possible that it had once been added in the margin and was meant to be inserted after the preceding "*dveṣakarmasādhana-*

is white for the sake of tranquility. The self-identity with the deity (*devatāhankāratā*) which is pure in regard to the *skandha*-s, *dhātu*-s and *āyatana*-s is called 'tranquility' (*śānti*).¹³⁰ The upper face is smoke-colored with projecting teeth (*vikarālin*) in order to destroy the afflictions which have risen later on, such as anger (*dveṣa*) and so forth. In this way, the four [rear] faces are like black bees in order to destroy the four Māra-s.¹³¹ The disease which is based on the *skandha*-s, i.e. the psycho-physical constituents, is the Skandhamāra whose own nature is the body (*skandha*) of the *skandha*-s.¹³² Mr̥tyumāra is the malice towards sentient beings.¹³³ In the same way too is Kleśamāra. Fickle desire for women (*strīlaulya*) is known as Devaputramāra.¹³⁴ Thus, in order to destroy the four Māra-s, the four heads [in the rear, two on each side,] are like black bees.¹³⁵

[Now] the purity of the implements (*cihna*) is told : 'The elephant and so forth are seized in order to calm the various afflictions'.¹³⁶ The 'various afflictions' are –

rtham" above. The omission in the 'paper' MSS as well as in the Tibetan translations seem to support this hypothesis. The reading "*vaśyārthasādhanam*" was kept against the Tibetan which suggests '*vaśyasādhanārtham*' (*dbañ du bya ba bsgrub pa'i don to*) instead, a reading which is supported in HePra^{§16}.

¹³⁰ MSS K_{2,3,5} all read "*grāhyagrāhakadevatāhankāratā*" instead, possibly to be understood as a corruption due to mistakenly introducing a marginal note into the main body of text. For some reason, the Tibetan translation does not translate "*suddha*".

¹³¹ The reading presented in the edition has been conjecturally emended on basis of the Tibetan translation. The first corruption of the text may have had occurred at an early stage of the transmission due to the omission of "*udbhūtakleśa*" which had then been re-introduced into the main text without canceling the marginal correction, causing it to be inserted a second time. At an later stage during the production of MS N₂, "*evam*" and "*caturmā(ra)*" dropped out and were added in the margin, misplacing the insertion-mark of "*evam*". Unfortunately MS K₁ is damaged for a considerable part of this passage, yet the remaining parts of it in the beginning and end of the passage as well as the amount of lost *akṣara*-s seem not to contradict this conjecture.

¹³² The Tibetan connects the rather unclear "*skandhānām skandhasvabhāvaḥ*" to Mr̥tyumāra (*'chi ba'i bdud*), reading "*phuñ po rnam kyī phuñ por gyur pa ni 'chi ba'i bdud dan*". It is possible that at least one of the expressions '*skandha*' has found its way into the text by eye-skip.

¹³³ The Sanskrit expression "*sattvāpakāra*" may perhaps be understood here in the sense of 'bringing harm to the sentient beings' or even more radically as the 'removing from sentiency'. The Tibetan "*sems can la gnod pa byed pa*" supports the first possibility and connects the sentence to Kleśamāra (*ñon moñs pa'i bdud*).

¹³⁴ In consequence of attributing the preceding differently, the Tibetan connects "*api evam*" to Devaputramāra, reading "*de bzin du bud med la g.yo ba ni lha'i bu'i bdud du brjod do*".

¹³⁵ For a similar, slightly less detailed account of the eight heads, cf. HePra^{§16} in which Rāhulagupta has drawn on this passages when composing his *Hevajraprakāśa*. For a more general account of the Māra-s, cf. Childers, Roberts Caesar 1875 : pp. 240f. (s.v. *māro*).

¹³⁶ It is uncertain whether this passage had once been intended as a line of *anuṣṭubh*. The Tibetan translation shows no trace of a meter. The expression "*kuñjarādayo*", asides from the eight

The elephant and so forth are known as cough (*kāsa*), asthma (*śvāsa*) and likewise as insanity (*unmāda*), as wasting disease (*kṣaya*), leprosy (*kuṣṭha*) and cutaneous infection (*vicarcikā*), and as those [afflictions] which have the nature of the disease of the spleen and consumptive diseases (*plīhajakṣma*).¹³⁷

Thus are the eight afflictions. 'These beings borne in the hands are carried on top of, i.e. within [lotus]-vessels', thus is the meaning [of the symbolism].¹³⁸ The implements seized by the left, beginning with *prthivī* ('earth') and ending with *dhanada*, are for the sake of accomplishing the 'eight *aiśvarya*-s' ('masteries'):¹³⁹

The mastery of the body, of the speech and likewise of the mind, mastery of magic (*ṛddhi*), all-pervasive supremacy, [and the masteries of] desire (*icchā*), agency (*kartṛ*) and the eight qualities (*guṇa*).¹⁴⁰

(1) The mastery of the body is the absence of boundaries of the body ; (2) the mastery of speech means that one speaks in every language ; (3) the supremacy of the mind means that one knows the mind of every sentient being ; (4) the

afflictions listed in the following, refers to the eight beings carried in the lotus-vessels in the eight hands in the right of the 16-armed form of Hevajra : elephant, horse, donkey, cow, camel, a man, *śarabha* (the legendary eight-legged lion) / dog, and the *utuka* cat / bull (for the latter two and its variants, cf. HeSāU, CVS (Hong, Luo (ed.), forthcoming : p.17 nt.4) and HePra^{§16}).

¹³⁷ A variant of this stanza is cited in HePra^{§16}, reading "*plīhayakṛtsvarūpās ca sarve caite prakīrtitāḥ*" in the second line. The Tib. translation of the VaPra fails to recognize the meter. Regarding the individual items of the list, the diseases referred to are not entirely certain, neither from the Sanskrit nor from the Tibetan which seems to omit one of the diseases. As for the words "*kuñjara*" and "*gaja*" it should be noted that both words can also refer to the number eight. HeSāSam 10 (f. 118v_{2,3}) preserves *pāda*-s a-c).

¹³⁸ It seems feasible to assume that this line of verse goes together with the line "*kuñjarādayo grhītā nānākleśopasāntaye*" above, forming a frame for the stanza in between. The source of these verses is unknown, the Tib. translation fails to identify the meter. The following "*ity arthaḥ*", confirmed by all Sanskrit sources as well as the Tibetan, seems slightly out of place here.

¹³⁹ Note that the slightly awkward form °*ādau* has been kept here in preference over the grammatical better °*ādi*. Similar expressions are used below in this and other sections (cf. §§ 14-16, 19-25). It seems feasible that this 'unusual' form might indeed be original, a particularity which can perhaps be accepted in the context of a buddhist tantric work. The first two compounds in this sentence show both the metrical structure of odd *pāda*-s of a *śloka*.

¹⁴⁰ *Pradīpoddyotana* ch.17 (p. 211); cf. HePra^{§16} and T1785 (**Pradīpoddyotana nāma ṭīkā*), T1787 (**Sarvaguhya-pradīpaṭīkā*), T1793, T1842 (**Pañcakramavṛttārthavirocana*) et al..

mastery of magical play means that one sees the infinite world sphere by magical power (*rddhi*); (5) having a single form pertaining to the three realms is the all-pervasive supremacy; (6) 'sexual pleasure' (*kāma*) is expressed by the word "*icchā*", the mastery of desire means that one wishes the sentient beings to have Great Bliss through sexual pleasure; (7) agency is the state of Vajradhara, thus is the lordship of agency; (8) Having reached *nirvāṇa* from the profound aspect of the deity [and] going from *nirvāṇa* with the aspects of the deity is the supremacy of good qualities. By this is the pure aspect of the implements (*cihna*).¹⁴¹

The pure aspect of the [lotus]-vessel is told, the vessel shows the part of compassion, the arms have the purified aspect of the emptinesses; by this the inseparable quality of emptiness and compassion is shown.

"The five *buddha*-s are [represented] by the ornaments"¹⁴², 'ornament' means the *mudrā*-s which have the purified aspect of the Five *tathāgata*-s. A '*mudrā*', i.e. seal, is something that surrounds (*paricchada*):

'A circlet, ear-ring and a necklace, a bracelet on the arm, a girdle'¹⁴³

'[Including] the ashes the set of six *mudrā*-s is known.'¹⁴⁴ The 'six *mudrā*-s' symbolize (*iti*) 'right cognition' (*samyagjñāna*). 'Right cognition' is where there is the non-existence of cognition, i.e. which form there is during the absence of cognition that becomes the 'right cognition'. The garland of skulls on the neck is made of 50 *akṣara*-s. By the pure aspect of the 50 letters of the row of vowels (*āli*) and the row of consonants (*kāli*) the garland of skulls on the neck displays the '*yuganaddhamārga*', the 'path of sexual union'.

¹⁴¹ For the corresponding account of the eight *aiśvarya*-s by Rāhulagupta, cf. HePra^{§16}.

¹⁴² Cf. HeTa II.ix. 12c and HeSāU (Ñ₁ f. 7v₇). Apparently the form "*mātrābhiḥ*", attested in both palm-leaf MSS of the VaPra and the two surviving MSS of the HeSāU, has been misunderstood by the Tibetan translators who may have read '*mātrbhiḥ*' instead, translating "*ma mo rnam kyī*", (the ergative °s seems to have dropped out).

¹⁴³ HeTa I.iii. 14ab and I.viii. 17ab, also quoted in HePra^{§16} et al.. On the omission of case endings, cf. MuĀv ad HeTa I.iii (→ "*caturbhyah sor luk*"). The Tibetan fails to identify the verse.

¹⁴⁴ AbhiSaMa (p.8), the entire stanza reads "*kañthikārucakakuṇḍalāni* [sic!] *śiromaṇivibhūṣitām | yajñopavitām bhasmeti mudrāṣaṭkaṃ prakīrtitam ||*", also referred to in HePra^{§16}. See also SaṃCāTa 6.13ab and CSA (after v.7).

And now the nine *nāṭyārāsa*-s are told : The [state of being in]¹⁴⁵ single flavor with Nairātmyā is the erotic sentiment (*śṛṅgāra*) ; staying in a cremation ground is heroism (*vīra*) ; contracting the eye-brows and showing the fangs is the loathsome sentiment (*bībhatsa*) ; the blazing radiance is the sentiment of wrath (*raudra*) ; the widely opened mouth is the sentiment of laughter (*hāsyā*) ; wearing a garland of fresh skulls (*sārdramuṇḍa*) is the sentiment of terror (*bhayānaka*) ; the mind in favor of the sentient beings is the sentiment of compassion (*karuṇā*) ; the illusory form is the sentiment of marvelous appearance (*adbhuta*) ; the sentiment of tranquility (*śānta*) is due to having the afflictions such as desire and so forth cast off. With these 'nine sentiments of dance endowed'¹⁴⁶ [one should perceive] the self as the Bhagavān in the 'State of the Cause' (*hetubhūta*).

The garland of five dried skulls on the forehead [of both the Bhagavān as well as the Bhagavatī] teaches the lack of an inherent essence of the five *skandha*-s. In order to perform the various aims, [the Bhagavān should be seen as] 'marked by a crossed *vajra* on the head'¹⁴⁷ The three eyes on each of the heads are because of knowing the three times, i.e. past, present and future, and they have the nature of omniscience. Having tawny, erect hair is shown in order to burn all the afflictions such as desire and so forth. Being naked is to establish the unveiling of all *dharma*-s.¹⁴⁸ The wild dance in *ardhaparyāṅka* is because of having obtained the state of *bodhicitta*. Having a single toe [touching the ground] is shown in order to demonstrate the single nature (*ekamūrti*) of the entire three world spheres.¹⁴⁹ The Bhagavān also has a false, i.e. momentary appearance (*alīkapratibhāsa*), and the Bhagavatī is just like the Bhagavān, the difference, however, is that she has a single

¹⁴⁵ Just as in HePra^{§16} the following expressions are to be understood in the sense of abstract-nouns (°tvam / °tā).

¹⁴⁶ Cf. HeTa II.v. 26, HePra^{§16} and BhraHeSā (p. 165) : "śṛṅgāravīrabībhatsaraudrahāsyabhayānakaiḥ | karuṇādbhutaśāntaiś ca navanāṭyārāsair yutam ||".

¹⁴⁷ CVS 8a ; cf. HeTa II.v. 9c, HeSāU (Ñ₁ f. 4v₁), DVS (f. 192r₆) et al..

¹⁴⁸ The reading presented here follows MSS I_Σ which suggest to read °nirāvaraṇa° instead of °nirālabhana° as transmitted in both palm-leaf MSS. HePra^{§16} and the Tibetan translation support the reading in the edition (→ *chos thams cad sgrib pa med par rab tu gsal ba'i phyir*). MSS K_Σ transmit °vivāraṇa°, likely being a corruption of the reading in I_Σ. It is not clear how the alternative reading found in the palm-leaf MSS came into existence.

¹⁴⁹ For other interpretation of Hevajra's *pādāṅguṣṭhaikatā* see also *Sekanirdeśapañjikā* SNpa ad v.22 (→ "ekapādāṅguṣṭhāsanalagnatā tu skhaladavasthākālākālitatām sūcayitum"), Sferra & Isaacson 2015 : pp. 195f. nt. 233, Advayavajra's *Śrīhevajravisuddhinidhisādhana* (HeSāSam 7 f. 77v₇ → 'sarvatrānāropaviśuddhyaikapādāṅguṣṭhāgrasūryāsānalagnatā') et al..

head owing to the fact of being the single form of everything (*sakalaikamūrtivaś-āt*).¹⁵⁰ In the left she has her hand occupied by a skull-bowl (*karota*) that is filled with the blood of the *deva*-s and *asura*-s. What is [indicated] by the expression 'deva-s and asura-s'? The 'deva' is body, speech and mind, the domain (*viśaya*) of it is the *asura*, the obstructing (*nirākaraṇa*) and draining of the blood (*viraktīkaraṇa*) of these two,¹⁵¹ by it the skull-bowl is filled. Combining the skull-bowl and the blood is taught as 'the complete fulfilling of the meaning of the *prajñāpāramitā*'. In the right she holds a chopper in order to completely cut off the afflictions. What remains is to be understood for the Bhagavati in the same way as the purity of the Bhagavān.¹⁵²

Now at this point (*idānīm*), he should meditate on the set of four *cakra*-s in the body of the 'Vajradhara of the Pledge' (*samayavajradhara*) that is to be realized, starting in the *nirmāṇa[-cakra]*¹⁵³ according to the *yoga* (*yathāyogena*) [and] according to reality (*tattvataḥ*)¹⁵⁴ for the sake of purifying the four *kāya*-s, i.e. the *dharma*-, *sambhoga*-, *nirmāṇa*- and the *mahāsukha[kāya]*.¹⁵⁵

Now the pure nature of the deities of the *maṇḍala* is told : Gaurī is black (*kr̥ṣṇā*) in order to awaken those beings who are to be disciplined by the Māra-s. In the right hand she holds a chopper in order to cut the wrong views. In the left there is a *rohita* fish¹⁵⁶ in order to destroy the *samsāric vāsanā*-s. Caurī is red in order to awaken those beings who are to be taught by *rāga* ('desire'). In the right there is skull-drum (*kr̥pīṭa*) to effect the nature of wisdom and means (*prajñopāya*).

¹⁵⁰ The Tibetan renders "*alīkapratibhāsa*" by "*skad cig mar rab tu snañ ba*" and omits "*sakala*".

¹⁵¹ All sources read "*ābhyām*" (*'di dag gis*) which is hard to account for. Perhaps the dual form (*dvi-vacanam*) was triggered by the following "*karotaraktābhyām*". A similar, yet slightly different explanation is given in VaPra^{§32}.

¹⁵² On this passage, cf. HeSāU (Ñ₁ f. 4v), HePra^{§16}, et al..

¹⁵³ Here too, the form °*ādau* has been accepted for the reasons pointed out above.

¹⁵⁴ The Tibetan translation omits both "*yathāyogena*" as well as "*tattvataḥ*".

¹⁵⁵ The 'paper' manuscripts read "°*viśuddhās catvāras cakrā dhyātavyāḥ*", a good reading which, however, is neither found in the palm-leaf MSS nor in the Tibetan translations, and which, presumably, was added at a later stage of the transmission in order to make up for the rather cryptic and somewhat awkward sentence. Regarding the four *kāya*-s, cf. *Yogaratnamālā* ad HeTa II.iv. 41-55, et al..

¹⁵⁶ The term *rohita* is rather ambiguous, in his *Muktāvalī* (ad HeTa II.v. 30) Ratnākaraśānti kindly glosses the word with *matsya*, and also Kāṇha gives this same gloss in his *Yogaratnamālā*. The Tibetan confirms this meaning by reading "*ñā ro hi ta*". The fish in concern may well be the *Labeo rohita*, a fish wide-spread throughout South and Southeast Asia.

In the left is a boar for the sake of destroying *moha* ('delusion'). Vettālī has the radiance of melted gold in order to discipline the well-fed beings, i.e. in order to generate bliss. In the right is a tortoise in order to cause to realize the meaning of emptiness. In the left is a lotus-vessel (*padmabhājana*) which has the nature of compassion (*karuṇā*). Ghasmarī has the splendor of an emerald, i.e. the appearance of a somewhat reddish dark-green *śilā*-stone,¹⁵⁷ with regard to effecting wrathful magical effects (*abhicārukārthaprasādhane*) and in order to awaken the nihilistic people (*ucchedijana*). In the right is a serpent for the purification of *dveṣa* ('anger'). In the left is a skull-bowl (*yogapātrikā*) with the nature of wisdom and means.¹⁵⁸ Pukkaśī is dark-bluish (*nīlā*) with regard to the effecting of the aim of *jambhana*¹⁵⁹ and in behalf of awakening those possessing pride. In the right there is a lion for the sake of crushing the armies of Māra. In the left there is an axe (*parśu*) in order to completely cut through [any] dualism (*dvandva*). Śabarī is white in order to awaken those beings who are calm. In the right there is a mendicant in order to teach the five *jñāna*-s. In the left is the skull-staff (*khinḅhrikā*) for the sake of awakening non-dual cognition (*advaitajñāna*). Caṇḍālī is bluish like the sky (*gaganaśyāma*) as regards the establishing of the aim of *stambhana* and to awaken obstinate beings. In the right there is a *cakra* in order to cut off what is just some knowledge (*kiṃcijjñānamātra*). In the left there is a plough (*lāṅgala*) in order to uproot the stains of ignorance. Ḍombinī is of variegated color¹⁶⁰ as concerns the

¹⁵⁷ The Tibetan translators must have somehow mistaken the Sanskrit "*kiṅcidraktaśyāmaśilākārā*" for '*kiṅcidraktaśyāmaśilākārā*', translating "*cuñ zad dmar žiñ ljañ ba'i rdo rje bsnam pa ste*".

¹⁵⁸ For the *yoginī*-s of the cardinal directions, cf. HeTa II.v. 30-31, HeSāU (N₁ f. 3r7-3v3), CVS vv. 9-12, DVS (f. 193r2-4), HePra^{§16} et al..

¹⁵⁹ The reading transmitted in the Sanskrit is far from being clear. While the majority of the surviving Sanskrit sources of the VaPra point towards the reading "*jambhanārthaprasādhane*", the Tibetan translation of this text translates the compound as "*reñs pa'i don bsgrub pa la*". The two extant Sanskrit sources of the HePra suggest to read "*jambhanakarmaprabodhanāya*" while their Tibetan counterparts give "*rmugs pa'i las rab tu rtogs pa'i phyir du*" for this compound. A possible solution may be found in interpreting *jambhana* in the sense of yawning or opening the mouth widely, a sign of torpor / sloth (*rmugs pa*), idleness or being stiff (*reñs pa*). Cf. "Caṇḍālī" below. See also Apte (s.v. *jambhaḥ*) as well as Monier-Williams (s.v. *jambha* / °ā). Another and perhaps preferable interpretation of *jambhana* is given by Ratnākaraśānti in his commentary on the *Mahāmāyātantra*, the *Guṇavatī* (GuVa p. 11). In contrast to *stambhanam* which he glosses here with *niṣpandīkaraṇam*, he glosses the term *jambhanam* with *mūkīkaraṇam*, i.e. making mute or the paralyzing of the speech.

¹⁶⁰ Note the slight ambiguity of the color *karbura*, the color of pigeons which is mainly grey with faint traces of other colors in it. The following *krūra* might show the author's awareness of these two interpretations. The interpretation in the sense of *viśvavarna* is attested in HeSāSam

effecting of the various aims and in order to awaken those people with cruel intentions (*krūrāśaya*). In the right there is a *vajra* to bring about unbreakable knowledge (*abhedyajñāna*).¹⁶¹ In the left the threatening finger is appointed in order to completely threaten the vicious ones (*duṣṭa*).¹⁶²

Now the pure nature of their eight stands (*āsana*) is told. The eight stands are taught in order to cut off the extreme fixations (*atyantābhiniveśa*) towards desire (*rāga*), knowledge (*vidyā*), study (*śravaṇa*, 'hearing'), drinks (*pāna*), food (*bhojana*), sleep (*nidrā*), reasoning (*tarka*) and faith (*śraddhā*). Further, the cutting off of extreme fixation ought to be done in meditation (*dhyāna*).¹⁶³ In this way the pure nature of the eight stands has been taught.¹⁶⁴

They, [the eight goddesses], all are to be visualized as three-eyed, with upwards streaming, tawny hair, endowed with the five *mudrā*-s, standing in *ardhaparyāṅka* dance, naked without cloths, their mouths opened wildly with projecting fangs, longing for the love-making (*kāmeccchā*) with the Bhagavān.¹⁶⁵

In that way (*iti*), immediately afterwards on the *devatāpaṭṭikā*¹⁶⁶ beginning in the right side of the main gate he should visualize with this procedure (*iti kṛtvā cintayet*) [the offering goddesses] Vīṇā and so forth, two goddesses each in the adjoining spaces (*sandhi*) between the doors and the corners,¹⁶⁷ visualizing (*dṛṣṭvā*) amidst sun and moon their [individual] seed-syllable, i.e. the initial letter of the

11 where the author gives the following two explanations : "*dombīm aindradhanusadvarṇām || athavā ā stanāt śyāmām | ā nābheḥ śuklām | ā guhyāt pītām [MS guhyāāta] | ā jānuno raktām [MSp.c jānur>i<] | ā caraṇatalāt kṛṣṇām | iti karburām ||*" (f. 135r₇-v₁).

¹⁶¹ Note that VaPra^{Tib.} reads "*mi śes pa'i ye śes*". The reading in the Sanskrit is confirmed by both the Sanskrit as well as Tibetan versions of the *Hevajraprakāśa* (→ *mi phyed pa'i ye śes*).

¹⁶² For the *yoginī*-s of the intermediate directions, cf. HeTa II.v. 32-33, HeSāU (Ñ₁ f. 3v₃₋₇), CVS vv. 13-16, DVS (f. 193r₄₋₇), HePra^{§16}, et al..

¹⁶³ Note that one can also interpret the 7th *vibhakti* in "*dhyāne*" as the object in reference to which the cutting off of fixation is to be made. The Tibetan translations too leave this rather unlikely possibility open.

¹⁶⁴ For the 'purity of the eight seats', cf. HePra^{§16}.

¹⁶⁵ Cf. HeTa II.v. 34, HeSāU (Ñ₁ fol. 3v₇ - 4r₁), CVS v.17, DVS (f.193v₁), HePra^{§16} et al..

¹⁶⁶ The term *paṭṭikā* (also *paṭṭa*) denotes here the 'door-style', i.e. the adjoining space on both sides of the four gates, usually consisting of a slab or strip on which the deities are depicted. For a more general account of this, cf. Mānasāra's *Śilpasastra* (Acharya, Prasanna Kumar 1934 : Vol. IV, ch. XXXIX, pp. 417f., 422) et al..

¹⁶⁷ The corresponding passage in the HePra specifies to start from the main gate, turning clockwise (→ "*mūladvāram ārabhya (...)* *dakṣiṇāvartena*"), using the expression "*dvidvipārśveṣu*" instead of "*dvārakoṇasandhiṣu*". The somewhat surprising form "*devatyau*" for '*devate*' is attested elsewhere and has been kept here.

name endowed with moon and dot (*indubindu*), [as well as] their sign (*cihna*) that has been produced from it, marked again with their [individual] seed-syllable ; the arising of *Viṇā* and so forth is just in the way as *Gaurī* and the others have arisen.¹⁶⁸

Now here (*atha*) *Viṇā* (the 'Lady with a Lute') is yellowish (*pītā*), *Vaṃśā* (the 'Lady with a *vaṃśa*-flute') is reddish, *Mṛdaṅgā* (the 'Lady with a *mṛdaṅga*-drum') is smoky, *Murajā* (the 'Lady with a *muraja*-drum') is white, *Mālā* (the 'Garland-Lady') is yellowish, *Lāsyā* (the 'Laughing Lady') is red, *Gītā* (the 'Song-Lady') is reddish like the color of the sky at dawn (*aruṇā*), *Nṛtyā* (the 'Dancing-Lady') is multicolored, *Puṣpā* (the 'Flower-Lady') is white, *Dhūpā* (the 'Incense-Lady') is black, *Dīpā* (the 'Lamp-Lady') is like gold, *Gandhā* (the 'Lady with fragrance') is yellow, *Ādarśā* (the 'Mirror-Lady') is white, *Rasā* (the 'Lady of Taste') is red, *Sparśā* (the 'Lady of Touch') is greenish (*haritā*), *Dharmā* is white.

These [goddesses] are to be seen as staying on lunar seats in postures with hand-gestures relating to their respective implements (*cihna*), having the purity of the 16 *kalā*-s, i.e. digits of the moon.¹⁶⁹ By this, beginning with the multi-petaled lotus¹⁷⁰ and ended by generating the deities of the *maṇḍala* during the production (*niṣpatti*) of the form of the Vajradhara of the Cause, is the 'Clear Realization of the Knowledge of the Path' ("*mārgajñātābhisambodhi*").¹⁷¹

The 'Causal Maṇḍala'

§11 The 'Melting'

Now here on account of the teachings, he should visualize the *gandharvasattva* who has the subtle nature of the *maṇḍala*. Being encircled by two rows of red *hoḥ*-syllables¹⁷² he is full of great pleasure [and] extremely passionate. After he has drawn in [the *gandharvasattva*] by his own radiance (*svaraśminā*), he should

¹⁶⁸ For Rāhulaguṇya's account of this procedure, cf. HePra^{§9}.

¹⁶⁹ The same account is given in HePra^{§9}; the Tibetan translation of the VaPra specifies that the implements are held in the right hands (*phyag g.yas na*).

¹⁷⁰ Here again we find the slightly surprising °*ādau*, a somewhat irregular expression.

¹⁷¹ Regarding the "*mārgajñātābhisambodhi*", cf. *Abhisamayālaṅkāra* and °*vṛtti* by Haribhadra (AA ch. 2) et al..

¹⁷² The Peking recensions as well as MSS K_{1,2} and I_{2*} suggest to read 'ho' instead of "hoḥ", a corruption that can easily be explained by the loss of the *visarga*.

enter [him] according to the instruction.¹⁷³ As soon as he has completely been entered (*praveśitamātreṇa*), the Bhagavān – by the (single) flavor of the absolute, highest Great Bliss together with His knowledge consort (*vidyā*) –¹⁷⁴ melted down (*drutāpanna*) because of the strong passion of desire, [and] came to remain with the form of the seed.¹⁷⁵ Thus is the '**Melting**' (*drutāpatti*).

§12 The 'Arising'

Then, the four goddesses Pukkasī and so forth, thinking "we are without protector", attained great despair. Filled with extreme longing they are causing the Bhagavān to rise with *vajra*-songs which effect the awakening of the mind :¹⁷⁶

Regarding these, this meaning of the set of four verses of rousing is told. [The part] "*uṭṭha bharāḍo karuṇamaṇu*" etc. means : "Get up you, o Lord, who has a mind of compassion ! Always save me, Pukkasī ! Make love to me by the *yoga* of great bliss ! Abandon the *samādhi* of emptiness, the state of being a drop !" This means, "Your Great Friendliness (*mahāmaitrī*) is through me !" ¹⁷⁷ "Without you, I am dead. Get up you, o Hevajra ! Abandon your state of having the nature of emptiness ! Let Śabarī's task be accomplished !". This means, "Your Great Compassion (*mahākaruṇā*) is through me !" "After inviting the people, why – o Lord of Love-

¹⁷³ This marks the beginning of the 3rd *abhisambodhi*, the '*sarvākārābhisambodhi*'. For a related teaching from the *vajrayoginī* tradition of the GS, cf. English 2002 : p. 154 et al..

¹⁷⁴ Against the reading transmitted in the 'modern' paper MSS and the Tibetan translation, both palm-leaf MSS of the VaPra as well as the palm-leaf MS of the HePra, which supposably is based on the reading of the VaPra, do transmit "°*mahāsukharasena*" instead of "°*mahāsukhaikarasena*", the wording transmitted in the HeSāU itself. It seems most likely that °*eka*° dropped out at an early stage of the transmission influencing the reading of the HePra.

¹⁷⁵ Cf. HeSāU (Ñ₁ f. 4r₁₋₂), DVS (f. 190r₆₋₇), HePra^{§11}, et al.. The function of the expression "*praveśitamātreṇa*" is not entirely clear. The reading in the HeSāU is as follows : "*bhagavān atyantānirbharaparamamahāsukhaikarasena svavidyayā saha drutāpanno bījasvarūpeṇāva-sthito 'bhū'*". One may note the stylistic change of this passage in which Saroruhapāda suddenly switches from the 'normal', descriptive style of the *sādhana* with its optative and past-participle constructions to the use of aorist form. By this the author shifts this section of the *sādhana* into the focus of attention, giving it the vivid impression of a scene actually taking place in the mind of the *sādhaka*. The word "°*mātreṇa*" may emphasize precisely this immediacy.

¹⁷⁶ Cf. HeSāU (Ñ₁ f. 4r₂₋₃), cf. DVS (Ñ₃ f. 190r_{7-v₁}), HePra^{§12}.

¹⁷⁷ Here and in the following it should be noted that the corresponding sections in HePra^{Tib.} read "*bdag la*" instead of "*bdag gis*", one could also consider reading these 3rd *vibhakti*-forms in the sense of a "*sociativus*", i.e. "*comitatus*", implying the word "*saha*".

making – do you remain in the void ? I Caṇḍālī inform you, without you I cannot find, i.e cannot see, the direction ! Therefore get up !" This means, "Your Great Joy (*mahāmuditā*) is through me !" "Hey Magician, get up ! I know your mind ! Having performed your magic, you remain ! We Ḍombī-s have clever minds, i.e. are extremely skilled in the way of *nāgarika*-s, so don't cut off [your] compassion !" This means, "Your dwelling in Great Equanimity (*mahopekṣā*) is through me !"¹⁷⁸ Thus, the entering into the state of melt (*drutāpatti*) is taught with the pure nature of the four realities, i.e. *ātmatattva*, *devatātattva*, *mantratattva* and *jñānatattva*.

On this point, the meaning of the four realities should be understood in due sequence on account of the instruction of the teachers. Here it is not taught out of the fear of the work becoming prolix.

Now, if the Bhagavān were to have the nature of reality, then he should arise by means of a song of reality like waking from a dream. And in this way, there would be the undesirable consequence of being someone else. And if it is the case that the Bhagavān becomes selfless because of [having] an identical mind with Nairātmyā, then, because of it, what does he perceive ? A sky-dream ? Or, how does the Bhagavān arise as if awaking from a dream ? As regards this he says, in the state of sleep ordinary beings (*sattva*) do not know anything at all, then how is the arising perceived ? By the force of a certain obligation, one would arise in an instant as if alarmed. In that way, the Bhagavān when he is absorbed in the *samādhi* of emptiness does not know a cognition of self or others. And in that case, he who is urged by a song of reality should arise on account of the penetrating force of a [previous] resolve. And in that way there are two sets of questions : In the state of sleep the ordinary people they do not have any cognition which takes as its point of reference the pleasure of [having] a body (*kāyaskha*), yet there is a body. How is it like for the Bhagavān, and how is the arising ? And furthermore, the *mantrin* has first made the impure body pure with the purity of emptiness because of a strong resolve (*abhiniveśa*) to the *nirmāṇakāya*. Now, whose melting is this ? It can not be of the *nirmāṇa[kāya]*. How could that be,

¹⁷⁸ It is to be noted that the majority of the Sanskrit MSS read "°*vihārī*" here, while the Tibetan translates "*gnas so*". Both readings had to be emended. The addition of °*vihāraḥ* for the last item may be meant to indicate that these four dispositions, i.e. *maitrī*, *karuṇā*, *muditā* and *upekṣā*, are the four so-called "*brahmavihāra*-s".

since it is void of bones and marrow ?! Thus are the two sets of questions. Now to this he says, at first is the melting of the *hetu* (i.e. of the Cause-Vajradhara), not of the resultant one (*phala*). Here should be the mentioning of the means to obtain his own-nature. Just as is the attaining of the Cause-Vajradhara because of the pure nature of emptiness etc., in that way too is the attaining of the Result-Vajradhara because of the purity of the melting and so forth.¹⁷⁹ The first question has been dealt with. And in that way the second too [has been dealt with]. In the beginning is the absence of the impure body through the aspect of the deity. When there is the absence of the impure body there is the mere resolve to the pure *nirmāṇakāya*. By the absence of that he remains with the nature of lucid, illusion-like awareness, like a drop of nectar. Precisely for that reason, the illusion[-like] awareness is the bearer of the resolve. Just as an illusion does not perceive the cognition of self and others, but yet does perform a task, in that way the illusion[-like] awareness arises without a cognition of self and others¹⁸⁰ by the penetrating force of a previous resolve (*praṇidhāna*).¹⁸¹

yogasamādhīḥ

Regarding it, this is the method of arising based on the procedure of the five aspects :^{182,183} Because of the flowing of the nectar he has the form of a drop, this

¹⁷⁹ The Tibetan simply reads "de ltar zu ba thob pa la sogs pa dag pa las 'bras bu rdo rje 'dzin pa yañ gzuñ ba ste dri ba gcig thal lo ||".

¹⁸⁰ It is to be noted that both palm-leaf MSS omit "vinā". It is possible, that the text originally read "māyāvijñānam asvaparavijñānam". Due to the introduction of an *anusvāra*, perhaps due to a stain in the MS, the scribes later on felt it necessary to add "vinā" in order to restore the sense.

¹⁸¹ Parts of this rather obscure discussion are given in §12 in HePra^{Tib.}, perhaps being a later editorial addition on part of the Tibetan translators. The Sanskrit shows no traces of these.

¹⁸² The "*pañcākāraprayoga*" refers here to "*pañcākārābhisaṃbodhi*", the *locus classicus* of which is HeTa I.viii. 6cd-8ab. Rāhulagupta silently quotes the very same procedure in HePra^{§12}.

¹⁸³ With regard to the following set of 'four *yoga*-s', namely *yoga*, *anyoga*, *atiyoga* and *mahāyoga*, it may be stated here that a very similar scheme is found in the systems of the *Yamāri* tradition which are generally counted among the *yogottara* class of the Buddhist tantric systems. In the 17th chapter of the *Kṛṣṇayamāritantra* (KṛYaTa), the main authority of the so-called '*Yamāritantra*-s', following statement is found : "*prathamam bhāvayed yogam anyogam dvitīyakam | atiyogam tṛtīyam tu mahāyogam caturthakam || (8) vajrasattvasya niṣpattir yoga ity abhidhīyate | tanniṣyandodayo deva anyogaḥ pragīyate || (9) niṣpattiḥ (°tīḥ) sarvacakrasya atiyogo vibhāvitaḥ | divyacakṣvādyadhiṣṭhānam kāyavākcittam eva ca || (10) jñānacakrapraveśaś ca amṛtāsvādam eva ca | mahāpūjā stutiś cāpi mahāyoga iti smṛtaḥ || (11)*". On this, cf. KṛYaTa*Ratnāvalī* pp. 123-129 and Kuranishi, Ken'ichi 2000 (in Japanese). Besides from the *Kṛṣṇayamāri* tradition, the scheme of the '*caturyoga*' is also found in works such as the *Pañcakramatippaṇī* (PaKraṬi), *Piṇḍīkramasādhana* (PiSā vv. 51-52, 69), VS and others.

means (iti): Because of the transformation of this drop of nectar the *bodhicitta* consists of the Five Wisdoms (*pañcajñāna*). Regarding it, the moon that has been transformed from the row of vowels (*āli*) is the "mirror-like wisdom" (*ādarśajñāna*). The sun that has been transformed from the row of consonants (*kāli*) is the "wisdom of sameness" (*samatājñāna*). The seed[-syllable] in the middle of these two [and] the sign (*cihna*) [which has been transformed from it] is known as the "discriminative awareness" (*pratyaवेक्षण*).¹⁸⁴ The [transformation of] all into one is the "[wisdom of] performance" (*anuṣṭhāna*).¹⁸⁵ The arising of the form is the "[wisdom of] the pure nature of phenomena" (*śuddhadharmatā*). Then, having drawn forth [the entire universe] together with everything moving and motionless (*sacarācara*) through rays of light arising from the *bodhicitta* that consists of these 'five wisdoms', and having made the deities of the *maṇḍala* into one flavor precisely there, he should perceive the *bodhicitta* with the [brilliant white] aspect of the moon-disk in autumn. Thus is the "*yogasamādhi*".

anuyogasamādhiḥ

After that, transformed from it in an instant, he should visualize the Innate Hevajra having the aspect of the autumn moon, illuminating the infinite world spheres, [having his two arms] combined in the *dharmamudrā*, comprising of the 'five wisdoms'. Thus is the "*anuyogasamādhi*".¹⁸⁶

§13 The 'Placement'

atiyogaḥ

Then he should commence the placing [of the seed-syllables] for the *skandha*-s, *dhātu*-s and *āyatana*-s. Because of the pure nature of the 'Five Aggregates' (*pañca-*

¹⁸⁴ The translation presented here is influenced by the slightly more precise reading found in the parallel passage in HePra^{§12}: "*madhyagataṃ bījaṃ bījapariṇataṃ cihnaṃ tadāṅkitam pratya-vekṣaṇam ucyate*" (→ "the *cihna* transformed from the seed, marked by it").

¹⁸⁵ In his *Hevajraprakāśa* Rāhulagupta specifies "*anuṣṭhāna*", the wording of HeTa I.viii. 7c, by glossing it with "*kṛtyānuṣṭhāna*" (→ "the performance of what is to be done").

¹⁸⁶ This passage too is silently quoted in HePra^{§12}, adding "*māyopamaṃ*" as further qualification.

skandha), he should place the syllable *ām* in the [aggregate of] 'form' (*rūpa*);¹⁸⁷ the syllable *im* is considered in the [aggregate of] 'sensation' (*vedanā*); he should generate (*bhāvayet*) the long syllable *īm* in the [aggregate of] 'refined perception' (*saṃjñā*) [and] place [the syllable] *um* in the [aggregate of] 'formation' (*saṃskāra*); the syllable *am*, on the other hand, is in 'consciousness' (*viññāna*). Because of the purity of the *dhātu*-s, he should place the syllable *ūm* in the flesh;¹⁸⁸ he should put *ṛm* in the blood, the syllable *ṛm*, on the other hand, in *bodhicitta*; [and] he should place *ḷm* in both marrow and fat. He should place the syllable *īm* in the domain of form, the syllable *em* in touch, the syllable *aim* in the space for smell, furthermore the syllable *om* in taste, the syllable *aum* in touch¹⁸⁹ [and finally] the syllable *am* for the *dharmadhātu*. For the reason of making these firm, the Bhagavān has taught in the ninth chapter [of the *Hevajratāntra*] –

Vajrā should be in the *rūpaskandha*, Gaurī is considered in *vedanā*, Vāriyoginī in *saṃjñā*, Vajraḍākinī in *saṃskāra* [and] Nairātmyayoginī stays with the nature of the *viññānaskandha*.¹⁹⁰

Gaurī is always declared in form, Caurī is known in sound, Vettālī is considered in the space of smell and Ghasmarī in taste. Bhūcarī is declared in touch [and] Khecarī for the *dharmadhātu*.¹⁹¹

Pukkaśī is declared in the flesh, Śabarī is known in the blood, Caṇḍālī is told as the white one (i.e. semen), Ḍombinī for fat and marrow.¹⁹²

Thus is the *samādhi* called "*atīyoga*".¹⁹³

mahāyogaḥ

By this is the placing in regard to the *skandha*-s, *dhātu*-s and *āyatana*-s. And likewise, on account of it, it is further [taught in the *Hevajratāntra*] –

¹⁸⁷ VaPra^{Tib.} erroneously gives the syllable *am* in regard to the *rūpaskandha*, being supported by the Peking recensions of HePra^{§13}.

¹⁸⁸ It is to be noted, that MSS K_{1,2}, I_{2*} as well as Tib.^{C,D,P₂} do all attest the syllable *um* here.

¹⁸⁹ MSS K_{1,3}, I_{1,2*} as well as the Derge recensions of VaPra^{Tib.} all attest the syllable *om* here.

¹⁹⁰ HeTa I.x. 8-9ab; cf. HePra^{§15} and DVS (f. 191v₂₋₃).

¹⁹¹ HeTa I.x. 13-14ab; cf. HePra^{§15}.

¹⁹² HeTa II.x. 13a-d; cf. HeSāU (N₁ f. 7v), rendering the stanza slightly different.

¹⁹³ Cf. DVS (f. 190v₃₋₆) and HePra^{§13}. Note that VaPra^{Tib.} mistakenly labels this section as '*mahāyoga*' (→ "*rnal 'byor chen po*").

The realization of empti[ness] is first, second is the the collection of the seed-syllables, third is the arising of the form, fourth the placing of the *akṣara*-s.¹⁹⁴

Having visualized in due sequence the set of four lotuses in the navel, heart, throat and forehead with 64, 8, 16 and 32 [petals], he should visualize in them [the entire universe] with everything moving and motionless.¹⁹⁵

Then, by the *mantra* for the empowerment of body, speech and mind taught in the *mantrapāṭala*, i.e. HeTa I.ii., he should perform the empowerment of the triad beginning with the body in accordance with the teachings of the tradition. The *vajra* of the body [is empowered] by the syllable *om*, the *vajra* of speech by the syllable *āḥ*, the *vajra* of the mind by the syllable *hūm*. Thus is the "*mahāyoga*".¹⁹⁶

§14 The *'Embodiment of Aversion'

ādiyogasamādhiḥ

Now 'above that' means in the heart of the being by the aforementioned procedure and also by the procedure taught [in this] *sādhana*.¹⁹⁷ Precisely in that way, he should perceive himself in the completed form amidst the four¹⁹⁸ either in the form of the Glorious Heruka or, on the other hand, as a single hero, one's chosen

¹⁹⁴ HeTa I.iii. 2, also quoted in HePra^{Tib.}.

¹⁹⁵ Parallel passages are found in HeSāU (S 307v₃₋₆), DVS (f. 190v₆) and HePra^{§13,26}. The four lotuses correspond to the four *cakra*-s, i.e. the *nirmāṇacakra*, *dharmacakra*, *saṃbhogacakra* and *mahāsukhacakra*, with 64, 8, 16 and 32 petals, respectively. The four syllables which are to be placed in these *cakra*-s are *am* (five-colored), *hūm* (dark bluish), *om* (red) and *ham* (white).

¹⁹⁶ As regards the *mahāyogasamādhi*, cf. DVS (ff. 190v₆-191r₅) and HePra^{§13}.

¹⁹⁷ The text seems to be commenting on the compound "*tadupari*" here. It is not entirely certain to which text and which passage it is referring to, possibly to the HeSāU (either N₁ f. 3r₁ or N₁ f. 4r₇, presumably the latter). The aforementioned teaching would then refer to the *pañcākārā-bhisambodhi*. Apart from this, the Tibetan specifies "*rañ sgrub thabs su gsuñs pa*", i.e. "taught in my own *sādhana*".

¹⁹⁸ The expression "*caturṇām madhye*" is far from precise. While VaPra^{Tib.} simply adds "*kha dog*" here, HePra^{§14} specifies "*caturṇām herukarūpāṇām madhye*", i.e. the *sādhaka* should perceive himself in the completed form amidst the four forms of Heruka, namely the two-, four-, six- and sixteen-armed forms of Hevajra. Unfortunately, Jamgön Kongtrul does not elaborate on this point in his summary of this section.

deity, in union with Nairātmyā or united with one's own *vidyā*. Immediately afterwards, he should commence the three *samaya*-s, i.e. pledge-beings. The state of Vajradhara is the *ātmāsamaya*, the *jñānasamaya* is on the sun-disk in own's heart, the syllable *hūm* above his is the *samādhisamaya*. Both the *jñānasamaya* and the *samādhisamaya* are to be understood on account of the teaching that will be stated. Further, just as in regard to the Bhagavān, just so he should perform the 'placing' as regards the Bhagavatī. The additional means, however, is the troupe of the five families known in the various other places.¹⁹⁹ "Troupe" means the group of the *tathāgata*-s. The lotus, which is providing delight, he should visualize with the syllable *āḥ*, the filament of the lotus (*kamalakiñjalka*) with the syllable *hūm*, i.e. the *kuliśa* that is produced by the syllable *hūm*, [and] inside its jewel (*maṇi*) the syllable *om*.²⁰⁰ Having empowered *padma* and *vajra* by the two stanzas beginning with "*om padma sukhādhāra*"²⁰¹ [and], preceded by the uninterrupted recitation of the letters, having caused the *vajra* to move, he should begin the love-making, in accordance with the self-identity of the *vajra* of speech to one from among the five [families].²⁰²

Beginning at the first conviction of emptiness and ending with the bliss of love-making is the *samādhi* called "*ādiyoga*".²⁰³

¹⁹⁹ It is to be noted that the formulations "*aparāparasthāneṣu*" is only preserved in MS N₂. While the other palm-leaf MS (K₁) confirms '*sthāna*', making best sense here, all other MSS as well as VaPra^{Tib.} read '*sādhana*' instead, also possible though perhaps somewhat less likely.

²⁰⁰ Against all other witnesses, VaPra^{Tib.} attests the syllable *hūm* instead of *om*. The word "*madhye*", on the other hand, is preserved in MS K₁ alone, the Peking recensions of VaPra^{Tib.} may yet support this reading by the use of the particle "*la*" ('*la don*').

²⁰¹ The two stanzas in concern are "*om padma sukhādhāra mahārāga sukhaṃdada | caturānanda-bhāg viśva hūm 3 kāryaṃ kuruṣva me ||*" and "*om vajra mahādveṣa caturānandadāyaka | kha-gamukhaikaraso nātha hūm 3 kāryaṃ kuruṣva me ||*", cf. HeTa II.xii 5-7, HeSāU (N₁ f. 3r₂₋₃), HePra^{§15}, BhraHeSā, KrYaTa (+ *Ratnāvalī*), SāMā 218, et al..

²⁰² VaPra^{Tib.} specifies "*pañcānām madhye*" by "*de bzin gsegs pa lña rnams kyi nañ nas*" here.

²⁰³ Regarding this section and the "*ādiyogasamādhi*", cf. HeSāU (N₁ f. 3r₂₋₃), DVS (f. 191r_{5-v7}), HePra^{§§14-15}, BhraHeSā (p.167), et al.. Regarding the use of °*ādau* it is to be referred back to the note given in §10 above.

§15 The 'Emission'

sarvākārajñatābhisambodhiḥ

And this which has been emitted, the *bodhicitta* which arises from the great bliss of the single flavor of wisdom and means (*prajñopāya*), having realized it,²⁰⁴ the *yogin* holding the "*garuḍamudrā*"²⁰⁵ should serve with the tongue into the middle of the *mātrpura*, preceded by the recitation of the three *tattva*-s.²⁰⁶ In this way the worship of the *tathāgata*-s should usually be. Also in case of an external [consort], if the consort (*mudrā*) is favorable (*bhadrā*). If she, in the contrary, is not favorable, then it should not be performed, there might be the loss of the root (*mūlāpatti*).²⁰⁷

After that, any *bodhicitta* of smallest quantity (*lavaleśa*), i.e. in the degree of an atom (*paramāṇulava*), which remains in the pericarp (*karṇikā*),²⁰⁸ by the trans-

²⁰⁴ This section is a silent quotation from Saroruhapāda's HeSāU (cf. S 307v_{1,2}), the preceding part of the sentence is omitted here ("*evaṃ samastatraidhātukaṃ maṇḍalacakrākāram adhi-muñcan*"). Both the HeSāU and the Tibetan translation of the VaPra suggest to read "*°bodhi-cittavinirgatam*" as a compound which, in case of the HeSāU, makes sense when reading it together with the omitted section. Here however, also taking into account the corresponding sections in HePra^{§15} and the DVS (f. 192r_{1,2}), it seems to make better sense not to take it as a compound, since it is the *bodhicitta* itself that is to be served after it has been properly realized. What it is to be realized is not mentioned here, likely it is to be understood as the entirety of everything belonging to the three realms ("*samastatraidhātukam*").

²⁰⁵ This particular hand gesture which is also mentioned in the VS (*Vajrasattvanisṛpādanasūtra*), the *Pañcakramaṣippanī* as well as in the *Laghutantraṭīkā* (LaTaṬī) is explained in chapter 22 of the *Śrīpādmāsahitā* as follows: "*ubhau karatale prṣṭhau samśliṣṭau tu kaniṣṭhakau || (56) bandhayet tarjanīyugmaṃ prasaret tuṅḍavat kramāt | aṅguṣṭhau dvau pādayugmam adhastā | lambayet kramāt || (57) madhyamānāmikābhyāṃ tu karayor ubhayor api | pakṣavac cālanam kuryāj jñeyā garuḍamudrikā || (58)*". See also *Brhat tantrasāra* (BT) (*mudrāprakaraṇa* v.11), *Āgamakaḷpalatā* (ĀK vv. 16.44f.) and *Śāradātilaka* (ŚT), reading "*hastau tu vimukhau kṛtvā grathayitvā kaniṣṭhike | mithastarjanike śliṣṭe śliṣṭāvamguṣṭhakau tathā | madhyamānāmike dve tu dvau pakṣāviva cālayet | eṣā garuḍamudrā syāt viṣṇoḥ santoṣavarddhinī || (11)*".

²⁰⁶ The three *tattva*-s refer here to the syllables *om āḥ hūm*. It is to be noted that the 'paper' MSS add "*om sarvatathāgatapūjāvajrasvabhāvātmaḥ sarvadharmāḥ | om sarvatathāgatapūjāvajrasvabhāvātmaḥ 'ham iti paṭhitvā*". This addition of the *mantra* of the worship, even though it makes perfect sense here, is neither supported by the surviving palm-leaf MSS nor by the Tibetan translation. It may well be an later interpolation based on the reading found in HePra^{§15}.

²⁰⁷ A similar statement is found in HePra^{§15} where "*suśikṣitā*" ('well-trained') is used instead of "*bhadrā*". As the word corresponding to "*kartavyam*" one may supply *sevanam*. Further it has to be noted that the 'paper' MSS add "*svakāyasthāne sarvatathāgatān pūjayitvā samtarpayāmīty abhyavahṛtya*". MS N₂ nor the Tibetan translation of the VaPra confirm this reading. MS K₁ is unfortunately damaged here, yet the amount of lost *akṣara*-s does not support this addition.

²⁰⁸ The expression "*lavaleśaparamāṇulavabodhicitta*" is rather unusual, not to say awkward, yet

formation of it he should visualize the lord of the *maṇḍala* together with the *maṇḍala* in the center of the lotus of the goddess by the "yoga of churning the churned" (*manthamanthānyoga*).

*om*²⁰⁹ vajradhṛk *hūm* | bhagavatī *am* | gaurī *gam* | caurī *cam* | vettālī
vam | ghasmarī *gham* | pukkasī *pum*²¹⁰ | śabarī *śam* | caṇḍālī *cam* |
 ḍombī *ḍam*.²¹¹

By this he should do the emission. The eight goddesses, Gaurī and so forth, are in due sequence at the gates beginning with the East. Having omitted both the Bhagavān and the Bhagavatī from the two syllables *hūm* and *am*, the Bhagavān is entered into the Bhagavatī, and in precisely that way the Bhagavatī into the Bhagavān.²¹² Beginning at the entering of the *gandharvasattva* and ending with the emission of the *maṇḍala* is the "*sarvākārajñatābhisambodhi*", i.e. the 'Clear Realization of the Knowledge of all Aspects'.²¹³

it is confirmed by all sources of the VaPra, including the Tibetan translation which reads "*phra žiñ rdul phra rab kyi tshad tsam gyi byañ chub kyi sems kyi gzegs ma'i gnas pa*" here. It might well be the case that "*paramāṇulava*" once had been a marginal gloss for the expression "*lavaleśa*" which is also found in the DVS (f. 192r₃) as well as HePra^{§15}. Further it is to be noted that VaPra^{Tib.} omits the word "*karnikā*" and seems to read *lavasthitam* ("*gzegs ma'i gnas pa*") instead, being close to the wording in DVS and HePra^{§15} which both read "*lavaleśasthitam*".

²⁰⁹ It is to be noted that the syllable *om* is neither found in VaPra^{Tib.}, the palm-leaf MSS, nor in the corresponding section in HePra^{Tib.}. Yet it is confirmed by the surviving MS of HePra^{§15}. For some reason several of the following seed-syllables have been made illegible in \check{N}_2 .

²¹⁰ The Tibetan translations of VaPra^{§15} and HePra^{§15} render the seed-syllable of Pukkasī as *pam*.

²¹¹ The 'paper' MSS (K_{2,3,5}, I_Σ) add "*tadanantaram gauryādīnām api*" here. Despite of not making much sense, the reading is neither confirmed by the palm-leaf MSS nor by the VaPra^{Tib.}.

²¹² The reading presented here follows the wording found in VaPra^{Tib.} which reads "*bcom ldan 'das bcom ldan 'das ma la rab tu gzug ciñ | bcom ldan 'das ma bcom ldan 'das la de bzin no ||*". The majority of the Sanskrit MSS rather points to a different or even opposite understanding in the sense of a) "*bhagavān bhagavatīpraviṣṭaḥ | bhagavatī bhagavatīyām ca tathaiva ||*" (→ "The Bhagavān is entered into the Bhagavatī, and in precisely that way the Bhagavatī into the Bhagavatī as well.") or b) "*bhagavān bhagavati praviṣṭaḥ | bhagavatī bhagavatīyām ca tathaiva ||*" (→ "The Bhagavān is entered into the Bhagavān, and in precisely that way the Bhagavatī into the Bhagavatī."). The expressions "*payah pānīyaṃ yathā tathā*" (DVS f. 192r₃₋₄) or "*payasi pānīyaṃ yathā tathā*" (HePra^{§15}) may be taken in support of it. In HePra^{§16} we find yet another reading which might be taken in favor of what is transmitted in VaPra^{Tib.}: "*jñānamudrāpakṣe tu nairātmām utsrjya bhāṭṭārake praviṣṭām cintayet*". The *Hevajrasādhanopāyikā* confirms this understanding, yet in the slightly different context of the so-called "*dolājāpa*", reading "*bhagavatīm bhagavaddhṛdaye praviṣṭām vicintayet*". A parallel statement is given in HeSāSam 10 (cf. f. 122r₁: "*bhagavatī[m] nairātmām bhagavaddhṛdaye praviṣṭām cintayet*").

²¹³ Regarding the "*sarvākārajñatābhisambodhi*", cf. *Abhisamayālaṅkāra* & *°vṛtti* by Haribhadra (AA ch. 1) et al..

§16 The 'jñānacakra'

sarvākārābhisaṃbodhiḥ

After that Gaurī and so forth who were born from the emission of *bodhicitta* are to be visualized.²¹⁴ Having in this way, as it has been specified, properly cultivated [himself] within the circle of the *maṇḍala*, surrounded by the flock of consorts (*vidyāgaṇa*), pervading the [entire] surface of the sky with multitudes of rays of light, he should now perform the attraction (*ākaraṣaṇa*) of the *jñānacakra*.²¹⁵ Having emitted rays of light from the seed-syllable in his heart, expanding it into the hollow of the space, having fetched the *jñānacakra*, having visualized it in front, having offered the guest offerings (*arghapādya*) and so forth, worshipped and praised it,²¹⁶ he should perform the attracting (*ākaraṣaṇa*), entering (*praveśana*), binding (*bandhana*) and gratifying (*toṣaṇa*) by means of "jaḥ hūm vaṃ and hoḥ".²¹⁷ When entering the *jñānacakra* into the *samayacakra* and making it become one in the proper manner, he should maintain the self-identity of the deity.²¹⁸ After that is the deliberation of the self-identity of the *jñāna[sattva]*. If, however, the *jñānacakra* is like the self, then he should in that way too, immediately after the entering, visualize in his own heart the *jñānasattva* in union with the wisdom consort, red, with two arms and a single face [and] in the heart of him the *samādhinātha*.²¹⁹ Then, he should do the visualization for Gaurī and the others too in precisely the same way, at the beginning being the Bhagavatī. Starting at the beginning of the

²¹⁴ It is to be noted that the 'paper' MSS (K_{2,3,5}, I_Σ) add (with several variants) "*bhūcarī khecarī nairātmyā ca punar bhaṭṭārakotsargānupraveśāt praviṣṭā dhyātavyāḥ | pūrvoktasthāneṣu yathākrameṇa ||*". This reading is, however, not found in N₂, K₁ nor in VaPra^{Tib.}, presumably being an interpolation, perhaps influenced by the reading transmitted in the DVS (cf. f. 193r₇).

²¹⁵ Here the author silently draws on a passage from the HeSāU (cf. K f. 4v_{2f.}, N₁ f. 5r_{1f.}). See also HePra^{§16} in which the passage is slightly extended. Furthermore, it is to be noted that the 'paper' MSS (K_{2,3,5}, I_Σ) read "*ākaraṣaṇapraveśanabandhanatoṣaṇaṃ kuryāt*" instead, being confirmed by the Tibetan translation. MS N₂, however, does not support this reading, nor does the amount of lost *akṣara*-s in K₁ which unfortunately is damaged here.

²¹⁶ The 'paper' MSS (K_{2,3,5}, I_Σ) add "*om vajragaurī ākarṣaya jaḥ ityādinā*" here. Even though this addition makes good sense here, the reading is neither supported by MS N₂ nor by VaPra^{Tib.}. The amount of lost *akṣara*-s in K₁ does not support it either, perhaps being a later addition influenced by the reading transmitted in HePra^{§16}.

²¹⁷ Regarding this section, cf. HeSāU (N₁ f. 5r₁₋₃), DVS (f. 193v₁₋₄), HePra^{§16} et al..

²¹⁸ The past-participle is to be understood here in the same tense as the main action of the sentence, as becomes clear from the corresponding section of the HeSāU ("*devatāhāṅkāram udvahan*").

²¹⁹ The "*samādhinātha*", i.e. the *samādhisattva*, corresponds to the syllable *hūm* in the heart of the *jñānasattva* (cf. *Vajrasattvaniṣpādanasūtra* (VS) et al.).

attraction of the *jñānacakra* and ended by the entering of the *jñānacakra* is the "*sarvākārābhisambodhi*", i.e. the 'Clear Realization of all Aspects'.²²⁰

§17 The 'Consecration'

mūrdhābhisambodhiḥ

After that, at the time of the fusion of the *jñānacakra* and *samayacakra*, after he has drawn in the five *tathāgata*-s by blazing rays of light [and] visualized them in space, endowed with the form of Heruka [and] by nature together with the *maṇḍala*, he should visualize them requesting "May all *tathāgata*-s consecrate me!". As for the *tathāgata*-s whose hands are furnished with the five jars of victory, having recited the verse beginning with "*yathā hi jātāmātreṇa*" and so forth, they are bestowing the ablution to him alone.²²¹ [At that time] he should recite: "*om sarvatathātābhiṣekasamayaśriye hūm* |".²²²

§18 The 'Sealing'

After that, there appears a rain of flowers fragrant with various scents like saffron and sandal,²²³ the sound of *dundubhi* drums rises [and] a hubbub throughout the infinite world spheres with noises of dance, music and praise swells up.²²⁴ And now when he has been consecrated, there should be Cittaśa, the Lord of the Mind

²²⁰ On the fusion of the *samayacakra* and *jñānacakra*, cf. HeSāU (K f. 4v₂₋₆, N₁ f. 5r₁₋₅), DVS (f. 193v₃₋₄), HePra^{§16} et al.. For the author's usage of °*ādau* cf. notes in the preceding paragraphs. Regarding the "*sarvākārābhisambodhi*", cf. *Abhisamayālaṅkāra* and °*vṛtti* (AA ch. 4) et al..

²²¹ Judged from the viewpoint of Classical Sanskrit, the syntax in the Sanskrit is rather unorthodox, not to say corrupt. Yet, based on the author's use of language, the grammatical structure may be retained here in the context of a *mantranaya* text. The wording in the parallel passage in HePra^{§17} is less unusual, reading "*te ca pañcatathāgatāḥ pañcāmṛtapūrṇavijayakalaśādi-bhiḥ (...) iti paṭhantaḥ snāpayanti*". The stanza referred to is quoted in full length in DVS (f. 193v₅₋₆) and HePra^{§17}: "*yathā hi jātāmātreṇa snāpitāḥ sarvatathāgatāḥ | tathāhaṃ snāpayi-ṣyāmi śuddhadivyena vāriṇā ||*". One possibility to explain Jālandharipāda's usages of the third *vibhakti* here is that he intended to indicate that the actual agent is still the *sādhaka* himself who makes the *tathāgata*-s perform the consecration, and who recites the stanza in place of them. Further it is to be noted, that the 'modern' MSS (K_{2,3,5} and I_{1,2*,3}) read "*yathā hi jātāmātreṇa snāpitāḥ sarvatathāgatā ityādinā gāthām*" instead.

²²² Regarding the *abhiṣeka*, cf. HeSāU (N₁ f. 5r₁₋₅), DVS (f. 193v₄₋₆), HePra^{§17} et al..

²²³ It is to be noted here, that the two surviving palm-leaf MSS attest "*kāñcana*" instead of "*candana*". Both the DVS as well as HePra support the reading "*candana*".

²²⁴ The 'modern' MSS K_{2,3,5} finish the preceding paragraph here, reading "*ity abhiṣekah || 17 ||*". even though the decision is feasible, it is not supported by the other MSS nor by VaPra^{Tib.}.

(i.e. Akṣobhya), on the head, and the Bhagavatī too is marked by Citteśa.²²⁵ He should seal Gaurī and so forth with Citteśa, Śāśvata, Ratneśa and Amitābha. And furthermore, he should mark Pukkasī and so forth with these *buddha*-s, in due sequence.²²⁶

Then, Vīṇā and so forth honor the lord by their respective domain of action (*viśaya*). A mirror, a lute, fragrances, the conch shell, bowls filled with various essences (*rasa*), objects of touch and the *dharmodayā* completely full with *bodhi-citta*, having grasped these, Locanā and so forth are honoring the Bhagavān.²²⁷

You, having obtained the excellent through your mind, you are surrounded by the assembly of *yoginī*-s, by you the entire world, moving and motionless is adorned, by [your] compassionate mind the sentient beings are completely awakened, through the display of illusions you accomplish what is to be done, be pleased in mind, o Glorious King Heruka!²²⁸

With this *vajragīti* Locanā and so forth are praising the Bhagavān. The *tathāgata*-s, *bodhisattva*-s, *vidyādevī*-s, *krodha*-s and so forth, standing in space in front, they are praising [Him] with the 'heart *mantra*', the 'secondary heart *mantra*', the 'garland *mantra*' and the 'eight-legged *mantra*'. By this, beginning with the consecration and ending with the praise, is the "***mūrdhābhisambodhi***", the "Clear Realization of the Summit".²²⁹

²²⁵ The expression "*cittāṅkā*" (*thugs kyis mtshan pa* Tib.) is to be understood as a *madhyapadalopī* compound in the sense that the Bhagavatī too is likewise marked by Citteśa.

²²⁶ On the sealing of the deities, cf. HeSāU (Ñ₁ f. 5r₇, S 307r₄₋₆), VaPra^{§18} and DVS (f. 194r₁).

²²⁷ It should be noted that VaPra^{Tib.} reads "*gandhaśaṅkha*" as a single item (→ "*dri'i duñ*"). Furthermore, the two surviving palm-leaf MSS attest "*vastra*" ('cloth') instead of "*vastu*" which is confirmed by the Tibetan translation (→ "*reg bya'i dños po*").

²²⁸ This *stutigītikā* is also attested in HePra^{§18}, DVS (f. 194r₂₋₃), HeSāSaṃ 7 (f. 73v₁₋₂), HeSāSaṃ 8 (f. 86v₃₋₄), HeSāSaṃ 10 (f. 121r₄₋₆) and HeSāSaṃ 26 (ff. 209v₇-210r₁); see also Appendix.

²²⁹ For related teachings it is to be referred to HeSāU, DVS (fol. 193v₆-194r₃), HePra^{§18} et al.. Regarding the "***mūrdhābhisambodhi***", cf. *Abhisamayālaṅkāra* and °*vṛtti* (AA ch. 5) et al..

§19 The 'Tasting of the Nectar'

anupūrvikābhisambodhiḥ

After that, [the *sādhaka* should visualize] in the front a wind-*maṇḍala* arising from a *yam*, marked by a banner ; above that a fire-*maṇḍala* arising from a *ram*, marked by flames ; above of it, on top of three skulls,²³⁰ a lotus-vessel which arises from the syllable *āḥ* and which is furthermore empowered by the syllable *āḥ*, in its middle red, in the outside white, [the syllables] *bum ām jrīm kham hūm* and *lām mām pām tām vaṁ* in its center.²³¹ After he has transformed these and produced the Five Nectars (*pañcāmṛta*) and Five Lamps (*pañcapradīpa*), he should – by the syllable *āḥ* – visualize above it a moon-disk which is concealed by the syllable *om* and empowered by the syllable *hūm*.²³² After he has brought [this external nectar] into the very state resembling the aspect of liquid mercury by the heat of fire that is ignited by wind, after he has made it blaze by the syllable *om*, potentiated (*bodhana*) it by the syllable *āḥ* and purified it by the syllable *hūm*, he should then fetch the 'wisdom nectar' (*jñānāmṛta*) through rays of light [emerging] from the three essences

²³⁰ In his commentary on the *Buddhakapālatantra*, the *Abhayapaddhati* (AP), Abhayākaragupta specifies that the three *muṇḍa*-s themselves are produced from the syllables *om*, *āḥ* and *hūm* (cf. ch. 07 → "*tryakṣarajātatrīmuṇḍaniviṣṭam āḥkārajaṁ padmabhājanam*").

²³¹ These five syllables are taught in HeTa I.ii. 2 as the seed-syllables of the five *tathāgata*-s. It should be noted here that the choice of *am* over *ām* in the editions of the *Hevajratantra* is a somewhat problematic one, though being supported by the Peking recensions of the *bsTan* 'Gyur, the majority of the older sources attest the syllable *ām* instead. The syllables of the Five Nectars are elsewhere taught as *vi*, *ra*, *śu*, *mā* and *mū*, encoding the names of the nectars' ingredients, i.e. feces (*viṭ*), blood (*rakta*), semen (*śukra*), flesh (*māṁsa*) and urine (*mūtra*). On this, cf. AP (ch. 07), HeSāSam 8 (fol. 86r₃) et al.. The Five Lamps may here be understood to have the nature of the Five Fleashes (*pañcamāṁsa*), the syllables of which are taught in the aforementioned sources as *go*, *ku*, *da*, *ha* and *na*, symbolizing the flesh of cow (*go*), dog (*kukkuṛaḥ*), horse (*damyaḥ*, *dantin*), elephant (*hastī*, *haya*) and man (*naraḥ*). All of these, as taught explicitly in HeSāSam 10, are marked by the seed-syllables of the *tathāgata*-s (cf. f. 121r₇ "*pañcāmṛtapañcapradīpaṁ tathāgatabījāṅkitam*"; MS reads °*āmṛtam*).

²³² The reading "*āḥkāreṇa candramaṇḍalam*" might be an interpolation based on the reading transmitted in the surviving palm-leaf MS of the *Hevajraprakāśa*. It is to be noted, that neither of the two palm-leaf MSS of VaPra^{Skt}, nor any of the Tibetan recensions of VaPra^{S19} and HePra^{S19} confirm this reading. In HeSāSam 8 and chapter six of the *Kriyāsaṁgrahapañjikā* we find yet evidence which might be taken in support of this reading, namely "*akārajaṁ candramaṇḍalam*" (HeSāSam 8 f. 86r₃₋₄) and "*omkārajātam candramaṇḍalam*" (KriSamPa ch. 6-4-4-1). The missing of an object of "*dr̥ṣṭvā*" / "*bltas nas*" clearly indicates that something most have dropped out at some stage of the textual transmission.

(*tritattva*). Having entered it precisely there,²³³ having made it one, having stirred it by the *vajra* produced from the syllable *hūm* and brought it into equal flavor, he should perceive the *vajra* dissolve into the nectar. By entering it into the 'wisdom nectar' of the *tathāgata*-s it should become cold. After he has thus produced [the nectar], empowered it by the three essences and fetched it by rays of light with [his] tongue on which there is a *vajra* produced from [the syllable] *hūm*, he himself who is accompanied by the circle should consume it.²³⁴ Beginning with the 'Tasting of the Nectar' and ending with that is the "*anupūrvikābhisambodhi*".²³⁵

§20 The 'Welfare of Beings' (*jagadarthaḥ*)

maṇḍalarājāgrī nāma samādhiḥ

After that, by means of individually emanating it, the *maṇḍala* and its deities, having gone wherever there are people to be trained and disciplined them through an emanation of whatever [deity they are to be trained by], having returned and drawn [the emanation] back into its individual body, he, after he has brought [them] to maturity by precisely this method, should commence the "*ṣaḍaṅgabhāvanā*", the 'Contemplation of the Six Branches'. Beginning with the 'Emission' and ending with the 'Welfare of Beings' is the "*maṇḍalarājāgrī nāma samādhi*", the "*Samādhi*" called the 'Supreme Ruler of the *Maṇḍala*'.²³⁶

§21 The 'Six Branches' (*ṣaḍaṅgam*)

Then, after he has visualized the seed-syllable of the Universal Lord of the Great Kings of *Mantra*-s in the middle of the space between moon and sun, he should cultivate the 'Six Branches' (*ṣaḍaṅga*). From where? "From the mass of rays that emerges from the *hūm* located between moon and sun [disks] in his own heart."²³⁷

²³³ The 'modern' MSS K_{2,3,5} and I_Σ further read "*om āḥ sarvatathāgatājñānāmṛte hūm ity anena vajrahastena balipātraṃ spr̥śet ||*", a reading which is neither found in the palm-leaf MSS, nor in the Tibetan translation.

²³⁴ The 'modern' MSS K_{2,3,5} and I_Σ further read "*om sarvatathāgatāmṛtāsvādavajrātmaḥ sarvadharmāḥ | om sarvatathāgatāmṛtāsvādavajrasvabhāvātmaḥ 'haṃ iti paṭhitvā ānandito 'bhūt ||*", not being confirmed by N₂, K₁, nor by the Tibetan translation of the text.

²³⁵ Cf. DVS (f. 194r₃-v₁), HePra^{§19}, AP (ch. 07), BhraHeSā et al.. Regarding the "*anupūrvikābhisambodhi*", cf. *Abhisamayālaṅkāra* and °*vṛtti* by Haribhadra (AA ch. 6) et al..

²³⁶ Cf. DVS (f. 194v₁₋₂), HePra^{§20}, BhraHeSā, YoMā (ch. I.viii.) et al..

²³⁷ HeSāU (N₁ f. 6v₁).

Then, at first he should visualize in the heart of the *jñānasamaya* the Lord of Contemplation (*samādhinātha*) as black.²³⁸ After transforming Him, he should visualize Him having the form of a drop. Emitting Him together with the *maṇḍala* and the deities of the *maṇḍala* by rays of light from the pores of the hair on the body of the Bhagavān, he should visualize Him as greatly black, secondly as red, at third as yellow, at fourth as green, at fifth as blue, and at sixth as white. In that way he should visualize the 'Six Branches'.

Having cultivated the 'Six Branches', he should now, afterwards, dismiss the colors.²³⁹

By the expression "dismissing of colors" the understanding is in two ways : the "color" is the self-identity of a *tathāgata* in accordance with a difference [in the ritual activity] such as appeasing and so forth,²⁴⁰ [and] by the word "dismissing" there is the teaching of the means of entering into 'luminous clarity' (*prabhāsvara*).²⁴¹

²³⁸ The '*samādhinātha*' refers to the black-bluish syllable *hūm* in the heart of the *jñānasattva*.

²³⁹ VaPra^{Tib.} fails to recognize the meter. The same line of verse is found in the DVS, wherein the preceding line reads "*prathamam bhāvayet kṛṣṇam yathāyoga[m] prayogataḥ*". It is to be noted that the 'modern' MSS K_{2,3,5} and I_Σ add "*vakṣyamāṇasūkṣmayogaṃ bhāvayitvā*" which might be influenced by the reading "*śaḍaṅgānantare vakṣyamāṇasūkṣmayogaṃ dhyātvā visarjanam iti*" transmitted in the DVS (cf. f. 194v₂₋₃).

²⁴⁰ It may be noted here that the correspondence between the colors and activities has already been hinted at in VaPra^{§10} and HePra^{§16} in which each *yoginī* with her respective color is associated with a specific activity. The statement "*karmabhedena varṇabhedah*" in the HeSāU also already points towards this connection between the ritual activity and "*varṇa*". Regarding this statement and its connection to the "*śaḍaṅgayoga*", cf. §21 in HePra^{Tib.} "*mTsho skyes ḥabs kyis kha dog ni || las kyī dbye bas dbye bar bya'o || ḥes pa ni yan lag drug sbas pa ste | bZaṅ po'i ḥabs kyis slar cuṅ zad gsal bar mdzad de "hūm yig las gyur pa'i kha dog ste ji ltar rigs par rab tu sbyor ba las" ḥes so ||*" and DVS (f. 194v₂). Lists beginning with "*śānti*" are found, for example, in PaKra 3.30 and HeSāSaṃ 2. The latter reads "*śāntikaṃ paustikaṃ caiva tathā vaśyābhicārukaṃ | māyopamena yogena kuryād indrāyudhopamaṃ ||*" (f. 18v₆₋₇). Similar lists, though not beginning with "*śānti*", are taught in various tantric works, as for example in the *Hevajratantra* itself (cf. HeTa II.iv. 95). The concept itself is already found in Śaiva texts, as for example in the *Yoginītantra* (YoTa), a Śaiva scripture in which it is stated "*śāntivaśyastambhanāni vidveṣocāṭane tathā | māraṇam parameśāni śaṭkarmedam prakīrtitam || 4.3 ||*". On this topic, see also *Ṣaṭśāhasrikā Hevajratīkā* (HeTī ch. 7, p. 58), *KṛYaTaRatnāvalī* ad 4.2, *Caṇḍamahāroṣaṇatantra* (CMT p. 25) et al..

²⁴¹ For related passages regarding the 'Six Branches', cf. HeTa I.viii. 22cd-24, DVS (f. 194v₂₋₃), HePra^{§21}, HeSāSaṃ 10 (f. 121v₄₋₇) et al.. See also BhraHeSā, reading "*tadanantaram śaḍaṅgayogena samatām bhāvayet – kṛṣṇam raktaṃ tataḥ pītaṃ harin nīlaṃ sitaṃ kramāt | sahañānandamātraṃ ca dhyāyāc cakram sanāyakam ||*". The same stanza is also given in the *KṛYaTaRatnāvalī* (p.129.)

§22 The 'Luminous Clarity' (*prabhāsvaram*)

ekakṣaṇābhisambodhiḥ

Then, "having caused [him] to emanate through the aspiration of *āli* and *kāli*, having made [him] withdraw, caused him to enter precisely there into himself and having made [everything] become one (*ekībhūya*)"ⁱⁱ means, after he has emanated the row of the vowels (*āli*) and consonants (*kāli*). From where? From the inhaling and exhaling. Having emitted the row of vowels by way of inhaling and the row of the consonants by way of exhaling,²⁴² having purified the major and minor marks by their rays of light, having made them become one with [everything] moving and motionless, having made that enter precisely there into himself, he should himself, after he has withdrawn Gaurī and so forth as well as Nairātmyā, assume the state of Vajradhara which is free from the mental constructs of any nature.²⁴³ For just this reason [he should visualize himself as] white, having two arms and a single face. Where? "In the middle of the space between moon and sun",ⁱⁱ i.e. in the state of the non-perception of existence and non-existence, thus is the meaning. For precisely this reason –

For the sake of the attainment (*lābha*) of unmistaken reality it is considered as the "*saṃbhoga*", void of the syllables *hūm* and *phaṭ*, supreme, equal to the form of the Being.ⁱⁱⁱ

²⁴² The Tibetan translations differ, reading "*dbugs dbyuñ ba las te dbugs phyir 'byuñ ba'i lam nas āli dan kāli 'thon nas*". Further it may be noted, that the word "*āli*" is here treated as *pumliṅga* (masculine), other than in HePra^{§22} and the 'modern' MSS K_{2,3,5}, I_Σ where the word is treated as *napuṃsaka* (neuter).

²⁴³ It has to be noted here, that both palm-leaf MSS read "*kalpitaṃ sarvabhāvataḥ*" which seems to be supported by the parallel reading in HePra^{§22} "*ātmanā ca vajradharapadaṃ kalpitaṃ tat sarvaṃ prabhāsvaraṃ paśyēt sarvabhāvataḥ ||*" in which Rāhulagupta indeed wants us to read "*kalpitaṃ*", though probably in a weak sense. Judged from the subsequently following verses in VaPra^{§22}, on the other hand, Jālandharipāda seems to intend "*avikalpitaṃ sarvabhāvataḥ*" here, being supported by the expression "*sarvasamkalpavarjitaṃ*" below. Both, the 'modern' MSS K_{2,3,5} and I_Σ of VaPra^{Skt.} as well as the Tibetan translation of VaPra^{§22} point towards this understanding, reading "*avikalpitaḥ*" and "*bdag ñid rdo rje 'dzin pa'i go 'phañ la ma brtags pa'i rañ bñin gyis gnas pa'o*" respectively (note that VaPra^{Tib.} seems to suggest *svabhāvataḥ*). On this, see also DVS "*cakreśvaraṃ pharen nityaṃ syāt ḍākinījālakulākulam | gaganam āpūrṇaṃ paśyēt acintyavṃ sarvabhāvataḥ ||*" (f. 196v₄₋₅).

ⁱHeSāU (Ñ₁ f. 6v₁₋₂). ⁱⁱHeSāU (Ñ₁ f. 6v₂). ⁱⁱⁱUntraced, *om.* VaPra^{Tib.}.

And in that way, the "*sambhoga*" is taught in the *Kulapaṭala*, i.e. in HeTa I.i., as follows –

That 'great knowledge' (*mahājñāna*) which is in the body, free of all mental constructs, [this is] the pervader of all entities which remains in the body, but is not born from the body.ⁱ

And likewise –

Just as a form with all its parts very clearly appears in the mirror as a reflection, in that way Vajradhara [appears], always indeed, as the body, richly endowed with the 'eighty minor marks' and [thirty-two] 'major marks'.ⁱⁱ

This is the 'procedure of the self-empowerment' (*svādhiṣṭhānakrama*). Beginning with the 'Welfare of Beings' and ending with the 'Innate' is the "*ekakṣaṇābhisambodhi*", the 'Clear Realization in a Single Instant'.²⁴⁴

dharmakāyābhisambodhiḥ

Then, what is the meaning of this [expression] "he remains in the state of the seed" ?ⁱⁱⁱ This seed is the 'Innate' (*sahaja*). "Here, at this occasion, this is to be remembered"^{iv} means, [the 'Innate'] is to be understood "through the Four Purities of laughter (*hasita*), gaze (*īkṣaṇa*), embrace (*āliṅgana*) and union (*dvandva*)".^v Where ?

The [consecration, i.e.] the 'master' (*ācārya*), the 'secret' (*guhya*), the 'wisdom' (*prajñā*), and the 'fourth' which is 'that again in the same way'.^{vi}

²⁴⁴ Regarding the "*ekakṣaṇābhisambodhi*", cf. *Abhisamayālaṅkāra* and °*vṛtti* (AA ch. 7) et al..

ⁱHeTa I.i. 12. ⁱⁱSvāPra (v. 54) by Āryadeva ; cf. AK (p. 19), PaKraṭi (p.61) and HePra^{Tib.} (*Bla med rim lña*). ⁱⁱⁱHeSāU (Ñ₁ f. 6v₂). ^{iv}Ibid.. ^vHeSāU (Ñ₁ f. 5r₆). ^{vi}HeTa II.iii. 10ab, the VaPra^{Tib.} fails to recognize the meter and reads "*mchog tu bde ba chen po'i mthar thug pa rnams la*" in *pāda* d).

By that the meaning of the division of the 'blisses' (*ānanda*) and 'moments' (*kṣaṇa*) is told. The word "*ācārya*" [expresses] the '*vicitra*' moment [and] 'First Bliss' (*prathamānanda*); the word "*guhya*" the '*vipāka*' moment [and] 'Supreme Bliss' (*paramānanda*); the word "*prajñā*" the '*vimarda*' moment [and] 'Bliss of Cessation' (*viramānanda*); the expression "*caturthaṃ tat punas tathā*" the '*vilakṣaṇa*' moment [and] 'Innate Bliss' (*sahajānanda*).²⁴⁵ In the union with the '*karmamudrā*'

²⁴⁵ In this short passage the author provides us with important informations regarding the correspondence between the 'Four Consecrations' (*caturabhiṣeka*), 'Four Moments' (*caturkṣaṇa*) and 'Four Blissess' (*caturānanda*), which, together with the 'Four Seals' (*caturmudrā*), and sometimes the 'Four Fruits' (*caturphala*), constitute what we can refer to as the core teaching of the *Hevajratantra*. Yet, unfortunately for us, he avoids to engage in the debate connected to the exact sequence of the 'Four Blissess' which in time developed into the most crucial debate among the proponents of the various traditions of the Hevajra. For an example of this debate, cf. MuĀv ad HeTa I.x., Advayavajra's *Caturmudrānvaya* (CMA a.k.a. *Caturmudrāniścaya*), Rāmapāla's *Sekaniṛdeśapañjikā* (SNpa) ad vv. 2-4 et al.. A brief summary of this debate has recently been given in Isaacson and Sferra 2015 who outline the dispute as follows : "There are two opposing views regarding the sequence of the Four Blissess which are taught (indeed which form arguably the single most important teaching) in the *Hevajratantra*, and which came to be regarded as of central importance quite widely in Indian tantric Buddhism from perhaps the late tenth century onwards. While the first two Blissess, Bliss (*ānanda*) – sometimes called First Bliss (*prathamānanda*) – and Supreme Bliss (*paramānanda*), are always in the same order, one view, which we shall call here A, is that the third to arise is the Innate Bliss (*sahajānanda*), with Bliss of Cessation (*viramānanda*) the fourth and final one.¹⁷" [Note 17 reads : "We should perhaps point out here that *virama* (occasionally *virāma*!) or *viramānanda* was apparently sometimes interpreted as [State] without Bliss/Pleasure (*virama/virāma*), or 'Bliss without Pleasure' (*viramānanda/viramānanda*). Note that the common Tibetan translation of the, *dga'bral*, literally means 'absence of Bliss/Pleasure', or 'without Bliss/Pleasure', i.e. reflects, apparently, the latter type of understanding of the Sanskrit term."] "The other position, which shall here be called B, is that the Third Bliss is *viramānanda*, and that the Innate Bliss is the fourth. Maitreyanātha [[a.k.a. Advayavajra]], following the *Caturmudrānvaya*, is a proponent of A, as are, among others, his disciple Rāmapāla, and his sometime teacher (according to several traditions), Ratnākaraśānti. Proponents of B include the little-known master Kamalanātha, the author of a commentary on the *Hevajratantra* which we believe to have been an important influence on Abhayākaragupta ; Abhayākaragupta himself, the most influential, perhaps the greatest, of the masters of a later generation, in the first half of the twelfth century ; and, as mentioned just above, also the Kālacakra masters (in accordance with what is also clearly the position of the Kālacakra scriptures to which they accorded the highest authority).¹⁸" [Note 18 reads : "The Four Blissess are mentioned according to the sequence B in *Sekoddeśa* 80-81 : *śukrāgamanam ānandam uṣṇīśād ūrṇāpañkaje | kañṭhe hṛdi paramānandaṃ viramānandaṃ tato bhavet || vividhaṃ ramaṇaṃ nābhau guhyapadme yadāgataṃ | guhyād vajramaṇiṃ yāvat sahaajānandam acyutam ||*, in *Laghukālacakratantra* 3.124 : *kāmānandas tu kampākṣaram api ca catuṣkeṇa yogaḥ sa ekaḥ pūrṇā śakty udbhavo vai bhavati ca paramānanda eva dvitīyaḥ | jvālā binduś ca ghūrmā punar api viramānanda evaṃ tṛtīya oḍḍā nādaś ca nidrā bhavati ca sahaajānanda evaṃ caturthaḥ ||*, and in all early Kālacakra works. See, e.g., in the most likely chronological order, the *Laghutantraṭīkā* by Vajrapāṇi ad *Cakraśaṃvaratantra* 1.9cd-10 (pp. 143, 146-147, 150-151), the *Hevajratantrapiṇḍārthaṭīkā* by Vajragarbha ad 1.1.22-23 (beginning of sect. 5)

('Action Seal') there is some [experience of the 'Innate Bliss'], a mere flashing forth of the shadow of the 'Innate'.²⁴⁶ In the union with the '*jñānamudrā*' ('Knowledge Seal') there is the correct experience [of the 'Innate Bliss']. In the union with the '*mahāmudrā*' ('Great Seal') there is the absence of the experience again.²⁴⁷ How ?

and *ad Laghukālacakratāntra* 3.124 (quoted also in the *Sekoddeśaṭīkā* by Nāropā, p. 104). See also *Amṛtakaṇikā ad* 10.3d, p. 90: *caturthadhyānaḥ itī prathamānandasukhadhyānaḥ dvitīyaḥ paramānandasukhadhyānaḥ tṛtīyaḥ viramānandasukhadhyānaḥ caturthaḥ saḥajānandasukhadhyānaḥ*, and *Amṛtakaṇikoddyota* p. 158₂: *viśiṣṭo ramo viramas tadanantaraḥ saḥajāḥ (tadanantaraḥ em.] tadanantaraḥ MS Tōkyō 18, fol. 39v₃; MS NAK 3/655, fol. 40r₈.)*"] "(...) Proponents of both views were able to point to passages in the *Hevajratāntra* in support. *Hevajratāntra* 2.2.40ab, *saḥajānandasvabhāvo 'haṃ paramāntaḥ viramādikam*, for example, was regarded by Ratnākaraśānti as an absolutely clear scriptural statement establishing the correctness of position A (cf. *Muktāvalī* p. 118); and also *Hevajratāntra* 1.10.18cd, *viramādaulakṣayet tac ca ānandatrayavarjitam*, seems on the face of it to support the same sequence. On the other hand, there are also passages in the same scripture which list the Blissess (in some cases with the corresponding Moments) in the sequence of position B, e.g. *Hevajratāntra* 1.8.32, 1.10.15, or 2.3.9.¹⁹" [Note 19 reads: "The correspondence between the Four Blissess and the Four Moments (*kṣāna*), which, for instance, are clearly given in *Hevajratāntra* 2.3.9, are universally agreed on, or at least probably silently accepted (Ratnākaraśānti does not seem to explicitly mention them in his commentary on the *Hevajratāntra*), by the proponents of both positions: Bliss corresponding to *vicitra*, Supreme Bliss to *vipāka*, Bliss of Cessation to *vimārda*, and Innate Bliss to *vilakṣaṇa*."] "It was therefore necessary for those attempting to establish one or the other of the the positions to find an explanation for the passages which apparently support the opposite view." (Isaacson and Sferra 2015 : pp. 97f.). As far as we can tell from the surviving textual evidence from this tradition of the Hevajra to which also Jālandharipāda has to be counted, the only attempt to establish the sequence of the blisses in context of the four moments is found in the *Bla med rim lña*-section of the HePra, which – without the corresponding Sanskrit – might be interpreted in both directions. The mere listing of the 'blisses' and corresponding 'moments' is far too little evidence to draw any conclusion of the intended sequence from it. This topic remains to be studied in more detail, also taking into consideration the works by Saroruhapāda which unfortunately are lost in its Sanskrit original, only surviving in Tibetan translation. Further it may be noted here that the '*ācāryābhiṣeka*' is sometimes referred to as '*kalaśābhiṣeka*' while the '*prajñābhiṣeka*' is often also called '*prajñājñānābhiṣeka*'. For an useful correspondence-table according to position A, cf. Isaacson and Sferra 2015 : p. 106.

²⁴⁶ Here our author seems to be in line with what is taught by Advayavajra and his disciple Rāmapāla. On this, cf. discussions in Advayavajra's *Caturmudrānvaya* (CMA) included in the *Advayavajrasaṃgraha* (Taishō, Vol. 2 : pp. 94-98), in the *Sekanirdeśapañjikā* and other works.

²⁴⁷ VaPra^{Tib.} reads "*yañ dag par sbyor ba*" instead of "*samyaksamvedanam*". In difference to many other texts engaging in the aforementioned debate, the *Vajrapradīpā* does here not present a system of 'Four Seals', but instead mentions only a set of three, not referring to the '*samayamudrā*' and teaching the '*jñānamudrā*' in place of the '*dharmamudrā*'. On this, see also Advayavajra's *Tattvaviṃśikā* (TV) vv. 7-8, 11 : "*karmasamayamudrābhyāṃ cakram niṣpādyā bhāvitaḥ | dhyāyanti mṛdavo bodhiḥ śuddhatattvabāhirmukhāḥ || (7) jñānamudrāsamāpannaḥ mañjuvajrādīnāyakam | na satyam na mṛṣākāram ātmānaḥ madhyayoginaḥ || (8) drṣṭatattvaḥ punar yogī mahāmudrāparāyanaḥ | sarvabhāvasvabhāvena vihared uttamendriyaḥ || (11)*".

There, there is neither beginning, end, nor middle, no existence and no *nirvāṇa*. This is that supreme Great Bliss (*paramamahāsukha*) which is neither other nor self.ⁱ

Having considered [the meaning of this verse] in regard to the 'innate state', therefore the Bhagavān too enters into 'luminous clarity', thus is the meaning. "Having in this way combined (*miśrībhūya*) that seed-syllable, moon and sun"ⁱⁱ by this the absence of the three *jñāna*-s is indicated. "Having the essence of *amṛta*"ⁱⁱⁱ by means of this the state of the 'Innate' is made firm. "He should bring [it] gradually – like the tip of a lamp – into the form of a bunch of rays, until there is no perception anymore".ⁱⁱⁱ "Rays" (*raśmi*) means 'rays of light' (*kirāṇa*); "the form of a bunch" (*puñjākāra*) is the 'collection of aggregates' (*skandhasamūha*); "gradually" (*kramaṇa*) refers to the 'entering in the sequence of the five *skandha*-s'; "Like the tip of a lamp" means, just as the tip of a lamp extinguished instantly from the lamp, in that way, in the sequence of the *skandha*-s, from the form of the Bhagavān '*rūpa*', [perishes] into '*vedanā*', '*vedanā*' into '*saṃjñā*', '*saṃjñā*' into the '*saṃskāra*-s', the '*saṃskāra*-s' into '*vijñāna*', [and] '*vijñāna*' into space (*ākāśa*).

Because of the absence of any direction,²⁴⁸ how can there be the withdrawing of Gaurī and so forth from the East? Regarding it, the following procedure is told: Having emitted the rows of vowels and consonants, having made one everything belonging to the three realms, he should make [them] enter in due sequence. Gaurī, taking her own domain, goes into the '*rūpa*' of the Bhagavān. In that way, Caurī, Vettālī and Ghasmarī go into the *vedanā*, *saṃjñā* and *saṃskāra*-s. Pukkasī, taking the solid element, is gone into the '*rūpadhātu*' of the Vajraholder. In that way, Śabarī, Caṇḍālī and Ḍombī are gone into [the elements of] water, fire and wind. Even if there is the withdrawing of Gaurī etc. [into the *skandha*-s], there still is the withdrawing of Pukkasī and so forth. And so the distinction is told [in as much as the *dhātu*-s fall under the category of the *rūpaskandha*, and one might ask]: Is there

²⁴⁸ Regarding the expression "*pakṣābhāvāt*" it may be noted here that the Tibetan translation takes the compound together with the preceding sentence, perhaps in the sense of "because there is no other place to go". Although this reading is indeed possible, it yet seems somewhat less likely.

ⁱHeTa II.v. 68; cf. HeSāU (Ñ₁ f. 6v₂₋₃), VaPra^{§22}, HePra^{Tib.} (§22 & *Bla med rim lña*), KriSaṃPa (ch. 6-6-9 v.13); SāMā 183, DGK v.27 (p.21), SNpa (p.198) et al.. ⁱHeSāU (Ñ₁ f. 6v₃). ⁱⁱIbid..

ⁱⁱⁱHeSāU (Ñ₁ f. 6v₃₋₄).

the withdrawing of '*rūpa*' etc., leaving out one's *dhātu*-s ? Or is it rather at the same time, taking these too ? For just that reason [the withdrawing has been taught] for Pukkasī and so forth too.²⁴⁹ When there are grasped, grasper and grasping with the pure nature of the triad of cognitions, Bhūcarī, Khecarī and Nairātmikā are in their natural forms which are taught with the terms '*anyatrāloka*', '*ālokābhāsa*' and '*ālokopalabdhi*'.²⁵⁰ Nairātmādevī, taking two places, is gone into the *viññāna* of the Vajraholder, precisely as before. From where [is that known] ? The withdrawing of the Bhagavatī is on account of this teaching : "On the moon which is in the heart of Nairātmīyā he should perceive the syllable *am*. He should perceive the Venerable Lady who has melted (*drutāpannā*) together with precisely this syllable *am* and the moon disk as entered into the heart of the Bhagavān."ⁱ

By means of this, beginning with the 'Innate' and ending with the 'Luminous Clarity', is the "***dharmakāyābhisaṃbodhi***", i.e. the 'Clear Realization of the *Dharmakāyā*'.²⁵¹

²⁴⁹ Admittedly, this passage is far from being clear, other interpretations might well be possible.

²⁵⁰ VaPra^{Tib.} translates this passage as follows : "*g'zan snañ ba dañ [snañ ba dañ G, N, P₁] snañ ba mched pa dañ | snañ ba ñe bar thob pa'i sgras brjod pa rnams so*". The underlying concept seems to go back to the Ārya-school teachings of the Guhyasamāja about the so-called "deep-states of mind", wherein '*āloka*' corresponds to the state of '*śūnya*' and the '*grāhyajñāna*', '*ālokābhāsa*' to '*atisūnya*' and the '*grāhajakajñāna*', and '*ālokopalabdhi*' to '*mahāsūnya*' and '*grahana*'. On this, it may be referred to verses 30-40 of the second chapter ("*Sarvasuddhivisuddhikrama*") of Nāgārjunapāda's *Pañcakrama*: "*ālokālokaḥsau ca tathālokaḥpalabdhaḥ | cittam trividham ity uktam ādhāras tasya kathiyate || vāyunā sūkṣmarūpeṇa jñānaṃ sanmiśratām gatam | niḥsṛtyendriyamārgebhya viṣayān avalambate || ābhāsena yadā yukto vāyur vāhanatām gataḥ | tadā tatprakṛtiḥ sarvā astavyastā pravartate || yatra yatra sthito vāyus tām tām prakṛtim udvahet | yāvat samīraṇotsāho nābhāso niścalo bhavet || ābhāsadvayahetuḥ syād ātmabhāvavikalpanā | ubhayāṅgikam eva syād yad ālokopalabdhaḥ | sarvāsām eva māyānām strīmāyaiva viśiṣyate | jñānatrayaprabhedo 'yaṃ sphuṭam atraiva lakṣyate | rāgās caiva virāgās ca dvayor antar iti trayam || dvīndriyasya samāpattiyā vajrapadmasamāgamāt | jñānavayasamāyogaḥ samāpattiḥ prakīrtitā || jñānavayasamāpattiyā yathoktakrameṇa tu | yaj jñānaṃ prāpyate yatnāt tad ālokopalabdhaḥ || yasya vajrābhāsavyogāḥ saṃvṛtyā tu na vidyate | sidhyate yogasāmarthyāt sakṛd apy anubhūtavān || yathāprabhedam viññāya jñānavṛttiṃ svabhāvataḥ | lakṣayet satatam yogī tām eva prakṛtiṃ punaḥ || payodharā yathā naike nānāsaṃsthānavarṇakāḥ | udbhūtā gaganābhogāl layam gacchanti tatra vai || evaṃ prakṛtayah sarvā ābhāsatrayahetukāḥ | nirviśya viṣayān kṛtsnān praviśanti prabhāsavaram ||"*; verses 30-33ab also being quoted in ch. 4 of Āryadeva's CMP.

²⁵¹ Regarding this paragraph, cf. DVS (f. 194v₂₋₆), HePra^{§22} et al.. For the "***dharmakāyābhisaṃbodhi***", cf. *Abhisamayālaṃkārikāśāstravivṛti* chapter 8 et al..

ⁱHeSāU (Ñ₁ f. 6r₇-v₁).

§23 The 'Emergence' (*utthānam*)

Then the emergence from 'Luminous Clarity' is told. Now here 'Luminous Clarity' is the 'Supreme Yoga'.²⁵² Just as, towards the emergence, there is the arising of the 'Innate' on account of the "*jñānālokavajra*" [and] just as, having made the 'Innate' at first, it should be ended with 'Luminous Clarity', in that way the 'Innate' should be visualized again, later on, from 'Luminous Clarity', and again from the 'Innate' ['Luminous Clarity'], by precisely this procedure until the attaining of 'realization' (*bodhi*). This means, "by the procedure of the empowerment of the 'four *sandhyā-s*'",ⁱ i.e. at dawn, noon, evening and night, such is the 'procedure of the meditation' (*bhāvanākrama*). Thus is the '*emergence*'.²⁵³

§24 The 'Recitation of *Mantra-s*'

After that, the *yogin* who is exhausted from the cultivation (*bhāvanā*) should recite the *mantra-s*. That too,²⁵⁴ the cultivation, recitation and *bali* offering should be brought to mind after he has arisen from 'Luminous Clarity'.²⁵⁵ And in this way, after he has performed the 'Supreme' at first, he should produce the form of his chosen deity²⁵⁶ in accordance with the procedure that has been taught on account of the *yoga* of the Innate Hevajra. Then, towards the '*mantra* recitation', he should produced the Bhagavān who has the nature of the circle of the *dākinī-s*. Just as before, so [also] later on. Because of the connection of cause and effect, he should visualize the Bhagavān first and after that the circle of the *dākinī-s*. For the *bali* offering it is precisely in this way [too]. In that context, however, Vajradhara is to be visualized as having a wrathful nature for the sake of taming the wicked. The union with the *karma* [consort], on the other hand, is depending on the 'Six Branches' (*ṣaḍaṅga*).

²⁵² HePra^{Tib} reads "*de nas*" instead of the first "*atha*" and "*dir*" instead of the second one .

²⁵³ With some variants, the same section is taught in HePra^{§23}; see also DVS (f. 195r₁₋₂).

²⁵⁴ All sources, except for the palm-leaf MS N₂, read "*tadanu*" (*de'i rjes la* Tib.) instead.

²⁵⁵ VaPra^{Tib} omits °*jāpa*° which is confirmed by the following as well as by the reading preserved in the DVS (f. 195r₂₋₃).

²⁵⁶ The reading follows VaPra^{Tib} which reads "'*dod pa'i lha'i gzugs su*". The Sanskrit reads "*sveṣṭa-rūpam*" alone, perhaps resulting from an early omission of either "*deva*" or "*devatā*".

ⁱCf. HeSāU (N₁ ff. 6v₄, 7r₆).

Then, at the time of the recitation, for the recitation of the *mantra*-s of Gaurī and so forth he should visualize, with the rotation of the *yoginī*-s (*yoginīsaṃcāra*), the Bhagavatī in the place of her whose recitation is being made after having embraced her. The recitation is of the root-, the eight-legged-, the heart- and secondary heart- [*mantra*-s] of the Vajradhara ; or, if not, of Nairātmyā or Gaurī and so forth ; or only the heart-*mantra* should be recited. Regarding these, this is the procedure :

After he has visualized himself united with the wisdom consort in the middle of the circle, he should enter into his own mouth by precisely this procedure those letters of the *mantra* that are issued from the mouth of the goddess together with rays of light ; they are emitted by way of the *vajra*, entered in the lotus of the goddess, and again from the mouth of the goddess into his own mouth ; in precisely this sequence he should circulate the *mantra* uninterruptedly.²⁵⁷ Thus is the '*dolājāpa*'.²⁵⁸

Having placed the letters of the *mantra*-s on a sun[-disk] in the heart, they are to be visualized together with rays of light with their tops up. Thus is the "*piṇḍajāpa*".²⁵⁹

It should be realized mentally that the letters of their *mantra*-s issue forth from the mouth of the lord of the *maṇḍala* and the *maṇḍala* deities.²⁶⁰ Thus is the "*sama-yajāpa*".²⁶¹

After that, he should visualize that they are moving upwards from the navel ; the aspiration is just as one wishes until non-perception.²⁶² He should visualize the breathing out from the nose. In precisely this way the understanding of the wording "as one wishes [until] non-perception" regards the lower part [of the body] ; and in this way the other tradition is concealed. Thus is the "*vajrajāpa*".²⁶³

²⁵⁷ VaPra^{Tib.} omits part of the sentence, presumably due to eye-skip, reading "*cho ga 'di ñid kyis snags kyi yi ge lha mo'i źal nas rañ gi źal du ste rim pa 'di ñid kyis rgyun mi 'chad par snags 'khor bar bya ste |*".

²⁵⁸ On this, cf. HeSāU (f. 6r₄₋₆), DVS (f. 195r₂₋₄), HePra^{§24}, HeSāSaṃ 8 (f. 90v₄₋₆), SāMā 123 et al.. Note that VaPra^{Tib.} labels this way of recitation as "*'khor lo'i bzlas pa*" (→ *cakrajāpa*).

²⁵⁹ Regarding the "*piṇḍajāpa*", cf. DVS (f. 195r₄₋₅), HePra^{§24}, HeSāSaṃ 10 (f. 122r₆) et al..

²⁶⁰ The reading follows the wording preserved MS N₂. The other MSS as well as VaPra^{Tib.} attest the causative form which seems to be less preferable here.

²⁶¹ Cf. DVS (f. 195r₅), HePra^{§24}, HeSāSaṃ 8 (f. 96v₂₋₄) et al..

²⁶² VaPra^{Tib.} reads "*dmigs pa'i mthar thug par*" instead.

²⁶³ Quoted in HePra^{Tib.} (*Bla med rim lña*) ; see also HeSāSaṃ 10 (f. 122r₄₋₆), GuBha (p.120) et al..

§25 The '*Balitattva*'

karmarājāgrī nāma samādhiḥ

Then, after he has generated the state of the Lord of Wrath (*krodheśvara*) by the aforementioned procedure and emanated the wrathful deities (*krodha*) in due sequence,²⁶⁴ he should send [them] out in order to fetch the groups of obstacle makers (*vighna*). Having sent them forth, he should visualize the three Cities of Liberation (*mokṣapura*) by the three essences (*tritattvataḥ*, i.e. the syllables *om*, *āḥ* and *hūm*). Having thus visualized [these], having produced a *vajra* by withdrawing the 'elephant-bowl' (*gajabhājana*) and likewise a bell by [withdrawing] the 'bowl of earth' (*kṣonībhājana*), having become the holder of *vajra* and *vajra*-bell,²⁶⁵ he should perform the empowerment of the 'bali offering' (*balyadhiṣṭhāna*) for the benefit of the sentient beings ; because of a difference in the [ritual] activity, however, with the application of colors. After he has let them fetch (*tair ānīya*) the obstacle makers into the City of Vajradhara, as soon as they have been brought by Uṣṇīśacakravartin above [and] Sumbharāja below, [they are] addressed [by them] with the *mantra* beginning with "*om inda jama jala*" and so forth.²⁶⁶ Having performed thus (*iti kṛtvā*) the drawing in (*ākaraṣaṇa*), causing to enter (*praveśana*), binding (*bandhana*) and gratifying (*toṣaṇa*) in this way [reciting the *mantra*-s]: "*om ākaraṣaya jaḥ | om padmatraye praveśaya hūm | om svasvasthāneṣu krodha-bandhena bandhaya vaṁ | om vaśaghaṇṭayā vaśīkuru hoḥ*",²⁶⁷ having produced the nectar by the aforementioned method, he should then, preceded by the worship

²⁶⁴ As before, one would rather expect "yathākramam", "krameṇa" or "kramataḥ" here.

²⁶⁵ VaPra^{Skt.} makes it clear that one is holding a *vajra* and (!) a *vajra*-bell here. VaPra^{Tib.} simply reads "*rdo rje dan dril bu*", i.e. *vajra* and bell. The '*gajabhājana*' refers here to the first bowl in the right of the 16-armed form of Hevajra, the '*kṣonībhājana*' to the first bowl in his left.

²⁶⁶ The entire *mantra* is taught in HeTa II.iv. 91 and given, for example, in HeSāU (Ñ₁ f. 6v₄₋₅), DVS (f. 196r₃), HePra^{§25}, HeSāSaṃ 7 (f. 79v₃₋₄), HeSāSaṃ 8 (f. 104r₂), HeSāSaṃ 11 (f. 139v₇), HeSāSaṃ 45 (f. 266v₆), MuĀv and other sources, reading "*om inda jama jala jakkha bhuda vahni vāyu rakkha | canda sujja māda bappa talapātāle aṭṭasappa sāhā ||*". For a tentative translation, cf. HeSāU.

²⁶⁷ This *mantra* is found in several sources, e.g. HePra^{§25}, HeSāSaṃ 8 (f. 96r₁₋₂), HeSāSaṃ 10 (f. 120v₆₋₇), HeSāSaṃ 45 (ff. 266v₇-267r₁), with slightly different formulations, partly adding the names of the *yoginī*-s. The *mantra*, as given here, may be translated as follows: "*om* – fetch [the obstacle makers] – *jaḥ!* *om* – make [them] enter the three lotuses – *hūm!* *om* – bind [them] in their respective places with the bonds of wrath – *vaṁ!* *om* – bring [them] under control with the bell of subduing – *hoḥ!*". Note that the '*ākaraṣaṇa*-*mantra*' is not further inflected here. See also HeSāSaṃ 7 (f. 79r₅₋₆).

with flowers, incense, lamps, fragrances etc., the praise and the *bali* offering, let [them] perform the 'turning of the lotus' (*kamalāvarta*) and so on while he announces the *sandhyāgīta*.²⁶⁸

After that, immediately after the embracing, [and] after he has made the *mudrā*, he should visualize the obstacle makers, there in the middle of the three Cities of Liberation.²⁶⁹ In the central city is Indra on its western petal, thousand-eyed, whitish, having a *vajra* in the hand, seated upon the white elephant Airāvata. On the southern petal is Yama, having a club in his hand, black, mounted upon the bull Mahiṣa. On the western petal is Varuṇa, whitish, riding a Makara, with a (white) water-lily (*kumuda*) and a (red) lotus (*kamala*) in his hands. On the northern petal is Yakṣa, tawny, riding a man, with the sacred fruit (*śrīphala*) in his hand. These [four] are bearing all ornaments [and] are crowned with a jewel. Yama is seated upon a sun, having the splendor of the sun. The others are seated on a moon, having the splendor of the moon. On the petal in the Northeast is Śiva, the Lord of Beings, white, having three eyes, with a crest on his matted hair, riding the bull Vṛṣabha, having a trident in his hand, bearing the cloth of a tiger skin, his body smeared with ashes, adorned with ornaments all of bones, seated upon a moon, having the splendor of the moon. On the petal of Agni, i.e. the Southeast, is Vahni, pot-bellied, extremely fat [and] dwarfish, riding a he-goat, red, bearing a rosary (*aḥsasūtra*) and a water-pot (*kamaṇḍalu*), having a crest on his matted locks, mounted upon a sun, having the splendor of the sun, dressed in a monks robe. On the southwestern petal is Rākṣasa, having loosened hair, bearing a dagger (*kaṭṭāra*) and a skull-bowl, fierce, with contracted eye-brows, black, standing on a sun upon a corpse, having

²⁶⁸ The *sandhyāgīta* referred to here is HeTa II.iv. 6ff., also given in the HeSāU (f. 7r₃₋₆), HePra^{§25}, HeSāSam 7 (ff. 79v₇-80r₃), HeSāSam 8 (f. 104r₅-v₁), HeSāSam 45 (f. 270r₇-v₂), commented upon in Saroruh's **Padminī* (T 1181), Ratnākaraśānti's MuĀv and Kāṇha's YoMā. The procedure implied here by the addition of the word °*ādi* likely is to be found, for example, in the *Vajravārāhīsādhana*: "(...) *kamalāvartamudrayā samtoṣya tanmudropasamhāreṇāliṅganābhinaṇayam kṛtvā (...)*" (cf. English 2002 : p. 298 ; see also §50 p. 306). Regarding the so-called "*kamalāvartamudrā*", cf. discussion in English 2002 : pp. 496f. nt. 516. The causative form "*kārayet*" is somewhat surprising, and may indicate that it is not the *sādhaka* performing the gesture himself, but that it is rather the deities who are caused to perform it. Perhaps the causative may not be taken too serious here.

²⁶⁹ The form "*vīkṣayet*" likely is to be understood here in the sense of "*vīkṣeta*". The reading "*viḥnān vīkṣayet tatra mokṣapureṣu madhye | tasya madhyapure*" is highly suspicious, yet it is retained until further textual evidence comes to light. VaPra^{Tib.} confirms the reading "*bgegs rnam thar pa'i groṅ khyer gyi dbus der rnam par brtags te | de'i dbus kyi groṅ khyer du (...)*".

the splendor of the sun. On the northwestern petal is Vāyu, having a banner in his hand, greenish, crowned with a jewel, riding a deer, seated upon a moon, having the splendor of the moon. On the central portion [of the lotus] is Pṛthivī, the Earth, tawny, wearing divine garments, bearing all ornaments, having a pot in her hand, seated upon a moon, having the splendor of the moon. And surrounding Earth are the *preta*-s. The five beginning with Indra are holding a serpent-noose in the left. Further, all are standing in *pratyālīḍha*-posture.²⁷⁰

On the eight petals of the lotus located on the *dharmodaya* above is Candra, the moon, on the petal in the East, riding a white horse, white, crowned with a jewel, holding a (white) water-lily (*kumuda*), bearing all ornaments, seated upon a moon, having the splendor of the moon. On the petal in the South is Sūrya, the sun, red, holding a lotus with both hands, riding a greenish horse, crowned with a jewel, bearing all ornaments, seated on himself with the splendor of himself. On the western petal is Budha, mounted upon a mouse, yellowish, seated upon the sun, having the splendor of the sun, crowned with a jewel, having an arrow in his hand. On the northern petal is Śukra, having a bluish radiance, seated upon the sun, having the splendor of the sun, crowned with a jewel, holding a *śakti*. On the northeastern petal is Maṅgala, reddish, seated upon the sun, having the splendor of the sun, having upward [streaming], loosened hair, holding a lotus. On the petal of Agni, i.e. the Southeast, is Bṛhaspati, extremely yellowish, seated upon the sun, having the splendor of the sun, crowned with a jewel, holding a mace. On the petal in the Southwest is Śanaīścara, black, having tawny hair, seated upon a sun, having the splendor of the sun, holding a trident. On the northwestern petal are Rāhu and Ketu, seated upon the sun and having the splendor of the sun, greatly black and with a smoky radiance in color. Having summoned the circle of *saṃsāra*, Rāhu is bearing the gesture of eating, Ketu is bearing the *samputāñjali* [gesture]. On the central portion in their middle is Brahmā, having four arms [and] four faces, holding a triple *daṇḍa* and having a hand in the fearless [gesture], holding a rosary and a water-pot with the other two hands, tawny, riding a goose, seated upon a moon, having the splendor of the moon, endowed with the sacred thread (*yajñopavīta*), fat, crowned [and] dwarfish.

²⁷⁰ Similar accounts are given in HePra⁸²⁵, HeSāSaṃ 7 (f. 78r₅-v₅), HeSāSaṃ 8 (ff. 102v₇-103r₃) and HeSāSaṃ 45 (f. 267rv), the latter adding the seed-syllables of the *vighna*-s.

Surrounding Brahmā are the the *brahmakāyika-s*, *brahmapurohita-s*, *tuṣita-s* and *yāma-s* who are surrounded by the gods of the Akaniṣṭha and so forth.²⁷¹

On the *dharmodaya* below, in due sequence of the cardinal and intermediate directions, are the tawny Vāsuki, the white serpent Padma, the red serpent Karkoṭaka, the black serpent Takṣaka, the tawny serpent Śaṅkhapāla, the greenish serpent Mahāpadma, the pale serpent Ananta and the serpent Kulika of variegated color. And these eight are crowned with a jewel, have human faces, are bearing all ornaments, have their heads marked by a serpent hood [and] are joined by the *asura-s* and hell beings (*nāraḥasattva*). On the central portion is Śeṣa, white, crowned with a jewel, man-faced [and] serpent-hooded.²⁷²

After he has made them firm (i.e. discerned them clearly) in this way, transformed them again, and produced [them] with the aspect of the Glorious Heruka by the application of the seeds of body, speech and mind, those located above have the aspect of the body, those situated in the middle, moreover, have the aspect of Akṣobhya (that is to say of the mind), those staying below are to be seen with the aspect of the *vajra* of speech. And further, for the purpose of general actions, the arms, faces [and so forth are to be visualized] for them in the same way as for oneself. The self-identity (*ahaṃkāra*) during another activity should be performed in accordance with what is fit. The nature of all is just as [the nature] of oneself.²⁷³

²⁷¹ Regarding the cosmology implied here, it may be referred to the third *kośasthānam* of the AKBh (K1-9, 75-85) et al.. Very similar passages are found in HePra^{§25}, HeSāSaṃ 7 (ff. 78v₅-79r₃), HeSāSaṃ 8 (f. 103r₃-v₃) and HeSāSaṃ 45 (f. 267v-268r).

²⁷² Parallel passages are given in HePra^{§25}, HeSāSaṃ 7 (f. 79r₃₋₅), HeSāSaṃ 8 (f. 103v₃₋₆) and HeSāSaṃ 45 (f. 268r). NB: HeSāSaṃ 7 interchanges the serpent-kings, giving them in the order W, NE, SW, E, N, NW, SE, S.

²⁷³ Cf. HePra^{§25}, HeSāSaṃ 8 (ff. 103v₆-104r₁) and HeSāSaṃ 45 (f. 268r) for similar accounts.

After that, having urged [them] by the *mantra* "*om pravarasatkārārghaṃ pra-tīccha svāhā*",²⁷⁴ he should offer the guest-offering (*argha*). Having offered the foot-water (*pādyā*) to both feet with the '*saṃdamśamudrā*', he should make [them] eat, reciting "*edaṃ baliṃ bhuñja jīmgha*" and so forth.²⁷⁵ And [then] he should make know what is to be done.

After that, preceded by the gesture of holding *vajra* and *vajra*-bell while reciting the *sandhyāgīta* and the *mantra*-s of the Bhagavān, the Bhagavatī, the circle of the goddesses and the wrathful deities,²⁷⁶ he should perform the ringing of the bell starting with the waving of the *vajra*.²⁷⁷ Having recited [the *mantra*] beginning with "*om akāro mukham*" etc.,²⁷⁸ having gratified [them] by this [*mantra*] "*om vajraheruka samayam anupālaya | herukatvenopatiṣṭha | dṛḍho me bhava | sutoṣyo me bhava | supoṣyo me bhava | anurakto me bhava | sarvasiddhiṃ me prayaccha | sarvakarmasu ca me cittam śreyahkuru hūm | ha ha ha ha hoḥ bhagavan sarvata-thāgatavajra mā me muñca | heruko bhava mahāsamayasattva āḥ*",²⁷⁹ he should then dismiss [the deities]. Regarding it, this is the *mantra* for the dismissal: "*om āḥ hūm phaṭ phaṭ phaṭ*". The "*praṇidhāna*" ("vow / aspiration") [is made] by the

²⁷⁴ This *mantra* is transmitted in several sources, e.g. HePra^{§25}, HeSāSaṃ 7 (f. 79v₂), HeSāSaṃ 8 (f. 104r₁), Anupamavajra's *Ādikarmapradīpa* (p.197), KriSaṃPa (ch.06), SāMā 142|251|265 et al., and may be translated "*om – accept the guest-offering for most excellent treatment –svāhā!*". The so-called '*arghamantra*' is found in HeTa II.i. 14: "*om jaḥ hūm vaṃ hoḥ kham ram*"; on this cf. Isaacson 2007 : pp. 289ff.

²⁷⁵ HeTa II.iv. 92 ; the entire stanza is also found in HeSāU (Ñ₁ f. 6v₅₋₆), DVS (f. 196r₆), HePra^{§25}, HeSāSaṃ 7 (f. 79v₅₋₆), HeSāSaṃ 8 (f. 104r₄), HeSāSaṃ 11 (ff. 139v₇-140r₁), HeSāSaṃ 45 (f. 268v₁), MuĀv et al., reading "*edaṃ baliṃ bhuñja jīmgha phulladhūpa māṃsa viṃgha | amha kajja savva sādha khanti khuṇi pheḍa gāda ||*". For a tentative translation, cf. HeSāU. Both HeSāSaṃ 7 and 8 clarify that the *argha* is to be given with the so-called "*śaṅkhamudrā*" while the *pādyā* is to be offered with the "*saṃdamśamudrā*" (cf. HeSāSaṃ f. 79v₂₋₃, f. 104r₁₋₂).

²⁷⁶ Note that the particle "*ca*" has been added on basis of the procedure taught in HePra^{§25}. VaPra^{Skt.} omits this particle while HePra^{Tib.} renders "*sandhyāgītam*" with "*mtshams kyi glus*".

²⁷⁷ Neither VaPra^{Tib.} nor the related passage in HePra^{§25} support the reading "*ādikaṃ*".

²⁷⁸ This famous *mantra* is taught in HeTa I.ii. 1 and again in HeTa II.iv. 93, reading "*om akāro mukham sarvadharmāṇām ādyanutpannatvāt | om āḥ hūm phaṭ svāhā |*" ("*om – the syllable 'a' is the gateway of all phenomena (dharma) since they are un-manifest from the beginning – om āḥ hūm phaṭ svāhā!*"). See also HeSāU (Ñ₁ f. 6v₆), DVS (f. 196r₇), HePra^{§25}, HeSāSaṃ 7 (f. 79v₆₋₇), HeSāSaṃ 8 (f. 104r₅), HeSāSaṃ 45 (f. 268v₁₋₂), MuĀv, the *Hevajrasekaprakiryā*, KṛYaTa (xiv. 1) et al..

²⁷⁹ This Heruka-version of the so-called "*śatākṣaramantra*" is found (with slight differences) in various sources, e.g. HePra^{§25}, HeSāSaṃ 7 (f. 80r₃₋₅), HeSāSaṃ 8 (f. 101r_{7-v2}), HeSāSaṃ 11 (f. 138v₂₋₃), HeSāSaṃ 22 (f. 201v₅₋₇), HeSāSaṃ 30 (f. 219r_{7-v2}), KriSaṃPa (ch. 06), SāMā (26|29|56|71|195|218), STTS (1), VaĀv (English 2002 : p.297) et al..

syllable "om", the gratifying (*toṣaṇa*) by the syllable "āh", the making satisfied (*trptīkaraṇa*) by the syllable "hūm", the conclusion (*upasaṃhāra*) by the triple syllable "phaṭ".²⁸⁰

The goddesses are authoritative (*pramāṇa*), the *samaya* is authoritative and the speech spoken by them is supremely authoritative. May, by this truth, these goddesses become the causal factors for my being favored !

The goddesses who are equally attached to existence and tranquil[ity, i.e. not attached to *samsāra* nor *nirvāṇa*], whose attachment to mental constructions is broken, they are naturally perceiving all natures like space, the oceans of their minds swelled by the waters of compassion. May they intensively have compassion with me !²⁸¹

Thus, the 'Six Branches' in the beginning [and] ended by the '*balitattva*', is the "*karmarājāgrī nāma samādhi*", the "*Samādhi* called 'Foremost Ruler of Activity'".

§26 The 'Subtle Yoga' (*sūkṣmayogaḥ*)

sūkṣmayogo nāma samādhiḥ

And, after he has risen from it, he should visualize a multi-petaled lotus in the middle of the *dharmā*,²⁸² [and] on its petals the eight [deities of the cardinal and intermediate directions] as well as the lord of those eight. In the heart of him he should visualize the seed[-syllable *hūm*].²⁸³ From the seed[-syllable] he should fo-

²⁸⁰ The same passage is taught in HePra^{§25}. NB : The term "*upasaṃhāra*" is, other than here, most commonly rendered as a masculine noun.

²⁸¹ These two stanzas from the *Samvarodayatantra* (SaUdTā VIII 26, 28) are also cited in HePra^{§25}, HeSāSaṃ 45 (f. 269_{r6-7}) and the AbhiSaMa. VaPra^{Tib.} and HeSāSaṃ 45 both attest "*bcom pa ste*" / °*bhaṅgāḥ*, the reading of SaUdTā^{ed.}, instead of °*sangāḥ* which, on the other hand, is confirmed by HePra^{§25} and which may be the reading to be preferred here.

²⁸² The expression "*dharmamadhye*" is to be understood as a *madhyapadalopī* compound, perhaps in a twofold sense relying on the level of one's practice. It may here in its more common sense be understood as "*dharmacakramadhye*". In the center of this *dharmacakra* which is located in the heart-center one should visualize an eight-petaled lotus (cf. HeSāU et al.).

²⁸³ The translation presented here follows the reading as it is printed in the critical edition of the text, following what is transmitted in the majority of the MSS of VaPra^{§26} and attested in the Tib.

cus on the tip (*koṭī*) on top of the *nāda* (i.e. the vowel-sign above the letter "hū").²⁸⁴ He should visualize the subtle tip for the sake of stabilizing the mind. By becoming one with it the stability of the mind (*cittasthairya*) will arise, there is no doubt. Only with the stability of the mind he should emanate the array of *tathāgata*-s and the net of *yoginī*-s, pervading the infinite world sphere to utmost extent. From where? He emanates the non-fabricated protector, the lord who has the nature of the *maṇḍala*, from his own sign (*cihna*). 「What is taught by the word "dharma" is twofold, it is to be understood in accordance with the instruction.」²⁸⁵ Repeatedly (*punaḥ*) he should visualize the sign with the size of a mustard-seed. Thus is the *samādhi* called "*sūkṣmayoga*" ('Subtle *Yoga*').

§27 The 'Twofold Armoring' (*kavacadvayam*)

Or, if he has risen from that, the *yogin* should abide by the *yoga* of the 'Innate Hevajra' after he has performed the 'Twofold Armoring'.²⁸⁶ He should armor [himself] by the instruction of the great beginning with "Akṣobhya is [thought of] by the form of a chaplet".²⁸⁷ The circlet should be distributed as [the syllable] 'hūm' on

translation of this passage in HePra^{§26}. The Tib. translation of VaPra^{§26} differs, reading "*de'i 'dab ma rnam la brgyad pa rnam kyī (kyis G) dbaṅ phyug bryad rnam dan*" (→ *taddalesv a-ṣṭāv aṣṭānām īśvarāṅ ca*). The latter translation may have influenced the outline of this passage presented in Jamgön Kongtrul 2008 which starts "Subtle yoga (*phra mo 'i rnal 'byor*): For this, one imagines that at the heart channel-wheel is a lotus with eight petals. On each of the petals stands one *ishvari*, and at the heart of each of these, a syllable." (p. 279, nt. 116 (26)). Neither the parallel passages in DVS and VaPra nor the following singular forms (*ekavacana*) "*oḥṛdaye*", "*bṛjam*" etc. do support this interpretation which seems influenced by the rather unfaithful translation in VaPra^{Tib.} cited above. According to Advayavajra, the syllables on the petals in the cardinal and intermediate directions are *vum*, *ām*, *jrīm* and *kham* (HeSāSam 7 f. 74r₆).

²⁸⁴ The form "*koṭī*" is a less frequently found, yet elsewhere attested rendering of the word "*koṭi*".

²⁸⁵ This sentence is missing in VaPra^{Tib.}, yet contained in the citation of this paragraph in §26 of HePra^{Tib.}. The missing instruction referred to here seems to regard the practice on the level of the so-called "*utpannakrama*". The practice is supplied in brief in the first subsection of the additional material in HePra^{Tib.} which has been given the label "*Bla med rim lña*" and which is to be found after the end of HePra^{Skt.} Regarding the topic of the "*sūkṣmayoga*" in context of the Hevajra, cf. YoMā ad HeTa I.i. 30f., HeSāSam 8 (f. 90v₁₋₃), HeSāSam 11 (f. 137₃₋₆) et al..

²⁸⁶ The parallel section in the *Hevajraprakāśa* reads "*dvibhujavevajrayogataḥ*" instead.

²⁸⁷ The word "*mahat*", when compounded, usually takes the form "*mahā*" which in fact is transmitted in the 'modern' MSS K_{2,3,5}. VaPra^{Tib.} reads "*gdams ṅag chen po'i las*". The phrase "*ityādinā*" has here been connected with *°upadeśataḥ* which seems syntactically somewhat problematic. The teaching referred to is found in HeTa I.vi. 11-12ab, quoted also in the HeSāU (Ñ₁ f. 6r₁₋₂) and DVS (f. 196v₆₋₇). Note that *cakri* stands here for *cakrī*, likely due to metrical reasons. The *pratīka* "*cakrarūpena*" printed in the edition of the MuĀv seems to be incorrect

the head, the divine ear-rings as [the syllable] '*hrīḥ*' on both ears, the necklace as [the syllable] '*trām*' on the neck (*kaṇṭha*), the two bracelets as [the syllable] '*om*' on both hands, and nothing but the girdle as [the syllable] '*kham*' on the hips, the body smeared with ashes (*bhasmavighra*) is [the syllable] '*ham*' on all limbs. Likewise is the 'armoring' that begins with "Mohavajrī is in both eyes".²⁸⁸ Regarding it, this is the *mantra* for the 'armoring': *ām am im im um am*.²⁸⁹ Through this, this one whose body is united all around with the *vajrayoginī*-s, *tathāgata*-s and so forth, is the Bhagavān. Thus is the '**Twofold Armoring**' (*kavacadvaya*).

§28 The 'Abiding' (*viharaṇam*)

Having through this become equipped with the armor, the *yogin* should abide like a lion by the *yoga* of the 'Innate Hevajra'.²⁹⁰ Where? In the middle of the 'palace of the tree realms' (*trailokyāgāra*). And thus [the venerable Nāgārjuna taught] –

This, the celestial palace (*kūṭāgāra*), is neither the three realms, nor the living beings [nor] these victorious ones. I am not the lord of the circle, a human, the *viśaya*-s, the sense-organs, nor earth and so on. And due to the quality of having the nature of reality (*dharmatā*), there are not these deities who have form and so forth. Why, oh mind, do you err, because of sticking to the universe [and] the circle of the *maṇḍala*?!²⁹¹

[Thus is] the '**Abiding**'.

for "*cakrīrūpeṇa*" which Ratnākaraśānti then glosses with "*cakrīrūpeṇa*".

²⁸⁸ The underlying teaching is found in HeTa II.iii. 51-52ab, also quoted in the HeSāU (f. 6r₂₋₃), DVS (f. 196v₇), HeSāSaṃ 7 (f. 72r₅₋₆), SāMā 228 et al..

²⁸⁹ Note that VaPra^{Tib.} and HePra^{Tib.} differ as regards the syllables, interchanging the syllables '*ām*' and '*am*'. HeSāSaṃ 8 interchanges the syllables '*im*' and '*im*' (cf. f. 85v₃₋₄).

²⁹⁰ Note that the reading "*°sannaddhībhūya*" is an emendation. It would also be possible to read *°sannaddha udbhūya* or *°sannaddho bhūtvā* instead. The Tibetan simply translates "*go cha bgos nas*". Further it may be noted that here too the parallel section in the *Hevajraprakāśa* reads "*dvibhujavevajrayogataḥ*" instead.

²⁹¹ This famous stanza is taught in Nāgārjuna's PaKra; cf. Pañcakramaṭippanī (PaKraṭi p.34), HePra^{S28}, HeSāSaṃ 7 (f. 75v₅₋₇) and the *Pañcatathāgatamudrāvivarāṇa* (PTMV v.23). The reading "*asmi*" for "*asmi*" certainly gives good sense, yet violates the meter and is only attested in the PaKraṭi and PTMV. A similar teaching is found in the CMAṬ (cf. Matthes 2008 : pp.119f.).

§29 The 'Eating' (*bhojanam*)

After that, anything which is received or [any] eatable substance obtained by the *yogin*, that all he should eat after having purified [it] as before by the method for the 'tasting of the nectar' (*amṛtāsvāda*) [and] empowered [it] by the three essences (i.e. 'om', 'āḥ' and 'hūm'). [Thus is] the 'Eating'.²⁹²

§30 The 'Conduct' (*caraṇam*)

Then, having taught the method of eating, I will tell about staying (*sthiti*) and behaving (*caraṇa*) in conformity with the root-*tantra*.²⁹³ To explain –

He should abandon greed, delusion, fear, wrath and shameful behavior. Having abandoned sleep [and the concern of] himself, the practice (*caryā*) is performed, there is no doubt.^{i,294}

For just that reason –

Having offered the body as a gift, he should then, afterwards, commence the practice (*caryā*). With the consideration of good fortune and bad fortune, a gift is not offered because of that!ⁱⁱ

He should consume what is to be eaten, what is to be enjoyed and likewise drinks just as they are obtained. The grasping at it with the concept of desired and not desired should not be done!ⁱⁱⁱ

A single class provided of the five classes is conceived. No distinction is brought about as between a single class or many.^{iv}

²⁹² A similar passage is given in HePra^{§29}.

²⁹³ An echo of this *avataṛaṇikā* is found in the beginning of §30 in HePra^{Tib.}.

²⁹⁴ The interpretation of "*ātmānam*" follows here Ratnākaraśānti's explanation in his MuĀv. The reading "*caryā kriyate*" is attested in HePra^{§30} and in some MSS of the *tantra* itself. The editions read "*caryāṃ kuryān*" which is metrically better. It seems that the reading presented here was widely accepted at some point of time. The MuĀv does not reveal which reading Ratnākaraśānti himself knew or preferred.

ⁱHeTa I.vi. 18 ; cf. HePra^{§30}. ⁱⁱHeTa I.vi. 19 ; cf. HePra^{§30}. ⁱⁱⁱHeTa I.vi. 20 ; cf. HePra^{§30}.

^{iv}HeTa I.vi. 5 ; cf. HePra^{§30}.

Meditation (*bhāvanā*) is called auspicious (*śubhā*) [when it is performed] under a solitary tree or in a cremation ground, in the house of the mother, at night, at a solitary place or on a long, solitary road.ⁱ

But if some proficiency (*uṣman*) has been reached, it is accepted to perform the practice (*caryā*) [of the Hevajra]. If there is the wish to reach accomplishment, he should proceed (*caret*) by this conduct (*caryā*).ⁱⁱ

Moreover, others [uphold that] the 'performing of the practice' (*caryācaraṇa*) means "clear in the root[-*tantra*] it is practiced". It is called 'staying' (*sthiti*), 'interaction' (*vyavahāra*), conduct (*ācāra*) and, on the other hand, the 'supreme aim' (*paramārtha*) when having become superior (*adhimātrata*).²⁹⁵ What is the meaning of 'superior'? The meaning is 'when one has reached some proficiency'. A middling one should practice secretly in his own place at night until there is some attainment in this way. From where [is that known]? From the teaching "in as much no distinction is brought about".²⁹⁶ When there is attainment, he may perform or not perform without regulation, only depending on himself. Thus is the 'conduct'.

§31 The 'Sleeping' (*śāyanam*)

Then, with the wish to sleep at the later juncture of the day,²⁹⁷ he should sleep after he has made present (*āmukhīkṛtya*) the 'yoga at the end of cessation' (*viramāntayoga*). Thus is the 'Sleeping'.²⁹⁸

²⁹⁵ This passage is not entirely clear, nor what is the exact content of the "iti" and whether "*spaṣṭam*" is meant as an adverb here. The underlying source could not be identified. VaPra^{Tib.} fails to recognize the even *pāda* and reads "*gṣan rnams kyañ rtsa bar gsal zñ spyod pa zes pas spyod pa ste rgyu ba dañ | gnas pa dañ | tha sñad dañ | spyod pa dañ | don dam pa (la) yañ brjod de | chen po mchog rab tu thob nas so ||*". On this, see also HePra^{§30}.

²⁹⁶ It is not entirely certain whether this *pāda* refers to the verse above, i.e. HeTa I.vi. 5d, or instead to HeTa I.v. 3b. The latter might be more plausible here. The entire stanza reads "*sevitavyāḥ prayatnena yathā bhedo na jāyate | agupte kriyate duḥkhaṃ vyāḍacaurāgnibhūcaraiḥ ||*".

²⁹⁷ The reading "*avasarasandhyāyām*" is only found in MSS N₂ and K₁, MSS I_Σ, VaPra^{Tib.} and the corresponding section in HePra^{§31} all point towards the reading "*aparasandhyāyām*" (*thun (mtshams) gṣan la* Tib.).

²⁹⁸ A parallel passage is given in HePra^{§31}. The so-called "*viramāntayoga*" might refer here to the moment in which the 'Innate Bliss' is experienced; cf. MuĀv and YoMā ad HeTa I.viii. 24b.

ⁱHeTa I.vi. 6; cf. HePra^{§30}. ⁱⁱHeTa I.vi. 7; cf. HePra^{§30}.

§32 The 'Other Arising' (*aparam utthānam*)

After he has risen at the time of rising, being urged again by the songs of Pukkasī and so forth, he should act accordingly, by precisely this procedure until the circle of the *maṇḍala* is attained. Without it, there is no 'great awakening' (*mahābodhi*). For precisely that reason [it has been taught] –

Just as the "*utpanna*" is not known without the "*utpattikrama*", like that the "*utpattikrama*" isn't without the *yoga* of the "*utpanna*".²⁹⁹

And likewise –

Relying on the two stages is the *dharma*-teaching of the *vajrin*-s.³⁰⁰

In this way, [he should visualize himself] inside the circle of the *maṇḍala* in accordance with what has been explained.³⁰¹ Having a single face [symbolizes] the pure aspect of non-dual cognition (*advayajñāna*), having two arms the pure aspect of emptiness (*śūnyatā*) and compassion (*karuṇā*), the *vajra* in the right hand teaches unbreakable knowledge (*abhedyajñāna*); there are a skull-bowl and *khaṭvāṅga* in the left, the *khaṭvāṅga* has the nature of wisdom (*prajñā*), the skull-bowl teaches *bodhicitta*.

In this way, having four arms is for the sake of destroying the four Māra-s, having a single face has the pure aspect of inconceivable knowledge (*acintyajñāna*), the *vajra* in the first right arm teaches the 'path of union' (*yuganaddhamārga*), the skull-bowl in the first left arm is filled with the blood of the gods and *asura*-s, existence and non-existence [are taught] by the word[s] "gods and *asura*-s", the becoming one of these by the word "blood", what is attained by that state by the word "filled", the skull-bowl has the pure aspect of this, with the remaining two arms he is embraced with Vajravārāhī.

²⁹⁹ The source of this stanza is unknown. The 1st half is composed in *upa- / udgīti* meter, the second half remains unmetrical. I am not confident enough to emend the text further.

³⁰⁰ HeTa I.viii. 25ab; the preceding line which forms the first half of this stanza reads "*kramam utpattikaṃ caiva utpannakramam eva ca*".

³⁰¹ The sentence is lacking a finite verb. The smallest emendation would be to change "*antargataṃ*" to "*antargataḥ*". Yet, since also the following sections remain grammatically problematic, one may perhaps accept these inaccuracies in the context of a *tantric* work, understanding them with implied abstract-noun suffixes *-tvam* or simply by adding an implied "*ātmānaṃ bhāvayet*".

In this way, having six arms has the pure aspect of the Six *Pāramitā*-s, having three faces teaches the inherent nature of body, speech and mind, in the left the bell is with the purity of emptiness, the trident for the sake of cutting off the three *jñāna*-s,³⁰² in the right the *vajra* has the pure aspect of the 'Wisdom of Sameness' (*samatājñāna*) and the chopper is for the sake of completely cutting off ignorance.³⁰³

In this way, is the abiding (*avasthiti*) of the two-, four- and six-armed [forms], in *ardhaparyāṅka* on a sun[-disk] on top of a corpse.³⁰⁴ As regards all these three, the rest is just so as for the 16-armed one. Thus is the '**Other Arising**'.

Conclusion

The *sūtra* that is the brief instruction by the Glorious Saroruhapāda, by command has been explained (*tippita*) by me called Jālandhari, relying on the words of the noble one(s) (*āryavacana*).³⁰⁵

Having composed the "Commentary of the Stage of Purity" (*viśuddhi-kramaṭippani*) by Suratavajra, may by [the merit of] it the entire world reach the further shore of Vajraśrījñāna !

Thus, the *Viśuddhi*, the Commentary called *Vajrapradīpā* on the *Sādhana* of the Glorious Hevajra that has been composed by the master Saroruhapāda is finished. This is the work of the learned master Śrīmataturatapāda.³⁰⁶

³⁰² Here Jālandhari might well be referring to the three modes of perception, i.e. *grāhya*, *grāhaka*, and *grahaṇa* which, in accordance with the teachings of the Ārya-school of the Guhyasamāja, correspond to the three deep-states of mind *sūnya*, *atisūnya* and *mahāsūnya*. Furthermore, it has to be noted here that MS K₁ and Tib.C,D,P₂ support the reading "*ajñānatraya*" (Tib. *mi śes pa gsum*) which is likewise possible, though perhaps less likely.

³⁰³ VaPra^{Tib.} adds "*phyag lhag ma dag gis gri gug dañ thod pa ste* |".

³⁰⁴ VaPra^{Tib.} differs slightly, reading "*de ltar phyag gñis pa dañ | phyag bzi pa dañ | phyag drug pa rnam kyis rnam par gzag pa'o || skyil kruñ phyed pas ro'i steñ na ñi ma la gnas pa'o ||*".

³⁰⁵ It is not certain whether this passage once had been metrical. VaPra^{Tib.} reads "*dPal ldan mTsho skyes źabs kyis mdor bstan pa'i || mdo ni bka' yis Dz'a lan.d.ha ri par || grags pa bdag gis [grag pa dag gi G] rnam par smras pa ni || de yi chos la brten nas mdor bśad pa'o [bśad do G, N, P₁] ||*". Omitting "*pāda*" would make it partly metrical, and the reading "*Jālandharīti khyātena dharmam āśritya tippitam ||*", *dharmam* being supported by the Tibetan, would form a metrical line of *anuṣṭubh*.

³⁰⁶ The final colophon of VaPra^{Tib.} reads "*sLob dpon mTsho skyes źabs kyis [mTshos skyes źabs*

kyis N, P₁] mdzad pa'i dPal kye rdo rje'i sgrub thabs kyi [sgrubs thabs kyi G] mdor bsad pa dag pa rdo rje sgron ma zes bya ba grub pa brñes pa'i [mrñes pa'i G] sLob dpon dPal Dz'a lan.d.ha ri žabs kyis [Dz'a lan.d.ha ri pa žabs kyis N, P₁] mdzad pa 'di yoñs su rdzogs so || Pañḍita Mañ.dzu śr'i la mñan nas | Lo ts'a ba [Lo tsa ba G, N, P₁] Ņi ma rgyal mtshan dPal bZaṅ pos bsgyur ba'o ||". For the scribal colophons of the Skt. MSS, see final note in VaPra^{Skt}.

Part III

Bhadrapāda's *Dveṣavajrasādhana*

Sigla Codicorum

Sanskrit Sources

Ñ₃ *Dveṣavajrasādhana* by Bhadrāpāda. HeSāSam 19 (ff. 186r₅ – 197r₃). In : *Hevajrasādhanasamgraha*, "Ñor codex" (XVI 1), palm-leaf MTM, 272 folios, complete, present whereabouts unknown. Photographs of it are preserved on microfilm in the Niedersächsische Staats- und Universitätsbibliothek, Göttingen (shelf mark : Xc 14/39).¹

CVS = *Śrīhevajrabhaṭṭārakasya Cakravimśikāstotraṃ* by Saroruhapāda (forthcoming, Luo Hong) ; **HePra** = *Hevajraprakāśa* by Rāhulagupta ; **HeSāU** = *Hevajrasādhanopāyikā* by Saroruhapāda ; **VaPra** = *Vajrapradīpā* by Jālandharipāda.

AAK *Acintyādvayakramopadeśa* by Kuddālapāda. In : 1) NAK 5-45 = NGMPP 134-2 / A 915-3 (ff. 44v8-47v3 ; 2) MBB-II-236 ; 3) Rinpoche, Samdhong and Vajravallabh Dwivedi (eds.) 1987 : pp. 195-208.

AP *Abhayapaddhati* by Abhayākaragupta, a commentary on the Buddhakapālatantra (ch. 07) (ed.). In : Isaacson, Harunaga ; forthcoming.

AbhiSaMa *Abhisamayamañjarī* by Śubhākaragupta. In : Rinpoche, Samdhong and Vajavallabha Dwivedi (eds.) 1993.

¹ At present, neither a second MS nor a Tibetan translation of this *sādhana* could be identified. However, the Tibetan canonical recensions of the HePra seem to refer to this text as *Že sdañ rdo rje'i sgrub pa'i thabs* by bZaṅ po'i žabs. A Tibetan title is also added in the lower margin of folio 186r, reading "že sdañ rdo rje sgrub thabs".

- ĀKriSam** *Ācāryakriyāsamuccaya* by Darpaṇācārya (Jagaddarpaṇa). In : a) Moriguchi, Mitsutoshi 1990 (pp. 876-844) ; b) Moriguchi, Mitsutoshi 1991 (pp. 107-33) ; c) Moriguchi, Mitsutoshi 1992 (pp. 1-31).
- ĀPra** *Ādikarmapradīpa* by Anupamavajra (ed.). In : de La Vallée Poussin, Louis 1898.
- KṛYaTa** *Kṛṣṇayamāritantra* and *°pañjikā* (ed.). In : Rinpoche, S. and V. Dwivedi 1992.
- KriSamPa** *Kriyāsaṃgrahapañjikā* by Kuladatta (ed.). In : Tanemura, Ryugen 2004.
- GuBha** *Guṇabharaṇī nāma śaḍaṅgayogaṭippaṇī* by Raviśrījñāna (ed.). In : Sferra, Francesco 2000.
- GuSaMaVi** *Guhyasamājamaṇḍalavidhi* by Dīpaṃkarabhadra (etext). In : CTS 2008.
- GST** *Guhyasamājatantra* (ed.). In : Matsunaga, Yukei 1978.
- CMP** *Caryāmelāpakapradīpa* by Āryadeva (eds.). In : 1) Janardan Shastri Pandey 2000 ; 2) Wedemeyer, Christian K. 2009.
- CSA** *Cakrasaṃvarābhisamaya* by Lūyīpāda (ed.). In : Sakurai, Munenobu 1998.
- DGK** *Dohāgītikoṣa* by Sarahapāda (ed.). In : Bagchi 1938.
- PaKra** *Pañcakrama (Sarvaśuddhiviśuddhikrama)* accredited to Nāgārjunapāda (ed.). In : 1) Mimaki, Katsumi and Tōru Tomabechi 1994. 2) Tomabechi, Tōru 2006.
- PaKraṬi** *Yogīmanoharā Pañcakramaṭippaṇī* by Muniśrībhadra (ed.). In : Jiang, Zhongxin and Toru Tomabechi 1996.
- PiSā** *Piṇḍīkramasādhana* (ed.). In : de La Vallée Poussin, Louis 1896.
- PChS** *Piṅgalachandaḥsūtra* (ed.). In : Śāstrī, Viśvanātha 1872.
- BhraHeSā** *Bhramaharanāma Hevajrasādhana* by Ratnākaraśānti (ed.). In : Isaacson 2002b.
- MaUd** *Mantroddhāra* by Candrakīrti (ed.). In : Hong, Luo and Toru Tomabechi 2010 (pp. 85-92).

- MaUVi** *Maṇḍalopāyikavidhi* by Padmaśrīmitra (etext). In : Tanemura, Ryugen (unpublished).
- MuĀv** *Muktāvalī nāma hevajratantrapāñjikā* by Ratnākaraśānti (ed.). In : Tripathi, Ram Shankar and Thakur Sain Negi 2001.
- MHK** *Madhyamakahrdayakārikā* by Bhāviveka a.k.a. Bhavya (ed.). In : Lindtner, Christian 2001.
- YoMā** *Yogaratnamālā nāma hevajratantrapāñjikā* by Kāṇha (ed.). In : Tripathi, Ram Shankar and Thakur Sain Negi 2006.
- LaTaṬi** *Laghutantraṭikā* by Vajrapāṇi (ed.). In : Cicuzza, Claudio 2001.
- LST** *Laghusaṃvaratantra (Herukābhidhāna)* (ed.). In : Janardan Shastri Pandey 2002.
- VaĀv** *Vajrāvalī* of Abhayākara Gupta (ed.). In : Mori, Masahide. *Vajrāvalī of Abhayākara Gupta – Edition of Sanskrit and Tibetan Versions*. Vol. 1 & 2 Tring, UK : The Institute of Buddhist Studies (Buddhica Britannica Series XI). 2009.
- VaĀvMaU** *Vajrāvalī nāma maṇḍalopāyikā* (ed.). In : Bhattacharya, D.C. 1981.
- VNU*** Quotations from the *Vajrasattvaṇiṣpādanasūtra* in an Anonymous Text (ed.). In : Hong, Luo and Toru Tomabechi 2010 (pp. 71-84).
- VS** *Vajrasattvaṇiṣpādanasūtra (Vajrasattvasādhana)* by Candrakīrti (ed.). In : Hong, Luo and Toru Tomabechi 2010.
- SaUdTa** **Samvarodayatantra** (ed.). In : Tsuda, Shinichi 1974.
- SamCāTa** *Samcāratantra + °nibandha* on the *Yoginīsamcāratantra* by Tathāgatarakṣita and *Upadeśānusāriṇīvyākhyā* of Alakakalāśa (ed.). In : Pandey, J. Sh. 1998.
- SāMā** **Sāadhanamālā** (ed.). In : Bhattacharya 1968.
- SāMā 7** *Kāraṇḍavyūhāmnāyena racitaṃ sādhanam* (ed.). In : Bhattacharya 1968 : pp. 28-30.
- SāMā 13** *Āryakhasarpaṇalokeśvarasādhana* (ed.). In : Bhattacharya 1968 : pp. 36-37.
- SāMā 14** *Khasarpaṇasādhana* by Padmākaramati (ed.). In : Bhattacharya 1968 : pp. 38-42.

- SāMā 16** *Āryāvalokiteśvarakhasarpaṇasādhana* (ed.). In : Bhattacharya 1968 : p. 46.
- SāMā 26** *Khasarpaṇasādhana* (ed.). In : Bhattacharya 1968 : p. 64-65.
- SāMā 29** *Hālāhalasādhana* (ed.). In : Bhattacharya 1968 : p. 72-75.
- SāMā 56** *Muktakenārapacanasādhana* (ed.). In : Bhattacharya 1968 : p. 115-119.
- SāMā 71** *Āryasiddhaikavīrasādhana* (ed.). In : Bhattacharya 1968 : p. 142-145.
- SāMā 94** *Vajratārāsādhana* (ed.). In : Bhattacharya 1968 : pp. 183-188.
- SāMā 97** *Vajratārāsādhana* by Sthaviradharmākaramati (ed.). In : Bhattacharya 1968 : pp. 195-200.
- SāMā 110** *Vajratārāsādhana* by Ratnākaraśānti (ed.). In : Bhattacharya 1968 : pp. 224-236.
- SāMā 123** *Vidyujjvālākarālīnāmaikajaṭāsādhana* (ed.). In : Bhattacharya 1968 : pp. 254-259.
- SāMā 183** *Śrihevajratantrakrameṇa Svādhiṣṭhānakurukullāsādhana* by Sahajavilāsa (ed.). In : Bhattacharya 1968 : pp. 281-384.
- SāMā 195** *Mahāpratisarāyāḥ sādhanā* (ed.). In : Bhattacharya 1968 : pp. 397-398.
- SāMā 218** *Prajñālokasādhana* (ed.). In : Bhattacharya 1968 : pp. 426-431.
- SāMā 228** *Amṛtaprabhā nāma sādhanopāyikā* (ed.). In : Bhattacharya 1968 : pp. 443-449.
- SāMā 267** *Bhūtaḍāmarasādhana* (ed.). In : Bhattacharya 1968 : pp. 525-528.
- STTS** *Sarvatathāgatattvasaṃgraha* (ed.). In : Horiuchi, Kanjin. *Bon-Zō-Kan Shoe-Kongūchōgyō no Kenkyū* Vol. I. Koyasan : Mikkyō Bunka Kenkyūjo. 1983.
- SdpT** *Sarvadurgatiparīśodhanatantra* (ed.). In : Skoruski, Tadeusz 1983.
- SNpa** *Sekanirdeśa (°nirṇaya) + °pañjika* by Rāmapāla (ed.). In : Isaacson, Harunaga and Francesco Sferra 2015.
- SV** *Vajradhātumahāmaṇḍalopāyikā-Sarvavajrodaya* by Ānandagarbha (ed.). In : Mikkyo Seiten Kenkyukai 1986-7.

HeTa Hevajratantra :

HeTa_{Sa} *Hevajratantra with Muktvāvalī* (ed.). In : Tripathi, Ram Shankar and Thakur Sain Negi 2001.

HeTa_{Sn} *Hevajratantra* (ed.). In : Snellgrove 1959.

HeBāPūVi *Samkṣiptahevajrabāhyapūjāvidhi*. In : "Patan Codex" (P₅, ff. 37v₁ - 41v₇). Eds. : Gerloff 2012 (unpublished BA thesis), 2014 (unpublished MA thesis).

HeSāSaṃ **Hevajrasādhanasamgraha** ("Nor Codex XXVI"). Palm-leaf MTM. 272 folios. Numbers according to Isaacson 2009.

HeSāSaṃ 7 *Śrīhevajraviśuddhinidhisādhana* by Avadhūtipāda. In : *Hevajrasādhanasamgraha* (ff. 65r₁-80v₅).

HeSāSaṃ 8 *Hevajrābhisamayatilaka* by Śākyarakṣita. In : *Hevajrasādhanasamgraha* (ff. 80v₅)-107v₄.

HeSāSaṃ 10 *Hevajrasādhana* by Anaṅgavajra. In : *Hevajrasādhanasamgraha* (ff. 114r₃-123v₂).

HeSāSaṃ 11 *Bhavaśuddhihṛdayatilaka* by Kokadatta. In : *Hevajrasādhanasamgraha* (ff. 123v₁-140r₆).

HeSāSaṃ 16 *Hevajrapūjāvidhi*. In : *Hevajrasādhanasamgraha* (ff. 164r₃-169r₇).

HeSāSaṃ 22 *Bāhyapūjāvidhisamgraha* by Śāśvatavajra. In : *Hevajrasādhanasamgraha* (ff. 201r₁-202r₄).

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HeSāSaṃ 30 *Hevajrapūjāvidhi*. In : *Hevajrasādhanasamgraha* (ff. 218v₅-219v₅).

HeSāSaṃ 45 *Gaṇacakravīdhi*. In : *Hevajrasādhanasamgraha* (ff. 264v₆-271v₅).

HeSePra *Hevajrasekaprakiryā*. Edited by Sanderson, Alexis and H. Isaacson (M.Phil. set text of Oxford University). Unpublished.

Tibetan Sources

Kun dga' bsod nams's Record "Chos kyi rje dpal ldan bla ma dam pa nams las dam pa'i chos ji ltar thos pa'i tshul legs par bsad pa zab rgyas chos kun gsal ba'i ñin byed ces bya ba las 'jam pa'i dbyañs kun dga' bsod nams lhun grub kyi rjes su bzuñ ba'i tshul gyi sarka", Record of teachings of Kun dga' bsod nams lhun grub. In : *Collected Works of A mes žabs*, Vol. *kha*, no. 6.²

² Cf. Sobisch 2008 : pp. 24f., nt. 32.

Edition of the Sanskrit Text

upodghātaḥ

ॐ namaḥ śrīhevajrāya ||

f. 186r₅

śrīmaddherukaṃ nāthaṃ sukhaphalasaṃkulaṃ¹ niḥ*svabhāvasvabhāvaṃ² 6
śāntaṃ khasamaṃ paraṃ sarvagaṃ śūnyābhinnaṃ nairātmāgarbhasṭhitam |
mūrtam³ caturānandaṃ nirvāṇagatimḡataṃ⁴ virahitakaluṣaṃ
śuddham dveṣamuṣitaṃ vande dā*kinīnāthaṃ kapālākulaṃ⁵ prabhum || 7

namāmi herukaṃ nāthaṃ nairātmāsahavigrahaṃ⁶ |
tatsādhanam ahaṃ vakṣye mūlatantrānusārataḥ ||

atha śrīmaddhevajraḡākinījālamahā*tantrarāje yad uktam āste tasmād u- f. 186v₁
ddhrtyāryasaroruhapādair astavyastenāmnāyopadeśarakṣaṇārthaṃ saṅgopyoktam⁷
abhisamayaṃ mithyāgarvitasattvān dṛṣṭvā dā*kinījālabhayāc ca | kiñcidūṣma- 2
prāptikāle ced abhisamayaspāṭikaraṇahetor mayā saroruhapādanaptṛsutaputreṇa
bhadranāmnā prasiddhena kodālyādhye*ṣitena vajraḡākinīyādeśena tathā ca mūla- 3
tantre yad uktam āste tad⁸ dṛṣṭvā śrutvā sāksātkṛtvā dveṣavajrasādhanam⁹ vacmi |
ye kecid arthinaḥ śrīmaddhevajraḡā*kinījālamahātantrarājena^{10,11} taddhetoḥ || 4

¹°kulaṃ *em.*] °kula° N₃. ²niḥ° *em.*] ni° N₃. ³mūrtam *em.*] mūrttiś N₃. ⁴°am *em.*]
°o N₃. ⁵°am *em.*] °a° N₃. ⁶nairātmā° *em.*] nairātmām N₃. ⁷saṅgopyoktam *em.* Isaacson]
sāṅkyopyoktam (?) N₃. ⁸tad *em.*] taṃ N₃. ⁹°am *em.*] °a° N₃. ¹⁰°dhevajra° N₃^{p.c.} (in upper
margin)] °vajra° N₃^{a.c.}. ¹¹°tantrarājena *em.*] °tantra((rāja(m))) N₃^{p.c.} (in upper margin).

5 atha¹² prathamam tāvāt mantrī¹³ yathāgurvārādhanādīparipātyārādhyā¹⁴ guroḥ
 6 samyag āmnāyopadeśān¹⁵ gṛhītvā tāvac ca*red guptena yāvāt kiñcidlābhaprāptir¹⁶
 na bhavet | prāpte sati yathoktām prajñām utpādyātmasāmarthyena no vā nimittena
 la*bdhvā | śmaśānādaḥ vanāraṇye vā¹⁷ gacched yogī | +¹⁸ yāvāt mahāmudrālābhah
 syāt ||

7 tatreyam¹⁹ bhāvanā guptayogena²⁰ | sukhāsana²¹ upaviśya mantrī²² rephēṇa
 sūryam svahr̥daye vibhāvya | taduparī nī*lavarnahūmkāram pañcaraśmikam
 dr̥ṣṭvā | tān²³ raśmīn ākāśe saṃsphāryānantalokadhātūn avabhāsyā²⁴ – śrīheruko
 f. 187r₁ 'yam iti uccāraṇāt – sveṣṭadevatācakram gurubu*ddhabodhisattvādīś cānīyāgre
 vicintyārghapādyādīkam dattvā | puṣpadhūpādībhīr abhyarcya | tadanu sveṣṭade-
 vatām²⁵ purataḥ²⁶ –

2 gauṛī mṛgalāñchanam²⁷ dharti caurī mārtanḍabhājanam |
 vetālī * vārihastā ca bhaiṣajyam²⁸ dharti ghasmarī ||

pukkasī balahastā ca śabarī rasadharī bhavet |
 caṇḍālī ḍamarukam vādayet ḍomby āliṅgam pradarśayet ||ⁱ

3 etābhis tāvāt sampū*jya | bhagavantam sphuratsamhāravigraham²⁹ dhyātvā | ta-
 syāgrataḥ saptavidhānuttarapūjām³⁰ kuryāt ||

ⁱHeTa I.iii 9-10.

¹²atha *em.*] athaḥ Ṇ₃. ¹³mantrī *em.*] mantriṇā Ṇ₃. ¹⁴paripātyā^o Ṇ₃^{p.c.} (in upper margin)] °pā-
 tyā^o Ṇ₃^{a.c.}. ¹⁵deśān *em.*] °deśāna Ṇ₃. ¹⁶kiñcid^o *em.*] kiñcita Ṇ₃. ¹⁷śmaśānādaḥ vanāraṇye vā
em.] śmaśānādaḥ vanāraṇye>e< Ṇ₃ (given after "prāpte sati" ; once a marginal correction inserted
 at the wrong position ?). ¹⁸Note in lower margin : x tatra tv ācintaye>|<d dhīmān yāvāt vajrayo-
 ginyā āśvāsam na dadati | āśvāse sati nagare nigame prāntare śṛṅgātakeṣu vā sthītvā no vā yatra
 tatra yath[e]cchayā (yathai^o Ṇ₃) tāvad yo[gī gacched] 6, presumably written by a much younger
 hand. ¹⁹tatreyam *em.*] tadanu tatreyam Ṇ₃. ²⁰yogena Ṇ₃^{p.c.} (in upper margin)] °yoge Ṇ₃^{a.c.}.
²¹a *em.*] °e Ṇ₃. ²²mantrī *em.*] mantriṇā Ṇ₃. ²³tān *em.*] tāna Ṇ₃. ²⁴avabhāsyā *em.*] avabhā-
 syānīya Ṇ₃. ²⁵ām *em.*] °ā^o Ṇ₃. ²⁶purataḥ *em.*] °puro ((to)) Ṇ₃^{p.c.} (in upper margin). ²⁷am
em.] °a^o Ṇ₃. ²⁸bhaiṣajyam *em.*] bheṣajya(m) Ṇ₃. ²⁹sphurat^o *em.*] sphurata^o Ṇ₃. ³⁰pūjām
em.] °pūjā Ṇ₃.

yad anādisaṃsāre janmāvartaviḍambanair³¹ yatra yatropapadya kṛ*taṃ mayā 4
 pāpakam karma tat sarvam pratideśayāmi bhagavadagrataḥ punarakaṇāya³²
 | tad anyasya³³ saṃsārajanmajanmopapadya kṛtakāritānumoditaṃ³⁴ | pu*nyam 5
 sattvānām anumodayāmi | ātmano 'pi tat sarvaṃ pariṇāmayāmi anuttarāyām
 samyaksambodhau sattvānām bodhicittotpattyartham³⁵ || sarvagam mahājñānam
 hekāravajram * buddham | tena yad uktaṃ tantramantrādi dharmam³⁶ | tacca- 6
 krasthitadevatīgaṇam saṅgham³⁷ śaraṇam gatvā | bhagavan samanvāhāryatām³⁸
 akṣayaphalam prāpnuyām iti kṛtvā³⁹ bodhicittam utpādayet * || paścāt sarva- 7
 sattvārthakaraṇahetoḥ sarvākāravaropetaśūnyatāyām cittam nirūpyānena mārgā-
 śrayaṇam | punas tebhya ātmānam ātmanā dānam dattvā | paścāt sādhanā*caraṇam f. 187v₁
 ārabhet ||

tadanu *prathamam bhāvayen maitrīm*ⁱ ekaputraprematām sarvasattveṣu ||
 dvitīye mahārṇavadurgatau patitān sattvān dṛṣtvā me mitrāṇīti kṛtvā duḥkhitāḥ
 krandaṭīti ka*ruṇā || tṛtīye mahac cittam utpādyā sarve sambodhau mayā prati- 2
 ṣṭhāpayitavyāḥ herukarūpenātmānam siddham buddhvā hasatīti muditā || caturthe
 yaśo'yaśolābhālābhasu*khaduḥkhasutinindāgraham⁴⁰ nāstīti upekṣā || 3

evaṃ caturbrahmavihārabhāvanāparyante⁴¹ mṛtakākrāntam ātmānam vibhā-
 vya⁴² | jñānālokavajrasamādhiyogena prākṛtaśarīrā*bhāvaṃ kṛtvā | tadanu jhaṭīti 4
 vaṃkāreṇa⁴³ śaraccandrakarākāram bhujadvayasusobhanaṃ dharmamudrayā ka-
 rayugmam āpannam vajraparyāṅkopaviṣṭam śavopari candra*satham bhāsītānanta- 5

ⁱHeTa I.iii. 1a.

³¹°āvartavi° N₃^{p.c.}] °āvartivadam° N₃^{a.c.}. ³²punarakaṇāya *em.*] >saptavidhānuttarapūjā< ((pu-
 narakarāya ...)). NB : The reading in the main text is cancelled, perhaps by the scribe himself when
 noticing his eye-skip after *agrataḥ*, the following is added in the upper margin without line refe-
 rence. Judged from the script, the addition seems to stem from a rather old hand, presumably of
 northeastern provenance. ³³tad anyasya N₃^{p.c.}] ((... tadanya)) sya N₃^{a.c.} (added in upper margin).
³⁴°moditaṃ *em.*] °modita° N₃. ³⁵bodhicittotpatty° *em.*] utpatyartham N₃. ³⁶dharmam *em.*]
 dharmma N₃. ³⁷saṅgham *conj.*] saṅgameṣu N₃. ³⁸samanvanvāhāryatām *em.*] asamanvanvāhā-
 ryatām | N₃. ³⁹prāpnuyām iti kṛtvā *em.*] prāpnuyāmīti ((xx tvā 6)) N₃^{p.c.} (added in lower margin,
 perhaps *kṛtvā* or *bhūtvā*). ⁴⁰°sukhaduḥkha° *em.* (cf. HePra)] °sukha° N₃. ⁴¹°paryante *em.*]
 °paryantena N₃. ⁴²vibhāvya *conj.*] xx N₃ (perhaps a smeared *danḍa* or the beginning of a *bha*).
⁴³vaṃkāreṇa *em.*] tyākāreṇa N₃.

lokadhātukaṃ^{44,45} dvātriṃśallakṣaṇadharaṃ⁴⁶ vyañjanāśītirājitaṃ sahanātham
prabhūm atīśāntaṃ paśyetaḥ || tathā ca –

6 akṣarodbhavaṇḍasya *hūm-phaṭ-kā*rau*⁴⁷ na ceṣyate⁴⁸ |ⁱ

iti vacanāt | tataḥ –ⁱⁱ

svahr̥di bhāvayed rephaṃ tadbhavaṃ⁴⁹ sūryamaṇḍalam |
tatraiva *hūmkṛtiṅ* caiva prañopāyasvarūpakam ||

7 kṛṣṇavarṇaṃ mahāghoraṃ *hūmkārād* vajram u*dbhavaḥ⁵⁰ |
vajravaraṭake madhyasthaṃ *hūmtattvaṃ* bhāvayet punaḥ ||ⁱⁱⁱ

f. 188r₁ etat sarvaṃ pariṇāmya yathopadeśāt | candrabimbaṃ vibhāvya | tatas tasmān
niḥsṛtyordhve vajriṇaṃ⁵¹ mahābhīmam ā*kāśe⁵² dṛṣṭvā vakṣyamānopadeśataḥ |
ātmanaṃ praveśya⁵³ | sveṣṭadevatātmako bhavaḥ ||

tathā coktaṃ bhagavatā mūlatantre –

*hūmkārapariṇataṃ*⁵⁴ dṛṣṭvā dveṣātmānaṃ vibhāvayet |^{iv}

iti vacanāt ||

2 ta*smāt⁵⁵ sveṣṭadevatāpadaṃ niṣpādyā sphārayet krodhān sarvān jvālāmālākulā-
kulān yathāsthāneṣu tān⁵⁶ dṛṣṭvā vikalpayet || yamāntakaṃ⁵⁷ mahākṛṣṇaṃ vajra-
3 mudgaradha*raṃ savye pūrve⁵⁸ cintayet || prañāntakaṃ mahāśuklaṃ dakṣiṇe sita-
daṇḍadharaṃ yāmyām nyaset || padmāntakaṃ⁵⁹ mahāraktaṃ vajrābjadharaṃ pra-
4 dhāne paścime⁶⁰ vibhāva*yet || vighnāntakaṃ mahānīlaṃ⁶¹ karālavajradharaṃ sa-

ⁱHeTa I.viii 9ab. ⁱⁱThe following is cited in HePra^{Tib.} §5. ⁱⁱⁱHeTa I.iii. 5-6. ^{iv}HeTa I.iii 7ab.

⁴⁴bhāsītānanta° *em.*] bhātyānanta° Ṇ₃. ⁴⁵dhātukaṃ *em.*] °dhātuṃ kaṃ Ṇ₃. ⁴⁶dharaṃ *em.*] °dhara° Ṇ₃. ⁴⁷kārau *em.*] °kāro Ṇ₃. ⁴⁸ceṣyate *em.*] ceṣyata Ṇ₃ (*sandhi*). ⁴⁹bhavaṃ *em.*] °bhava Ṇ₃. ⁵⁰vajram udbhavaḥ *em.* (cf. VaPra)] vajrasamudbhavaḥ Ṇ₃ (unmetrical). ⁵¹vajriṇaṃ *em.* (cf. HePra^{§5})] vajrī Ṇ₃. ⁵²ākāśe *conj.*] ātmānaṃ ākāśe Ṇ₃, cf. note below. ⁵³ātmanaṃ praveśya *conj.*] praveśya Ṇ₃, once a correction inserted at the wrong place (?). ⁵⁴kārapariṇataṃ Ṇ₃^{p.c.} (added in upper margin)] °pariṇataṃ Ṇ₃^{a.c.}. ⁵⁵tasmāt Ṇ₃^{p.c.}] ta>sya<smāt Ṇ₃^{a.c.} (cancelled) ⁵⁶tān *em.*] tāna Ṇ₃. ⁵⁷yamāntakaṃ *em.*] yamāntaka° Ṇ₃. ⁵⁸pūrve *em.*] dhyātvā Ṇ₃, note that *pūrve* is added in the upper margin without line-reference and not exactly above *dhyātvā*. ⁵⁹padmāntakaṃ *em.*] padmāntaka° Ṇ₃. ⁶⁰paścime *em.*] paścimaṃ Ṇ₃.

vye cintayed uttaradiśi⁶² || acalarājam mahākṛṣṇam khaḍgadharām dakṣiṇe aiśā-
 nyām cintayet || ṭakki*rājam mahākṛṣṇam pradhāna aṅkuśadharam āgneyām vi- 5
 cintayet || nīladaṇḍam mahākṛṣṇam nīladaṇḍadharam⁶³ savye nairṛtyām paśyet ||
 mahābalaṃ mahākṛṣṇam tri*sūlahastam pradhāne vāyavyām⁶⁴ nyaset⁶⁵ || ūrdhva 6
 uṣṇīśacakraṅgavartinam pītavarṇam dakṣiṇe cakradharām paśyet || adhare sumbharā-
 jam⁶⁶ dhūmravarṇam bhayānakam dakṣiṇe mu*śaladharam cintayet || ete krodhās 7
 trinetrā ūrdhvapiṅgalakeśā nānānāgopasobhitā dvibhujaikamukhāḥ kharvalambo-
 darā vāme tarjanyaśaktavajrapāśadharā * dhyātavyāḥ || kiṃ tu tanmadhye ṭakkyā- f. 188v₁
 calau⁶⁷ lalitau vikṛtānanau⁶⁸ | punaḥ sarve viśvābjasūrye pratyālīḍhapadena saṃ-
 cintyāḥ⁶⁹ ||ⁱ

om sumbha nisumbha hūm 2 phaṭ || om gr̥hṇa 2 * hūm 2 phaṭ || om gr̥hṇāpaya 2 2
 hūm 2 phaṭ || om ānaya ho bhagavan vidyārāja hūm 2 phaṭ ||ⁱⁱ ityādinājñāpya⁷⁰ tān
 vajriṇā | ājñām ādāya | gatvā | tatra vināyakān⁷¹ gr̥hī*tvā | yathāsthāneṣu sthitā iti 3
 vicintya⁷² | kīlam adhaḥ sūlāgram ūrdhve | amṛtarājākāram jvālāmālākulaprabham
 saṃsthāpya | ājñāpya mantriṇā⁷³ | krodhān ājñām ādāya | * kīlayed vighnasam- 4
 ghātam mantreṇānena dhīmān || om gha gha ghātaya 2 sarvaduṣṭān phaṭ kīlaya
 2 sarvapāpān phaṭ hūm 3 vajrakīla⁷⁴ vajradharo ājñāpaya*ti sarvaduṣṭavighnā- 5
 nām⁷⁵ kāyavākcittavajram⁷⁶ kīlaya hūm phaṭ⁷⁷ ||ⁱⁱⁱ kīlayitvā vighnān sarvān krodha-

ⁱCf. VaPra^{§6} & HePra^{§6}. ⁱⁱCf. HePra^{§6}, AbhiSaMa, CSA, GST (ch. 14.26), LaTaṬī, LST, SaUdTā, SdpT, VaĀvMaU et al.. Note, the HePra and some of the other sources read *hūm* instead of *hūm 2 phaṭ*. ⁱⁱⁱCf. VaPra^{§6}, HePra^{§6}, CSA, GST (ch. 14), GuSaMaVi (after v. 162), KriSaṃPa (ch. 06), MaUVi, PiSā, SāMā 267, SV, VNU*, VS (II. 4.3), MaUd et al..

⁶¹mahā° *em.*] manabhā° Ṇ₃. ⁶²uttara° *em.*] uttaran Ṇ₃. ⁶³dharam *em.*] °dhara° Ṇ₃.
⁶⁴vāyavyām *em.*] vāyavyā Ṇ₃. ⁶⁵nyaset *em.*] nisīdati Ṇ₃. ⁶⁶sumbharājam Ṇ₃^{a.c.}] sumbha-
 mahārājam Ṇ₃^{p.c.} (added in lower margin). ⁶⁷acalau *em.*] °acalau Ṇ₃. ⁶⁸ānanau *em.*] °ā-
 nanā Ṇ₃. ⁶⁹saṃcintyāḥ *em.*] saṃ>ku<ñcintya Ṇ₃^{p.c.} (cancelled). ⁷⁰ityādinājñāpya *em.* (appli-
 cation of *sandhi*)] ityādinā ājñāpya Ṇ₃. ⁷¹vināyakān *em.*] vitāyakān | Ṇ₃. ⁷²vicintya *em.*]
 cintya Ṇ₃. ⁷³saṃsthāpya | ājñāpya mantriṇā *conj.*] saṃsthāryājñāya mantreṇa Ṇ₃. ⁷⁴vajrakīla
em.] vajrakīlaya Ṇ₃. ⁷⁵sarvaduṣṭavighnānām Ṇ₃^{p.c.}] *om.* Ṇ₃^{a.c.} (added in upper margin).
⁷⁶kāyavākcittavajram *em.*] kāyavākcittam vajram Ṇ₃^{p.c.}; *om.* Ṇ₃^{a.c.} (added in upper margin).
⁷⁷kīlaya hūm phaṭ Ṇ₃^{p.c.}] *om.* Ṇ₃^{a.c.} (added in upper margin).

rājacihnena vajramudgaram⁷⁸ vicintya⁷⁹ | *om vajramudgara*⁸⁰ *vajrakīla*⁸¹, *ākoṭaya*
2 *hūm phaṭ* |ⁱ ityanenākoṭya nirviḥnībhūya pāścād –

rephena sūryam⁸² purato vibhāvya tasmin ravau *hūmbhavaviśvavajram*⁸³ |
6 te*naiva vajreṇa vibhāvayec ca prākāraḥ pañjarabandhanañ ca ||ⁱⁱ

anena rakṣācākṛāntare vakṣyamānopadeśena mahārakṣāṃ vibhāvayet | tanma-
7 dhye vyāpakām⁸⁴ dharmodayam dhyā*tvā | tanmadhye *yamkārādipariṇatam*⁸⁵
caturmahābhūtamaṇḍalam⁸⁶ aṣṭaśmaśānamaṇḍitam⁸⁷ kūtāgāram ca bhāvayet ||

ata āha –

pūrve [tiṣṭhati] caṇḍogam taruśirīśasobhitam |
f. 189r₁ ga*jānam⁸⁸ yakṣam⁸⁹ khyātam śakram tatra niyojayet ||

nāgam ca vāsukīyuktaṃ megham⁹⁰ garjitabhūṣitam |
meruparvatarājam ca⁹¹ caityam rājati śāsvatam ||

dakṣiṇe punaḥ⁹² karaṅkam cū*tapādapamaṇḍitam |
2 mahiṣāsyam⁹³ yakṣam khyātam⁹⁴ yamam⁹⁵ dikpatisamsthitam ||

padmam⁹⁶ nāma nāgam tatra meghāvartakamaṇḍitam |
3 malayaparvatarājam ca⁹⁷ piśunacaityam yoja*yet⁹⁸ ||

ⁱCf. VaPra⁸⁶, HePra⁸⁶, CSA, GST (ch. 14), GuSaMaVi (after v. 162), KriSamPa (ch. 06), MaUVi, PiSā, SāMā 267, SV et al.. ⁱⁱHeTa I.iii. 3 ; cf. VaPra⁸⁶, HePra⁸⁶, BhraHeSā, KṛYaTa, MuĀv (p. 41), SāMā 228 et al..

⁷⁸kīlayitvā (...) vajramudgaram Ṇ₃^{p.c.}] *om*. Ṇ₃^{a.c.} (added in upper margin). ⁷⁹vicintya *em.*] vicatye Ṇ₃^{p.c.}; *om*. Ṇ₃^{a.c.} (added in upper margin). ⁸⁰*om vajramudgara em.*] *om vajramudgaro dhara vajra ājñāpayati* Ṇ₃^{p.c.}; *om*. Ṇ₃^{a.c.} (added in upper margin). ⁸¹*vajrakīla em.*] *vajra kīlaya* Ṇ₃. ⁸²*sūryam em.*] *sūryamaṇḍala*° Ṇ₃. ⁸³*vajram em.*] *vajra* Ṇ₃. ⁸⁴*ām em.*] °a° Ṇ₃. ⁸⁵*pariṇatam em.*] °pariṇatamantra° Ṇ₃ (cf. annotated translation). ⁸⁶*maṇḍalam em.*] °maṇḍala° Ṇ₃. ⁸⁷*aṣṭaśmaśānamaṇḍitam em.* (cf. VaPra⁸⁶ & HePra⁸⁶)] °samhāraṇāṣṭaśmaśānam Ṇ₃^{p.c.} (°śma° once written in lower margin and rubbed out, possibly after inserting it into the *main-text* above). ⁸⁸*ānanam em.*] °ānana Ṇ₃. ⁸⁹*yakṣam em.*] yakṣa° Ṇ₃. ⁹⁰*megham*] *megho* Ṇ₃. ⁹¹*meru em.*] *sumeru*° Ṇ₃. ⁹²*punaḥ* Ṇ₃^{p.c.} (unmetrical)] *puna* Ṇ₃^{a.c.}. ⁹³*āsyam em.*] °āsyo Ṇ₃. ⁹⁴*khyātam em.*] *ākhyātam* Ṇ₃. ⁹⁵*yamam em.*] *yamo* Ṇ₃. ⁹⁶*padmam em.*] *padmo* Ṇ₃. ⁹⁷*rājam ca em.*] °rājānam Ṇ₃. ⁹⁸*yojayet em.*] *niyojayet* Ṇ₃.

prṣṭhe jvālākulam nāma⁹⁹ pādapāśokamaṇḍitam |
makarāsyam¹⁰⁰ yakṣam¹⁰¹ tatra varuṇena kṛtojjvalam¹⁰² ||

ahim karkoṭakam¹⁰³ tatra¹⁰⁴ ghoramegham * vicintayet | 4
parvatam tu kailāsam ca¹⁰⁵ samjñācaityam niyojayet ||

gahvaram cottare deśe¹⁰⁶ aśvatthavṛkṣabhūṣitam¹⁰⁷ |
narānāno yakṣas¹⁰⁸ tatra kuberaṃ ca vicintayet ||

nāga*m ca takṣakam khyātam¹⁰⁹ megham ca ghūrṇitānvitam | 5
girim¹¹⁰ mandarasaṃvṛttam¹¹¹ cittacaityam¹¹² niyojayet ||

lakṣmīvanam tu¹¹³ aiśānyām vaṭapādapamaṇḍitam |
gomukho yakṣas tatra*stho maheśvaram vicintayet || 6

śaṅkhapālam nāgam khyātam¹¹⁴ caṇḍameghena śobhitam |
mahendragirim atrāpi¹¹⁵ caityam advayam eva ca ||

aṭṭaṭṭahāsam āgneyyām¹¹⁶ tarur bhāti karañjaka*m | 7
ajānāno yakṣaḥ khyāto¹¹⁷ hutāśanena¹¹⁸ maṇḍitam ||

nāgam punar mahāpadmam ghanameghena bhūṣitam |
gandhamādanam atrastham¹¹⁹ kāyacaityam vicintayet ||

ghorāndhakāram¹²⁰ nairṛtyām latā*parkaṭimaṇḍitam |
mṛtakāsyam yakṣam proktaṃ¹²¹ rākṣasendreṇa rājitam ||

f. 189v₁

⁹⁹nāma *em.*] nāma śmaśānam Ṇ₃. ¹⁰⁰āsyam *em.*] °āsyo Ṇ₃. ¹⁰¹yakṣam *em.* (hypermetrical)] yakṣa Ṇ₃. ¹⁰²kṛtojjvalam *em.*] kṛtam ujjvalam Ṇ₃. ¹⁰³karkoṭakam *em.*] karkkotakas Ṇ₃. ¹⁰⁴tatra *em.*] tatrastam Ṇ₃. ¹⁰⁵kailāsam ca *em.*] kelāsam ṅca Ṇ₃. ¹⁰⁶cottare deśe *em.* (final *sandhi* not applied)] cauttare deśe Ṇ₃. ¹⁰⁷aśvattha° *em.*] aśvastha° Ṇ₃. ¹⁰⁸yakṣas *em.*] yakṣa Ṇ₃. ¹⁰⁹°kam khyātam *em.*] °kākhyātam Ṇ₃. ¹¹⁰girim *em.*] giri° Ṇ₃. ¹¹¹°saṃvṛttam *conj.*] *om.* Ṇ₃; cf. note in translation. ¹¹²citta° *em.*] saṃcitta° Ṇ₃; cf. note in translation. ¹¹³°vanam tu *em.* (*sandhi* not applied for metrical reasons)] °vanam Ṇ₃. ¹¹⁴śaṅkhapālam nāgam khyātam *conj.* (hypermetrical)] śaṅkhapālanāgam tatrākhyātam Ṇ₃. ¹¹⁵°girim atrāpi *conj.*] °giriṅ cāpi Ṇ₃. ¹¹⁶°hāsam āgneyyām *conj.*] °hāso hutāśāne Ṇ₃; cf. note in translation. ¹¹⁷khyāto *em.*] | khyātar Ṇ₃; see nt. below. ¹¹⁸hutāśanena *conj.*] agniṅ dig° Ṇ₃; cf. note in translation. ¹¹⁹°mādanam atra° *em.*] °mādanāṅ cātra° Ṇ₃. ¹²⁰°āndhakāram *em.* (hypermetrical)] °āndhakāram Ṇ₃. ¹²¹mṛtakāsyam yakṣam proktaṃ *em.* (hypermetrical)] mṛtakānāno yakṣaḥ proktaḥ | Ṇ₃.

nāgaṃ¹²² punar anantaṃ ca¹²³ meghapūraṇamaṇḍitaṃ¹²⁴ |
hemaparvatarājaṃ ca ratnacaityaṃ niyojayet ||

kilikilāra*vam¹²⁵ vāyavyāṃ vṛkṣapārthivānvitam |
kuraṅgāsyo yakṣaḥ¹²⁶ khyāto marutā kṛtam ujjalālam ||

nāgaṃ ca kulikaṃ proktaṃ varṣamegheṇa¹²⁷ pūritam |
śrīdharaṃ¹²⁸ girirājaṃ ca¹²⁹ dharmacaityaṃ niyo*jayet¹³⁰ ||ⁱ

etāni śmaśānāni¹³¹ mahāraṅgācakraṃmadhye vṛyadināmepacānvitāni¹³² ghorā-
gahvarāṇi bhayānakāni vetālabhūtasamghair yakṣakumbhāṇḍarākṣasaiḥ sarpa-
vyāghrāsthikapālamālākulaiḥ paripūritā*ni śrgālāravocchalitāni¹³³ vicintya | tan-
madhye "caturasraṃ caturdvāraṃ¹³⁴ catustoraṇa*maṇḍitaṃ"^{135,ii} aṣṭastambhopa-
śobhitaṃ caturvedikāsamanvitam¹³⁶ hārārdhahāropaśobhitaṃ¹³⁷ pakṣiṅīkramaśī-
rṣānvitam kūṭāgāraṃ bhāvayet || prabhāsva*raṃ cintayitvā | tattvataḥ –

bhāvvyante hi jagat sarvaṃ manasā yasmān¹³⁸ na bhāvvyate |
sarvadharmaparijñānād¹³⁹ bhāvanā naiva bhāvanā ||ⁱⁱⁱ

etena sarvatraidhātukam api nirābhāsaṃ dṛṣṭvā * | mahāmantrarājaṃ paṭhet – *om*
śūnyatājñānavajrasvabhāvātmaḥ 'ham'^{iv} ||

ⁱCf. VaPra^{§8.1-8}, HePra^{§8.1-8} et al. ⁱⁱCf. Āryadeva's *Caryāmelāpakapradīpa* (CMP p. 83), perhaps going back to the *Vajraśekhara*, similar statements are found in several texts (cf. annotated translation). ⁱⁱⁱHeTa I.viii. 44; cf. HePra^{§7}. ^{iv}Cf. HeSāU (Ñ₁ f. 2v), VaPra^{§7}, HePra^{§7}, Bhra-HeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTa, SāMā 7|13|14|16) et al..

¹²²nāgaṃ *em.*] nāga Ñ₃. ¹²³ca *em.*] *om.* Ñ₃. ¹²⁴megha° *em.*] megham Ñ₃. ¹²⁵kilikilāravam *em.*] kilikilāraṇa Ñ₃. ¹²⁶yakṣaḥ *em.*] yakṣa° Ñ₃. ¹²⁷varṣamegheṇa *em.*] varṣamegheṇa Ñ₃. ¹²⁸dharaṃ *em.*] °dharo Ñ₃. ¹²⁹rājaṃ ca *em.*] °rājānan Ñ₃. ¹³⁰niyojayet *em.*] niyojayed Ñ₃. ¹³¹śmaśānāni *em.*] śmaśāni Ñ₃. ¹³²mahāraṅgācakraṃmadhye vṛyadināmepacānvitāni *conj.* (cf. HePra^{§8})] mahāraṅgācakraṃmadhye vesmatṛ((pu))dimeyacānvitāny Ñ₃^{p.c.} (read in line four after "*śrgālāravocchalitāni*"; correction added in lower margin); cf. note in translation. ¹³³occhalitāni *conj.*] °occhalitāni mahāraṅgācakraṃmadhye vesmatṛ((pu))dimeyacānvitāny uccalaprācalatāni Ñ₃^{p.c.} (correction added in lower margin; cf. note in translation). ¹³⁴catara° *em.*] catura° Ñ₃. ¹³⁵catustoraṇamaṇḍitaṃ *em.*] catustoraṇamaṇḍitaṃ Ñ₃. ¹³⁶catur° *em.*] caturtha° Ñ₃. ¹³⁷śobhitaṃ *em.*] °śobhita° Ñ₃. ¹³⁸yasmān *em.* (cf. HeTa, HePra^{§7})] *om.* Ñ₃. ¹³⁹parijñānād *em.*] °parijñānāt Ñ₃; °parijñānaṃ HeTa, HePra^{§7}.

tadanu hekāravajrāmbanam¹⁴⁰ prati pañcākārābhisambodhikramam cintayed
 ākāśataḥ || tatrākārādyā*kṣaraparīnatādarśajñānacandraḥ | kāliparīnataḥ samatā- f. 190r₁
 jñānasūryaḥ | anayor madhye gataḥ hevajracihnam pratyavekṣanam¹⁴¹ ucyate |
 sarvair¹⁴² ekam anuṣṭhānam¹⁴³ bimba*niṣpattiḥ¹⁴⁴ śuddhadharmatā ||ⁱ ebhir e- 2
 kībhūya¹⁴⁵ niṣpannam sveṣṭadevaḥ ṣoḍaśabhujam ṣaḍbhujam caturbhujam dvi-
 bhujam vā | ardhaparyāṅkanātyāvasthitam ṣaṇmudropetam ūrdhvapiṅga*lakeśam 3
 muṇḍamālāvīrajitam¹⁴⁶ kṛṣṇavarṇam mahāghoraḥ¹⁴⁷ trailokyaikamūrtidharam¹⁴⁸
 nairātmyāyogasamāpannam¹⁴⁹ mahāsukharatiyuktam paśyetaḥ ||

tato mā*ṇḍaleyān vikalpayet | pañcākāraprayogataḥ || 4

tatra pūrve gaurīm¹⁵⁰ dhyāyāt caurīm¹⁵¹ dakṣiṇato nyaset |
 paścime vetālī khyātā ghasmarīm avasavyake ka*lpayet || 5

tadanu aiśānyādikoneṣu yathānukrameṇa pukkasyādicaturdevīr¹⁵² vinyasya va-
 kṣyamāṅakrameṇa cintayed aṣṭamātⁱⁱ || bhūcarī khecarī nairātmā ca kāya*vākcitta- 6
 padmeṣu yathākrameṇātra svakāyamadhye draṣṭavyā mūlatantrānusārataḥ || idaṃ
 maṇḍalacakram punaḥ sādhyasya rūpam uktam eva | sveṣṭadevaḥ dveṣākṛtiḥ¹⁵³
 niṣpādyā ḍākinīca*kram vicintya gandharvasattvaḥ praveśya vajrī sukhānurāgeṇa 7
 svavidyayā saha drutāpanno 'bhūt¹⁵⁴ ||ⁱⁱⁱ

atha pukkasyādicaturdevatyo 'tviṣaṅṅāś¹⁵⁵ cakrapater abhāvaḥ¹⁵⁶ drṣṭvā pu-
 naḥ¹⁵⁷ * svacittam prabodhya vajragītaiḥ¹⁵⁸ saṃcodayanti¹⁵⁹ prabhum | prabhur f. 190v₁
 api prañidhānāvedhasāmarthyena svapnaprabodhitavad vajragītam śrutvottiṣṭhet |
 pañcajñānamayabodhicitto*tthānakiraṇaiḥ¹⁶⁰ sacarācaram ānīya tatra praveśya ca- 2

ⁱCf. HeTa I.viii. 6cd-8ab ; HeSāU (Ñ₁ ff. 2v₇-3r₃ and S f. 307r₆-v₁), VaPra^{§10}, HePra^{§10} et al..
ⁱⁱHeTa I. viii. ⁱⁱⁱCf. HeSāU (Ñ₁ f. 4r₁₋₂), VaPra^{§11}, HePra^{§11} et al..

¹⁴⁰hekāravajrāmbanam *em.*] hekārāvalambanam Ñ₃. ¹⁴¹pratyā° *em.*] pratyē° Ñ₃. ¹⁴²sarvair
em.] sarvver Ñ₃. ¹⁴³am° *em.*] °ām Ñ₃ (*daṇḍa* mistaken as long vowel). ¹⁴⁴bimbanīṣpattiḥ
em.] bimbā niṣpatti° Ñ₃. ¹⁴⁵ekībhūya *em.*] ekībhūyan Ñ₃. ¹⁴⁶virājitam *em.*] °virājita° Ñ₃.
¹⁴⁷ghoraḥ *em.*] °ghora° Ñ₃. ¹⁴⁸aika° *em.*] °eka° Ñ₃. ¹⁴⁹am°] °a° Ñ₃. ¹⁵⁰gaurīm *em.*] gaurī
 Ñ₃. ¹⁵¹caurīm *em.*] caurī Ñ₃. ¹⁵²devīr *em.*] °devī Ñ₃. ¹⁵³sveṣṭadevaḥ dveṣākṛtiḥ *conj.* ^{Salvini}]
 sveṣṭadveṣākṛtiḥ Ñ₃. ¹⁵⁴drutāpanno 'bhūt *em.*] dratāpanno 'bhūta Ñ₃. ¹⁵⁵devatyo 'tviṣaṅṅāś
conj. (cf. HePra^{§12})] °devatī avisannā Ñ₃. ¹⁵⁶pater abhāvaḥ *em.* (cf. HePra^{§12})] °pater eva
 bhāvāḥ Ñ₃. ¹⁵⁷punaḥ *em.*] punaḥ [f.190v] ḥ Ñ₃. ¹⁵⁸vajra° *em.*] vajrī Ñ₃. ¹⁵⁹saṃcodayanti
em.] sañcaudayanti Ñ₃.

kradevatāś ca gr̥hītvā samarasībhūyopadeśāt¹⁶¹ sahaḥajabimbaṃ trailokyaikamūrtiṃ
 3 mahāśāntaṃ¹⁶² candrakānta*maṇiprabhaṃ¹⁶³ paśyēt | anuyogaṃ niṣpādyaiṃ¹⁶⁴
 | tataḥ skandhadhātṅvāyataneṣu¹⁶⁵ bījanyāsaṃ karoti vajrī | vajrādi¹⁶⁶ khecaryanta-
 4 paryantaṃ¹⁶⁷ || [āmkāraṃ vinyased]¹⁶⁸ rūpe | *im* * vedanāyāṃ smṛtam | punar
 īmkāraṃ¹⁶⁹ saṃjñāyāṃ | saṃskāre *um*¹⁷⁰ nyaset | punar aṃkāraṃ vijñāne | pañ-
 5 caskandhasvabhāvataḥ || ūmkāraṃ māṃse [nyaset | rakte]¹⁷¹ ṛmkāraṃ¹⁷² punar
 bha*vet | ṛmkāraṃ bodhicitte | majjamedayor¹⁷³ *im* punaḥ || Īmkāraṃ rūpabhāge
 6 ca śabde [emkāraṃ cintayet]¹⁷⁴ | aimkāraṃ gandhaviṣaye¹⁷⁵ | rase tu omkāraṃ pu-
 naḥ¹⁷⁶ | sparśe aumkāraṃ vicintya¹⁷⁷ | am*kāraṃ dharmadhātutaḥ || anenātiyogaṃ
 niṣpādyā mahāyogaṃ samārabhet ||ⁱ

nābhau hr̥di kaṅthe lalāṭe¹⁷⁸ padmacatuṣṭayaṃ [dhyātva | *am hūm om ham*]¹⁷⁹
 7 tatra vinyasya | kāyāditrayā*dhiṣṭhānaṃ¹⁸⁰ cintayet | akṣaraṛājaṃ śuklavarnaṃ
 dhyātvā śirasi raśmiṃ¹⁸¹ niścārya tasmāt kāyasamūhena gaganam āpūrya saṃ-
 8 hārya tatraiva pūrvabīje praveśya kāyavajro bhavet | * *om kāyavajradharātma-*
 f. 191r₁ *kāḥ sarvadharmāḥ kāyavajrātmako 'ham* || āhkāraṃ¹⁸² vākpathe dhyāyāt | rakta-
 varṇaṃ vibhāvayet | raśmiṃ¹⁸³ saṃsphārayitvā tasmād vāgvajrasamūhena gaga-
 2 nam ā*pūrṇaṃ dr̥ṣṭvā saṃhārya tatraiva prāgbīje¹⁸⁴ praviṣṭaṃ¹⁸⁵ vicintya vāgva-
 jradharo bhavet | *om vāgvajradharātmakāḥ*¹⁸⁶ *sarvadharmā vāgvajrasvabhāvā-*
 3 *tmako 'ham* || trailokyabījaṃ dhyāyāt | cittapa*the kṛṣṇavarṇaṃ vibhāvayet | ra-

ⁱCf. VaPra^{§13} and HePra^{§13}; once metrical ?

¹⁶⁰pañcajñānamayabodhicittotthāna° conj. (cf. VaPra^{§12}, HePra^{§12})] pa(ñcajñāna xx₅) | utthāna°
 N₃ (overexposed) N₃. ¹⁶¹°opadeśāt em.] °ya upadeśāta N₃. ¹⁶²mahāśāntaṃ conj.] (maha) ††₃,
 illegible due to the overexposure of the image. ¹⁶³candrakāntamaṇiprabhaṃ conj.] xx₃ nt† [3]
 maṇiprabhaṃ N₃. ¹⁶⁴anuyogaṃ niṣpādyaiṃ em.] anuyogata niṣpādyaiṃ N₃ (no *danḍa* before).
¹⁶⁵skandhadhātṅvāyataneṣu em. (cf. VaPra^{§13}, HePra^{§13})] kandhadhātṅvāyatneṣu N₃. ¹⁶⁶vajrādi
 em.] vajrādaṃ N₃. ¹⁶⁷°anta° em.] °ānta° N₃. ¹⁶⁸āmkāraṃ vinyased conj. (cf. VaPra^{§13}, HePra^{§13})]
 xx₈ °d N₃ (overexposed). ¹⁶⁹īm° em.] ī° N₃. ¹⁷⁰um N₃^{p.c.}] om. N₃^{a.c.} (added in upper margin).
¹⁷¹nyaset | rakte conj. (cf. VaPra^{§13}, HePra^{§13})] xx₄ N₃ (overexposed). ¹⁷²ṛmkāraṃ conj. (cf.
 VaPra^{§13}, HePra^{§13})] xx xāraṃ N₃ (overexposed). ¹⁷³°medayor em.] °medayo N₃. ¹⁷⁴emkāraṃ
 cintayet conj.] om. N₃ (eye-skip?). ¹⁷⁵°viṣaye em.] °viṣayeṣu N₃. ¹⁷⁶punaḥ em.] pu xx₂ N₃
 (overexposed). ¹⁷⁷vicintya em.] cintya N₃. ¹⁷⁸kaṅthe lalāṭe em.] kaṅthalalāṭeṣu N₃. ¹⁷⁹dhyātva
 | am hūm om ham conj. (cf. HePra^{§13})] (xx₃ ham om hūm am) N₃ (overexposed). ¹⁸⁰kāyādi°
 conj. ^{Isaacson}] kāya° N₃. ¹⁸¹°im em.] °i N₃. ¹⁸²āhkāraṃ em.] ākāraṃ N₃. ¹⁸³°im em.] °i N₃.
¹⁸⁴vāgvajre em.] prāgvajre N₃. ¹⁸⁵praviṣṭaṃ em.] praviṣṭa N₃. ¹⁸⁶°ātmakāḥ em.] °ātmakā N₃.

śmim¹⁸⁷ saṃsphārya bījāt tasmāc cittavajrasamūhena¹⁸⁸ gaganam āpūrṇam dr̥ṣṭvā
tatraivāntarlīnam¹⁸⁹ vicintya bījarāje praveśya cittavajradharo bha*vet | *om citta-* 4
*vajradharātmakāḥ sarvadharmāś*¹⁹⁰ *cittavajradharātmako 'ham* ||ⁱ tathā ca ma-
ntrakulapaṭale *om āḥ hūm* kāyavākcittādhiṣṭhānam¹⁹¹ śabdenoktaṃ bhagavatā |
i*ti me¹⁹² vacanāt ||ⁱⁱ 5

kāyavākcittam adhiṣṭhāya dveṣavajrapadaṃ dhyāyāt | anena mahāyogaṃ¹⁹³ ni-
spādyā pūrvoktakrameṇa dhyātvā dveṣātmako bhavet | kṛṣṇavarṇam ma*hāghoraṃ¹⁹⁴
māracatuṣṭayākṛantam ṣaṇmudropetaṃ nairātmāsamopetaṃ¹⁹⁵ ātmānam paśyēt ||
evam uktaṃ¹⁹⁶ kutaḥ |

sattvabimbasambhūtam¹⁹⁷ maṇḍaleśam vibhāvayēt ||ⁱⁱⁱ

iti vacanāt ||

i*dānīm yathāvidhiyogena varṇacihnādikaṃ dhyātvā *trisamayātmako 'ham* iti 7
paṭhitvā trisamayātmako bhūtvā¹⁹⁸ vidyāsāadhanam¹⁹⁹ ārabhet || manasā yadīpsitā
vidyā cittavajrasambhūtā | anyāpi sarvalakṣa*ṇopetā ca prajñādhara acalā guṇaśe- f. 191v1
kharā loka sallajjā²⁰⁰ sattvavatsalā sādhaḥ bhaktiyuktā tasyāḥ sādhanam vaksye
yathāyogaṃ prayogataḥ || *omkāram*²⁰¹ śīrasi²⁰² dhyātvā | hṛdi *hūm**kāram²⁰³ vinya- 2
set²⁰⁴ | *svākāram* cintayen nābhau | ūruyugme²⁰⁵ ca *āḥkāram*²⁰⁶ | *hākāram* pādayor
vinyasya bhagavadaṅganyāsam yathā kṛtam²⁰⁷ tathā bhagavatyaś ca²⁰⁸ kuryāt ||^{iv}

ⁱCf. HePra^{§13}. ⁱⁱCf. HeTa I.ii. 10. ⁱⁱⁱHeTa I.viii. 9cd. ^{iv}Partly metrical, cf. HePra^{§15}.

¹⁸⁷°im *em.*] °i Ṇ₃. ¹⁸⁸°samūhena *em.*] °samūhe Ṇ₃. ¹⁸⁹°āntrīnam *em.*] °āntarālīn Ṇ₃. ¹⁹⁰°āś
em.] °ā Ṇ₃. ¹⁹¹°am *em.*] °a° Ṇ₃. ¹⁹²me Ṇ₃^{p.c.} (?)] *om.* Ṇ₃^{a.c.}. NB : one *akṣara* ("me", "se" or
perhaps "nai") added above in upper margin without line reference. ¹⁹³°yogaṃ *em.*] °yoga Ṇ₃.
¹⁹⁴°ghoraṃ *em.*] °ghora° Ṇ₃. ¹⁹⁵°samopetaṃ *em.*] °samāpetam Ṇ₃. ¹⁹⁶yad uktaṃ *em.*] yudukta
Ṇ₃. ¹⁹⁷°bimba° *em.*] °bimbam Ṇ₃. ¹⁹⁸trisamayātmako 'ham iti paṭhitvā trisamayātmako bhūtvā
conj.] trisamayātmako 'ham || bhūya Ṇ₃ (eye-skip?). ¹⁹⁹°vidyā° *em.*] °vedyā° Ṇ₃. ²⁰⁰sallajjā
em.] sallajjā ((jjā |)) | ∅ Ṇ₃^{p.c.} (ligature rewritten above in upper margin, followed by a mark indi-
cating a problem in the text / exemplar). ²⁰¹°kāram *em.*] °kāra Ṇ₃. ²⁰²śīrasi Ṇ₃^{p.c.}] si <raśi>
Ṇ₃^{a.c.} (added above). ²⁰³°kāram *em.*] °kāra Ṇ₃. ²⁰⁴vinyaset *em.*] vinyasyet Ṇ₃. ²⁰⁵ūru° *em.*]
ūrur Ṇ₃. ²⁰⁶ca *āḥkāram* *em.*] *cākārah* Ṇ₃. ²⁰⁷yathā kṛtam Ṇ₃ (?)] uncertain, overexposed.
²⁰⁸bhagavatyaś ca *em.*] bhagavatiñ ca Ṇ₃.

3 rūpe vajrā sadākhyā*tā gaurī vedanāyām smṛtā |
 samjñāyām vāriyoginī saṃskāre vajradākinī ||ⁱ
 vijñānaskandhe nairātmyā bījanyāsenā tattvataḥ ||ⁱⁱ

4 caturdhātuṣu pukkasyādicaturdevībījaṃ * nyaset | cakṣurādyāyataneṣu²⁰⁹ gauryā-
 dayah²¹⁰ prakīrtitāḥ²¹¹ || evaṃ bhagavatīskandhadhātvyataneṣu nyāsaṃ kṛtvā
 5 padmavajrādhiṣṭhānaṃ kuryāt || āḥkāreṇa padmaṃ dhyāyād dharmodā*yākāram²¹²
 etanmadhye hūmkārajaṃ kamalakośakiñjalkasusīraṃ²¹³ vicintya | tadanu hūm-
 kārasaṃbhavaṃ vajraṃ vibhāvya | omkāreṇa tanmaṇisuṣīraṃ dhyātvā | mantre-
 6 nādhiṣṭhet²¹⁴ * |

om padma sukhādhāra mahārāgasukhaṃdada²¹⁵ |
caturānandabhāg viśva hūm 3 kāryaṃ kuruṣva me ||

om vajra mahādveṣa caturānandāyaka |
khagamukhaikaraso nātha hūm 3 kāryaṃ kuruṣva me ||ⁱⁱⁱ

7 evaṃ * vidhiyogena padmavajraṃ adhiṣṭhāyānurāgayet²¹⁶ | bāhye 'py evaṃ
 kṛtvā sevayed abhilāṣataḥ²¹⁷ | mahāratisukhasamāpattiparyantenādiyogo nāma sa-
 mādhiḥ ||^{iv}

f. 192_{r1} tatas tena * pañcaskandhāhamkāraṃ kṛtvā vāgvajrād anurāgayet²¹⁸ | samā-
 pattito mahārāgānurāgataḥ || tato mahāsukhodbhavabodhicittaṃ²¹⁹ kamalakoṣān-
 2 targataṃ dṛṣṭvā saṃskārābhi*niveśena vajrābjasambhūtarasaṃ rasanendriyenālo-
 dyanīya²²⁰ prīṇayed²²¹ ātmānam | yāvat sarvatathāgatavajrayoginīkrodhādīnām a-
 3 rcanā bhavet || tadanu śeṣaṃ²²² yat²²³ * kiñcil lavaleśasthitam²²⁴ bodhicittaṃ tat-

ⁱHeTa I.ix 8. ⁱⁱUnmetrical, source unknown, cf. HeTa I.ix 9ab and *Piṇḍīkramasādhana* v. 55d. ⁱⁱⁱCf. HeTa II.xii 5-6, HeSāU (Ñ₁ f. 3r_{2,3}), HePra^{§15}, HeSāSaṃ 10 (f. 120r_{2,3}), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218 et al.. ^{iv}Cf. VaPra^{§14}, HePra^{§15}, et al..

²⁰⁹°āyataneṣu *em.*] °ā yatneṣu Ñ₃. ²¹⁰°ādayah *em.*] °ādyā Ñ₃. ²¹¹prakīrtitāḥ *em.*] prakīrtitā Ñ₃. ²¹²°ākāram *em.*] °ākāra Ñ₃ (no *daṇḍa*). ²¹³°kiñjalka° *em.*] °kiñjalkaṃ Ñ₃. ²¹⁴°ādhiṣṭhet *em.*] °ādhiṣṭhet Ñ₃. ²¹⁵°rāga *em.*] °rāgaṃ Ñ₃. ²¹⁶°vajraṃ adhiṣṭhāyā° *em.*] °vajrādhiṣṭhāyā° Ñ₃^{p.c.}; °vajrādhiṣṭhānāyā° Ñ₃^{a.c.} (canceled). ²¹⁷abhilāṣataḥ *em.*] abhilaṣataḥ Ñ₃. ²¹⁸anurāgayet Ñ₃^{p.c.}] anurāyet Ñ₃^{p.c.} (°ga° added above). ²¹⁹mahāsukho° Ñ₃^{p.c.}] sukho° Ñ₃^{p.c.} (*mahā*° added above). ²²⁰°āloḍyanīya *em.*] °ālokanīya° Ñ₃. ²²¹prīṇayed *em.*] prīṇayenād Ñ₃. ²²²śeṣaṃ *em.*] śeṣa Ñ₃. ²²³yat *em.*] yata Ñ₃.

sambhavaṃ sacakrabhaṭṭārakaṃ vibhāvya mātr̥puramadhye *hūm*vajraṃ²²⁵ niścār-
yānīya vajradākamārgena praveśya payaḥ * pānīyaṃ yathā tathā bhagavatīm ca 4
amkāreṇotsrjed iti²²⁶ cintayet ||

tataḥ²²⁷ sveṣṭadevaṃ²²⁸ mahākṛṣṇaṃ ūrdhvapiṅgalakeśaṃ²²⁹ ṣaṇmudropeta-
taṃ²³⁰ śirasi pañcakapālālaṃ**kṛtamālāpaṭṭabaddhordhvajūtaṃ*^{231,232} ardhaparya- 5
ñkatāṇḍavadharaṃ nagnaṃ²³³ navanātyarasair yutam || śrīṅgāra 1 vīra 2 bībhatsa 3
raudra 4 hāsa 5 bhayānaka 6 karuṇā 7 * adbhuta 8 śāntarasa²³⁴ 9 ||ⁱ mūrdhni viśva- 6
vajrāṅkitaṃ sabhrūbhaṅgavikṛtānaṃ trinetaṃ²³⁵ mahābhīmaṃ pralayānalajvā-
lākulaṃ²³⁶ prabhuṃ bhagavantaṃ caturmārākrāntaṃ²³⁷ nara*śiromālālaṃ*kṛta-* 7
*gātraṃ*²³⁸ dviraṣṭavarsākṛtilalitasvavidyāyutaṃ paśyetaḥ || yadvad²³⁹ bhagavantaṃ
tadvad²⁴⁰ bhagavatīm ca bhāvayet | kiṃ ca pañcamudropetā²⁴¹ śuṣkanaraśiromā-
lālaṃ**kṛtagātrā* kartikapālakaravyagrā²⁴² || śeṣaṃ bhagavadvad²⁴³ boddhavyam f. 192v₁
iti²⁴⁴ || hastyaśvakharagāvoṣṭramanujaśarabhotukā²⁴⁵ dakṣiṇāṣṭakapāleṣu kramaśo
jñātavyāḥ | tathā vāmāṣṭakapā*leṣu pṛthivīvaruṇavātāgnicandrasūryayamakube- 2
rān^{246,247} dhyāyāt ||ⁱⁱ prathamam mukhaṃ kṛṣṇam | vāmam raktaṃ | dakṣiṇam
śuklam²⁴⁸ | ūrdhvāsyam²⁴⁹ dhūmraṃ vikṛtam²⁵⁰ | śe*śamukhacatuṣṭayam bhr̥ṅga- 3
sannibham || ṣoḍaśabhujacatuṣcaranasya²⁵¹ ||ⁱⁱⁱ

ⁱCf. VaPra^{§10}, HePra^{§16} et al.. ⁱⁱCf. HeTa II.v. 24-25, HeSāU (Ñ₁ f. 4v₃₋₅), HePra^{§16}, CVS (vv.4-5 + nt. in transl.), BhraHeSā (p. 165) et al.. ⁱⁱⁱCf. VaPra^{§10}, HePra^{§16} et al..

²²⁴lavaleśa° *em.*] labhevalessam Ñ₃. ²²⁵*hūm*vajraṃ *em.*] *hūm*vajro Ñ₃. ²²⁶°srjed iti *em.*] °srjeta Ñ₃. ²²⁷tataḥ *em.*] tata Ñ₃. ²²⁸°devam *em.*] °devam Ñ₃. ²²⁹°keśam *em.*] °keśa° Ñ₃. ²³⁰°mudro° *em.*] °madro° Ñ₃. ²³¹°kapālālaṃ*kṛta*° *em.* Isaacson] °kapālaṃ Ñ₃. ²³²°jūtaṃ *em.* Isaacson] °kūtaṃ Ñ₃. ²³³nagnaṃ *em.*] nagna° Ñ₃. ²³⁴°rasa *em.*] °rasā Ñ₃. ²³⁵°netraṃ *em.*] °netra° Ñ₃. ²³⁶°ākulaṃ *em.*] °ākula° Ñ₃. ²³⁷catur° *em.*] catura Ñ₃. ²³⁸°gātraṃ *em.*] °gātra° Ñ₃. ²³⁹yadvad *em.*] yad Ñ₃. ²⁴⁰bhagavantaṃ tadvad *em.*] bhagavan Ñ₃. ²⁴¹°mudropetā *em.*] °mudropetaṃ Ñ₃. ²⁴²°karti° *em.*] katṛ° Ñ₃. NB : There is a lengthy note above in the upper margin, presumably reading "*katṛkapālakaravyagrā śeṣabha*". ²⁴³bhagavadvad *em.*] bhagavad Ñ₃. ²⁴⁴boddhavyam iti *em.*] bodhavyā iti Ñ₃. ²⁴⁵°aśva° Ñ₃^{p.c}] °a° Ñ₃^{a.c} (°śva° added above). ²⁴⁶°varuṇa° *em.*] °vāyuvaruṇa° Ñ₃. ²⁴⁷°āgni° *em.*] °āgniś Ñ₃. ²⁴⁸śuklam *em.*] śuklaṃ paścimam Ñ₃. ²⁴⁹°āsyam *em.*] °āsyā° Ñ₃. ²⁵⁰vikṛtam *em.*] vikṛtāsyam Ñ₃. ²⁵¹ṣoḍaśabhujā° *em.*] ṣoḍaśaśca bhujāś Ñ₃.

4 prathamavāmabhujē²⁵² trīśūlam punar vāmabhujē vajraghaṇṭādharām da*kṣiṇe
dvibhujābhyām vajrakartidharām²⁵³ | mukhatrayam | pradhānamukhaṃ kṛṣṇam²⁵⁴
5 vāmaṃ raktam dakṣiṇam atīśuklam²⁵⁵ mṛtakākrāntam śeṣadvibhujābhyām vajra-
śṛṅkhalāsamāpannam paśyēt || ṣaḍbhujasya²⁵⁶ ||ⁱ *

vāmena kapālam dakṣiṇena vajram śeṣadvibhujābhyām²⁵⁷ vajravārāhīsamā-
pannam ekānamam śavākrāntam dhyāyāt | caturbhujasya ||ⁱⁱ

6 vāme kapālakhaṭvāṅgam²⁵⁸ * dakṣiṇe jvaladvajram²⁵⁹ śavākrāntam dhyāyāt ||
dvibhujasya ||ⁱⁱⁱ

7 sarve pūrvoktavarnālamkṛtagātrā²⁶⁰ hūmbhavāḥ || dvibhujasya prajñā vajrā sar-
vatas tādrśī²⁶¹ nairātmyā²⁶² yathā samjñāmātrabhi*nnā²⁶³ || viharāṇakālopadarśi-
tam khaṭvāṅgam āliṅgya | iti sarve bhāṭṭarakāḥ prajñāyuktā ardhaparyāṅkanātya-
sthāḥ ||

f. 193r₁

ata evambhūtam bhagavantam ātmānam dṛṣṭvā sveṣṭākāre*ṇa tadanu mantha-
manthānayogād devīcakram utsarjayet²⁶⁴ || gam cam vām ghaṃ paṃ śam cam
2 ḍam iti bījākṣareṇotsṛjya | pūrve gaurīm²⁶⁵ kṛṣṇam dakṣiṇe kartidharām vāme
rohitakarām²⁶⁶ * brahmākrāntām²⁶⁷ rūpaskandhasvabhāvām²⁶⁸ cintayet | dakṣiṇe
3 caurīm²⁶⁹ raktam savye kṛpītam avasavye²⁷⁰ varāham śavākrāntām²⁷¹ vedanā-
skandhasvabhāvām bhāvayet | paścime vettālī*ṃ²⁷² dakṣiṇe kūrmahastām vāme
karotakadharām taptacāmīkaradyutivarnām²⁷³ samjñāskandhasvabhāvām²⁷⁴ na-

ⁱCf. HeSāU (Ñ₁ f. 7v₂), VaPra^{§32}, HePra^{§16} et al.. ⁱⁱCf. HeSāU (Ñ₁ f. 7v₁), VaPra^{§32}, HePra^{§16}
et al.. ⁱⁱⁱCf. HeSāU (Ñ₁ f. 7r_{7-v₁}), VaPra^{§32}, HePra^{§16} et al..

²⁵²prathama° em.] ṣaḍbhujasya prathama° Ñ₃. NB : "ṣaḍbhujasya" presumably a misplaced i-
nserion, cf. nt. at end of paragraph. ²⁵³dakṣiṇe dvibhujābhyām vajrakartidharām conj.] da-
kṣiṇe kartidharām Ñ₃^{a.c.}; da((kṣiṇe vajram))kṣiṇe kartidharām Ñ₃^{p.c.} (added in righthand margin).
²⁵⁴kṛṣṇam em.] kṛṣṇa° Ñ₃. ²⁵⁵dakṣiṇam atīśuklam em.] dakṣiṇātīśuklam Ñ₃. ²⁵⁶ṣaḍbhujasya
Ñ₃^{p.c.}] om. Ñ₃^{a.c.} (added in lower margin, presumably wrongly inserted at the beginning of this
paragraph). ²⁵⁷śeṣa° em.] viśeṣa° Ñ₃. ²⁵⁸oam em.] °a° Ñ₃. ²⁵⁹oam em.] °a° Ñ₃. ²⁶⁰varṇā°
em.] °vaṇṇī° Ñ₃. ²⁶¹sarvatas tādrśī em. Isaacson] sarv>ā<tādrśā Ñ₃^{p.c.} (canceled ?). ²⁶²nairātmyā
em.] nairātmyā Ñ₃. ²⁶³oamātrabhinnā em.] °mātrābhinnā Ñ₃. ²⁶⁴utsarjayet em.] utsarggayet Ñ₃.
²⁶⁵oīm em.] °ī Ñ₃. ²⁶⁶oakarām em.] °karā Ñ₃. ²⁶⁷brahmā° em.] brāhmā° Ñ₃. ²⁶⁸oavabhāvām
em.] °svabhāvās Ñ₃. ²⁶⁹oīm em.] °ī Ñ₃. ²⁷⁰avasavye em.] avasavyena Ñ₃. ²⁷¹oākrāntām
em.] °ākrāntam Ñ₃. ²⁷²vettālīm em.] vetālīm Ñ₃. ²⁷³ocāmīkaradyutivarnām em.] °cāmīkarā-
dyubhivarnām Ñ₃. ²⁷⁴oavabhāvām em.] °svabhāvā° Ñ₃.

rasimhārūḍhām paśyet | uttare ghasmarīm²⁷⁵ maraktamaṇinibhām²⁷⁶ * savye sar- 4
 padharām avasavye yogapātrikādhṛtim²⁷⁷ rudrārūḍhām²⁷⁸ saṃskāraskandhasva-
 rūpām²⁷⁹ cintayet | aiśānyām pukkasīm²⁸⁰ nīlavarnām²⁸¹ dakṣiṇe siṃhadharām²⁸²
 pradhāne²⁸³ parśukarām kṛtā*rūḍhām²⁸⁴ pṛthivīdhātusvabhāvām kalpayet | āgne- 5
 yyām śabarīm²⁸⁵ śuklām²⁸⁶ pradhāne bhikṣudharām²⁸⁷ uttare khikkhiridharām
 vittanāyakārūḍhām abdhātusvarūpām srjet | *nairṛtyām caṇḍālīm gaganābhām 6
 dakṣiṇe cakradharām vāme lāṅgalahastām²⁸⁸ rākṣasāsīnām²⁸⁹ tejodhātusvabhā-
 vām sthāpayet | vāyavyām ḍombinīm²⁹⁰ viśvavarnām²⁹¹ | dakṣiṇe jvaladvajro²⁹²
 * vāme tarjanikā smṛtā²⁹³ | vemacitrisamārūḍhām²⁹⁴ vāyudhātusvabhāvām²⁹⁵ ci- 7
 ntayed yogavit || bhūcarī khecarī nairātmā ca punar bhaṭṭārakotsargānupraveśāt
 praviṣṭā dhyātavyāḥⁱ pūrvoktasthāne*ṣu yathākrameṇa || f. 193v₁

etāḥ sarvās trinetrā ūrdhvapiṅgalakeśāḥ pañcamudropetā nagnā ardhaparyaṅka-
 tāṇḍavasthā²⁹⁶ raudrā dviraṣṭavarṣākṛtayaś²⁹⁷ candrāsanāsīnā dra*ṣṭavyāḥ || 2

evaṃ niṣpādyā cakram tanmadhyagato vajrī svakāyavinirgataśmijālākira-
 ṇair anantalokadhātum āpūrṇam dṛṣṭvā tanmadhye māyānirmāṇavad ātmānam²⁹⁸
 cinta*yitvā svahrḍbījāt²⁹⁹ kiraṇajālair anantāparyantākāśam³⁰⁰ gatvā svasamaya- 3
 cakrasadrṣam³⁰¹ jñānacakram ānīya purato dṛṣṭvārghapādyādikam³⁰² dattvā yathā-
 krame*ṇa svasamayacakre praveśya śrīmaddhekārākāram kuryāt ||ⁱⁱ 4

tadanv ekīkaraṇasamaye svakāyavinirgatakiraṇān niḥṣṛtya sarvatathāgata-
 vajrayoginībo*dhisattvakrodhādīn sammukham dṛṣṭvābhiṣekam prārthayet || *abhi-* 5

ⁱCf. VaPra^{§16} (silently quoted by 'modern' MSS). ⁱⁱCf. HeSāU (K fol. 4v₂₋₆, N₁ fol. 5r₁₋₅),
 VaPra^{§§ 10,16}, HePra^{§16} et al..

²⁷⁵◦īm *em.*] ◦ī N₃. ²⁷⁶◦nibhām *em.*] ◦nibhā N₃. ²⁷⁷◦dhṛtim *em.*] ◦dhṛt(y)a N₃. ²⁷⁸◦ārūḍhām
em.] ◦ārūḍhā N₃. ²⁷⁹◦skandha° *em.*] ◦skandhā° N₃. ²⁸⁰◦īm *em.*] ◦ī N₃. ²⁸¹◦varṇām *em.*]
 ◦varṇā N₃. ²⁸²dakṣiṇe siṃhadharām *conj.* (cf. HePra^{§16} et al.)] *om.* N₃. ²⁸³pradhāne *em.*]
 pradhāne N₃. ²⁸⁴kṛtā° *em.*] >vi<kṛtām tā° N₃^{p.c.} (canceled). ²⁸⁵◦īm *em.*] ◦ī N₃. ²⁸⁶śuklām
conj. (cf. HePra^{§16} et al.)] *om.* N₃. ²⁸⁷◦dharām *em.*] *om.* N₃. ²⁸⁸◦hastām *em.*] ◦hastā N₃.
²⁸⁹◦āsīnām *em.*] ◦āsīnam N₃. ²⁹⁰◦īm *em.*] ◦ī N₃. ²⁹¹◦varṇām *em.*] ◦varṇā N₃. ²⁹²◦vajro *em.*]
 ◦vajra° N₃. ²⁹³tarjanikā smṛtā *em.*] tārjanikām smṛtā N₃. ²⁹⁴vemacitri° *em.*] vemacitrī N₃.
²⁹⁵vāyudhātusvabhāvām *conj.* (cf. HePra^{§16} et al.)] *om.* N₃. ²⁹⁶nagnā ardha° *em.*] nagnārdha°
 N₃. ²⁹⁷◦ākṛtayaś *em.*] ◦ākṛtāś N₃. ²⁹⁸◦nirmāṇavad ātmānam *em.*] ◦nirmāṇavac cakrātmanam N₃.
²⁹⁹svahrḍ° *em.*] svahrta N₃. ³⁰⁰◦āparyantākāśam *em.*] ◦āparyantajñānākāśam N₃. ³⁰¹◦sadrṣam
em.] ◦sadrṣa° N₃. ³⁰²◦ārgha° *em.*] ◦ā 'rgha° N₃.

*ṣiñcantu*³⁰³ *mām sarvatathāgatā* iti kṛtvā taiḥ pañcatathāgatāiḥ –

6 yathā hi jātamātreṇa snāpitāḥ sa*rvatathāgatāḥ |
tathāhaṃ snāpayiṣyāmi śuddhadivyena vāriṇā ||
om sarvatathāgatābhiṣekasamayaśriye hūm ||ⁱ

7 anena snāpayanti te || vajradākinībhir jayajayākā*raṃ kurvanti | bodhisattvāḥ
saṃtuṣṭā ātmānaṃ paśyanti | krodhādayo 'bhivadanty ākāśāt || nānāvādyasābda-
f. 194r₁ dhvanikolāhalāny ucchalanti³⁰⁴ | kuṅkumacandanasuvarṇādīra*tnāni^{305,306} var-
ṣantīti vicintya śirasi cittaśaḥ syād | bhagavatyāś ca | cittaśaśāśvataratneśāmi-
tābhair³⁰⁷ gauryādayo mudrayitvā³⁰⁸ dveṣamohapiśunarāgaiḥ³⁰⁹ pukkasādīnāṃ
2 śirasya ankayet || tato * hr̥ṣṭamānasātmikā³¹⁰ locanādayaḥ³¹¹ stuvanti gṛtyā ||

3 tuhum³¹² parivēṭṭia joṇisathem tuhum³¹³ varaladdho³¹⁴ appaṇa citem |
taiḥ jaa³¹⁵ saala carācara sohia karuṇācitem³¹⁶ sata³¹⁷ * saṃbohia |
māapapañce sāhasi kajja tuṭṭa ho³¹⁸ maṇe siriheruarajja ||ⁱⁱ

4 tato vidyāgaṇamadhye prajñāyuto³¹⁹ vajrī bhojanāmṛtam utpādayati || *yamkā-*
reṇa * maruccakram³²⁰ dhanvākāram nīlaṃ tasyopari pāvakaṃ³²¹ ravibījasambhū-
tam raktam trikoṅkārāṃ tadupari tryakṣaramadhye³²² padmabhājanam muṇḍatra-
5 yaṃ tadadhare dhyāyā*t | bhājanam punar apy āḥkārādhiṣṭhitam³²³ || *bumkāra-*
*mantram*³²⁴ dhyātvā | tatra *omkāram* punar ūrdhve matvā *hūm* tasyopari cintayet ||
6 anena dhyānāgninā dravīkr̥*tya pañcāmṛtapañcapradīpaṃ pāradarasākāram pa-

ⁱCf. HePra^{§17}, HeSāSaṃ 7 (f. 72v₃₋₄) et al.. ⁱⁱCf. VaPra^{§18}, HePra^{§18}, HeSāSaṃ 7 (f. 73v₁₋₂), HeSāSaṃ 8 (f. 86v₃₋₄), HeSāSaṃ 10 (f. 121r₅₋₆), HeSāSaṃ 26 (ff. 209v₇-210r₁) et al..

³⁰³abhiṣiñcantu *em.*] abhipañcan tu Ṇ₃. ³⁰⁴kolāhalāny ucchalanti *em.*] °kolāhanāny u>pr̥<cchalanti Ṇ₃^{p.c.} (rubbed out). ³⁰⁵kuṅkuma° Ṇ₃^{p.c.}] °ñku° added in lower margin, reading in main text already changed. ³⁰⁶ratnāni Ṇ₃^{p.c.}] °ra>tna<tnāni Ṇ₃^{a.c.} (canceled). ³⁰⁷cittaśaśāśvataratneśāmitābhair *conj.* (cf. HeSāU (f. Ṇ₁ 5r₇), VaPra^{§18} and HePra^{§18})] cittarūparatneśadharmma° Ṇ₃. ³⁰⁸mudrayitvā *em.*] mudrayitvād Ṇ₃. ³⁰⁹dveṣamohapiśunarāgaiḥ *conj.* (cf. HeSāU (f. Ṇ₁ 5r₇)] vairocanarāgaiḥ Ṇ₃. ³¹⁰mānasātmikā *em.*] °mānasāt tmikā Ṇ₃. ³¹¹ādayaḥ *em.*] °ādyā Ṇ₃. ³¹²tuhu *em.*] tuha Ṇ₃. ³¹³uḥ *em.*] °u Ṇ₃. ³¹⁴o *em.*] °ā Ṇ₃. ³¹⁵taḥ jaa *em.*] tuhu jae Ṇ₃. ³¹⁶citem *em.*] °citte Ṇ₃. ³¹⁷sata *em.*] saha Ṇ₃. ³¹⁸tuṭṭa ho *em.*] tuṭṭha ho Ṇ₃. ³¹⁹prajñāyuto *em.*] prajñāyato Ṇ₃. ³²⁰aṃ *em.*] °a° Ṇ₃. ³²¹aṃ *em.*] °a° Ṇ₃. ³²²madhye *em.*] °madhyena Ṇ₃. ³²³āḥ° *em.*] rāḥ° Ṇ₃. ³²⁴°kāraḍi° *em.*] °kāraḍhi° Ṇ₃.

śyet³²⁵ || *hūmkāra*kiraṇair³²⁶ anantāparyantabuddhabodhisattvān anurāgya | jñā-
nāmṛtam ānīya | ekīkr̥tya | *hūmbhavavajreṇā**loḍya | vilīno vajro 'mr̥te³²⁷ gataḥ | 7
*omkāreṇodḍīpyāḥkāreṇā*³²⁸ bodhayitvātiśīṭalaṃ paśyet || tadanu bhujasr̥uvayā
trikākṣareṇākṛṣyāmṛtam³²⁹ kuṇḍodare juhōti | ta*nmāṇḍaleyān tadvad³³⁰ dhyā- f. 194v₁
yāt³³¹ ||

tato 'ṣṭaśmaśānamadhye³³² bhagavantam sphuratsamhāravigrahaṃ³³³ dhyātvā-
nena vineyān vinīya³³⁴ tatraivāntarlīnaṃ³³⁵ vicintya || iti maṇḍalarājāgrī * nāma 2
samādhiḥ || ||ⁱ

prathamam bhāvayet³³⁶ kṛṣṇam yathāyogaprayogataḥ |
ṣaḍaṅgam bhāvayitvā tu³³⁷ paścād varṇam visarjayet ||ⁱⁱ

ṣaḍaṅgānantare vakṣyamānasūkṣmayogaṃ dhyātvā vi*sarjanam iti | prabhāsva- 3
raṃ cintayen³³⁸ mantrī pañcaskandhasvarūpataḥ || samharen māṇḍaleyān sattvān |
grhītvā skandhaviṣayam tato gauryādayo bodhicittavi*nirgatā³³⁹ iti viditvā | 4

gaurī syād³⁴⁰ bhagavadrūpe³⁴¹ caurī vedanāyām gatā³⁴² |
vettālī ca³⁴³ samjñāskandhe saṃskāre³⁴⁴ ghasmarī punaḥ ||
pṛthivī³⁴⁵ pukkasī khyātā abdhātau śa*barī matā | 5
tejasi caṇḍālī tāsām vāte ca³⁴⁶ ḍombinī sthitā ||

yathopadeśāt samhr̥tya ḍākinīgaṇamelakaṃ paścād ātmānaṃ cintayet | pra-
bhāsvarapadam³⁴⁷ * param || nairātmyam³⁴⁸ vijñāne matvā bījaraśmīn sphāra- 6

ⁱCf. VaPra^{§§18-19}, HePra^{§§18-19} et al.. ⁱⁱThe 2nd line is quoted in VaPra^{§21}.

³²⁵pañcāmṛtapañcapradīpaṃ pāradarasākāraṃ paśyet *conj.*] pāradarasākāraṃ paśyet | pañcā-
mṛtapañcapradīpaṃ Ṇ₃. ³²⁶°kāra° *em.*] °kāraṃ Ṇ₃. ³²⁷vajro 'mr̥te *em.*] vajrāmṛte Ṇ₃.
³²⁸°kāreṇodḍīpyāḥ° *conj.*] °kāreṇa xx₂ dhyāḥ Ṇ₃. ³²⁹trikākṣreṇā° *em.*] trikāmḥkāreṇā° (?)
Ṇ₃. ³³⁰tadvad *em.*] tadvantaṃ Ṇ₃. ³³¹dhyāyāt Ṇ₃^{p.c.}] dhyāvāt (?) Ṇ₃^{a.c.} (°yā° added above).
³³²°śmaśāna° *em.*] °śmaśānā Ṇ₃. ³³³sphurat° *em.*] sphurata° Ṇ₃. ³³⁴vinīya *em.*] vainīya Ṇ₃.
³³⁵°am *em.*] °ām Ṇ₃. ³³⁶bhāvayet *em.* (cf. HePra^{§21})] snavayet Ṇ₃. ³³⁷tu *em.* (cf. VaPra^{§21})]
om. Ṇ₃. ³³⁸°en *em.*] °eta Ṇ₃. ³³⁹°ā *em.*] °am Ṇ₃. ³⁴⁰syād *conj.*] *om.* Ṇ₃. ³⁴¹°rūpe *em.*] °rūpa
Ṇ₃. ³⁴²vedanāyām gatā *em.*] vedanā <yā> yā >tva< ṅ gatā Ṇ₃^{p.c.} (°yā° added in the space for
the binding-hole, ink of the following °yā° smeared, °tva° seems to be rubbed out). ³⁴³ca *em.*]
om. Ṇ₃. ³⁴⁴saṃskāre *em.*] saṃskāra Ṇ₃. ³⁴⁵pṛthivī *em.*] pṛthivī Ṇ₃. ³⁴⁶vāte ca *em.*] vāte Ṇ₃.
³⁴⁷prabhāsvarapadam *em.*] prabhāsvaraparadam Ṇ₃.

7 yet punaḥ | tenaikīkr̥tya bhagavān svabījāvasthāyāṃ sthitaḥ || tadanu candrasū-
ryabījāny ekībhūya jha*ṭiti prajvalitaṃ raśmipuñjākāraṃ dhyātvā krameṇa³⁴⁹
dīpaśikhāvad abhūt | tadanu³⁵⁰ kadalīgarbhaikākāraṃ³⁵¹ dhyāyāt tāvad | yāvad
anupalambho bhavet ||ⁱ ata eva –

f. 195r₁ āi ṇa anta ṇa majjha tahiṃ³⁵² ṇāu³⁵³ bhava ṇāu³⁵⁴ ṇibbāna³⁵⁵ |
ehu so paramamahāsuha³⁵⁶ ṇāu³⁵⁷ para ṇāu³⁵⁸ appāṇa ||ⁱⁱ

2 prabhāsvaragatiṅgata utthānaṃ³⁵⁹ ca vicintayet |
jhaṭity akā*rayogena³⁶⁰ cakranāthaṃ vibhāvayet³⁶¹ ||ⁱⁱⁱ

kiṃ tu "sattvabimbasambhūtaṃ"^{iv} kathitaṃ śākyamahāmuniabhāvakena³⁶²
bhāvayed evaṃ yathākramopadeśataḥ || ||

3 idānīm³⁶³ mantrajāpa³⁶⁴ balitattvasūkṣmayo*gā avatāryante³⁶⁵ || bhagavatīmu-
khād vinirgatāni saraśmikāni svamukhe³⁶⁶ praviśyāvadhūtīpathena³⁶⁷ gatvā vajra-
mārgeṇa bhagavatīpadme praviśya mantrākṣarāṇi³⁶⁸ punar bhagavatīmukhāt sva-
4 mukham anena krameṇa * khedaparyantaṃ śāntikādibhedena³⁶⁹ varṇayogāj ja-

ⁱQuoted in §21 HePra^{Tib.}, reading "de'i rjes su zla ba dañ ñi ma dañ sa bon dag [sa bon ñag G] gcig tu gyur pa las skad cig gis [skad cig gi G] rab tu 'bar ba'i 'od zer gyi phuñ po'i rnam par bsam par byas nas rim gyis mar me'i rtse mo lta bur gyur pa de'i rjes su chu śiñ gi sñiñ po'i rnam par de srid du bsam par bya ste | dmigs pa med par gyur pa ji srid par ro ||". ⁱⁱHeTa II.v. 68; cf. HeSāU (Ñ₁ f. 6v₂₋₃), VaPra^{§22}, §22 HePra^{Tib.}, KriSaṃPa (ch. 6-6-9 v.13); SāMā 183, Sarahapāda's DGK v. 27 (Bagchi 1938 : p.21), SNpa (p. 198) et al.. ⁱⁱⁱUntraced. ^{iv}Cf. HeTa I.viii. 9, reading "akṣarodbhavapiṇḍasya hūṃphaṭkārau na ceṣyete | sattvabimbasamudbhūtaṃ maṇḍaleśaṃ vibhāvayet ||".

³⁴⁸nairātmyāṃ em.] nairātmā Ñ₃. ³⁴⁹krameṇa Ñ₃^{p.c.}] added in lower margin and re-inserted into the main text. ³⁵⁰tadanu em. (cf. §21 HePra^{Tib.})] tasmād anu Ñ₃. ³⁵¹kadalīgarbhaikākāraṃ conj. (cf. §21 HePra^{Tib.})] kadalīgarbbhāṃś Ñ₃. ³⁵²tahiṃ em.] tahi Ñ₃. ³⁵³ṇāu em.] ṇo Ñ₃. ³⁵⁴ṇāu em.] ṇo Ñ₃. ³⁵⁵ṇibbāna em.] ṇibbāne >thāka-i< Ñ₃^{p.c.} (canceled). ³⁵⁶parama° em.] para° Ñ₃. ³⁵⁷ṇāu em.] ṇo Ñ₃. ³⁵⁸ṇāu em.] ṇo Ñ₃. ³⁵⁹gatiṅgata utthānaṃ em. (unmetrical)] °gatiṅgatotthānaṃ Ñ₃. ³⁶⁰jhaṭity akārayogena em.] jhaṭit<y>i akārayogena Ñ₃^{p.c.} (°ti changed to °tyā° without canceling the °i°). ³⁶¹vibhāvayet em.] bhāvayet Ñ₃. ³⁶²°muni° em.] °mune Ñ₃. ³⁶³idānīm em.] idānī Ñ₃. ³⁶⁴mantra° em.] manvantra° Ñ₃. ³⁶⁵°yogā avatāryante em.] °yogāvatāryate Ñ₃. ³⁶⁶bhagavatīmukhād vinirgatāni saraśmikāni svamukhe conj. (cf. HeSāU (Ñ₁ f. 6r₄), VaPra^{§24}, HePra^{§24} et al.)] bhagavatīmukheṣu Ñ₃. ³⁶⁷praviśyā° em.] praveśyā° Ñ₃. ³⁶⁸mantrākṣarāṇi em.] mantrāṇi Ñ₃.

pet | dolājāpaḥ ||ⁱ hr̥tsūrye³⁷⁰ maṇḍalākāreṇopaviṣṭāni mantrākṣarāṇy ūrdhvaśiras-
kāni³⁷¹ cintayet | piṇḍajā*paḥ ||ⁱⁱ dīrghanādenoccaranti sarve mantrākṣarāṇi | iti 5
samayaajāpaḥ ||ⁱⁱⁱ jāpaṃ ca kartavyaṃ punar mahad dhṛdayopadeśataḥ –

jñānamūrtidharo vajrī acintyaṃ³⁷² bhāva*yet sadā || 6

om deva picuvajra hūm 3 phaṭ svāhā | ṣoḍaśabhujasya ||

om trailokyākṣepa hūm 3 phaṭ svāhā | dvibhujasya ||

om jvala2bhuyo hūm 3 phaṭ svāhā | caturbhujasya ||

om kiṭi 2 vajra * hūm³⁷³ 3 phaṭ svāhā | ṣaḍbhujasya ||^{iv} 7

sarveṣāṃ evaṃ hṛdayaṃ || upahṛdayaṃ punaḥ |

om vajrakartarihevajrāya hūm 3 phaṭ svāhā ||^v

om aṣṭānanāya piṅgalordhvakeśavartmane caturviṃśati*netrāya ṣoḍaśabhu- f. 195v₁
jāya kṛṣṇajīmūtavapuṣe³⁷⁴ kapālamālānekadhāriṇe ādhmātakrūrācittāya ardhendu-
damṣṭriṇe³⁷⁵ mārāya 2 kārāya 2 garjāya 2 tarjāya 2 śoṣāya * 2 saptasāgarān 2
bandha 2 nāgāṣṭakān grhṇa 2 sarvaśatrūn ha hā hi hī hu hū he hai ho hau haṃ
haḥ phaṭ svāhā | bhagavato mūlamantraḥ ||^{vi}

om aṣṭānanāya hūm 2 phaṭ | om piṅgo*rdhvakeśavartmane hūm 2 phaṭ | om 3
caturviṃśatinetrāya hūm 2 phaṭ | om ṣoḍaśabhujāya hūm 2 phaṭ | om kṛṣṇajīmū-
tavapuṣe hūm 2 phaṭ | om kapālamālānekadhāri*ṇe hūm 2 phaṭ | om ādhmātakrū- 4
rācittāya hūm 2 phaṭ | om ardhendudamṣṭriṇe hūm 2 phaṭ | bhagavato 'ṣṭapada-
mantraḥ ||^{vii}

ⁱCf. HeSāU (f. 6r₄₋₆), VaPra^{§24}, HePra^{§24}, HeSāSam 8 (f. 90v₄₋₆), SāMā 123 et al.. ⁱⁱCf. VaPra^{§24}, HePra^{§24}, HeSāSam 10 (f. 122r₆) et al.. ⁱⁱⁱCf. VaPra^{§24}, HePra^{§24}, HeSāSam 8 (f. 96v₂₋₄) et al.. ^{iv}HeTa I.ii. 3, 7-9; see also HeSāU (Ñ₁ f. 7r₂, 7v₄₋₅), HePra^{§24}, HeSāSam 8 (f. 99r₄), HeSāSam 10 (ff. 122r₄₋₅, 123r₆₋₇) et al.. ^vHeTa I.ii. 21, cf. HeSāU (Ñ₁ f. 7r₂), HePra^{§24}, HeSāSam 8 (f. 99r₅), HeSāSam 16 (f. 164v₃₋₄), HeBāPūVi (f. 38r₄) et al.. ^{vi}HeTa II.v. 45-47; cf. HeSāU (Ñ₁ ff. 6v₆₋₇r₁), HePra^{§24}, HeSāSam 8 (f. 99r_{5-v}), HeSāSam 16 (f. 165v₁₋₃), HeSāSam 30 (f. 219r₃₋₅), HeBāPūVi (f. 39v₁₋₃) et al.. ^{vii}Cf. HePra^{§24}, HeSāSam 8 (f. 101v₄₋₆), HeSāSam 16 (f. 165r_{6-v}), HeSāSam 22 (f. 201v₂₋₄), HeBāPūVi (f. 39r₅₋₇) et al., all of which, except HePra^{§24}, are reading the syllable hūm each time thrice.

³⁶⁹śāntikādi° em.] samanādi° Ñ₃. ³⁷⁰sūrye em.] °sūrya° Ñ₃. ³⁷¹āni em.] °āni Ñ₃. ³⁷²vajrī acintyaṃ conj.] vajrīm acintya Ñ₃. ³⁷³hūm em.] hum Ñ₃. ³⁷⁴vapuṣe em.] °vapuṣāya Ñ₃. ³⁷⁵damṣṭriṇe em.] °daṣṭriṇe Ñ₃.

5 *om am nairātmye*³⁷⁶ *hūm phaṭ* | *om vajraḍākinī***ye am hūm phaṭ svāhā* |
hrdayopahṛdayau ||ⁱ

om am ām im īm um ūm ṛm ṛm ḷm ḷm em aim om aum am phaṭ svāhā |
bhagavatīmūlamantraḥ ||ⁱⁱ

6 *om am ām hūm 2 phaṭ* | *om im īm * hūm 2 phaṭ* | *om um ūm hūm 2 phaṭ* | *om*
ṛm ṛm hūm 2 phaṭ | *om ḷm ḷm hūm 2 phaṭ* | *om em aim hūm 2 phaṭ* | *om om aum*
hūm 2 phaṭ | *om am hūm 2 phaṭ* | bhagavatyaṣṭapadamantraḥ ||ⁱⁱⁱ

7 *om gam vajragaurīyai * hūm 2 phaṭ* || *om cam vajracaurīyai*³⁷⁷ *hūm 2 phaṭ* ||
*om vam vajravettālīyai*³⁷⁸ *hūm 2 phaṭ* || *om gham vajraghasmarīyai hūm 2 phaṭ* ||
f. 196r₁ *om puṁ vajrapukkasīyai hūm 2 phaṭ* || *om śam vajrasābarīyai*³⁷⁹ *hūm 2 phaṭ* || * *om*
*cam vajracanḍālīyai*³⁸⁰ *hūm 2 phaṭ* || *om ḍam vajraḍombinīyai*³⁸¹ *hūm 2 phaṭ* ||^{iv}
evam yathechchayā mantram japet purvoktakrameṇa || kiṁ tu tanmadhye bhagavato
2 mūlamantram japed ca stu*tikāle stutim || tathāgataiḥ stutim kuryāt ||

3 tadanu jñānālokavajrasamādhikrameṇa³⁸² dveṣavajrapade sthitvā³⁸³ yathānu-
rūpataḥ | ājñāya³⁸⁴ krodhān | traidhātu*kagatān vināyakān ānīya –

om inda jama jala jakkha bhuda vahni vāu rakkha |
canda sujja mada bappa talapātāla addhasappa sāhā ||^v

4 ity anenā*bhimantrya mahāmokṣapuratrāyeṣu praveśya³⁸⁵ purvoktakrameṇa śū-
nyam³⁸⁶ utpādyā tryakṣareṇa tān niṣpādyā kāyavākcittākāreṇādhiṣṭhāyātmanam
5 tadbhujamu*khākāreṇa³⁸⁷ dṛṣṭvā puspadhūpagandhādibalyupahārakāle³⁸⁸ pa-

ⁱCf. HePra^{§24}. ⁱⁱIbid.. ⁱⁱⁱIbid.. ^{iv}Cf. HePra^{§24} which omits the seed-syllables before the goddesses' names, reading these in the 'secondary' form ending in °ṛye. ^vHeTa II.iv. 91 ; cf. HeSāU (Ñ₁ f. 6v₄₋₅), HePra^{§25}, HeSāSaṁ 7 (f. 79v₃₋₄), HeSāSaṁ 8 (f. 104r₂), HeSāSaṁ 11 (f. 139v₇), HeSāSaṁ 45 (f. 266v₆), MuĀv et al..

³⁷⁶am nairātmye em.] nairātmāye Ñ₃. ³⁷⁷caurīyai em.] °corīyai Ñ₃. ³⁷⁸vettālīyai em.] vetālīyai Ñ₃. ³⁷⁹śabarīyai em.] °śabarīye Ñ₃. ³⁸⁰vajracanḍālīyai em.] <vajra>canḍālīye Ñ₃^{p.c.} (added in upper margin). ³⁸¹ḍombinīyai em.] °ḍombinīye Ñ₃. ³⁸²samādhi° em.] °samādhinā Ñ₃. ³⁸³sthitvā Ñ₃^{p.c.}] sthi>na<tvā Ñ₃^{a.c.} (canceled). ³⁸⁴ājñāya em.] ājñā° Ñ₃. ³⁸⁵praveśya em.] praviśya Ñ₃. ³⁸⁶°krameṇa śūnyam em. ^{Isaacson}] °krameṇ(ā) sūtram Ñ₃.

ramasamayagītikām³⁸⁹ kākalikayā gātavyām³⁹⁰ sarvasiddhisāmnidhyakareṇā-
rtham³⁹¹ yathopa*deśato vajraghaṇṭādhareṇa mantriṇā | tadanantare – 6

idaṃ baliṃ bhuñja jimgha phulladhūpa³⁹² māṃsa vimgha |
amha³⁹³ kajja savva³⁹⁴ sādha³⁹⁵ khanti khuṇi³⁹⁶ pheḍa³⁹⁷ gāda ||ⁱ

ity anena balyupa*hāraṃ dadyāt | tān³⁹⁸ bhuñjayed ātmānaṃ ca prīṇayet || om³⁹⁹ 7
akāro mukhaṃ sarvadharmāṇām ādyanutpannavāt | om āḥ hūm phaṭ svāhā ||ⁱⁱ
anena samtoṣya mūlamantreṇa stu*tvā śatākṣaram paṭhet⁴⁰⁰ || tadanu "om vajra f. 196v1
*muḥ" vāratrayena⁴⁰¹ visarjayitvā samdhyāgītā ca gātavyā punaḥ || etena karmarā-
jāgrī nāma samādhiḥ⁴⁰² || ❀ ||ⁱⁱⁱ*

* tato bhāvanāśaktyā vātagr̥hīto yadā tadā prathamam⁴⁰³ vaktavyam tasya pra- 2
tīkārahetoḥ⁴⁰⁴ | śirasya omkārajendum⁴⁰⁵ dhyātvā mahāmṛtavṛṣṭyātmānaṃ⁴⁰⁶ pu-
ṣṭam paśyed yā*vat svāsthyam⁴⁰⁷ prāpnoti ||^{iv} 3

atha svacihnaṃ dharme⁴⁰⁸ vicintya | tanmadhyapadme sacakracravarti-
naṃ⁴⁰⁹ vibhāvya | cihnapramāṇam sarṣapasthūlamātraṃ tatra nirūpya | evam
a*tra samādhinātham sacakrātmakam prabhūm eva⁴¹⁰ matvā | sūkṣmāt⁴¹¹ sūkṣma- 4
taram⁴¹² sadā bhavet | tatra niyojayec cittaṃ yadā tatra nityam sthīrībhavati niści-
tam⁴¹³ | cakreśva*raṃ pharen nityam syāt dākinījālakuḷākula | gaganam āpūrṇam 5

ⁱHeTa II.iv. 92 ; cf. HeSāU (Ñ₁ f. 6v₅₋₆), HePra^{§25}, HeSāSaṃ 7 (f. 79v₅₋₆), HeSāSaṃ 8 (f. 104r₄),
HeSāSaṃ 11 (ff. 139v₇-140r₁), HeSāSaṃ 45 (f. 268v₁), MuĀv et al.. ⁱⁱHeTa I.ii. 1, II.iv. 93 ; cf.
HeSāU (Ñ₁ f. 6v₆), VaPra^{§25}, HePra^{§25}, HeSāSaṃ 7 (f. 79v₆₋₇), HeSāSaṃ 8 (f. 104r₅), HeSāSaṃ
45 (f. 268v₁₋₂), MuĀv, Hevajrasekaprakiryā, KṛYaTa (xiv. 1) et al.. ⁱⁱⁱCf. VaPra^{§25}, HePra^{§25} et
al.. ^{iv}Cf. HePra^{§25}, adding "cetasy antaritam" after "dhyātvā".

³⁸⁷tad em.] tata Ñ₃. ³⁸⁸upahāra° em.] °upahāraṃ Ñ₃. ³⁸⁹gītikām em.] °gītikā Ñ₃.
³⁹⁰gātavyām em.] gītavyā Ñ₃. ³⁹¹sāmnidhya° em.] °sānidhya° Ñ₃. ³⁹²dhūpa em.] °dhūpa
Ñ₃. ³⁹³amha Ñ₃^{p.c.}] a >ghnya < mha (?) Ñ₃^{a.c.} (canceled). ³⁹⁴savva em.] sarvva Ñ₃. ³⁹⁵sādha
em.] sāha Ñ₃. ³⁹⁶khuṇi em.] khunti Ñ₃. ³⁹⁷pheḍa em.] pheda Ñ₃. ³⁹⁸tān em.] tāna Ñ₃.
³⁹⁹om Ñ₃^{p.c.}] >a < om Ñ₃^{a.c.} (canceled). ⁴⁰⁰ākṣaram paṭhet em.] °ākṣareṃṇa Ñ₃. ⁴⁰¹trayena
em.] °trayam Ñ₃. ⁴⁰²samādhiḥ Ñ₃^{p.c.}] sam > i < ādhiḥ Ñ₃^{a.c.} (canceled). ⁴⁰³prathamam em.]
<prathame> Ñ₃^{p.c.} (added in upper margin). ⁴⁰⁴hetoḥ em.] °heto Ñ₃. ⁴⁰⁵uṃ em.] °u Ñ₃.
⁴⁰⁶mahāmṛta° conj. (cf. HePra^{§25})] mahā° Ñ₃. ⁴⁰⁷am em.] °ām Ñ₃. ⁴⁰⁸dharme em.] dhamme
Ñ₃. ⁴⁰⁹sacakracravartinam conj.] sacakravartiṇā Ñ₃. ⁴¹⁰eva em.] evam Ñ₃. ⁴¹¹sūkṣmāt
em.] sūkṣmāta Ñ₃. ⁴¹²sūkṣmataram em.] sūkṣma Ñ₃. ⁴¹³am em.] °aḥ Ñ₃.

paśyed acintyatvaṃ⁴¹⁴ sarvabhāvataḥ ||

6 ityanantaraṃ⁴¹⁵ sannāhadvayaṃ⁴¹⁶ vakṣye dharmapādaprasā*dataḥ |

akṣobhyaś cakrirūpeṇāmitābhāḥ⁴¹⁷ kuṇḍalātmakaḥ |
 ratneśaḥ⁴¹⁸ kaṅṭhamālāyāṃ haste vairocanaḥ⁴¹⁹ sthitaḥ |
 7 mekhalāyāṃ⁴²⁰ sthito 'moghaḥ sarvāṅge⁴²¹ vajradhṛk paśye*t ||ⁱ
 cakṣuṣor⁴²² mohavajrī syāt śrotrayor dveṣavajrikā⁴²³ |
 ghrāṇe mātস্যakī khyātā vaktre ca⁴²⁴ rāgavajrikā |
 kāye īrṣyāvajrī ca mano nairātmyayoginī ||ⁱⁱ

f. 197r₁ etad arthaṃ yatho*padeśato buddhvā mahāsannāhasannaddhībhūya⁴²⁵ vihared
 yogī trailokyāgāramadhye sahajahevajrayogataḥ ||

avasānam

2 gopitaṃ yatnād rāhulapādasya matpādaguror⁴²⁶ gurūṇāṃ
 sattvā bhaviṣya*nti sattvāśeṣacittatair⁴²⁷ uktam eva satyam |
 spaṣṭīkṛtaṃ bhāvakaśukhahetave yatnāt tan mayā kramam
 ānandantu yoginīnayādhimuktāḥ sukhena bhadrānāmṇā ||

iti ||

3 || ❀ || * dveṣavajrasādhanam samāptam ||
 kṛtir iyaṃ siddhācāryaśrīmadbhadrāpādānām iti || ❀ ||

ⁱHeTa I.vi. 11-12ab ; cf. HeSāU (Ñ₁ f. 6r₁₋₂), SāMā 228 et al.. ⁱⁱHeTa II.iii. 51-52ab ; cf. HeSāU (Ñ₁ f. 6r₂₋₃), SāMā 228 et al..

⁴¹⁴°tvam em.] °tam Ñ₃. ⁴¹⁵ityanantaram em.] ityantaram Ñ₃. ⁴¹⁶°dvayaṃ em.] dvaya Ñ₃. ⁴¹⁷°āmitābhāḥ em.] °a amitābha° Ñ₃. ⁴¹⁸ratneśaḥ em.] ratneśa° Ñ₃. ⁴¹⁹vairocanaḥ em.] vairocana° Ñ₃. ⁴²⁰mekhalāyāṃ em.] mekhalāyā Ñ₃. ⁴²¹sarvāṅge em.] sarvāṅgeṣu Ñ₃. ⁴²²cakṣuṣor em.] cakṣuṣo Ñ₃. ⁴²³°vajrikā em.] vajrikā Ñ₃. ⁴²⁴ca em.] om. Ñ₃. ⁴²⁵°sannaddhībhūya em.] °sannaddho bhūya Ñ₃. ⁴²⁶matpādaguror conj.] pādaguro Ñ₃. ⁴²⁷°cittatair em.] °cittatam Ñ₃.

Annotated Translation

Commencement

Homage to the Glorious Hevajra !

I venerate the Lord, the Glorious Heruka who is endowed with the fruit that is bliss, Him whose nature is without any nature, who is tranquil, like space, supreme [and] omnipresent, Him who is unseparated from empti[ness], who is united with Nairātmā (lit. "situated in Nairātmā's *garbha*"), the incarnate (*mūrta*), possessing the four blisses, Him who has realized (*gatiṅgata*) *nirvāṇa*, who is devoid of [all] impurity, who is pure [and] free from anger (or : Him who is removing anger), the Lord of the *ḍākinī*-s, the mighty one who is abounding with *kapāla*-s (i.e. skull-bowls).¹

I bow down to Lord Heruka whose body is in union with Nairātmā.
Following the root-*tantra*, I will teach the His *sādhana*.²

Now, what is found taught in the *Śrīmaddehavaḥjraḍākinījālamahātantrarāja* the Noble Saroruhapāda extracted from that and taught the *abhisamaya* ('means of clear realization'), having concealed it scattering it here and there in order to protect the oral transmission after he had seen people who were falsely proud and because of fear of the group of *ḍākinī*-s ; in order to make clear the *abhisamaya*

¹ This passage for which no meter could be identified consists of four *pāda*-s á 21 syllables each of which being construed of units of three times seven syllables, resembling *sragdharā*-meter. Regarding the interpretation of "*gatiṅgata*", cf. Edgerton.

² Stylistically, it may be noted here, most authors would have used the absolutive case here ("*natvā*", or perhaps "*pranamyā*"), instead of the the present tense form "*namāmi*".

at a time when the people reach some proficiency (*ūṣman*),³ I – the great, great grandson of Saroruhapāda renown by the name Bhadra, being urged by Kodāli and commanded by Vajraḍākinī⁴ – after having seen, heard and realized that what is taught in the root-*tantra*, I teach the *Dveṣavajrasādhana* for those people who wish [to practice] the *Śrīmaddhevajraḍākinījālamahātantrarāja*.

Now at first, to begin with, the *mantrin*⁵ should perform the worship accordingly, beginning with the veneration of the teacher and so forth. Having correctly grasped the oral teachings of the *guru*, he should perform secretly until he attains some proficiency. When it is reached, he should 'produce' a *prajñā* (i.e. a female consort) as taught [in the *tantra*], or – if he himself is not able to – he should obtain [a consort] by [some] sign. Then the *yogin* should go to a cremation ground or a forest grove and the like,⁶ [and continue the practice] until he attains *mahāmudrā*.

³ The use of the particle "*ced*" is somewhat surprising, perhaps to reinforce the meaning of the *locativus absolutus* here, in the sense of "if this happens".

⁴ Most probably referring to His student Kuddālapāda, author of the *Acintyādvayakramopadeśa* ("AAK" in : 1) NAK 5-45 = NGMPP 134-2 / A 915-3 fol. 44v₈-47v₃; 2) MBB-II-236; 3) *Guhyādi-aṣṭasiddhisamgraha* (ed.). Samdhong Rinpoche and Vajravallabh Dwivedi. Sarnath : Rare Buddhist Text Series 1 (pp. 195-208). 1987.). Kuddālapāda who is counted among the '84 *mahāsiddha*-s' is regarded as the main authority of the 'teachings of the inconceivable' (*bsam mi khyab kyi gdams nag*). In his AAK he refers to himself as the 'servant of Bhadrāpāda' ("*bhadrāpādasya dāso [']ham*" fol. 47r₁₂₋₁₃) and lists the lineage of the teachings as : "*bhāvanāciṃtyayogena buddhyate prāpyate dhruvam | paramāśv[o] vīṇāpāda indrabhūtiḥ salakṣmibhiḥ || vilāsavajr[o] guṇḍerī padmācāry[o] mahākṛpāḥ | dharmapādasya kramato bhadrāpādakramāgatāḥ ||*" (fol. 46v₆₋₇). "*Kun dga' bsod nams's Record*" (fol. 4r) confirms the succession of the lineage, listing rDo rje 'chañ (→ Vajradhara), rTa mchog (= mDa' can), Bī ṅa ba (= Pi wañ 'dzin), Indrabhūti, Phun tshogs ḥabs, sGeg pa'i rdo rje, Gandha ri pa, **Padmavajra** (→ Saroruhavajra), Chos kyi pa, **bZaṅ po'i ḥabs** (→ Bhadrāpāda), **Tog tse pa** (= 'Jor 'dzin a.k.a. Kuddāla), Bhu ṣa na, Dha ma pa, Kāṅha, dPa' bo rdo rje, 'Brog-mi, Se ston, Ḥaṅ dgon pa ba, Sa paṅ, etc. (cf. Sobisch 2008 : pp. 24f. nt. 32). See also : Debiprasad Chattopadhyaya 1990 : p. 262 ; Stearns 2001 : pp. 210f. (nt. 30,31), 217 (nt. 51) and 2006 : pp. 135, 639 (nt. 119), 651 (nt. 287) ; Jamgön Kongthrul Lodrö Tayé 2007 : p.113 and 2013 : pp. 93, 132f. ; Sobisch 2008 : p.107 ; Wangchuk 2007 : p.204 ; et al.. The author feels indebted to Mattia Salvini for drawing attention to this connection. See further "The Authors, their Lives and Works".

⁵ Surprisingly the Skt. reads here and below the 3rd instead of the grammatically correct 1st *vibhakti* (→ *mantrī*) which one, even in a tantric context, would expect here.

⁶ The reading given in the lower margin reads further : "*There [in the secluded place such as a cremation ground or the like], on the other hand, the wise one should perform the practice (ācintayet)*", until here the Skt. sounds like verse, "*until the yoginī-s grant assurance (āśvāsana)*. *As soon as there is assurance, he should stay in a town, at a market place, on a long, empty road (prāntara) or at crossroads. Or if not [there, the yogin may go] here or there as he pleases.*

Now, this is the meditation (*bhāvanā*) with concealed *yoga*: Having sat down on a comfortable seat, the *mantrin* should visualize in his heart a sun[-disk that has been transformed] from the syllable *raṁ*. On top of that he should visualize a dark-colored syllable *hūṁ* with five rays of light. Having emanated these light rays into space, illuminating (*avabhāśya*) the infinite world systems, he should fetch – by pronouncing "this is the Glorious Heruka"⁷ – the circle of his chosen deity as well as [all] the teachers, *buddha*-s, *bodhisattva*-s and so on. Having visualized [them] in front [of him and] having offered the guest- and foot-water etc., he should worship [them] with flowers, incense and so forth. After that, he should first of all (*tāvat*) worship his chosen deity in front [of him, performed] by these [*yoginī*-s]:

Gaurī holds the deer-marked (i.e. the moon), Caurī holds a vessel with the sun (*mārtaṇḍa*). Vetālī⁸ has water in Her hand, and Ghasmarī holds medicine (*bhaiṣajya*).

Pukkasī has meat in Her hand⁹, Śabarī should be holding nectar (*rasa*). Caṇḍālī should play the little hand-drum (*ḍamaruka*) while Ḍombī shall display embrace.¹⁰

After he has visualized the Bhagavān whose body is emanating and withdrawing [rays of light into space], he should then perform the 'Sevenfold Unsurpassed Worship' in front of Him :

"What evil action has been done by me, wheresoever I was born because of the tricks of the whirlpool of re-birth (*janmāvartaviḍambana*) in beginning-less *samsāra*, all of that I confess in front of the Bhagavān with the resolve not to do it again.¹¹ [And I confess] that of others which has been done, caused to be done or

⁷ The use of the pronoun '*ayam*' is rather surprising and not found elsewhere. The usual expression is '*śrītheruko* *'ham*' instead. One may wonder whether the formulation found here should be taken as a corruption of the latter, well attested statement. The twofold usage of "*ānīya*" might point at another corruption of the transmitted reading.

⁸ Note that both Vetālī as well as Vettālī are well attested in the surviving MSS of this tradition.

⁹ The various traditions render the substance that Pukkasī is holding differently. Following the HeTa itself as well as Ratnākaraśānti's accounts, Pukkasī is holding a *vajra* (= *vairocana*) instead (cf. HeTa I.iii 10a and MuĀv ad HeTa I.iii and I.viii).

¹⁰ Here too we find slightly different formulations, e.g. *ḍombyāliṅgitakandharaṁ* et al..

¹¹ The reading is partly metrical, the expression "*janmāvartaviḍambanaiḥ*" forms an even *pāda* of *anuṣṭubh*, as found, for example, in HePra^{§1}.

been rejoiced in while they were born in *saṃsāra* life after life.¹² I rejoice to the merit of the sentient beings, and also to that of my own. All of that I dedicate to the highest Complete and Perfect Awakening (*samyaksambodhi*) of [all] sentient beings [and] for the sake of the arising of *bodhicitta*.¹³

Having gone to refuge in the Awakened One, the 'Hekāravajra', the omnipresent, the great knowledge,¹⁴ in the Dharma taught by Him beginning with the *tantra*-s, *mantra*-s and so forth, and in the Saṅgha, the troupe of goddesses stationed in His circle, [and] having thought (*iti kṛtvā*) "o Bhagavān, please accept [me], let me obtain the un-decaying fruit!", he should himself produce *bodhicitta*.

Afterwards, in order to fulfill the aims of all sentient beings, he should fix the mind upon [dynamic] emptiness that is endowed with the finest of all forms. Thus is the resorting in the path. Further, he should by himself offer his self to them, thereafter he may commence the practice of the *sādhana*.¹⁵

Then, "at first he should cultivate *maitrī*",¹⁶ the love [of a parent] towards the only son towards all sentient beings. Secondly, having seen the sentient beings plunged into the great ocean of misfortune (i.e. bad rebirth), he weeps out of pain thinking (*iti kṛtvā*) "[these] are my friends"¹⁷; thus is *karuṇā*. At third, after he has brought up a great, [i.e. joyous] mind,¹⁸ [and] visualized (*buddhvā*) himself accomplished with the form of Heruka, he laughs out "they all are going to be firmly placed by me in perfect awakening"; thus is *muditā*.¹⁹ Fourthly, he has no

¹² The reading in the MS is post-correctionem, reading "*((tadanya))sya*" which appears somewhat suspicious. It may well be the case that more is missing here. The expression "*saṃsārajanmanjanmopapadya*", presumably being an abbreviated form of the formulation above, is rather inelegant though perhaps acceptable in this kind of genre. Yet, one could also consider emending the text to "*saṃsārajanmanjanmany upapadya*". One wonders whether something more is omitted here, perhaps due to eye-skip before the following "*punyam*".

¹³ The conjectural emendation "*bodhicittotpattiyarthaṃ*" is far from certain. A similar expression, however, can be found e.g. in the *Hevajraprakāśa* (cf. HePra^{§2}).

¹⁴ With regard to the interpretation of the term *mahājñāna*, cf. MuĀv and YoMā ad HeTa I.i.12.

¹⁵ A very similar statement is found in HeTa I.vi 19, reading "*śarīraṃ dānaṃ dattvā ca paścāc caryāṃ samārabhet | bhāgābhāgavicāreṇa tasmād dānaṃ na dīyate ||*" (19).

¹⁶ HeTa I.iii. 1a. The entire stanza reads: *prathamam bhāvayed maitrīm dvitīye karuṇām tathā | tṛtīye bhāvayen modaṃ (or : muditām) upekṣām sarvaśeṣataḥ ||* (HeTa_{sa}).

¹⁷ A better formulation might be "*ime me mītrāṇi*", yet the expression "*me mītrāṇi*" may be accepted here in context of this genre.

¹⁸ The interpretation follows here HePra^{Tib} as well as VaPra^{Skt} which render this part as *yañ dga' ba thob pa* and *mahāprāmodyaprāpta*, respectively.

¹⁹ It may be noteworthy to mention that this explanation of *muditā* is rather exceptional and to

clinging to fame, no-fame, gain, no-gain, pleasure, suffering²⁰, praise or blame ; thus is *upekṣā*.

In that way, at the end of the contemplation of the 'four *brahmavihāra*-s', he should visualize himself mounted upon a corpse.²¹ Having brought about the absence of the ordinary body by the *yoga* of the '*jñānālokavajrasamādhi*',²² he should then instantaneously visualize himself by the syllable *vaṃ*²³ as *sahajanātha*, the Innate Lord (i.e. Vajrasattva), whose appearance is [white] as the rays of the autumn moon, who is well adorned with two arms, the two hands furnished with the *dharmamudrā*. He is seated in the *vajra*-posture on a moon on top of a corpse, illuminating the infinite world systems, bearing the 32 major marks (*lakṣaṇa*) and adorned with the 80 minor ones (*vyañjana*), mighty and absolutely tranquil. And in the following way it is on account of the teaching –

present knowledge not found outside of this tradition. Both the VaPra as well as HePra give similar explanations of *muditā*.

²⁰ The word "*duḥkha*" is missing in the Sanskrit. Furthermore, the word *āgraha* is more commonly rendered in masculine gender (*puṃliṅga*) in Classical Sanskrit.

²¹ The word *vibhāvya* was conjecturally added in order to restore the syntax of the sentence. This addition is supported by the readings found in the HeSāU, VaPra^{§3}, as well as HePra^{§3}. Furthermore, one should note that the form "*°paryantena*", as it is transmitted in the MS, does not make much sense here. The reading "*°paryante*" presented in the edition is not very satisfactory either, yet appears to be the smallest possible emendation.

²² At present knowledge, the term "*jñānālokavajrasamādhi*" appears not to have been used outside this tradition (cf. VaPra^{§§3,23}, DVS ff. 187v₃, 196r₂; HePra^{§§3,23}, §12 HePra^{Tib.}). Yet, a parallel and closely related concept, the "*jñānapradīpavajrasamādhi*", can be found in the system of the Ārya-school of the Guhyasamāja and is mentioned in the VS to be taught in the first *paṭala* of the GST (cf. VS II.3) where it is in fact mentioned, though not explained. A brief explanation of this term is contained in the *Yogīmanoharā Pañcakramaṭippaṇī*: "(...) *māyopamadehaṃ dhyāyāt, jñānapradīpavajrasamādhinyāyena | asyārtho vyākhyānavāreṇa nigadyate | jñāvabodhane na pratiṣedhe vartate | avabodhābhāvo yasmiṃs taj jñānaṃ kin tat | paramā[rtha]satyam anabhilāpyam | aśeṣatejānsy abhibhūyānantalokadhātvaabhāsanāt tad eva pradīpaḥ | abhedyatvād vajram | amunā krameṇa tataḥ svahrdaye jhaṭiti dveṣavajram va-kṣyamāṇarūpaṃ dhyātvā svavidyayā saha mahārāgānurāgataḥ | (...)*" (PaKraṭi p. 10). Nor chen refers to the "*ye śes snañ ba rdo rje'i tiñ 'dzin*" in f. 163 of the *gNad kyi zla zer*. I remain thankful to Harunaga Isaacson who has drawn my attention to this connection.

²³ Note that the reading "*jhaṭiti vaṃkāreṇa*" is a conjectural emendation based on the readings transmitted in VaPra^{§3} and HePra^{§3} (VaPra^{§3} attests *evam*). The surviving MS reads "*jhaṭiti tyākāreṇa*". As Harunaga Isaacson rightly has brought to my attention, it may well be possible that the originally intended reading had been "*jhaṭity akāreṇa*" which is orthographically much closer to the reading transmitted in the MS. The word *jhaṭiti* ("instantaneously") could well point towards such a visualization without any seed-syllable. The quotation from the HeTa below, on the other hand, may be taken in support of the emendation.

For the pure form (*piṇḍa*) arising from [this] letter [*vaṃ*] the two syllables *hūṃ* and *phaṭ* are not required.²⁴

After that –²⁵

In one's heart one should visualize the syllable *raṃ* [and] a sun-disk arising from that. And right there [one should visualize] the syllable *hūṃ* having the nature of 'wisdom and means' (*prajñopāya*).

From the syllable *hūṃ* a *vajra* should arise, dark-bluish in color and greatly terrifying. Located in the middle on the central part of the *vajra* one should visualize again the reality that is the [syllable] *hūṃ*.²⁶

Having transformed all this in accordance with the instruction,²⁷ he should visualize a moon-disk. Then, issued from it, he should visualize the greatly fearful *vajrin* in the space above in accordance with the instruction that will be taught later on. Having caused Him to enter into himself, he should become his chosen deity himself.²⁸ And thus the Bhagavān taught in the root-*tantra*:

After he has seen [Him] who is transformed from the syllable *hūṃ*, he should visualized himself as *dveṣa[vajra]*.²⁹

²⁴ HeTa I.viii. 9ab. The complete stanza reads : *akṣarodbhavapiṇḍasya hūṃ-phaṭkārau na ceṣyate* (for *ceṣyete*) | *sattvabimbasamudbhūtaṃ maṇḍaleśaṃ vibhāvayet* || (HeTa_{Sa}). Cf. discussion in VaPra^{§4} and §4 of HePra^{Tib}.

²⁵ The following section is cited in HePra^{Tib}. (§5).

²⁶ HeTa I.iii. 5-6. The editions of the *tantra* and the MSS reported therein seem to read *hūṃkāraṃ vajrasambhavam* (or : *sambhvet*) instead. The surviving MSS of the VaPra, however, support the reading given here. Furthermore, the formulation "°*varaṭake madhya*°" in spite of being metrical is rather unusual, yet its meaning is clear. Most sources of the HeTa seem to support "°*varaṭakamadhya*°" instead, being better Sanskrit but unmetrical.

²⁷ The expression "yathopadeśāt" is rather untypical, not to say unacceptable, in Classical Sanskrit, yet it may be accepted here in the context of this *tantric* work.

²⁸ The reading presented in the edition has been conjecturally emended. The MS reads "*ātmānam ākāśe dṛṣṭvā vakṣyamānopadeśataḥ praveśya*" which seems slightly odd. It might be possible that the ambiguous "*ātmānam*" once had been added in the margin of the MS and later on has been inserted into the main text at the wrong position. The corresponding section in HePra^{§5} reads "*tadanu sūryacandrachiṇṇabījapariṇāmena candrabimbamātraṃ vibhāvya tadvinīrgataṃ dveṣavajriṇaṃ mahābhīmaṃ ākāśe dṛṣṭvā vakṣyamānopadeśatas taṃ kṣīrodakanyāyena praveśya sveṣṭadaivatarūpaṃ cintayet* |", while VaPra^{§5} has "*etat sarvaṃ parināmya dveṣavajraṃ vibhāvya hṛdaye yathopadeśato "vajrī dveṣātmako bhavet" | vakṣyamāṇakramaṃ saṃsthānaṃ dhyāyāt* |" here. In his *gNad kyi zla zer* Nor chen writes "*rdo rje'i lte ba'i hūṃ la thim | de yoṅs su gyur pa las | rdo rje sems dpa'i gzugs yoṅs su gyur nas | bdag ñid že sdañ rdo rje sku mdog nag po | źal brgyad phyag bcu drug pa | źabs bži par bsgom mo* ||" (f. 164).

²⁹ HeTa I.iii 7ab.

Thus it is on account of the teaching.

After he has produced the state of his chosen deity on account of it, [the *mantrin*] should then emanate the wrathful ones. Seeing them all full of series of flames, he should visualize (*vikalpayet*) them in [their] appropriate places. In the East he should visualize Yamāntaka, greatly black, holding a *vajra*-hammer in the right. In the South, he should place Prajñāntaka, vastly white, holding a white rod in the right. In the West he should visualize Padmāntaka, intensively red, holding a *vajra*-lotus in the right. In the northern direction he should visualize Vighnāntaka, greatly black, holding a split-*vajra* in the right. In the Northeast he should visualize Acalarāja, greatly black, holding a sword in the right. In the Southeast he should visualize Ṭakkirāja, greatly black, holding a hook in the right. In the Southwest he should see Nīladaṇḍa, greatly black, holding a bluish rod in the right. In the Northwest he should place³⁰ Mahābala, greatly black, having in his hand a trident in the right. Above he should see Uṣṇīṣacakravartin, having a yellowish color, holding a *cakra* in the right. Below he should visualize Sumbharāja, smoke-colored [and] frightening, holding a club in the right. These [ten] wrathful ones are to be visualized as three-eyed, having erect, tawny hair, being adorned with various *nāga*-s, having two arms and a single face, being dwarfish and pot-bellied, holding a *vajra*-noose attached to the index-finger in the left. Amidst these, however, Ṭakki and Acala are graceful with distorted faces. Moreover, all are to be visualized in the *pratyālīḍha*-stance on a sun[-disk] on multi-petalled lotuses.³¹

*om sumbha nisumbha hūm 2 phaṭ | om gr̥hṇa 2 hūm 2 phaṭ | om gr̥hṇā-
paya 2 hūm 2 phaṭ | om ānaya ho bhagavan vidyārāja hūm 2 phaṭ ||*³²

After the *vajrin* has thus commanded them, he should meditate in the following way: After they have received the command, after they have gone out [into the

³⁰ The verb "*nisīdati*" seems to be a corruption, perhaps of *nisādayati* or *niṣādayet* which seem orthographically close. In order to conform to the optative construction of the other sentences the verb was conjecturally emended to "*nyaset*".

³¹ Cf. VaPra^{§6}, HePra^{§6} et al..

³² Cf. HePra^{§6}, AbhiSaMa, CSA, GST (ch. 14.26), LaTaṬī, LST, SaUdTa, SdpT, VaĀvMaU et al.. Note, the HePra and some of the other sources read *hūm* instead of *hūm 2 phaṭ*. The *mantra*, as it is given here, may be translated as follows: "*om* – o Sumbha and Nisumbha – *hūm hūm phaṭ*; *om* – take [them], take [them] – *hūm hūm phaṭ*; *om* – make [them] take, make [them] take – *hūm hūm phaṭ*; *om* – fetch [them] *ho* Venerable One, King of *Vidyā*-s – *hūm hūm phaṭ!*"

ten directions], after they have seized the obstacle makers (*vināyaka*) there [and come back], they are now stationed in their respective places, a *kīla* below, the tip of a *sūla* above. After he has placed the lord who is agitated by a series of flames having the aspect of Amṛtarāja (i.e. Amṛtakunḍalī), after he has given the command through the *mantrin*, the wise one should then – after the wrathful ones have receive the command – stab (*kīlayet*) the assemblage of the obstructive forces (*vighna*) with the following *mantra*:³³

"om gha gha ghātaya 2 sarvaduṣṭān phaṭ kīlaya 2 sarvapāpān phaṭ
hūm 3 vajrakīla vajradharo ājñāpayati sarvaduṣṭavighnānām kāya-
vākcittavajraṃ kīlaya hūm phaṭ |"³⁴

Having stabbed all the obstructive forces, he should visualize a *vajra*-hammer with the sign of the king of wrathful ones. Thereupon he should smash [and make them] become free of obstacles, saying "*om vajramudgara vajrakīla | ākoṭaya 2 hūm phaṭ |*"³⁵

Thereafter –

He should visualize (*vibhāvya*) in front a sun[-disk that has been produced] by the syllable *ram* [and] on a moon[-disk] on that a crossed-*vajra* born from the [syllable] *hūm*. Then he should visualize by this very *vajra* a wall and a confining cage as well.³⁶

Immediately after the Circle of Protection [has been visualized] by this, he should cultivate the great protection [i.e. *sūnyatā*] by the instruction that will be taught

³³ The reading in this passage seems somewhat redundant. One may wonder whether the reading is interpolated. The reading "*saṃsthāryājñāya mantreṇa*" has been conjecturally changed to "*saṃsthāpyājñāpya mantriṇā*".

³⁴ Cf. VaPra^{§6}, HePra^{§6}, CSA, GST (ch. 14), GuSaMaVi (after v. 162), KriSaṃPa (ch. 06), MaUVi, PiSā, SāMā 267, SV, VNU*, VS (II. 4.3), MaUd et al.. The *mantra* may be translated as "*om gha gha* – Kill ! Kill all the vicious ones – *phaṭ!* Stab ! Stab all the evil ones – *phaṭ!* *hūm hūm hūm*, o *vajrakīla*, the Vajradhara commands : Stab the *vajra* of body, speech and mind of all the flocks of vicious obstacles – *hūm phaṭ!*"

³⁵ Cf. VaPra^{§6}, HePra^{§6}, ĀPra, CSA, KriSaṃPa (ch. 03) et al.. One may translate this *mantra* as "*om* – *vajra*-hammer, *vajrakīla*, smash, smash ! – *hūm phaṭ!*"

³⁶ HeTa I.iii. 3, also being quoted in the VaPra^{§6}, HePra^{§6}, BhraHeSā, KṛYaTa, SāMā 228 et al.. For a commentary on this stanza, cf. MuĀv (p. 41).

later on. Having visualized a *dharmodaya*³⁷ pervading the center of it (i.e. the center of the open space), he should visualize in its middle the *maṇḍala* of the four elements which have been transformed from the syllables *yam* etc. and the celestial palace (*kūṭāgāra*) that is surrounded by the eight cremation grounds (*śmaśāna*).³⁸ Hence he teaches –³⁹

In the East is Caṇḍogra, adorned with the *śirīṣa* (Acacia Sirissa) as the tree. There one should place the *yakṣa* called Elephant-Face [and] Śakra [i.e. Indra as the protector of the cardinal direction].⁴⁰

It is furnished with Vāsuki as the *nāga*, and it is ornamented with *garjita* as the cloud ; the kingly mountain is Meru, the *caitya* shines as '*śāśvata*' (the 'eternal').⁴¹

³⁷ Note that the term "*dharmodaya*" is attested in all three genders.

³⁸ The reading transmitted in the only surviving MS obviously must be corrupt here. The additional °*mantra*° might have been a misread and wrongly inserted °*maṇḍitaṃ* or perhaps °*mantritaṃ*, a similar corruption is found in VaPra⁸⁸. The transmitted °*samhāraṇa*°, on the other hand, is much harder to be explained but does not seem to make much sense here.

³⁹ The statement "*ata āha*" is somewhat surprising here and seems to point to a different, perhaps somewhat older, authorship of the following 'verses'. Unfortunately a possible source has not been identified yet. Regarding the grammar as well as the meter of these 16 stanzas, the following should be stated in advance : Neither the meter, apparently fashioned after the widespread *anuṣṭubh*, nor the grammar are paid much respect to throughout the entire passage. Taking into consideration the literal genre of its contents, the decisions what might be acceptable and what is to be emended is not an easy one and rather subjective. The information conveyed, fortunately, seems to be less corrupt. The apparent confusion of 1st and 2nd *vibhakti*-s has been standardized to most extent, except for places where the 1st *vibhakti* seemed acceptable. The, judged from a perspective of Classical Sanskrit, 'unnatural' order of the members in a compound such as "*taruśirīṣaśobhitam*" instead of the better '*śirīṣataruśobhitam*' was maintained. The meter was conjecturally emended to the rules of *anuṣṭubh* only in such places in which relatively minor changes had to be employed. The ligature "*kṣa*" does not seem to have been regarded as causing the preceding vowel to become metrically *guru* (similar cases have been observed in context of the *Mahābhārata* by Muneo Tokunaga, cf. Tokunaga 1995 : pp. 22-25). Further remarks to the individual problems are given at the end of each stanza.

⁴⁰ Despite the aforementioned grammatical as well as metrical problems, three syllables are missing in *pāda* a), while the *na-gaṇa* in *pāda* b) breaks the rule that either the 2nd or/and 3rd syllable of each *pāda* should be *guru* (cf. Piṅgala's *Chandaḥsūtra* 5.10 (PChS p. 102) : "*na prathamāt snau*"). The word "*tiṣṭhati*" was conjecturally supplied to add the missing syllables.

⁴¹ The long °*ī*° in "*vāsukī*" in *pāda* a) is metrically correct (*pathyā*), yet the name of the serpent is commonly rendered as Vāsuki. In *pāda* c) two metrical rules are violated. For grammatical reasons, i.e. in order to maintain the compound, the 6th syllable, which should be metrically *guru*, remained *laghu*. Regarding the name of the *caitya*, it is most commonly rendered in other sources as *sitacaitya* (cf. comparative chart in the Appendix).

In the South, on the other hand, is Karaṅka adorned with a *cūta* (mango) tree ; the *yakṣa* is called Buffalo-Face, Yama is the lord of the direction.⁴²

It is adorned with *āvartaka* (the 'revolving') as the cloud. [And] one should provide there the serpent named Padma, the kingly mountain that is the Malaya and the *caitya* that is '*piśuna*'.⁴³

In the West is the one named Jvālākula, adorned with *aśoka* (Jonesia Asoka Roxb.) as the tree. The *yakṣa* there is Makara-Face. It is made to light up by Varuṇa, the god of water.⁴⁴

There one should visualize Karkoṭaka as serpent [and] *ghora* (the 'terrific') as the cloud. As mountain one should provide the Kailāsa and the *caitya* that is '*saṃjñā*'.⁴⁵

In the northern region, moreover, is Gahvara, adorned with an *aśvatttha* tree (Ficus Religiosa). The *yakṣa* there is Man-Face. And one should visualize Kubera [as the lord of the cardinal direction].⁴⁶

The *nāga*, moreover, is called Takṣaka, and it is endowed with *ghūrṇita* (the 'revolving') as the cloud. As mountain has occurred Mandara,

⁴² The meter in *pāda a*) is highly problematic. In *pathyā* the 5th syllabic instant should be *laghu* while the 6th instant, on the other hand, should be *guru*. Unfortunately, due to a missing caesura after the fourth syllable, a *ra-vipulā* is metrically impossible as well.

⁴³ For various reasons the entire stanza is problematic. In *pāda a*), despite the rather poor style of Sanskrit, the meter is broken by the word "*nāgaṃ*", neither *pathyā* nor *ma-vipulā* are possible. In *pāda b*) the order of the first two members of the compound should have been reversed. The 3rd *pāda* consists of nine syllabic instances, the *na-gaṇa* in the beginning of which violates the rule in Piṅgala's *Chandaḥsūtra* 5.10, while, just as in stanza two above, the presumed attempt to keep the final cadence resulted in hypermetricism. The final *°rājanam* has been emended to the slightly better *°rājam ca*, two instances of which can be found in this passage (vv. 2 & 18).

⁴⁴ The 1st line reads an additional *śmaśāna* which, for metrical reasons, has been discarded. It is possible that it once had been a marginal note which in course of the transmission has been introduced into the text.

⁴⁵ The reading of the MS in the first line of this stanza "*karkkotakas tatrastam*" may be explained as dittography of the ligature *°sta°*. The hypermetricism of the 5th syllable in *pāda c*) may be acceptable due to the fact that the author had to list a name. Despite these minor problems, it is somewhat suspicious that we have two finite verb forms in a single stanza, while all other 'verses' read, if at all, only a single finite verb per stanza.

⁴⁶ The first *vibhakti* in *pāda c*) has been accepted. One could also consider emending the passage in favor of the second *vibhakti*, reading "*narānanam yakṣam tatra*" instead.

and one should provide the *caitya* that is '*citta*'.⁴⁷

In the Northeast, on the other hand, is Lakṣmīvāna, adorned with a *vaṭa* tree (Ficus Indica). Cow-Face is staying there as *yakṣa*. One should visualize Maheśvara, [i.e. Śiva, as the lord of the direction].⁴⁸

The *nāga* is called Śāṅkhapāla. [The cremation ground there] is adorned with the cloud that is *caṇḍa* (the 'fierce'). Moreover, Mt. Maheन्द्रa is here, and the *caitya* is the very '*advaya*'.⁴⁹

In the Southeast is Aṭṭaṭṭahāsa ; the tree shines as *karañjaka* (Pongamia Glabra) ; the *yakṣa* is Goat-Face ; [and the cremation ground] is adorned with Agni, the Oblation Eater.⁵⁰

Further, [there is] the *nāga* Mahāpadma. It is adorned with the cloud that is *ghana* (the 'dense'). One should visualize Gandhamādana [as the royal mountain and] the '*kāyacaitya*' staying here.⁵¹

In the Southwest is Ghorāndhakāra, adorned with the creeper *parkaṭi* (Ficus Infectoria). The *yakṣa* [there] is called Corpse-Face ; [and] it is

⁴⁷ There seems to be a lacuna in *pāda c*) which, until more textual evidence comes to light, has been provisionally filled by *saṃvṛtta*. The corruption could thus have occurred through haplography. Another, not entirely implausible possibility could be, that the *caitya* once was intended to be named *saṃcitacaitya*, conveying a synonymous sense with *saṃskāracaitya*, a reading supported by HePra^{§8.4} and by the only palm-leaf witness for this passage in VaPra^{§8.4} (the 'modern' MSS confirm °*citta*° alone). Yet in this case, despite other metrical problems, it would be suspicious that the *pāda*-break is neglected. Both VaPra and HePra accredit the *caitya* named "*cittavajra*" to the cremation ground in the northeastern direction.

⁴⁸ For metrical reasons, the particle "*tu*" in *pāda a*) has been conjecturally supplied without applying *sandhi*. Other solutions, just as lengthening the pronunciation of *lakṣmī*°, are likewise possible. The first *vibhakti* in *pāda c*), the fifth syllabic instant in which is unmetrical, has been accepted. One may also consider emending the passage in favor of the second *vibhakti*, reading "*gomukhaṃ yakṣaṃ tatrasthaṃ*" instead.

⁴⁹ The reading in *pāda a*) is hypermetrical and comprises of 10 syllables. Until further textual evidence comes to light, the reading has been provisionally emended, the fifth syllabic instant remaining unmetrical. In *pāda c*) the MS's "*cāpi*" has been changed to the slightly better "*a-trāpi*". As it regards the name of the *caitya*, the name seems not to be attested elsewhere, and both the VaPra and HePra render the *caitya* as "*cittavajra*" instead.

⁵⁰ The MS's reading of this stanza is highly problematic and appears to be corrupt. Yet, an explanation how the corruption has taken place can not be given. Perhaps a scribe once had confused a marginal correction or note. The usage of "*hutāśana*" when referring to the intermediate direction accredited to Agni is, frankly speaking, unusual and rather suspicious. Until further textual evidence is discovered, the reading has been conjecturally changed.

⁵¹ For metrical reasons, the MS's "*cātra*°" has been emended to "*atra*°".

embellished by Rākṣasendra [as the lord of the direction].⁵²

Furthermore, the *nāga* [there] is Ananta, and it is adorned by *pūraṇa* (the 'filling') as the cloud. One should supply the kingly mountain Hema and the *caitya* 'ratna'.⁵³

In the Northwest is Kilikilārava, endowed with the *pārthiva* as the tree. The *yakṣa* [there] is called Deer-Face. It is made to light up by Marut, the God of Wind.⁵⁴

The *nāga*, moreover, is called Kulika. [And the cremation crowd] is filled by the cloud that is *varṣa* (the 'raining'). One should place Śrīdhara as the kingly mountain as well as the *caitya* 'dharma'.⁵⁵

Having visualized these cremation grounds in the center of the 'circle of great protection' as being endowed with a [particular] tree (*vrkṣa*), a *yakṣa*, the lord of the [respective] cardinal direction (*dikpati*), a *nāga*, a cloud (*megha*), a mountain (*parvata*) and a *caitya*,⁵⁶ terrifyingly impervious, frightening [and] filled with groups of spirits (*vetāla*) and ghosts (*bhūta*), with *yakṣa*-s, *kumbhāṇḍa*-s and *rākṣasa*-s, abounding with garlands of serpents, tiger bones and human skulls (*kapāla*), shaken by the howling of jackals,⁵⁷ he should visualize in their center the celestial palace (*kūṭāgāra*), 'square, with four gates, adorned with four arched

⁵² The name of the cremation ground has been corrected, the fifth syllabic instant in *pāda* a) remaining unmetrical. In *pāda* c) the *vibhakti*-s were changed from 1st to 2nd, and the hypermetrical "°ānāno" has been changed to "°āsyam" in order to fit the meter.

⁵³ The particle "ca" in *pāda* a) has been provisionally supplied in order to fit the meter.

⁵⁴ The first line is hypermetrical, *pāda* a) comprises nine syllabic instants, *pāda* b) seven. The first *vibhakti*-s in *pāda* c) are kept.

⁵⁵ For metrical reasons, the MS's "varṣana°" has been changed to "varṣa°", the grammatical incorrect "°rājānan" has been emended to the slightly better "°rājāṃ ca".

⁵⁶ Apparently something must have gone wrong in course of the textual transmission. The only surviving MS of the DVS reads "mahāraṁṣāgāramadhya vesmatṛ((pu))dimeyacānvitāny" in line four where it obviously does not belong to. It seems more likely that this statement might once have been at the beginning of the paragraph, presumably having read "mahāraṁṣācakramadhya vṛyadināmeṇpacānvitāni", the latter being an abbreviation encoding the following compound 'vrkṣayakṣadikpatināgameghaparvatacaityānvitāni'. The same abbreviated compound is found in the beginning of paragraph eight in the HePra. The corruption might possibly have taken place due to the unusual form of the Sanskrit paired with the omission of the passage in the course of copying after which the omitted section was added in the margin and later on was inserted at the wrong place of the main text. Yet, this conjecture remains highly speculative and waits to be supported by further textual evidence. See also next note.

⁵⁷ The MS reads another "uccalapracaṭātāni" (sic ! for °pracaṭitāni). It might well be possible that

doorways⁵⁸, embellished with eight pillars, furnished with four altars (*vedikā*), embellished with garlands and half garlands, endowed with a portal (*pakṣiṇī*) and parapet (*kramaśīrṣa*).⁵⁹

Having visualized 'luminous clarity', [he should then reflect] "In reality –

The entire worlds are conceived, indeed, in as much as it is not conceived through the mind. The thorough cognition (*parijñāna*) of all *dharma*-s is the contemplation that indeed is not contemplation.⁶⁰

Having by this also seen that everything that belongs to the three world spheres is free from (any phenomenal) appearances, he should recite the 'great king of *mantra*-s': "*om* – I am one who is consisting of the indestructible nature of emptiness and knowledge."⁶¹

this compound once had been added as a note in the MS's margin, qualifying the meaning of the preceding "*occhalitāni*". It is likewise possible that the previous "*mahāraṅgācakra madhye vryadināme pacān vitāni*" had been a correction in the same margin and that all together were introduced into the main body of text at this place where only the marginal remark referred to.

⁵⁸ The same line of verse is found in Āryadeva's *Caryāmelāpakapradīpa*. A closely related stanza, and perhaps the underlying source, is found in the *Kṛṣṇayamāritantra*, in Ratnākaraśānti's *Bhramahara*, and in Sāmā 94, 97 & 110, reading "*caturasraṃ caturdvāraṃ aṣṭastambhopaśo-bhitam | caturvedīparikṣiptaṃ catustoraṇamaṇḍitam ||*".

⁵⁹ Other than the preceding ones, the architectural terms "*pakṣiṇī*" and "*kramaśīrṣa*" are less well-known. The Tibetan translation of HePra⁸⁹ translates these as "*sgo logs*" and "*mda'yab*" respectively. For more details of the architectural elements and their symbolism, cf. VaPra⁸⁹, HePra⁸⁹, Brauen 1997, Mori 2009: Vol.2 appendix 2, et al..

⁶⁰ HeTa I.viii. 44, also quoted in HePra⁸⁷. Cf. *Muktāvalī* (p. 95) in which Ratnākaraśānti comments "*cetasah samyak prañidhānaṃ vyākhyātum āha bhāvyaṃ hi ityādi | jagat sarvam iti sattvabhājanalokāḥ | te sarve bhāvyaṃ eva kevalam | avadhāraṇaṃ kasmād ity āha manasā ityādi | manasā vikalpavijñānena yato na vikalpyante tata eva etad avadhāraṇaṃ ity arthaḥ | yadi na vikalpyante na tarhi bhāvyaṃ ity āha sarvadharmetyādi | parijñānam eva dharmāṇāṃ bhāvanā | naiva bhāvanā iti na vikalpanety arthaḥ prakṛtibhāntatvād vikalpānām iti bhāvaḥ ||*". In his edition of the HeTa, Snellgrove rightly points to the following, closely related stanza of the *Guhyasamājatantra* (v. 2.3): "*abhāve bhāvanā'bhāvo bhāvanā naiva bhāvanā | iti bhāvo na bhāvah syād bhāvanā nopalabhyate ||*" (cf. HeTa_{Sn}: p. 77, nt. 3; also quoted in the *Piṇḍīkramasādhana* (v. 17), VS II. 4.6, VNU*, MaUd, *Laghutantraṭīkā*, the *Ṣaḍaṅgayoga* of Anupamarakṣita (GuBha) et al.).

⁶¹ Cf. HeSāU (N₁ f. 2v), VaPra⁸⁷, HePra⁸⁷, BhraHeSā, AbhiSaMa, CSA, GST, GuSaMaVi, Kr-YaTa, PiSā, SaUdTa, Sāmā 7:13:14:16 et al..

After that, for the realization (*ālabhana*) of the Hekāravajra, [the *yogin*] should visualize the procedure of the '*pañcākārābhisambodhi*' [beginning] from space.⁶² Regarding it, the moon which is 'Mirror-like Wisdom' (*ādarśajñāna*) is transformed from the letters beginning with the vowel *a*.⁶³ The sun which is the 'Wisdom of Sameness' (*samatājñāna*) is transformed from the [doubled] row of consonants (*kāli*).⁶⁴ The *cihna* ('sign') of Hevajra in the middle of both is called 'Discriminative Awareness' (*pratyavekṣaṇa*).⁶⁵ [Merging] all into one is the '[Wisdom of] Performance' (*anuṣṭhāna*).⁶⁶ The arising of the form is the '[Wisdom of the] Pure Nature of Phenomena' (*śuddhadharmatā*).^{67,68} Merging (*ekībhūya*) with these, he

⁶² The manuscript indeed reads "*ākāśataḥ*" ('from space') which does not seem to make much sense here. Unless there is a text or chapter of a text referred to by the name "*ākāśa*" in which the '*pañcākārābhisambodhi*' is taught, the expression "*ākāśataḥ*" is to be understood as the starting point from which the '*pañcākārābhisambodhi*' is meditated on.

⁶³ The expression "the letters beginning with the vowel *a*" (*akārādyakṣara*) refers here to the doubled group of vowels including all short and long vowels plus *anusvāra* and *visarga*, i.e. *a ā ī ū ṛ ̄ ṛ ! ̄ e ai o au am aḥ*. These 32 vowels are taught to represent the 32 major marks of a great being (*mahāpuruṣalakṣaṇa*).

⁶⁴ The procedure implied here comprises of the method mentioned in VaPra^{§10} and HePra^{§10}, namely of the transformation into a sun-disk of the row of consonants (*kāli*) together with the set of the six letters "*da dha da dha ya la*" which has been doubled in normal and reversed order (*anulomavilomena*). These 80 consonants are taught to represent the 80 secondary marks of a great being (*aśītyanuvyañjana*).

⁶⁵ The *cihna* refers here to the 'signs' of both Hevajra and His consort Nairātmyā, the skull-bowl (*karōṭa*) and the dagger (*karti*) which are marked by the two seed-syllables (*bīja*) of the deities *hūm* and *am* respectively, and which have been transformed from the very two syllables by gradually dissolving them into their *candra* and *bindu* until only a dot remains. Both forms *pratyavekṣaṇa* and *pratyavekṣaṇā* are attested in the Hevajra traditions and are here to be understood as an abbreviation of '*pratyavekṣaṇājñāna*'.

⁶⁶ The expression "*anuṣṭhāna*" is short for '*krtyānuṣṭhānajñāna*'. The underlying procedure is as follows : By emitting rays of light from the two seed-syllables that are located between the disks of moon and sun, the entirety of the infinite world-spheres is illuminated. Withdrawing them again and causing them to enter into the seed-syllables, the whole of the moon, sun and *cihna*-s with their seed-syllables attached merge into one. This is referred to as '*krtyānuṣṭhānajñāna*'.

⁶⁷ The arising of oneself with the nature of Hevajra is taught to be instantaneous (*jhaṭiti*) and corresponds to the 'Wisdom of the Perfectly Pure *Dharmadhātu*' (*suviśuddhadharmadhātujñāna*).

⁶⁸ For Saroruhavajra's teaching of the the five *jñāna*-s in context of the "*pañcākārābhisambodhi*", see HeSāU (S f. 307r₆-v₁). See also VaPra^{§10} and HePra^{§10}. The underlying teaching in the *tantra* is found in condensed form in HeTa I.viii. wherein the teaching is given in brief in vv. 6cd-8ab, reading "*ādarśajñānavāṃś candraḥ samatā saptasaptikaḥ (samatāvān saptāśvikaḥ Ed.Sn,Sa) || (6) bījena cihnaṃ (bījaiś cihnaiḥ Ed.Sn,Sa) svadevasya pratyavekṣaṇam ucyate | sarvair ekam anuṣṭhānaṃ niṣpattiḥ śuddhadharmatā || (śuddhi° Ed.Sn,Sa) (7) ākārān bhāvayet pañca vidhānaiḥ kathitair budhaḥ | (pañca° Ed.Sn)*"; also quoted and commented upon in MuĀv ad HeTa I.iii. and I.viii. as well as YoMā ad I.viii., et al..

should perceive his chosen deity as arisen⁶⁹ with sixteen, six, four or two arms, staying in *ardhaparyāṅka* dance, endowed with the six [bone-]ornaments, with erect, tawny hair, shining with a garland of skulls, dark-bluish in color, greatly terrifying, possessing the single nature of [everything] in the three world-spheres, having attained the union with Nairātmyā he is united in the love-making [that has the flavor of] great bliss (*mahāsukharati*).

Then he should visualize the deities of the *maṇḍala* (*māṇḍaleya*) by the procedure of the '*pañcākāra*'.

Among them, one should visualize Gaurī in the East [and] place Caurī turning towards the South. Vetālī is known in the West. [And] one should put Ghasmarī into the North.⁷⁰

Afterwards, placing the four goddesses beginning with Pukkasī in due sequence in the intermediate directions beginning with the Northeast, he should visualize [them] by the procedure that will be taught later on, based on the eighth [chapter of the *Hevajratantra*]. Bhūcarī, Khecarī and Nairātmyā who in due sequence are in the lotuses of body, speech and mind are here, following the root-*tantra*, to be seen in the center of one's own body.⁷¹ This is the circle of the *maṇḍala*, and also the form of that which is to be accomplished (*sādhya*) precisely as it has been taught. After he has brought forth his chosen deity in a wrathful appearance,⁷² having visualized the circle of the *ḍākinī*-s, having made the *gandharvasattva* enter, the *vajrin* together with his consort (*vidyā*) came to enter into the form of a drop (*drutāpanno 'bhūt*) because of the strong passion of the bliss.⁷³

Now, the four goddesses beginning with Pukkasī, having perceived the absence of the Lord of the Circle, they are extremely despondent. Having woken him

⁶⁹ The Sanskrit reads in fact "*sveṣṭadeva*" instead of '*sveṣṭadevatā*' as translated here, and it is in fact the self that is to be perceived as instantaneously arisen in the form of that deity.

⁷⁰ The reading presented here as verse is unmetrical as regards the 5th syllabic instant in *pāda*-s a), c) and d). The second line is syntactically incoherent and the word "*kalpayet*" does, metrically speaking, not belong to the stanza anymore, yet it is required for the syntax of *pāda* d).

⁷¹ Note that a similar passage is preserved in the 'paper' MSS of VaPra^{§10}.

⁷² The MS reads "*sveṣṭadveṣākṛtim*", a reading which is possible yet not probable. It seems likely that the scribe simply omitted °*devam*. Another possibility would be "*sveṣṭadevatākṛtim*" as found, for example, in the *Pañcakrama* (PaKra).

⁷³ For related passages on the 'melting', cf. HeSāU (Ñ₁ f. 4r₁₋₂), VaPra^{§11}, HePra^{§11} et al..

who is "svacitta", they are urging the lord with *vajra*-songs. The lord on his part, having heard the *vajra*-song, arises as if woken from a dream by the force of the penetration of [his previous] resolves.⁷⁴

Having then drawn forth [the entire universe] together with everything moving and motionless by the rays of light arising from the *bodhicitta* that consists of the 'five wisdoms', having made it enter there, having taken the deities of the circle and become of equal flavor (*samarasībhūya*) [with them], he should then, on account of the instructions, perceive the innate form which is the single form of everything in the three realms, greatly peaceful, with the splendor of the moon-stone.⁷⁵ Having thus completed the *anuyoga*, the *vajrin* should then perform the placing of the seed-syllables in the *skandha*-s, *dhātu*-s and *āyatana*-s, starting with Vajrā, ending with Khecarī.⁷⁶ Since they have the nature of the 'Five Aggregates' (*pañcaskandha*), he should place the syllable *ām* in the [aggregate of] 'form' (*rūpa*);⁷⁷ *im* is considered in the [aggregate of] 'sensation' (*vedanā*); the syllable *īm*, on the other hand, is in the [aggregate of] 'refined perception' (*saṃjñā*); he should place *um* in the [aggregate of] 'formation' (*saṃskāra*) and the syllable *am* in 'consciousness' (*viññāna*). He should place the syllable *ūm* in the flesh; the syllable *ṛm*, on the other hand, should be in the blood, the syllable *ṛm* in *bodhicitta*, and *ḷm* in both

⁷⁴ Cf. HeSāU (Ñ₁ f. 4r₆), VaPra^{§12} and HePra^{§12}; for a more detailed account of the *vajragīti* it may be referred to the appendix section. As regards the expression "svacitta", cf. MuĀv ad HeTa I.iii. 2 "*kiṃ bhāvayed ity āha sūnyatābodhim ityādi | vijñaptimātraśarīraṃ viśvam tasya dvayena grāhyagrāhakeṇa rahitavṃ sūnyatā tasya bodhir abhrāntaṃ darśanaṃ sūnyatābodhis tām bhāvayet | katham bhāvayet nātra kiñcid grāhyaṃ vā grāhakaṃ vā vicārāsahatvāt | kevalam asati dvaye dvayapratibhāsatvād bhrāntaṃ cittam eva mamedam viśvapratibhāsam utpadyate svapnādivad iti vicintya bhrāntinimittam dvayapratibhāsam apanīya tadviśvapratibhāsam svacittam eva śuddhasphaṭikasamkāsaṃ prakāśamātram anantam advayaṃ paśyet |*", GST 2.2(10) / PaKra (p. 47) "*sarvabhāvavigataṃ skandhadhātvyāyanagrāhyagrāhakavarjitaṃ dharmanairātmyasamatayā svacittam ādyanutpannaṃ sūnyatāsvabhāvam iti ||*", et al..

⁷⁵ The reading in this passage has been conjecturally emended based on the teachings of the *yoga-samādhi* in VaPra^{§12} and HePra^{§12}. Due to an overexposed spot on this side of the folio parts of the writing are illegible, the reading "*mahāsāntam*" is not certain, reading *mahāsuklam* would be likewise possible, yet perhaps somewhat redundant.

⁷⁶ Cf. *anuyoga*-section in VaPra^{§12} and HePra^{§12}. The reading "*anuyogata*" has been emended to "*anuyogam*" (cf. parallel expressions below).

⁷⁷ Here and in the following the readings have been conjecturally emended on basis of the parallel sections preserved in VaPra^{§13} and HePra^{§13}. The readings of MS Ñ₃ are partly illegible due to an overexposed spot in the right side of the available images of f. 190v. From the parts which remain legible, one gets the impression that this sections once had been metrical. Unfortunately, the editor was not able to reconstruct the verses with the necessary degree of certainty.

marrow and fat. He should visualize the syllable *īm* in the place of 'form' and the syllable *em* in 'sound' (*śabda*), the syllable *aim* in the domain of 'smell' (*gandha*), in taste, on the other hand, the syllable *om*. Having visualized the syllable *aum* in 'touch' (*sparśe*), the syllable *am* is for the *dharmadhātu*. Having thus completed the "*atiyoga*", he should commence the "*mahāyoga*".

In the navel, heart, throat and in the forehead he should visualize the set of four lotuses. Having placed [the syllables] *am*, *hūm*, *om* and *ham* there, he should then focus (*cintayet*) on the empowerment of the three beginning with the body.⁷⁸ Having visualized the white colored 'king of syllables' (i.e. the syllable *om*) in the head, having emanated rays of light from it, having filled the open space with a multitude of *kāya[vajra-s]*, having withdrawn [them again and] made [them] enter precisely there into the former seed-syllable, he becomes the *kāyavajra*: "*om* – all *dharma-s* have the nature of him who bears the *kāyavajra*, I have the nature of the *kāyavajra*!". [Then] he should visualize the syllable *āḥ* in the path of speech. He should visualize it as red colored. Having emanated rays of light from it, having seen the open space filled with a multitude of *vāgvajra-s*, having withdrawn [them and] visualized [them] as entered precisely there into the previous seed-syllable, he becomes the holder of the *vajra* of speech: "*om* – all *dharma-s* have the nature of him who bears the *vajra* of speech, I have the nature of the *vajra* of speech!". [Next] he should visualize the 'seed of everything belonging to the three realms' (i.e. the syllable *hūm*). He should visualize it of dark-bluish color in the path of the mind. Having emanated rays of light from that seed-syllable, having perceived the open space filled with a multitude of *cittavajra-s*, having visualized [them] as dissolving precisely there, having made [them] enter into the 'king of seeds', he becomes the holder of the *vajra* of mind: "*om* – all *dharma-s* have the nature of him who bears the *vajra* of mind, I have the nature of the *vajradhara* of mind!".⁷⁹

⁷⁸ Parallel passages are found in HeSāU (S 307v₃₋₆), VaPra^{§13} and HePra^{§13}. The four lotuses correspond to the four *cakra-s*, i.e. the *nirmāṇacakra*, *dharmacakra*, *saṃbhogacakra* and *ma-hāsukhacakra*, with 64, 8, 16 and 32 petals, respectively. The four syllables are taught to be five-colored, dark-bluish, red and white in due sequence. It has to be noted here, that the MS seems to interchange the sequence of the syllables. Unfortunately, this part of the MS is partly illegible due to the overexposure of the image. The transmitted "*kāyatrayādhiṣṭhānaṃ*" has been emended to the "*kāyādītrayādhiṣṭhānaṃ*", other emendations, such as the well attested "*kāyavākcittādhiṣṭhānaṃ*" are likewise possible.

⁷⁹ A very similar variant of this passage is given in HePra^{§13}. Note that the changing formulations

And in that way as the Bhagavān has taught the empowerment of body, speech and mind in the *mantrakulapaṭala* (i.e. HeTa I.ii. 10) with the words "*om āḥ hūm*", so it is on account of my teaching.

After he has empowered body, speech and mind, he should visualize the state of the '*dveṣavajra*'. Having thus completed the *mahāyoga* [and] done the visualization by the aforementioned procedure, he should become the '*dveṣa[vajra]*'. He should perceive himself as dark-bluish in color, greatly terrifying, stepping upon the four Māra-s, being endowed with the six *mudrā*-s (i.e. bone-ornaments) [and] in union with Nairātmyā. From where has it been taught in this way? ⁸⁰ On account of the teaching [in HeTa I.viii. 9cd]:

He should visualize the lord of the *maṇḍala* as risen in the form of that being.

Now, having visualized the colors, signs and so forth in accordance with the means, having recited "I have the nature of the three *samaya*-s" [and] come to have the nature of the three *samaya*-s, he should then commence the *sādhana* of the consort (*vidyā*).⁸¹ If the consort (*vidyā*) is wished to be obtained by the mind (i.e. visualized mentally), she should be born from the *vajra* of mind.⁸² Yet, if she is other, she should be endowed with all marks, possess wisdom (*prajñā*), not be fickle, be the chief ornament of good qualities in the world, be of good modesty, have compassion towards the sentient beings [and] be endowed with faith towards

of the *mantra*-s are slightly suspicious.

⁸⁰ The MS reads "*evaṃ yudukta kutaḥ*". The smallest emendation would be "*evaṃ yad uktaṃ kutaḥ*" which sounds somewhat strange. One wonders if something more is corrupt here.

⁸¹ The reading in the MS must be corrupt, yet it is not certain how the corruption came to existence. The parallel expression in HePra^{§15} simply reads "*evaṃ trisamayātmako bhūtvā mudrāsādhanaṃ ārabhet*". Other conjectural emendations are likewise possible. The smallest emendation might be "*trisamayātmako 'haṃbhūya vidyāsādhanam ārabhet*".

⁸² Here referring to Nairātmyā as the visualized consort. On this, cf. HeTa II.iv. 96-99 which reads: "*vajragarbha āha – khecarī kena mudreṇa bhūcarī kasya mudrataḥ | kartavyaṃ mudraṇaṃ kathaṃ prāg na jñātaṃ mayā prabho || (96) bhagavān āha – triguhyam cakramadhye tu kāyavākcittabhedataḥ | adhordhvamadhyamaṃ sthānaṃ cakramadhye vyavasthītam || (97) bhūcarī kāyamudrī syād adhomukhī kāyavajriṇī | khecarī rāgamudrī ca ūrdhvamukhī vāgvajriṇī || (98) cittavajrī ca nairātmyā cittaṃ nairātmyarūpakaṃ | cittaṃ madhyamakaṃ sthānaṃ nairātmyā tena madhyajā || (99) kulāni ṣaḍvidhāny āhur vistareṇa prakāśayet | trividhaṃ pañcavidhaṃ caiva kathyate śṛṇu yoginī || (100)*".

the *sādhaka*. I will teach the *sādhana* of her by the procedure that is in accordance with what is fit.⁸³

In the head he should visualize the syllable *om*, in the heart he should place the syllable *hūm*, in the navel he should visualize the syllable *svā* and on both thighs the syllable *āh*; having placed the syllable *hā* in both feet, he should perform [it] for the Bhagavatī in that way as the placement on the limbs of the Bhagavān has been done.⁸⁴

Vajrā is always made known in form, Gaurī is considered in sensation, Vāriyoginī in *saṃjñā*, Vajradākinī in *saṃskāra*. By the placement of the seed-syllables in accordance with reality, Nairātmyā is in the 'aggregate of consciousness' (*vijñānaskandha*).⁸⁵

He should place the seed-syllable of the four goddesses starting with Pukkasī in the four *dhātu*-s.⁸⁶ Gaurī and so forth are known in the four *āyatana*-s beginning with the eye.⁸⁷ After he has in this way performed the placement in the *skandha*-s, *dhātu*-s and *āyatana*-s of the Bhagavatī, he should make the empowerment of *padma* and *vajra*. He should visualize the *padma* with the syllable *āh*, having the aspect of the *dharmodaya*. Having visualized in its center, born from the syllable *hūm*, the aperture of the filament (*kiñjalkasuśira*), i.e. the inner part of the lotus (*kamala-kośa*), having then visualized the *vajra* that is born from the syllable *hūm* [and] the

⁸³ As regards the formulations "*idānīm yathāvidhiyogena*" and "*vakṣye yathāyogaṃ prayogataḥ*", it might well be the case that the author had in mind the opening stanza of HeTa I.x., the chapter on the initiation of the disciple. The first stanza reads "*athātaḥ saṃpravakṣyāmi maṇḍalasya yathā kramam | śiṣyo 'bhiṣicyate yena vidhiś cāpi pravakṣyate || (1)*". In his MuĀv Ratnākaraśānti interprets this stanza as follows: "*śiṣyābhiṣeko 'tra vaktavyaḥ | sa ca lekhyamaṇḍale dātavyaḥ, tenāha – athātaḥ ityādi | yatheti | aviparītam | kramam iti vidhim | yena śiṣyo 'bhiṣicyate so 'pi vidhiḥ pravakṣyata iti yojyam || 1 ||*".

⁸⁴ The reading in the MS is partly illegible due to the overexposure of part of the image. The reading "*bhagavadaṅganyāsaṃ yathā kṛtaṃ tathā bhagavatyās ca kuryāt*" presented in the edition might not be the best choice, yet appears to be closest to what seems to be the reading in the MS. The same procedure is quoted in HePra⁸¹⁵, which renders this final statement as "*aṅganyāsaḥ tu yathātmani tathā bhagavatyāḥ ||*".

⁸⁵ Cf. HeTa I.ix. 8-9ab, VaPra⁸¹³ and HePra⁸¹⁵. The third line is unmetrical and differs significantly from the reading transmitted in HeTa I.ix. 9ab "*vijñānaskandharūpeṇa sthitā nairātmyayoginī ||*". The last *pāda* corresponds to verse 55d of the *Piṇḍīkramasādhana*.

⁸⁶ Here referring to HeTa I.ix. 16, also being quoted in HePra⁸¹⁵: "*pṛthivī pukkasī khyātā abdhātuḥ śabarī smṛtā | tejaś caṇḍālinī jñeyā vāyur dombī prakīrtitā ||*".

⁸⁷ Cf. HeTa I.ix. 13, also being quoted in VaPra⁸¹³ and HePra⁸¹⁵: "*rūpe gaurī sadākhyātā śabde caurī prakīrtitā | vettālī gandhabhāge ca rase ghasmarī kīrtitā ||*".

aperture of its jewel with the syllable *om*, he should then make the empowerment with the [following] *mantra*:

om padma sukhādhāra mahārāgasukhaṃdada |
caturānandabhāg viśva hūm 3 kāryaṃ kuruṣva me ||
om vajra mahādveṣa caturānandadāyaka |
*khagamukhaikaraso nātha hūm 3 kāryaṃ kuruṣva me ||*⁸⁸

Having thus empowered *padma* and *vajra* by the application of this means, he should perform the love-making (*anurāgayet*). Having thus performed it also in regard to the external [consort], he should serve [her] with desire. Ending with the absorption into the great bliss of love-making is the "*samādhi* called *ādiyoga*".⁸⁹

Then, having thus produced the self-identity of the five *skandha*-s,⁹⁰ he should do the love-making by the *vajra* of speech, based on the union (*samāpattitaḥ*) with the impassioning of great passion (*mahārāgānurāgataḥ*). Having seen the *bodhicitta* that arises from great bliss inside the inner part of the lotus, having stirred and taken up the essence (*rasa*) that has been produced from *vajra* and lotus with the faculty of taste, because of the dependence on the *saṃskāra*-s, he should please himself [with it] until there is the worship (*arcanā*) of all the *tathāgata*-s, *vajrayoginī*-s, *krodha*-s and so forth. After that, the rest, any *bodhicitta* which remains in smallest quantity (*lavaleśa*), having visualized the *bhaṭṭāraka* together with his circle born from it, having emitted and summoned the *hūmvajra* in the center of the City of Mothers (*mātrpura*) [and] having made [him] enter by way of the *vajradāka*, like water into milk, he should emit the Bhagavatī through [the transformation of] the syllable *am*; in that way he should visualize.

⁸⁸ HeTa II.xii 5-6, also quoted in HeSāU (Ñ₁ f. 3r₂₋₃) and HePra^{§15}. See also HeSāSam 10 (f. 120r₂₋₃), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218 et al.. This set of *mantra*-s, as it is given here, may be translated as follows: "*om* – o bliss granting *padma*, partaker of the four blisses who is bestowing the bliss (°*sukhaṃdada*) of great desire (*mahārāga*), o All-pervading One – *hūm hūm hūm* – make for me what ought to be done!" and "*om* – o *vajra* with great hatred who is granting the four blisses, who is in one flavor with the Bird-Faced, o Lord – *hūm hūm hūm* – make for me what ought to be done!". It should be note here, that some commentators read "*mahārāga sukhaṃdada*" instead.

⁸⁹ Regarding the so-called "*ādiyogasamādhi*", cf. VaPra^{§14}, HePra^{§15}, BhraHeSā et al..

⁹⁰ The concept of the "*pañcaskandhāhaṃkāra*" seems not to be attested in other texts of the Hevajra Cycle and, to present knowledge, is only found in the traditions of the Cakraśamvara (cf. *Samcāratantranibandha* (SamCāTa) and *Cakraśamvarābhisamaya* (CSA)).

Then [he should visualize] his chosen deity as greatly dark, with erect, tawny hair, endowed with the six bone-ornaments, having the mass of his erect, matted locks tied by a garland that is adorned with five-skulls on the head,⁹¹ bearing the *tāṇḍava* dance in *ardhaparyāṅka*, naked [and] endowed with the nine sentiments of dance (*navanāṭyarasa*): 1) erotic sentiment (*śṛṅgāra*), 2) heroism (*vīra*), 3) loathsomeness (*bībhatsa*), 4) wrath (*raudra*), 5) laughter (*hāsa / hāsya*); 6) terror (*bhayānaka*), 7) compassion (*karuṇā*), 8) marvelous appearance (*adbhuta*) and 9) tranquil sentiment (*śāntarasa*).⁹² He should visualize the mighty Bhagavān as marked by a *vajra* on the head, the face frightening (*vikṛta*) with contracted eye-brows (*sabhrūbhaṅga*), three-eyed, greatly dreadful, agitated by the flames of the fire of the destruction of the universe (*pralayānalajvālākula*), trampling the four Māra-s, having his body embellished with a garland of [fresh] human skulls, united with his amorous *vidyā* who has the look of a sixteen-year old. And just as the Bhagavān, so he should visualize the Bhagavatī.⁹³ She, however, is endowed with the five bone-ornaments, her body embellished by a garland of parched human skulls, engaged with her hands with a chopper and a skull-bowl. The rest is to be perceived just so as it is for the Bhagavān. An elephant, a horse, a donkey, a cow, a camel, a man, a *śarabha* and a cat are to be known in due sequence in the eight skull-bowls in the right. In that way he should visualize the elements of earth, water, wind and fire, the moon, the sun, Yama (i.e. the lord of death) and Kubera (the lord of wealth) in the eight skull-bowls in the left.⁹⁴ The first face is dark-bluish, the left one red, the right one white, the upper face is smoky and distorted, the remaining four faces are like black bees. [Such is the description] of him who has sixteen arms and four feet.⁹⁵

⁹¹ The reading "°*kūṭam*" has been emended to "°*jūṭam*", as suggested by Harunaga Isaacson. The compound still remains ambiguous and may be interpreted differently.

⁹² For a more detailed account of the nine sentiments from this tradition, cf. VaPra^{§10} and HePra^{§16}; note that "*karuṇā*" in context of the *navarasa* is more frequently attested as "*karuṇa*".

⁹³ The reading in the MS "*yad bhagavan bhagavatīṅ*" has been conjecturally emended on basis of the parallel reading preserved in HePra^{§16} (→ "*yadvad bhagavān | tadvad bhagavatī*").

⁹⁴ Cf. HeTa II.v. 24-25, HeSāU (Ñ₁ f. 4v₃₋₅), HePra^{§16}, CVS (vv.4-5 + nt. in transl.), BhraHeSā (p. 165) et al.. For a brief discussion of the variants for the latter two items in the right it is to be referred to Hong, Luo : forthcoming.

⁹⁵ For other accounts from within this tradition it is to be referred to VaPra^{§10}, HePra^{§16} et al..

For the six-armed one,⁹⁶ he should visualize a trident in the first left hand, holding a *vajra*-bell⁹⁷ in the other left hand, with the two arms in the right he is holding *vajra* and knife,⁹⁸ he has three faces, the first face is dark-bluish, the left red, the right one extremely white, he is stepping on a corpse and is in union with *Vajraśrīkhalā* with the remaining two arms.⁹⁹

For the four-armed one, he should visualize him [holding] a skull-bowl with the left, a *vajra* with the right, being in union with *Vajravārāhī* with the remaining two arms, having a single head [and] stepping on a corpse.

For the two-armed one, he should visualize him mounted on a corpse, a skull-bowl and staff (*khaṭvāṅga*) in the left, a blazing *vajra* in the right.¹⁰⁰

They all, having their bodies embellished by the aforementioned colors, [implements and so forth], are produced from the syllable *hūm*.¹⁰¹ The wisdom consort of the two-armed one is *Vajrā*, she is just so as is *Nairātmyā*, in every way, with the mere difference in appellation. Having embraced the *khaṭvāṅga* which is shown at the time of dwelling (*viḥaraṇa*), all the *bhaṭṭāraka*-s are thus united with a wisdom consort [and] are staying in *ardhaparyāṅka* dance.¹⁰²

Having visualized himself as the *Bhagavān* of such nature with the aspect of his chosen deity, he should then emit the circle of the goddesses by the "yoga of churning the churned" (*manthamanthānayoga*). Having emitted [them] from the syllables *gam cam vam gham pam śam cam* and *ḍam*, he should visualize *Gaurī* in

⁹⁶ It seems that "*śaḍbhujasya*" which is found in the lower right margin of the MS has been wrongly inserted at the beginning of the paragraph. A corresponding mark is found at the paragraph's end where I suspect it to have belonged to originally. Similar structures are found elsewhere in this tradition.

⁹⁷ One could likewise interpret the first part of this compound as *dvandva*, i.e. a *vajra* and a bell.

⁹⁸ The reading in the MS has been corrected, yet without much success. On basis of the parallel reading preserved in HePra^{§16} the text was further emended. Other variants are possible.

⁹⁹ Other accounts from this tradition are found in HeSāU (Ñ₁ f. 7v₂), VaPra^{§32} and HePra^{§16}.

¹⁰⁰ Other accounts from this tradition are found in HeSāU (Ñ₁ f. 7r_{7-v}₁), VaPra^{§32} and HePra^{§16}.

¹⁰¹ The compound "*pūrvoktavārṇālamkṛtagātrā*" remains suspicious. It is possible that something dropped out in the course of transmission.

¹⁰² It is not entirely certain what the text is referring to here. It is possible that the author wants to indicate that even in a praxis with a single deity, either male or female, the aspect of the union of male and female qualities is displayed in form of the skull-staff (*khaṭvāṅga*). The "time of dwelling" might refer here to the post-meditation phase of the *sādhaka* in which he dwells brave "like a lion" as a single hero, maintaining the self-awareness of the two-armed form of Hevajra. On this, cf. VaPra^{§28} and HePra^{§28}.

the East, dark-bluish, holding a knife in the right, a *rohita* fish in the left, stepping on Brahmā, having the nature of the 'aggregate of form' (*rūpaskandha*). In the South he should visualize Caurī, red, a *kṛpīṭa* in the left, a boar in the right, mounted upon a corpse, having the nature of the 'aggregate of sensation' (*vedanāskandha*). In the West he should visualize Vettālī, having a tortoise in her hand in the right, holding a skull-bowl (*karotaka*) in the left ; she has the color of the luster of melted gold, the nature of the 'aggregate of perception' (*saṃjñāskandha*) [and] is mounted upon a man-lion. In the North he should visualize Ghasmarī with the appearance of an emerald, holding a serpent in the left [and] a skull-bowl (*yogapātrikā*) in the right, mounted upon Rudra, having the nature of the 'aggregate of formation' (*saṃskāraskandha*).¹⁰³ In the Northeast he should place Pukkasī, dark-bluish in color, holding a lion in the right,¹⁰⁴ having a hatchet in the hand in the left, stepping on Kṛta, the lord of death, she has the nature of the earth element. In the Southeast he should place Śabarī, white,¹⁰⁵ holding a mendicant in the main [hand and] a *khikkhiri* staff in the left, stepping on Vittanāyaka, the lord of wealth, she has the nature of the water element. In the Southwest he should place Caṇḍālī, having the splendor of the sky, holding a *cakra* in the right, having a plough in her hand in the left, standing on a *rākṣasa* she has the nature of the fire element. In the Northwest he who knows the *yoga* should visualize Ḍombinī, multi-colored ; a blazing *vajra* in the right, the threatening finger considered in the left ; mounted upon the Asura-king Vemacitrin, she has the nature of the wind element.^{106,107} Bhūcarī, Khecarī and further Nairātmā are to be visualized as entered on account of the entering in accordance with the emission of the *bhaṭṭāraka*,¹⁰⁸ in due sequence in the aforementioned places.

¹⁰³ For further accounts of the *yoginī-s* in the cardinal directions, cf. HeTa II.v. 30-31, HeSāU (Ñ₁ f. 3r₇-3v₃), CVS vv. 9-12, VaPra^{§10}, HePra^{§16} et al..

¹⁰⁴ The MS omits the implement in the right hand of Pukkasī which was conjecturally added on basis of the corresponding passage in HePra^{§16}.

¹⁰⁵ The MS omits the color which was conjecturally added on basis of the reading in HePra^{§16}.

¹⁰⁶ The last element "*vāyudhātusvabhāvām*" was conjecturally supplied on basis of the reading preserved in HePra^{§16}.

¹⁰⁷ For further accounts of the *yoginī-s* in the intermediate directions, cf. HeTa II.v. 32-33, HeSāU (Ñ₁ f. 3v₃₋₇), CVS vv. 13-16, VaPra^{§10}, HePra^{§16} et al..

¹⁰⁸ This last statement is also found in the 'modern' MSS of HePra^{§16}, presumably being an interpolation originating from this passage.

These all have three eyes, erect tawny hair, are endowed with the five bone-ornaments, are naked, engaged in the *tāṇḍava* dance in *ardhaparyāṅka*, wrathful and have the appearance of a sixteen-year old.

Having brought forth the circle in this way, the *vajrin* who stays amidst them, having perceived the infinite world sphere filled with hooks of light rays issued from his own body, having visualized himself like an illusory emanation in the middle of it, extending (*gatvā*) to the limits of the infinite space with nets of rays of light, having fetched the *jñānacakra* which resembles his own *samayacakra*, having visualized it in front, having offered the guest offerings (*argha*), foot-water (*pāḍya*) and so forth, having caused [the *jñānacakra*]¹⁰⁹ to enter into his own *samayacakra* in due sequence, he should produce the form of the Glorious Hekāra.¹¹⁰

After that, at the time of the fusion [of the *jñānacakra* and *samayacakra*], having issued rays of light coming forth from his own body, having visualized all the *tathāgata*-s, *vajrayoginī*-s, *bodhisattva*-s, *krodha*-s and so forth facing him, he should request the *abhiṣeka*, saying "May all *tathāgata*-s consecrate me!". After he has performed thus, they are giving the ablution by means of this [stanza which is spoken] by the five *tathāgata*-s¹¹¹ –

Just as, indeed, all the *tathāgata*-s are bathed (*snāpita*) as soon as they are born, so I will give the bathing consecration (*snāpayiṣyāmi*) with pure, divine water.¹¹²

om sarvatathāgatābhiṣekasamayaśriye hūm

¹⁰⁹ The MS reads "*māyānirmāṇavac cakrātmanam*" and "*anantāparyantañjñānākāśam*" which both obviously are corrupt readings. It is not certain how these corruptions came into existence, perhaps either *jñāna*^o or *cakra* once had been marginal notes inserted into the text at the wrong position. One could consider reading an additional "*jñānacakraṃ*" after "*yathākrameṇa*".

¹¹⁰ On the fusion of the *samayacakra* and *jñānacakra*, cf. HeSāU (K f. 4v₂₋₆, N₁ f. 5r₁₋₅), VaPra^{§16}, HePra^{§16} et al..

¹¹¹ The usage of the 3rd *vibhakti* is somewhat surprising, but may yet be retained here in the context of a *mantranaya* text. Moreover, it cannot be ruled out that this change in syntax is authorial. It is not impossible that the author first intended to write the passage in passive construction, but continued in active after he has cited the verse. A similar usages is found below and in VaPra^{§17}.

¹¹² Cf. HePra^{§17}, HeSāSam 7 (f. 72v₃₋₄), AbhiSaMa, ĀKriSam, CSA (v. 27), KriSamPa (ch. 06 v.3), SāMā, VaĀv (ch. 08) et al.. The final *mantra* differs in HePra^{§17} which adds the syllable "*āh*". For a brief discussion of the variant "*śuddham*" for "*śuddha*^o", see English, Elizabeth 2002 : pp. 242, 502 (nt. 543).

As for the *vajradākinī*-s, they are making the exclamation of victory, the *bodhisattva*-s are delighted seeing [his] self, the wrathful ones and so forth are giving praise from the sky.¹¹³ Hubbubs with various sounds of music and voices arise [and] saffron, sandal, gold and so forth as well as jewels are raining.¹¹⁴ Having perceived it thus, there should be Citteśa, the Lord of Mind (i.e. Akṣobhya), on the head, also for the Bhagavatī. Having sealed Gaurī and so forth with Citteśa, Śāsvata, Ratneśa and Amitābha, he should mark the head of Pukkasī and so forth with *dveṣa*, *moha*, *piśuna* and *rāga*.¹¹⁵ Then, Locanā and so forth, in a pleased state of mind, are giving praise with the following song –

You are surrounded by the assembly of *yoginī*-s, you have obtained the excellent through your mind, by you everything moving and motionless in the world is adorned, through [your] compassionate mind the sentient beings are completely awakened, by the display of illusions you accomplish what is to be done, be pleased in mind, o Glorious King Heruka!¹¹⁶

Then, the *vajrin* who is united with the wisdom consort amidst the troop of *vidyā*-s produces the nectar for the eating. He should visualize by [the transformation of] the syllable *yam* the circle of the wind, bluish, with the shape of a bow, on top of it the fire [*maṇḍala*], produced from the seed-syllable of the sun, reddish, triangular in shape, above that, amidst the three *akṣara*-s, a lotus-vessel, below that a

¹¹³ It may be noted that the expression "*bodhisattvāḥ saṃtuṣṭā ātmānaṃ paśyanti*" is rendered in HePra^{§18} slightly differently, reading "*bodhisattvāḥ punaḥ saṃtuṣṭam ātmānaṃ paśyanti*".

¹¹⁴ The passage seems to be corrupt. The compound "*kuṅkumacandanāsuvarṇādiratnāni*" appears slightly odd, something might have dropped out in course of the transmission of the text. HePra^{§18} reads "*nānāsugandhiparimalapuṣpavṛṣṭir bhavati | kuṅkumacandanavṛṣṭiś ca nānā-ratnāni ca patanti |*" instead while VaPra^{§18} attests "*kuṅkumacandanānānāsugandhiparimalapuṣpavṛṣṭir bhavati*".

¹¹⁵ The reading presented in the edition has been conjecturally emended on basis of the wording preserved in the HeSāU (Ñ₁ f. 5r₇, S 307r₅₋₆). The MSS reads "*cittarūparatneśadharmmagauryādayo mudrayitvād vairocanaṛāgaiḥ pukkasyādīnāṃ śirasi aṅkayet*" which evidently is corrupt. Both VaPra^{§18} and HePra^{§18} describe the sealing of Pukkasī etc. with the very same *buddha*-s employed at the sealing of Gaurī and the other *yoginī*-s in the cardinal directions.

¹¹⁶ This *stutigītikā* is also attested in HePra^{§18}, HeSāSaṃ 7 (f. 73v₁₋₂), HeSāSaṃ 8 (f. 86v₃₋₄), HeSāSaṃ 10 (f. 121r₄₋₆) and HeSāSaṃ 26 (ff. 209v₇-210r₁); see also Appendix. The word "*tuhu*" in the beginning of the 2nd line is interpreted here in the sense of "*tvayā*".

triad of skulls. The vessel, moreover, is further empowered by the syllable *āḥ*.¹¹⁷ After he has cultivated the *mantra* beginning with the syllable *bum*,¹¹⁸ and further in that regard visualized a syllable *om* above, he should visualize a *hūm* on top of it. Having made it melt by means of this fire of meditation, he should perceive the 'five nectars' (*pañcāmṛta*) and 'five lamps' (*pañcapradīpa*) as having the appearance of liquid mercury.¹¹⁹ After he has impassioned the infinite and unlimited *buddha*-s and *bodhisattva*-s by rays of light [emerging] from the syllable *hūm*,¹²⁰ fetched the 'wisdom nectar' (*jñānāmṛta*), made it one [and] stirred it with the *vajra* that has risen from a *hūm* – when the *vajra* has become dissolved in the nectar –¹²¹ he, after he has made it blaze up by the syllable *om* [and] potentiated (*bodhayitvā*) it with the syllable *āḥ*,¹²² should perceive [the nectar] becoming cold. After that, after he has fetched the nectar with the hand-ladle [and] the three syllables [*om*, *āḥ*, *hūm*], he sacrifices it into the furnace (*kuṇḍa*). He should visualize the deities of his *maṇḍala* [performing the rite] likewise.¹²³

¹¹⁷ The expression "*tryakṣaramadhyena*" seems suspicious. It may well be possible that the reading is a corruption of "*tryakṣaramantreṇa*" which is supported in ch. 07 of Abhayākaragupta commentary on the *Buddhakapālatantra*, the *Abhayapaddhati* (AP), which reads "*tryakṣara-jātatrimumḍaniviṣṭam āhkārajaṃ padmabhājanam*".

¹¹⁸ The complete *mantra*, comprising of a set of ten syllables, is taught in full in VaPra^{§19}. The syllables are "*bum ām jrīm kham hūm and lām mām pām tām vam*".

¹¹⁹ The reading presented in the edition has been conjecturally emended. The original wording reads "(...) *pāradarasākāraṃ paśyēt | pañcāmṛtapañcapradīpaṃ (...)*" which seems to be syntactically problematic. The smallest emendation would be to move the *danḍa* after °*pradīpaṃ*, yet it seems not to be the author's style to place the main object of the sentence after the finite verb. It seems more likely that the compound "*pañcāmṛtapañcapradīpaṃ*" once was added in the margin and reinserted into the main text at a wrong position.

¹²⁰ Note that it might also be possible to take the compound as short for "*anantāparyantaloka-dhātusthabuddhabodhisattvān*" as found, e.g., in a parallel passage in HeSāSam 45 (f. 266v).

¹²¹ The insertion of the phrase "*vilīno vajro 'mrte gataḥ*" (MS reads "*vajrāmṛte*") in first *vibhakti* is somewhat surprising, but may be accepted in context of this work. The parallel readings in VaPra^{§19} and HePra^{§19} (→ "*vajram amṛte vilīnaṃ paśyēt* ") are grammatically more adequate.

¹²² It may be noted, that the explicit mentioning of the purification (*śodhana*) of the nectar by the syllable *hūm*, as done in VaPra^{§19} and HePra^{§10}, is missing here. On the interpretation of "(*bodhayitvā*)", cf. note below.

¹²³ One may note the strong connection of the procedure described in this passage with those employed in Indian alchemy in context of the processing of mercury. Especially the mentioning of "*pāradarasa*" and "*bodhayitvā*" here and "*saṃskārābhīniveśa*" above suggests such a connection of the seminal *bodhicitta* (in the sense of "*vajrābjasambhūtarasa*") and mercury. On this, cf. Hellwig, Oliver 2009 (s.v. *rodhana*, pp. 330ff.). The term "*bodhayitvā*" is interpreted here in a sense synonym to "*rodhana*" in context of the processing of mercury. The goal of the *rodhana* lies in the potentiation of the mercury.

Then, after he has visualized the Bhagavān with his body emanating and withdrawing in the middle of the eight cremation grounds,¹²⁴ and after he has thus disciplined those who are to be trained, he should visualize him dissolving precisely in there. Thus is the "*Samādhi* called the 'Supreme Ruler of the *Maṇḍala*'" (*maṇḍalarājāgrī nāma samādhi*).¹²⁵

At first he should visualize black by the application in accordance to what is fit. Having visualized the 'Six Branches' (*ṣaḍaṅga*), he should now, afterwards, dismiss the color.¹²⁶

Immediately after the 'Six Branches', after he has cultivated the 'Subtle *Yoga*' (*sūkṣmayoga*) that will be taught later on, is the 'dismissal' (*visarjana*). This means (*iti*), the *mantrin* should visualize 'luminous clarity' (*prabhāsvara*) by the nature of the 'five *skandha*-s'. He should withdraw the beings belonging to the *maṇḍala*, having realized that, after having grasped the domain of the *skandha*-s, Gaurī and so forth are then issued [again] from *bodhicitta*.¹²⁷

Gaurī should be in the 'form' (*rūpa*) of the Bhagavān, Caurī is gone into *vedanā*, Vettālī into the *saṃjñāskandha* and further Ghasmarī into the '[aggregate of] formation' (*saṃskāra*).

Pukkasī is known as the earth, Śabarī is considered in the element of water, of them Caṇḍālī is in fire and Ḍombinī is situated in wind.¹²⁸

¹²⁴ It is to be noted that the DVS differs here from the reading transmitted in both VaPra^{§20} and HePra^{§20} which do not mention the eight cremation grounds here.

¹²⁵ Cf. VaPra^{§§ 19-20}, HePra^{§§ 19-20}, BhraHeSā, YoMā (ch. I.viii.) et al..

¹²⁶ The source of this stanza remains untraced, the second half is quoted in VaPra^{§21}; the compound "*yathāyogaprayogataḥ*" is also attested in the *Madhyamakahrdaya* (MHK) 3.44b.

¹²⁷ This passage is partly metrical. It is not certain whether the text, as it is preserved in the MS, is corrupt or intended as a loose paraphrase of a metrical source text which, however, remains untraced. The interpretation follows in general what is taught in VaPra^{§22}.

¹²⁸ The Sanskrit had to be conjecturally emended, yet *pāda* b) of the first stanza and *pāda* c) of the second one remain unmetrical. The underlying source of the second stanza most certainly is the metrically better HeTa I.viii. 16, reading "*prthivī pukkasī khyātā abdhātuḥ śabarī smr̥tā | tejaś caṇḍālīṇī jñeyā vāyur ḍombī prakīrtitā ||*". The association of the eight *yoginī*-s with these four *skandha*-s and four *dhātu*-s is confirmed, for example, in HeSāSaṃ 8 which reads "*gauryaḍyaṣṭayoginyo* [MS °*āṣṭau*] *yaktoktavarnā rūpavedanāsaṃjñāsaṃskārapr̥thivyaptejovāyudhātusvabhāvāḥ* [MS °*saṃskārasvatva*°]" (f. 95v₃). The fifth *skandha*, i.e. *vijñāna*, is presided over by Nairātmyā as will be taught in the following.

Having withdrawn the assemblage of the troop of *ḍākinī*-s in accordance with the instructions, he should then visualize himself as supreme, having the imprint (*pada*) of 'luminous clarity'. After he has realized Nairātmyā in 'consciousness' (*vijñāna*), he should emanate rays of light again. Having fused [them] with it, the Bhagavān remains in the state of his own seed-syllable.¹²⁹ After that, having fused the moon, sun and seed-syllable and visualized in an instant the blazing form of a bunch of rays of light, it gradually came to remain 'like the tip of a lamp'. Next, he should meditate on this one having the single aspect of the pith of the plantain tree until there will be no perception.¹³⁰ Hence alone –

There, there is neither beginning, end, nor middle, no existence and no *nirvāṇa*. This is that supreme Great Bliss (*paramamahāsukha*) which is neither other nor self.¹³¹

And he who has realized (*°gatiṅgata°*) [this] 'luminous clarity' should visualize the arising. In an instant, without the application of a syllable, he should visualize the Lord of the Circle (*cakranātha*).¹³²

However, when it is said "he is risen in the form of the being",¹³³ he should visualize [him] in this way with the nature of the Great Sage of the Śākya-s, in accordance with the instruction, in due sequence.¹³⁴

¹²⁹ Apparently Bhadrāpāda is drawing here on the reading "*tatraiva svayaṃ praveśyaikībhūtvā śaśiravisaṃpuṭamadhye bījāvasthāyām sthitaḥ*" in the HeSāU (cf. *Ñ*₁ f. 6v₂).

¹³⁰ Here Bhadrāpāda has in mind what is perhaps one of the most prominent teachings of Saroruhapāda, rendered in the HeSāU as "*etena tadbijākṣaram candrasūryau ca miśrībhūyāmṛta-svabhāvaṃ rāsmipuñjākāram krameṇa dīpaśikhā iva yāvad anupalabdhiḥ kuryāt*" (cf. *Ñ*₁ f. 6v₃₋₄). One may note that this passage of the HeSāU was silently incorporated in SāMā 123. The *kadalīgarbha* is the white sap of the plantain tree which here is to be understood as a synonym of "*amṛtasvabhāvaṃ*", symbolizing the white part of the flame. In §22 of HePra^{Tib}, this passage is translated as "*de'i rjes su zla ba dañ ñi ma dañ sa bon dag [sa bon ñag G] gcig tu gyur pa las skad cig gi [skad cig gi G] rab tu 'bar ba'i 'od zer gyi phuñ po'i rnam par bsam par byas nas rim gyis mar me'i rtse mo lta bur gyur pa de'i rjes su chu śiñ gi sñiñ po'i rnam par de srid du bsam par bya ste | dmigs pa med par gyur pa ji srid par ro ||*".

¹³¹ HeTa II.v. 68 ; cf. HeSāU (*Ñ*₁ f. 6v₂₋₃), VaPra^{§22}, §22 HePra^{Tib}, KriSaṃPa (ch. 6-6-9 v.13) ; SāMā 183, Sarahapāda's *Dohāgītikoṣa* (DGK) v.27 (Bagchi 1938 : p.21), SNpa (p.198) et al..

¹³² The MS reads "*gatiṅgatothānañ ca*", presumably being a case of double-*sandhi*. The final cadence in *pāda* a) remains unmetrical. The function of the particle "*ca*" seems to be mainly *pādapūraṅārtham*, i.e. for metrical reasons. No source or quotations could be identified.

¹³³ Here Bhadrāpāda is likely to refer to HeTa I.viii. 9 which reads "*akṣarodbhavapiṇḍasya hūm-phaṭkārau na ceṣyete | sattvabimbamudbhūtaṃ maṇḍaleśaṃ vibhāvayet ||*".

¹³⁴ The expression "*śākyamahāmune bhāvakena*" is surprising and somewhat puzzling. It is not certain to me what Bhadrāpāda has in mind here.

Now, the 'mantra recitation', 'sacrificial food offering' (*balitattva*) and 'subtle yoga' (*sūkṣmayoga*) are introduced.

The "*dolājāpa*" : The radiant letters of the *mantra*-s which are issued from the mouth of the Bhagavatī, having entered into his mouth,¹³⁵ gone by the path of the *avadhūtī*, they enter (*praviśya*) by way of the *vajra* into the lotus of the goddess, and again from the mouth of the Bhagavatī into his own mouth ; he should perform the recitation by this procedure until exhaustion, with a difference [in the ritual procedure] for pacifying and so forth by the application of colors. The "*piṇḍajāpa*" : On a sun[-disk] in the heart he should visualize the letters of the *mantra*-s in the aspect of a circle, placed with their tops up. The "*samayajāpa*" : They all are pronouncing the letters of the *mantra*-s with long sound.¹³⁶

Furthermore, the great recitation should be performed on account of the "heart instruction" :¹³⁷

The *vajrin* who bears the body of *jñāna* should always cultivate the inconceivable.¹³⁸

"*om deva picuvajra hūm hūm hūm phaṭ svāhā*" for the one with sixteen arms ;
 "*om trailokyākṣepa hūm hūm hūm phaṭ svāhā*" for the two-armed one ;
 "*om jvalajvalabhyo hūm hūm hūm phaṭ svāhā*" for the four-armed one ;
 "*om kiṭi kiṭi vajra hūm hūm hūm phaṭ svāhā*" for the six-armed one ;

Thus are the "heart [*mantra*]" of all.¹³⁹

¹³⁵ The reading in the MS seems corrupt, reading "*bhagavatīmukheṣu praveśya (...) mantrāṇi*". The text presented in the critical edition has been conjecturally emended on basis of the parallel passages found in the HeSāU, VaPra^{§24} and HePra^{§24}. The corruption might have come into existence due to eye-skip in the course of copying the text ; the plural °*eṣu* might be acceptable.

¹³⁶ For the so-called "*dolājāpa*", cf. HeSāU (f. 6r₄₋₆), VaPra^{§24}, HePra^{§24}, HeSāSaṃ 7 (f. 74v₁₋₃), HeSāSaṃ 8 (f. 90v₄₋₆), SāMā 123 et al. ; regarding the "*piṇḍajāpa*", cf. VaPra^{§24}, HePra^{§24}, HeSāSaṃ 10 (f. 122r₆) et al. ; for the "*samayajāpa*", cf. HePra^{§24}, VaPra^{§24}, HeSāSaṃ 8 (f. 96v₂₋₄) et al..

¹³⁷ The reading "*mahat hṛdayopadeśataḥ*" is somewhat suspicious and might well be corrupt. The neuter gender of the word "*jāpa*" which most commonly takes the masculine gender might here indicate that the passage is to be understood as a citation from another, perhaps more archaic text. The parallel passage in HePra^{§24} reads "*hṛdayopahṛdayamālādyupadeśataḥ*" instead.

¹³⁸ This slightly obscure line of *anuṣṭubh* remains untraced. Here the authors connection to the teachings of the "inconceivable" becomes visible.

¹³⁹ The "*hṛdayamantra*-s" are taught in HeTa I.ii. 3, 7-9 ; see also HeSāU (Ñ₁ f. 7r₂, 7v₄₋₅), HePra^{§24}, HeSāSaṃ 8 (f. 99r₄), HeSāSaṃ 10 (ff. 122r₄₋₅, 123r₆₋₇) et al.. For a tentative translation of this, it may be referred to the translation in the HeSāU.

Further, "*om vajrakartarihevajrāya hūm hūm hūm phaṭ svāhā*" is the "secondary heart[-mantra]".¹⁴⁰

"*om aṣṭānanāya piṅgordhvakeśavartmane caturviṃśatinetrāya ṣoḍaśabhujāya kṛṣṇajīmūtavapuse kapālamālānekadhāriṇe ādhmātakrūrācittāya ardhendudamṣṭriṇe mārāya mārāya kārāya kārāya garjaya garjaya tarjaya tarjaya śoṣaya śoṣaya saptasāgarān bandha bandha nāgāṣṭakān gṛhṇa gṛhṇa sarvaśatrūn ha hā hi hī hu hū he hai ho hau haṃ haḥ phaṭ svāhā*" is the "root mantra" of the Bhagavān.¹⁴¹

"*om aṣṭānanāya hūm 2 phaṭ | om piṅgordhvakeśavartmane hūm 2 phaṭ | om caturviṃśatinetrāya hūm 2 phaṭ | om ṣoḍaśabhujāya hūm 2 phaṭ | om kṛṣṇajīmūtavapuse hūm 2 phaṭ | om kapālamālānekadhāriṇe hūm 2 phaṭ | om ādhmātakrūrācittāya hūm 2 phaṭ | om ardhendudamṣṭriṇe hūm 2 phaṭ |*" is the "eight-legged mantra" of the Bhagavān.¹⁴²

"*om am nairātmye hūm phaṭ svāhā*" and "*om vajradākinīye am hūm phaṭ svāhā*" are the "heart mantra" and the "secondary heart mantra" [of the Bhagavatī].¹⁴³

"*om am ām im īm um ūm ṛm ṛm ḷm ḷm em aim om aum am phaṭ svāhā*" is the "root mantra" of the Bhagavatī.¹⁴⁴

"*om am ām hūm 2 phaṭ | om im īm hūm 2 phaṭ | om um ūm hūm 2 phaṭ | om ṛm ṛm hūm 2 phaṭ | om ḷm ḷm hūm 2 phaṭ | om em aim hūm 2 phaṭ | om om aum hūm 2 phaṭ | om am hūm 2 phaṭ |*" is the Bhagavatī's "eight-legged mantra".¹⁴⁵

¹⁴⁰ HeTa I.ii. 21, cf. HeSāU (Ñ₁ f. 7r₂), HePra^{§24}, HeSāSaṃ 8 (f. 99r₅), HeSāSaṃ 16 (f. 164v₃₋₄), HeBāPūVi (f. 38r₄) et al.. A tentative translation is given in the HeSāU.

¹⁴¹ HeTa II.v. 45-47; cf. HeSāU (Ñ₁ ff. 6v₆-7r₁), HePra^{§24}, HeSāSaṃ 8 (f. 99r_{5-v1}), HeSāSaṃ 16 (f. 165v₁₋₃), HeSāSaṃ 30 (f. 219r₃₋₅), HeBāPūVi (f. 39v₁₋₃) et al.. Note that the MS reads here °*vapuṣāya* for °*vapuse*. The translation might be rendered as "*om* – to the eight-faced one, who has tawny, upwards streaming hair, to Him who has 24 eyes [and] sixteen arms with a body like dark rain clouds, to the bearer of numerous garlands of skulls whose mind is strong and ferocious (*ādhmātakrūra*), to Him who has fangs like crescent moons. Slay, slay, hurt, hurt, roar, roar, frighten, frighten, cause to dry, cause the seven oceans to dry, bind, bind the eight kinds of serpent-demons, capture, capture all the enemies – *ha hā hi hī hu hū he hai ho hau haṃ haḥ phaṭ svāhā!*". The so-called "garland mantra" (*mālāmantra*) is in the same way.

¹⁴² Cf. HePra^{§24}, HeSāSaṃ 8 (f. 101v₄₋₆), HeSāSaṃ 16 (f. 165r_{6-v1}), HeSāSaṃ 22 (f. 201v₂₋₄), HeBāPūVi (f. 39r₅₋₇) et al., all of which, except HePra^{§24}, are reading *hūm* each time thrice.

¹⁴³ For these two *mantra*-s of the Bhagavatī, cf. HePra^{§24}. NB : MS Ñ₃ omits the first *am*.

¹⁴⁴ For the "*mūlamantra*" of Nairātmyā, cf. HePra^{§24}.

¹⁴⁵ The "*aṣṭapadamāntra*" of the Bhagavatī is found in the HePra^{§24}.

"*om gam vajragaurīyai hūm 2 phaṭ svāhā* |
om cam vajracaurīyai hūm 2 phaṭ svāhā |
om vam vajravettālīyai hūm 2 phaṭ svāhā |
om gham vajraghasmarīyai hūm 2 phaṭ svāhā |
om puṁ vajrapukkasīyai hūm 2 phaṭ svāhā |
om śam vajraśabarīyai hūm 2 phaṭ svāhā |
om cam vajraṇḍālīyai hūm 2 phaṭ svāhā |
om dam vajraḍombinīyai hūm 2 phaṭ svāhā ||"¹⁴⁶

In this way he should recite the *mantra*-s as he wishes by the aforementioned procedure. He should, however, recite the "root *mantra*" of the Bhagavān amidst them, and, at the time of praise, the praise (*stuti*). The praise should be performed by the *tathāgata*-s.

After that, staying in the state of the *dveṣavajra* conforming to the procedure of the '*jñānālokavajrasamādhi*', having commanded the wrathful ones (*krodha*), he should fetch the obstacle makers (*vināyaka*) in the three world spheres.

om inda jama jala jakkha bhuda vahni vāu rakkha |
canda sujja mada bappa talapātāla addhasappa sāhā ||"¹⁴⁷

After he has addressed [them] in this way, made [them] enter the three great 'cities of liberation', produced the thread by the aforementioned procedure, completed them with the three syllables [*om*, *āḥ* and *hūm*], empowered [them] with the aspects of body, speech and mind, he should then visualize himself with the [correct] aspect of his arms and faces [etc.].¹⁴⁸ At the time of the *bali* offering (*balyupahāra*) the *mantrin*, holding *vajra* and bell, should sing the 'Supreme Song of the Pledge' (*paramasamayagītikā*) in accordance with the instruction [and] with very soft and

¹⁴⁶ Cf. HePra^{§24} which omits the seed-syllables before the goddesses' names, while reading these in the less 'common' form ending in °ṭye.

¹⁴⁷ This *mantra* is taught in HeTa II.iv. 91 and given, for example, in HeSāU (N₁ f. 6v₄₋₅), HePra^{§25}, HeSāSam 7 (f. 79v₃₋₄), HeSāSam 8 (f. 104r₂), HeSāSam 11 (f. 139v₇), HeSāSam 45 (f. 266v₆), MuĀv and other sources. For a tentative translation, cf. HeSāU.

¹⁴⁸ The passage seems to be somewhat corrupt. The production of the *sūtra* has not been taught in this texts. The parallel teachings in VaPra^{§25} and HePra^{§25} do not mention it either.

erotic sound for the sake of causing nearness of all *siddhi*-s.¹⁴⁹ Immediately after that he should offer the *bali* offering in this way –

idaṃ baliṃ bhuñja jīṅgha phulladhūpa māṃsa viṅgha |
*amha kajja savva sādha khanti khuṇi pheḍa gāda ||*¹⁵⁰

Thus he should make them eat, and enjoy [it] himself. After he has gratified [them] in this way, [reciting] "*om akāro mukhaṃ sarvadharmāṅām ādyanutpannatvāt | om āḥ hūm phaṭ svāhā |*",¹⁵¹ [and] after he has praised them with the 'root-mantra', he should then recite the 'one hundred syllabic one' (*śatākṣara*).¹⁵² After that, having made the dismissal by the '*vāratraya*' "*om vajra muḥ*", the *sandhyāgītā* is to be sung again. Thus is the "*karmarājāgrī nāma samādhi*" ("The contemplation called 'Foremost Ruler of Activity'").

Thereupon, in case [the *mantrin*] is taken by the wind because of the power of the meditation, then first of all [the following] is to be told as a remedy for it. After he has visualized on the head a moon[-disk] born from the syllable '*om*', he

¹⁴⁹ The song referred to hear is taught in HeTa II.iv. 6ff., and cited, for example, in HeSāU (f. 7r₃₋₆), HeSāSaṃ 7 (ff. 79v_{7-80r₃}), HeSāSaṃ 8 (f. 104r_{5-v₁}), HeSāSaṃ 45 (f. 270r_{7-v₂}), and commented on in Saroruh's **Padminī*, Ratnākaraśānti's MuĀv and Kāṅha's YoMā. The song runs as follows : "*kollāire ṭṭhia bolā mummūṇire kakolā | ghaṇa kibiḍa ho vajjai karune kiaī na rolā || tahiṃ bala khājjai gāḍhem maaṅā pijjai | hale kāliñjara paṅiaī dunduru tahiṃ vājjiaī || caūsama kathuri sihlā kappura lāiaī | mālaīndhaṇa śālia tahiṃ bharu khāiaī || pekkhaṇa kheṭa karante śuddhāśuddha na muṅiaī | niraṃsu aṅge caḍābiaī tahiṃja sarāba paṅiaī || malaaje kunduru vāṭai ḍiṅḍima tahi na vājjiaī ||*". For a more detailed account, cf. Appendix.

¹⁵⁰ HeTa II.iv. 92 ; this stanza is also found in the HeSāU (Ñ₁ f.6v₅₋₆), HePra^{§25}, HeSāSaṃ 7 (f. 79v₅₋₆), HeSāSaṃ 8 (f. 104r₄), HeSāSaṃ 11 (ff. 139v_{7-140r₁}), HeSāSaṃ 45 (f. 268v₁), MuĀv et al.. For a tentative translation, cf. HeSāU.

¹⁵¹ This so-called '*sārvabhautikabalinmantra*' is taught in HeTa I.ii. 1 and again in HeTa II.iv. 93, and may be translated as follows : "*om* – the syllable '*a*' is the gateway of all phenomena (*dharma*) since they are un-manifest from the beginning – *om āḥ hūm phaṭ svāhā!*". See also HeSāU (Ñ₁ f. 6v₆), HePra^{§25}, HeSāSaṃ 7 (f. 79v₆₋₇), HeSāSaṃ 8 (f. 104r₅), HeSāSaṃ 45 (f. 268v₁₋₂), MuĀv, the *Hevajrasekaprakiryā*, KṛYaTa (xiv. 1) et al..

¹⁵² The Heruka version of the "*śatākṣaramantra*" is found with slight differences in various sources (cf. VaPra^{§25}, HePra^{§25}, HeSāSaṃ 7 (f. 80r₃₋₅), HeSāSaṃ 8 (f. 101r_{7-v₂}), HeSāSaṃ 11 (f. 138v₂₋₃), HeSāSaṃ 22 (f. 201v₅₋₇), HeSāSaṃ 30 (f. 219r_{7-v₂}), KriSaṃPa (ch. 06), SāMā 26|29|56|71|195|218), STTS (1), VaĀv (English 2002 : p. 297) et al.). HePra^{§25} renders the *mantra* as : "*om śrīheruka samayam anupālaya | herukatvenopatiṣṭha | ḍṛḍho me bhava | su-toṣyo me bhava | supoṣyo me bhava | anurakto me bhava | sarvasiddhiṃ me prayaccha | sarvakarmasu ca me cittaṃ śreyah hūm | ha ha ha ha hoḥ bhagavan sarvatathāgatavajra mā me muñca | heruko bhava mahāsamayāsattva āḥ hūm phaṭ ||*".

should perceive himself filled by a great rain of nectar, until he attains a state of ease (*svāsthya*).¹⁵³

Now, having visualized his sign (*cihna*) in the *dharmacakra* [and] having visualized the *cakravartin* together with the circle [transformed from it] on the lotus in its center,¹⁵⁴ having realized (*nirūpya*) the size of the sign as that of a mustard-seed there [in the context of the *utpannakrama*],¹⁵⁵ having in this way here [on the level of the *utpattikrama*] visualized (*matvā*) the '*samādhinātha*' as nothing but the lord who by nature is together with the circle [of deities], he should continuously become more and more subtle. When he would yoke his mind on it, then it constantly (*nitya*) becomes firm, certainly (*niścita*). He should emanate the lord of the circle [and] should eternally become one who has attained the net of *dākinī*-s (*dākinījālakulākula*). He should visualize [it] until the space is filled up, [thus] is the 'inconceivable state' of all natures (*acintyataṃ sarvabhāvataḥ*).¹⁵⁶

Immediately after this, I am going to teach the twofold set of 'armoring' (*sannāhadvaya*) on account of the kindness of Dharmapāda :¹⁵⁷

Akṣobhya should be with the nature of the chaplet, Amitābha has the nature of the ear-rings (*kuṇḍala*), Ratneśa, the Lord of the Jewel, is in the necklace (*kaṇṭhamālā*), [and] Vairocana is on the hand. In the girdle (*mekhalā*) Amogha is placed. [And] one should visualize Vajradhṛk on all the limbs (i.e. as being the ash).¹⁵⁸

¹⁵³ The same remedy is taught in HePra^{§25}, differing slightly in formulation.

¹⁵⁴ The word "*dharme*" is here most likely to be understood in the sense of "*dharmacakre*" which is located in the heart-center of the *yogin*. The lotus referred to is an eight-petaled one. The reading "*sacravartiṇ ca*" has been conjecturally emended to "*sacracakravartinam*". On this section, cf. VaPra^{§26}, HePra^{§26} and HePra (*Bla med rim lña*).

¹⁵⁵ After all the word "*nirūpya*" might point towards a non-conceptual, instantaneous realization rather than a cognitive visualization or discernment (→ *matvā*). The usage of "*atra*" and "*tatra*" seems here to refer to the *utpatti*- and *utpannakrama* respectively. On this too, cf. VaPra^{§26}, HePra^{§26} and HePra (*Bla med rim lña*).

¹⁵⁶ The passage remains partly metrical and underlines the author's affiliation with the doctrine of "*acintyātā*" (see note on Kodāli). It appears that this passage, or its underlying source, was originally meant as verse. Note that other interpretations of "*nityam*" are likewise possible.

¹⁵⁷ The Dharmapāda mentioned here might well be the same as the Chos kyi pa who is mentioned as the teacher of bZaṅ po'i žabs in "*Kun dga' bsod nams's Record*" (fol. 4r ; cf. note on Kodāli).

¹⁵⁸ HeTa I.vi. 11-12ab ; cf. HeSāU (Ñ₁ f. 6r₁₋₂), SāMā 228 et al..

Mohavajrī should be in both eyes, the little Lady with the Vajra of Anger (*dveṣavajrikā*) in the two ears. Mātsaryakī is known to be in the faculty of smell (*ghrāna*) and the little Lady with the Vajra of Desire (*rāgavajrikā*) in the mouth (i.e. in the faculty of taste). She who bears the Vajra of Envy (*īrṣyāvajrī*) is in the body (i.e. in sense of touch → *kāya* / *sparśa*) and Nairātmyayoginī is the mind (i.e. the internal faculty).¹⁵⁹

Having realized this meaning in accordance with the (oral) instruction, the *yogin* who has become armed with the great armor (*mahāsannāhasannaddhībhūya*) should abide in the center of the 'palace of the three realms' (*trailokyāgāra*) by the 'yoga of the Innate Hevajra'.¹⁶⁰

Conclusion

What has been concealed with an effort by the teachers of my revered teacher (*matpādaguru*) Rāhulapāda is the truth that has been taught as nothing but "the sentient beings are going to be born by what is expanded (*tatair*) by the minds of all beings", that procedure has been made clear by me named Bhadra with an effort for the joy of the practitioners (*bhāvaka*). May those who have a strong conviction in the method of the *yoginī*-s take delight!¹⁶¹

✽ The *Dveṣavajrasādhana* is finished.

This is the work of the accomplished master, the Glorious Bhadrāpāda. ✽

¹⁵⁹ HeTa II.iii. 51-52ab ; cf. HeSāU (Ñ₁ f. 6r₂₋₃), SāMā 228 et al..

¹⁶⁰ Regarding this 'abiding', cf. *viharaṇa*-sections in VaPra^{§28} and HePra^{§28}.

¹⁶¹ The meter of this ultimate stanza which reminds one of that of a *śārdūlavikrīḍita* or *meghavi-sphūṛjitā* composition can not be identified. It is well possible that something went seriously wrong in course of the textual transmission, perhaps even something might have dropped out and was re-inserted in a corrupt form at the wrong place. The first *pāda* is one syllable short. I suspect that something is missing before "*pādaguro*". In order to make up for the missing syllable I have conjecturally emended the text to "*matpādaguror*" which is not entirely satisfactory, I must confess. The form "*satvāśeṣacittatam*" in the second *pāda* remains highly suspicious. Due to the lack of confidence, however, I have tentatively emended the reading to "*sattvāśe-ṣacittatair*" which seems to be the smallest possible emendation of which one can make some sense. In addition to this, it might be possible that this stanza contains a few double meanings, and that it can be read in several ways by connecting the words differently.

Part IV

Rāhulagupta's *Hevajraprakāśa*

Sigla Codicorum

Sanskrit Sources

P_Ś *Pañcakramānuttarahevajraprakāśa* by Rāhulagupta (ff. 2r₁ – 36v₃). In : "*Patan Codex*". Palm-leaf MTM once in private possession of Śrī Hemarāj Śākya-vaṃśa, Patan (43 folios, damaged and incomplete). Preserved on microfilms by the former *Preussische Staatsbibliothek zu Berlin* (PSB 158), by the IA-SWR (MBB-I-39) and as NGMPP X 1504/01 at the former Nepalese-German Manuscript Cataloguing Project (NGMCP).

P_R *Hevajraprakāśa* by Rāhulagupta, contemporary apograph of MS P_Ś on Nepalese paper, formerly in private possession of the late Gustav Roth, present whereabouts unknown, 41 folios.

Dh *Hevajraprakāśa* by Rāhulagupta. Palm-leaf MTM preserved on microfilm by the former IASWR (MBB 1971-165-90), incomplete.¹

CVS = *Śrīhevajrabhaṭṭārakasya Cakraviṃśikāstotra* by Saroruhapāda (forthcoming, Luo Hong); **DVS** = *Dveṣavajrasādhana* by Bhadrāpāda; **HeSāU** = *Hevajrasāadhanopāyikā* by Saroruha(vajra); **VaPra** = *Vajrapradīpā* by Jālandharipāda.

¹ Described in Pāṇḍey 1988 (*Dhīh*, Vol. 5, pp. 7-28), present whereabouts unknown. Only the variants described by J. Pāṇḍey have been reported in the edition.

- AK** *Amṛtakaṇikā* by Raviśrījñāna, a commentary (*ṭippanī*) on the *Āryamañjuśrī-nāmasaṃgīti* with sub-commentary *Amṛtakaṇikodyotanibandha* by Vibhūticandra (ed.). In : Lal, Banarsi 1994.
- AP** *Abhayapaddhati* by Abhayākaragupta, a commentary on the Buddhakapāla-tantra (ch. 07) (ed.). In : Isaacson, Harunaga ; forthcoming.
- AbhiSaMa** *Abhisamayamañjarī* by Śubhākaragupta. In : Rinpoche, Samdhong and Vrajavallabha Dwivedi (eds.) 1993.
- AM** *Akṣobhyamañjuvajra* (ed.). In : Meisezahl, R.O. 1976.
- ASP** *Aṣṭasāhasrikā Prajñāpāramitā* (ed.). In : Vaidya, P. L. 1960.
- ĀKriSam** *Ācāryakriyāsamuccaya* by Darpañcārya (Jagaddarpaṇa). In : a) Moriguchi, Mitsutoshi 1990 (pp. 876-844) ; b) Moriguchi, Mitsutoshi 1991 (pp. 107-33) ; c) Moriguchi, Mitsutoshi 1992 (pp. 1-31).
- ĀPra** *Ādikarmapradīpa* by Anupamavajra (ed.). In : de La Vallée Poussin, Louis 1898.
- KṛYaTa** *Kṛṣṇayamāritantra* and *°pañjikā* (ed.). In : Rinpoche, S. and V. Dwivedi 1992.
- KriSaṃPa** *Kriyāsaṃgrahapañjikā* by Kuladatta (ed.). In : Tanemura, Ryugen 2004.
- GuVa** *Guṇavatī*, Ratnākaraśānti's commentary on the *Mahāmāyātantra* (ed.). In : Rinpoche, Samdhong and Vrajavallabh Dwivedi 1992.
- GuSaMaVi** *Guhyasamājamaṇḍalavidhi* by Dīpaṃkarabhadra (etext). In : CTS 2008.
- GS** *Guhyasiddhi* by Padmavajra (ed.). In : Rinpoche, Samdhong and Vajravallabh Dwivedi 1987.
- GST** *Guhyasamājatāntra* (ed.). In : Matsunaga, Yukei 1978.
- CMP** *Caryāmelāpakapradīpa* by Āryadeva (eds.). In : 1) Janardan Shastri Pandey 2000 ; 2) Wedemeyer, Christian K. 2009.
- CSA** *Cakrasaṃvarābhisamaya* by Lūyīpāda (ed.). In : Sakurai, Munenobu 1998.
- PaKra** *Pañcakrama (Sarvaśuddhiviśuddhikrama)* accredited to Nāgārjunapāda (ed.). In : 1) Mimaki, Katsumi and Tōru Tomabechi 1994. 2) Tomabechi, Tōru 2006.

- PaKraṭi** *Yogimanoharā Pañcakramaṭippanī* by Muniśrībhadrā (ed.). In : Jiang, Zhongxin and Toru Tomabechi 1996.
- PiSā** *Piṇḍīkramasādhana* (ed.). In : de La Vallée Poussin, Louis 1896.
- PTMV** *Pañcatathāgatamudrāvivarāṇa* by Advayavajra (*Advayavajrasaṃgraha* No. 6). Edited in : Mikkyō Seiten Kenkyūkai 1988.
- BhraHeSā** *Bhramaharanāma Hevajrasādhana* by Ratnākaraśānti (ed.). In : Isaacson 2002b.
- MaUd** *Mantrōdhāra* by Candrakīrti (ed.). In : Hong, Luo and Toru Tomabechi 2010 (pp. 85-92).
- MaUVi** *Maṇḍalopāyikavidhi* by Padmaśrīmitra (etext). In : Tanemura, Ryugen (unpublished).
- MuĀv** *Muktāvalī nāma hevajratāntrapañjikā* by Ratnākaraśānti (ed.). In : Tripathi, Ram Shankar and Thakur Sain Negi 2001.
- YoMā** *Yogaratanmālā nāma hevajratāntrapañjikā* by Kāṇha (ed.). In : Tripathi, Ram Shankar and Thakur Sain Negi 2006.
- RaĀvHePa** *Ratnāvalī, a pañjikā on the Hevajratāntra* by Kamalanātha alias Mañjuśrī. In : Kaiser Library "MS 231" (= NGMPP C 26/4(2)), palm-leaf, 23 folios, complete.
- RGS** *Ratnagaṇasamcayagāthā* (ed.). In : Vaidya, P. L. 1961.
- LaTaṬi** *Laghutantraṭikā* by Vajrapāṇi (ed.). In : Cicuzza, Claudio 2001.
- LAS** *Laṅkāvatārasūtra* (ed.). In : Nanjio, Bunyiu 1923.
- LST** *Laghusaṃvaratantra (Herukābhīdhāna)*. Edited in : Janardan Shastri Pandey 2002.
- VaĀv** *Vajrāvalī* of Abhayākaragupta (ed.). In : Mori, Masahide 2009.
- VNU*** Quotations from the *Vajrasattvaṇiṣpādanasūtra* in an Anonymous Text (ed.). In : Hong, Luo and Toru Tomabechi 2010 (pp. 71-84).

- VS** *Vajrasattvaniṣpādanasūtra (Vajrasattvasādhana)* by Candrakīrti (ed.). In : Hong, Luo and Toru Tomabechi 2010.
- ŚS** *Śikṣāsamuccaya* of Śāntideva (ed.). In : Bedall, Cecil 1897-1902.
- SaUdTa** **Samvarodayatantra** (ed.). In : Tsuda, Shinichi 1974.
- SamCāTa** *Samcāra Tantra + °nibandha on the Yoginīsamcāra Tantra* by Tathāgatarakṣita and *Upadeśānusāriṇīvyākhyā* of Alakalaśa (ed.). In : Pandey, J. Sh. 1998.
- SāMā** **Sāadhanamālā** (ed.). In : Bhattacharya 1968.
- SāMā 7** *Kāraṇḍavyūhāmnāyena racitaṃ sādhanam* (ed.). In : Bhattacharya 1968 : pp. 28-30.
- SāMā 13** *Āryakhasarṇalokeśvarasādhana* (ed.). In : Bhattacharya 1968 : pp. 36-37.
- SāMā 14** *Khasarṇasādhana* by Padmākaramati (ed.). In : Bhattacharya 1968 : pp. 38-42.
- SāMā 16** *Āryāvalokiteśvarakhasarṇasādhana* (ed.). In : Bhattacharya 1968 : p. 46.
- SāMā 26** *Khasarṇasādhana* (ed.). In : Bhattacharya 1968 : p. 64-65.
- SāMā 29** *Hālāhalasādhana* (ed.). In : Bhattacharya 1968 : p. 72-75.
- SāMā 56** *Muktakenārapacanasādhana* (ed.). In : Bhattacharya 1968 : p. 115-119.
- SāMā 71** *Āryasiddhaikavīrasādhana* (ed.). In : Bhattacharya 1968 : p. 142-145.
- SāMā 83** *Mañjuvajrasādhana* (ed.). In : Bhattacharya 1968 : pp. 161-167.
- SāMā 94** *Vajratārāsādhana* (ed.). In : Bhattacharya 1968 : pp. 183-188.
- SāMā 95** *Vajratārāsādhana* (ed.). In : Bhattacharya 1968 : pp. 189-192.
- SāMā 110** *Vajratārāsādhana* by Ratnākaraśānti (ed.). In : Bhattacharya 1968 : pp. 224-236.
- SāMā 123** *Vidyujjvālākarālīnāmaikajaṭāsādhana* (ed.). In : Bhattacharya 1968 : pp. 254-259.
- SāMā 142** *Kalpoktamāricīsādhana* by Garbhapāda (ed.). In : Bhattacharya 1968 : pp. 290-295.
- SāMā 159** *Prajñāpāramitāsādhana* by Ācāryāsaṅgapāda (ed.). In : Bhattacharya 1968 : pp. 321-325.
- SāMā 195** *Mahāpratisarāyāḥ sādhanā* (ed.). In : Bhattacharya 1968 : pp. 397-398.

- SāMā 210** *Dhvajāgrakeyūrāsādhana* by Paṇḍitamadhyamakaruci Dharmākaramati (ed.). In : Bhattacharya 1968 : pp. 415-417.
- SāMā 218** *Prajñālokaśādhana* (ed.). In : Bhattacharya 1968 : pp. 426-431.
- SāMā 228** *Amṛtaprabhā nāma sādhanopāyikā* (ed.). In : Bhattacharya 1968 : pp. 443-449.
- SāMā 251** *Saptākṣarasādhana* by Paṇḍitāvadhūtaśrīmadadvayavajrapāda (ed.). In : Bhattacharya 1968 : pp. 490-495.
- SāMā 265** *Bhūtaḍāmarasādhana* (ed.). In : Bhattacharya 1968 : pp. 525-528.
- SāMā 267** *Bhūtaḍāmarasādhana* (ed.). In : Bhattacharya 1968 : pp. 525-528.
- SāMā 271** *Svādhiṣṭhānaraktayamārisādhana* (ed.). In : Bhattacharya 1968 : pp. 534-537.
- SāMā 273** *Śrīmadyamārisādhana* by Śrīmaṅgalasena (ed.). In : Bhattacharya 1968 : pp. 542-546.
- SUṬ** *Sekoddeśaṭīkā* by Nāropā (ed.). In : Sferra, Francesco 2006.
- STTS** *Sarvatathāgatattvasaṃgraha* (ed.). In : Horiuchi, Kanjin. *Bon-Zō-Kan Shoe-Kongūchōgyō no Kenkyū* Vol. I. Koyasan : Mikkyō Bunka Kenkyūjo. 1983.
- SV** *Vajradhātumahāmaṅḍalopāyikā-Sarvavajrodaya* by Ānandagarbha (ed.). In : Mikkyo Seiten Kenkyukai 1986-7.
- SvāPra** *Svādhiṣṭhānaprabhedā* by Āryadeva (ed.). In : *Dhīḥ* Vol. 10 (pp. 20-24) 1990.
- HeTa** **Hevajratāntra :**
- HeTa_{KL}** *Hevajratāntra*, Nepalese paper MS "KL 126" (= KLD 0237, NGMPP C 14/04), incomplete, 52 folios.
- HeTa_{Sa}** *Hevajratāntra with Mukṭāvalī* (ed.). In : Tripathi, Ram Shankar and Thakur Sain Negi 2001.
- HeTa_{Sn}** *Hevajratāntra* (ed.). In : Snellgrove 1959.
- HeBāPūVi** *Samkṣiptahevajrabāhyapūjāvidhi*. In : "Patan Codex" (P_g, ff. 37v₁ - 41v₇). Eds. : Gerloff 2012 (unpublished BA thesis), 2014 (unpublished MA thesis).

- HeSaSa** *Hevajrasahajasadyoga* (Hodgson 35) by Ratnākaraśānti. In : 'Vanaratna Codex'. Palm-leaf MS kept at the Royal Asiatic Society, London (MS Hodgson 35). Edited in : Isaacson, Harunaga 2001 [2002a].
- HeSāSaṃ Hevajrasādhanasamgraha** ("Nor Codex XXVI"). Palm-leaf MTM. 272 folios. Numbers according to Isaacson 2009.
- HeSāSaṃ 7** *Śrīhevajraviśuddhinidhisādhana* by Avadhūtipāda. In : *Hevajrasādhanasamgraha* (ff. 65r₁-80v₅).
- HeSāSaṃ 8** *Hevajrābhisamayatilaka* by Śākyarakṣita. In : *Hevajrasādhanasamgraha* (ff. 80v₅)-107v₄.
- HeSāSaṃ 10** *Hevajrasādhana* by Anaṅgavajra. In : *Hevajrasādhanasamgraha* (ff. 114r₃-123v₂).
- HeSāSaṃ 11** *Bhavaśuddhihṛdayatilaka* by Kokadatta. In : *Hevajrasādhanasamgraha* (ff. 123v₁-140r₆).
- HeSāSaṃ 12** *Tattvapradīpā Sāadhanopāyikā* by an unknown author. In : *Hevajrasādhanasamgraha* (ff.140r₆-152r₄).
- HeSāSaṃ 16** *Hevajrapūjāvidhi*. In : *Hevajrasādhanasamgraha* (ff. 164r₃-169r₇).
- HeSāSaṃ 22** *Bāhyapūjāvidhisamgraha* by Śāśvatavajra. In : *Hevajrasādhanasamgraha* (ff. 201r₁-202r₄).
- HeSāSaṃ 26** *Ṣaḍaṅgasādhana* by Durjayacandra. In : *Hevajrasādhanasamgraha* (ff. 206v₆-211r₃).
- HeSāSaṃ 30** *Hevajrapūjāvidhi*. In : *Hevajrasādhanasamgraha* (ff. 218v₅-219v₅).
- HeSāSaṃ 45** *Ganacakravīdhi*. In : *Hevajrasādhanasamgraha* (ff. 264v₆-271₅).
- HeSePra** *Hevajrasekaprakīryā*. Edited by Sanderson, Alexis and H. Isaacson (M.Phil. set text of Oxford University). Unpublished.

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- D** "dPal kye rdo rje'i sgrub thabs rab tu gsal ba" by sLop dpon dPal sGra gcan gsañ ba'i žabs (Tōhoku 1238). In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9 (ña), ff. 96r₁ – 126v₂. Delhi : Delhi Karmapae Choedhey, Gyalwae Sungrab partun khang. 1982-85.
- G** "dPal kye rdo rje'i sgrub pa'i thabs rab tu gsal ba" by sLop dpon dPal sGra can gsañ ba'i žabs (Ōtani 2367). In : Golden bsTan 'Gyur (*gSer bris ma*), Vol. 23 (ža), ff. 132r₁ – 175v₃.
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- P₁** "dPal kye rdo rje'i sgrub pa'i thabs rab tu gsal ba" by sLop dpon dPal sGra can gsañ ba'i žabs (Ōtani 2367). In : bsTan 'Gyur (*Peking*), Vol. 56 (ša), ff. 110v₃ – 145v₈. Tokyo, Kyoto : Tibetan Tripitaka Research Institute. 1957
- P₂** "dPal kye rdo rje'i sgrub thabs rab tu gsal ba" by sLop dpon dPal sGra can gsañ ba'i žabs (Tōhoku 1238). In : bsTan 'Gyur (*dPe bsdur ma*), Vol. 5 (ña), pp. 269 – 348. Pe cin : Kruñ go'i bod rig pa'i dpe skrun khañ. 1994-2008.

gNad kyi zla zer "dPal kyai rdo rje'i sgrub thabs kyi rgya cher bśad pa bskyed rim gnad kyi zla zer" by Ņor chen Kun dga' bzañ po. In : *Sa skya bka' 'bum* by bSod nams rgya mtsho (*sDe dge* print, Vol. 9, no. 55, pp. 173/4 – 277/4). Tokyo : The Toyo Bunko. 1968-69.²

T 107 "Lañ kar gśegs pa'i mdo" (**Lankāvatārasūtra*). In : bKa' 'gyur, (*sDe dge par phud*), mDo, Vol. 49, ff. 56r – 191v.

² Composed in 1419 CE ; cf. Sobisch 2002 : p. 111 & Van der Kuijp 1987 : p. 173.

- T 1128** "bSam gyis mi khyab par bstod pa" (**Acintyastava*) by Klu sgrub (Nāgārjuna). In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 1, ff. 76v – 79r.
- T 1180** "Kye'i rdo rje bsdus pa'i don gyi rgya cher 'grel pa" (**Hevajrapañḍārthaṭīkā*) by rDo rje sñiñ po (Vajragarbha). In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 2, ff. 1v – 126r.
- T 1181** "Kye'i rdo rje'i rgyud kyi dka' 'grel padma can" (**Hevajratantrapañjikā Padminī*) by mTsho skyes. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 2, ff. 126v – 173r.
- T 1182** "dPal dgyes pa'i rdo rje'i rnam bśad rnam par 'grel pa" (**Śrīhevajravvyākhyāvivarāṇa*) by Bhavabhadra. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 2, ff. 173v – 275r.
- T 1184** "rGyud kyi rgyal po dpal kye'i rdo rje'i 'grel bśad kha sbyor śin tu dri ma med pa" (**Śrīhevajratantarājaṭīkā-Suviśadasaṃpuṭa-nāma*) by Dhankadasa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 3, ff. 61r – 294r.
- T 1186** "rDo rje'i tshig gi sñiñ po bsdus pa'i dka' 'grel" (**Vajrapādasārasaṃgrahapañjikā*) by sÑan grags bzañ po. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 4, ff. 58v – 146v.
- T 1190** "Rab tu gsal ba'i kha sbyor gyi rgya cher 'grel pa" (**Suviśadasaṃpuṭaṭīkā*) by Kayastha bgres po. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 5, ff. 1v – 236r.
- T 1198** "dPal yañ dag par sbyor ba'i rgyud kyi rgyal po'i rgya cher 'grel pa man ñag gi sñe ma" (**Śrīsampaṭatantrarājaṭīkāmnāyamañjarī*) by 'Jigs med 'byuñ gnas sbas pa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 7, ff. 1v – 316r.
- T 1219** "Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga" (**Hevajramaṇḍala-karmakramavidhi*) by Padmavajra (mTsho skyes rdo rje). In : bsTan 'Gyur, (*sDe dge*; = O 2348), rGyud, Vol. 9 (*ñā*), ff. 7r₃ – 19r₇.
- T 1221** "dGyes pa rdo rje'i maṇḍala gyi cho ga" (**Hevajramaṇḍalavidhi*) by mTsho skyes rdo rje. In : bsTan 'Gyur, (*sDe dge*; = O 2350), rGyud, Vol. 9 (*ñā*), ff. 20v₆ – 22v₇.
- T 1232** "dPal kye'i rdo rje'i sgrub pa'i thabs" (**Śrīhevajrasādhana*) by Ḍombi-pa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 45r – 48r.

- T 1233** "Kye rdo rje'i sgrub pa'i thabs kyi dka' 'grel" (**Hevajrasādhanapañjikā*) by dÑul gyi bum pa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 48r – 67v.
- T 1240** "dKyil 'khor gyi cho ga'i sgrub thabs bzañ po yoñs su gzuñ ba" (**Suparigraha-nāma-maṅḍalavidhisādhana*) by Mi thub zla ba. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 130r – 154r.
- T 1244** "Kye rdo rje'i sgrub pa'i thabs rnam par dag pa'i gter" (**Viśuddhanidhi nāma hevajrasādhana*) by Avadhūti gñis med rdo rje. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 175r – 189r.
- T 1244** "Kye rdo rje'i sgrub pa'i thabs rnam par dag pa'i gter" (**Viśuddhanidhi nāma hevajrasādhana*) by Avadhūti gñis med rdo rje. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 175r – 189r.
- T 1248** "bCom ldan 'das dgyes pa'i rdo rje'i sgrub pa'i thabs de kho na ñid bzi'i rim pa" (**Bhagavad-hevajratattvacatuṣkramasādhana*) by Kampala. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 201r – 209v.
- T 1261** "dPal he ru ka 'byuñ ba zes bya ba'i dkyil 'khor gyi cho ga" (**Śrīherukabhūta-nāma-maṅḍalavidhi*) by Ñin mo'i 'byuñ gnas zla ba. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 9, ff. 286r – 329v.
- T 1264** "dGyes pa'i rdo rje'i sgrub pa'i thabs" (**Hevajrasādhana*) by Yan lag med pa'i rdo rje. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 14v – 22v.
- T 1270** "He ru ka ñe bar 'byuñ ba zes bya ba'i dkyil 'khor gyi cho ga" (**Herukodbhava-maṅḍalavidhi*) by Stoñ ñid rdo rje. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 49v – 96v.
- T 1272** "dGyes pa'i rdo rje'i dbañ gtan la dbab pa" (**Hevajrasya Sekaniścaya-nāma*) by dGra las rgyal ba. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 98r – 101r.
- T 1292** "dPal dgyes pa rdo rje'i sgrub thabs" (**Śrīhevajrasādhana*) by Naropa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 151v – 154r.
- T 1325** "Phags ma rdo rje sgrub ma'i sgrub thabs" (**Āryavajratārāsādhana*) by sNa tshogs dmar po. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10, ff. 271r – 279v.

- T 1390** "rDo rje'i tshig gi sñiñ po bsdus pa" (**Vajrapādagarbhasaṃgraha*) by Śakyaśrī. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 15, ff. 36r – 96v.
- T 1395** "'Phags pa mtshan yañ dag par brjod pa'i mdor bśad bdud rtsi'i thigs pa" (**Amṛtakanika-nāma-āryanāmasaṃgīti-ṭippanī*) by Ņi ma dpal ye śes. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 15, ff. 36r – 96v.
- T 1402** "mÑon par brjod pa 'bum pa las phyuñ ba ñuñ ñu'i rgyud kyi bsdus pa'i don rnam par bśad pa" (**Lakṣābhidhānād uddhṛtalaghutantrapiṇḍārthavivarāṇa*) by Phyag na rdo rje (Vajrapāṇi). In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 16, ff. 78v – 141r.
- T 1403** "dPal 'khor lo sdom pa'i dka' 'grel" (**Śrīcakrasaṃvarapañjikā*) by Bhavabhadrā. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 16, ff. 141r – 246v.
- T 1407** "dPal 'khor lo sdom pa'i sgrub thabs gnas thams cad rgya cher 'grel pa" (**Śrīcakrasaṃvarasādhanasarvasālā nāma ṭikā*) by Lhas sbas (Devagupta). In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 17, ff. 69r – 156v.
- T 1410** "dPal sdom pa'i 'grel pa dpal de kho na ñid mkhas pa" (**Śrītatvaviśada-nāma-śrīsaṃvaravṛtti*) by rTag pa'i rdo rje. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 17, ff. 253r – 352r.
- T 1429** "dPal 'khor lo sdom pa'i sgrub thabs de kho na ñid kyis bsdus pa" (**Śrīcakrasaṃvarasādhanatattvasaṃgraha*) by Darika pa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 197v – 203v.
- T 1444** "dPal 'khor lo bde mchog gi dkyil 'khor gyi cho ga rin po che rab tu gsal ba'i sgron ma" (**Śrīcakrasaṃvaramaṇḍalopāyikāratnapradīpoddyota nāma*) by Lwa ba pa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 251r – 272v.
- T 1453** "Yi ge bdun pa'i sgrub thabs" (**Saptākṣarasādhana*) by Nag po pa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21, ff. 367v – 371r.
- T 1467** "dPal 'khor lo sdom pa'i gtor ma'i cho ga" (**Śrīcakrasaṃvarabalividhi*) by Prajñārakṣita. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 46v – 48r.
- T 1484** "dPal 'khor lo sdom pa'i sgrub thabs rin po che'i sgron ma" (**Śrīcakrasaṃvarasādhanaratnapradīpa*) by Maitrīpa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 133v – 138v.

- T 1489** "bCu gsum gyi bdag ñid dpal 'khor lo sdom pa'i dkyil 'khor gyi cho ga" (**Tra-yodaśātmakaśrīcakrasaṃvaramaṇḍalavidhi*) by Vanaratna. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22, ff. 161r – 185v.
- T 1585** "De kho na ñid ye śes yañ dag par grub pa'i rgya cher 'grel pa de kho na ñid bśad pa" (**Marmakārikā nāma tattvajñānasamsiddhipañjikā*) by brTson 'grus dpal bśes gñen. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 24, ff. 68r – 102v.
- T 1748** "'Chi ba bslu ba'i man ñag" (**Mrtyuvañcanopadeśa*) by Ñag gi dbañ phyug grags pa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 28, ff. 118v – 133v.
- T 1784** "dPal gsañ ba 'dus pa'i rgyud kyi rgyud 'grel" (**Śrīguhyasamājatantrasya tantraṭīkā*) by Klu sgrub. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 29, ff. 1v – 324r.
- T 1785** "sGron ma gsal bar byed pa źes bya ba'i rgya cher bśad pa" (**Pradīpoddyotana nāma ṭīkā*) by zLa ba grags pa. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 30, ff. 1v – 201v.
- T 1787** "gSañ ba thams cad kyi sgron ma'i rgya cher 'grel pa" (**Sarvaguhyaṣradīpa-ṭīkā*) by sÑan grags bzañ po. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 30, ff. 203v – 234r.
- T 1790** "sGron ma gsal bar byed pa'i gsal byed ces bya ba'i dka' 'grel" (**Pradīpoddyotanoddyota-nāma-pañjikā*) by Thugs rje dpal. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 31, ff. 10v – 170r.
- T 1793** "sGron ma gsal bar byed pa dgoñs pa rab gsal źes bya ba bśad pa'i ṭī kā" (**Pradīpoddyotanābhisamḍhiprakāśika nāma vyākhyāṭīkā*) by Bhavyakīrti. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 32, ff. 1v – 292r.
- T 1802** "Rim pa lña pa" (**Pañcakrama*) by Nāgārjuna (Klu sgrub). In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 45r – 57r.
- T 1805** "bDag byin gyis brlab pa'i rim pa rnam par dbye ba" (**Svādhiṣṭhānakramaprabheda*) by 'Phags pa lha. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 112r – 114v.

- T 1813** "Rim pa lña'i don mdor bśad pa rnal 'byor pa'i yid kyi 'phrog" (**Pañcakramā-rthayogimanohāraṭippaṇī*) by Thub pa dpal bzañ po. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 148v – 195v.
- T 1813** "Rim pa lña'i don mdor bśad pa rnal 'byor pa'i yid kyi 'phrog" (**Pañcakramā-rthayogimanohāraṭippaṇī*) by Thub pa dpal bzañ po. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 148v – 195v.
- T 1818** "Zuñ du 'jug pa gsal ba źes bya ba'i dbañ gi bya ba" (**Yuganaddhaprakāśā-nāma-sekaprakriyā*) by sGra gcan 'dzin dpal bśes gñen. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 35, ff. 232v – 247r.
- T 1842** "Rim pa lña'i 'grel pa'i don gsal bar byed pa" (**Pañcakramavṛttārthavirocana*) by Lakṣmī. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 37, ff. 187v – 277r.
- T 2531** "Bya ba bsdus pa" (**Kriyāsaṃgraha*) by Rigs kyis byin. In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 62, ff. 227v – 362r.
- T 3305** "rDo rje slob dpon gyi bya ba kun las btus pa" (**Vajrācāryakriyāsamuccaya*) by 'Gro ba'i me loñ. In : bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 76, ff. 48r – 249r.
- T 3713** "rNal 'byor bla na med pa'i rgyud kyi don la 'jug pa bsdus pa" (**Yogānuttara-tantrārthāvatārasaṃgraha*) by Śraddhākaravarma. In : bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 78, ff. 104v – 115r.
- T 3716** "bLa ma brgyud pa'i rim pa'i man ñag" (**Guruparaṃparākramopadeśa*) by Vajrapāṇi. In : bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 78, ff. 164v – 183r.
- T 3811** "bCom ldan 'das ma'i man ñag gi rjes su 'brañ ba źes bya ba'i rnam par bśad pa" (**Bhagavatyāmnāyānusariṇi-nāma-vyākhyā*) by Jagattalar gnas pa (?). In : bsTan 'Gyur, (*sDe dge*), Śes phyin, Vol. 94, ff. 1v – 320r.
- T 3853** "dBu ma rtsa ba'i 'grel pa śes rab sgron ma" (**Prajñāpradīpamūlamadhyama-kavṛtti*) by Legs ldan 'byed. In : bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 97, ff. 45v – 259v.
- T 3859** "Śes rab sgron ma rgya cher 'grel pa" (**Prajñāpradīpaṭīkā*) by sPyan ras gzigs brtul źugs (Avalokitavrata). In : bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 99, ff. 1v – 287r.

- T 3872** "Byañ chub kyi spyod pa la 'jug pa'i dka' 'grel" (**Bodhicaryāvatārapañjikā*) by Śes rab 'byuñ gnas blo gros. In : bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 105, ff. 41v – 288r.
- T 3880** "Byañ chub kyi spyod pa la 'jug pa'i dgoñs pa'i 'grel pa khyad par gsal byed" (**Bodhicaryāvatāratātparyapañjikaviśeṣadyotani nāma*) by Vibhūticandra. In : bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 106, ff. 192v – 285r.
- T 3885** "dBu ma'i rgyan gyi 'grel pa" (**Madhyamakālamkāravṛtti*) by Źi ba 'tsho (Śāntarakṣita). In : bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 107, ff. 56v – 84r.
- T 3887** "dBu ma snañ ba" (**Madhyamakāloka*) by Kamalaśīla. In : bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 107, ff. 133v – 244r.
- T 3908** " bsGom pa'i rim pa" (**Bhāvanakrama*) by Klu sgrub (Nāgārjuna). In : bsTan 'Gyur, (*sDe dge*), dBu ma, Vol. 110, ff. 1v – 4r.
- T 4018** " Lañ kar gśegs pa'i 'grel pa" (**Lankāvatāravṛtti*) by Ye śes dpal bzañ po. In : bsTan 'Gyur, (*sDe dge*), mDo 'grel, Vol. 121, ff. 1v – 262r.
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- H 381** ""Phags pa mkha' 'gro ma rdo rje gur zes bya ba'i rgyud kyi rgyal po chen po'i brtag pa" (**Āryaḍākinīvajrapañjaramahātantrarājakaḷpa*; cf. "mKha' 'gro ma rdo rje gur gyi rgyud"). In : bKa' 'gyur, (*lha sa*), rGyud, Vol. 79, ff. 379r – 433v.
- H 387** "mÑon par brjod pa'i rgyud bla ma" (**Abhidhānottaratantra*). In : bKa' 'gyur, (*lha sa*), rGyud, Vol. 80, ff. 131v – 327v.
- H 466** ""Phags pa lag na rdo rje gos sñon po can rdo rje sa 'og ces bya ba'i rgyud" (**Āryavajrapāṇinīlāmbaḍharavajrapātālanāmatantra*). In : bKa' 'gyur, (*lha sa*), rGyud, Vol. 86, ff. 354r – 362r.
- HeSāUṬī** "dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī ka". In : gSuñ 'bum (*dPe bsdur ma*), bSod nams rtse mo, Vol. 1, pp. 473 - 531.
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Edition of the Sanskrit Text

[[*namaskriyā, maṅgalācaraṇa*, etc.]]¹

iha tu¹ | utpattikramo vaktavyaḥ || tatra dvātriṃśatsādhanasūtram dvātriṃśanmahāpuruṣa- P_ṣ, P_R f.2r1
lakṣaṇam viśuddham jālandharipādair uktaṃ² | tac ca krameṇa vyākhyāsyāmaḥ ||

pūjācakram caturbrahmaṃ³ paramam sahajam tathā |
sveṣṭadevas tathā⁴ rakṣācakram śūnyādhimokṣakam⁵ ||

śmaśānam kūṭabhavanam hetumaṅḍalavisphuṭam |
drutāpattiḥ samutthānam nyāso dveṣātmavigrahaḥ⁶ ||

utsargo⁷ jñānacakraṃ cābhiṣeko⁸ mudraṇam tathā |
suhāsvādo jagatkāryam⁹ ṣaḍaṅgaś¹⁰ ca prabhāsvaram ||

¹ A possible (re-)translation from the Tib. version of the HePra might be : *namaḥ śrītherukāya || śūnyāśūnyātmakam nātham sahajam sitavigraham | dvibhujaiḥkāśyakaṃ cāpi śrītherukam pra-
ṇamya yam || ye tatpariṇatākārāḥ ṣaṭṣodaśabhujādayaḥ | nairātmyāyās tathā teṣāṃ sādhanam
mantriṇocyate ||*. The editor remains deeply grateful to Mattia Salvini who suggested an earlier
variant of these verses. The following may perhaps be rendered as : *tatra śrīmadācāryasaro-
ruhapādaviracitavicitrahevajrasādhanasya vajrapradīpā nāma ṭippanī kṛtiḥ śrījālandharipā-
dānām | ata eva tattadarthaprakāśano dveṣavajrasādhanam kṛtir bhadrāpādānām | evam api
| mandabuddhimatā tat śrutvā bhāvayitum na śakyata iti vicintya | tatsādhanavajrapradīpā-
dveṣavajrasādhanebhyaḥ samākṛṣya | mūlatantram anugamya | mandabuddhimataḥ svacittena
samyakpratyetavyāyotpattyutpannakramasādhanāni mayā miśrīkriyante || hevajre 'py uktaḥ |
kramam utpattikaṃ caiva - utpannakramam eva ca | kramadvayaṃ samāśritya vajriṇā dha-
rmadeśanā ||* (HeTa_{Sn} I.viii. 25, HeTa_{Sa} 24cd-25ab) || *tatra prajñāpāramitādisūtrair aparair
anugamyāpy utpannakramasādhanam gantavyam ||*.

¹ iha tu *conj.*] ††₂₋₃ †+ ha tu P_ṣ; hetu P_R. Remark : This *conj.* emendation is highly speculative.
² jālandharipādair uktaṃ *em.* (Tib. *jālandhari pa'i zabs kyis gsuñs (te)*)] jālandharipā ††_x kt† P_ṣ;
jālanvaripa P_R. ³ caturbrahmaṃ *em.*] caturbrahma° P_ṣ, P_R. ⁴ devas tathā *em.*] devam tathā P_ṣ,
P_R. ⁵ śūnyādhimokṣakam *conj.*] śūnyā †i †† kṣakam P_ṣ; śū kṣakam P_R. ⁶ dveṣātmavigrahaḥ
P_ṣ] dveṣānā vigrahaḥ P_R. ⁷ utsargo *em.*] u †† rgo P_ṣ; u rso P_R. ⁸ cābhiṣeko *em.*] ca abhiṣeko
P_ṣ, P_R (unmetrical). ⁹ jagat° P_ṣ] jagata P_R. ¹⁰ aṅgaṃ *em.*] °aṅgaś P_ṣ, P_R.

utthānaṃ¹¹ mantrajāpaś ca¹² baliḥ sūkṣmākhyayogakaḥ¹³ |
 bhūyo nyāso¹⁴ vihāraś ca bhojanaṃ caraṇaṃ śayaḥ |
 punarutthānaṃ ity evaṃ¹⁵ dvātriṃśatsūtrasaṃgrahaṃ¹⁶ ||ⁱ

§1 pūjācakram

ādau tāvat pāpadeśanātrīśaraṇagamanādipośadhaparyantaṃ gṛhītṵvā | śatpāram-
 itāsuśikṣito vajrācārya*m ārādhya¹⁷ | yathoktavidhinā¹⁸ śrīhevajroktamaṇḍale¹⁹
praviṣṭaḥ | yathāparipātyābhiṣiktaḥ²⁰ | sarvasattvārthodyatamatīḥ | śrīmaddhe-
 kāravajraṃ²¹ sādhayitukāmo yogī gupte mano'nukūle *sthāne* vajraparyañkeṇa
 viśvavajrāṅkitasukhāsanamadhyāsīnaḥ²² śrīhevajraṃ sādhayet | yāvad uṣmāprāp-
 tiḥ syāt || śrīheruko 'ham iti vāratrayam uccārya²³ | vakṣyamāṇakrameṇa sveṣṭa-
 devatām ālambya²⁴ | sthānātmayogarakṣāṃ kuryāt | om rakṣa 2 hūm 3 phaṭ svāhā ||ⁱⁱ
 om vajrasattva hūm²⁵ || om āḥ hūm²⁶ ||^{iii,iv}

P_ś, P_R f.2v1

ⁱCf. list of contents given in prose after §32 of the HePra^{Tib.}. ⁱⁱHeTa I.ii 11 (*bhūmīsodhana-
 mantra*). ⁱⁱⁱHeTa I.ii 10 (*kāyavākcittādhiṣṭhānamantra*). ^{iv}The Tibetan omits the *sthānātmayo-
 garakṣā*, cf. HeBāPūVi (f. 37v₁₋₃) and HeSāSaṃ 16 (f. 164r₄₋₅).

¹¹utthānaṃ P_ś] uthonaṃ P_R. ¹²ajāpaś ca P_R] °jā †† ś ca P_ś. ¹³sūkṣmākhyā° P_ś]
 sūkṣmā 'dhyam P_R. ¹⁴nyāso P_ś] nyāsā P_R. ¹⁵°utthānaṃ ity evaṃ P_ś] utthānaṃ P_R.
¹⁶dvātriṃśatsūtrasaṃgrahaṃ *em.*] dvātriṃśa †† t† saṃgrahaṃ P_ś; dvātriṃśa saṃgrahaṃ P_R.
¹⁷vajrācāryam ārādhya *conj.* (Tib. *rdo rje'i bla ma mñes par byas nas*)] ††₅ rādhyā (faint) P_ś;
om. P_R. ¹⁸yathoktavidhinā P_ś^{p.c.}, P_R] yathoktavidhānā P_ś^{a.c.}. ¹⁹°vajroktā° P_ś (Tib. *dpal kye rdo
 rjer gsuñs śin*)] °vajrākta° P_R. ²⁰yathāparipātyābhiṣiktaḥ P_ś^{p.c.} (Tib. *ji lta ba bzin du yoñs su dbaṅ
 bskur ba*)] yathopari paripātyābhiṣiktaḥ P_ś^{a.c.}, P_R. ²¹°ārthodyatamatīḥ śrīmaddhekāravajraṃ *conj.*
 (Tib. *don la brtson pa'i blos | dpal kye rdo rje'i*)] °ārthodyatam+ ††₅ āravajraṃ P_ś; °ārthodyata kā-
 ravajraṃ P_R. ²²°sukhāsanamadhyāsīnaḥ *conj.* (Tib. *bde ba'i stan gyi dbus su*)] °sukhā ††₄ sīnaḥ
 P_ś; °sukhā sīnaḥ P_R. ²³uccārya P_R et al. (Tib. *brjod nas*)] ucc+ †† P_ś. ²⁴vakṣyamāṇakrameṇa
 sveṣṭadevatām ālambya *conj.* (Tib. *'chad par 'gyur pa'i rañ gi 'dod pa'i lhar dmigs te*)] ††₅ †† ++
 tām ālanbya P_ś; devatām ālanbya° P_R. ²⁵vajrasattva hūm P_R] vajrāsa* hūm P_ś (nt. lost). ²⁶hūm
 P_R] hū† P_ś.

tadanu svahr̥ḍi padme rephaparīnatasūryamaṇḍale *nīlavarnāhūmkāram* pañca-
raśmikaṃ dr̥ṣṭvā | tadraśmibhir²⁷ anantalokadhātūn avabhāsyā | sveṣṭadaivatam²⁸
gauryādiyoginīcakraparivṛtam gurubuddhabodhisattvāmś cākṛṣyākāśe²⁹ purato
vicintya | *bāhyaguhyatattvapūjāvīśeṣaiḥ* pūjayet || tatra svahr̥ḍbījān nirgatavīṇādi-
dharmāparya*ntābhiḥ³⁰ ṣoḍaśadevībhir vakṣyamāṇasvasvacihnahastābhīnaya-
padābhiḥ³¹ paritoṣaṇam iti bāhyapūjā || taccakrasthitagauryādi³² devīhastagata-
samayasamketadravyaḍhaukanabhāvaneti³³ guhyapūjā || tatra –

gaurī mṛgalāñcchanam dharti³⁴ caurī³⁵ mārtaṇḍabhājanam |
vettālī vārihastā ca bhaiṣajyam dharti³⁶ ghasmarī ||

pukkasī balahastā ca śabarī³⁷ rasadharī bhavet³⁸ |
caṇḍālī³⁹ ḍamarukam vādayet⁴⁰ ḍomby āliṅganam pradarśayet ||ⁱ

ⁱHeTa I.iii 9-10. Cf. DVS (f. 187r₁₋₂). Remark : Other than here, in the Tib. recension, as well as in the DVS, the HeTa editions interchange the positions of Gaurī and Caurī in stanza 9 and differ widely with regard to verse 10. Note that the Tib. adds HeTa I.iii 8-10 after the end of §1.

²⁷tadanu (...) tadraśmibhir *conj.* (Tib. *rañ gi sñin ga'i padma re pha yoñs su gyur pa'i ñi ma la hūm yig sñon po 'od zer lña dan ldan pa blta bar bya'o*), cf. HeTa I.iii 5, DVS (f. 186v₆₋₇) et al.] ta †† †u †† ((††_x ryamaṇḍale nīlavarnāhūmkāram pañcaraśmikaṃ dr̥ṣṭvā | tatra 5)) †ibhir P_ḡ^{p.c.}; tadanu raśmibhir P_R. ²⁸sveṣṭadaivatam P_ḡ (Tib. *rañ gi 'dod pa'i lha*)] sveṣṭardevatām P_R. ²⁹gurubuddhabodhisattvāmś cākṛṣyākāśe *conj.* (Tib. *bla ma dan | sañs rgyas dan | byañ chub sems dpa' rñams kyañ spyān drañs te | mdun gyi nam mkhar*), cf. DVS (ff. 186v₇ - 187r₁)] gurub†dh+bādhi ††₇ ś† P_ḡ; °buddhabodhisatva śa P_R. ³⁰vīṇādidharmāparyantābhiḥ *conj.* (Tib. *pi wañ ma la sogs pa chos ma'i mthar thug pa'i*)] °vīṇ+ †i †† r+ā ††₃ ntābhiḥ P_ḡ; °vī ntābhiḥ P_R. ³¹vakṣyamāṇa° *em.* (Tib. *'chad par 'gyur ba'i*)] vakṣamāṇa° P_ḡ, P_R. ³²°cakrasthitagauryādi *em.* (Tib. *'khor lor gnas pa'i gaurī la sogs pa'i*)] °cakrasthita ††₃ di° P_ḡ; °cakrasthita di° P_R. ³³°bhāvaneti *em.* (Tib. *bsgom pa ni*)] °bhāveneti P_ḡ, P_R. ³⁴mṛgalāñcchanam dharti *em.*] °lāñcchanam dhartri P_ḡ, P_R; °lāñcchanadhartri DVS; °lāñcchanadhartri HeTa_{Sa,Sn}; °lāñcchanadhātri HeTa_{FM}. ³⁵caurī DVS (f. 187r₁)] c† †† P_ḡ; missing in P_R. ³⁶bhaiṣajyam dharti(t) P_ḡ, P_R] bhe-ṣajyadhātri DVS; bhaiṣajyadhātri HeTa_{FM}; bhaiṣajyadhātri HeTa_{Sa,Sn}. ³⁷śabarī DVS (f. 187r₂), HeTa I.iii. 10] ((ś+ b† ††)) P_ḡ^{p.c.}; *om.* P_R. ³⁸bhavet DVS (f. 187r₂)] bhavet †† P_ḡ; bhavet P_R; tathā HeTa I.iii. 10. ³⁹caṇḍālī DVS (f. 187r₂), HeTa I.iii. 10] ††₂ lī P_ḡ; lī P_R. ⁴⁰vādayet DVS (f. 187r₂)] vādet P_ḡ, P_R; vādyā HeTa I.iii. 10. Remark : The verse appears to be unmetrical and differs from the verse given in HeTa I.iii. 10.

nairātmāsamāpattisukhānubhavāt⁴¹ sphuratsamhāravigrahaṃ⁴² nāma tattvaṃ⁴³ |
tad eva tattvapūjeti ||

sampūjya bhagavadagrataḥ pāpadeśanādikaṃ kuryāt –

anādimati saṃsāre⁴⁴ janmāvartaviḍambanaiḥ⁴⁵ |
yat kṛtaṃ pāpakaṃ karma kāritaṃ cānumoditam ||
deśayāmy eṣa tat sarvaṃ punar na karaṇāya⁴⁶ vai |
yat puṇyaṃ * sarvajantūnām⁴⁷ cānumode⁴⁸ svarūpataḥ ||
tathā laukikadevānām buddhānām khaḍgacārinām |
puṇyaṃ śrāvakabuddhānām saṃbuddhānām ca tāyinām⁴⁹ ||

P_ṣ, P_R f.3v1

yat puṇyam anumodanāsahagataṃ⁵⁰ cānuttarāyāṃ samyaksambodhau pariṇāma-
yāmi sattvānām bodhicittotpādāya || bhagavantam traidhātukaikamūrtiṃ sahajā-
nandasukhāgāraṃ⁵¹ śrīmaddherukavīraṃ⁵² buddhaṃ | taddēśita⁵³ maṇḍalamudrā-
mantrādikaṃ⁵⁴ dharmam | taccakrasthitagauryādidevīgaṇam⁵⁵ ca saṅgham śa-
raṇam gacchāmi yāvad ā bodhimaṇḍataḥ || sarvasattvārthakaraṇahetubhūtā-
yām⁵⁶ sarvākāravaroṇetaśūnyatālakṣaṇāyām samyaksambodhau śūnyatākaruṇā-
bhinnam bodhicittam⁵⁷ utpādayāmi || anuttaram mārgam⁵⁸ āśrayāmi yad uta⁵⁹

⁴¹°sukhānubhavāt *em.* (Tib. *bde ba rjes su myoñ ba las*)] °sukhānubhavāta° P_ṣ, P_R.
⁴²°samhāravigrahaṃ *em.* (cf. DVS (f. 187r₃) et al.; *sdud pa'i sku ni* P₁)] °samhār† ††₂ haṃ P_ṣ;
°saṃ haṃ P_R. ⁴³tattvaṃ P_ṣ (Tib. *de kho na ñid*)] ta P_R. ⁴⁴°saṃsāre *em.* (Tib. *'khor bar*)] saṃ-
sār† P_ṣ; saṃsāra° P_R. ⁴⁵°viḍambanaiḥ P_ṣ] °viḍambane P_R. ⁴⁶°punar na karaṇāya *em.*] puna-
rakaraṇāya P_{ṣ, R} (unmetrical). ⁴⁷yat puṇyaṃ sarvajantūnām *conj.*] ++ p+ ††m ††3 +ā nā P_ṣ;
missing in P_R. Remark : The Tibetan renders this verse as prose, but confirms *sarvajantu*° (*skye
bo thams cad*). ⁴⁸cānumode *em.*] cānumode ha P_ṣ, P_R; *rjes su yi rañ ño* D, P₁. ⁴⁹tāyinām
em. (*skyob pa rnams kyi* D)] tā †i nā P_ṣ; tā nā P_R; *skyob pa rnams kyi* P₁. ⁵⁰anumodanā° P_ṣ
(Tib. *rjes su yi rañ ba*)] anumodenā P_R. ⁵¹sahajānanda° P_ṣ^{p.c.}, P_R (Tib. *lhan cig skyes pa'i dga'
ba'i*)] sajananda° P_ṣ^{a.c.}. ⁵²śrīmaddheruka° P_ṣ (Tib. *dpal ldan he ru ka*)] śrīmaddharuka° P_R.
⁵³taddēśita° *em.* (Tib. *des bstan pa'i*)] tadesita° P_ṣ, P_R. ⁵⁴°mudrāmantrādikaṃ *em.* (Tib. *snags
dañ phyag rgya la sogs pa'i*)] °mudrāma n+ ††₂ kaṃ P_ṣ; °mudrā kaṃ P_R. ⁵⁵°gauryyādidevīgaṇam
em. (Tib. *gaurī la sogs pa'i lha mo'i tshogs kyi*)] °gauryyāmdidevīgaṇam P_ṣ; °gauryyādidevīgana
P_R. ⁵⁶sarvasattvārthakaraṇa° *em.* (Tib. *sems can thams cad kyi don byed pa'i*)] sarvasatv† ††₄ na
P_ṣ; sarvasatva ṇa P_R. ⁵⁷°ābhinnam bodhicittam *em.* (Tib. *dbyer med pa'i byaṅ chub kyi sems*)]
°ābhinnam †o ††₃m P_ṣ; °ābhinna m P_R. ⁵⁸anuttaram mārgam P_ṣ (Tib. *bla na med pa'i lam*)] a-
nuttaramārgam P_R. ⁵⁹yad uta *em.* (Tib. *'di lta ste*)] yadvaḍa P_ṣ, P_R.

vajrayānam | punas⁶⁰ tebhya ātmanātmā⁶¹ dīyate sarvasattvānām⁶² sarvasukhopa-
dhānāyeti ||ⁱ pūjācakram nāma prathamasūtram || 1 ||

§2 caturbrahmam

tadanv anādau bhavacakre⁶³ saṃsarato mama mātrpitṛbhrātrbhaginyā*dirūpāḥ⁶⁴ P_ṣ, P_R f.4r1
sattvā iti parikalpya | teṣv ekaputrapremalakṣaṇām⁶⁵ mahāmaitrīm bhāvayet ||
tataḥ sarvāms tān⁶⁶ saṃsārārṇavapatitān⁶⁷ aśaraṇān dṛṣṭvā | duḥkhitaḥ kran-
dano⁶⁸ yogī duḥkhāt⁶⁹ duḥkhahetor vā⁷⁰ samuddharaṇābhilāśasvabhāvām⁷¹ mahā-
karuṇām vibhāvayet || mahac cittam utpādyā⁷² sarve sambodhau mayā pratiṣṭhā-
payitavyāḥ śrīherukarūpeṇātmānaṃ siddham buddhvā hasatīti⁷³ muditā || lābhā-
lābhastutinindāyaśo'yaśaḥsukhaduḥkhādīgraho me na yujyata iti | aṣṭalokadharmā-
virahalakṣaṇām upekṣām caturthīm⁷⁴ bhāvayet || iti⁷⁵ caturbrahmavihārah⁷⁶ || 2 ||ⁱⁱ

ⁱCf. DVS (f. 187r₃₋₇). ⁱⁱCf. DVS (f. 187v₁₋₃), VaPra^{§2} et al..

⁶⁰punas *em.* (Tib. *slar yañ*; cf. DVS (f.187r₇))] puṇyas P_ṣ, P_R. ⁶¹ātmanātmā *em.*] ātmanā
ātmā P_ṣ, P_R. ⁶²sarvasattvānām *em.* (Tib. *sems can de rnams thams cad*)] sarva ++ ††₃
P_ṣ; sarva P_R. ⁶³bhavacakre P_ṣ (Tib. *srid pa'i khor lor*)] bhava ca cakre P_R (dittography).
⁶⁴°bhrātrbhaginyādi° *em.* (Tib. *spun dañ sriñ mo la sogs pa'i*)] °bhrātrbh† †i ††₂ di° P_ṣ; °bhrātr
di° P_R. ⁶⁵°lakṣaṇām *em.*] °lakṣaṇa° P_ṣ, P_R. ⁶⁶sarvāms tān *em.* (Tib. *de thams cad*)] sarvās tān
P_ṣ, P_R. ⁶⁷saṃsārārṇavapatitān *em.* (Tib. *'khor ba'i rgya mtsho lhuñ žiñ*)] saṃsa (do) rṇavapatitā
†† P_ṣ; saṃsa ntra va patitā P_R. ⁶⁸krandano *em.*] krarandano P_ṣ, P_R. ⁶⁹duḥkhāt *em.*] dukhāt P_ṣ,
P_R; *sdug bsñal dañ* Tib.. ⁷⁰duḥkhahetor vā P_ṣ (Tib. *sdug bsñal gyi rgyu las*)] duḥkhaheto vasi°
P_R. ⁷¹°svabhāvām P_ṣ] °svabhāvām P_R; *rañ bzin gyi* Tib.. ⁷²mahac cittam utpādyā P_ṣ^{p.c.} (added
in the upper margin); DVS (f. 187v₂)] *om.* P_R; *yañ dga' ba thob pa'i rnal 'byor pas* Tib. (→ *puna-
rprāmodyaprāpto yogī*); mahāprāmodyaprāptaḥ (...) mantrī HeSāU; mahāprāmodyaprāpto yogī
VaPra. ⁷³buddhvā hasatīti DVS (f. 187v₂)] buddhvā aham iti P_ṣ (faint); bu aham iti P_R. Remark :
The Tibetan differs here, reading *dpal he ru ka la sogs pa khyad par du 'phags pa'i thabs mthoñ
ba las bde ba thams cad stobs pa'i rañ bzin gyi dga' ba chen po bsgom par bya'o.* ⁷⁴caturthīm P_ṣ
(Tib. *bzi par*)] caturthī P_R. ⁷⁵iti *em.*] °riti P_ṣ, P_R. ⁷⁶catur° P_ṣ (Tib. *bzi*)] catu° P_R.

§3 paramam

tadanu mṛtakākrāntam ātmānaṃ⁷⁷ bhāvayitvā | jñānālokavajrasamādhiyogena prākṛtaśārīrābhāvaṃ dṛṣṭvā | śrīheruka ity akṣaracatuṣṭayārtham⁷⁸ āmukhayantam⁷⁹ bhāvaye*t sadupadeśād ity⁸⁰ anenāśucitanor abhāva iti paramam || * 3 ||ⁱ

P_ḡ, P_R f.4v1

§4 sahajam

tadanu jhaṭiti sahajanāthavyutthānaṃ⁸¹ cintayet || jhaṭiti buddhāgāramadhye⁸² vaṃkāreṇa⁸³ nigaditaṃ⁸⁴ vajrasattvaṃ mahāśāntaṃ jaṭāmukuṭinaṃ⁸⁵ vajraparyaṅkiṇopaviṣṭaṃ⁸⁶ viśvapadme śavopari candrāsanasthaṃ⁸⁷ dvibhujaikamukhaṃ śuklaṃ trinetraṃ⁸⁸ dharmamudrābhṛtakaradvayaṃ dvātriṃśallakṣaṇadharaṃ vyañjanāśītivirājitaṃ sahajaherukaṃ⁸⁹ vibhāvayet⁹⁰ || anenaitat⁹¹ pratipāditaṃ | akṣaraśaṭkasya⁹² śrīherukavajraṃ ity asya vaṃkāreṇa⁹³ nigaditaṃ paramād vajrasattvaṃ sahajaherukākhyam⁹⁴ iti sahajam || 4 ||ⁱⁱ

ⁱCf. HeTa I.vii. 23-28, DVS (f. 187v_{3,4}) and VaPra⁸³. ⁱⁱCf. DVS (f. 187v_{4,5}), VaPra⁸⁴. Note that the Tib. recensions add a lengthy explanation.

⁷⁷°ākrāntam ātmānaṃ DVS (f. 187v₃)] °ākrāntam ātmāna P_ḡ; °ākānta ātmāna P_R.
⁷⁸catuṣṭayārtham P_ḡ (Tib. *bzi'i don la*)] catuṣṭayo rtham P_R. ⁷⁹āmukhayantam P_ḡ (partly faint, Tib. *mñon du phyogs śin*; cf. VaPra)] āmu yantam P_R. ⁸⁰sadupadeśād ity° *em.* (Tib. *dam pa'i man ñag las so*)] sṭ pṭ dṭ śṭ dṭ ty P_ḡ (upper half damaged); daty° P_R; sadupadeśataḥ VaPra. ⁸¹°nātha° *em.* (Tib.)] °nāthaṃ P_ḡ, P_R. ⁸²buddhāgāra° P_ḡ, Tib.; VaPra] buddhāsāra° P_R. ⁸³vaṃ° P_R, D, P₁] va° P_ḡ. ⁸⁴nigaditaṃ *em.* (Tib. *brjod pa*, VaPra)]] niditaṃ P_ḡ, P_R. ⁸⁵jaṭāmukuṭinaṃ *em.* (Tib., cf. note in annotated translation)] jaṭāmukuṭinaṃ trisatvātmakaṃ P_ḡ; jaṭāmakuṭinaṃ trisatvātmakaṃ P_R. ⁸⁶°paryaṅkiṇo° P_R] °paryaṅkimṇo° P_ḡ (°i° seems to be squeezed in). ⁸⁷candrāsanasthaṃ P_ḡ^{p.c.} (added in lower margin)] candrānasthaṃ P_ḡ^{a.c.}, P_R, *om.* Tib.; candrasthaṃ VaPra. ⁸⁸trinetraṃ *conj.*] dvinetraṃ P_ḡ, P_R; *om.* Tib.. ⁸⁹sahajaherukaṃ *em.* (Tib. *lhan cig skyes pa'i heruka*; VaPra)] sahajā herukaṃ P_ḡ, P_R. ⁹⁰vibhāvayet P_R (Tib. *rnam par bsgom mo*)] vibhāyet P_ḡ; cintayet VaPra. ⁹¹anenaitat *em.*] anenai+++t P_ḡ; anenai+ta P_R. ⁹²°ṣaṭkasya P_ḡ, Tib.] °ṣaṭa kasya P_R. ⁹³vaṃkāreṇa *em.* (Tib. *vaṃ yi gis*)] vakāreṇa P_ḡ, P_R. ⁹⁴°herukākhyam P_ḡ^{p.c.}] °herukām P_ḡ^{a.c.}; °herukād ayam P_R.

§5 sveṣṭadevaḥ

tasya hr̥daye *jraṃkārākṣarasya*⁹⁵ rephapariṇatasūryam⁹⁶ | tadardhacandrabin-
 pariṇāmena sampūrṇam⁹⁷ candramaṇḍalam | tanmadhyavartihūmkāram ca jagaj-
 janmabījam⁹⁸ jakāreṇa sūcitam | kṛṣṇavarṇam⁹⁹ mahāghoram | hūmkārapariṇatam
 vajram tadvajravaratakamadhyastham hūmtattvam bhāvayet¹⁰⁰ ||ⁱ tadanu sū*rya¹⁰¹ - P_ṣ, P_R f.5r1
 candracih nabījapariṇāmena candrabimbamātram¹⁰² vibhāvya | tadvinirgataṃ dve-
 ṣavajriṇam mahābhīmam ākāśe drṣṭvā | vakṣyamāṇopadeśatas¹⁰³ tam kṣīrodaka-
 nyāyena praveśya | sveṣṭadaivatarūpaṃ¹⁰⁴ cintayet | trisattvātmakam prabhum ||

sattvabimbamudbhūtam maṇḍaleśam¹⁰⁵ vibhāvayet ||ⁱⁱ

iti vacanāt || iti sveṣṭadevaḥ || 5 ||ⁱⁱⁱ

§6 rakṣācakram

evam¹⁰⁶ aṣṭāsyādimahāghoram dveṣavajram bhāvayitvā | hūmkārodbhūtān¹⁰⁷
 daśakrodhān jvālāmālākulān utsrjet pūrvādidiḥsu || tatra pūrve yamāntakam
 vairocānamukuṭīnam mahākṛṣṇavarṇam¹⁰⁸ vajramudgarahastam | dakṣiṇe pra-
 jñāntakam ratnasambhavamukuṭīnam mahāśuklavarnam¹⁰⁹ sitadaṇḍadharam¹¹⁰ |

ⁱCf. HeTa I.iii. 5-7. ⁱⁱHeTa I.viii. 9cd (*om.* HePra^{Tib.}), cf. VaPra §5. ⁱⁱⁱCf. DVS (ff. 187v₅-188r₂) and VaPra^{§5}.

⁹⁵*jraṃkārākṣarasya em.* (Tib. *jraṃ yig ste*)] *jraṃkārākṣaras*+ P_ṣ; *hūmkārākṣarasā* P_R; cf. VaPra^{§5}.
⁹⁶°sūryam P_ṣ] °sūryaḥ P_R. ⁹⁷sampūrṇam P_ṣ (Tib. *yoṅs su rdzogs pa*)] sampūrṇa° P_R. ⁹⁸ca
 jagajjanmabījam *em.* (Tib. *skye 'gro skye ba sa bon*; cf. VaPra)] ca jagaj† ††₂ jam P_ṣ; vajraga
 jam P_R. ⁹⁹°varṇam P_ṣ] °varṇa° P_R. ¹⁰⁰tattvam bhāvayet || *em.* (Tib. *de kho na ṅid bsgom*
par bya'o; cf. VaPra)] tatvam †ā †† †e †† P_ṣ; tatvam P_R. ¹⁰¹tadanu sūrya° *conj.* (Tib. *de'i*
rjes su ṅi ma)] ††₅ rya° P_ṣ; rya° P_R. ¹⁰²candrabimba° *em.* (Tib. *zla ba'i gzugs brñan*)] ca-
 ndrābimba° P_ṣ, P_R. ¹⁰³vakṣyamāṇopadeśatas *em.* (Tib. *'chad pa 'gyur ba*)] vakṣamāṇopadeśataḥ
 P_ṣ, P_R. ¹⁰⁴°daivatarūpaṃ P_ṣ (Tib. *lha'i gzugs*)] °devam tadrūpaṃ P_R. ¹⁰⁵maṇḍaleśam P_ṣ et
 al.] maṇḍaleśa P_R. ¹⁰⁶evam *em.* (Tib. *de ltar*)] e P_ṣ^{a.c.}; evam P_ṣ^{p.c.}, P_R. ¹⁰⁷hūmkārodbhūtān
em. (Tib. *hūm las byuñ ba*)] hūmkārodbhūtān P_ṣ, P_R. ¹⁰⁸°mukuṭīnam mahākṛṣṇavarṇam *em.*
 (Tib. *dbu rgyan (can) nag po chen po*)] °mukuṭīnam mā*kṛṣṇavarṇam P_ṣ; °mukuṭīnam mākṛṣṇava-
 rṇa° P_R. ¹⁰⁹mahāśuklavarnam P_ṣ^{p.c.} (added in lower margin)] *om.* P_ṣ^{a.c.}; mahāśuklavarna° P_R.
¹¹⁰sitadaṇḍadharam P_ṣ^{p.c.} (*śi°*, added in lower margin)] *om.* P_ṣ^{a.c.}; sitadaṇḍadharaḥ P_R.

P_ś, P_R f.5v1

paścime padmāntakam¹¹¹ amitābhamukuṭinaṃ¹¹² mahāraktavarṇaṃ¹¹³ raktābja-
dharaṃ | uttare vighnāntakam¹¹⁴ akṣobhyamukuṭinaṃ mahānīlavarṇaṃ karāla-
vajradharaṃ | aiśānyāṃ¹¹⁵ acalaṃ¹¹⁶ mahākṛṣṇaṃ¹¹⁷ khaḍgadharaṃ¹¹⁸ | āgne*yāṃ¹¹⁹
* ṭakkirājaṃ mahākṛṣṇavarṇaṃ¹²⁰ vajrāṅkuśadharaṃ | nairṛtyāṃ¹²¹ nīladaṇḍaṃ
mahākṛṣṇaṃ nīladaṇḍadharaṃ | vāyavyāṃ mahābalaṃ mahākṛṣṇaṃ triśūladha-
raṃ¹²² || acalādayo 'kṣobhyamukuṭinaḥ || ūrdhva¹²³ uṣṇīṣacakravartinaṃ¹²⁴ vai-
rocaneśaṃ pītaṃ pītacakradharaṃ || adhaḥ sumbharājaṃ¹²⁵ dhūmravarṇaṃ¹²⁶
citteśamukuṭinaṃ muśaladharaṃ bhayānakaṃ¹²⁷ cintayet || ete krodhās trine-
trā ūrdhvapiṅgalakeśāḥ | nānānāgopasoḥbitāḥ | dvibhujaikamukhāḥ | kharva-
lambodarāḥ¹²⁸ | vāme tarjanyaśaktavajrapāśadharā^{129,130} dhyātavyāḥ || kiṃ tu
ṭakkyacalau¹³¹ lalitau divyābharanabhūṣitau vikṛtānanau¹³² | punaḥ sarve viśvā-
bjasūrye pratyālīḍhapadena¹³³ saṃsthitā draṣṭavyāḥ ||

P_ś, P_R f.6r1

evam¹³⁴ daśakrodharājānaḥ¹³⁵ svasvasthāne nirmāṇaṃ ātmatulyaṃ yamāntakādi-
krodharūpaṃ saṃsthāpya | saṃputāñjalim¹³⁶ kṛtvā | saṃmu*khībhūya¹³⁷ | aṣṭa-
padahrdayopahṛdayamantraiḥ stutipūrvakaṃ kiṃ kariṣyāmo vayaṃ krodhā vadan-
tīti paśyetaṃ mantrī ||ⁱ

ⁱCf. DVS (f. 188r₁-188v₁), VaPra^{§6}, AM et al..

¹¹¹padmāntakam P_ś^{p.c.} (added in lower margin), P_R (both °am)] om. P_ś^{a.c.}.
¹¹²amitābhamukuṭinaṃ P_R (Tib. 'od dpag med kyi dbu rgyan can)] amitābh† ††₃ P_ś^{p.c.} (a-
dded in lower margin). ¹¹³mahāraktavarṇaṃ em. (Tib. dmar po chen po)] raktavarṇaṃ
P_ś; raktavarṇa° P_R. ¹¹⁴vighnāntakam em. (Tib. bgegs mthar byed)] vighnānāntakam P_ś, P_R.
¹¹⁵aiśānyāṃ P_R (°ām)] aiśānyāṃ P_ś. ¹¹⁶acalaṃ P_ś (Tib. mi g.yo ba)] macala° P_R. ¹¹⁷°kṛṣṇaṃ
P_ś] °kṛṣṇa° P_R. ¹¹⁸khaḍgadharaṃ P_ś (partly faint, Tib. ral gri 'dzin pa)] om. P_R. ¹¹⁹āgneyāṃ
em. (Tib. mer)] āgne+ām P_ś; om. P_R. ¹²⁰°am P_ś] °a° P_R. ¹²¹nairṛtyāṃ em. (Tib. bden bral du)]
nairṛtyāṃ P_ś; nairyābhyāṃ P_R. ¹²²triśūla° P_R (Tib. rtse gsum)] triśū +† P_ś. ¹²³°a em. (sandhi)]
°e P_ś, P_R, Tib.. ¹²⁴°cakravartinaṃ P_ś (Tib. 'khor los sgyur ba)] °vartina P_R. ¹²⁵sumbha°
P_ś] subhbha° P_R. ¹²⁶°am P_ś] °a° P_R. ¹²⁷°kaṃ P_ś] °ka P_R. ¹²⁸kharvalambodarāḥ P_ś^{p.c.}, P_R,
Tib.] om. P_ś^{a.c.} (added in lower margin). ¹²⁹°āsakta° P_ś, Tib.] °āsakṣa° P_R. ¹³⁰°ā em.] °āḥ
P_ś, P_R. ¹³¹ṭakkyacalau em. (Tib. 'dod pa can dan mi g.yo ba ni)] ṭakkyic+ †† lau P_ś; ṭakkyi
calau P_R. ¹³²°au em.] °āḥ P_ś, P_R. ¹³³°ālīḍha° P_ś] °ālīḍha° P_R. ¹³⁴evam P_ś, Tib.] eva P_R.
¹³⁵°krodharājānaḥ P_ś^{p.c.}, P_R, Tib.] °krodharājāḥ P_ś^{a.c.} (added below). ¹³⁶saṃputāñjalim P_ś,
Tib.] saṃputāñjalim P_R. ¹³⁷saṃmukhībhūya em. (Tib. mñon du phyogs par gyur pas)] saṃ ††
khībhūya P_ś; saṃ khībhūya P_R.

tataḥ śāntikādikarmabhedenājñāpayet¹³⁸ tān dākinīvajrapañjaroktamantreṇa | om
sumbha nisumbha¹³⁹ hūm om gr̥hṇa¹⁴⁰ 2 hūm om gr̥hṇāpaya 2 ānaya hoḥ bhaga-
van vidyārāja hūm phaṭ |ⁱ ityanenājñādānam ||

tato vajradharājñāṃ saṃgr̥hya | tatra svayam eva gatvā | indrādivighnagaṇān¹⁴¹
galake¹⁴² vajrapāśena baddhvā | svasvāstreṇa¹⁴³ trāsayinganto daśadikṣu nirmāṇeṣu
samarpya | vajradharābhisammukhībhūya¹⁴⁴ tiṣṭhantīti paśyēt¹⁴⁵ ||ⁱⁱ

tatrāyaṃ vighnagaṇaḥ | indro gauraḥ sitairāvātārūḍhaḥ¹⁴⁶ sahasrākṣo ratnamukuṭī
lalitanuḥ | yamaḥ kṛṣṇo mahiṣārūḍhaḥ | ūrdhvapiṅgalakeśaḥ | kharvalambo-
daraḥ | varuṇaḥ śuklo vyomakacchapārūḍhaḥ¹⁴⁷ phaṇā*ṅkitaśirā¹⁴⁸ lalitanuḥ |
kuberaḥ pīto naravāhanaḥ¹⁴⁹ | ratnamukuṭī lalitanuḥ | īśānaḥ śuklo vṛṣabhārū-
ḍhaḥ | jaṭāmukuṭī¹⁵⁰ kharvo bṛhatkukṣiḥ¹⁵¹ | agniś chāgāsano jaṭāmukutāṅkita-
śirāḥ kharvaśarīro raktaḥ | rākṣaso dhūmraḥ¹⁵² śavāsano muktakeśaḥ kharvaḥ |
vātaḥ śyāmaḥ pītahariṇāsanaḥ | ratnamukuṭī lalitanuḥ | ūrdhve pitāmahaḥ¹⁵³
pīto hamsavāhanaḥ¹⁵⁴ kharvalambodaro¹⁵⁵ jaṭāmukuṭī | adhare pṛthivī pītā paṅka-
jasthitā | ratnamukuṭinī lalitanavī¹⁵⁶ || ete vighnā yamāntakādibhir gr̥hītāḥ kātarod-
vignās trāṇārthaiṣaṇatparā draṣṭavyāḥ¹⁵⁷ ||ⁱⁱⁱ

P_ṣ, P_R f.6v1

ⁱCf. DVS (f.188v₁₋₂), HeSāSam 8 (f. 105r₇), VS (II. 4.2), GST et al.. ⁱⁱCf. VaPra⁸⁶, DVS (f. 188v₂₋₄) et al.. ⁱⁱⁱCf. VaPra⁸⁶, HeSāSam 45 (f. 267rv) et al..

¹³⁸ājñāpayet em.] ājñā<rtha>yet P_ṣ^{p.c.} (added above); ājñāv vayet P_R; bka' sbyin te Tib..
¹³⁹sumbha nisumbha P_ṣ] subhbha nisubhbha P_R. ¹⁴⁰gr̥hṇa P_ṣ] gr̥hū P_R. ¹⁴¹vighnagaṇān P_R,
Tib.] vighnaganān P_ṣ. ¹⁴²galake P_ṣ, VaPra⁸⁶, Tib. (mgrin pa)] gala P_R. ¹⁴³svasvāstreṇa VaPra⁸⁶,
Tib.] svasva astreṇa P_ṣ, P_R. ¹⁴⁴dharābhisammukhī° em.] °dharādibhiḥ saṃmukhī° P_ṣ, P_R; rdo
rje 'dzin pa la mñon du phyogs nas Tib.. ¹⁴⁵paśyēt P_R, Tib.] paśyeta P_ṣ. ¹⁴⁶sitairāvātārūḍhaḥ
em.] śita airāvātārūḍhaḥ P_ṣ, P_R; (b)sruñ(s) dkar po la zon pa Tib.. ¹⁴⁷vyomakacchapārūḍhaḥ
em. (Tib. nam mkha'i mdog can gyi(s) ru(s) sbal la zon pa)] vyomakaḥ cchāyārūḍhaḥ P_ṣ, P_R.
¹⁴⁸phaṇāṅkitaśirā em. (Tib. mgo bor gdeñs ka dan ldan pa)] phaṇāṅk+taśirā P_ṣ; rūṇā - - - - - ṅki-
taśirā P_R. ¹⁴⁹vāhanaḥ em. (Tib. zon pa)] °vāhan ḥ P_ṣ, P_R. ¹⁵⁰jaṭāmukuṭī em. (cf. VaPra⁸⁶; Tib.
ral pa'i cod pan can)] j+ṭā ṭṭ₂ ṭī P_ṣ; ṭī P_R. ¹⁵¹bṛhatkukṣiḥ P_ṣ (Tib. gsus pa che ba)] ṭahatakukṣiḥ
P_R. ¹⁵²rākṣaso dhūmraḥ em. (Tib. srin po du ba mdog can; cf. VaPra⁸⁶)] rākṣaso ṭṭ₂ P_ṣ] rākṣa-
saḥ P_R. ¹⁵³pitāmahaḥ em. (Tib. mes po; cf. VaPra⁸⁶)] ditā ṭṭ₂ haḥ P_ṣ; haḥ P_R. ¹⁵⁴hamsavāhanaḥ
em. (Tib. ṇaṅ pa la zon pa)] hamsāvāhanaḥ P_ṣ, P_R. ¹⁵⁵lambodaro P_R (Tib. gsus khyim che ba)]
°lammbodaro P_ṣ. ¹⁵⁶ratnamukuṭinī lalitanavī em. (cf. VaPra⁸⁶; Tib. lus mdzes ma rin po che'i cod
pan (can) no)] ratnamukuṭinī lalitanavī P_ṣ; ratnamukuṭī P_R. ¹⁵⁷trāṇārthaiṣaṇatparā draṣṭavyāḥ
em. (Tib. gzan du skyabs tshol bar blta; cf. VaPra⁸⁶)] trāṇār ++ ṣaṇatparā dṭ ṭṭ₄ P_ṣ; trāṇā P_R.

P_ṣ, P_R f.7r1

tadanu svahr̥dbījād daśakrodham adhaḥ śūlākāraṃ kṛṣṇavarṇaṃ¹⁵⁸ mahāgho-
raṃ pralayānaladuḥsaham | ūrdhve 'mṛtakuṇḍalyākāraṃ sphā*rayitvā¹⁵⁹ | vighna-
gaṇamastakeṣu nirūpya | krodhān ājñāya | kīlayet || *om gha gha*¹⁶⁰ *ghātaya 2 sarva-*
*duṣṭān phaṭ 2 kīlaya 2 sarvapāpān*¹⁶¹ *phaṭ 2*¹⁶² *hūm hūm vajrakīla vajradharo*
*ājñāpayati sarvaduṣṭavighnānām kāyavākcittavajraṃ*¹⁶³ *kīlaya 2 hūm 2 phaṭ 2 iti*ⁱ
kīlāroṇaṃ ||

tadanu sarve krodhā ātmacihnapariṇatavajramudgareṇākōṭayanti tān kīlān¹⁶⁴ yā-
vad dharaṇītalagatā bhaveyuh | anena mantreṇa *om vajramudgara vajrakīlākōṭaya*
2 hūm phaṭ ityⁱⁱ ākōṭanam ||ⁱⁱⁱ

tataḥ svasvanirmāṇaiḥ saha ekīkaraṇasamaye krodhasphuradvahninā vighna-
parivārān dagdhān¹⁶⁵ nirmūlīkṛtān paśyēt¹⁶⁶ ||^{iv} evam ākōṭya nirmūlīkṛtya ca |
nirvighnībhūya paścāt –^v

P_ṣ, P_R f.7v1

rephēṇa sūryaṃ purato vibhāvya tasmin¹⁶⁷ ravau *hūmbhavaviśvavajraṃ*^{168*} |
tenaiva vajreṇa¹⁶⁹ vibhāvayec ca prākāraṃ pañjarabandhanaṃ ca¹⁷⁰ ||^{vi}

atra cakāreṇa vajraśarajālaṃ vajravitānaṃ vajramayīm bhūmiṃ ca | rasātala-
paryantaṃ¹⁷¹ pratipāditaṃ cintayet | iti rakṣācakram || 6 ||^{vii}

ⁱCf. DVS (f. 188v_{4,5}), VaPra^{ṣ6}, CSA, GST (ch. 14), GuSaMaVi (after v. 162), KriSaṃPa (ch. 06), MaUVi, PiSā, SāMā 267, SV, VNU*, VS (II. 4.3), MaUd et al.. Only the last two *phaṭ* are read in HePra^{Tib}. ⁱⁱCf. DVS (marginal note on f. 188v), VaPra^{ṣ6}, ĀPra, CSA, KriSaṃPa (ch. 03) et al.. ⁱⁱⁱCf. VaPra^{ṣ6}. ^{iv}Cf. VaPra^{ṣ6}. ^vDVS (f. 188v₅). ^{vi}HeTa I.iii. 3; cf. DVS (f. 188v_{5,6}), VaPra^{ṣ6}, BhraHeSā, KṛYaTa, MuĀv (p. 41), SāMā 228 et al.. ^{vii}Cf. VaPra^{ṣ6} and DVS (f. 188r₂-188v₆).

¹⁵⁸°varṇaṃ P_ṣ] °varṇa° P_R. ¹⁵⁹mṛtakuṇḍalyākāraṃ sphārayitvā *em.* (cf. VaPra^{ṣ6}; Tib. *bdud rtsi 'khyil pa'i rnam pa can spros te*)] 'mṛtakuṇḍalyāk+ ††₃ rayitvā P_ṣ; 'mṛtakuṇḍalyāka rayitvā P_R. ¹⁶⁰om gha gha VaPra^{ṣ6}, DVS (f. 188v₄), Tib. et al.] om gha 4 P_ṣ, P_R. ¹⁶¹sarpapāpān P_R, VaPra^{ṣ6}, DVS (f. 188v₄) et al.] sarvapāpa>la< P_ṣ; sarvapāpa(m) Tib.. ¹⁶²phaṭ 2 P_ṣ (faint) et al.] ṭa 2 P_R; *om.* Tib.. ¹⁶³°vāk° P_ṣ] °vāka° P_R. ¹⁶⁴tān kīlān P_ṣ (Tib. *phur bu 'di*)] tān kīlāna P_R. ¹⁶⁵dagdhān P_ṣ (Tib. *bsregs*)] dagdhānu° P_R. ¹⁶⁶nirmūlīkṛtān paśyēt P_ṣ, VaPra^{ṣ6} (Tib. *lhag ma med par byas par blta*)] nirmūlīkṛtānupaśyēt P_R. ¹⁶⁷vibhāvya tasmin HeTa I.iii. 3 et al.] vibhāvya tasmina P_ṣ; vibhāvyaḥ tasmin P_R. ¹⁶⁸*hūmbhavaviśvavajraṃ* HeTa I.iii. 3 et al.] *hūmbhavaṃ viśvavajra(m)* P_ṣ; *hūmbhavaṃ vi - baddh(v)ā* P_R. ¹⁶⁹tenaiva vajreṇa HeTa I.iii. 3 et al.] *tenai vajreṇa* (haplography) P_ṣ, P_R. ¹⁷⁰prākāraṃ pañjarabandhanaṃ ca HeTa I.iii. 3 et al.] *prākāraṃ vajrapañjaraṇaṃ ca* (unmetrical) P_ṣ, P_R. ¹⁷¹°pary(y)antaṃ P_R] †† ryyantaṃ P_ṣ.

§7 śūnyatādhimokṣaḥ

tataḥ śūnyatām mahārakṣām vibhāvya vakṣyamāṇakrameṇa¹⁷² –

bhāvvyante¹⁷³ hi jagat sarvaṃ¹⁷⁴ manasā yasmān na bhāvvyate |
sarvadharmaparijñānaṃ bhāvanā naiva bhāvanā ||ⁱ

tadanu **niḥśeṣavastutattvasārasaṃgrāhakaṃ mantram uccaret** | *om śūnyatā-
jñānavajrasvabhāvātmaḥ 'haṃ* || 7 ||ⁱⁱⁱ

§8 śmaśānaṃ

tanmadhya¹⁷⁵ akāśavyāpinīm prajñām ekārākārām śuklām bhāvayet | ta-
dupari^{iv} yaṃkārajaṃ viśvapadmam | tadupari hūṃkārajaṃ viśvavajram | viśva-
vajravedikāmadhye yaṃkārajaṃ ardhaśāstrākāraṃ nīlavarnaṃ vāyumaṇḍalam |
tatas trikoṇaṃ raṃkārajaṃgnimaṇḍalam¹⁷⁶ raktam¹⁷⁷ | tato vartulaṃ vaṃkāra*jaṃ P_ṣ, P_R f.8r1
varuṇamaṇḍalam śuklam | tadupari pṛthvīmaṇḍalam caturasraṃ laṃkārajaṃ pī-
tam | koṇeṣu vajracatuṣṭayaṃ pītam | tanmadhyavarti¹⁷⁸ vijñānaṃ viditvā | etat
sarvaṃ pariṇāmya caturmahābhūtamaṇḍalam |^v jhaṭiti kūtāgāram aṣṭaśmaśāna-
maṇḍitam¹⁷⁹ cintayet || yathānukramato vryadināme pacān vitāny aṣṭa śmaśānāni
kathyante –

pūrve caṇḍograṃ nāma mahāśmaśānaṃ || tatra vṛkṣaḥ śirīṣaḥ | yakṣo gajāna-
naḥ¹⁸⁰ sitaḥ | dikpatiḥ¹⁸¹ śakraḥ | nāgo vāsukiḥ pītaḥ¹⁸² | meghe garjito nāma viśva-
varnaḥ | parvataḥ sumeruś catūratnamayaḥ¹⁸³ | caityaḥ sitavajro nāma tiṣṭhati || 1 ||

ⁱHeTa I.viii. 44, cf. DVS (f. 189v₆). ⁱⁱCf. HeSāU (Ñ₁ f. 2v), DVS (f. 189v₇), VaPra^{§7}, Bhra-
HeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTa, SāMā 7|13|14|16 et al.. ⁱⁱⁱCf.
VaPra^{§7}. ^{iv}HeSāU (cf. Ñ₁ f. 2v), also quoted in VaPra^{§8}. ^vCf. HeSāU (Ñ₁ f. 2v₄₋₇), VaPra^{§8}.

¹⁷²vakṣyamāṇakrameṇa *em.* (Tib. 'chad par 'gyur ba'i rim gyis)] vakṣamāṇena P_ṣ, P_R.
¹⁷³bhāvvyante P_ṣ, P_R, DVS (f. 189v₆), also reported in HeTa_{Sa,Sn}, attested by MuĀv, YoMā] bhā-
vyate HeTa. ¹⁷⁴o sarvaṃ P_ṣ, HeTa] sarvaḥ P_R. ¹⁷⁵o madhya *em.*] °madhye P_ṣ, P_R. ¹⁷⁶o kārajāgni°
P_ṣ (Tib. yig las skyes pa'i me'i)] °kāra agni° P_R. ¹⁷⁷o raktam P_ṣ (Tib. dmar po)] °raktaḥ P_R.
¹⁷⁸o madhya° P_ṣ, P_R^{p.c.} (Tib. dbus su)] °madhye P_R^{a.c.}. ¹⁷⁹o śmaśāna° *em.* (Tib. dur khrod)] °śma-
śānaṃ P_ṣ, P_R. ¹⁸⁰o gajānanaḥ P_ṣ^{p.c.}, P_R (Tib. glaṅ po'i gdoñ)] gajājānanaḥ P_ṣ^{a.c.}. ¹⁸¹o dik° *em.*]
dig° P_ṣ, P_R. ¹⁸²o pītaḥ | *em.* (Tib. ser po)] pīta P_ṣ, P_R. ¹⁸³o sumeruś catūratnamayaḥ | *em.* (cf. Va-
Pra)] sumeruḥ catūratnamayaḥ P_ṣ; sumeruḥ caturatnamayaḥ P_R. Remark : The Tibetan suggests,
sumeruś caturasro ratnamayaḥ (ri rab gru bzi pa rin po che'i rañ bzin dañ).

P_ś, P_R f.8v1

dakṣiṇe karaṅkabhīṣaṇaṃ nāma mahāśmaśānam || tatra vṛkṣaś cūtaḥ | ya-
kṣo mahiṣamukhaḥ kṛṣṇaḥ | dikpatir¹⁸⁴ yamaḥ | nāgaḥ padmaḥ sitaḥ | megha¹⁸⁵
ā*vartako viśvavarnaḥ | parvato malayo gauraḥ¹⁸⁶ | caityaḥ kṛṣṇavajro nāma
tiṣṭhati || 2 ||

paścime jvālākulaṃ nāma mahāśmaśānam || tatra vṛkṣo 'śokaḥ | yakṣo maka-
rānaḥ | dikpatir varuṇaḥ¹⁸⁷ śuklaḥ | nāgaḥ karkoṭako raktaḥ | meghe ghorō¹⁸⁸
nāma viśvavarnaḥ¹⁸⁹ | parvataḥ kailāsaḥ śvetaḥ | caityaḥ sitasaṃjñāvajro¹⁹⁰ nāma
tiṣṭhati¹⁹¹ || 3 ||

uttare gahvaraṃ nāma mahāśmaśānam || tatra vṛkṣo 'śvatthaḥ¹⁹² | yakṣo ma-
nuṣyamukho gauraḥ | dikpatih¹⁹³ kuberaḥ | nāgo takṣakaḥ kṛṣṇaḥ | meghe ghū-
rṇito¹⁹⁴ nāma viśvavarnaḥ | parvato mandaraḥ śyāmaḥ | caityo¹⁹⁵ gaurasaṃskāra-
vajro nāma tiṣṭhati || 4 ||

P_ś, P_R f.9r1

aiśānyāṃ lakṣmīvaṇaṃ nāma mahāśmaśānam || tatra vṛkṣo vaṭaḥ | yakṣo¹⁹⁶
gomukhaḥ sitaḥ | dikpatir¹⁹⁷ maheśvaraḥ¹⁹⁸ | * nāgaḥ śaṅkhaḥ pālo¹⁹⁹ nāma pītaḥ |
meghaś²⁰⁰ caṇḍo nāma viśvavarnaḥ | parvato mahendraḥ kṛṣṇaḥ | caityaḥ śvetaś²⁰¹
cittavajro nāma tiṣṭhati || 5 ||

āgneyyāṃ aṭṭaṭṭahāsaṃ²⁰² nāma mahāśmaśānam || tatra vṛkṣaḥ karaṅjakah |
yakṣaś chāgānāno²⁰³ raktaḥ | dikpatir²⁰⁴ hutāśanaḥ | nāgo²⁰⁵ mahāpadmaḥ śyāmaḥ |

¹⁸⁴dik° em.] dig° P_ś, P_R. ¹⁸⁵megha em.] meghe P_ś, P_R. ¹⁸⁶malayo gauraḥ em. (Tib. *ma la ya dkar po*)] malayaḥ | gauraḥ P_ś, P_R. ¹⁸⁷dikpatir varuṇaḥ em. (Tib. *phyogs skyoṅ chu lha*)] digpati | r varuṇaḥ P_ś, P_R. ¹⁸⁸meghe ghorō em. (VaPra^{88.3}, DVS (f. 189r₃), AP (ch. 07) et al. ; Tib. *sprin 'jigs pa*)] meghe ro P_ś, P_R (haplography). ¹⁸⁹viśvavarnaḥ em. (Tib. *kha dog sna tshogs pa*)] viśvaviśvavarnaḥ P_ś, P_R (dittography). ¹⁹⁰sitasamjñāvajro P_ś, P_R (both *śita*°). Remark : HePra^{Tib} suggests *sitarāgavajro* (*dkar po chags pa'i rdo rje*) being supported by the palm-leaf MSS of the VaPra. ¹⁹¹tiṣṭhati P_R (Tib. *gnas so*)] tiṣṭhatih P_ś. ¹⁹²śvatthaḥ em. (cf. Tib., VaPra^{88.4}, AP (ch. 07) et al.)] aśvatha P_ś, P_R; DVS (f. 189r₄). ¹⁹³dikpatih em. (Tib. *phyogs skyoṅ*)] digpatih P_ś; digpati P_R. ¹⁹⁴ghūrṇ(ṇ)ito P_ś (Tib. *'ur 'ur*; cf. VaPra^{88.4}, DVS (f. 189r₅), AP (ch. 07) et al.)] ghūrṇdito P_R. ¹⁹⁵caityo em. (Tib. *mchod rten*)] caito P_ś, P_R. ¹⁹⁶yakṣo P_ś (Tib. *gnod sbyin*)] yakṣe P_R. ¹⁹⁷dikpatir] digpatir P_ś, P_R. ¹⁹⁸maheśvaraḥ em. (Tib. *dbañ phyug chen po*)] maheśvaḥ P_ś, P_R. ¹⁹⁹śaṅkhaḥ pālo em. (Tib. *duñ skyoṅ*)] saṅkhyapālo P_ś; saṅkhaḥ pālo P_R. ²⁰⁰meghaś em. (Tib. *sprin*)] meghe P_ś, P_R. ²⁰¹caityaḥ śvetaś em. (Tib. *mchod rten dkar po*)] caityaṃ śvetaṃ P_ś, P_R. ²⁰²aṭṭaṭṭahāsaṃ P_ś, HeBāPūVi (f. 39r₃), VaPra^{88.6}, DVS (f. 189r₆)] aṭṭahāsaṃ P_R, AP (ch. 07); *d/rgod pa* Tib.. ²⁰³chāgā° P_ś (Tib. *ra'i*)] vāgā° P_R. ²⁰⁴dikpatir em. (Tib. *phyogs skyoṅ*)] digpatir P_ś; digpatih P_R. ²⁰⁵nāgo em. (Tib. *klu*)] nāgau P_ś, P_R.

megho ghano nāma viśvavarṇaḥ | parvato gandhamādanaḥ pītaḥ | caityo²⁰⁶ raktaḥ
kāyavajro nāma tiṣṭhati || 6 ||

nairṛtyāṃ²⁰⁷ ghorāndhakāraṃ²⁰⁸ nāma mahāśmaśānam || tatra vṛkṣo latāpar-
kaṭiḥ | yakṣaḥ kṛṣṇo mṛtakānanaḥ | dikpatī²⁰⁹ rākṣasaḥ | nāgo 'nantaḥ pāṇḍaraḥ |
megho pūraṇo nāma viśvavarṇaḥ | parvato hemo nāma śvetaḥ | caityaḥ kṛṣṇo²¹⁰
ratnavajro nāma tiṣṭhati || 7 ||

vāyavyāṃ²¹¹ kilikilāravaṃ²¹² nāma mahāśmaśānam²¹³ || * tatra vṛkṣo²¹⁴ 'rju- P_ṣ, P_R f.9v1
naḥ | yakṣaḥ śyāmo mṛgānanaḥ | dikpatir²¹⁵ maruto śyāmaḥ²¹⁶ | nāgaḥ²¹⁷ kuli-
kaḥ karburaḥ | megho varṣaṇo nāma viśvavarṇaḥ | parvato nīlaḥ śrīparvato nāma |
caityaḥ śyāmo²¹⁸ dharmavajro nāma tiṣṭhati || 8 ||ⁱ

ete maharddhikā yakṣā dvibhujā vṛkṣārdhaniḥṣṛtakāyāḥ | asṛkparipūrṇa²¹⁹nara-
kapālavayagravāmakarāḥ | nānārasagrahaṇābhīnaya²²⁰dakṣiṇakarakamalās cintanī-
yāḥ || etāni haritaśādvalanūtanāṅkurita²²¹patrapuṣpādyaḥkṛtanānātarubhir gha-
nāni | kākakokilolūkaśukaśārikākapotakapotikāgrdhrādinānāpakṣigaṇair upaśobhi-
tāni²²² | siṃhavṛkṣārdūlabhallūkaśūkarādinānāmṛgaiḥ paripūrītāni | nānāsugandhi-
kusumair ākulīkṛtāni | nā*nāsarpaśamkulair²²³ bhayānakāni²²⁴ | haḍḍamuṇḍapakṣa- P_ṣ, P_R f.10r1
kaṅkālakapālaśavādibhir nānāsthānapradeśamaṇḍītāni²²⁵ | punar²²⁶ nānāpradeśeṣu

ⁱFor §8.1-8, cf. VaPra^{§8.1-8}, DVS (ff. 188v7-189v4), AP (ch. 07), CSA et al..

²⁰⁶caityo P_ṣ^{p.c.}; P_R (Tib. *mchod rten*)] caityā P_ṣ^{a.c.} (vowel-sign added above). ²⁰⁷nairṛtyāṃ P_R
(Tib. *bden bral du*)] nairṛtyāṃ P_ṣ. ²⁰⁸ghorāndhakāraṃ P_ṣ, P_R (cf. VaPra^{§8.6}, DVS (f. 189r7); Tib.
'jigs pa'i mun pa)] AP and HeBāPūVi accredit this name to the charnel ground in the Northwest.
²⁰⁹dikpatī *em.*] digpatī P_ṣ, P_R. ²¹⁰kṛṣṇo *em.*] kṛṣṇaḥ P_ṣ, P_R. The Tibetan reads *dkar po* (si-
taḥ) instead. ²¹¹vāyavyāṃ *em.* (Tib. *rluñ du*)] vāyavyāṃ P_ṣ, P_R. ²¹²kilikilāravaṃ P_ṣ (cf.
VaPra^{§8.8}, DVS (f. 189v1-2), HeBāPūVi (f. 39r3))] kilikilānanaṃ P_R; kilikilāravaṃ AP (ch. 07,
MSS_{A,B}); *kilikili sgrogs pa* Tib._{C,D,P2}; *kilikili sgrogs* Tib._{G,N,P1}. Remark: AP and HeBāPūVi a-
ccredit this name to the charnel ground in the Southwest. ²¹³mahā° P_R] ma° P_ṣ. ²¹⁴vṛkṣo P_ṣ
(Tib. *śiñ*)] vṛkṣe P_R. ²¹⁵dikpatir *em.*] digpatir P_ṣ, P_R. ²¹⁶śyāmaḥ *em.* (cf. Tib., VaPra^{§8.8})]
nāma P_ṣ, P_R. ²¹⁷nāgaḥ P_ṣ^{p.c.}, P_R et al. (Tib. *klu*)] naugaḥ P_ṣ^{a.c.} (?). ²¹⁸śyāmo *em.*] śyāmaḥ P_ṣ,
P_R. ²¹⁹asṛk° *em.* (Tib. *khrag gis*)] asṛg° P_ṣ, P_R. ²²⁰ābhīnaya° P_ṣ] °ābhīrnaya° P_R; *om.* Tib..
²²¹°nūtanāṅkurita° P_ṣ^{p.c.}] °nṛtanāṅkurita° P_R. HePra^{Tib.} rather suggests °nānāṅkurita° (*sna tshogs*
pa stug po). ²²²°gaṇair upaśobhitāni *em.* (Tib._C *tshogs kyis ñe bar brgyan pa*)] °gaṇaiḥ r upaśobhi-
tāni P_ṣ, P_R. ²²³nānāsarpa(p)a° P_ṣ (Tib._{G,N,P1} *sbrul sna tshogs*)] nānāsarvya° P_R. ²²⁴bhayānakāni
em. (Tib. *'jigs par byed pa*)] bhayānikāni P_ṣ, P_R. ²²⁵°bhīr (n)nānāsthāna° P_ṣ (Tib. *rnams kyis*
gnas sna tshogs pa'i)] °bhīnnāsthāna° P_R. ²²⁶punar *em.* (Tib. *slar yañ*)] punnar P_ṣ, P_R.

vihāravihārīdhyānāgāravāpikābhir upaśobhitāni | yogiyoginy²²⁷ avadhūtāvadhūtī-
dhyāyidhyāyini²²⁸ yakṣayakṣiṇī²²⁹ pretapretīrākṣasarākṣasīkumbhāṇḍakumbhāṇḍī-
bhūta²³⁰ bhūtīdākaḍākinīvīravīriṇīsamūhaiḥ²³¹ samayasamketāsaktacittair anvi-
tāni | hāsyalāsyavilāsāliṅgananakhapradānānandādiprāptaḍākaḍākinīgaṇaiḥ pari-
pūritāni ||

tadanv ānandacittaiḥ²³² kecid vajrapadair²³³ nartayantaḥ | kecid vajragītair
gāyantaḥ | kecin nānāsamayācārair ācārayantaḥ²³⁴ | kecit pañcāmṛtapañcapradī-
pair bhakṣayantaḥ²³⁵ | ke*cin²³⁶ nānāvastūny²³⁷ upaḍhaukayantaḥ | kecin nānāsat-
tvān samtarpayantaḥ²³⁸ | kecin madanāni pibanto draṣṭavyāḥ || apare ca ḍāka²³⁹-
ḍamarupaṭaḥamardalajharjharavīṇāveṇuvamaṣādibhir nānāvādyair²⁴⁰ vādayantaḥ |

punar anekasiddhavidyādharakinnaramahoragagandharvadevāsurararuḍaiḥ
saprājñakaiḥ samūhair²⁴¹ ākīrṇāni²⁴² | kilikilāravāni²⁴³ ghoragahvarāṇy atibhayā-
nakāni | atha ca navanātyarasena manohlādakarāni | vetāḍabhūtasamghaiḥ sahitāny
aṣṭa śmaśānāny aṣṭavijñānavisuddhāni || tatra cakṣurvijñānam²⁴⁴ | śrotavijñānam |
ghrāṇavijñānam | jihvāvijñānam | kāyavijñānam | manovijñānam | kliṣṭamanovi-
jñānam²⁴⁵ | ālayavijñānam | ceti || śmaśā*nam || 8 ||ⁱ

ⁱCf. VaPra⁸⁸ et al.. HePra^{Tib.} omits the preceding list of corresponding *vijñāna*-s.

²²⁷yogiyoginy° *em.* (cf. VaPra⁸⁸)] yogayoginī P_ṣ, P_R; *om.* Tib.. ²²⁸dhyāyī° *em.* (Tib. *bsam gtan pa*)] dhyāyī P_ṣ, P_R. ²²⁹yakṣiṇī° *em.* (Tib. *gnod sbyin mo*)] °yakṣaṇī° P_ṣ, P_R. ²³⁰kumbhāṇḍakumbhāṇḍī° P_ṣ (Tib. *grul bum dañ | grul bum mo*)] °kubhāṇḍakubhāṇḍī° P_R. ²³¹vīriṇī° P_ṣ^{p.c.}, P_R (Tib. *dpa' bo dañ | dpa' mo*)] °vīraṇī° P_ṣ^{a.c.}. ²³²cittaiḥ *em.*] °cittaina P_ṣ, P_R; *sems kyis* Tib.; °cittena VaPra⁸⁸. ²³³vajrapadair P_ṣ^{p.c.} (hardly legible), P_R] vajrapadair P_ṣ^{a.c.}; *rdo rje'i rkañ pa* Tib. (→ *vajrapādair*). ²³⁴ācārayantaḥ *em.*] arcayantaḥ P_ṣ, P_R; *kun tu spyod* Tib.. ²³⁵pradīpair bhakṣayantaḥ P_ṣ] °pradīpai bhakṣayantaḥ P_R; *sgrol ma lña za bar byed do* (→ °pa-ñcatārābhir bhakṣayantaḥ) Tib.. ²³⁶kecin P_R (Tib. *kha cig ni*)] keci|n P_ṣ. ²³⁷(n)nānāvastūny P_ṣ, P_R] *sna tshogs pa'i gos* (→ °vastra°) Tib.; cf. VaPra⁸⁸. ²³⁸samtarp(p)ayantaḥ P_ṣ, P_R (both *san*°)] *skrag par byed* (→ (*saṃ*)trāsayantaḥ) Tib.. ²³⁹apare ca ḍāka° *em.*] ap+r+ ††₂ ka° P_ṣ; apa ka P_R; *gžan yan | rna dr'a ka* Tib.; cf. VaPra⁸⁸. ²⁴⁰bhir n(n)ānā° P_ṣ] °bhinnānā° P_R. ²⁴¹anekasiddha° (...) saprajñakaiḥ samūhair P_ṣ, P_R] HePra^{Tib.} and VaPra⁸⁸ give a single list as explanation of *devāsurararuḍa*, adding to each its female counterpart. ²⁴²ākīrṇāni *em.* (Tib. *'khrigs*)] ākīrṇāni P_ṣ; ākīrṇīni P_R. ²⁴³kilikilāravāni *em.*] kilimkilāravāni P_ṣ; kilikilāravāsi P_R; cf. HePra^{Tib.}. ²⁴⁴cakṣur° P_ṣ] cakṣu° P_R. ²⁴⁵vijñānam P_ṣ] °vijñāna P_R.

§9 kūṭāgāram

tanmadhya²⁴⁶ uktavāyavādicarturmahābhūtapariṇatam²⁴⁷ kūṭāgāram | asya ca catur-
asram vajrasūtram ca pañcendriyaviśuddhyā | catvāri dvārāṇi catuḥsmṛtyupa-
sthānaviśuddhyā | catvāras toraṇās catuḥprahāṇaviśuddhyā | caturvedikā catu-
rddhipādaviśuddhyā²⁴⁸ | catvāraḥ koṇā hārārdhahāram ca²⁴⁹ pañcabalaviśuddhyā |
āryāṣṭāṅgaviśuddhyā²⁵⁰ 'ṣṭau stambhāḥ prakalpitāḥ | saptabodhyaṅgaviśuddhyā
pakṣiṅkramaśīrṣachatrācāmaravitānaghaṇṭāpatākās ca | evaṃ saptatrimśadbodhi-
pākṣikadharmaviśuddhyā²⁵¹ | itthambhūtam pratītyasamutpannam pariśuddha-
buddhakṣetrasamkṣeparūpaṃ^{252,253} mahāmokṣapuram vairocnaviśuddham pra-
bhāsvarasvabhāvam²⁵⁴ | dvādaśāsūkaviśvavajravedikopari kūṭāgāram cintayet ||ⁱⁱ
tatra * pūrve * śūkatrayam śuklam | dakṣiṇam pītam | paścimam²⁵⁵ raktam²⁵⁶ | P_ṣ f.11v1 | P_R f.11v1
uttaram śyāmam | madhye nīlavarṇam²⁵⁷ vedikāyām ca²⁵⁸ dhyāyāt ||

idānīm ṣoḍaśadevīvinyāsaḥ²⁵⁹ kathyate | vajrasūtram²⁶⁰ eva pañca rekhās |
tābhyo bāhye devatāpaṭṭikāyām mūladvāram ārabhya dvidvipārśveṣu²⁶¹ dakṣiṇā-
vartena dvidviyoginyo 'nukrameṇa²⁶² candrasūryamadyagatārdhendubinduyuk-
ta²⁶³ svasvākṣarabījaniṣpannāḥ pūjādevyaḥ²⁶⁴ svasvanāmābhinayasthitāḥ | vīṇā
pītā | vaṃśā raktā | mṛdaṅgā dhūmrā | murajā sitā | mālā pītā | lāsya raktā | gītā-
ruṇā | nṛtyā viśvavarṇā | puṣpā śuklā | dhūpā kṛṣṇā | dīpā kanakābhā | gandhā pītā |
ādarśā sitā | rasā raktā | sparśā haritā | dharmā sitā | etāḥ sarvāś candrāsanasthāḥ

ⁱⁱCf. HeSāU (N₁ f. 2v7), DVS (f. 189v4,5), VaPra^{§9} et al..

²⁴⁶madhya em.] °madhye P_ṣ, P_R, Tib.. ²⁴⁷catur° em. (Tib. *bzi*)] cartur° P_ṣ, P_R. ²⁴⁸caturvedikā
caturddhipāda° em. (cf. VaPra^{§9}; Tib. *stegs bu bzi ni rdzu 'phrul gyi rkañ pa bzi*)] caturddhipāda°
P_ṣ^{a.c.}, P_R; ca†uvād †† caturddhipāda° P_ṣ^{p.c.} (note in upper margin, partly damaged). ²⁴⁹hāram ca
em. (cf. VaPra^{§9})] °hāra° P_ṣ, P_R. ²⁵⁰āryāṣṭāṅga° P_R] āryāṣṭāṅga° P_ṣ. ²⁵¹°trimśad° em.] °trimśata°
P_ṣ; °trimśat° P_R. ²⁵²°samkṣepa° em.] °m samkṣepa° P_ṣ, P_R. ²⁵³pariśuddha° (...) °rūpaṃ P_ṣ, P_R]
om. Tib.. ²⁵⁴prabhāsvara° P_ṣ (Tib. *'od gsal ba'i*)] prabhāsvaraṃ P_R. ²⁵⁵paścimam P_R] paścimem
P_ṣ. ²⁵⁶raktam em. (Tib. *dmar po*)] raktam ḥ P_ṣ^{p.c.}, P_R; ruktam ḥ P_ṣ^{a.c.}. ²⁵⁷°varṇam P_ṣ (Tib. *kha
dog*)] °varṇa° P_R. ²⁵⁸vedikāyām ca P_ṣ, P_R (both °āyāñ)] HePra^{Tib.} rather suggest *vedikāyās*
(*stegs bu'i*). ²⁵⁹°devī° em. (Tib. *lha mo*)] °devya° P_ṣ, P_R. ²⁶⁰vajrasūtram P_ṣ^{p.c.}, P_R (Tib. *rdo rje'i
thin*)] vasūtram P_ṣ^{a.c.}. ²⁶¹°pārśveṣu P_R (Tib. *logs*)] °pārśveṣu P_ṣ. ²⁶²°yoginyo 'nukrameṇa em.
(*rjes su rim pas rnal 'byor ma* Tib._{G,N,P1})] °yoginyanukrameṇa P_ṣ, P_R; *rjes su rim pas* Tib._{C,D,P2}).
²⁶³°binduyukta P_ṣ^{p.c.}, P_R (Tib. *thig le dañ ldan pa*)] °yukta° P_ṣ^{a.c.}. ²⁶⁴°devyaḥ em. (Tib. *lha mo
rnams*)] °devabhyaḥ P_ṣ, P_R.

P_ṣ, P_R f.12r1

ṣoḍaśakalāviśuddhyā²⁶⁵ draṣṭavyāḥ |ⁱ * etābhiḥ śobhitam iti kūtāgāram || 9 ||

§10 hetumaṇḍalam

tadanu kūtāgāramadhye²⁶⁶ viśvalakamalakarṇikopari²⁶⁷ māracaṣṭayam dakṣi-
ṇottaraśiraskam²⁶⁸ uttānam | skandhakleśamṛtyudevaputrābhidhānakam²⁶⁹ paś-
yet || tatra²⁷⁰ skandhamāro brahmā | kleśamāro viṣṇuḥ | mṛtyumāro maheśvaraḥ |
devaputramāro devendraḥ | etan māracaṣṭayam sūryākṛāntahṛdayam || pūrvādi-
digdaleṣu | brahmā-indra-viṣṇu-maheśvarāḥ | aiśānyādividigdaleṣu | yama-kubera-
nairṛti-vemacitrīṇaś ceti | ete cāṣṭau candreṇākṛāntahṛdayāḥ || viśvalakamalādi-
vemacitripariyantam kūtāgāram niṣpattikāla eva niṣpannam²⁷¹ ||

P_ṣ, P_R f.12v1

hrtsūryopari dviguṇākārādisvarapariṇāmena²⁷² dvātriṃśallakṣaṇasūcakam²⁷³
candramaṇḍalam ādarśajñānasvabhāvakam | tadupari catu*striṃśatkādivarṇān
ḍa-ḍha-da-ḍha-ya-lety²⁷⁴ akṣaraṣaṭkena²⁷⁵ sahānulomavilomato²⁷⁶ dviguṇīkṛtya
| aśītyakṣarapariṇāmena sūryamaṇḍalam aśītyanuvyañjanasūcakam samatājñāna-
svabhāvakam paśyet || samputamadhye²⁷⁷ hūm-am-bījadvayapariṇatakaroṭakarti-
kam²⁷⁸ tābhyām²⁷⁹ evāṅkitam iti pratyavekṣaṇājñānam || tato bījadvayavinirgata-
raśmijālair²⁸⁰ anantalokadhātūn²⁸¹ avabhāsyānīya ca²⁸² | tatraiva praveśya²⁸³ |
sarveṣām aikyam²⁸⁴ iti kṛtyānuṣṭhānajñānam | aikya²⁸⁵pariṇāmena jhaṭīty ātmā-

ⁱCf. VaPra^{§10}.

²⁶⁵ṣoḍaśa° P_ṣ (Tib. *cha bcu drug*)] ṣoḍaśā P_R. ²⁶⁶kūtāgāra° P_ṣ^{p.c.}, P_R (Tib. *khañ pa brtsegs pa'i*)] kūtāgāram P_ṣ^{a.c.}. ²⁶⁷karṇikopari P_ṣ (Tib. *ze'u 'bru steñ du*)] °kaṇṭhikopari P_R. ²⁶⁸dakṣiṇottara° Σ^{Skt.}] g.yas dañ g.yon du (→ 'dakṣiṇetara°) Tib._D. ²⁶⁹skandha° P_ṣ (Tib. *phuñ po*)] skandhā° P_R. ²⁷⁰tatra *em.* (Tib. *de la*)] statra P_ṣ, P_R. ²⁷¹niṣpannam P_ṣ (Tib. *rdzogs pa*)] niṣpannaḥ P_R. ²⁷²pariṇāmena *conj.* (cf. Tib. *yoñs su gyur pas*)] *om.* P_ṣ, P_R. ²⁷³°lakṣaṇa° *em.*] °lakṣaṇam P_ṣ, P_R. ²⁷⁴ḍa-ḍha-da-ḍha-ya-lety *em.* (Tib.)] ḍa ṭa da dha ya lety P_ṣ, P_R. ²⁷⁵°ṣaṭkena P_ṣ] °ṣaṭakena P_R. ²⁷⁶°ānuloma° *em.* (Tib. *lugs su 'byuñ ba*)] °ānnaloma° P_ṣ, P_R. ²⁷⁷samputa° P_ṣ (Tib. *kha sbyar ba'i*)] samputā° P_R. ²⁷⁸°bījadvaya° P_ṣ^{p.c.}, P_R (Tib. *sa bon gnīs*)] °bījadvaya° P_ṣ^{a.c.}. ²⁷⁹tābhyām *em.*] tābhyāmm P_ṣ, P_R. ²⁸⁰°jālair P_ṣ (Tib. *dra ba rnams kyis*)] °jalir P_R. ²⁸¹°dhātūn *em.* (Tib. *kham*)] °dhā+ū ++ P_ṣ; °dhātū P_R. ²⁸²avabhāsyānīya *ca em.* (Tib. *snañ ba(r) byas nas yañ bkug ste*)] ++ vabhāsyānīya *ca* P_ṣ, vabhāsyānīya *va* P_R. ²⁸³praveśya P_R (Tib. *zugs pa las*)] prakāśya P_ṣ^{a.c.}; pravaśya P_ṣ^{p.c.}. ²⁸⁴aikyam *em.* (Tib. *gcig pa ñid*)] aikam P_ṣ, P_R. ²⁸⁵aikya° P_ṣ (Tib. *gcig pa ñid*)] aikyam P_R.

naṃ vakṣyamāṇacihnādīnā²⁸⁶ niṣpannaṃ śrīherukarūpaṃ²⁸⁷ sveṣṭadevaṃ ṣoḍa-
śabhujam ṣaḍbhujam caturbhujam dvibhujam vā hetuvajradhararūpaṃ²⁸⁸ || ta-
thaiva niṣpannaṃ nairātmādyāśliṣṭakandharaṃ suviśuddhadharmadhātujñānam |
iti pañcākārābhīsambodhiḥ²⁸⁹ ||ⁱ

pūrvādidikkrame*ṇa²⁹⁰ candre²⁹¹ tathaiva candrārkasaṃpuṭamadhye²⁹² *gam cam*²⁹³ P_ṣ, P_R f.13r1
*vaṃ ghaṃ puṃ*²⁹⁴ *śam cam ḍam* iti bījāṣṭakaṃ paśyēt || tatpariṇatāni²⁹⁵ gauryā-
dīnāṃ cihnāni | kartikṛpīṭakūrmasarpasiṃhabhikṣucakravajrāṇi²⁹⁶ tair eva bījair
adhiṣṭhitāni cintayēt || etat sarvaṃ²⁹⁷ pariṇamya | pañcākārābhīsambodhyā gaur-
yādayo niṣpādanīyāḥ | vakṣyamāṇakrameṇa varṇacihnādīnā²⁹⁸ || iti hetumaṇḍa-
lam²⁹⁹ || 10 ||ⁱⁱ

§11 drutāpattiḥ

evaṃ sveṣṭadevatākṛtiṃ niṣpādyā | nairātmādiḍākinīcakraṃ ca svavidyayā sa-
haikarasam āpannaṃ paśyēt | samādhisamayaraśminākṛṣya³⁰⁰ raktahoḥkāra-
paṅktidvayapariveṣṭitam³⁰¹ gandharvasattvaṃ³⁰² mahāsukhamayaṃ³⁰³ cakra-
ḍākadvāreṇa praveśya | bhagavān atyantaparamamahāsukharasena³⁰⁴ svavidyayā
saha ma*hārāgānurāgato drutāpanno bījarūpeṇāvasthito 'bhūt | iti drutāpattiḥ || 11 ||ⁱⁱⁱ P_ṣ, P_R f.13v1

ⁱCf. HeTa I.viii. 6cd-8ab; HeSāU (Ñ₁ ff. 2v7-3r3 and S f. 307r6-v1), DVS (ff. 189v7-190r4), VaPra^{§10} et al.. ⁱⁱCf. HeSāU (Ñ₁ f. 3r4-6), VaPra^{§10} et al.. ⁱⁱⁱCf. HeSāU (Ñ₁ f. 4r1-2), DVS (f. 190r6-7), VaPra^{§11} et al..

²⁸⁶vakṣyamāṇa° em. (Tib. 'chad par 'gyur ba)] vakṣamaṇa° P_ṣ, P_R. ²⁸⁷°rūpaṃ P_ṣ (Tib. gzugs)]
°rupam P_R. ²⁸⁸°rūpaṃ P_ṣ (°am; Tib. gzugs)] °rūpām P_R. ²⁸⁹pañcākārā° em. (Tib. rnam pa
lña)] pañcārā° P_ṣ, P_R (haplography). ²⁹⁰°krameṇa em. (Tib. rim pas)] °krame †† P_ṣ; °kramaś
P_R. ²⁹¹candre em.] candra P_ṣ, P_R. The Tibetan reads *sñiñ gar zla ba rnam la*. ²⁹²°saṃpuṭa°
P_ṣ] °saṃpūṭa° P_R. ²⁹³cam P_ṣ, Tib. et al.] vaṃ P_R. ²⁹⁴puṃ P_ṣ et al.] yuṃ P_R; paṃ Tib.. ²⁹⁵tat°
em. (Tib. de)] tata P_ṣ, P_R. ²⁹⁶°kṛpīṭa° P_ṣ (Tib. cañ te'u)] °kūpīṭa° P_R. ²⁹⁷sarvaṃ P_ṣ (Tib. thams
cad)] sarva P_R. ²⁹⁸varṇa° P_ṣ] varṇā° P_R. ²⁹⁹°am P_ṣ (°am)] °a P_R. ³⁰⁰samādhi° P_ṣ] samādhim
P_R; *tiñ ñe 'dzin (gyi)* Tib.. ³⁰¹rakta° P_ṣ, Tib. (*dmār po*)] rakṣa° P_R. ³⁰²gandharvasattvaṃ P_ṣ^{p.c.},
P_R, Tib. (*dri za'i sems can*)] gandhasattvaṃ P_ṣ^{a.c.} (added below). ³⁰³°mayaṃ P_ṣ (Tib. rañ bzin)]
°maya° P_R. ³⁰⁴°rasena em. (cf. VaPra¹¹ and note in translation)] °rasen P_ṣ, P_R; *ror* Tib..

§12 samutthānam

atha pukkasyādayaś³⁰⁵ catasro devyo 'tiviṣaṇṇās cakrapater abhāvam drṣṭvā | *anā-
thā vayam* iti matvā³⁰⁶ | mahādurmanasyaprāptā³⁰⁷ atīvotkaṇṭhitās³⁰⁸ cittaprabho-
dhakārikābhir vajragītikābhir bhagavantam utthāpayanti ||ⁱ

utṭha bharāḍo karuṇamaṇu pukkasi mahu³⁰⁹ paritāhi |
mahāsuhoem³¹⁰ kāma mahum cchaḍḍahi³¹¹ suṇṇasamāhi³¹² ||ⁱⁱ

tojjha³¹³ vihuṇṇe marami haum³¹⁴ utṭhahi tuhu³¹⁵ hevajja |
chaḍḍahi³¹⁶ suṇṇasahāvaḍā śabariā³¹⁷ sijjhaū³¹⁸ kajja³¹⁹ ||ⁱⁱⁱ

loya nimantiya suraapahu suṇṇe³²⁰ acchasi kīsa |
haum³²¹ caṇḍālī³²² viṇṇamami tai³²³ viṇu uhami ṇa dīsa³²⁴ ||^{iv}

ⁱHeSāU (Ñ₁ f. 4r₂₋₃), cf. DVS (Ñ₃ f. 190r_{7-v}₁), VaPra^{§12}. ⁱⁱHeTa II.v. 20; cf. HeSāU (Ñ₁ f. 4r₃₋₄), HeSāSam 8|10, BhraHeSā (pp. 162f.). ⁱⁱⁱHeTa II.v. 21; cf. HeSāU (Ñ₁ f. 4r₄₋₅), HeSāSam 8|10, BhraHeSā (p. 163). ^{iv}HeTa II.v. 22; cf. HeSāU (Ñ₁ f. 4r₅), HeSāSam 8|10, BhraHeSā (p. 163).

³⁰⁵pukkasyādayaś P_R (*pukkaś°*), Tib.] pukka †† †ādayaś P_Ṣ. ³⁰⁶matvā P_Ṣ^{p.c.}] mātṽ P_Ṣ^{a.c.}, P_R; *žes pa nas* Tib._{C,D,P}₂; *žes šes nas* Tib._{G,N,P}₁. ³⁰⁷mahā° *em.* (Tib. *chen po*)] mahad° P_Ṣ; mahard° P_R; cf. HeSāU (Ñ₁ f. 4r₂), VaPra^{§12}. ³⁰⁸atīvotkaṇṭhitās P_Ṣ (Tib. *šin tu smre snags*)] atīvotka-
ścitās P_R. ³⁰⁹mahu *em.* (cf. HeTa)] mahum P_Ṣ; madbham P_R. ³¹⁰suhoem *em.* (cf. HeSāU, BhraHeSā)] °suhayoge P_Ṣ, P_R. ³¹¹cchaḍḍahi *em.* (cf. HeSāU, BhraHeSā, HeTa)] chāḍḍahi P_Ṣ, P_R. ³¹²suṇṇasamāhi P_Ṣ^{p.c.}] suṇṇamāhi P_Ṣ^{a.c.}; suṇḍalasāhi P_R; suṇṇasahāva HeSāU, Tib. (*ston ṇid rañ bzin*). ³¹³tojjha *em.* (cf. HeSāU, BhraHeSā)] tujjhā P_Ṣ^{p.c.} (rewritten ?); tujjha P_Ṣ^{pp.c.}; tujyam P_R; tohyā HeTa. ³¹⁴marami haum *em.* (cf. BhraHeSā)] marami >marami< haum P_Ṣ^{p.c.} (canceled); marami uha>ma<mi ṇa dīsa (...) P_R (cancellation mark erroneously taken to refer to the marginal note); marami hahum HeSāU, HeTa. ³¹⁵utṭhahi tuhu P_Ṣ, P_R] utṭhahi tuhum HeSāU, BhraHeSā; utṭehim tuhum HeTa. ³¹⁶chaḍḍahi *em.* (cf. HeSāSU, BhraHeSā, HeTa)] chāḍḍahi P_Ṣ, P_R. ³¹⁷śabaria *em.* (cf. HeTa)] śabariā P_Ṣ, P_R; sabaria HeSāU. ³¹⁸sijjhaū P_Ṣ; BhraHeSā] sijyaū P_R; sijāu HeSāU; sihyāu HeTa (HeTa_{Sn} further reports *sihyāḍa*). ³¹⁹kajja *em.* (cf. HeSāU, BhraHeSā, HeTa)] kājja P_Ṣ, P_R. ³²⁰suṇṇe P_Ṣ, HeSāU, HeTa, BhraHeSā] suṇṇa P_R. ³²¹haum *em.* (cf. HeSāU, HeTa, BhraHeSā)] haum P_Ṣ, P_R] haum HeTa II.v. 22. ³²²caṇḍālī *em.* (cf. HeSāU, BhraHeSā)] caṇḍālī P_Ṣ, P_R; caṇḍālī HeTa. ³²³tai *em.* (cf. HeSāU, BhraHeSā, HeTa)] taei P_Ṣ; tañji P_R. ³²⁴viṇu uhami ṇa dīsa *em.* (cf. HeSāU, BhraHeSā)] viṇu * mā (...) P_Ṣ^{a.c.}; viṇu uhamami ṇa dīsa || P_Ṣ^{p.c.}; viṇu mā P_R (the marginal note has not been noticed here); viṇṇa uhami ṇa dīsa HeTa.

indī-ālī³²⁵ uṭṭha tuhu³²⁶ haūṃ³²⁷ jāṇami tuha³²⁸ citta |
amhe ḍombī che-a-maṇu³²⁹ mā karu karuṇavichitta³³⁰ ||^{i,ii}

tattvagītapracodito bha*gavān cirapraṇidhānāvedhasāmarthyavaśād³³¹ uttiṣṭhet P_ṣ, P_R f.14r1
svapnaprabodhitavat ||ⁱⁱⁱ

yogo nāma samādhiḥ

tatrāyam utthānakramaḥ pañcākāraprayogataḥ³³² | amṛtadravenduvat³³³ māyopa-
mavijñānam | tadamṛtadravaparīṇāmena pañcājñānamayaṃ bodhicittam | tatrāli-
parīṇata³³⁴ ādarśajñānam candraḥ³³⁵ | kāliparīṇataḥ³³⁶ samatājñānam sūryaḥ | tayor
madhyagataṃ bījaṃ bījaparīṇataṃ cihnaṃ tadaṅkitaṃ pratyavekṣaṇam ucyate |
"sarvair³³⁷ ekam anuṣṭhānam" iti^{iv} kṛtyānuṣṭhānam | bimbaṇiṣpattiḥ śuddhadhar-
matā^v | tac ca pañcājñānamayabodhicittotthānakiraṇaiḥ sacarācaram ānīya³³⁸ mā-
ṇdaleyaṃ ca tatraiva³³⁹ samarasam kṛtvā śaraccandramaṇḍalākāram bodhicittam
paśyed iti yogo nāma * samādhiḥ ||^{vi}

P_ṣ, P_R f.14v1

ⁱHeTa II.v. 23 ; cf. HeSāU (Ñ₁ f. 4r₅₋₆), HeSāSam 8|10, BhraHeSā (p. 163). ⁱⁱCf. VaPra^{§12}, MuĀv, YoMā and HePra^{Tib.} as well as HeTa_{Sn} for *chāyā* and translations into Tibetan. See also Isaacson 2007 : pp. 300f.. Note that HePra^{Tib.} adds a lengthy passage that is not contained in the surviving Sanskrit version. For a more detailed account of this *saṃcodanagītīkā* it may be referred to the appendix. ⁱⁱⁱom. HePra^{Tib.}; cf. HeSāU (Ñ₁ f. 4r₆), DVS (Ñ₃ f. 190v₁) and VaPra^{§12} giving a more detailed discussion. ^{iv}HeTa I.viii. 7c. ^vHeTa I.viii. 7d. ^{vi}Cf. HeSāU, VaPra^{§12}, DVS (Ñ₃ f. 190v₂₋₃).

³²⁵indī^o P_ṣ, HeSāU, BhraHeSā, HeTa] chendī^o P_R. ³²⁶tuḥ P_ṣ] ttahu P_R; tuhuṃ HeSāU, Bhra-
HeSā, HeTa. ³²⁷haūṃ em. (cf. HeSāU, BhraHeSā)] haū P_ṣ, P_R; haum HeTa. ³²⁸jāṇami tuha em.
(cf. HeSāU, BhraHeSā)] jānāmi tuhu P_ṣ; jānāmi tuhā P_R; jānāmi ttuha HeTa. ³²⁹uhami ṇa dīsa
(...) cheamaṇu] marginal note in P_ṣ. P_R adds this correction in l. 4 instead of l. 6. ³³⁰vicchitta em.
(cf. HeSāU, BhraHeSā)] °vichitti P_ṣ, P_R; °vicchittaḥ HeTa. ³³¹°sāmarthyavaśād P_ṣ^{p.c.} (°t)] °sā-
marthyāvaśāt P_ṣ^{a.c.}; °sāmathyaviśāt P_R; om Tib.. ³³²pañcākāra^o P_ṣ, P_R^{p.c.} (Tib. nmam pa lña'i)] pa-
ñcokāra^o P_R^{a.c.}. ³³³°vat em.] °vata P_ṣ, P_R. ³³⁴tatrāliparīṇata^o em. (cf. HeSāU)] tadrāliparīṇatā^o
P_ṣ, P_R; der āli yoṅs su gyur pa'i Tib.. ³³⁵candraḥ em. (Tib. zla ba)] candra P_ṣ, P_R. ³³⁶parīṇataḥ
em. (cf. HeSāU)] °parīṇata^o P_ṣ, P_R, Tib. (yoṅs su gyur pa'i). ³³⁷sarvair em.] sarver P_ṣ, P_R; thams
cad Tib.. ³³⁸ānīya em. (Tib. bkug nas)] āñīya P_ṣ, P_R. ³³⁹tatraiva P_ṣ] tathaiva P_R.

anuyogo nāma samādhiḥ

tadanu jhaṭīti tatpariṇataṃ saḥajabimbaṃ śaracchaśadharākāram anantaloka-
dhātuvyāpakam dharmamudrāyutakaradvayaṃ pañcajñānamayaṃ māyopamaṃ³⁴⁰
sahajaherukaṃ³⁴¹ paśyed ity anuyogo³⁴² nāma samādhiḥ || 12 ||ⁱ

§13 nyāsaḥ

atiyogaḥ

bimbasthānaṃ niṣpādyavam | atiyogaṃ skandhadhātāvāyataneṣu bījanyāsaṃ kur-
yāt³⁴³ | vajrādikhecarīparyantānām | *ām*³⁴⁴ nyased rūpaskandhe vajrāyāḥ³⁴⁵ | *im*
vedanāskandhe gauryāḥ | *īm* saṃjñāskandhe vāriyoginyāḥ | *um* saṃskāraskandhe
vajradākinyāḥ³⁴⁶ | *am* vijñānaskandhe nairātmyāyāḥ³⁴⁷ | *ūm* māṃse pukkasyāḥ |
rm rakte śabaryāḥ³⁴⁸ | *ṛm* bodhicitte caṇḍālyāḥ | *lm* majjamedayor ḍombinyāḥ ||
āyatananyāsaś³⁴⁹ ca kathyate | *īm* rūpāyatane nyased aparagauryāḥ³⁵⁰ | *em* śabde
cauryāḥ | * *aim* gandhe vettālyāḥ | *om* rase ghasmaryāḥ | *aum* sparśe bhūcaryāḥ |
am dharmadhātau khecaryāḥ || atiyogaḥ³⁵¹ ||ⁱⁱ

P_ṣ, P_R f.15r1

ⁱCf. VaPra^{§12}. ⁱⁱThe passage might be incomplete. Cf. HePra^{Tib}. (quoting HeTa I.iii. 2 etc.),
DVS (f. 190v₃₋₆), VaPra^{§13} et al..

³⁴⁰māyopamaṃ P_R (Tib. *sgyu ma lta bu*)] pāyopamaṃ P_ṣ. ³⁴¹herukaṃ P_ṣ] heruka P_R.
³⁴²anuyogo P_ṣ^{p.c.}, P_R (Tib. *rjes su rnal 'byor*)] anuyo P_ṣ^{a.c.} (added in upper margin). ³⁴³kuryāt
P_R, Tib. (*bya*)] °kuryāta P_ṣ. ³⁴⁴*ām* P_ṣ, P_R, VaPra^{Skt}.] *om* Tib._{C,D}; *am* Tib._{G,N,P1,2}. ³⁴⁵vajrāyāḥ
P_ṣ, Tib.] vajrayāḥ P_R. ³⁴⁶°dākinyāḥ *em*. (Tib. *rdo rje mkha' 'gro ma'i*)] °dākiṅ†† h P_ṣ; °dākinyāḥ
P_R. ³⁴⁷nairātmyāyāḥ P_ṣ, Tib.] nairātmāyāḥ P_R. ³⁴⁸śabaryāḥ *em*. (Tib. *ri khrod ma'i*)] śabaryā
P_ṣ, P_R. ³⁴⁹āyatananyāsaś *em*. (Tib. *skye mched dgod pa*)] āyatanyāsaś P_ṣ, P_R. ³⁵⁰aparagauryāḥ
P_ṣ^{p.c.}, P_R, Tib.] apagauryāḥ P_ṣ^{a.c.}. ³⁵¹atiyogaḥ *em*.] atiyogaṃ P_ṣ, P_R.

mahāyogo nāma samādhiḥ

tato³⁵² nābhau catuḥṣaṣṭīdalaṃ³⁵³ | ḥṛdy aṣṭadalaṃ | kaṅṭhe ṣoḍaśadalaṃ³⁵⁴ | lalāṭe dvātriṃśaddalaṃ³⁵⁵ | *om hūm om ham* vinyasya | kāyavākścittādhiṣṭhānaṃ³⁵⁶ cintayet³⁵⁷ || *omkāraṃ sitaṃ śirasi dhyātvā* | tasmāt kāyavajrasamūhena gaganam āpūrya³⁵⁸ | tatraiva bīje praveśya | kāyavajro bhavet | *om kāyavajrātmakāḥ sarvadharmāḥ kāyavajrātmako 'ham* iti paṭhan | *āḥkāraṃ raktaṃ vākpathe dhyātvā* | tasmāt vāgvajrasamūhena gaganam āpūrya³⁵⁹ | tatraiva bīje praveśya | vāgvajro bhavet | *om vāgvajrātmakāḥ sarvadharmāḥ vāgvajrātmako 'ham* iti paṭhan | *hūmkāraṃ kṛṣṇaṃ ḥṛdi dhyātvā* | tasmāc cittavajrasamūhena³⁶¹ ga*ganam āpūrya | tatraiva bīje praveśya | cittavajro bhavet | *om cittavajrātmakāḥ sarvadharmāś cittavajrātmako 'ham* iti | kāyavāk³⁶² cittādhiṣṭhānaparyantena³⁶³ nyāsaḥ | iti mahāyogo nāma samādhiḥ || 13 ||ⁱ

P_ṣ, P_R f.15v1

§14 dveṣātmā

tataḥ³⁶⁴ pūrvoktakrameṇa "sattvabimbasmudbhūtaṃ"ⁱⁱⁱ caturṇāṃ herukarūpāṇāṃ madhye sveṣṭadevaṃ prajñāsamāpannam ātmānaṃ kṛṣṇavarṇaṃ³⁶⁵ mahāghoraṃ sattvahr̥daye candrabījādiniṣpannam dveṣātmakaṃ³⁶⁶ paśyēt || vakṣyamāṇakrameṇa cihnādikaṃ dhyātvā trisamayam³⁶⁷ ārabhet³⁶⁸ | tatrātmāsamayo vajra-

ⁱCf. DVS (ff. 190v₆-191r₅) and VaPra^{§13}. ⁱⁱCf. HeTa I.viii. 9. The Tibetan quotes *pāda*-s cd.

³⁵²tato P_ṣ] tatau P_R; *om. Tib.*, reading "*mya nan las 'das pa'i sku 'dzin pa'i don dan | gdul bya'i skye bo mi span ba'i don du phuṅ po la sogs pa dgod pa'i śin tu rnal 'byor rdzogs par byas nas | rnal 'byor chen po yaṅ dag par brtsam par bya ste |*" instead. ³⁵³ṣaṣṭī° P_ṣ] ṣaṣṭhi° P_R. ³⁵⁴ṣoḍaśadalaṃ *em.* (cf. HePra^{Tib.}, HeSāU)] dvātriṃśaddalaṃ P_ṣ, P_R. ³⁵⁵dvātriṃśaddalaṃ *em.* (cf. HePra^{Tib.}, HeSāU)] ṣoḍaśadalaṃ P_ṣ, P_R. ³⁵⁶vāk° P_ṣ^{p.c.}, Tib.] vā° P_ṣ^{a.c.}; vāka° P_R. ³⁵⁷cintayet P_R, Tib.] cintayeta P_ṣ. ³⁵⁸gaganam āpūrya *em.*] gaganmāpūrya P_ṣ, P_R; *nam mkha' gaṅ ba* Tib.. ³⁵⁹samūhena gaganam āpūrya *em.*] samūhena māpūrya P_ṣ^{a.c.}; samūhe gaganam āpūrya P_ṣ^{p.c.}, P_R; *tshogs kyis nam mkha' gaṅ ba* Tib.. ³⁶⁰dharmā *em.*] dharmmāḥ P_ṣ, P_R. ³⁶¹samūhena *em.* (Tib. *tshogs kyis*)] samūhen P_ṣ, P_R. ³⁶²vāk° P_ṣ] vāka° P_R; *om. Tib.* (HePra^{Tib.} differs). ³⁶³cittā° P_R] citvā° P_ṣ; *om. Tib.*. ³⁶⁴tataḥ P_ṣ] tata P_R; *om. Tib.*. ³⁶⁵varṇaṃ P_ṣ (Tib. *sku mdog*)] varṇa° P_R. ³⁶⁶ātmakaṃ *em.* (Tib. *bdag ñid can*)] ātmaka P_ṣ, P_R. ³⁶⁷trisamayam *em.* (Tib. *dam tshig gsum*)] trisamayam P_ṣ, P_R. ³⁶⁸ārabhet P_R] ārabheta P_ṣ; *b(r)tsal bar bya* Tib..

dhararūpatā | svahr̥di sūrye ātmasamayavaj jñānasamayam | taddhṛdi samādhisamayam *hūmkāraṃ* cintayet || iti dveṣātmā || 14 ||ⁱ

§15 utsargaḥ

mudrāsādhanam

evaṃ trisamayātmako bhūtvā mudrāsādhanam ārabhet³⁶⁹ |

prajñām acañcalām prāpya³⁷⁰ sādhave bhaktivatsalām |
yām³⁷¹ sarvalakṣaṇopetām sarvasattvahiṭaiṣiṇīm³⁷² ||

P_ś, P_R f.16r1

tasyāḥ śirasi * *omkāraṃ*³⁷³ | hr̥di *hūmkāraṃ*³⁷⁴ | nābhau *svākāraṃ* | ūrūyugme³⁷⁵
āḥkāraṃ | pādāyor³⁷⁶ *hākāraṃ* nyased iti | ānganyāsas tu yathātmani tathā³⁷⁷ bha-
gavatyāḥ ||ⁱⁱ

rūpaskandhe bhaved vajrā gaurī vedanāyām smṛtā³⁷⁸ |
saṃjñāyām vāriyoginī³⁷⁹ saṃskāre vajradākinī |
vijñānaskandharūpeṇa³⁸⁰ sthitā nairātmyayoginī ||ⁱⁱⁱ
prthivī pukkasī³⁸¹ khyātā abdhātuḥ³⁸² śabarī smṛtā |
tejaś caṇḍālinī³⁸³ jñeyā vāyur ḍombī prakīrtitā ||^{iv}

ⁱCf. DVS (f. 191r₅₋₇), VaPra^{§14}, HeTa I.viii.. ⁱⁱCf. DVS (f. 191r_{6-v2}). ⁱⁱⁱHeTa I.ix. 8-9ab, cf. VaPra^{§13}, DVS (f. 191v₂₋₃), SāMā 228 et al.. ^{iv}HeTa I.ix. 16, cf. SāMā 228 et al..

³⁶⁹mudrāsādhanam ārabhet P_ś, P_R] *rigs lña'i cha dan ldan par bya* HePra^{Tib.}. ³⁷⁰prajñām (...) prāpya *em.*] prajñām prāpyācañcalām P_ś, P_R (unmetrical); *śes rab (b)rñed nas mi g.yo zin* HePra^{Tib.}. ³⁷¹yām *conj.*] *om.* P_ś, P_R, Tib.. ³⁷²hitaiṣiṇīm P_ś^{p.c.}, Tib. (°īm; *phan tshol ba can*)] °hitaiṣiṇīm P_ś^{a.c.}; °hitaiṣiṇī P_R. ³⁷³°kāraṃ P_ś, Tib.] °kāra P_R. ³⁷⁴°kāraṃ P_ś, Tib.] °kāra P_R. ³⁷⁵ūrūyugme *em.* (*brla zuñ la* Tib.)] urūyugme P_ś, P_R. ³⁷⁶pādāyor P_ś, Tib. (*rkañ pa dag la*)] pādāyo P_R. ³⁷⁷yathātmani tathā *em.*] ya †† thā ātmani * ((tathā)) P_ś^{p.c.} (added in upper margin); yathā ātmani tathā P_R. ³⁷⁸smṛtā *em.* (*dran* Tib.)] smṛtāḥ P_ś, P_R. ³⁷⁹vāriyoginī *em.* (*chu (y)i rnal 'byor ma* Tib.)] vāriyoginī P_ś, P_R. ³⁸⁰°skandha° P_ś, Tib. (*phuñ po'i*)] °skandhe P_R. ³⁸¹pukkasī P_ś] pukkasī P_R. ³⁸²abdhātuḥ *em.* (*chu khams*)] avadhātu P_ś, P_R. ³⁸³°inī P_ś^{p.c.}, P_R] °inī P_ś^{a.c.}.

rūpe³⁸⁴ gaurī sadā khyātā³⁸⁵ śabde caurī prakīrtitā |
 vettālī gandhabhāge ca rase ghasmarī kīrtitā³⁸⁶ |
 sparśe ca³⁸⁷ bhūcarī khyātā khecarī dharmadhātutaḥ ||ⁱ

ādiyogo nāma samādhiḥ

evam bhagavatyāḥ skandhadhātāvāyataneṣu bījanyāsaṃ kṛtvā padmavajrādhiṣ-
 thānaṃ kuryāt || * āhkāreṇa tridalaṃ padmam āhlādakaraṃ dhyātvā hūmkāreṇa P_ṣ, P_R f.16v1
 kamalakośakiñjalkaśuṣiraṃ vicintya tadanu hūmkārasaṃbhūtaṃ vajraṃ³⁸⁸ vibhā-
 vya omkāreṇa³⁸⁹ tanmaṇīśuṣiraṃ ca dhyātvā mantreṇānenādhiṣṭhet³⁹⁰ ||ⁱⁱ

om padma sukhādhāra mahārāga sukhaṃdada |
 caturānandabhāg viśva hūm hūm hūm kāryaṃ kuruṣva me ||
 om vajra mahādveṣa caturānandadāyaka |
 khagamukhaikaraso nātha hūm 3 kāryaṃ³⁹¹ kuruṣva me ||ⁱⁱⁱ

bāhyamudrābhāve³⁹² manonirmitāṃ mudrāṃ prāpya³⁹³ | tasyāṃ ca pañcakula-
 kalāpakramādikaṃ ca kṛtvā | anurāgaṇaṃ ārabhet –

om sarvatathāgatānurāgaṇavajrātmakāḥ sarvadharmāḥ |
 om sarvatathāgatānurāgaṇavajrasvabhāvātmako 'ham ||

iti^{iv} kṛtvā | vāgvajrāhamkāreṇa hūmkāraṃ uccārayan vajraṃ cālayet || śūnyatā-
 dhi*mokṣādi ratisukhaparyantenādiyogo³⁹⁴ nāma samādhiḥ || ||^v

P_ṣ, P_R f.17r1

ⁱHeTa I.ix. 13-14ab, cf. VaPra^{§13}, SāMā 228 et al.. ⁱⁱCf. VaPra^{§14} and DVS (f. 191v₄₋₅). ⁱⁱⁱCf. HeTa II.xii 5-6, HeSāU (Ñ₁ f. 3r₂₋₃), DVS (f. 191v₆), HeSāSaṃ 10 (f. 120r₂₋₃), BhraHeSā (pp. 167f.), KṛYaTa (+ Ratnāvalī), SāMā 218 et al., partly reading hūm each time twice. ^{iv}Cf. AP (ch. 7), GST, GuSaMaVi, KriSaṃPa (ch. 6), PiSā, SāMā 251, SāMā 271, VaĀv et al. (all omitting the first line).

³⁸⁴rūpe P_ṣ, Tib. (gzugs la)] rūpa P_R. ³⁸⁵sadākhyātā P_ṣ^{p.c.}, P_R, Tib. (rtag tu bśad)] sadā khyā P_ṣ^{a.c.} (added in lower margin). ³⁸⁶kīrtitā em. (cf. HeTa)] prakīrtitā P_ṣ, P_R, Tib. (rab grags). ³⁸⁷sparśe ca em. (cf. HeTa, SāMā 228)] sparśe P_ṣ, P_R, Tib. (reg la). ³⁸⁸vajraṃ em. (rdo rje Tib.)] vajra P_ṣ, P_R. ³⁸⁹omkāreṇa HePra^{Skt.}] hūm yig HePra^{Tib.}. ³⁹⁰mantrēṇā^o em. (snags kyis Tib.)] mantreṇā^o P_ṣ, P_R. ³⁹¹kāryaṃ P_ṣ, Tib.] kārya P_R. ³⁹²o mudrābhāve em. (phyag rgya med na Tib.)] o mudrā bhāve P_ṣ, P_R. ³⁹³mudrāṃ prāpya em. (phyag rgya rñed nas Tib.)] mudrāprāpya P_ṣ, P_R.

etac ca prajñopāyaikarasamahāsukhasaṃbhavabodhicittaṃ³⁹⁵ *phaṭkāravinirgataṃ*
niścītya pūjāṃ kuryād anena –

*om sarvatathāgatapūjāvajrasvabhāvātmaḥ*³⁹⁶ *sarvadharmāḥ* |

om sarvatathāgatapūjāvajrasvabhāvātma 'ham³⁹⁷ ||

itiⁱ paṭhitvā | garuḍamudrādhara³⁹⁸ yogī kamalakośāntargataṃ tad bodhicittaṃ ra-
sanendriyeṇa ḡhītvā | sarvatathāgatavajrayoginīsvabhāvam ātmānaṃ pūjayet ||
yadi suśikṣitā syāt mudrā no cen na kartavyaḥ | anyathā mūlāpattiḥ syāt || tadanu
yat kiñcil lavaleśasthitaṃ bodhicittaṃ tatpariṇataṃ sacakrabhaṭṭāraḥ vicintya |
manthamanthānayogenotsr̥*jed³⁹⁹ anena | *om*⁴⁰⁰ vajradhṛk *hūm* | bhagavatī *aṃ* |
gaurī gam | *caurī caṃ* | *vettālī*⁴⁰¹ *vaṃ* | *ghasmarī ghaṃ* | *pukkasī puṃ*⁴⁰² | *śabarī śaṃ*
| *caṇḍālī*⁴⁰³ *caṃ* | *ḍombī ḍaṃ* | iti mantreṇotsr̥jya | jagadarthaṃ ca kārayitvā | ānīya
bhagavantāṃ | bhagavaccakraḍākamārgeṇa praveśya | payasi pānīyaṃ yathā tathā
vakṣyamāṇakrameṇa⁴⁰⁴ bhagavān sthitaḥ⁴⁰⁵ | bhagavatī⁴⁰⁶ bhagavatyāṃ ca | gau-
ryādayo 'pi⁴⁰⁷ yathāsthānaṃ svasvāsaneṣu⁴⁰⁸ cintanīyāḥ || ity utsargaḥ⁴⁰⁹ || 15 ||ⁱⁱ

P_S, P_R f.17v1

^vCf. VaPra^{§14} and DVS (f. 191r₁₋₅, 191v₄₋₇). ⁱCf. VaPra^{§15} (only 'paper' MSS), GST, GuSa-
MaVi, KṛYaTa, PiSā, SāMā 83, SāMā 159, SāMā 273 et al.. ⁱⁱCf. DVS (f. 192r₂₋₄) and VaPra^{§15}.

³⁹⁴°paryantenā° *em.* (*mthar thug pa ni* Tib.)] °praryyantēnā° P_S, P_R. ³⁹⁵bodhicittaṃ P_S] bo-
dhicitta° P_R. ³⁹⁶°tathāgata° *em.*] °tathāgatā P_S, P_R, Tib.. ³⁹⁷°vajra° P_S^{p.c.}, P_R, Tib.-G] *om*.
P_S^{a.c.} (added in space for binding). ³⁹⁸garuḍa° P_S^{p.c.} (*nam mkha' ldiñ gi* Tib.)] guruḍa° P_S^{a.c.}, P_R.
³⁹⁹°manthāna° P_S^{p.c.}, P_R (*bsrub par bya ba'i* Tib.)] °manthā° P_S^{a.c.} (°na° added below). ⁴⁰⁰*om*
P_S, P_R] *om*. HePra^{Tib.}. ⁴⁰¹vettālī *em.*] vetālī P_S, P_R. ⁴⁰²*puṃ* P_S, P_R] *paṃ* HePra^{Tib.}. ⁴⁰³caṇḍālī
em. (Tib. *gtum mo*)] caṇḍā P_S, P_R. ⁴⁰⁴vakṣyamāṇakrameṇa *em.* (*'chad par 'gyur ba'i rim pas*
Tib.)] vakṣyamaṇa P_S^{a.c.}; vakṣyamaṇakrameṇa P_S^{p.c.} (added in upper margin), P_R. ⁴⁰⁵bhagavān
sthitaḥ P_S^{a.c.}, P_S^{pp.c.} (*bcom ldan 'das (...)* *bzugs pa* Tib.)] bhagavān * ((krameṇa)) sthitaḥ P_S^{p.c.}
(the corresponding note has been cancelled and inserted after *vakṣyamaṇa*); bhagavān akrameṇa
sthitaḥ P_R. ⁴⁰⁶bhagavatī P_R (*bcom ldan 'das ma*)] bhagavatīṃ P_S. ⁴⁰⁷gauryādayo ('pi P_S^{p.c.}, P_R,
Tib.] gauryādayo P_S^{a.c.} (added in lower margin). ⁴⁰⁸svasvāsaneṣu *em.* (*rañ rañ gi gdan rnam su*
Tib.)] sveṣṭadevatāsaneṣu P_S, P_R. ⁴⁰⁹ity utsargaḥ P_S^{p.c.} (*dbyuñ ba* Tib.)] iity utsarggaḥ P_S^{a.c.}; ity
utsaṅgaḥ P_R.

§16 jñānacakram

ṣoḍaśabhujāḥ ṣoḍaśaśūnyatāviśuddhyā | dakṣiṇāṣṭa⁴¹⁰ bhujasthitāṣṭapadmabhāṇ-
deṣu yathākramam hastyaśvakharagāvoṣṭramanujaśarabhotukās⁴¹¹ tathā vāmāṣṭa-
padmabhāṇdeṣu krameṇa⁴¹² jñeyāḥ pṛthivīvaruṇavāyutejaścandrārkayamadhana-
dāś ceti ||ⁱ *

P_ṣ, P_R f.18r1

kāśaḥ⁴¹³ śvāsas tathonmādaḥ⁴¹⁴ kṣayakuṣṭhavicarcikāḥ |
plīhayakṛt⁴¹⁵ svarūpās ca sarve caite prakṛtitāḥ ||ⁱⁱ

ity aṣṭakleśaviśuddhyā kuñjarādayo⁴¹⁶ gṛhītāḥ || pṛthivyādīdhanadāntā ity⁴¹⁷ aṣṭaiś-
varyaviśuddhyā | yathā –

kāyaiśvaryam⁴¹⁸ vāgaiśvaryam⁴¹⁹ cittaiśvaryam⁴²⁰ tathaiiva ca |
ṛddhiḥ sarvagataiśvaryam icchā⁴²¹ kartā guṇāṣṭakam ||ⁱⁱⁱ

kāyānante kāyaiśvaryam⁴²² | sarvabhāṣām⁴²³ vadatīti⁴²⁴ vāgaiśvaryam⁴²⁵ | sarva-
sattvacittam⁴²⁶ jānātīti cittaiśvaryam^{427,428} | ṛddhyānantalokadhātum paśyatīty
ṛddhyaiśvaryam | trailokyaikamūrtim iti sarvagataiśvaryam⁴²⁹ | icchāśabdena

ⁱCf. HeTa II.v. 24-25, HeSāU (Ñ₁ f. 4v₃₋₅) DVS (f. 192v₁₋₂), CVS (vv.4-5 + note in transl.),
BhraHeSā (p. 165) et al.. ⁱⁱCf. VaPra^{§10} and HeSāSam 10 (f. 118v₂₋₃), both differing slightly.
ⁱⁱⁱCf. VaPra^{§10}.

⁴¹⁰dakṣiṇāṣṭa° P_ṣ^{p.c.}, P_R] dakṣiṣṭa° P_ṣ^{a.c.} (added in lower margin); *g.yas kyi phyag brygad na*
Tib.. ⁴¹¹śarabhotukās *em.*] °śarabhotukā P_ṣ, P_R. ⁴¹²krameṇa *em.* (*rim pas* Tib._{C,D,P₂})] krame
P_ṣ, P_R; *rim pa* Tib._{G,N,P₁}. ⁴¹³kāśaḥ *em.*] kāśa° P_ṣ, P_R; *glo* Tib._G; *blo* Tib._G. ⁴¹⁴onmādaḥ
em.] °onmāda° P_ṣ, P_R; *mi bde* Tib.. ⁴¹⁵°yakṛt° *em.* (*mcher pa* Tib._{C,D,P₂})] °yadkṛt° P_ṣ, P_R; *mtsher*
pa Tib._{G,N,P₁}. ⁴¹⁶kuñjarādayo P_ṣ, Tib. (*glan po che la sogs pa*)] kuñjer ādayo P_R. ⁴¹⁷ity *em.*]
°ty P_ṣ, P_R. ⁴¹⁸kāyaiśvaryam P_ṣ] kāyaiśvaryya° P_R. ⁴¹⁹vāgaiśvaryam *em.* (cf. VaPra^{§10}; *gsuñ gi*
dbañ phyug Tib.)] vāg† ††₃ P_ṣ^{p.c.} (marginal note); vā P_R. ⁴²⁰cittaiśvaryam P_ṣ] cittaiśvaryya°
P_R. ⁴²¹icchā *em.* (cf. VaPra^{§10}; *'dod* Tib.)] itsā P_ṣ, P_R. ⁴²²kāyaiśvaryam P_ṣ, Tib. (°*am*; *sku'i dbaṅ*
phyug)] kāryaiśvaryam P_R. ⁴²³°bhāṣām P_ṣ (*skad du* Tib._{C,D,P₂})] °bhāṣā P_R; *skad cig tu* Tib._{G,N,P₁}.
⁴²⁴vadatīti *em.* (cf. VaPra^{§10}; *smra ba*)] vadatāti P_ṣ, P_R. ⁴²⁵°aiśvaryam *em.* (*dbaṅ phyug* Tib.)]
°īśvaryyam P_ṣ; °īśvaryya P_R. ⁴²⁶sarvasattva° *em.* (*sems can thams cad* Tib.)] satva° P_ṣ^{p.c.}, P_R;
satvam VaPra(K₅) (f. 20r1). ⁴²⁷°aiśvaryam P_ṣ^{p.c.} (°*am*), Tib.] °aiśvaryya P_R. ⁴²⁸sattvacittam
(...) cittaiśvaryam P_ṣ^{p.c.}] marginal note in P_ṣ. ⁴²⁹sarvagataiśvaryam P_ṣ (°*am*), Tib. (*kun tu 'gro*
ba'i dbaṅ phyug)] sarvasatvaiśvaryyam P_R.

kāma uktaḥ | kāmena mahāsukhaṃ sattvānām utpādayatīti⁴³⁰ kāmaśvāryam⁴³¹ |
kartā vajradharateti⁴³² kartaiśvāryam | devatākāreṇa caraṇam iti guṇaiśvāryam ||ⁱ
padmabhājanam karuṇāṅgaviśuddhyā | bhujāḥ⁴³³ * sūnyatāviśuddhyā | etena sū-
nyatākaruṇābhinnatvam⁴³⁴ pratipāditam⁴³⁵ || kṛṣṇāṅgam⁴³⁶ maitrīcittam || aṣṭā-
syāny aṣṭavimokṣaviśuddhyā⁴³⁷ | prathamam⁴³⁸ mukhaṃ kṛṣṇam dveṣakarma-
sādhanaṅgāṅgāṃ | vāmaṃ raktaṃ vaśyasādhanaṅgāṃ | dakṣiṇam⁴³⁹ śuklam⁴⁴⁰ śānti-
kakarmaśādhanaṅgāṃ | ūrdhvāśyaṃ⁴⁴¹ vikarālam dhūmravarṇam | paścima ud-
bhūtaḥ dveṣādikleśaviśodhanāya⁴⁴² | punar vāmamukhadvayaṃ kṛṣṇam | tathā
dakṣiṇamukhadvayaṃ⁴⁴³ kṛṣṇam caturmāravinaśārtham || sarvam eva⁴⁴⁴ mu-
khaṃ⁴⁴⁵ daṃṣṭrākārālam⁴⁴⁶ sabhrūbhaṅgam⁴⁴⁷ mahābhīmaṃ pralayānalajvālā-
kulaprabhaṃ krodhātmakatvāt⁴⁴⁸ | raktavartulatrinetraṃ⁴⁴⁹ ca | raktaṃ kṛpayā |
trinetratvam⁴⁵⁰ trivajraviśuddhyā | kālatrayaparijñānāc ca || caturviṃśatinetra-
dhyam⁴⁵¹ || paṭṭabaddhordhvapiṅgalakeśam⁴⁵² | sakalarāgādikleśadahanāt || vi-
śvavajrāṅgīśiraskam⁴⁵³ | jagadarthakaraṇāt⁴⁵⁴ || * lalāṭopari pañcaśuṣkamunḍa-
mālālamkṛtam | pañcaskandhānām niḥsvabhāvatāpratipādanāya⁴⁵⁵ ||ⁱⁱ

P_ṣ, P_R f.18v1P_ṣ, P_R f.19r1

ⁱCf. VaPra^{§10}. ⁱⁱCf. HeSāU (f. 4v₁₋₆), DVS (f. 192v₂₋₃), VaPra^{§10} et al..

⁴³⁰utpādayatīti P_ṣ^{p.c.}, P_R, Tib. (*skyed par byed pa*)] utpādayatiti P_ṣ^{a.c.}. ⁴³¹kāmaśvāryam P_R (°am), Tib. ('*dod pa'i dbaṅ phyug*)] kāmēśvāryam P_ṣ. ⁴³²°dharateti em.] °dharatā iti P_ṣ, P_R; *rdo rje 'chan chen po zes (pa)* Tib.. ⁴³³bhujāḥ em. (*phyag rnam*s Tib.)] bhujā P_ṣ, P_R. ⁴³⁴°bhinna° P_ṣ] °bhinnam P_R. ⁴³⁵pratipāditam P_R (°am)] pratipaditam P_ṣ; *rig par byas* Tib.. ⁴³⁶kṛṣṇāṅgam P_ṣ, Tib. (*yan lag gnag*)] kṛṣṇāṅga° P_R. ⁴³⁷vimokṣa° em. (*rnam par thar pa* Tib.)] °kṣavimokṣa° P_ṣ, P_R. ⁴³⁸prathamam em. (*daṅ po* Tib.)] maṃ P_ṣ, P_R. ⁴³⁹dakṣiṇam em. (*g.yas*)] dakṣiṇa° P_ṣ, P_R. ⁴⁴⁰śuklam P_ṣ, Tib.] śukla° P_R. ⁴⁴¹ūrdhvāśyaṃ em.. (cf. HeSāU, DVS, VaPra ; *steṅ gi źal* Tib.)] ††₃ syam P_ṣ (faint); sya P_R. ⁴⁴²°udbhūta° P_R] udbhūtam P_ṣ; *byuṅ ba* Tib.. ⁴⁴³°mukhadvayaṃ P_R (*źal gñis* Tib._{G,N,P1})] °††₂ khadvayaṃ P_ṣ (faint); om. Tib._{C,D,P2}. ⁴⁴⁴sarvam eva P_ṣ^{p.c.}, Tib. (*thams cad ñid*)] sam eva P_ṣ^{a.c.} (added in upper margin); P_R. ⁴⁴⁵mukhaṃ P_ṣ, Tib. (*źal*)] mukha° P_R. ⁴⁴⁶°karālam P_ṣ (*gtsigs pa* Tib.)] °karāla P_R. ⁴⁴⁷°bhrūbhaṅgam P_ṣ ('*khyog po'i smin ma daṅ bcas pa*)] °bhrūbhaṅga° P_R. ⁴⁴⁸°ātmakatvāt P_ṣ (*bdag ñid can ñid kyi phyir* Tib.)] °ānakatvāt P_R. ⁴⁴⁹°trinetraṃ em. (*spyān gsum* Tib.)] °trianetraṃ P_ṣ, P_R. ⁴⁵⁰trinetratvam em. (*spyān gsum ñid* Tib.)] trinetratvam P_ṣ, P_R. ⁴⁵¹caturviṃśatinetrādhyam P_ṣ (°am; *spyān*) ñi śu rtsa bźis phyug Tib.)] caturviśatinetrādhyam P_R. ⁴⁵²paṭṭa° P_ṣ (*dar dpyān(s)* Tib.)] paṭ° P_R. ⁴⁵³°śiraskam P_ṣ (°am)] °śiraska P_R; *spyi bor* Tib.. ⁴⁵⁴°karaṇāt P_ṣ (hardly legible; *byed pa'i phyir* Tib.)] °karaṇā P_R. ⁴⁵⁵niḥsvabhāvatāpratipādanāya em. (*raṅ bźin med pa ñid rtogs par bya ba'i phyir* Tib.)] nisvabhāvatāprati° P_ṣ; nisvabhāvat | prati° P_R.

cakrī kuṇḍala kaṅṭhī ca haste rucaka mekhalam |ⁱ

iti pañcamudropetaṃ⁴⁵⁶ pañcatathāgataviśuddhyā || bhasmeti vajrasatvaviśuddham | mudrāṣaṭkaṃ prakīrtitam itiⁱⁱ || samyagjñānaviśuddham⁴⁵⁷ nagnatvam | sarvadharmānirāvaraṇapratipādanāya || catvāraś⁴⁵⁸ caraṇāḥ saṃgrahavastucatuśkeṇa || sūryamaṇḍale⁴⁵⁹ pādadvayenārdhaparyāṅkatāṇḍavadharam | prāptabodhicittatvāt⁴⁶⁰ || sakalatraidhātukaikamūrtipratipādanāya pādāṅguṣṭhaikatā⁴⁶¹ darśitā || tathaiṅvālīḍhapadadharatā⁴⁶² viḡhnavināśāya || skandhapratilambitā⁴⁶³ pañcāśadakṣararacitā sārdraprakṣaradrakṭaśiromālā⁴⁶⁴ | ālikālipañcāśadakṣaraviśuddhyā || yuganaddhamārgapradarśikā⁴⁶⁵ ska*ndhe śiromālikā⁴⁶⁶ ||ⁱⁱⁱ

P_ṣ, P_R f.19v1

śṛṅgāravīrabībhatsaraudrahāsyabhayānakaiḥ |

karuṇādbhutaśāntaiś ca navanātyarasair yutam⁴⁶⁷ ||^{iv}

iti || tatra nairātmyayā sahaikarasatā śṛṅgāraḥ | śmaśānasthitir vīraḥ | bhṛkuṭīkarālātā bībhatsaḥ⁴⁶⁸ | jvalatprabhātā⁴⁶⁹ raudraḥ⁴⁷⁰ | vikasitavadanatā hāsyāḥ⁴⁷¹ | sārdramaṇḍamālātā⁴⁷² bhayānakāḥ⁴⁷³ | sattvānugrahacittatā karuṇā⁴⁷⁴ | māyārūpatvam adbhutam | prahīṅarāgādikleśatā śāntam iti ebhir yuktam ||^v dviraṣṭavarṣā-kṛtilalitagātraṃ⁴⁷⁵ nairātmyāsamāpannam⁴⁷⁶ bhagavantam ātmānam⁴⁷⁷ paśyēt ||

ⁱHeTa I.iii. 14ab, cf. VaPra^{§10} and BhraHeSā (p. 165). See also MuĀv ad HeTa I.iii.. ⁱⁱCf. AbhiSaMa (p. 8), SaṃCāTa 6.13b et al.. ⁱⁱⁱCf. HeSāU (N₁ f. 4v₁₋₆), DVS (f. 192v₂₋₃), VaPra^{§10} et al.. ^{iv}HeTa II.v. 26, cf. BhraHeSā (p. 165) et al.. ^vCf. VaPra^{§10}.

⁴⁵⁶°mudropetaṃ P_ṣ] °mudropeta P_R. ⁴⁵⁷samyagjñānaviśuddham P_ṣ^{p.c.}] samyagjñānaviśuddham P_ṣ^{a.c.} (added in upper margin); samyagjñānaviśuddha P_R; *yañ dag par rdzogs pa'i ye śes rnam par dag pa las* Tib.. ⁴⁵⁸catvāraś em. (*bzi* Tib.)] catvāra P_ṣ, P_R. ⁴⁵⁹°maṇḍale P_ṣ, Tib.] °maṇḍala° P_R. ⁴⁶⁰prāpta° P_ṣ (*thob pa'i* Tib.)] prāpte P_R; *śin tu thob pa'i* Tib.. ⁴⁶¹pādāṅguṣṭhaikatā em. (cf. VaPra^{§10})] pādāṅguṣṭhaika° P_ṣ (*žabs kyi mthe boñ gcig bu* Tib.); pādāṅguṣṭhaika° P_R. ⁴⁶²tathaiṅvā° em. (*de lta bu kho nar* Tib.)] tathevā° P_ṣ, P_R. ⁴⁶³°pratilambitā em.] °pratilambita° P_ṣ, P_R; *bkod pa ste* Tib.. ⁴⁶⁴°mālā P_ṣ, Tib.] °mālī P_R. ⁴⁶⁵°mārgapradarśikā em. (*lam ñe bar bstan pas* Tib.)] °mārggo pradarśikā P_ṣ; °mārggo pradarśiko P_R. ⁴⁶⁶°mālikā em.] °mālikāḥ P_ṣ, P_R; *mgo bo'i phreñ ba* Tib.. ⁴⁶⁷yutam em. (cf. HeTa, BhraHeSā)] yuktam P_ṣ, P_R (unmetrical); *ldan pa ñid* Tib.. ⁴⁶⁸bībhatsaḥ P_R (*mi sdug pa* Tib.)] bībhatsaṃ P_ṣ. ⁴⁶⁹°prabhātā em. (*'od ñid* Tib.)] °prabhātā P_ṣ, P_R. ⁴⁷⁰raudraḥ em. (*drag śul* Tib.)] raudraṃ P_ṣ, P_R. ⁴⁷¹hāsyāḥ em. (*rgod pa*)] hāsyam P_ṣ, P_R. ⁴⁷²°mālātā em. (*phreñ ba ñid ni* Tib.)] °mālātā hāsyam P_ṣ, P_R. ⁴⁷³bhayānakāḥ em. (*jigs su ruñ ba* Tib.)] bhayānakam P_ṣ, P_R. ⁴⁷⁴karuṇā P_R, Tib.] karuṇa P_ṣ. ⁴⁷⁵°ākṛti° em.] °ākṛtiḥ P_ṣ, P_R; *rnam pas* Tib.. ⁴⁷⁶nairātmyā° P_ṣ, Tib.] nairātmyo P_R. ⁴⁷⁷ātmānam em. (*bdag ñid* Tib.)] ātmanam P_ṣ; ātmana P_R.

P_ṣ, P_R f.20r1

yadvad bhagavān | tadvad bhagavatī || kiṃ ca pañcamudropetāṃ śuṣkanaraśiromālālaṃkṛtagātrām⁴⁷⁸ | devāsuraraktapūrṇakapālavayagravāmakarām⁴⁷⁹ | aśeṣakleśacchedanāya dakṣiṇe ka*rtidhāriṇīm⁴⁸⁰ | traidhātukaikamūrtipratipādanāyaikamukhīm | bhagavadadhararasam āsvadayantīm⁴⁸¹ | pratyālīḍhapadena⁴⁸² paramamahāsukharasaratyām⁴⁸³ bhagavatsamāpannām cintayet ||ⁱ

P_ṣ f.20v1P_R f.20v1

ṣaḍbhujam tu⁴⁸⁴ hevajram ṣaṭpāramitāviśuddhitāḥ⁴⁸⁵ | trimukham | mūlamukham kṛṣṇam | dakṣiṇam śuklam | vāmaṃ raktam | vāmadvibhujābhyām⁴⁸⁶ trisūlavajraghaṇṭādharām | dakṣiṇadvibhujābhyām vajrakartidharām | śeṣabhujābhyām kartikapālasahitābhyām⁴⁸⁷ vajraśṛṅkhalāsamāpannam⁴⁸⁸ mṛtakākṛāntam⁴⁸⁹ paśyēt ||ⁱⁱ caturbhujam⁴⁹⁰ punar hevajram⁴⁹¹ caturmāraviśuddhitāḥ | dakṣiṇe vajradharām | vāme kapāladharām | śeṣabhujābhyām vajravārāhīsamāpannam | ekānamam śavākṛāntam⁴⁹² cintayet ||ⁱⁱⁱ dvibhujāhevajram vāme kapālakhaṭvāṅgam | dakṣiṇe jvaladvajram | mṛtakākṛāntam paśyēt | asya tu prajñā vajrā⁴⁹³ || ṣaḍbhujādīnām tu śeṣam⁴⁹⁴ ṣoḍaśabhujavad varṇālāṅkārahūmbha*vā*dirūpaṃ draṣṭavyam || tathā vajraśṛṅkhalādīnām ca nairātmyāvat⁴⁹⁵ | samjñāmātrabhinnāḥ⁴⁹⁶ sarvāḥ ||^{iv}

evambhūtam bhagavantam sveṣṭadevatākāreṇa niścitya | manthamanthānayogād yad utsṛṣṭam⁴⁹⁷ devatīcakram prak tasya pūrvādidigvarṇacihnādikramo viśuddhidvāreṇa pratipādyate ||^v

ⁱCf. HeSāU (K f. 4v₁₋₂; N₁ f. 4v_{6-5r₁}), DVS (f. 192r_{5-v₁}), VaPra^{§10} et al.. ⁱⁱCf. HeSāU (N₁ f. 7v₂), DVS (f. 192v₃₋₄), VaPra^{§32} et al.. ⁱⁱⁱCf. HeSāU (N₁ f. 7v₁), DVS (f. 192v₅), VaPra^{§32} et al.. ^{iv}Cf. HeSāU (N₁ f. 7r_{7-v₁}), DVS (f. 192v₅₋₇), VaPra^{§32} et al.. ^vCf. DVS (ff. 192v_{7-193r₁}).

⁴⁷⁸°gātrām P_ṣ (°ām; sku Tib.)] °gātrīm P_R. ⁴⁷⁹°karām P_ṣ^{p.c.} (°ām; phyag Tib.)] °karam P_ṣ^{a.c.}; °karīm P_R. ⁴⁸⁰dakṣiṇe karti° em.] dakṣi Ṡ†₂ °rtti° P_ṣ; dakṣiṇakartti° P_R; gri gug 'dzin pa Tib.. ⁴⁸¹āsvadayantīm em. (myañ bar byed pa Tib.)] āsvadayantī P_ṣ, P_R. ⁴⁸²°padena P_R (zabs g.yon brkyañ bas Tib.)] °padeṅ† P_ṣ. ⁴⁸³°rasaratyām em. (cf. HeSāU)] °rasām P_ṣ, P_R; dga' bas Tib.. ⁴⁸⁴°bhujam tu em.] °bhujan tu P_ṣ; °bhujam ntu P_R. ⁴⁸⁵ṣaṭpāramitā° em. (pha rol tu phyin pa drug Tib.)] ṣaṭpāramitā° P_ṣ; ṣaṭapāramitā° P_R. ⁴⁸⁶°dvibhujābhyām em. (phyag gñis dag gis Tib.)] °dvibhujam P_ṣ, P_R. ⁴⁸⁷°sahitābhyām P_ṣ (bcas pas Tib.)] °sahitābhyāḥ P_R. ⁴⁸⁸vajraśṛṅkhalā° P_ṣ (rdo rje lcags sgrog ma Tib.)] vajraśṛṅkhalī° P_R. ⁴⁸⁹°ākṛāntam P_ṣ (mnan pa Tib.)] °ākṛāntaḥ P_R. ⁴⁹⁰°bhujam P_ṣ (phyag Tib.)] °bhujā P_R. ⁴⁹¹hevajram P_ṣ] hevajra P_R; kye'i rdo rje('i) Tib.. ⁴⁹²°ākṛāntam P_ṣ (mnan pa Tib.)] °ākṛānta P_R. ⁴⁹³vajrā P_ṣ (rdo rje ma Tib.)] vajrāḥ P_R. ⁴⁹⁴śeṣam P_ṣ (lhag ma Tib.)] śeṣaḥ P_R. ⁴⁹⁵nairātmyāvat P_ṣ (bdag med ma bzin Tib.)] nairātmyovat P_R. ⁴⁹⁶°bhinnāḥ em. (tha dañ pa Tib.)] bhinnām ḥ P_ṣ, P_R. ⁴⁹⁷°am P_ṣ] °a° P_R; dbyuñ bar bya Tib..

tatra pūrvadvāre *gamkārajām* gaurīm⁴⁹⁸ kṛṣṇām vineyamārasattvaprabodhanāya | dakṣiṇe⁴⁹⁹ kartidhāriṇīm mithyādr̥ṣṭicchedanāya⁵⁰⁰ | vāme rohitadharām⁵⁰¹ saṃsāravāsanāvināśāya | brahmākṛāntām⁵⁰² rūpaskandhasvabhāvām cintayet || dakṣiṇe caurīm⁵⁰³ *camkārajām* raktavarṇām⁵⁰⁴ rāgavineyajanaprabodhanāya | dakṣiṇakare⁵⁰⁵ kṛpītadharām⁵⁰⁶ prajñopāyātmakapratipādanāya⁵⁰⁷ | vāme varāhadharām mohavināśārtham | śakrākṛāntām⁵⁰⁸ vedanāskandhasvabhāvām⁵⁰⁹ paśyēt || paścime vettālīm⁵¹⁰ *vamkārajām* kanakavarṇām sattvānām pauṣṭikārtham | dakṣiṇe kūrma*dharām⁵¹¹ śūnyatārthapratipādanāya | vāme padmabhāṇḍadharām⁵¹² karuṇāsvabhāvapratipādanāya | upendrārūḍhām⁵¹³ saṃjñāskandhasvabhāvām⁵¹⁴ vikalpayet || uttare ghasmarīm *ghamkārajām* marakatamaṇinibhām⁵¹⁵ abhicārakarmaprasādhānārtham | savye sarpadharām dveṣaviśuddhitāḥ | vāme yogapātrīdharām prajñopāyātmakabodhanārtham⁵¹⁶ | rudrārūḍhām⁵¹⁷ saṃskāraskandhasvabhāvām⁵¹⁸ paśyēt ||ⁱ

P_ṣ, P_R f.21r1

aiśānyām pukkasīm *pumkārajām*⁵¹⁹ nīlavarṇām jambhanakarmaprabodhanāya⁵²⁰ mānaviśodhanārtham ca⁵²¹ | dakṣiṇe siṃhadharām⁵²² mārasainyavidāraṇāya | vāme⁵²³ paraśudharām⁵²⁴ aśeṣadvandvacchedanāya⁵²⁵ | yamākṛāntām⁵²⁶ pṛthvī-

ⁱCf. HeTa II.v. 30-31, HeSāU (Ñ₁ f. 3r7-3v3), CVS vv. 9-12, DVS (f. 193r2,4), VaPra^{§10} et al..

⁴⁹⁸gaurīm P_ṣ] gaurī P_R. ⁴⁹⁹dakṣiṇe em.] ((d†))kṣiṇe P_ṣ; kṣiṇe P_R; g.yas kyi phyag na Tib.. ⁵⁰⁰mithyā° em. (log par Tib.)] mīthyā° P_ṣ, P_R. ⁵⁰¹°dharām P_ṣ ('dzin pa Tib.)] dharī P_R. ⁵⁰²°ākṛāntām P_ṣ (mnan pa Tib.)] °ākṛāntī P_R. ⁵⁰³caurīm P_ṣ (chom rkun ma Tib.)] caurī P_R. ⁵⁰⁴rakta° P_ṣ (dmar mo Tib.)] ska° P_R. ⁵⁰⁵dakṣiṇakare P_ṣ, P_R^{p.c.} (phyag g.yas na Tib.-G.N.P₁)] dakṣiṇe kare P_R^{a.c.}; g.yas na Tib.-C.D.P₂. ⁵⁰⁶kṛpīta° em. (cañ te'u Tib.)] kṛpīti° P_ṣ, P_R. ⁵⁰⁷prajñopāyā° P_ṣ (śes rab dan thabs kyi Tib.)] prajñopāyo° P_R. ⁵⁰⁸°ākṛāntām P_ṣ (mnan pa Tib.)] °ākṛāntā P_R. ⁵⁰⁹°svabhāvām P_ṣ (rañ bzin Tib.)] °svabhāvāḥ P_R. ⁵¹⁰vettālīm P_ṣ (ro lañs ma Tib.)] vettālī P_R. ⁵¹¹kūrma° em. (rus sbal Tib.)] k† ††2 P_ṣ; - - - - P_R. ⁵¹²°dharām P_ṣ ('dzin pa Tib.)] °dharī P_R. ⁵¹³°ārūḍhām P_ṣ (zon pa Tib.)] °ārūḍhā P_R. ⁵¹⁴saṃjñāskandhasvabhāvām em. ('du śes kyi phuñ po'i rañ bzin du Tib.)] saṃjñāsk† ††2 bhāvām P_ṣ; saññābhyāsvabhāvām P_R. ⁵¹⁵marakata° P_ṣ] marakata° P_R; m.rgad Tib.. ⁵¹⁶°bodhanārtham P_ṣ (°am; khoñ du chud pa'i don du Tib.)] °bodhanārtha P_R. ⁵¹⁷rudrārūḍhām em. (drag po la zon pa Tib.)] rūdrārūḍhām P_ṣ; rūdrārūḍhīm P_R. ⁵¹⁸°svabhāvām P_ṣ (rañ bzin Tib.)] °svabhāvāḥ P_R. ⁵¹⁹pum° P_ṣ, P_R] pam HePra^{Tib.}. ⁵²⁰jambhanakarmaprabodhanāya em. (rmugs pa'i las rab tu rtogs pa'i phyir du Tib.)] jambhanakarmaprabodhanāya P_ṣ; jambhalakurmmaprabodhanārtha° P_R. ⁵²¹ca P_ṣ (dan Tib.)] cara P_R. ⁵²²°dharām P_ṣ ('dzin pa Tib.)] °dharāḥ P_R. ⁵²³vāme P_ṣ] vāma° P_R; g.yon pas Tib.. ⁵²⁴°dharām P_ṣ (°ām; 'dzin pa Tib.)] °dharīm P_R. ⁵²⁵aśeṣa° em. (ma lus pa Tib.)] aseṣeṣa° P_ṣ, P_R. ⁵²⁶yamākṛāntām P_ṣ] yamo krāntāḥ P_R; gśin rje mnan nas Tib..

P_§ f.21v1P_R f.21v1

dhātusvabhāvām cintayet || āgneyyām *śamkārājām śabarīm*⁵²⁷ śuklām śānta-
sattvaprabodhanāya mānaviśodhanārtham ca | dakṣiṇe bhikṣudharām ādarśādi-
pañcajñānaprabodhanāya⁵²⁸ | vāme khi*ñkhirikā*dharām⁵²⁹ advaitajñānāvabo-
dhanāya | kuberārūḍhām abdhātusvabhāvām⁵³⁰ paśyet || nairṛtyām caṇḍālīm⁵³¹
*camkārājām*⁵³² nabhaḥśyāmām stabdhasattvaprabodhanāya stambhanaprasādha-
nārtham⁵³³ | dakṣiṇe cakradharām kiñcijñānamātracchedanāya | vāme lāṅgala-
dharām⁵³⁴ ajñānamūlonmūlanārtham⁵³⁵ | rākṣasākṛāntām⁵³⁶ tejodhātusvabhāvām
paśyet || vāyavyām ḍombinīm⁵³⁷ *ḍamkārājām*⁵³⁸ viśvavarṇām⁵³⁹ viśvārthapratipā-
danāya krūrāśayajanaprabodhanāya⁵⁴⁰ ca | dakṣiṇe jvaladvajradharām⁵⁴¹ abhedya-
jñānapratipādanāya⁵⁴² | vāme tarjanīdharām⁵⁴³ aśeṣaduṣṭatarjanāya⁵⁴⁴ | vemacitri-
samārūḍhām vāyudhātusvabhāvām cintayet⁵⁴⁵ ||ⁱ

jñānamudrāpakṣe tu nairātmām utsrjya bhāṭṭārake praviṣṭām cintayet || tathā-
sanābhāvāt⁵⁴⁶ bhūcarīm khecarīm ca⁵⁴⁷ | tathānyāsām⁵⁴⁸ apy⁵⁴⁹ aparagauryādīnām
utsargānupraveśau jñātavyau || etenaitad uktaṃ bhavati | yāvad aṅganyāsas⁵⁵⁰

ⁱCf. HeTa II.v. 32-33, HeSāU (Ñ₁ f. 3v₃₋₇), CVS vv. 13-16, DVS (f. 193r₄₋₇), VaPra^{§10} et al..

⁵²⁷śabarīm P_§] śabarī P_R, Tib.. ⁵²⁸ādarśādi° P_R (*me loñ lta bu la sogs pa'i* Tib.)] ādaśādi° P_§. ⁵²⁹khiñkhirikādharām P_§ (°ām; *'khar gsil 'dzin pa*)] khikhirikādharīm P_R. ⁵³⁰abdhātu° P_§ (*chu'i kham* Tib.)] apdhātu° P_R. ⁵³¹caṇḍālīm P_§ (*gtum mo* Tib.)] caṇḍālī P_R. ⁵³²cam° P_§, Tib.] *vam*° P_R. ⁵³³ārtham P_§ (°ām; *don du* Tib.)] °ārtha P_R. NB: HePra^{Tib} differs slightly. ⁵³⁴lāṅgaladharām P_§^{p.c.} (°ām; *gśol 'dzin pa* Tib.)] lāṅgadharām P_§^{a.c.} (°la° in upper margin); lā-
ṅgaladharīm P_R. ⁵³⁵mūlonmūlanārtham P_§ (°ām)] °mūlonmūlanārthaḥ P_R; *dri ma rtsa ba nas med pa'i don du* Tib.. ⁵³⁶rākṣasā° P_§ (*srin po* Tib.)] rākṣaso° P_R. ⁵³⁷ḍombinīm P_§] ḍombinī P_R, Tib.. ⁵³⁸ōkārājām P_R (*yig las skyes pa* Tib.)] °kārāṭāṭ P_§. ⁵³⁹viśvavarṇām *em.* (*sna tshogs mdog* Tib.)] ††₄ ṛṇām P_§; viśvavarṇa° P_R. ⁵⁴⁰krūrāśaya° *em.* (*bsam pa ma ruñs pa'i*)] krūrāsaya° P_§; krūrāsaya° P_R. ⁵⁴¹jvalad° *em.* (*'bar ba* Tib.)] jvad° P_§, P_R. ⁵⁴²°pratiipādanāya P_R (*rtogs pa'i phyir du* Tib.)] °prāt†† danāya P_§. ⁵⁴³tarjanīdharām *em.* (*sdigs mdzub 'dzin pa* Tib.)] tarjjanīm dharām P_§; tarjjanīdharīm P_R. ⁵⁴⁴aśeṣaduṣṭatarjanāya P_R] aśeṣaduṣṭatarjanāya P_§; *gdug pa ma lus pa bsdigs pa'i phyir du* Tib.. ⁵⁴⁵cintayet P_R (*bsam par bya* Tib.)] cintayet† P_§. ⁵⁴⁶tathāsanābhāvāt *em.*] tathā āsanābhāvāta P_§; tathā āsanābhāvāt P_R; *de bzin du bdag med ma'i phyir* Tib._{N,P1} (*med ma'i phyir* G); *om.* Tib._{C,D,P2}. ⁵⁴⁷bhūcarīm khecarīm *ca em.* (*sa spyod ma dan mkha' spyod ma yañ ño* Tib._{G,N,P1})] *khecarīm *ca* P_§^{a.c.}; ((bh+carī 6)) P_§^{p.c.}; khecarīm *ca* P_R; *om.* Tib._{C,D,P2}. NB: Tib._{G,N,P1} further read "*bzañ po'i žabs kyis de gsuñs pa | sa spyod ma dan mkha' spyod ma dan bdag med ma yañ slar rje btsun la phyuñ ba'i rjes su gzug ciñ žugs par bsam par bya'o* ||". ⁵⁴⁸tathānyāsām *em.*] †† thā 'nyāsām P_§; - - - thā 'nyāsām P_R. ⁵⁴⁹apy P_§] adhy° P_R. ⁵⁵⁰yāvad aṅganyāsas *em.* (*ji srid yan lag dgod pa* Tib.)] yāvān aṅganyāsaḥ P_§; yo vān aṅganyāsa - - P_R.

tāvad utkarṣaṇam ||⁵⁵¹ * etāḥ sarvās trinetrā ūrdhvapiṅgalakeśāḥ | damṣṭrākarālavada-
danāḥ | pañcamudropetā nagnāḥ | ardhaparyaṅkatāṇḍavasthāḥ⁵⁵² | raudrāḥ⁵⁵³ | dvir-
aṣṭavarṣākārās⁵⁵⁴ candrāsanā bodhicittotsargasambhūtā⁵⁵⁵ bhagavataḥ kāmecchā-
sampaṇnāḥ ||ⁱ

idānīm⁵⁵⁶ gauryādīnām⁵⁵⁷ aṣṭāsanaviśuddhiḥ kathyate | rāgavidyāśravaṇa⁵⁵⁸-
pānabhojananidrātarkaśraddhānām⁵⁵⁹ atyantābhiniveśacchedanāya brahmādi-
vemaṅcitripariyantāny⁵⁶⁰ āsanāny uktāni⁵⁶¹ ||ⁱⁱ

evaṃ yathānirdiṣṭam⁵⁶² maṅḍalacakrāntargataṃ⁵⁶³ māṭṭṛgaṇapariveṣṭitam⁵⁶⁴
svakāyavinirgatasaraśmīsamūhavyāptanabhastalam⁵⁶⁵ bhagavantaṃ⁵⁶⁶ samyag
vibhāvya jñānacakrākarṣaṇam kuryāt || ātmasamaya⁵⁶⁷ hr̥tpadma⁵⁶⁸ hūmbhava-
kapālasthasūrye nīlahūmkārakiraṇāṅkuśair anantalokadhātūn avabhāsyā | jñāna-
cakram cānīya | purato⁵⁶⁹ vicinityārgahapādyādikaṃ dattvā | sampūjya samstutya
ca | jaḥ hūm vaṃ hoḥ * ityanenākaraṣaṇapraveśanabandhanatoṣaṇāni kuryāt ||ⁱⁱⁱ

tataḥ –

om vajragauri⁵⁷⁰ ākarṣaya jaḥ | om vajracauri praveśaya hūm |
om vajravettāli bandhaya vaṃ | om vajraghasmari⁵⁷¹ toṣaya hoḥ ||^{iv}

ⁱCf. HeSāU (N₁ ff. 3v₇-4r₁), DVS (f. 193v₁₋₂), VaPra^{§10}. ⁱⁱCf. VaPra^{§10}. ⁱⁱⁱCf. HeSāU (N₁ f. 5r₁₋₃), DVS (f. 193v₁₋₄), VaPra^{§16} et al.. ^{iv}Cf. HeSāSam 8 (f. 96r), HeSāSam 10 (f. 120v), HeSāSam 45 (f. 266v) et al..

⁵⁵¹tāvat utkarṣaṇam || conj.] tāv† †† tka ††† ††† P_§; - - - - - P_R; de srid du 'byuñ ba Tib._{C,D,P₂}; de srid du dbyuñ ba Tib._{G,N,P₁}. ⁵⁵²ardhaparyaṅkatāṇḍavasthāḥ conj. (cf. DVS)] arddha*tāṇḍavasthāḥ P_§; arddhatāṇḍavasthāḥ P_R; skyil kruñ byed pa'i tāṇḍavas zla ba'i gdan la gnas pa Tib.. NB : The corresponding marginal note in P_§ is lost. ⁵⁵³raudrāḥ em. (cf. DVS, drag mo Tib.)] rodrā† P_§; raudrā P_R. ⁵⁵⁴dviraṣṭavarṣākārās em. (cf. DVS, brgyad gñis kyi lo'i rnam pa ma Tib.)] †† raṣṭavarṣākārās P_§; raṣṭavarṣākārās P_R. ⁵⁵⁵sambhūtā P_§ (yañ dag par byuñ ma Tib.)] °saḥ bhūtā P_R. ⁵⁵⁶idānīm P_§, Tib.] idāni P_R. ⁵⁵⁷gauryādīnām em. (gaurī la sogs pa rnams kyi Tib.)] gauryyāḥ dīnām P_§, P_R. ⁵⁵⁸°śravaṇa° P_§, P_R] 'dzag pa Tib. (→ °śravaṇa°). ⁵⁵⁹°tarka° P_§ (rtog ge Tib.)] °taka° P_R. ⁵⁶⁰°pariyantāny em. (mthar thug pa Tib.)] paryāntāny P_§, P_R. ⁵⁶¹uktāni P_§^{p.c.}, P_R (gsuñs pa yin Tib.)] uktāniḥ P_§^{a.c.}. ⁵⁶²yathānirdiṣṭam em.] yathānirdiṣṭa° P_§, P_R, Tib.. ⁵⁶³°āntargataṃ em.] °āntargata° P_§, P_R, Tib.. ⁵⁶⁴°pariveṣṭitam P_§] °pariveṣṭita P_R, Tib.. ⁵⁶⁵°talam P_§ (mthil Tib.)] °tala P_R. ⁵⁶⁶bhagavantaṃ P_§] bhagavanta P_R. ⁵⁶⁷°ātmasamaya° em. (dag ñid dam tshig Tib.)] jñānasamaya° P_§^{p.c.}, P_R; jñānasa>maya<maya° P_§^{a.c.} (rubbed out). ⁵⁶⁸°padma° P_§] °padme P_R, Tib. (padmar). ⁵⁶⁹purato P_§ (mdun du Tib.)] pūrato P_R. ⁵⁷⁰vajra° em. (Tib.)] va° P_§, P_R. ⁵⁷¹°ghasmari P_§] °ghasmāra P_R; °ghasmari Tib..

jñānacakraṃ samayacakre praveśya yathāyatham⁵⁷² | payasi paya iva | śrīherukāhaṅkāraṃ dṛḍhīkuryāt || yady apy ātmasamayavaj jñānasamayah | tathāpi jñānacakrapraveśānantaram dvibhujaikamukhaṃ raktam svābhaprajñājñānasamayam svahrdaye cintayet || tasya hrdaye⁵⁷³ samādhinātham ca || tato bhagavatyāś ca tathā jñānasamayahrtpadmastha-*amk*ārajakartikāvasthitacandrastha-*amk*āraṃ paśyet || aṣṭayoginīnām jñānasamayahrtpadmacandreṣu⁵⁷⁴ svasvabījajanitacihnāni punaś⁵⁷⁵ candrasthatattadbījādhiṣṭhitāni⁵⁷⁶ paśyet || jñānacakraṃ || 16 ||ⁱ

§17 abhiṣekaḥ

jñānacakrasamayacakrayor ekīkaraṇasamaye svakāyavinirgatarāśmibhir ākrṣya | pa*ñcatathāgatān⁵⁷⁷ śrīherukarūpāpānnān samaṅdalātmakān vajrayoginīmahābodhisatvakrodhādīmś cākāśe saṃmukhaṃ dṛṣṭvā | saṃpūjya saṃstutya ca | abhiṣekaṃ prārthayet | *abhiṣīncantu māṃ sarvatathāgatā* itiⁱⁱ | te ca pañcatathāgatāḥ pañcāmṛtapūrṇavijayakalaśādibhiḥ –

yathā hi jātāmātreṇa⁵⁷⁸ snāpitāḥ sarvatathāgatāḥ |
tathāhaṃ snāpayiṣyāmi śuddhadivyena⁵⁷⁹ vāriṇā ||

om āḥ sarvatathāgatābhiṣekasamayaśriye hūm ||ⁱⁱⁱ

iti paṭhantaḥ snāpayanti | ity abhiṣekaḥ || 17 ||^{iv}

ⁱCf. DVS (f. 193v₃₋₄), VaPra^{§16} et al.. ⁱⁱCf. HeTa I.iv, VaPra^{§17}, DVS (f. 193v₅), BhraHeSā, KṛYaTa, SāMā 94:95:110:210 et al.. ⁱⁱⁱCf. DVS (f. 193v₅₋₆), HeSāSaṃ 7 (f. 72v₃₋₄), AbhiSaMa, ĀKriSam, CSA (v. 27), KriSaṃPa (ch. 06 v.3), SāMā, VaĀv (ch. 08) et al.. The final *mantra* differs in some sources and is omitted in HePra^{Tib.}. ^{iv}Cf. DVS (f. 193v₃₋₇), VaPra^{§17} et al..

⁵⁷²yathāyatham P_§ | yathāyatha P_R; *ji lta ba'i lam nas* Tib. (→ "yathāpatham"). ⁵⁷³hrdaye P_§ (*sñin gar* Tib.) | hrdaya° P_R. ⁵⁷⁴hrtpadma° P_§ (*sñin gar padma* Tib.) | hrtpadme P_R. ⁵⁷⁵punaś *em.* (*slar yan* Tib.) | puna P_§, P_R. ⁵⁷⁶ādhiṣṭhitāni *em.* (*byin gyis brlabs pa/la* Tib.) | ādhiṣṭhitāni P_§; ādhiṣṭhitādi P_R. ⁵⁷⁷ākṛṣya pañca° *em.* (*bkug pa'i de bzin gsegs pa lna po* Tib.; cf. VaPra^{§17}) | āk†††₄ nca° P_§; ī - - - - nca° P_R. ⁵⁷⁸jātāmātreṇa P_R et al. (*bltam(s) pa tsam gyis* Tib.) | yātāmātreṇa P_§. ⁵⁷⁹śuddha° P_R, Tib. (*dag pa yis*) | śuddham P_§.

§18 mudraṇam

tatsamaye vajrayoginyo jayajayakāraṃ kurvanti | bodhisatvāḥ⁵⁸⁰ punaḥ⁵⁸¹ saṃ-
tuṣṭam ātmānaṃ paśyanti | krodhādayo nandanti | ākāśān nānāsugandhipari-
malapuṣpavṛṣṭir⁵⁸² bhavati | * kuṅkumacandanavṛṣṭiś ca nānāratnāni ca pata- P_ṣ, P_R f.23v1
nti | nāṭyavādyastutiśabdenānantalokadhātau^{583,584} mahākolāhalaṃ ucchalaṭi ||
abhiṣeke sati bhagavataḥ⁵⁸⁵ śirasi citteśaḥ syāt | tathā bhagavatyāḥ⁵⁸⁶ | akṣobhya-
vairocanaratnasambhavāmitābhair⁵⁸⁷ mudrayed gauryādyāḥ | punas tair eva bu-
ddhaiḥ pukkasyādyāḥ | khecarībhūcarīmudraṇam⁵⁸⁸ moharāgābhyām || tato vī-
ñādayaḥ pūjādevyaḥ svasvapūjāviśeṣaiḥ pūjayanti prabhūm || tadanu stuvanti ca
locanādayaḥ⁵⁸⁹ stutigītyā |ⁱ

tuhu⁵⁹⁰ pariveṭṭia⁵⁹¹ joṅhisatthem⁵⁹² tuhuṃ vara laddhā appaṇa cittem⁵⁹³ |
tai⁵⁹⁴ jaga saala⁵⁹⁵ carācara sohia karuṇācitem⁵⁹⁶ satu saṃbohia ||
māapabañce⁵⁹⁷ sāhasi⁵⁹⁸ kajja⁵⁹⁹ tuṭṭa ho⁶⁰⁰ maṇe siriheruarajja⁶⁰¹ ||ⁱⁱ

tathāgatabodhisatvavidyādevyaḥ⁶⁰² krodhādayaś ca hṛdayopahṛdayamālāṣṭa- P_ṣ, P_R f.24r1
padamantrair ākāśe sthitvā saṃmukhaṃ vadantīti || mudraṇam || 18 ||ⁱⁱⁱ

ⁱCf. DVS (ff. 193v₆-r₂), VaPra^{§18} et al.. ⁱⁱCf. DVS (f. 194r₂₋₃), VaPra^{§18}, HeSāSaṃ 7 (f. 73v₁₋₂), HeSāSaṃ 8 (f. 86v₃₋₄), HeSāSaṃ 10 (f. 121r₄₋₆), HeSāSaṃ 26 (ff. 209v₇-210r₁) et al.. NB : This particular *stutigītikā* is rendered in Tibetan translation (cf. HePra^{Tib.}, VaPra^{Tib.} et al.).
ⁱⁱⁱCf. VaPra^{§18}, DVS (fol. 193v₆-194r₃) et al..

⁵⁸⁰bodhisatvāḥ P_ṣ] rbodhisatvāḥ P_R; *byañ chub sems dpa' rnams kyis* Tib.. ⁵⁸¹punaḥ *em.* (*slar yañ* Tib.)] puna P_ṣ, P_R. ⁵⁸²vṛṣṭir P_ṣ] °vṛṣṭi P_R; *char 'bab par* Tib.. ⁵⁸³nāṭya° *em.* (*gar* Tib.; cf. VaPra^{§18})] nānā° P_ṣ, P_R. ⁵⁸⁴śabdenā° P_ṣ (*sgras* Tib.)] °śabdanā° P_R. ⁵⁸⁵bhagavataḥ P_ṣ^{p.c.} (*bcom ldan 'das kyis* Tib.)] bhagavat ḥ P_R. ⁵⁸⁶bhagavatyāḥ P_ṣ (*bcom ldan 'das ma'i* Tib.)] bhagavtyoḥ P_R. ⁵⁸⁷āmitābhair P_ṣ (*'od dpag med kyis* Tib.)] °āmitābhair P_R. ⁵⁸⁸mudraṇam P_ṣ^{p.c.}, P_R] °mudrāṇam P_ṣ^{a.c.}; *om.* Tib.. ⁵⁸⁹ādayaḥ *em.*] °ādyāḥ P_ṣ, P_R; *la sogs pa rnams kyis* Tib.. ⁵⁹⁰tuhu P_ṣ, P_R; *khyod* Tib.. ⁵⁹¹pariveṭṭia *em.*] pariveḍia P_ṣ, P_R; *yoñs bskor* Tib.. ⁵⁹²satthem *em.*] °sātthem P_ṣ; °sotham P_R; *tshogs grogs mos* Tib.. ⁵⁹³citem *em.*] citte P_ṣ, P_R, Tib. (*thugs la*). ⁵⁹⁴tai *em.*] taei P_ṣ; tañji P_R; *des ni* Tib.. ⁵⁹⁵saala P_ṣ] sansala P_R; *kun* Tib.. ⁵⁹⁶karuṇācitem *em.* (*sñiñ rje'i thugs kyis* Tib.)] karuṇācitte P_ṣ; kaśācitte P_R. ⁵⁹⁷māapabañce P_ṣ] moapabañce P_R; *mig 'phrul gyi* || *spros pas* Tib.. ⁵⁹⁸sāhasi P_ṣ] sohasi P_R; (*b*)*sgrubs la* Tib.. ⁵⁹⁹kajja *em.*] kajja P_ṣ, P_R; *bya ba* Tib.. ⁶⁰⁰tuṭṭa ho *em.*] tuṭṭa ho P_ṣ, P_R; *thugs dgyes mdzod* Tib.. ⁶⁰¹rajja *em.* (*rgyal po* Tib.)] °vajja P_ṣ, P_R. ⁶⁰²bodhisatvavidyādevyaḥ *em.*] °bodhisa †† ††₂ vyāḥ P_ṣ; °bodhisa - - - vyāḥ P_R; *byañ chub sems dpa' dañ rig ma dañ lha mo* Tib..

§19 sudhāsvādaḥ

tato mātṛgaṇamadhye vidyāyuto vajry amṛtabhojanaṃ niṣpādayati | *yamkāreṇa*
vāyumaṇḍalam ardha-candrākāraṃ nīlaṃ | tadanu pāvakaṃ *ramkārajaṃ* raktaṃ
trikoṇaṃ | tasyopari *āḥkārajaṃ*⁶⁰³ trimuṇḍopari⁶⁰⁴ padmabhājanaṃ bahiḥśuklaṃ
madhyaraktam *āḥkāradhiṣṭhitaṃ*⁶⁰⁵ ca | tanmadhye *bumkāradimantreṇa* bhakṣya-
bhojyādikaṃ⁶⁰⁶ pañcāmṛtapañcapradīpaṃ niṣpādyā | *omkāradhiṣṭhitaṃ* ca | tad-
upari *āḥkāreṇa*⁶⁰⁷ candramaṇḍalam |⁶⁰⁸ tadupari *hūmbhavaṃ* śuklavajraṃ paśyēt ||
tadanu vātapreritāgnitāpād eva pāradasākāravadbhūtaṃ⁶⁰⁹ *hūm-āḥ-om-kāraiḥ*⁶¹⁰
* śodhanabodhanaprajvālanam⁶¹¹ kṛtvā | tritattvaraśmibhir anantāparyantabuddha-
bodhisattvādīn⁶¹² anurāgya⁶¹³ | lokadhātuṣu⁶¹⁴ gatvā⁶¹⁵ | jñānāmṛtam ānīya | ekī-
kṛtya | tenaiva vajreṇāloḍya⁶¹⁶ | samarasīkṛtya | vajram amṛte vilīnam⁶¹⁷ paśyēt ||
vajrābhasamayogād atīśītaṃ paśyēt | tathāgatajñānāmṛtapraveśād iti || niṣpādyā |
tritattvenādhiṣṭhāya⁶¹⁸ | śruvākareṇākṛṣya⁶¹⁹ | *hūmbhavavajrajihvāraśminākṛṣya*
| samādhisamaye tad amṛtaṃ śāntikādīkarmabhedenā juhoti | tanmāṇḍaleyīś⁶²⁰
tadvad dhyāyād iti || sudhāsvādaḥ || 19 ||ⁱ

P_ṣ, P_R f.24v1

ⁱCf. DVS (f. 194r₃-v₁), VaPra⁸¹⁹, AP (ch. 07), BhraHeSā et al..

⁶⁰³ *āḥkāra*° em. (*āḥ yig las* Tib._{C,D,P₂})] *ākāra*° P_ṣ, P_R; *aḥ yig las* Tib._{G,N,P₁}. ⁶⁰⁴ trimuṇḍopari em. (*mgo bo gsum gyi steṅ du* Tib.)] trimuṇḍau pari P_ṣ, P_R. ⁶⁰⁵ *āḥkāradhiṣṭhitaṃ* P_ṣ^{p.c.}, P_R, Tib.] *āḥrādhiṣṭhitaṃ* P_ṣ^{a.c.}. ⁶⁰⁶ °ādikam P_ṣ] °ādika° P_R. ⁶⁰⁷ *āḥkāreṇa* P_ṣ^{p.c.}] *āreṇa* P_ṣ^{a.c.}; *ākāreṇa* P_R; om. Tib.. ⁶⁰⁸ tadupari *āḥkāreṇa* candramaṇḍalam Σ^{Skt.}] om. HePra^{Tib.}. ⁶⁰⁹ °ākāravadbhūtaṃ em. (*rnam pa bzin du gyur pa* Tib.)] °ākāravatabhūtaṃ P_ṣ, P_R. ⁶¹⁰ °kāraiḥ P_ṣ (*yi ge rnams kyis* Tib.)] °kārai P_R. ⁶¹¹ °prajvālanam P_R (*'bar bar* Tib.)] prajvālanam P_ṣ. ⁶¹² anantāparyanta° P_R (*mtha' yas śiṅ mu med pa'i* Tib.)] anantāparyanta° P_ṣ. ⁶¹³ anurāgya P_ṣ (*rjes su chags par byas nas* Tib.)] anurāgā P_R. ⁶¹⁴ °dhātuṣu P_ṣ^{p.c.} (*kham s rnams su* Tib.)] °dhātuṣu° P_ṣ^{a.c.}, P_R. ⁶¹⁵ gatvā em. *soṅ nas* Tib.] °ganatvā P_ṣ, P_R. ⁶¹⁶ vajreṇāloḍya em. (*rdo rjes dkrugs pas* Tib.)] vajraināloḍya P_ṣ, P_R. ⁶¹⁷ vilīnam P_ṣ (*thim par* Tib.)] vilīna P_R. ⁶¹⁸ °ādhiṣṭhāya P_ṣ] °āviṣṭhā ca P_R; *byin gyis brlabs pa'i* Tib._{C,D,P₂}; *byin gyis brlabs kyis* Tib._{G,P₁}. ⁶¹⁹ śruvākareṇā° em. (*lag pa'i blugs gzar gyis* Tib., cf. DVS (f. 194r₇)] śruvākareṇā° P_ṣ, P_R. ⁶²⁰ °māṇḍaleyīś P_ṣ, P_R] *dkyil 'khor pa* Tib. (cf. note in transl.).

§20 jagadarthaḥ

maṇḍalarājāgrī nāma samādhiḥ

tadanu maṇḍalādhīpatitanmāṇḍaleyīspḥaraṇenānekadevatānirmāṇena⁶²¹ yasya
yasya yad rūpaṃ tatra ye vineyāḥ⁶²² santi tatra gatvā tān vinīyāga*tya⁶²³ ca sva- P_ṣ, P_R f.25r1
svakāye tan nirmāṇam upasaṃhared vajrī | jagadarthaḥ || 20 || utsargādijagadartha-
paryantena⁶²⁴ maṇḍalarājāgrī nāma samādhiḥ || ❀ ||ⁱ

§21 ṣaḍaṅgam

karmarājāgrī nāma samādhiḥ

tadanuⁱⁱ jñānasamayahrtpadmasthacandrasūryāntargatahūmkāranirgataras̄misa-
mūhānupraveśataḥ^{625,626} prathamam bhāvayet kṛṣṇam⁶²⁷ samādhinātham | tam
pariṇamya bindurūpaṃ⁶²⁸ dhyātvā | tadraśmibhir niḥsṛtya bhagavato⁶²⁹ romakū-
pataḥ samastamaṇḍalamāṇḍaleyīm⁶³⁰ abhivyāpya | mahākṛṣṇam⁶³¹ paśyet || evam
dviṭīye raktām⁶³² | tṛtiye pītām | caturthe⁶³³ haritām | pañcame nīlavarnām⁶³⁴ | ṣa-
ṣṭhe sitām⁶³⁵ || śāntikādikarmaṇi⁶³⁶ yathāyogaṃ jñātavyam iti | ṣaḍaṅgam || 21 ||ⁱⁱⁱ

ⁱCf. DVS (f. 194v₁₋₂), VaPra^{§20}, BhraHeSā, YoMā (ch. I.viii.) et al.. ⁱⁱHePra^{Tib.} commences this paragraph by stating Sarorūha's and Jālandharipāda's teachings on this passage. ⁱⁱⁱCf. HeTa I.viii. 22cd-24, DVS (f. 194v₂₋₃), VaPra^{§21}, HeSāSaṃ 10 (f. 121v₄₋₇) et al..

⁶²¹°māṇḍaleyī° P_ṣ^{p.c.}, P_R] °māṇḍayī° P_ṣ^{a.c.}; *dkyil 'khor pa* Tib.. ⁶²²vineyāḥ *em. (gdul bar bya ba* Tib.)] *vinayāḥ* P_ṣ, P_R. ⁶²³vinīyāgatya P_ṣ (*btul te slar 'oṅs nas* Tib.)] *vinīyogatyā* P_R. ⁶²⁴°paryantena *em. (mthar thug pa ni* Tib.-G)] °paryyantena P_ṣ, P_R. ⁶²⁵jñānasamaya° P_ṣ, P_R] *bdag ṅid dam tshig gi* HePra^{Tib.} (→ *ātmāsamaya*°). ⁶²⁶°hūmkāranirgata° *conj. (hūm yig las spros pa'i* Tib.)] *om.* P_ṣ, P_R (cf. HeSāU & VaPra^{§21}). ⁶²⁷kṛṣṇam P_ṣ] *kṛṣṇaḥ* P_R; *mgon po nag po* Tib.. ⁶²⁸bindurūpaṃ *em. (thig le'i gzugs su* Tib.)] *binduṃ* P_ṣ, P_R. ⁶²⁹bhagavato P_ṣ (*bcom ldan 'das kyi* Tib.)] *bhagavatā* P_R. ⁶³⁰°māṇḍaleyīm P_ṣ, P_R] *dkyil 'khor pa* HePra^{Tib.}. ⁶³¹°kṛṣṇam P_ṣ (*cher gnag par* Tib.-G,N,P₁)] °kṛṣṇāḥ P_R; *cher gnas par cher gnag par* Tib.-C,D,P₂. NB: Here and in the following to be understood as qualifying °māṇḍaleyīm. ⁶³²raktām P_ṣ (°ām)] *rakṣām* P_R; *dmar po dan* Tib.. ⁶³³caturthe P_R (*bzi par* Tib.)] *catuthe* P_ṣ. ⁶³⁴°varṇām P_ṣ] °varṇāṃḥ P_R; *om.* Tib.. ⁶³⁵sitām P_ṣ (°ī°)] *śitīm* P_R; *dkar po yaṅ ste* Tib.. ⁶³⁶°karmaṇi P_ṣ (*las la* Tib.)] °karmmeṇi P_R.

§22 prabhāsvaram

P_§, P_R f.25v1

evaṃ ṣaḍaṅgaṃ⁶³⁷ bhāvayitvā prabhāsvaram ārabhet | ālikālipaṅktiṃ saṃsphā*rya
 śvāsocchvāsataḥ⁶³⁸ | śvāsapathenāly ucchvāsapathena kāli niḥsr̥tya⁶³⁹ | tadra-
 śmibhir⁶⁴⁰ lakṣaṇavyañjanāni saṃśodhya | sacarācareṇa⁶⁴¹ sahaikībhūya | ta-
 traiva praveśya svayaṃ | gauryādīn nairātmyāṃ⁶⁴² ca saṃhārya | ātmanā ca
 vajradharapadaṃ kalpitaṃ tat sarvaṃ prabhāsvaram⁶⁴³ paśyet | sarvabhāvataḥ ||
 tatra prabhāsvarapraveśānukramaḥ⁶⁴⁴ | gauryādayo bodhicittavinirgatā⁶⁴⁵ iti vidi-
 tvā | prathamam gauṛī svaviśayaṃ gr̥hītvā⁶⁴⁶ bhagavadrūpaskandhe⁶⁴⁷ praviṣṭā |
 evaṃ caurī vettālī ghasmarī nairātmyā ca svasvaviśayaṃ gr̥hītvā vedanāsaṃ-
 jñāsaṃskāravijñāneṣu yathāyogaṃ praviṣṭāḥ⁶⁴⁸ | tathā pṛthivyādīdhātuṣu pukka-
 syādayaḥ praviṣṭāḥ || evaṃ bāhyamātrgaṇaṃ⁶⁴⁹ praveśya tato⁶⁵⁰ * 'dhyātmasthita-
 pañcaskandhānāṃ krameṇa praveśaḥ | rūpaskandhasya vedanāyāṃ⁶⁵¹ | vedanāyāḥ
 saṃjñāyāṃ | tasyāḥ saṃskāreṣu | saṃskārānāṃ vijñāne | nairātmyā tasmin matā
 | khecarī bhūcarī ca pakṣadvayam āsādyā⁶⁵² prabhāsvaram gateti⁶⁵³ nirvāṇam⁶⁵⁴
 sarvaśūnyam iti yāvat || iti prabhāsvaram || 22 ||ⁱ

P_§, P_R f.26r1

ⁱCf. DVS (194v₂₋₆), VaPra^{§22} et al. ; cf. HePra^{Tib.} for an additional account of Bhadrpadā's and Jālandharipādā's teachings as regards the underlying procedure taught by Saroruhapādā, also quoting HeTa II.v. 68.

⁶³⁷°am em.] °amṃ P_§; °amḥ P_R. ⁶³⁸śvāsocchvāsataḥ em. (cf. VaPra^{§22})] (ucchva)socchv+sataḥ P_§ (hardly legible); śvāsa sataḥ P_R; om. Tib.. ⁶³⁹śvāsapathenāly ucchvāsapathena kāli niḥsr̥tya HePra^{Skt.} (°āli here understood as "napuṃsaka")] *dbugs dbugs kyi lam nas phyuñ ste* HePra^{Tib.}. ⁶⁴⁰tadraśmibhir P_§ (*repha* faint)] tadraśmibhi P_R; 'thon po'i 'od zer rñams kyi Tib._{C,D,P₂}; 'thon pa'i 'od zer rñams ky(i)s Tib._{G,N,P₁}. ⁶⁴¹sacarācareṇa P_§^{p.c.} (cf. VaPra^{§22})] sacareṇa P_§^{a.c.}; sacaraṇa P_R; *rgyu ba dañ bcas pa'i mi rgyu ba* Tib.. ⁶⁴²nairātm(y)āṃ P_§ (*bdag me ma* Tib.)] nairātmā P_R. ⁶⁴³prabhāsvaram P_§ ('od gsal bar Tib.)] prabhāsvara P_R. ⁶⁴⁴praveśānukramaḥ P_§ (*jug pa'i rim pa ni* Tib.)] °praveśān kramaḥ P_R; cf. HePra^{Tib.} which adds an additional passage before. ⁶⁴⁵bodhicitta° P_§ (*byañ chub kyi sems las* Tib.)] nādhicitta° P_R. ⁶⁴⁶svaviśayaṃ gr̥hītvā em.] svaviśayaṃ gr̥hītvā P_§, P_R; om. Tib.. ⁶⁴⁷rūpaskandhe P_§ (hardly legible; *gzugs kyi phuñ po la* Tib._G)] °rūpaskandha° P_R; *ba spu'i gzugs kyi phuñ po la* Tib._G. ⁶⁴⁸yathāyogaṃ praviṣṭāḥ em.] yathāyogaṃ praviṣṭāḥ P_§; yathāyogaḥ P_R; *ji ltar rigs par (...)* *gzug go* Tib.. ⁶⁴⁹bāhyamātrgaṇaṃ em.] bāhyaśātrgaṇaṃ P_R, P_§; *phyi rol gyi dkyil 'khor (du)* Tib.. ⁶⁵⁰tato P_§ (*de nas* Tib.)] om. P_R. NB: HePra^{Tib.} suggests to add *bhagavad°*, reading *de nas bcom ldan 'das kyi*. ⁶⁵¹vedanāyāṃ conj.] om. Σ (eye-skip?). ⁶⁵²āsādyā P_§^{p.c.} (cf. VaPra^{§22})] āsādyā P_R; ādrā P_§^{a.c.}; *thob pa las* Tib.. ⁶⁵³gateti em.] gatām iti P_§, P_R; 'gro'o zes 'dod de Tib._{C,D,P₂}; 'gro'o zes 'od de Tib._{G,N,P₁}. ⁶⁵⁴nirvāṇam em. (*mya ñan las 'das pa* Tib.)] nivāṇam P_§; nivāṇa° P_R.

§23 vyutthānam

atha prabhāsvarād⁶⁵⁵ vyutthānam | prabhāsvaro 'sau paramayogo vyutthānam
prati⁶⁵⁶ | ata eva jhaṭiti saha jaherukajñānam utpadyate || dvātriṃśallakṣaṇadharam⁶⁵⁷
vyañjanāśītibhūṣitam⁶⁵⁸ chāyāmāyopamaṃ śāntaṃ bhāvayitvā samāsenā⁶⁵⁹ ma-
ṇḍaleśaṃ vibhāvayet || jñānālokavajrasamādhivyogena⁶⁶⁰ saha jotpattiḥ | paścāt sa-
hajam ādau kṛtvā⁶⁶¹ prabhāsvaraparyantena yathā syāt | tathā prabhāsvarāt punaḥ
sahajam⁶⁶² saha*jāt⁶⁶³ punar anenaiva krameṇa dhyātavyam | yāvad ābodhilābhaḥ P_ṣ, P_R f.26v1
syāt || vyutthānam || 23 ||^{i,ii}

§24 mantrajāpaḥ

mantrajāpaṃ prati ṣoḍaśabhujādirūpaṃ⁶⁶⁴ bhagavantam ādau niṣpādyā ḍākinī-
cakram pūrvavat cintayet || evaṃ catuḥsamdhyākrameṇa – prātaḥsamdhyā | ma-
dhyāhnasamdhyā | aparāhnasamdhyā⁶⁶⁵ | ardharātrasamdhyā⁶⁶⁶ – bhāvanākramo
darśitaḥ || bhāvanāt khinno mantrī mantraṃ⁶⁶⁷ japed itiⁱⁱⁱ || tatrāyaṃ kramaḥ |
cakramadhye tu samputayogena⁶⁶⁸ śrītherukākāram ātmānaṃ bhāvayitvā | mantrā-
kṣarāṇi maṇḍaleśvarasya⁶⁶⁹ maṇḍaleyīnāṃ ca bhagavatīmukhān niścārya | bhaga-
vanmukhe praviśya | avadhūtīpathena vajramārgāt padme praviśya | mantrākṣarāṇi
saraśmikāni punar⁶⁷⁰ bhagavatīmukhāt svamukham āgatāni⁶⁷¹ | ityanenākhedam
yāvāt śāntikādibhedena⁶⁷² varṇayogato⁶⁷³ japed || dolājāpaḥ || • ||^{iv}

ⁱsahajotpattiḥ (...) vyutthānam || 23 || HePra^{Skt}. (cf. VaPra^{§23})] om. HePra^{Tib.}. ⁱⁱCf. VaPra^{§23},
DVS (f. 195r₁₋₂) et al.. ⁱⁱⁱCf. VaPra^{§24}, reading *yogī* instead. ^{iv}Cf. HeSāU (f. 6r₄₋₆), DVS (f.
195r₂₋₄), VaPra^{§24}, HeSāSam 8 (f. 90v₄₋₆), Sāmā 123 et al..

⁶⁵⁵prabhāsvarād *em.* ('od gsal ba las Tib.)] prabhāsvarāta P_ṣ, P_R. ⁶⁵⁶vyutthānam prati P_ṣ] vyu-
tthāna prati P_R; *bzēns pa'i rgyu'o* Tib.. ⁶⁵⁷dharam P_ṣ] °dhara° P_R; *'chan' zin* Tib.. ⁶⁵⁸bhūṣitam
P_ṣ] °bhūṣita° P_R; *brgyan pa* Tib.. ⁶⁵⁹samāsenā P_ṣ] samāšana° P_R; *bsdus pas* Tib.. ⁶⁶⁰vajra°
em. (*rdo rje'i* Tib.)] om. Σ. ⁶⁶¹sahajam ādau kṛtvā *em.*] saha jādau kṛtvya P_ṣ; saha jādau kṛtvā P_R.
⁶⁶²sahajam P_ṣ] saha jaḥ P_R. ⁶⁶³sahajāt P_ṣ] saha jān P_R. ⁶⁶⁴rūpaṃ P_ṣ (faint)] °rūpa° P_R; *gzugs
kyi(s)* Tib.. ⁶⁶⁵aparāhna° *em.* (*phyi dro* Tib.)] aprāhṇa° P_ṣ, P_R. ⁶⁶⁶ardharātrasamdhyā P_ṣ^{p.c.},
P_R] om. P_ṣ^{a.c.} (added in lower margin); *mtshan mo* Tib.. ⁶⁶⁷mantraṃ P_ṣ (*snags* Tib.)] mantra°
P_R. ⁶⁶⁸samputa° P_ṣ (*kha sbyor gyi* Tib._{N,P1})] sampūṭa° P_R; *kha sbyor bas* Tib._{C,D,P1}; *kha sbyor
gyis sbyor bas* Tib._G. ⁶⁶⁹maṇḍaleśvarasya *em.* (*dkyil 'khor gyi dbaṅ phyug* Tib.)] om. P_ṣ, P_R.
⁶⁷⁰punar P_ṣ (*slar yan* Tib.)] puna P_R. ⁶⁷¹āgatāni *em.*] āgatam P_ṣ, P_R; om. Tib.. ⁶⁷²kādibhedena
P_ṣ^{p.c.}] °bhedena P_ṣ^{a.c.} (added in lower margin), P_R; *zi ba la sogs pa(s) phye ba'i* Tib.. ⁶⁷³yogato
P_ṣ^{p.c.}, P_R] °yog>e<ato P_ṣ^{p.c.}; *sbyor bas* Tib..

P_ṣ, P_R f.27r1

hr̥tsūrye⁶⁷⁴ mantrākṣarāṇi saraśmikāny ūrdhvaśiraskāni maṇḍalākāreṇopaviṣṭāni
dhyātavyānīti piṇḍajāpaḥ || • ||ⁱ

tan mantrākṣarāṇi maṇḍaleśvarasya māṇḍaleyīnām⁶⁷⁵ ca sarve dīrghanādenocā-
rayantīti bodhyā boddhavyam⁶⁷⁶ iti samayajāpaḥ || • ||ⁱⁱ

jāpaś ca⁶⁷⁷ punaḥ kartavyo hṛdayopahṛdayamālāmantrādyupadeśataḥ⁶⁷⁸ –

om deva picuvajra hūm 3 phaṭ svāhā | ṣoḍaśabhujasya ||

om kiṭi 2 vajra hūm 3 phaṭ svāhā | ṣaḍbhujasya ||

om jvalajvalabhyo⁶⁷⁹ hūm 3 phaṭ svāhā | caturbhujasya ||

om trailokyākṣepa hūm 3 phaṭ svāhā | dvibhujasya ||

sarveṣām eva hṛdayam japet ||ⁱⁱⁱ upahṛdayam punaḥ –

om vajrakartarihevajrāya⁶⁸⁰ hūm 3 phaṭ⁶⁸¹ svāhā ||^{iv}

*om aṣṭānanāya piṅgordhvakeśavartmane⁶⁸² caturviṃśatinetrāya ṣoḍaśa-
bhujāya kṛṣṇajīmūtavapuṣe⁶⁸³ kapālamālānekadhā*riṇe ādhmātakrūraccittāya⁶⁸⁴
ardhendudaṃṣṭriṇe mārāya 2 kārāya 2 garjāya 2 tarjāya 2 śoṣāya 2 saptasāgarān
bandha 2 nāgāṣṭakān⁶⁸⁵ gr̥hṇa 2 śatrūn⁶⁸⁶ ha hā hi hī hu hū he hai ho hau haṃ*

P_ṣ, P_R f.27v1

ⁱCf. DVS (f. 195r₄₋₅), VaPra⁸²⁴, HeSāSaṃ 10 (f. 122r₆) et al.. ⁱⁱCf. DVS (f. 195r₅), VaPra⁸²⁴, HeSāSaṃ 8 (f. 96v₂₋₄) et al.. ⁱⁱⁱHeTa I.ii. 3, 7-9, cf. HeSāU (f. 7r₂, 7v₄₋₅), DVS (f. 195r₅₋₇), HeSāSaṃ 8 (f. 99r₄), HeSāSaṃ 10 (ff. 122r₄₋₅, 123r₆₋₇) et al.. ^{iv}HeTa I.ii. 21, cf. HeSāU (Ñ₁ f. 7r₂), DVS (f. 195r₇), HeSāSaṃ 8 (f. 99r₅), HeSāSaṃ 16 (f. 164v₃₋₄), HeBāPūVi (f. 38r₄) et al..

⁶⁷⁴°sūrye P_ṣ (ñi ma la Tib.)] °sūrya° P_R. ⁶⁷⁵māṇḍaleyīnām em. (dkyil 'khor pa rnam s kyi Tib.C,D,P₂)] māṇḍalenāñ P_ṣ, P_R; dkyil 'khor pa rnam s kyis Tib.C,D,P₁. ⁶⁷⁶bodhaboddhavyam em. (cf. VaPra⁸²⁴; yid kyis rtogs par bya Tib.)] bodhaddhavyam P_ṣ, P_R. ⁶⁷⁷jāpaś ca em.] jāpaś ca P_ṣ, P_R; bzlas pa Tib.. ⁶⁷⁸°mālāmantrādyupadeśataḥ em. (phreñ ba'i snags la sogs pa man nāg las Tib..P₁)] °mā<lā>dyupapadeśataḥ P_ṣ^{P.C.} (added in lower margin); °mālādyupapadeśakaḥ P_R. ⁶⁷⁹°jvalabhyo P_ṣ, Tib. et al.] °jvalebhyo P_R. ⁶⁸⁰°kart(t)ari° P_ṣ^{P.C.} et al.] °kartt>i<ri° P_ṣ^{A.C.}, P_R. ⁶⁸¹hūm 3 phaṭ Tib., HeSāU, DVS, HeTa I.ii. 22, HeSāSaṃ 8 et al.] hūm 2 phaṭ 3 P_ṣ; hūm 3 phaṭ phaṭ phaṭ P_R. ⁶⁸²°vartmane HeTa II.v. 45, HeSāU, DVS, HeSāSaṃ (8|16|30), HeBāPūVi, Tib. et al.] °vanmane P_ṣ, P_R. ⁶⁸³°vapūṣe HeSāU, HeSāSaṃ (8|16|30), Tib. et al.] °vapūṣve P_ṣ, P_R; °vapūṣāya DVS. ⁶⁸⁴°ādhmātakrūra° HeSāU, DVS, HeSāSaṃ (8|16|30), HeBāPūVi et al.] ādhmy>ā<takrura° P_ṣ^{P.C.} (canceled); ādhmātakrura° P_R; ādhmātakrūrī° Tib.C,D,P₂; ādhmātakrura° Tib.G; ādhmātakrura° Tib.N,P₁; adhyāntakrūra° HeTa II.v. 46. ⁶⁸⁵nāgāṣṭakān HeTa II.v. 47, HeSāU, DVS, HeSāSaṃ (8|16|30), HeBāPūVi, Tib.C,D] nāgāṣṭa+†n P_ṣ; nāgāṣṭān P_R; nāgāṣṭakāṃ Tib.G,N,P₁; nāgāṣṭakāna Tib.P₂. ⁶⁸⁶°śatrūn P_ṣ, HeTa II.v. 46, HeSāU, HeBāPūVi, HeSāSaṃ (8|16) et al.] śatrūn P_R; sarvaśatrūn DVS, Tib. (°ūṃ G, N, P₁); śatrūna HeSāSaṃ 30.

*haḥ phaṭ*⁶⁸⁷ *svāhā* || iti bhagavato mūlamantraḥ | evaṃ mālāmantraḥ ||ⁱ

*om aṣṭānanāya*⁶⁸⁸ *hūm 2 phaṭ* |

*om piṅgordhvakeśavartmane*⁶⁸⁹ *hūm 2 phaṭ* |

om caturviṃśatinetrāya hūm 2 phaṭ |

om ṣoḍaśabhujāya hūm 2 phaṭ |

om kṛṣṇajīmūtavapuse hūm 2 phaṭ |

om kapālamālānekadhāriṇe hūm 2 phaṭ |

*om ādhmātakrūrācittāya*⁶⁹⁰ *hūm 2 phaṭ* |

*om ardhendudaṃṣṭriṇe*⁶⁹¹ *hūm 2 phaṭ* |

iti bhagavato 'ṣṭapadamantraḥ ||ⁱⁱ

*om am nairātme*⁶⁹² *hūm phaṭ svāhā* ||

om vajraḍākinīye am hūm phaṭ svāhā ||

bhagavatyaḥ hṛdayopahṛdayamantrau ||ⁱⁱⁱ

*om am ām im īm um ūm ṛm ṛm ḷm ḷm*⁶⁹³ * *em aim om aum am phaṭ*⁶⁹⁴ *svāhā* || P_ṣ, P_R f.28r1

bhagavatyaḥ mūlamantraḥ ||^{iv}

ⁱCf. HeTa II.v. 45-47, HeSāU (N₁ ff. 6v₆-7r₁), DVS (f. 195r₇-v₂), HeSāSaṃ 8 (f. 99r₅-v₁), HeSāSaṃ 16 (f. 165v₁₋₃), HeSāSaṃ 30 (f. 219r₃₋₅), HeBāPūVi (f. 39v₁₋₃), et al.. ⁱⁱCf. DVS (f. 195v₂₋₄), HeSāSaṃ 8 (f. 101v₄₋₆), HeSāSaṃ 16 (f. 165r₆-v₁), HeSāSaṃ 22 (f. 201v₂₋₄), HeBāPūVi (f. 39r₅₋₇) et al., all of which, except DVS, are reading the syllable *hūm* each time thrice. ⁱⁱⁱCf. DVS (f. 195v₄₋₅) et al.. ^{iv}Cf. DVS (f. 195v₅) et al..

⁶⁸⁷phaṭ P_R et al.] phaṭa P_ṣ. ⁶⁸⁸ānanāya P_ṣ, P_R^{p.c.} et al.] ānanāyai P_R^{a.c.}. ⁶⁸⁹vartmane DVS, HeSāSaṃ (8|16|22), HeBāPūVi, Tib.] °varttamane P_ṣ, P_R. ⁶⁹⁰ādhmātakrūrā° DVS, HeSāSaṃ 16, HeBāPūVi, Tib._{G,N,P₁}] adhmātakrūrā° P_ṣ; adhmātkrūrā° P_R; adhmātekrūrā° HeSāSaṃ 8; adhmātakrūrā° HeSāSaṃ 22; ādhmātakrūrā° Tib._{C,D,P₂}. ⁶⁹¹°daṃṣṭriṇe P_R, DVS, HeSāSaṃ 8] °dramṣṭriṇe P_ṣ; °daṣṭriṇe HeSāSaṃ (16|22); °daṃṣṭriṇe Tib._{C,D,P₂}; °daṃṣṭriṇe Tib._{G,N,P₁}. ⁶⁹²nairātme Tib._{D,P₂}] nairātmāye DVS; nairānme P_ṣ; rānme P_R; nerātmye Tib._C; nairatmye Tib._{G,N,P₁}. ⁶⁹³īm ḷm DVS, Tib.] ††₂ P_ṣ; om. P_R. ⁶⁹⁴phaṭ DVS, Tib.] om. P_ṣ, P_R.

*om am ām hūm 2 phaṭ*⁶⁹⁵ | *om im īm hūm 2 phaṭ* | *om um ūm hūm 2 phaṭ* | *om ṛm ṛm hūm 2 phaṭ* | *om ḷm ḷm hūm 2 phaṭ* | *om em aim hūm 2 phaṭ* | *om om aum*⁶⁹⁶ *hūm 2 phaṭ* | *om am hūm 2 phaṭ* | bhagavatya aṣṭapadamantraḥ ||ⁱ

yadi gauryādīnām mantrajāpaḥ kriyate tadā tām ālīnganam⁶⁹⁷ kartavyaḥ | bhagavatiṃ ca tasyāsane⁶⁹⁸ cintayet ||ⁱⁱ tatrāyaṃ mantraḥ⁶⁹⁹ –

*om vajragaurīye hūm 2 phaṭ*⁷⁰⁰ *svāhā* |
*om vajracaurīye hūm 2 phaṭ*⁷⁰¹ *svāhā* |
*om vajravettālīye hūm 2 phaṭ*⁷⁰² *svāhā* |
*om vajraghasmarīye hūm 2 phaṭ*⁷⁰³ *svāhā* |
*om vajrapukkasīye hūm 2 phaṭ*⁷⁰⁴ *svāhā* |
*om vajrasābarīye*⁷⁰⁵ *hūm 2 phaṭ*⁷⁰⁶ *svāhā* |
om vajracaṇḍālīye hūm 2 phaṭ svāhā ||⁷⁰⁷
*om vajraḍombinīye*⁷⁰⁸ *hūm 2 phaṭ*⁷⁰⁹ *svāhā* ||ⁱⁱⁱ

mantrajāpaḥ || 24 ||⁷¹⁰

ⁱCf. DVS (f. 195v₅₋₆) et al.. ⁱⁱCf. VaPra^{§24}. ⁱⁱⁱCf. DVS (ff. 195v₆-196r₁). The Tib. recensions substitute the numbers by another *hūm*, DVS adds the seed-syllables before the goddesses' names, reading these in the 'common' form of the 4th *vibhakti*.

⁶⁹⁵phaṭ DVS, Tib.] phaṭ svāhā P_ṣ, P_R. ⁶⁹⁶om om aum P_R, DVS, Tib.] ṛm ṛm P_ṣ. ⁶⁹⁷tām ālīnganam *em.*] tām ālīngyaṃ P_ṣ (2nd hand) ; dāmālīngyaṃ P_R; *de la 'khyud par bya ste* Tib.. NB : From here onwards, the following sections are written by a different, probably much younger hand. ⁶⁹⁸tasyāsane P_ṣ (*de'i gdan la* Tib.)] ḍamyāmane P_R. ⁶⁹⁹tatrāyaṃ mantraḥ *em.* (*de la snags ni 'di yin te* Tib.)] tatrāyantraḥ P_ṣ; utā yantraḥ P_R. ⁷⁰⁰hūm 2 phaṭ DVS, Tib.] hūm 3 phaṭa P_ṣ; hūm 3 phaṭ P_R. ⁷⁰¹hūm 2 phaṭ DVS, D, P₁] hūm <2> phaṭa P_ṣ^{p.c.} (squeezed in above); hūm phaṭ P_R. ⁷⁰²hūm 2 phaṭ DVS, Tib.] hūm 3 phaṭa P_ṣ; hūm 3 phaṭ P_R. ⁷⁰³hūm 2 phaṭ DVS, Tib.] hūm 3 phaṭ P_ṣ, P_R. ⁷⁰⁴hūm 2 phaṭ DVS, Tib.] hūm 3 phaṭa P_ṣ; hūm 3 phaṭ P_R. ⁷⁰⁵śābarīye DVS, Tib. (]śavarīye C, D, P₂)] °śabarī P_ṣ, P_R. ⁷⁰⁶hūm 2 phaṭ DVS, Tib.] hūm 3 phaṭa P_ṣ; hūm 3 phaṭ P_R. ⁷⁰⁷om (...) svāhā *em.* (cf. DVS)] *om.* P_ṣ, P_R; om vajracaṇḍālīye hūm hūm phaṭ svāhā Tib.. ⁷⁰⁸ḍombinīye P_ṣ^{p.c.}, Tib.] °ḍombinīye P_ṣ^{a.c.}, P_R; °ḍombinīyai DVS. ⁷⁰⁹hūm 2 phaṭ DVS, Tib.] hūm 3 phaṭa P_ṣ; hūm 3 phaṭ P_R. ⁷¹⁰24 *em.*] 33 P_ṣ, P_R.

§25 balih

idānīm⁷¹¹ balitattvam ucyate | śūnyatādhimokṣeṇa⁷¹² sahaḥherukaṃ vibhāvya |
 pūrvoktakramena⁷¹³ samudbhūtaṃ krodheśvaram⁷¹⁴ aṣṭāsyādimahāghoraṃ dve-
 śavajraṃ vibhāvayet || evaṃ dveśavajrasamādhistho yogī hūmkārodbhūtān⁷¹⁵ daśa
 * krodhān jvālāmālākulān⁷¹⁶ sarvān utsrjya⁷¹⁷ pūrvādidikṣu yamāntakādīn⁷¹⁸ pre-
 śayet || indrādivighnagaṇān ānīya⁷¹⁹ | ājñāpayen⁷²⁰ mantreṇa⁷²¹ om *sumbha nisum-*
mbhetyādinā^{722,i} śāntikādikarmabhedena ||
 tadanu gajabhājanaparīṇatam⁷²³ vajraṃ kṣoṇībhājanaparīṇatām ca vajraghaṇṭām⁷²⁴
 vicintayet || evaṃ anyeṣām api yojyam⁷²⁵ | tryakṣareṇa⁷²⁶ dharmodayatrayam
 raktāṣṭadalakamalavasitam⁷²⁷ upary upari paśyey || daśa krodhair ānītavighna-
 gaṇān⁷²⁸ |

om *inda*⁷²⁹ *jama*⁷³⁰ *jala jakkha*⁷³¹ *bhuda vahni vāyu* * *rakkha*
*canda*⁷³² *sujja māda bappa*⁷³³ *talapātāle aṭṭasappa*⁷³⁴ *sāhā*⁷³⁵ ||ii

ⁱCf. HePra⁸⁶, DVS (f. 188v₁₋₂), HeSāSam 8 (f. 105r₇), VS (II. 4.2), GST et al.. ⁱⁱHeTa II.iv. 91 ;
 cf. HeSāU (Ñ₁ f. 6v₄₋₅), DVS (f. 196r₃), HeSāSam 8 (f. 104r₂), HeSāSam 11 (f. 139v₇), HeSāSam
 45 (f. 266v₆), MuĀv et al..

⁷¹¹idānīm P_ṣ, Tib.] idānī P_R. ⁷¹²adhimokṣeṇa em. (mos pas Tib.)] dhimokṣyeṇa P_ṣ; °vi-
 mokṣyaṇa P_R. ⁷¹³pūrvoktakramena P_ṣ (sṅar bśad pa'i rim pas Tib.)] pūrvvākusumena P_R.
⁷¹⁴krodheśvaram em. (khro bo'i dbaṅ po Tib.)] kraudheśvaram P_R, P_ṣ. ⁷¹⁵ān em.] āna P_ṣ,
 P_R. ⁷¹⁶ān jvālāmālā° em. ('bar ba'i phreṅ ba Tib.)] °ānujvālāmālā° P_ṣ, P_R. ⁷¹⁷sarvān utsrjya P_ṣ
 (thams cad phyuṅ nas Tib.)] sarvān srjya P_R. ⁷¹⁸ādīn em. (la sogs)] °ādyān P_ṣ, P_R. ⁷¹⁹ānīya
 em. (bkug nas Tib.)] ānayanāya P_ṣ (cf. VaPra⁸²⁵); ānayanā - - - - - P_R. ⁷²⁰ājñāpayen conj. (bka'
 bsgo ste Tib.)] y† ††₂ P_ṣ; om. P_R (see above). ⁷²¹mantrēṇa em. (sṅags kyis Tib.)] †† ntreṇa P_ṣ; -
 - - ntreṇa P_R. ⁷²²etyādinā em. (zes pa la sogs pa'i Tib.)] °aityādi P_ṣ, P_R. ⁷²³°bhājanaparīṇatam
 P_ṣ^{p.c.} (snod yoṅs su gyur pa las Tib.)] °parīṇitam P_ṣ^{a.c.}; °bhojanaparīṇitam P_R. ⁷²⁴°ghaṇṭām em.
 (dril bu Tib.)] °ghaṭām P_ṣ, P_R. ⁷²⁵api yojyam em. (yaṅ sbyar bar bya Tib._{G,N,P₁})] apy 'jyam | P_ṣ;
 hyam P_R; yaṅ sbyaṅ bar bya Tib._{C,D,P₂}. ⁷²⁶tryakṣareṇa em.] akṣare na P_ṣ; śakya cena P_R; yi ge
 gsum las rdzogs pa'i thar pa'i groṅ khyer gsum Tib.. ⁷²⁷°vasitam em.] °dvasitam P_ṣ, P_R; for He-
 PraTib. see above. ⁷²⁸°krodhair ānīta° P_ṣ] °krodhaiganīta° P_R; de rnam sṅid kyis bkug pa'i bgegs
 rnam Tib._G. ⁷²⁹inda P_ṣ^{p.c.}, HeSāU, DVS, HeSāSam 8/45, Tib., HeTa] indra P_ṣ^{a.c.}, P_R. ⁷³⁰jama
 HeSāU, DVS, HeSāSam 8/45, Tib., HeTa] yama P_ṣ, P_R. ⁷³¹jakkha HeSāU, DVS, HeSāSam 8/45,
 P₁, Tib._{G,N,P₁}, HeTa] jakkhakṣa P_ṣ; jakka Tib._{C,D,P₂}. ⁷³²canda P_ṣ^{p.c.}, HeSāU, DVS, HeSāSam 8/45,
 Tib.] cānda P_ṣ^{a.c.}; om. P_R. ⁷³³bappa HeSāU, DVS, HeSāSam 8/45, Tib., HeTa] bāppa P_ṣ; om.
 P_R. ⁷³⁴sappa HeSāU, DVS, HeSāSam 8/45, Tib., HeTa] °sāppa P_ṣ; om. P_R. ⁷³⁵sāhā HeSāU,
 DVS, HeSāSam 8/45,] sāha P_ṣ; svāhā Tib., HeTa; om. P_R.

ity abhimantrya⁷³⁶ | ākarṣaṇādikaṃ kuryāt –

om vajragauri ākarṣaya jah |

om vajracauri padmatraye⁷³⁷ praveśaya hūm |

om vajravettāli svasvathāneṣu⁷³⁸ bandhaya vaṃ⁷³⁹ |

om vajraghasmari vaśaghaṇṭayā⁷⁴⁰ vaśīkuru hoḥ |ⁱ

iti kṛtvā vīkṣayet ||

tatra madhyapure prāgdala⁷⁴¹ indro vajrapāṇiḥ⁷⁴² candrāsanaś candraprabhaḥ
śuklairāvātārūḍhaḥ⁷⁴³ sahasrākṣo⁷⁴⁴ dvibhujai kamukho⁷⁴⁵ * lalitanuḥ⁷⁴⁶ sarvā-
laṅkāradharo ratnamukuṭī pīṭhaḥ || dakṣiṇe yamo dvibhujai kamukho⁷⁴⁷ dakṣiṇe
daṇḍapāṇiḥ sarvālaṅkāradharaḥ piṅgordhvajvalatkeśaḥ⁷⁴⁸ kharvalambodaraḥ kṛṣ-
ṇo mahiṣārūḍhaḥ sūryāsanaḥ sūryaprabhaḥ || paścime varuṇaḥ śveto lalitanur
ekamukho dvibhujo⁷⁴⁹ dakṣiṇakare kumudaṃ phaṇāṅkitaśirāḥ⁷⁵⁰ sarvālaṅkāra-
dharo ratnamukuṭī makarārūḍhaś candrāsanaś candraprabhaḥ⁷⁵¹ || uttare yakṣaḥ
pīṭo lalitanur ekamukho dvibhujo⁷⁵² dakṣiṇe śrīphalaṃ sarvālaṅkāradharo ra-
tnamukuṭī manuṣyārūḍhaś candrāsanaś candraprabhaḥ || aiśānyadale⁷⁵³ bhūta-
patis trinetra⁷⁵⁴ jaṭāmukuṭī⁷⁵⁵ śaśidhrto bhasmoddhūlitavigraho lalitanur eka-
mukho dvibhujo⁷⁵⁶ dakṣiṇe triśūlaṃ śuklo vyāghracarmāmbadaraharaḥ⁷⁵⁷ sarvā-

P_ṣ, P_R f.29r1

ⁱCf. VaPra^{§25}, HeSāSam 8 (f. 96r1-2), HeSāSam 10 (f. 120v6-7), HeSāSam 45 (ff. 266v7-267r1) et al.. NB : HePra^{Tib.} reads the names in the 1st *vibhakti* while VaPra^{§25} omits these.

⁷³⁶abhimantrya *em.*] abhimantrā P_ṣ; *om.* P_R; *sṅags kyis sa bon nas* Tib._{C,D,P2}; *sṅags kyis bos nas* Tib._{G,N,P1}. ⁷³⁷padmatraye Tib.] śadmatraye P_ṣ; *om.* P_R. ⁷³⁸sthāneṣu Tib..] sthāne P_ṣ, P_R. ⁷³⁹bandhaya vaṃ *em.* (cf. VaPra^{§25}, HeSāSam 45)] banandhaya P_ṣ; *om.* P_R; cf. HePra^{Tib.}. ⁷⁴⁰vaśa° Tib._{G,N,P1}] vaśya° P_ṣ, P_R. ⁷⁴¹a *em.* (*sandhi*)] °e P_ṣ, P_R. ⁷⁴²pāṇiś *em.*] pāṇiḥ P_ṣ, P_R; *lag na rdo rje* Tib.. ⁷⁴³śuklairāvātā° *em.*] śukla airāvātā° P_ṣ; *om.* P_R, Tib.. ⁷⁴⁴sahasrākṣo *em.* (cf. VaPra, HeSāSam 45)] sa((ha))kṣo vajrapāṇiḥ P_ṣ^{p.c.}; *om.* P_R, Tib.. ⁷⁴⁵dvibhujai kamukho *em.*] dvibhujekamu †† P_ṣ; *om.* P_R, Tib.. ⁷⁴⁶lalitanuḥ P_ṣ] lālatatanuḥ P_R; *om.* Tib.. NB : From here onwards written in the initial hand. ⁷⁴⁷bhujai ka° *em.*] °bhujeka° P_ṣ, P_R; *om.* Tib.. ⁷⁴⁸piṅgo° P_ṣ] pigo° P_R; *om.* Tib.. ⁷⁴⁹bhujo P_ṣ] °bhujā P_R; *om.* Tib.. ⁷⁵⁰śirāḥ *em.*] śirā P_ṣ, P_R; *om.* Tib.. ⁷⁵¹candrāsanaś candraprabhaḥ *em.* (*zla ba'i gdan la zla ba'i 'od can rgyan* Tib.)] ((candrāsanaḥ)) candrāprabhaḥ P_ṣ^{p.c.}, P_R. ⁷⁵²bhujo P_ṣ] °bhujā P_R; *om.* Tib.. ⁷⁵³aiśānyadale *em.* (*dbaṅ ldan gyi 'dab ma la* Tib.)] īśāne P_ṣ, P_R. ⁷⁵⁴trinetra P_ṣ (*mig gsum pa* Tib.)] trinetrā P_R. ⁷⁵⁵°mukuṭī P_ṣ] °makuṭī P_R; *om.* Tib.. ⁷⁵⁶dvibhujo *conj.*] *om.* P_ṣ, P_R, Tib.. ⁷⁵⁷°carmā° P_ṣ (*l)pagṣ pa'i* Tib.)] °carmī° P_R.

sthyābharāṇo⁷⁵⁸ vṛṣabhavāhanaś⁷⁵⁹ candrāsanaś candraprabhaḥ || agnidale vah-
nir⁷⁶⁰ lohito jaṭāmukūṭy⁷⁶¹ ekamukhaḥ * kharva* lambodaro⁷⁶² dvibhujo⁷⁶³ 'kṣa-
sūtra⁷⁶⁴ kamaṇḍaludharo⁷⁶⁵ raktacīvaravāso⁷⁶⁶ kapilaśmaśruś⁷⁶⁷ chāgārūḍhaḥ⁷⁶⁸ P_ṣ, P_R f.29v1; Dh
sūryāsanaḥ sūryaprabhaḥ⁷⁶⁹ || nairṛtyadale⁷⁷⁰ rākṣasaḥ kṛṣṇaḥ piṅgordhvamu-
ktakeśaḥ⁷⁷¹ kharvo⁷⁷² vikṛtadaṃṣṭrākārālāsya⁷⁷³ ekamukho⁷⁷⁴ dvibhujāḥ⁷⁷⁵ ka-
ṭṭārapālādharāḥ⁷⁷⁶ kruddhaḥ sabhrubhaṅgo⁷⁷⁷ nagnaḥ śavopari⁷⁷⁸ sūryāsanaḥ
sūryaprabhaḥ || vāyavyadale⁷⁷⁹ vāyuḥ śyāmo⁷⁸⁰ ratnamukūṭy ekamukho lalitata-
nur dvibhujo⁷⁸¹ dvābhyām⁷⁸² vātapatṭadhārī⁷⁸³ sarvālāṅkāradharo pītamṛgārūḍhaś
candrāsanaś candraprabhaḥ * || varaṭake pṛthvī pītā sarvālāṅkāradharā⁷⁸⁴ | eka- P_ṣ, P_R f.29v5
mukhā dvibhujā | ghaṭahastā vāme⁷⁸⁵ | dakṣiṇe dhānyavyaṅjikā⁷⁸⁶ paṅkajasthitā
lalitanvī ratnamukūṭinī divyavastrā candrāsanaḥ candraprabhā || pretās ca pṛthi-
vīm āveṣṭya samsthitā draṣṭavyāḥ || indrādayaḥ pañca vāme nāga*pāśadharāḥ⁷⁸⁷ || P_ṣ, P_R f.30r1
sarve punaḥ pratyālīḍhapade sthitā iti vicintya || o ||ⁱ

ⁱCf. HePra^{§6}, VaPra^{§25}, HeSāSam 8 (ff. 102v₇-103r₃), HeSāSam 45 (f. 267r₁-v₁). NB : HePra^{Tib} differs here.

⁷⁵⁸ābharāṇo *em.* (rgyan Tib.)] °ābharāṇa° P_ṣ, P_R. ⁷⁵⁹vṛṣabha° P_ṣ^{p.c.}, P_R] vṛṣa° P_ṣ^{a.c.}; *om.* Tib..
⁷⁶⁰vahnir P_ṣ (*me lha* Tib.)] vahni° P_R. ⁷⁶¹°mukūṭy *em.*] °muṭī P_ṣ; °mukūṭī P_R. ⁷⁶²°lambodaro
P_ṣ, Dh (*gsus pa che ba* Tib.)] °lambodarā P_R. ⁷⁶³dvibhujo P_ṣ] dvibhujā P_R, Dh; *om.* Tib..
⁷⁶⁴'kṣasūtra° P_ṣ, P_R (*bgrañ phreñ* Tib.)] °kṣasrak° Dh. ⁷⁶⁵°dharo P_ṣ, Dh (*'dzin pa* Tib.)] °dharā
P_R. ⁷⁶⁶°cīvaravāso *em.* (*bla gos bgos pa*)] °cāvaravāsā P_ṣ, P_R; °cīvaravāsā Dh. ⁷⁶⁷°śmaśruś P_ṣ,
Dh (°h)] °śmaśru° P_R; *om.* Tib.. ⁷⁶⁸chāgārūḍhaḥ P_ṣ] °sthāgārūḍhaḥ P_R; koṇotkataḥ Dh; *om.* Tib..
⁷⁶⁹sūryā° (...) °prabhaḥ P_ṣ, P_R (*ñi ma'i gdan la ñi ma'i 'od can* Tib.)] śūnyā - - - - prabhaḥ Dh.
⁷⁷⁰nairṛtyadale P_ṣ, P_R (*bden bral gyi 'dab mar* Tib.)] - - - - Dh. ⁷⁷¹piṅgordhvamuktakeśaḥ P_ṣ, P_R]
vimuktakeśo Dh; *om.* Tib.. ⁷⁷²kharvo P_ṣ] kharvā P_R; *om.* Dh, Tib.. ⁷⁷³vikṛta° P_ṣ, P_R] *om.* Dh,
Tib.. ⁷⁷⁴ekamukho P_ṣ] ekamukhā P_R; *om.* Dh, Tib.. ⁷⁷⁵°bhujāḥ P_ṣ (°o)] °bhujā P_R; °bhujē Dh;
om. Tib.. ⁷⁷⁶kaṭṭārapālādharāḥ P_ṣ (*śaṅ laṅ daṅ thod pa 'dzin pa* Tib.)] kaṭṭārapālādharāḥ
P_R; kartikapālāvān Dh. ⁷⁷⁷sabhrubhaṅgo P_ṣ, P_R (both °aḥ; *smin ma 'khyog po daṅ ldan pa* Tib.)]
om. Dh. ⁷⁷⁸śavopari *em.* (*ro'i steṅ du* Tib.)] savopari P_ṣ; sarvopari P_R; *om.* Dh. ⁷⁷⁹°dale P_ṣ, P_R
(*'dab mar* Tib.)] °dala° Dh. ⁷⁸⁰śyāmo P_ṣ, Dh] śyāmā P_R; *om.* Tib.. ⁷⁸¹°bhujō P_ṣ] °bhujā P_R;
om. Dh; *lag na* Tib.. ⁷⁸²dvābhyām P_ṣ, P_R] *om.* Dh, Tib.. ⁷⁸³vātapatṭadhārī P_ṣ, P_R] *om.* Dh;
rgyal mtshan Tib.. ⁷⁸⁴°dharā *em.* (*'chañ ba* Tib.)] °++rā P_ṣ; °vā P_R. ⁷⁸⁵vāme P_ṣ] vāma P_R; *om.*
Tib.. ⁷⁸⁶°vyaṅjikā *em.*] °vyadrikā (?) P_ṣ] °vya kā P_R; *om.* Tib.. ⁷⁸⁷nāgapāśa° *em.* (*sbrul 'zags*
Tib.)] nā +† pāśa° P_ṣ; nā - - - - pāśa° P_R.

ūrdhvardharmodayasthapadmāṣṭadaleṣu⁷⁸⁸ | pūrvadale candraḥ śvetah śvetā-
śvavāhano⁷⁸⁹ ratnamukuṭī kumudapāṇiḥ sarvālaṅkāradharaś candrāsanaś candra-
prabhaḥ || dakṣiṇadale sūryo⁷⁹⁰ raktavarṇaḥ sarvālaṅkāradharo⁷⁹¹ ratnamukuṭī
bhujābhyām⁷⁹² kamaladhārī haritāśvavāhanaḥ svāsanātmprabhaḥ || paścima-
dale⁷⁹³ budho gauravarṇo ratnamukuṭī śarahasto⁷⁹⁴ mūṣakavāhanaḥ sūryāsanaḥ
sūryaprabhaḥ || uttaradale śukro nīlavarṇo⁷⁹⁵ ratnamukuṭī⁷⁹⁶ śaktipāṇiḥ sūryāsanaḥ
sūryapra*bhaḥ || aiśānyadale maṅgalo⁷⁹⁷ rakta ūrdhvamuktakeśaḥ padmadharaḥ
sūryāsanaḥ sūryaprabhaḥ || agnidale bṛhaspatiḥ⁷⁹⁸ pīto⁷⁹⁹ ratnamukuṭī gadādharaḥ
sūryāsanaḥ sūryaprabhaḥ || nairṛtyadale⁸⁰⁰ śanaīscaraḥ kṛṣṇaḥ piṅgalakeśaḥ triśū-
ladharaḥ sūryāsanaḥ sūryaprabhaḥ || vāyavyadale rāhuketū⁸⁰¹ mahākṛṣṇadhūmra-
varṇau⁸⁰² sūryāsanaḥ sūryaprabhaḥ | saṃsāracaḥ ākṛṣya bhakṣaṇābhinayo⁸⁰³
rāhuḥ | ketuḥ saṃpuṭāñjalikaraḥ || madhyavarātake brahmā⁸⁰⁴ caturmukhaś⁸⁰⁵
caturbhujas tridaṇḍadharo 'bhayapāṇiḥ⁸⁰⁶ śeṣabhujābhyām akṣasūtrakamaṇḍalu-
dharā pīto haṃsavāhanaḥ pīno⁸⁰⁷ jaṭī yajñopavītī kharvalambodaraś candrāsanaś
candraprabhaḥ || brahmānam āveṣṭya brahmakāyī*kā brahmapurohitās⁸⁰⁸ tuṣitā
yāmā⁸⁰⁹ akaniṣṭhādayaḥ sarvadevaiḥ parivṛtā draṣṭavyāḥ || o ||ⁱ

P_ṣ, P_R f.30v1P_ṣ, P_R f.31r1

adharadharmodayasthapadmāṣṭadaleṣu⁸¹⁰ digvidikkrameṇa⁸¹¹ | vāsukiḥ pītaḥ |
padmaḥ śvetah | karkoṭako raktaḥ | takṣakaḥ kṛṣṇaḥ | aiśānyadale⁸¹² śaṅkhapālaḥ

ⁱCf. VaPra^{§25}, HeSāSam 8 (f. 103r₃-v₃), HeSāSam 45 (ff. 267v₁-268r₁).

⁷⁸⁸°dharmodayastha° P_ṣ^{p.c.}, Tib. (*chos 'byuñ du gnas pa'i*)] °dharmodayastha°
P_ṣ^{a.c.}; °dhammadistha° P_R. ⁷⁸⁹°vāhano P_ṣ (*žon pa* Tib.)] °vāhanā P_R. ⁷⁹⁰sūryo P_ṣ (*ñi ma*
Tib.)] sūryā P_R. ⁷⁹¹°dharo P_ṣ] °dharā P_R; *rdzogs pa(i)* Tib.. ⁷⁹²°ābhyām P_ṣ] °ābhyā P_R; *dag*
gis Tib.. ⁷⁹³°paścimadale *em.* (*nub kyi 'dab ma la* Tib.)] paścime dale P_ṣ, P_R. ⁷⁹⁴°hasto P_ṣ]
°hastho P_R; *lag na* Tib.. ⁷⁹⁵°varṇo *em.*] °varṇa° P_ṣ, P_R; *om.* Tib.. ⁷⁹⁶°mukuṭī P_R (*cod pan can*
Tib.)] °muṭī P_ṣ. ⁷⁹⁷°o P_ṣ (*bkra śis* Tib.)] °ā P_R. ⁷⁹⁸bṛhaspatiḥ P_R (*phur bu* Tib.)] bṛhaspātāḥ
P_ṣ (upper margin damaged). ⁷⁹⁹pīto *em.*] pītt† P_ṣ (upper margin damaged); pīta° P_R; *šin tu ser*
ba Tib.. ⁸⁰⁰°dale P_ṣ (*'dab ma la* Tib.)] °dala° P_R. ⁸⁰¹rāhuketū P_ṣ (*sgra gcan dañ mjug riñs*
Tib.)] rāhuketū° P_R. ⁸⁰²°varṇau P_ṣ (*mdog* Tib.)] °varṇo P_R. ⁸⁰³°ābhinayo P_ṣ] °ābhinayā P_R;
rnam pa can gyi lag pa Tib.. ⁸⁰⁴brahmā P_ṣ^{p.c.}, P_R (*tshañs pa* Tib.)] krahmā P_ṣ^{a.c.}. ⁸⁰⁵catur° P_ṣ
(*bži* Tib.)] catu° P_R. ⁸⁰⁶°dharo 'bhaya° P_ṣ (°o a°; *'dzin pa dañ mi 'jigs pa'i phyag* Tib.)] °dharā
abhaya° P_R. ⁸⁰⁷pīno P_ṣ] pīnā P_R; *lus rgyas pa* Tib.. ⁸⁰⁸°brahmapurohitās *em.* (*tshañs pa mdun*
na 'don Tib.)] °brahmapurohitā P_ṣ^{p.c.}; °brahmā purohitā P_ṣ^{a.c.}, P_R. ⁸⁰⁹tuṣitā yāmā P_ṣ^{p.c.}, P_R]
yāmā P_ṣ^{a.c.}; *tshañs chen la sogs pa nas* Tib.. ⁸¹⁰°daleṣu P_R (*'dab ma (brgyad po) rnam su* Tib.)]
°††leṣu P_ṣ. ⁸¹¹digvidik° P_ṣ (*phyogs dañ phyogs bral gyi* Tib.)] digvidika° P_R. ⁸¹²aiśānya°
em.] iśāna° P_ṣ, P_R; *om.* Tib..

pītaḥ | mahāpadmaḥ śyāmaḥ | anantaḥ pāṇḍaraḥ | kulikaḥ karburah⁸¹³ || ete cāṣṭau
ratnamukuṭīno⁸¹⁴ manuṣyārdhakāyā⁸¹⁵ manuṣyamukhāḥ⁸¹⁶ sarvālaṅkāradhāriṇaḥ
saphaṇāṅkitaśīrasaḥ || varaṭake śeṣo nāgo ratnamukuṭī śveto naramukhaḥ phaṇī⁸¹⁷ ||
śeṣam āveṣṭyāsuraṅrakasaṃghātā draṣṭavyāḥ || o ||ⁱ

ittham etān⁸¹⁸ sthīrīkrītya⁸¹⁹ punas tān pariṇāmya śrīherukarūpeṇa niṣpādyā kāya-
vākcittabījaprayogataḥ⁸²⁰ | ūrdhvasthāḥ⁸²¹ svasvarūpaṃ⁸²² parāvṛtya⁸²³ omkārajāḥ
kāyavajrākārāḥ śuklā vairocanaṃmukuṭīnaḥ | adhaḥsthitāḥ svasvarūpaṃ * parāvṛtya P_ṣ, P_R f.31v1
āḥkārajā⁸²⁴ vāgvajrākārā raktā⁸²⁵ amitābhamukuṭīnaḥ | madhyasthāḥ svasvavarna-
cihnaṣaṃsthānapariṇatā hūmkārajāḥ kṛṣṇāś cittavajrākārā akṣobhyamukuṭīnaḥ ||ⁱⁱ
sārvakarmikārthāya bhujamukhādikaṃ⁸²⁶ punar⁸²⁷ yathātmanas tathātmanas te-
ṣāṃ⁸²⁸ | aparakarmāhaṅkāreṇa yathāyogataḥ kartavyam | sarveṣāṃ⁸²⁹ tathā yathāt-
mano rūpaṃ ||ⁱⁱⁱ

evaṃ saṃcintya⁸³⁰ cittakāyavāgvajrāṅām⁸³¹ śrīherukarūpāpannānām⁸³² ar-
ghādikaṃ dadyāt | tatra kuśaviḍikayā⁸³³ prokṣaṇaṃ śīrasi | saṃdamśamudrayā
pādyam⁸³⁴ pāde | śaṅkhamudrayā vāmahastasthaśaṅkhaṃ dakṣiṇahastena pracchā-
dyācamaṇaṃ vaktre | arghaṃ tu śīrasy arghamudrayā tridhā | om pravara⁸³⁵ sat-

ⁱCf. VaPra⁸²⁵, HeSāSaṃ 8 (f. 103v₃₋₆), HeSāSaṃ 45 (f. 268r₁₋₃). ⁱⁱCf. VaPra⁸²⁵, HeSāSaṃ 45 (f. 268r₃₋₄), HePra^{Tib} which differs here. ⁱⁱⁱCf. VaPra⁸²⁵, HeSāSaṃ 45 (f. 268r₄₋₅).

⁸¹³karburah P_R (*khra bo* Tib.)] kabburah P_ṣ. ⁸¹⁴omukuṭīno P_ṣ (*cod pan can* Tib.)] °mukuṭīnā P_R. ⁸¹⁵manuṣyārdha° P_ṣ] manuṣyāddha° P_R; om. Tib.. ⁸¹⁶manuṣya° em. (*mi'i* Tib.)] manuṣa° P_ṣ, P_R. ⁸¹⁷phaṇī P_ṣ (*gdeṅs ka daṅ ldan pa* Tib.)] phaṇā P_R. ⁸¹⁸ān P_R (*de rnam* Tib.)] °āna P_ṣ. ⁸¹⁹sthīrīkrītya em. (*brtan par byas nas* Tib.)] asthīrīkrītya P_ṣ, P_R. ⁸²⁰vāk° P_ṣ] °vāka° P_R. ⁸²¹ūrdhvasthāḥ em.] urddhvāsthāḥ P_ṣ, P_R. ⁸²²rūpaṃ P_ṣ] °rūpaḥ P_R. ⁸²³parāvṛtya em.] prāvṛtya P_ṣ, P_R. ⁸²⁴āḥkāra° P_ṣ] ākāra° P_R. ⁸²⁵raktā P_ṣ] rakṣā P_ṣ. ⁸²⁶bhujamukhādikaṃ P_ṣ^{p.c.}, P_R] bhujā P_ṣ^{a.c.}; *phyag daṅ žal daṅ sku mdog la sogs pa* Tib.. ⁸²⁷punar P_ṣ (*yaṅ na* Tib.)] puna P_R. ⁸²⁸teṣāṃ em. (*de rnam kyī* Tib.)] tateṣāṃ P_ṣ, P_R. ⁸²⁹sarveṣāṃ P_ṣ] sarveṣā P_R; om. Tib.. ⁸³⁰saṃcintya P_ṣ (*bsams nas*)] saṅcitya P_R. ⁸³¹°kāyavāgvajrāṅām em. (*sku daṅ (thugs daṅ) gsuṅ rdo rje* Tib.)] °kāyavajrāṅām P_ṣ, P_R. ⁸³²°rūpāpannānām P_ṣ^{p.c.} (*gzugs thob pa rnam la* Tib.)] °((rū)pāpā>ā<annānām P_ṣ^{a.c.} (°rū° added in upper margin; °ā° rubbed out); °yāpannānām P_R. ⁸³³°viḍikayā em. (*ku śa'i chun pos* Tib.)] °viḍikāyā P_ṣ, P_R. Remark: Probably a Middle-Indic form of the Sanskrit terms *piṇḍaka* or *vr̥nda*, cf. Edgerton 1993 : pp. 344f. and Negi 1995 : p. 1214 (→ *chun po*). Here to be understood as 3rd *vibhakti*, *ekavacana*, *strīliṅga*. See also VaĀv (p.46, → "*viṭṭikayā*"). ⁸³⁴pādyam P_ṣ (*žabs bsil* Tib.)] pādya° P_R. ⁸³⁵pravara° Tib. et al.] pravra P_ṣ; vra P_R.

*kārābhyukṣaṇam*⁸³⁶ *pratīccha svāhetyādīmāntreṇa*ⁱ sarvaṃ dattvā | saṃpūjya puṣpadhūpādīnā | mūlahṛdayopahṛdayamantrastutipūrvakaṃ pūrvavad amṛtāsvā-davidhinā balyupahāraṃ amṛtatvena⁸³⁷ niṣpādyā | kamalāvartādyabhinayapūrvakaṃ āliṅganānantare⁸³⁸ mudrābandhaṃ kṛtvā | teṣāṃ jihvāgre svasya ca sitaṃ⁸³⁹ *hūmkārodbhavaṃ vajraṃ yavaphalāpramāṇam ekaśūkaṃ*⁸⁴⁰ * vibhāvya | vajrol-lālanapūrvakaṃ⁸⁴¹ ghaṅṭāṃ vādayan *hūmbhavavajrajihvāraśminālikākṛṣṭam*⁸⁴² ātmanā paribhujya | etān bhojayet || evaṃ⁸⁴³ *hūmbhavavajrajihvānālikayāsvādayan-tīti*⁸⁴⁴ vicintayan⁸⁴⁵ –

P_ṣ, P_R f.32r1

edaṃ baliṃ bhuñja jiṅgha⁸⁴⁶ phulladhūpa⁸⁴⁷ māmsa viṅgha |
amha⁸⁴⁸ kajja⁸⁴⁹ savva sādha khanti⁸⁵⁰ khuṇi pheḍa⁸⁵¹ gāda ||ⁱⁱ

ity asyāḥ pūrvārdhena bhojanaṃ nivedayet | aparārdhena⁸⁵² kāryaṃ ca ||

tadanu vajravajraghaṅṭādharo mantrī kamalāvartādyabhinayapūrvakaṃ vajro-llālanam ghaṅṭāvādanam⁸⁵³ cāṣṭasvathāneṣu kṛtvā | *om akāro mukhaṃ*⁸⁵⁴ *sarva-dharmāṇām ādyanutpannatvāt | om āḥ hūm phaṭ svāheti*ⁱⁱⁱ paṭhan saṃtoṣaṇaṃ cā-
nenaiva kuryād iti | saṃdhyāgītaṃ ca kākalikayā gātavyam –

ⁱCf. VaPra⁸²⁵, HeSāSaṃ 8 (f. 104r₁), Anupamavajra's *Ādikarmapradīpa* (p.197), KriSaṃPa (ch.06), SāMā 142,251,265 et al., all differing slightly. ⁱⁱHeTa II.iv. 92; cf. HeSāU (Ñ₁ f. 6v₅₋₆), DVS (f. 196r₆), HeSāSaṃ 8 (f. 104r₄), HeSāSaṃ 11 (ff. 139v₇-140r₁), HeSāSaṃ 45 (f. 268v₁), MuĀv et al.. ⁱⁱⁱHeTa I.ii. 1, II.iv. 93; cf. HeSāU (Ñ₁ f. 6v₆), DVS (f. 196r₇), VaPra⁸²⁵, HeSāSaṃ 8 (f. 104r₅), HeSāSaṃ 45 (f. 268v₁₋₂), MuĀv, *Hevajrasekaprakiryā*, KṛYaTa (xiv. 1) et al..

⁸³⁶°satakārābhyukṣaṇam *em.*] °satakārābhyukṣaṇam P_ṣ (rewritten), P_R. ⁸³⁷amṛtatvena *em.*] amṛtattvena P_ṣ, P_R; *om.* Tib.. ⁸³⁸āliṅganānantare *em.*] āliṅganānantāre P_ṣ; āliṅganāna - - - re P_R; *om.* Tib.. ⁸³⁹sitaṃ P_R (ś°)] śita° P_ṣ; *om.* Tib.. ⁸⁴⁰°pramāṇam ekaśūkaṃ P_ṣ^{p.c.}] °pramāsekaśūkaṃ P_ṣ^{a.c.}; °pramāṇam ekaṃ śūka - - - - - P_R. ⁸⁴¹°ollālana° *em.*] °ollālan P_ṣ, P_R; *om.* Tib.. ⁸⁴²°raśminālikākṛṣṭam *em.*] °raśminalikākṛṣṭam P_ṣ, P_R; *om.* Tib.. ⁸⁴³evaṃ *em.*] +vaṃ P_ṣ; *om.* P_R, Tib.. ⁸⁴⁴°nālikayā° *em.*] °nalikayā° P_ṣ, P_R; *om.* D, P₁. ⁸⁴⁵°yan P_R] °yana P_ṣ. ⁸⁴⁶jiṅgha P_ṣ (*jim*°), Tib._{C,D,P₂}] jiṅgha P_R; jiṅghā Tib._{G,N,P₁}. ⁸⁴⁷phulladhūpa Tib._{G,N,P₁}] phuladhuppa P_ṣ; phuladhrappa P_R; phulladuppa Tib._{C,D,P₂}. ⁸⁴⁸amha *em.* (cf. HeSāU)] amho P_ṣ; amhe P_R; ambha Tib.. ⁸⁴⁹kajja *em.* (cf. HeSāU, DVS, HeSāSaṃ 45)] kājja P_ṣ, P_R, Tib.. ⁸⁵⁰khanti Tib._{C,D,P₂}] khānti P_ṣ, P_R; khānti Tib._{G,N,P₁}. ⁸⁵¹pheḍa P_ṣ^{p.c.} (°*da*° rewritten), P_R, Tib._{C,D,P₂}] pheṭa Tib._{G,N,P₁}. ⁸⁵²aparārdhena *em.* (*phyed phyi mas* Tib.)] aprārdhena P_ṣ, P_R. ⁸⁵³°vādanam P_ṣ] °vādana P_R; *bsil ba byas nas* Tib.. ⁸⁵⁴mukhaṃ P_ṣ, Tib. et al.] mukha° P_R.

kollaire ṭṭhia bolā mummuṇire kakkolā⁸⁵⁵ |
ghaṇam⁸⁵⁶ kibida ho vājjaī karuṇe kiaī na rolā ||
tahiṃ bala khājjaī gāḍhem⁸⁵⁷ maanā piijaī |
hale⁸⁵⁸ kāliṅjara paṇiaī dundura tahiṃ vājjaī ||
caūsa*ma⁸⁵⁹ katthuri⁸⁶⁰ sihlā⁸⁶¹ kāppura lāiaī⁸⁶² |
mālaīindhaṇa⁸⁶³ śālia tahiṃ bharu khāiaī ||
pekkhaṇa kheṭa karante śuddhāśuddha na muṇiaī |
niraṃśu aṅge caḍābiaī tahiṃja sarāba paṇiaī ||
malaaje⁸⁶⁴ kunduru vāṭai⁸⁶⁵ ḍiṇḍima⁸⁶⁶ tahiṃ na vājjaī ||ⁱ

P_ṣ, P_R f.32v1

mūlamantrāṣṭapadahṛdayopahṛdayastutiṃ⁸⁶⁷ kṛtvā | śatākṣaram paṭhet –

*om śrītheruka⁸⁶⁸ samayam anupālaya | herukatvenopatiṣṭha | dṛḍho me bhava |
sutoṣyo me bhava | supoṣyo me bhava | anurakto me bhava | sarvasiddhiṃ⁸⁶⁹ me
prayaccha | sarvakarmasu ca me cittaṃ śreyah⁸⁷⁰ hūm | ha ha ha ha hoḥ bhaga-
van⁸⁷¹ sarvatathāgatavajra mā me muñca | heruko bhava mahāsamayasattva āḥ
hūm phaṭ ||ⁱⁱ*

ⁱHeTa II.iv. 6ff. ; cf. HeSāU (f. 7r₃₋₆), HeSāSam 7 (ff. 79v₇-80r₃), HeSāSam 8 (f. 104r₅-v₁), HeSāSam 45 (f. 270r₇-v₂) ; see also Saroruhā's *Padminī (T 1181), HeSāUṭī, MuĀv and YoMā. For a more elaborate overview and variants, it may be referred to the Appendix. ⁱⁱCf. VaPra⁸²⁵, HeSāSam 8 (f. 101r₇-v₂), HeSāSam 11 (f. 138v₂₋₃), HeSāSam 22 (f. 201v₅₋₇), HeSāSam 30 (f. 219r₇-v₂), KriSamPa (ch. 06), SāMā 26/29/56/71/195/218, STTS (1), VaĀv (English 2002 : p. 297) et al..

⁸⁵⁵kakkolā Tib.] kakolā P_ṣ, P_R. ⁸⁵⁶ghaṇam P_ṣ, P_R] ghaṇa Tib._{C,D,P₂}; gaṇa Tib._{G,N,P₁}. ⁸⁵⁷gāḍhem P_ṣ, HeSāU, HeSāSam 8] gāḍham P_R; gāḍhe Tib._{C,D,P₂}, HeSāSam45, HeTa; gaḍem Tib._{G,N,P₁}. ⁸⁵⁸hale Tib._{C,D,P₂}] haleṃ P_ṣ, P_R; halim Tib._{G,N,P₁}. ⁸⁵⁹caūsama P_ṣ, Tib.] ca - - - ma P_R. ⁸⁶⁰katthuri em.] kathuri P_ṣ, P_R; kāsthūri Tib._{C,D,P₂}; kācchuri Tib._{G,N,P₁}. ⁸⁶¹sihlā Tib._{G,N,P₁}] silhā P_ṣ, P_R; sihla Tib._{C,D,P₂}. ⁸⁶²lāiaī Tib._{G,N,P₁}] llāiaī P_ṣ; llāi dāi P_R; lāiaī Tib._{C,D,P₂}. ⁸⁶³mālaīindhaṇa Tib._{G,N,P₁}] mālaīithaṇu P_ṣ; mālaīithaṣu P_R; māla indhaṇa Tib._{C,D,P₂}. ⁸⁶⁴malaaje em.] malaajem P_ṣ; mala-amja P_R; malaaja Tib._{C,D,P₂}; malayaja Tib._{G,N,P₁}. ⁸⁶⁵vāṭai Tib._{G,N,P₁}] vāṭui P_ṣ, P_R; vattāi Tib._{C,D,P₂}. ⁸⁶⁶ḍiṇḍima Tib._{G,N,P₁}] ḍiṇḍimi P_ṣ, P_R; driṇḍima Tib._{C,D,P₂}. ⁸⁶⁷mantrāṣṭa° em.] °mantra aṣṭa° P_ṣ, P_R; cf. HePra^{Tib.}. ⁸⁶⁸śrītheruka P_ṣ, Tib.] śrīvajraheruka P_R. ⁸⁶⁹°siddhiṃ P_ṣ, Tib. et al.] °siddhir P_R. ⁸⁷⁰śreyahkuru P_ṣ (visarga squeezed in), Tib._{C,D,P₂} et al.] śreyam kuru P_R; śreya | kuru Tib._{G,N,P₁}. ⁸⁷¹°an P_R, Tib._{G,N,P₁}] °ana P_ṣ; °vān Tib._{C,D,P₂}.

tadanu satyādhiṣṭhānam –

devyaḥ pramāṇam samayaḥ pramāṇam
taduktavācaś ca paraṃ pramāṇam |

etena satyena bhaveyur etā
devyo mamānugrahaḥetubhūtāḥ ||ⁱ

anukampām⁸⁷² paṭhet⁸⁷³ –

bhavaśamasamaṅgā bhagnasaṃkalpasaṅgāḥ
kham iva sakalabhāvaṃ bhāvato vīkṣamaṅgāḥ | *

gurutarakarūṇāmbhaḥsphīta⁸⁷⁴ cittāmbunāthāḥ⁸⁷⁵
kuruta kuruta devyo⁸⁷⁶ mayy atīvānukampām⁸⁷⁷ ||ⁱⁱ

tadanv ācamaṇastaproñcanasugandhitāmbūlapuṣpādikaṃ⁸⁷⁸ saṃpūjya |
kṛtāñjalipuṭa īpsitārtham vijñāpya | rājādeḥ śubhāśamsāṃ kṛtvā⁸⁷⁹ | yo 'sau dhar-
metyādigāthāṃ paṭhitvā⁸⁸⁰ | kṣamāpya | tato visarjayet – om vajra muḥ | om āḥ
hūm phaṭ 3 || omkāreṇa praṇidhānam | āḥkāreṇa⁸⁸¹ saṃtoṣaṇam | hūmkāreṇa
tṛptīkaraṇam⁸⁸² | triphaṭkāreṇopasaṃhāram⁸⁸³ ca kuryāt ||ⁱⁱⁱ

ⁱSaUdTā VIII. 26 ; cf. VaPra^{§25}, HeSāSaṃ 45 (f. 269r₅₋₆), AbhiSaMa. ⁱⁱSaUdTā VIII. 28 ; cf. VaPra^{§25}, HeSāSaṃ 45 (f. 269r₆₋₇), AbhiSaMa. ⁱⁱⁱVaPra^{§25}.

⁸⁷²anukampām *em.* (*rjes su brtse ba* Tib.)] anukampā P_§; manukampā P_R. ⁸⁷³paṭhet P_R] pa-
ṭheta P_§; *om.* Tib.. ⁸⁷⁴°sphīta° P_§ (*rgyas pa'i* Tib.)] °phīta° P_R. ⁸⁷⁵°nāthāḥ P_§^{P.c.}, P_R (*mgon*
po Tib.)] °nāḥ P_§^{a.c.} (°thā added above). ⁸⁷⁶devyo P_§ (*lha mo rnam kyis* Tib.)] devyā P_R.
⁸⁷⁷°anukampām P_§ et al. (°ām; *rjes brtser* Tib.)] °anukampā P_R. ⁸⁷⁸°tāmbūla° *em.* (cf. HeSā-
Saṃ 45, f. 269r₄)] °tā †† la° P_§; °tā - la° P_R; *om.* Tib.. ⁸⁷⁹°śamsāṃ kṛtvā *em.* (cf. HeSāSaṃ 45
f. 269r₅ → "°saṃśāṃ kṛtvā" (hardly legible))] °saṃśā kṛddhā P_§ (the ligature °ddhā° seems to be
corrected to °tvā); °saṃśā kūddho P_R; *om.* Tib.. ⁸⁸⁰paṭhitvā P_§] paṭhetvā P_R; *om.* Tib.. ⁸⁸¹āḥ°
P_§, Tib._{C,D,P₂}] ā° P_R; aḥ Tib._{G,N,P₁}. ⁸⁸²tṛptī° *em.* (cf. VaPra^{§25})] tṛptī° P_§; tūṣṇī° P_R; *tshim par*
byed pa Tib.. ⁸⁸³°kāreṇopa° P_R (*yig (gsum) gyis ñe bar* Tib..)] °kāraṇopa° P_§.

anena balinā yadi sarvabhūtān
pūjāṃ prakurvanti⁸⁸⁴ śubhāya⁸⁸⁵ yoginaḥ |

bhavet tadā teṣu sukhaṃ tv anāvilaṃ
devāś ca tuṣyanti jagatsubhūtayaḥ⁸⁸⁶ ||ⁱ

vaśyābhicāraṃ ripusainyanāśanaṃ⁸⁸⁷
coccātaṇaṃ māraṇākaraṣaṇaṃ⁸⁸⁸ ca vai⁸⁸⁹ |

śāntiṃ sukhaṃ⁸⁹⁰ pauṣṭikaṃ⁸⁹¹ bhavec ca⁸⁹² dadyād
baliṃ yad iha⁸⁹³ bhūtagaṇāya śaśvat ||ⁱⁱ

ṣaḍaṅgādau balitattvaparyantena⁸⁹⁴ karmarājāgrī⁸⁹⁵ nāma samādhiḥ || ❀ ||

bhāvanāśaktyā yadā vātagrī*^{hīto} * bhavet tadā prathamam tasya pratīkārahetoh⁸⁹⁶ P_ś f.33v1
śīrasy omkārajaṃ candramaṇḍalaṃ dhyātvā | cetasy⁸⁹⁷ antaritaṃ mahāmṛtavṛṣṭyā- P_R f.33v1
tmānaṃ puṣṭaṃ paśyēt | yāvat svāsthyaṃ prāpnoti || 25 ||ⁱⁱⁱ

ⁱHeTa II.iv. 94 (HeTa_{KL}, f. 39v₂₋₃) the meter in the first *pada* seems to be corrupt, *pada*-s b) and d) correspond to *jagatī* (*indravaṃśā*), while *pada* c) is composed in *vaṃśastha*; cf. MuĀv.
ⁱⁱHeTa II.iv. 95 (HeTa_{KL}, f. 39v₄₋₅), the meter (*indravaṃśā*) seems partly corrupt. ⁱⁱⁱCf. DVS (f. 196v₂₋₃), HePra^{Tib.}.

⁸⁸⁴prakurvanti *em.* (cf. HeTa, HeTa_{KL})] kurvanti P_ś, P_R; *byed pa* Tib.. ⁸⁸⁵śubhāya *em.* (cf. HeTa ; *dge slad* Tib._{G,N,P1})] *om.* P_ś, P_R; *subhāya* HeTa_{KL}; *dge sloṅ* Tib._{C,D,P2}. ⁸⁸⁶subhūtayaḥ *em.* (cf. HeTa, HeTa_{KL}; confirmed by MuĀv & YoMā)] °svabhūtayaḥ P_ś, P_R; *'byor* Tib.. ⁸⁸⁷°nāśanaṃ P_R, HeTa_{KL} (°*am*), HeTa (°*am*; *'jig pa* Tib.)] °nāśaṇṇaṃ P_ś. ⁸⁸⁸māraṇā° P_R, HeTa_{KL}, HeTa (*bsad pa* Tib._{G,N,P1})] māraṇāṃ P_ś; *gsad pa* Tib._{C,D,P2}. NB: MuĀv suggests "māraṇaṃ cākaraṣaṇaṃ"
⁸⁸⁹vai *conj.*] *om.* Σ (unmetrical). ⁸⁹⁰śāntiṃ sukhaṃ P_ś (*ži rgyas bde ba* Tib.)] śāntisukhaṃ P_R, HeTa (unmetrical); śāntiṃ śubhaṃ HeTa_{KL}. ⁸⁹¹pauṣṭikaṃ P_ś, HeTa, HeTa_{KL} (°*am*; unmetrical)] pauṣṭika P_R; *don du ni* Tib.. ⁸⁹²bhavec ca P_ś^{p.c.}, P_R, HeTa_{Sa} (unmetrical)] bhacca P_ś^{a.c.} (°*ve*° added in lower margin); bhavet tasya HeTa_{KL}; bhavet ca HeTa_{Sa}; ca tasya MuĀv; *'di rnams* Tib.. ⁸⁹³baliṃ yad iha P_ś, HeTa_{KL}] baliyed iha P_R; baliṃ yadīha HeTa; *gtor ma* Tib.. ⁸⁹⁴balitattva° P_ś^{p.c.}] balitva° P_ś^{a.c.} (°*ta*° added in lower margin); balita° P_R; *om.* Tib.. ⁸⁹⁵°rājāgrī P_ś (*rgyal po mchog* Tib.)] °rājāsrī P_R. ⁸⁹⁶°hetoh P_ś] °heto P_R, DVS; *om.* Tib.. ⁸⁹⁷cetasy *em.*] cetasty P_ś; *vetasty* P_R; *om.* DVS, Tib..

§26 sūkṣmayogaḥ

sūkṣmayogo nāma samādhiḥ

tataś cakramadhyasthito mantrī nābhau⁸⁹⁸ hr̥di tathā kaṅṭhe lalāṭe padmacatuṣṭayam
 catuḥṣaṣṭyaṣṭaṣoḍaśadvātrimśaddalam⁸⁹⁹ yathākramam dhyātvā⁹⁰⁰ nābhau bī-
 jam dhyāyāt || caṅḍālīrūpam dīpaśikheva⁹⁰¹ jvalitvā | dharmacakrasthapañca-
 tathāgatāl locanādīmś ca dagdhvā⁹⁰² | ālikāliśvāsocchvāsa⁹⁰³ samanvitam⁹⁰⁴ sam-
 bhogacakram⁹⁰⁵ ca mahāsukhacakrasthitam vijñānarūpihamkāram ca⁹⁰⁶ dag-
 dhvā⁹⁰⁷ | tato mahāsukhahetubhūtam bodhicittam⁹⁰⁸ ādāya | bhagavatā sārdham ta-
 thataikarasam kṛtvā | punaś candram sūryam⁹⁰⁹ karoṭam ca gr̥hītvā | hr̥dbīje⁹¹⁰ pra-
 veśayet || tad bījam dedīpyamānam⁹¹¹ sanādam pañcatathāgatātmakam⁹¹² abhūt ||^a
 punar⁹¹³ nādād dīpaśikheva niḥsr̥tya | īrṣyārūpam⁹¹⁴ ūkāram rāgarūpahakāre |
 hakāram⁹¹⁵ piśu*nātmakarekhāyām⁹¹⁶ | rekhām api moharūpārdhendau⁹¹⁷ | ardhen-
 dum api dveṣarūpe⁹¹⁸ bindau | bindum nāde⁹¹⁹ | nādam api sūkṣmām koṭim⁹²⁰
 vibhāvayet⁹²¹ || tayā sahaikabhāvena⁹²² cittasthairyakaraṇam⁹²³ bhaven na sam-

P_ṣ, P_R f.34r1

⁸⁹⁸nābhau *em.*] nābho P_ṣ, P_R; *te ba dan* Tib.. ⁸⁹⁹ṣoḍaśadvātrimśad° *em.* (cf. HePra^{Tib.}, HeTa I.i. 23, HeSāU, BhraHeSā, HeSāSam 8 (fol. 87r₁), HeSāSam 10 (fol. 119v₁₋₃) et al.)] °dvātrimśa-
 ṣoḍaśa° P_ṣ, P_R. ⁹⁰⁰dhyātvā *em.* (*bsams nas* Tib.)] dhyāyāt P_ṣ (re-written), P_R. ⁹⁰¹śikheva
 P_ṣ (*rtse mo lta bur* Tib.)] °śikhava P_R. ⁹⁰²dagdhvā *em.* (*bsregs nas* Tib.)] dagdhā P_ṣ, P_R.
⁹⁰³occhvāsa° P_ṣ, P_R^{p.c.}] °occhvāse P_R^{a.c.}; *'byuñ ba dan rñub pa* Tib.. ⁹⁰⁴samanvitam P_ṣ (*dan ldan*
pa Tib._{G,N,P1})] °samanvita° P_R; *dan* Tib._{C,D,P2}. ⁹⁰⁵sambhoga° P_R, Tib. (*loñs spyod rdzogs pa'i*)]
 sammbhoga° P_ṣ. ⁹⁰⁶ṃ ca *em.*] °ṃ ñca P_ṣ; rañca (?) P_R. ⁹⁰⁷dagdhvā P_ṣ^{p.c.} (°*gdhvā* rewritten)]
 dagdhā P_R; *bsregs pa las* Tib.. ⁹⁰⁸bodhicittam P_ṣ (*byañ chub (kyi) sems* Tib.)] bodhisatvam P_R.
⁹⁰⁹candram sūryam P_ṣ (*zla ba dan ñi ma* Tib.)] candraśūrya° P_R. ⁹¹⁰hr̥dbīje P_ṣ^{p.c.}, P_R (*sñiñ ga'i*
sa bon la Tib.)] °dbīje P_ṣ^{a.c.} (added in lower margin). ⁹¹¹dedīpyamānam P_ṣ (*'bar ba'i* Tib.)]
 dedīpyamāna° P_R. ⁹¹²pañca° P_R (*lñā'i* Tib.)] †† ñca° P_ṣ. ⁹¹³punar P_ṣ (*slar yañ* Tib.)] puna P_R.
⁹¹⁴īrṣyā° P_R (*phrag dog gi* Tib.)] īrṣyā° P_ṣ. ⁹¹⁵ōkāram P_ṣ (*yig ni* Tib.)] °kāra° P_R. ⁹¹⁶piśunā° *em.*
 (*ser sna'i* Tib.)] pi †† nā° P_ṣ; pi nā° P_R. ⁹¹⁷ārdhendau P_ṣ (*zla ba phyed pa la* Tib.)] °ārdhandau
 P_R. ⁹¹⁸rūpe P_ṣ] °rūpa° P_R; *rañ bzin can* Tib.. ⁹¹⁹bindum nāde *em.*] bindunāde P_ṣ, P_R; *thig*
le yañ nāda la bsdu bar bya zin Tib.. ⁹²⁰koṭim P_ṣ] koṭi P_R; *rtse mor* Tib.. ⁹²¹vibhāvayet P_R
 (*bsgom par bya* Tib.)] vibh†vayet P_ṣ. ⁹²²bhāvena P_ṣ, VaPra^{§26}, Tib. (*'byuñ bas*)] °bhāvanā P_R.
⁹²³sthairya° *em.* (VaPra^{§26}; *brtan par* Tib.)] °sthaiyya° P_ṣ, P_R.

^aHePra^{Tib.} adds "*thig le rdo rje sems dpar 'gyur || zla phyed rnam par snañ mdzad 'dod || rekhā*
rin chen bdag po ñid || ha yig gis ni (ñe yig gis C,D,P2) 'od dpag med || ū yig (u yig Σ) don yod
grub par yañ | śes nas rgyal ba lña bdag ñid ||"; cf. T 1244.

śayah | cittasthairyamātreṇa | anābhogena | spharayet tāthāgatam vyūhaṃ⁹²⁴ yoginījālaṃ ca maṅḍalacakram⁹²⁵ api vistaram⁹²⁶ anantalokadhātuvyāpakam itiⁱ || sūkṣmayogo⁹²⁷ nāma samādhiḥ || 26 ||

§27 dviṭīyo nyāsaḥ

tadutthāya yadi vā vihared yogī kavacadvayaṃ⁹²⁸ kṛtvā dvibhujahevajrayogataḥ | akṣobhyaś⁹²⁹ cakrīrūpeṇa hūm śirasi | amitābho divyakuṇḍalarūpeṇa hrīḥ karna-yoḥ | ratneśaḥ kaṅṭhe mālārūpeṇa trām⁹³⁰ | vairocana rucakarūpeṇa om hastayoḥ |⁹³¹ amoghasiddhir⁹³² mekhalārūpeṇa kham katyām⁹³³ | vajrasattvo bhasmarūpeṇa ham sarvāṅge | iti kavacaṃ cintayet || cakṣu*ṣor⁹³⁴ mohavajrī ca ām | śrotrayor⁹³⁵ dveṣavajrikā am | ghrāṇe⁹³⁶ mātsaryakī khyātā im⁹³⁷ | vaktre rāgavajrikā im⁹³⁸ | sparśe īrṣyavajrī⁹³⁹ ca um⁹⁴⁰ | mano nairātmayoginī am | "kavacam ebhir⁹⁴¹ mahā-sattva indriyāṅām viśuddhaya"ⁱⁱ iti | dviṭīyo⁹⁴² nyāsaḥ || 27 ||ⁱⁱⁱ

P_ṣ, P_R f.34v1

ⁱVaPra^{§26}, omitting "anābhogena" and "maṅḍalacakram" which are both confirmed in HePra^{Tib.}.

ⁱⁱHeTa II.iii. 52cd; cf. Sāmā 228. ⁱⁱⁱCf. HeSāU (Ñ₁ f. 6r₁₋₃), VaPra^{§27}, DVS (f. 196v₆₋₇), HeTa I.vi. 11, HeTa II.iii. 50-52 et al..

⁹²⁴tāthāgatam vyūhaṃ em. (cf. VaPra^{§26})] †† thāgatam vyūh>i<am P_ṣ^{p.c.}. (°i° rubbed out); ta-thāgatam vyūhaṃ P_R; de bzin gsegs pa'i bkod pa Tib.. ⁹²⁵°cakram em. (khor lo Tib.)] °cakrād P_ṣ, P_R; om. VaPra^{§26}. ⁹²⁶api vistaram P_ṣ (°m; yañ rgyas par Tib.)] āpavistaram P_R; ativistaram VaPra^{§26}. ⁹²⁷sūkṣmayogo em. (phra mo'i rnal 'byor Tib.)] sūkṣmyayogo P_ṣ; sūkṣmyayogā P_R. ⁹²⁸kavacadvayaṃ P_ṣ (go cha gñis Tib.)] kavacaṃ dvayaṃ P_R. ⁹²⁹akṣobhyaś em. (mi bskyod pa ni Tib._{C,D,P2})] akṣobhya° P_ṣ, P_R, Tib._{G,N,P1} (mi bskyod pa'i). NB: HePra^{Tib.} adds "de la" (→ "tatra") before. ⁹³⁰trām em. (cf. Tib._{C,D,P2}); VaPra^{§27} et al.] om. P_ṣ, P_R; trām Tib._{G,N,P1}. ⁹³¹vairocana rucakarūpeṇa om hastayoḥ conj. (lag gdub kyi rnam pas (rnam par) snañ mdzad ni lag pa dag la om mo Tib.)] om. P_ṣ, P_R; cf. HeTa I.vi. 11, HeSāU (Ñ₁ f. 6r₁₋₂), DVS (f. 196v₆), VaPra^{§27} et al.. ⁹³²amoghasiddhir P_ṣ (don yod grub pa ni Tib.)] amoghasiddhi° P_R. ⁹³³katyām em. (rked pa la Tib.)] katyā P_ṣ, P_R. ⁹³⁴cakṣuṣor P_ṣ] cakṣuṣo P_R; mig dag la ni Tib.. ⁹³⁵śrotrayor P_ṣ (rna ba dag la Tib.)] śrotrayor P_R. ⁹³⁶ghrāṇe P_ṣ (sna la Tib.)] ghrāṇayo P_R. ⁹³⁷im P_ṣ^{p.c.}, Tib. (cf. VaPra^{§27} et al.)] im P_ṣ^{a.c.}, P_R. ⁹³⁸im P_ṣ, Tib._{G,N,P1}] im P_R; om. Tib._{C,D,P2}. ⁹³⁹°vajrī P_ṣ (rdo rje ma Tib._{G,N,P1})] °vajra P_R; om. Tib._{C,D,P2}. ⁹⁴⁰um P_R, Tib.] um P_ṣ. ⁹⁴¹kavacam ebhir P_ṣ] kavacam abhir P_R; go cha rnam kyis Tib.. ⁹⁴²dviṭīyo P_ṣ^{p.c.} (gñis pa Tib.)] dviyo P_ṣ^{a.c.}; dviṭīyo P_R.

§28 viharanam

etena vajrayoginītathāgatādibhiḥ parighaṭitaḥ⁹⁴³ sannāhasannaddhaḥ⁹⁴⁴ siṃhavad
vicared⁹⁴⁵ yogī dvibhujavevajrayogatas trailokyāgāramadhye || tathā ca nāgārjuna-
pādāḥ –

kūṭāgāram idaṃ na ca tribhuvanaṃ na prāṇino 'mī jināḥ
cakreśo 'smi na⁹⁴⁶ mānuṣo na viṣayā nākṣāṇi na kṣmādayaḥ |
rūpādyā na ca dharmatātmakatayā te māṇḍaleyā⁹⁴⁷ ime⁹⁴⁸
viśvaṃ⁹⁴⁹ maṇḍalacakram ākalayataś⁹⁵⁰ cetaḥ kim udbhrāmyasi⁹⁵¹ ||ⁱ

iti viharanam || 28 ||

§29 bhojanam

tadanu yat kiñcid upārjitaṃ⁹⁵² bhakṣyabhojyādikaṃ dravyaṃ labdham⁹⁵³ vā yo-
ginā⁹⁵⁴ pūrvavad⁹⁵⁵ viśodhya | tryakṣareṇādhiṣṭhāya | amṛtāsvādavidhinā bhakṣa-
yed⁹⁵⁶ iti bhojanam⁹⁵⁷ * || * 29 ||ⁱⁱ

P_ś f.35r1

P_R f.35r1

§30 caraṇam

lobhaṃ mohaṃ bhayaṃ krodhaṃ vrīḍākāryaṃ ca varjayet |
nidrām ātmānam utsrjya caryā kriyate na saṃśayaḥ⁹⁵⁸ ||ⁱⁱⁱ

ⁱCf. PaKraṭi (p. 34), VaPra^{§28}, HeSāSaṃ 7 (f. 75v₅₋₇), PTMV (v. 23). ⁱⁱCf. VaPra^{§29}. ⁱⁱⁱHeTa I.vi. 18 ; cf. VaPra^{§30}). HePra^{Tib.} adds a quotation of VaPra^{§30} in the beginning of the paragraph.

⁹⁴³°aḥ em.] °a° P_ś, P_R; *bsgrubs pa 'dis [di yis G, N, P₁] lus la* Tib. ⁹⁴⁴°sannaddhaḥ P_ś, P_R^{p.c.}, Tib. (*go cha gyon nas*)] °sannāddhaḥ P_R^{a.c.}. ⁹⁴⁵vicared P_ś, Tib. (*gnas par bya*)] vivara° P_R. ⁹⁴⁶[°]smi na P_ś] °tmi na P_R. ⁹⁴⁷māṇḍaleyā P_ś (vowel-sign squeezed in)] maṇḍaleyā P_R. ⁹⁴⁸ime P_ś] i P_R. ⁹⁴⁹viśvaṃ em. (cf. VaPra^{§28}, PaKraṭi, HeSāSaṃ 7, PTMV] viśva° P_ś (*anusvāra* faint?), P_R (unmetrical). ⁹⁵⁰ākalayataś P_ś^{p.c.}, P_R] ākalataś P_ś^{a.c.}. ⁹⁵¹cetaḥ kim udbhrāmyasi P_ś] ceta kim adbhrāmyasi P_R. ⁹⁵²upārjitaṃ em. (cf. VaPra^{§29})] upāṭitaṃP_ś; upā taṃP_R; *rñed pa'i* Tib.. ⁹⁵³labdham P_ś] ladhva P_R; *rñed pa* Tib.. ⁹⁵⁴yoginā P_ś (*rnal 'byor pas* Tib.)] yoginī P_R. ⁹⁵⁵pūrvavad em. (*sñar bzin du* Tib.)] mrvavad P_ś; mṛgavad P_R. ⁹⁵⁶bhakṣayed P_ś, (*bza' bar bya* Tib.)] rukṣayed P_R. ⁹⁵⁷bhojanam em. (*bza' ba* Tib.; cf. VaPra^{§29})] bho ††₃ P_ś; bho - - - P_R. ⁹⁵⁸na saṃśayaḥ P_ś^{p.c.}, P_R (*the tshom med par* Tib.)] śaṃśayaḥ P_ś^{a.c.}. NB : VaPra^{Skt.} confirms the unmetrical reading "*caryā kriyate*", the reading in the editions of the root-text is "*caryāṃ kuryān*".

ata eva⁹⁵⁹ –

śarīram⁹⁶⁰ dānaṃ dattvā paścāc⁹⁶¹ caryāṃ samārabhet⁹⁶² |

bhāgābhāgavicāreṇa tasmād dānaṃ na dīyate ||ⁱ

bhakṣyam⁹⁶³ bhojyam tathā pānaṃ yathāprāptaṃ tu bhakṣayet⁹⁶⁴ |

graham atra na kartavyam iṣṭāniṣṭavikalpataḥ ||ⁱⁱ

pañcavarṇasamāyuktam ekavarṇaṃ tu kalpitam |

anekenaikavarṇena⁹⁶⁵ yathābhedo na jāyate⁹⁶⁶ ||ⁱⁱⁱ

ekavṛkṣe śmaśāne vā bhāvanā kathitā śubhā |

mātrgrhe tathā rātrau athavā vijane prāntare⁹⁶⁷ ||^{iv}

kiñcid uṣme⁹⁶⁸ tu samprāpte caryāṃ⁹⁶⁹ kartuṃ⁹⁷⁰ yadīṣyate |

siddhiṃ⁹⁷¹ gantuṃ yadīcchāsti caryayā tv anayā caret ||^v

ityādivistarāḥ || caryata iti caryācaraṇam | sthitiṃ vyavahāra⁹⁷² ācāra iti yāvat |

kiñciduṣmaprā*ptyapekṣayā⁹⁷³ coktam || mṛduś ca yogī rātrau svasthāne nibhṛtaṃ P_ṣ, P_R f.35v1

caret | yāvat kiñcil lābhaḥ⁹⁷⁴ syāt || kuta etat | "yathā bhedo na jāyate"^{vi} iti vacanāt ||

lābhe⁹⁷⁵ sati karotu na karotu vā svatantra evāsau | iti caraṇam || 30 ||^{vii}

ⁱHeTa I.vi. 19; cf. VaPra^{§30}. ⁱⁱHeTa I.vi. 20; cf. VaPra^{§30}. ⁱⁱⁱHeTa I.vi. 5; cf. VaPra^{§30}.
^{iv}HeTa I.vi. 6; cf. VaPra^{§30}. ^vHeTa I.vi. 7; cf. VaPra^{§30}. ^{vi}HeTa I.v. 3b, cf. YoMā and VaPra^{§30}.
The stanza reads "sevativyāḥ prayatnena yathā bhedo na jāyate | agupte kriyate duḥkham vyāda-
caurāgnibhūcaraiḥ ||". ^{vii}VaPra^{§30}.

⁹⁵⁹ata eva em. (cf. VaPra^{§30})] ata †† P_ṣ; ata P_R; 'di ñid Tib.. ⁹⁶⁰śarīram em. (cf. VaPra^{§30}, HeTa)] †† P_ṣ; om. P_R; lus kyi Tib.. ⁹⁶¹paścāc P_ṣ (phyi nas Tib.)] paścā P_R. ⁹⁶²samārabhet P_ṣ (kun tu brtsam Tib.)] simārabhet P_R. ⁹⁶³bhakṣyam em. (cf. VaPra^{§30}, HeTa)] bhakṣam P_ṣ, P_R; bza' Tib.. ⁹⁶⁴prāptaṃ tu bhakṣayet em. (cf. VaPra^{§30}, HeTa (rñed pa 'aṅ bza' bar bya Tib.)] °prāpt†† P_ṣ ((kṣa))yet P_ṣ^{p.c.}; °prāpta kṣayet P_R. ⁹⁶⁵anekenaika° em. (cf. HeTa)] aneken†ka° P_ṣ; anekena ka P_R; anekenaiva VaPra^{§30} (reported in HeTa_{Sa}); du ma ñid kyi ni Tib.. ⁹⁶⁶yathā bhedo na jāyate P_ṣ, Tib. (ji bzin dbye ba bskyed bya min; cf. VaPra^{§30}, reported in HeTa_{Sa} and confirmed below)] yadā bheda na jāyate P_R; yasmād bhedo na lakṣyate HeTa. ⁹⁶⁷vijane prāntare P_ṣ, VaPra^{§30}, HeTa (unmetrical)] vijanaprāntare P_R; skye bo med pa dañ || bas mthar Tib.. ⁹⁶⁸kiñcid uṣme em. (drod ni cuñ Tib.; cf. VaPra^{§30}, HeTa_{Sa})] kiñcid uṣme P_ṣ, P_R; kiñcid uṣme HeTa_{Sn,FM}. ⁹⁶⁹caryāṃ em. (spyod pa Tib.; cf. VaPra^{§30}, HeTa)] caryyā P_ṣ, P_R. ⁹⁷⁰kartuṃ P_ṣ] kartu P_R; 'gyur Tib.. ⁹⁷¹siddhiṃ P_ṣ (dños grub Tib.)] siddhi P_R. ⁹⁷²sthitiṃ P_ṣ] sthiti° P_R, Tib. (gnas pa'i); cf. VaPra^{§30}. ⁹⁷³°uṣmaprāptyapekṣayā P_ṣ (drod cuñ zad thob pa la (b)ltos pa Tib.)] uṣmaṃ prāptyayakṣayā P_R. ⁹⁷⁴kiñcil lābhaḥ em. (cuñ zad thop par Tib.)] kiñcital lābhaḥ P_ṣ; kiñcit llobhaḥ P_R. ⁹⁷⁵lābhe P_ṣ (thob pa na Tib.)] lobha P_R.

§31 śayanam

tato 'parasandhyāyām⁹⁷⁶ śayanecchayā⁹⁷⁷ śrīherukayogam āmukhīkrtya siṃhavac
chayīta⁹⁷⁸ || iti śayanam || 31 ||ⁱ

§32 punarutthānam

utthānakāle punaḥ pukkasyādigītasamcodite⁹⁷⁹ saty utthānam pūrvoktam eva⁹⁸⁰
pūjācakrādi caraṇaparyantam⁹⁸¹ sarvaṃ trisandhyam kuryāt | yāvan maṇḍalacakrā-
kāraḥ pratyakṣīkṛtaḥ syāt | utpattikramasākṣātkaraṇenādīkarmikayogy⁹⁸² aṣṭabhū-
mīśvaro buddhakṣetrād buddhakṣetraṃ samkrāmati || uktaṃ ca bhagavatā –

P_ś, P_R f.36r1

yāvat syād bhāva*nāyogas⁹⁸³ tāvat syād ādikarmikaḥ ||ⁱⁱ
ādikarmikayogena cāṣṭamīm bhūmim āpnuyāt ||ⁱⁱⁱ

punar apy utthānam⁹⁸⁴ || 32 ||

avasānam

nirvikalpo yadā dhīraḥ⁹⁸⁵ sthitim bhittvā tu laukikīm⁹⁸⁶ |
ācaret sarvakāryāni⁹⁸⁷ buddhāḥ paśyanti taṃ sadā⁹⁸⁸ ||^{iv}

ⁱCf. VaPra^{§31}. ⁱⁱPaKra (v. 2.49cd). ⁱⁱⁱPaKra (v. 2.72). ^{iv}CMP (v. 11.8).

⁹⁷⁶°āyām P_ś (*thun mtshams (gžan) la* Tib.)] °āyā P_R. ⁹⁷⁷śayanecchayā P_ś (*sa*° ; *ñal bar 'dod pas* Tib.)] sayanacchayā P_R. ⁹⁷⁸°vac chayīta *em.* (*ñal bar bya*)] °vata śayīta P_ś, P_R. ⁹⁷⁹°gīta° P_ś (*glus* Tib.)] °śīta° P_R. ⁹⁸⁰utthānam pūrvoktam *em.*] utthānapūrvoktam *em.* P_ś, P_R; *śnar bśad pa'i rim ñid kyis* Tib.; NB: VaPra^{§32} reads "*utthāya tādrśam kuryād anenaiva krameṇa*". ⁹⁸¹°paryantam P_R (*mthar thug(s) pa* Tib.)] °par †† ntaṃ P_ś. ⁹⁸²°sākṣātkaraṇenā° *conj.* (*mñon sum du byas pa las* Tib.)] °sā ††₄ raṇenā° P_ś; °sā - - - - raṇenā° P_R. ⁹⁸³yāvad syāt bhāvanāyogas *conj.* (*ji srid bsgom la sbyor 'gyur ba* Tib.; PaKra)] yāv† ††₄ °nāyogaḥ P_ś; - - - - - °nāyogaḥ P_R. ⁹⁸⁴utthānam *em.* (*lañs pa* Tib.)] utthān† ††₃ P_ś; u P_R. ⁹⁸⁵nirvikalpo yadā dhīraḥ *em.*] nirvikalpodayā dhīreḥ P_ś (hardly legible); nirvikalpodayā dhāraḥ P_R; nirvikalpo yadā virāḥ CMP; *ji ltar dpa' bo rtog med pas* Tib.. ⁹⁸⁶laukikīm *em.* (*jig rten pa* Tib., CMP)] lokikīm P_ś; lokikī P_R. ⁹⁸⁷°kārya(y)āni P_ś^{p.c.}, CMP (*spyod pa thams cad* Tib.)] °kāryeṇa P_R. ⁹⁸⁸taṃ sadā P_ś] ta sadā P_R; tat tadā CMP; *de tše de yis* Tib._{C,D,P2}; *de tše de yi* Tib._{G,N,P1}. NB: HePra^{Tib.} inserts a long section before this stanza.

śrīmaddherukatantrarājagaditam⁹⁸⁹ pañcakramānuttaram
 śrījālandharibhadrapādavivṛtam gūḍham gurūṇām⁹⁹⁰ matam |
 tat prāpyākhillasattvarāśisubhagam⁹⁹¹ saṃgranthya puṇyottamam
 prāptam tena jagat prayātu niyatam⁹⁹² hevajararūpam param ||ⁱ

pañcakramānuttarahevajraprakāśaḥ⁹⁹³ samāptah || ❀ || kṛtir iyaṃ mahāmaṇḍalā-
 cāryaśrīrāhulaguptapādānām⁹⁹⁴ iti || ❀ ||

ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat⁹⁹⁵ |
 teṣāṃ ca yo⁹⁹⁶ nirodha evaṃvādī mahāśramaṇaḥ⁹⁹⁷ ||ⁱⁱ

deyadharmo 'yaṃ pravaramahāyānāyāyinaḥ paramopāsakaśrīrāṇasya⁹⁹⁸ | yad
 atra⁹⁹⁹ * puṇyam tad bhavatu ācāryopādhyāyamātāpitṛpūrvaṅgamam¹⁰⁰⁰ kṛtvā sa- P_ḡ f.36v1
 kalasattvarāśer anuttarajñānaphalāvāptaya iti¹⁰⁰¹ | bhagavati¹⁰⁰² śākyasiṃhe¹⁰⁰³ P_R f.36v1
 parinirvṛti śata 1800 varṣa 11 māsa¹⁰⁰⁴ 4 divasa 5 śakāvrā 1104 bhādradine¹⁰⁰⁵ 14
 likhitam idaṃ dharmadhātuvihārīya 'dhivāsin śrāmaṇera¹⁰⁰⁶ śrījitāriśriyenetī ||

ⁱThe editor is thankful to Mattia Salvini who pointed out that this passage apparently is written in verse (*śārdūlavikrīḍita*). ⁱⁱThis particular dedicatory stanza, which is also found in the colophon of the HeBāPūVi, is found in the colophons of many MSS, among others in Hodgson 35 (HeSaSa), the so-called "*Vanaratna Codex*" (f. 45v₉₋₁₀), in the KriSaṃPa (ch. 06), PaKraṬi, VaĀv et al.

⁹⁸⁹śrīmaddheruka° conj. (*dpal ldan he ru ka* Tib.)] śrīthe ††₂ P_ḡ; śrīhevajra° P_R. ⁹⁹⁰gurūṇām em. (*bla ma'i* Tib.)] gurūṇā P_ḡ; guruṇā P_R. ⁹⁹¹ākhillasattva° em. (*ma lus sems can* Tib.)] †i †† latattva° P_ḡ; latantra° P_R. ⁹⁹²niyatam P_ḡ (*nes par* Tib.)] niyata° P_R. ⁹⁹³pañcakramānuttara° P_R] pañc† kramānuttara° P_ḡ; śrī° B. ⁹⁹⁴maṇḍalācārya° em. (*dkyil 'khor (chen po'i) slob dpon* Tib.)] °ma*lācāryya° P_ḡ; °ma lācāryya° P_R. Remark : The corresponding marginal note in P_ḡ is partly illegible due to the damage of the lower margin. The length corresponds to that of one ligature. Dhīḥ Vol. 5 reports °mūlā° (cf. Pāṇḍey 1988 : p.21). ⁹⁹⁵avadat P_ḡ] avadata P_R. ⁹⁹⁶yo HeBāPūVi, P_R, Hodgson 35 (f. 45v₉) et al.] †† P_ḡ. ⁹⁹⁷śramaṇaḥ P_ḡ] °śravaṇaḥ P_R. ⁹⁹⁸rāṇasya em.] °rāṇas† (††₂) P_ḡ; rā - P_R. Remark : Perhaps the donor's name is the more common name Śrīrāma. The akṣara °ṇa° could be read as an inaccurately written °ma°. ⁹⁹⁹yad atra conj.] ††₂ P_ḡ; - - P_R. ¹⁰⁰⁰pūrvaṅgamam P_R] pūrvaṅgamam P_ḡ. ¹⁰⁰¹āvāptaya iti P_ḡ (hardly legible)] °āvāptaye śrī° P_R. ¹⁰⁰²bhagavati P_R] †† gavati P_ḡ. ¹⁰⁰³siṃhe P_ḡ] °siṃha° P_R. ¹⁰⁰⁴māsa P_ḡ] māse P_R. ¹⁰⁰⁵bhādradine em.] bhādr† †† ne P_ḡ; hā ne P_R. ¹⁰⁰⁶śrāmaṇera P_ḡ] śrāvaṇera P_R.

Edition of the Tibetan Translation

dPal dgyes pa rdo rje'i sgrub thabs rab tu gsal ba

rgya gar skad du | prakāśam¹ nāma śrīthevajrasādhanam² || bod skad du | dPal C 97v₄; D 96r₁; G 132r₁; N
kye rdo rje'i sgrub³ thabs rab tu gsal ba⁴ zes bya ba || 101r₄; P₁ 110v₃; P₂ Vol. 5 :
p.269

dPal he ru ka la phyag 'tshal lo ||

mgon po stoñ dañ stoñ min gyi || rañ bzin phyag gñis lhan cig skyes ||
sku mdog dkar žiñ žal gcig pa || he ru ka dPal phyag byas nas ||
de las yoñs gyur nram pa ni || bcu drug pa dañ phyag drug sogs ||
de bzin du yañ bdag med ma || sñags pas de rnams sgrub thabs⁵ brjod ||

de la dPal ldan sLob dpon mTsho skyes žabs kyis mdzad pa'i sna tshogs pa'i Kye C 97v₆; D 96r₃; G 132r₃; N
rdo rje'i sgrub thabs kyī⁶ mdor bsdus pa rDo rje sgron ma zes bya ba dPal Dz'a 101r₆; P₁ 110v₅; P₂ 269 : 7
lan.d.ha ri pa žabs kyis⁷ mdzad do || 'di ñid bZaň po'i žabs kyis že sdaň rdo rje'i
sgrub pa'i thabs mdzad pa⁸ de daň⁹ de'i don gsal ba kho na'o || de lta na yañ blo žan
pa dag gis de thos nas bsgom par bya bar mi nus so zes nram par bsams nas | de
sgrub pa'i thabs daň | mdor bśad pa¹⁰ daň | že sdaň rdo rje'i sgrub pa'i thabs rnams
las yañ dag par drañs te blo žan pa dag gi rañ gi yid la yañ dag par yid ches par¹¹

¹prakāśam *em.*] prakāśam C, D, P₂; prakāśam G, N, P₁. ²śādhanam Σ_{-G}] °swadhanam G.
³sgrub C, D, P₂] sgrub pa'i G, N, P₁. ⁴gsal ba Σ_{-P₁}] gsal pha P₁. ⁵sgrub thabs Σ_{-G}] sgrubs
thabs G. ⁶sgrub thabs kyī C, D, P₂] sgrub pa'i thabskyī G ; sgrub pa'i thabs kyī N, P₁. ⁷žabs
kyis Σ_{-N}] žabs kyī N. ⁸mdzad pa C, D, P₂] mdzad par G, N, P₁. ⁹de daň Σ_{-N}] da daň N.
¹⁰mdor bśad pa *em.*] mdor bsdus pa Σ. ¹¹dag gi rañ gi yid la yañ dag par yid ches par G, N,
P₁] dag gi rañ gi yid ches C, D, P₂.

bya ba'i phyir du bdag gis¹² rtsa ba'i rgyud kyi rjes su 'brañs nas bskyed pa dañ rdzogs pa'i rim pa'i sgrub pa'i thabs bsre bar bya'o || kye rdo rjer yañ gsuñs pa –

bskyed pa yi¹³ ni rim pa dañ || rdzogs pa yi yañ rim pa ñid ||
rim gñis mtshuñs pa la brten nas || rdo rje can gyis¹⁴ chos bstan to ||ⁱ

žes pa'o ||

C 98r₂; D 96r₆; G 132v₁; N 101v₃; P₁ 111r₁; P₂ 270 : 7

de la rdzogs pa'i rim pa'i sgrub pa'i thabs ni šes rab kyi pha rol tu phyin pa la sogs pa'i¹⁵ mdo gžan gyi rjes su 'brañs nas kyañ khoñ du¹⁶ chud par bya'o ||^b de la skyes bu chen po'i mtshan sum cu rtsa gñis rnam par dag pa'i sgrub pa'i thabs kyi¹⁷ mdo ni sum cu rtsa gñis su Dz'a lan.d.ha ri pa žabs kyis gsuñs te¹⁸ | de yañ¹⁹ rim gyis 'chad par 'gyur ro ||

§1 mchod pa'i 'khor lo

C 98r₃; D 96r₇; G 132v₂; N 101v₄; P₁ 111r₂; P₂ 270 : 11

dañ por re žig sdig pa bšags pa dañ | gsum la skyabs su 'gro ba dañ | gso sbyoñ gi bar du bzuñ nas pha rol tu phyin pa drug la legs par bsllabs pa | rdo rje'i *bla ma mñes par byas nas dpal kye rdo rjer gsuñs šin ji skad du bšad pa'i cho gas*²⁰ *dkiyl 'khor du žugs šin rim pa ji lta ba bžin du yoñs su dbañ bskur ba | slar yañ bla ma rje btsun yañ dag par bsñen pa* | 'di'i rgyud thos nas yañ dag pa'i de kho na ñid stoñ pa ñid dañ²¹ sñin rje dbyer med pa'i byañ chub kyi sems thob ciñ | kye rdo rje bsgom par bya'o žes *bla ma'i rjes su gnañ ba thob pa* |^c *sems can thams cad kyi don la brtson pa'i blos* | *dpal kye rdo rje'i sgrub pa byed par 'dod pa'i rnal 'byor pas* | yid dañ rjes su mthun pa'i sbas pa'i gnas su | sna tshogs rdo rjes mtshan pa'i bde ba'i stan gyi dbus su rdo rje'i skyil mo kruñ gis 'dug nas | drod thob par gyur

^bUntil here, this initial section is lost in the HePra and may well be partly editorial. ^c'di'i rgyud (...) gañ ba thob pa Σ] *om.* Sanskrit.

ⁱHeTa_{Sn} I.viii. 24cd/25ab.

¹²bdag gis C, D, P₂] bdag gi G, N, P₁. ¹³bskyed pa yi Σ_{P₁}] bskyad pa yi P₁. ¹⁴rdo rje can gyis C, D, P₂] rdo rje can gyi G, N, P₁. ¹⁵la sogs pa'i G, N, P₁] la sogs pa C, D, P₂^{sil.} ¹⁶khoñ du Σ_N] khañ du N. ¹⁷sgrub pa'i thabs kyi Σ_G] sgrubs pa'i thabs kyi G. ¹⁸gsuñs te G, N, P₁] gsuñs C, D, P₂. ¹⁹de yañ Σ_N] da yañ N. ²⁰cho gas G, N, P₁] tshogs C, D, P₂^{sil.} ²¹dañ C, D, P₂^{sil.}] *om.* G, N, P₁.

pa ji srid par dpal kye rdo rje bsgom par bya'o || drod cuñ zad yañ dag par thob
pa ni²² *bdud rtsi lña la sogs pa'i dam tshig bsten ciñ* | *śes rab mtshan ma thob pa*
bkug la yañ dag par bzuñ nas rañ gi²³ 'dod pa'i lha bsgrub par bya'o ||^a

*śrītheruko 'ham*²⁴ *zés brjod nas 'chad par 'gyur ba'i rañ gi 'dod pa'i lhar dmigs te*^b
rañ gi sñiñ ga'i padmar re pha yoñs su gyur pa'i ñi ma la *hūm* yig sñon po 'od zer
lña dañ ldan pa blta bar bya'o || de las rnam par 'phros pa'i 'od zer rnam pa²⁵ lña
rnams kyis mtha' yas pa'i 'jig rten gyi khams snañ bar byas nas | gaurī la sogs pa'i
rnal 'byor ma'i 'khor los yoñs su bskor ba'i rañ gi 'dod pa'i lha dañ | bla ma dañ |
sañs rgyas dañ | byañ chub sems dpa' rnams kyañ spyān drañs te | mdun gyi nam
mkhar bsams nas | phyi dañ gsañ ba dañ | de kho na ñid kyī mchod pa'i khyad par
rnams kyis²⁶ yañ dag par mchod par bya'o ||

C 98r7; D 96v4; G 133r1; N
102r2; P1 111r7; P2 271 : 4

de la rañ gi sa bon las rnam par spros pa'i pi wañ ma la sogs pa chos ma'i mthar
thug pa'i²⁷ lha mo bcu drug po 'chad par 'gyur ba'i rañ rañ gi rnam pa dañ phyag
dañ mtshan ma²⁸ dañ žabs rnams kyis so žes pa phyi'i mchod pa'o || de'i 'khor lor
gnas pa'i gaurī la sogs pa'i lha mo phyag na dam tshig gi²⁹ rdzas stobs pa³⁰ bsgom
pa ni gsañ ba'i mchod pa'o || bdag med ma dañ³¹ sñoms par žugs pa'i bde ba rjes
su myoñ ba las spro ba dañ sdud pa'i sku ni³² de kho na ñid de | de ñid de kho na
ñid kyī mchod pa'o ||

C 98v2; D 96v7; G 133r3; N
102r4; P1 111v2; P2 271 : 13

yañ dag par mchod nas bcom ldan 'das kyī spyān sñar sdig pa bśags pa la sogs pa
bya'o || thog ma med pa dañ ldan pa'i 'khor bar skye ba brgyud pa rnams su 'khor
ba na sdig pa'i las gañ žig byas pa dañ byed du bcug pa dañ | rjes su yi rañ ba ni
bśags par bgyi ste | ñid kyis de thams cad slan chad³³ ñes par mi bgyi'o || skye bo
thams cad dañ | de bžin du 'jig rten pa'i lha rnams dañ | bse ru ltar spyod pa'i sañs
rgyas rnams kyī bsod nams dañ ñan thos kyī sañs rgyas dañ | rdzogs pa'i sañs rgyas
skyob pa³⁴ rnams kyī³⁵ bsod nams la ño bo ñid kyī rjes su yi rañ ño || gañ žig rjes

C 98v4; D 97r1; G 133r6; N
102r7; P1 111v5; P2 271 : 19

^adrod cuñ (...) bsgrub par bya'o Σ] *om*. Sanskrit. ^bThe Skt. adds the *sthānātmayogarakṣā*.

²²ni G, N, P₁] na C, D, P₂. ²³rañ gi Σ_G] rañ gis G. ²⁴śrītheruko 'ham *em.*] śrītheruka hañ Σ.
²⁵rnam pa N, P₁] rnam C, D, P₂; rnams pa G. ²⁶rnams kyis Σ_G] rnams kyī G. ²⁷thug pa'i C,
D, N, P₁, P₂] thugs pa'i G. ²⁸mtshan ma C, D, N, P₁, P₂] ma G. ²⁹dam tshig gi Σ_G] dam tshig
gis G. ³⁰stobs pa C, D, G, P₂] stoñ pa N; stob pa P₁. ³¹dañ G, N, P₁] rañ C, D, P₂^{sil.}. ³²sdud
pa'i sku ni G, N, P₁] sdud pa'i C, D, P₂. ³³slan chad C, D, P₂] slan cad G, N, P₁. ³⁴skyob pa
Σ_G] skyobs pa G. ³⁵rnams kyī C, D, P₂] rnams kyis G, N, P₁.

su yi rañ ba dañ | lhan cig tu gyur pa'i bsod nams kyañ bla na med pa yañ dag par
rdzogs pa'i byañ chub³⁶ gañ yin par bsno bar bgyi'o ||

C 98v7; D 97r4; G 133v3; N
102v3; P1 111v8; P2 272: 8

sems dpa' rnam kyī byañ chub tu sems bskyed pa'i slad du lhan cig skyes pa'i dga'
ba'i bde ba'i khañ par bcom ldan 'das khams³⁷ gsum po gcig pa'i sku dpal ldan³⁸ he
ru ka dpa' bo sañs rgyas dañ | des bstan pa'i dkyil 'khor dañ sñags dañ phyag rgya
la sogs pa'i chos dañ | de'i 'khor lor gnas pa'i gaurī la sogs pa'i lha mo'i tshogs kyī
dge 'dun la yañ byañ chub kyī sñiñ po ji srid par³⁹ skyabs su mchi'o || sems can
thams cad kyī don byed pa'i rgyur gyur pa rnam pa⁴⁰ thams cad kyī mchog dañ
ldan pa'i stoñ pa ñid kyī mtshan ñid yañ⁴¹ dag par rdzogs pa'i byañ chub tu stoñ
pa ñid dañ sñiñ rje dbyer med pa'i byañ chub kyī sems bskyed par bgyi'o || bla na
med pa'i lam la brten par bgyi ste | 'di lta ste | rdo rje⁴² theg pa la'o || slar yañ sems
can de rnam thams cad bde bar bya ba'i phyir du bdag dañ bdag gis⁴³ sbyin par
bgyi 'o || mchod pa'i 'khor lo zes bya ba mdo dañ po'o || ||

C 99r3; D 97v1; G 134r1; N
102v6; P1 112r5; P2 272: 20

kye rdo rjer⁴⁴ yañ gsuñs pa –

nam mkhar rje btsun bltas nas⁴⁵ ni || rdo rje skye ba sñiñ rje che ||
rgyan rnam thams cad 'dzin pa yi || lha mo brgyad rnam kyis mchod bya ||^{i,a}

de la –

gaurī ri dags⁴⁶ mtshan ma 'dzin || chom rkun ma ni ñi ma'i⁴⁷ snod ||
ro lañs ma ni chu lag ma || ghasmarī ma sman 'dzin žiñ ||
pukkaśī yi lag na⁴⁸ stobs || ri khrod ma ni ro 'dzin gyur ||
caṇḍālī⁴⁹ ni cañ te'u brduñ⁵⁰ || g.yuñ mos 'khyud par rab ston bya ||^{ii,b}

^aNot quoted in the Sanskrit version of the HePra. ^bHePra^{Skt.} quotes these stanzas earlier in the context of the Secret Offering (Skt. *guhyaṃjā*, Tib. *gsaṅ ba'i mchod pa*).

ⁱHeTa I.iii. 8, cf. T 1182 (f. 187v), T 1292 (f. 152r) et al.. ⁱⁱCf. HeTa I.iii. 9-10.

³⁶byañ chub Σ_G] byañ chub gañ yin par rdzogs pa'i byañ chub G (dittography). ³⁷khams G, N, P1] rnam C, D, P2. ³⁸dpal ldan Σ_G] dpal G. ³⁹ji srid par Σ_G] ji srid bar du G. ⁴⁰rnam pa G, N, P1] rnam C, D, P2. ⁴¹yañ Σ_{P_2}] yañ yañ P2 (dittography). ⁴²rdo rje C, D, G, P2^{sil.}] rdo rje'i N, P1. ⁴³bdag gis C, D, P2] bdag gi G; bdag gi ba N, P1. ⁴⁴kye rdo rjer P1] kye yi rdo rje C, D, P2. ⁴⁵bltas nas C, D, N, P1, P2] bltas G. ⁴⁶ri dags C, D, G, N, P1] ri dwags P2^{sil.}. ⁴⁷ñi ma'i C, D, P2] sñi ma'i G, N, P1. ⁴⁸lag na C, D, N, P1, P2] lags na G. ⁴⁹caṇḍālī G, N, P1] caṇḍālī C, D, P2. ⁵⁰brduñ C, D, G, P1, P2] rduñ N.

žes so || slar yañ gsuñs pa | gzugs rdo rje ma la sogs pa rnams kyis mchod par bya'o
žes pa la sogs pa rgyas par ro ||

§2 tshañs pa'i gnas pa bži

de'i rjes su thog ma med pa'i srid pa'i 'khor lor 'khor ba rnams su sems can thams
cad^a bdag gi pha ma⁵¹ dañ bcas spun dañ sriñ mo la sogs pa'i rañ bžin no žes yoñs
su brtags nas | de rnams la bu gcig pa ltar dga' ba'i mtshan ñid kyi byams pa chen
po bsgom par bya'o || de nas de thams cad 'khor ba'i rgya mtshor lhuñ žiñ skyabs
med par⁵² mthoñ nas mchi ma⁵³ cher 'khrug ciñ⁵⁴ sdug bsñal dañ sdug bsñal gyi
rgyu las⁵⁵ 'don par mñon par 'dod pa'i rañ bžin gyi sñiñ rje chen po bsgom par
bya'o || de nas yañ dga' ba thob pa'i rnal 'byor pas^b dpal he ru ka la sogs pa khyad
par du 'phags pa'i thabs mthoñ ba las bde ba thams cad stobs pa'i rañ bžin gyi dga'
ba chen po bsgom par bya'o ||^c de'i rjes su grub pa'i bdag ñid dpal he ru ka'i mnam
par byas nas rñied pa la sogs par⁵⁶ 'dzin pa ni rig pa⁵⁷ ma yin no žes 'jig rten gyi
chos brgyad dañ bral ba'i mtshan ñid kyi btañ sñoms chen po yañ bži par bsgom
par bya'o || tshañs pa'i gnas pa⁵⁸ bži 'o ||

C 99r5; D 97v3; G 134r3; N
103r1; P1 112r7; P2 273 : 7

§3 mchog

de dañ bar med par tha mal pa'i lus med par bltas nas ye šes ky⁵⁹ snañ ba rdo rje'i
tiñ ñe 'dzin gyi rnal 'byor gyis | *śrītheruka* žes pa'i yi ge bži'i don la mñon du phyogs
siñ bsgom par bya ste⁶⁰ | dam pa'i man ñag las so || 'di ñid mi gtsañ ba med pa'o
žes pa mchog go ||^d

C 99v2; D 97v6; G 134v1; N
103r5; P1 112v3; P2 273 : 20

^athams cad Σ] *om.* Skt.. ^bde nas (...) rnal 'byor pas Σ] mahac cittam utpādyā HePra^{Skt}.
(cf. note in annotated transl.). ^cThis section differs from HePra^{Skt}. ^dThe following is not
contained in the HePra^{Skt}.

⁵¹pha ma *em.*] ma Σ . ⁵²skyabs med par Σ_{-G}] skyabs med pa'i G. ⁵³mchi ma Σ_{-G}] 'chi ma G.
⁵⁴'khrug ciñ Σ_{-G}] 'krugs ciñ G. ⁵⁵sdug bsñal dañ sdug bsñal gyi rgyu las G, N, P₁] sdug bsñal
gyi rgyu las C, D, P₂^{sil}. ⁵⁶la sogs par G, N, P₁] sogs par C, D, P₂. ⁵⁷rig pa G, N, P₁] rigs pa
C, D, P₂. ⁵⁸gnas pa G, P₁, N] gnas C, D, P₂^{sil}. ⁵⁹ye šes ky _{Σ_{-N}}] ye *xe* ky_N (faint). Note that
the preceding section (*pa'i, par* and *nas*) appears to be squeezed in. ⁶⁰bsgom par bya ste G, N,
P₁] bsgom pa ste C, D, P₂^{sil}.

de ltar ni⁶¹ Dz'a lan.d.ha ri pa žabs kyis⁶² rnam par bśad pa mdor bsdu pa⁶³ rDo
rje sgron ma las | 'di ltar gyur pa'i sñags pa mchog gi bsgrub pa las⁶⁴ brtsams nas –

mkhas pa chos dbyiñs bdag ñid kyī || ro ni dañ por bsgom par bya'o⁶⁵ ||
de yi steñ du rnal 'byor pa || gnas nas he ru ka ñid bsgom ||ⁱ

'di'i don ni der gnas nas *śrītherukavajra* žes pa'i yi ge drug gi don la mñon du phyogs
par bya žiñ | de nas dam pa'i man ñag las | *śrītheruka* žes pa'i yi ge bži'i don ye šes
kyi snañ ba rdo rje'i tiñ ñe 'dzin gyi rnal 'byor mñon par bsgom par bya žes pa ni
mchog go ||

§4 lhan cig skyes pa

C 99v₅; D 98r₂; G 134v₅;
N 103v₂; P₁ 112v₈;
P₂ 274: 11

de nas lhan cig skyes pa'i mgon por bžeñs par bsams te | skad cig gis⁶⁶ sañs rgyas
kyi khañ pa'i dbus su *vam* gyi yi ges brjod pa'i rdo rje sems dpa' dkar po ži ba chen
po ral pa'i cod pan can rdo rje⁶⁷ skyil mo kruñ dañ chos kyī phyag rgya dañ ldan
pa'i phyag gñis pa | mtshan sum cu rtsa gñis 'dzin žiñ dpe byad brgyad cus rnam
par spras pa⁶⁸ | lhan cig skyes pa'i he ru ka rnam par bsgom mo ||^a
de'i dkar po ñid la sogs pa'i gzugs su ci ltar⁶⁹ rig par bya že na –

mtshan ma⁷⁰ žal sogs sña ma bžin || zla ba chu šel nor bu'i 'od ||ⁱⁱ

ces le'u brgyad par gsuñs pa las so || sñon bžin žes pa ni | ji ltar ma rig pa'i bag chags
yoñs su gyur pa las srab pa⁷¹ la sogs pa'i rnam par⁷² bskal pa dañ po pa rnam kyī

^aThe following passages are not contained in HePra^{Skt.}.

ⁱCf. HeTa_{Sn} I.iii 4, reading "*dañ por ro ni rnam bsgoms pa || chos kyī dbyiñs kyī [sic!] bdag ñid
brjod || de steñs rnal 'byor pa gnas nas || he ru ka ni rnam par sgom ||*". ⁱⁱHeTa_{Sn} I.viii. 10ab,
reading "*phyag mtshan žal sogs goñ ma bžin | zla ba chu šel nor bu'i 'od ||*".

⁶¹de ltar ni Σ_N] da ltar ni N. ⁶²žabs kyis Σ_G] žabs kyī G. ⁶³bsdud pa C, D, G, P₂^{sil.}] sdud
pa N, P₁. ⁶⁴bsgrub pa las Σ_G] bsgrubs pa las | G. ⁶⁵bsgom par bya'o C, D, P₂^{sil.}] bsgom par
bya G, N, P₁. ⁶⁶skad cig gis C, D, P₂] skad cig gi G, N, P₁. ⁶⁷rdo rje G, N, P₁] rdo rje'i C, D,
P₂^{sil.}. ⁶⁸spras pa G, N, P₁] spras C, D, P₂^{sil.}. ⁶⁹ci ltar C, D, P₂^{sil.}] ji ltar G, N, P₁. ⁷⁰mtshan
ma G, N, P₁] mtshams C, D, P₂. ⁷¹srab pa C, D, P₂] sra ba G, N, P₁. ⁷²rnam par C, D, P₂^{sil.}]
rnam pas G, N, P₁.

gzugs te | de lta bu yin no žes pa lhan cig skyes pa'o || 'dir Zla ba grags pa'i žabs
kyis rDo rje sems dpa' rdzogs pa'i mdor yañ gsuñs te |ⁱ stoñ pa ñid du mos pas tha
mal pa'i lus kyi ña rgyal dor nas skad cig gis⁷³ bdag ñid rdo rje 'chañ chen po'i
gzugs su⁷⁴ mdog dkar por mos par⁷⁵ bya'o || 'di'i mdo ni dpal gsañ ba 'dus pa'i le'u
gsum pa las –

nam mkha'i⁷⁶ dbyiñs kyid dbus bžugs par ||
sañs rgyas dkyil 'khor bsgom par bya⁷⁷ ||
'od zer sprin gyi bkod pa che ||
sañs rgyas⁷⁸ 'bar ba'i 'od dañ mñam ||ⁱⁱ

žes so ||

'di ñid du yañ bcom ldan 'das kyis le'u bryad pa las gsuñs te –

C 100r₃; D 98r₇; G 135r₅; N
103v₆; P₁ 113r₅; P₂ 275 : 7

āli kālī mñam sbyor ba | rdo rje sems dpa' yi ni gdan ||ⁱⁱⁱ

žes pa'o || 'dir 'di'i don brjod par bya ste | āli dañ kālī⁷⁹ ni zla ba dañ ñi ma ste gzuñ
ba dañ 'dzin pa dag tu bla ma'i man ñag dañ luñ las kyañ šes par bya'o || de dag gi
mñam par sbyor ba ni 'dres nas 'dzin pa ma rig pa žes pa'i tha tshig ste | de med
phyir na de yañ med ces pa'i nus pa ñid las so || med par dgag pa'i 'jug pas thams
cad stoñ pa de ñid⁸⁰ gdan te | gdan dañ | gži dañ | bskyed pa'i gnas so žes pa'i tha
tshig go || slar yañ kye rdo rjer gsuñs pa –

'gyur med las byuñ sku yi ni || *hūm phaṭ* yi ge'añ 'dod mi bya ||^{iv}

ⁱVS II.2, the edition reads "[de'i rjes la grub pa pos] stoñ pa ñid du mos pas tha mal pa'i ña
rgyal bsal la skad cig gis bdag ñid rdo rje 'chañ chen po'i gzugs su kha dog dkar por lhag par
mos par bya'o ||". ⁱⁱGST 3.1, also quoted in the VS II.2 which reads "nam kha'i kham kyid dbus
gnas par || sañs rgyas dkyil 'khor bsgom par bya || 'od zer sprin gyi tshogs chen po || sañs rgyas
'bar 'dra ba'i 'od ||". ⁱⁱⁱHeTa_{S_n} I.viii. 8cd. ^{iv}Cf. HeTa_{S_n} I.viii. 9ab, reading "yi ge las byuñ goñ
bu la || *hūm phaṭ rnam pa'añ 'dod mi bya ||".*

⁷³skad cig gis Σ_G] skad cig gi G. ⁷⁴gzugs su *em.*] gzugs Σ. ⁷⁵mos par C, D, P₂^{sil.}] mos pa
G, N, P₁. ⁷⁶nam mkha'i Σ_{G,N}] namkha'i G, N. ⁷⁷'khor bsgom par bya Σ_{P₁}] 'khor ba sgom par
bya P₁ (misprint?). ⁷⁸sañs rgyas Σ_{P₂}] sañs rgas P₂^{sil.}. ⁷⁹āli dañ kālī G, N, P₁] āli kālī'i C, D,
P₂. ⁸⁰stoñ pa de ñid G, N, P₁] stoñ pa ñid C, D, P₂.

žes so || 'di'i don ni 'di yin te⁸¹ | 'gyur ba'i⁸² rnam par ñams pa ste | 'gyur med ni⁸³
rnam par ñams pa med pa thams cad⁸⁴ stoñ pa mi gtsañ ba'i lus med pa'o⁸⁵ || de ltar
na de las byuñ ba yañ de yin la⁸⁶ sku yañ de yin te | de lta bu'o || 'od gsal ba las byuñ
ba'i⁸⁷ rdo rje sems dpa' de yi ni⁸⁸ *hūm phaṭ* yi ge 'añ 'dod par mi bya ste | gañ gi⁸⁹
phyir 'od gsal ba dor nas gžan *hūm* yig la sogs pa rnam ni rgyu ñid ma yin no ||
rdzogs pa'i gzugs ñid kyi phyir | de yi⁹⁰ ste bcom ldan 'das kyi'o žes pa ni mñon
par 'dod pa'i don to ||

slar yañ Dz'a lan.d.ha ri pa⁹¹ žabs kyis gsuñs te | āli kāli mñam par⁹² sbyor ba ni
rañ bžin med pa'i gnas mchog ste⁹³ | ro žes pa'i don⁹⁴ mchog ni⁹⁵ rdo rje sems dpa'i
rdo rje⁹⁶ gdan no ||ⁱ

C 100v₁; D 98v₅; G de ltar ni 'Phags pa lha'i žabs kyis –
135v₆; N 104r₅; P₁ 113v₄;
P₂ 276: 5

sems ni rañ las byuñ⁹⁷ thim bya || sems byuñ ma rig pa la ste ||
de yañ 'od gsal bar 'gro la || srid pa gsum po 'dir 'gag go ||

'od gsal ba las stoñ pa che || [(...)]ⁱⁱ

žes pa la sogs⁹⁸ rgyas par ro || 'phags pa brgyad stoñ par yañ gsuñs te | gañ chos
thams cad la ñe bar dmigs pa med pa de ni šes rab kyi pha rol tu phyin pa ste de
ñid sañs rgyas kyi skyed par byed pa'o žes so || 'dis ni mchog dañ lhan cig skyes
pa yañ bśad pa yin no ||

ⁱCf. §4 VaPra^{Tib}, *gNad kyi zla zer* (p. 164). ⁱⁱSvāPra (v. 18 = T 1805 (*bDag byin gyis brlab pa'i rim pa rnam par dbye ba*, D f. 112b); cf. SUT (p. 151).

⁸¹'di yin te Σ_G] 'di yin G. ⁸²'gyur ba'i C, D, P₂^{sil}.] 'gyur ba ni G, N, P₁. ⁸³'gyur med ni C, D, P₂^{sil}.] 'gyur ba med ni G, N, P₁. ⁸⁴ñams pa med pa thams cad Σ_G] ñams pa thams cad G. ⁸⁵med pa'o C, D, P₂^{sil}.] med do G, N, P₁. ⁸⁶yin la Σ_{P_1}] yin lam P₁ (misprint?). ⁸⁷byuñ ba'i G, N, P₁] byuñ ba yi || C, D, P₂^{sil}. (metrical). ⁸⁸de yi ni G, N, P₁] de yi ni || C, D, P₂^{sil}. (metrical). ⁸⁹gañ gi G^{p.c.}, N, P₁] bdag gi C, D, P₂; >gañ ga phyar 'ad gsal ba las byuñ ba' rda rjas sams dpa' da ya na hū phaṭ ya ga'añ 'dad par mi bya sta < gañ gi G^{a.c.} (cancelled by dots above). ⁹⁰de yi G, N, P₁ (metrical)] de'i C, D, P₂^{sil}. ⁹¹Dz'a lan.d.ha ri pa *em.*] dz'a lan.d.ha ri pa'i Σ_G ; dz'a lan.d.ha ri pa'i G. ⁹²mñam par G, N, P₁] mñam C, D, P₂^{sil}. ⁹³gnas mchog ste Σ_G] rnal 'byor gnas mchog ste G. ⁹⁴don G, N, P₁] don to C, D, P₂. ⁹⁵mchog ni C, D, P₂] mchog gi G, N, P₁. ⁹⁶rdo rje C, D, P₂^{sil}.] rdo rje'i G, N, P₁. ⁹⁷sems ni rañ las byuñ C, D, P₂] sems ni sems byuñ la G, N, P₁. ⁹⁸la sogs G, N, P₁] la sogs pa C, D, P₂^{sil}.

bskyed pa'i rim pa'i phyogs la ni *hūm* yig la sogs pa rnam kyañ rgyud ñid de –

hūm gi yi ge gyur bltas nas | že sdañ bdag ñid rnam bsgom bya ||ⁱ

žes lha'i le'u las gsuñs pa'i phyir ro || 'dir bskyed pa'i rim pa la brten nas ji ltar rigs par rdzogs pa'i rim pa ste | de'i phyir som ñi mi bya'o || bcom ldan 'das kyi⁹⁹ ni skal ba med pa'i sems can rnam la brten nas man ñag sbas pa'i¹⁰⁰ don du bstan pa yin no || sgra la sogs pa rnam kyi rnam pa gžan du bstan pa las te 'di dañ 'dis de go bar bya'o || *śrītherukavajra* žes pa'i yi ge drug po 'di ni *vam* yig gis ñes par bśad pa ste | mchog las rdo rje sems dpa' lhan cig skyes pa he ru kar bśad do ||^a

§5 rañ gi 'dod pa'i lha

de'i sñiñ gar¹⁰¹ *jrañ* yig ste | yi ge¹⁰² *ra* yoñs su gyur pa las¹⁰³ ñi ma'o || de'i zla phyed dañ thig le¹⁰⁴ yoñs su gyur pa las yoñs su rdzogs pa'i zla ba'i dkyil 'khor ro¹⁰⁵ || de'i dbus su skye 'gro skye ba'i sa bon *ja* yig ni *hūm* yig tu bsgyur bar¹⁰⁶ bstan te¹⁰⁷ | kha dog nag po¹⁰⁸ 'jigs pa chen po bltas nas *hūm* yoñs su gyur pa las rdo rje'o || de'i lte bar gnas pa'i *hūm* gi de kho na ñid bsgom par bya'o || de'i rjes su ñi ma la sogs pa'i *hūm* yoñs su gyur pas zla ba'i gzugs brñan tsam du bsgoms te | 'chad par 'gyur ba'i man ñag gis | de las rnam par spros pa'i že sdañ rdo rje 'jigs pa chen po nam mkha' la¹⁰⁹ bltas nas | de žugs pa las rañ gi 'dod pa'i lha'i gzugs su bsam par bya¹¹⁰ ste | gtso bo'o ||^b

C 100v₅; D 99r₃; G 136r₅; N 104v₃; P₁ 114r₂; P₂ 276: 20

^a'di dañ 'dis (...) bśad do D, P₁] part of HePra^{Skt.}. ^bThe following is omitted in HePra^{Skt.}.

ⁱHeTa_{Sn} I.iii. 7ab reading "*hūm gi rnam par gyur bltas nas || že sdañ bdag ñid rnam par bsgom*||". Cf. T 1184 (f. 95b), T 1190 (f. 36b), T 1264 (f. 15a), T 1292 (f.152b), et al..

⁹⁹kyi G, N, P₁] kyis C, D, P₂. ¹⁰⁰sbas pa'i C, D, P₂] sba ba'i G, N, P₁. ¹⁰¹sñiñ gar G, N, P₁] sñiñ kar C, D, P₂^{sil.}. ¹⁰²yi ge C, D, P₂^{sil.}] yi ge'i G, N, P₁. ¹⁰³gyur pa las C, D, P₂^{sil.}] gyur pa la G, N, P₁. ¹⁰⁴thig le G, N, P₁] yig ge a C, D, P₂. ¹⁰⁵'khor ro G, N, P₁] 'khor te C, D, P₂. ¹⁰⁶bsgyur bar C, D, P₂] gyur par G, N, P₁. ¹⁰⁷bstan te G, N, P₁] bstan to C, D, P₂. ¹⁰⁸nag po Σ_C] nag po'i C. ¹⁰⁹nam mkha' la Σ_{G,N}] namkha' la G, N. ¹¹⁰bsam par bya G, N, P₁] gnas par bya C, D, P₂.

de ltar yañ bZaṅ po'i žabs kyis Kye rdo rje'i¹¹¹ rgyud las phyuñ nas gsuñs te –

rañ gi sñiñ gar re pha¹¹² bsgom || de las byuñ ba'i ñi dkyil 'khor ||
 de ñid du ni *hūm* ñid kyañ || thabs dañ śes rab rañ bzin can ||
 kha dog nag po 'jigs chen po || *hūm* yig las ni rdo rje gyur ||
 rdo rje lte ba'i dbus gnas par || *hūm* gi de ñid slar bsgom bya ||ⁱ

'di dag thams cad yoñs su gyur pas man ñag ji lta bas zla ba'i gzugs brñan bsgom
 par bya ste | 'chad par 'gyur ba'i man ñag gis | de las spros nas steñ du rdo rje can
 'jigs pa chen po nam mkha' la¹¹³ bltas nas rab tu žugs pas rañ gi 'dod pa'i lha'i bdag
 ñid du gyur ces so¹¹⁴ ||

Dz'a lan.d.ha ri pa¹¹⁵ žabs kyis kyañ rtsa ba'i rgyud las phyuñ nas gsuñs te –

sems dpa'i gzugs brñan las byuñ ba'i || dkyil 'khor dbaṅ po bsgom par bya ||ⁱⁱ

žes so || žes pa rañ gi 'dod pa'i lha'o ||

§6 sruñ ba'i 'khor lo

C 101r₄; D 99v₁; G
 136v₆; N 105r₂; P₁ 114v₁;
 P₂ 277: 20

de ltar žal brgyad la sogs pa'i 'jigs pa chen po že sdañ rdo rje bsgom par byas nas
hūm las byuñ ba'i 'bar ba'i phreñ ba 'khrugs pa'i khro bo bcu po rnamśar la sogs
 pa'i phyogs thams cad du spro bar bya ste | de la śar du gśin rje mthar byed rnam
 par snañ mdzad kyī dbu rgyan can¹¹⁶ nag po chen po phyag na rdo rje tho ba'o ||
 lhor śes rab mthar byed rin chen 'byuñ ldan gyi dbu rgyan can dkar po chen po
 dbyug pa dkar po 'dzin pa'o || nub tu padma mthar byed 'od dpag med kyī dbu
 rgyan can dmar po chen po chu skyes dmar po 'dzin pa'o || byañ du bgegs mthar
 byed mi bskyod pa'i dbu rgyan can sñon po chen po kha gyes pa'i¹¹⁷ rdo rje 'dzin

ⁱHeTa_{Sn} I.iii. 5-6, cf. DVS (f. 187v₆₋₇, Skt. only), VaPra^{§5} (Skt./Tib.). ⁱⁱHeTa_{Sn} I.viii. 9cd, also part of §5 HePra^{Skt.} again, cf. VaPra^{§5} and HePra^{§§14,23}.

¹¹¹kye rdo rje'i Σ_{G^{ac.}}] rdo rje'i G^{ac.} (added below *kyis*). ¹¹²re pha Σ_G] re pa G (misprint?).
¹¹³nam mkha' la Σ_{G,N}] namkha' la G, N. ¹¹⁴ces so C, D, P₂^{sil.}] žes so N, P₁; žeso G. ¹¹⁵Dz'a
 lan.d.ha ri pa *em.*] dza' lan d.ha ri pa'i G; dza' lan.d.ha ri pa'i Σ_G. ¹¹⁶rgyan can G, N, P₁] rgyan
 C, D, P₂. ¹¹⁷kha gyes pa'i C, D, P₂^{sil.}] kha dgyes pa'i G, N, P₁.

pa'o || dbaṅ ldan du mi g.yo ba nag po chen po ral gri 'dzin pa'o || mer 'dod pa'i rgyal po nag po chen po rdo rje lcags kyu 'dzin pa'o || bden bral du dbyug pa sñon po nag po chen po dbyug pa sñon po 'dzin pa'o || rluñ du stobs po che¹¹⁸ nag po chen po rtse gsum 'dzin pa ste | mi g.yo ba¹¹⁹ la sogs pa rnams ni mi bskyod pa'i dbu rgyan can no || steñ du gtsug tor 'khor los sgyur ba ser po bdag po rnam par snañ mdzad de 'khor lo ser po 'dzin pa'o || 'og tu gnod mdzes rgyal po du ba'i mdog can¹²⁰ thugs kyi dbaṅ pos dbu brgyan pa¹²¹ gtun śiñ 'dzin pa 'jigs par byed pa bsam par bya ste | khro bo de rnams¹²² spyān gsum pa skra ser skya gyen du brdzes pa | sna tshogs pa'i sbrul gyis¹²³ brgyan pa | phyag gñis pa¹²⁴ | źal gcig pa | thuñ źiñ gsus khyim che ba | g.yon pa na sdigs mdzub dañ bcas pa'i źags pa¹²⁵ 'dzin pa | rnam par 'gyur ba'i źal can bsam par bya'o || 'on kyañ 'dod pa can dañ mi g.yo ba ni¹²⁶ rol pa ste lha'i rgyan gyis brgyan pa'o || slar thams cad sna tshogs padma dañ ñi ma la¹²⁷ g.yon brgyañ pa'i stabs kyi¹²⁸ gnas par blta bar bya'o ||

de ltar khro bo'i rgyal po bcu po rnams mtshuñs par rañ rañ gi gnas su sprul pa'i bdag ñid gśin rje mthar byed la sogs pa'i khro bo bcu'i gzugs su bkod nas mñon du phyogs par gyur pas thal mo sbyor ba byas nas rkañ pa brgyad pa¹²⁹ dañ sñiñ po dañ ñe ba'i sñiñ po'i¹³⁰ sñags kyi sñon du bstod de¹³¹ | bdag cag rnams kyi ci źig bgyi źes smra ba blta bar bya'o ||

C 101v₃; D 99v₇; G 137v₁; N 105v₂; P₁ 115r₁; P₂ 278: 21

de nas źi ba la sogs pa'i las kyi dbye bas bka' sbyin te | *om sumbha nisumbha*¹³² *hūm* | *grhṇa grhṇa hūm* | *grhṇāpaya grhṇāpaya hūm*¹³³ | *ānaya hoḥ bhagavan*¹³⁴ *vidyārāja*¹³⁵ *hūm phaṭ*ⁱ ces¹³⁶ mkha' 'gro ma rdo rje gur las gsuñs pa'i sñags

C 101v₅; D 100r₂; G 137v₃; N 105v₃; P₁ 115r₃; P₂ 279: 5

ⁱCf. DVS (f.188v₁₋₂), HeSāSam 8 (f. 105r₇), VS (II. 4.2), GST (ch. 14) et al..

¹¹⁸stobs po che G, N, P₁] stobs chen po C, D, P₂. ¹¹⁹mi g.yo ba Σ_N] mi g.ya ba N (misprint?). ¹²⁰mdog can Σ_N] mdag can N (misprint?). ¹²¹dbu brgyan pa C, D, P₂^{sil.}] dbu rgyan pa G, N, P₁. ¹²²khro bo de rnams G, N, P₁] khro bo rnams C, D, P₂^{sil.}. ¹²³sbrul gyis Σ_G] sbrul gyi G. ¹²⁴gñis pa Σ_N] gñis po N. ¹²⁵źags pa Σ_G] źag pa G. ¹²⁶ni C, D, G, P₂] na N, P₁. ¹²⁷ñi ma la Σ_G] ñi ma dañ G. ¹²⁸stabs kyi Σ_G] stobs kyi G. ¹²⁹brgyad pa C, D, P₂] brgyad pa'i G, N, P₁. ¹³⁰ñe ba'i sñiñ po'i G, N, P₁] ñe ba'i C, D, P₂. ¹³¹bstod de G, N, P₁] gtad de C, D, P₂. ¹³²sumbha nisumbha *em.*] sum.b.ha ni sum.b.ha C, P₂; sum.b.ha ni sum.b.hī D; sum.b.ha ni sum.b.ha ni G; sum.b.ha ni sum.b.ha ni N, P₁. ¹³³grihṇāpaya grihṇāpaya hūm C, D, P₂^{sil.}] grhṇapaya grhṇapaya hūm G, N, P₁. ¹³⁴bhagavan *em.*] b.ha ga w'an C, D, P₂; b.ha ga wan° G, N, P₁. ¹³⁵vidyārāja *em.*] bidy'a r'a dza C; bady'i r'a dza D, P₂; °bi dy'a r'a dz'a G, N, P₁. ¹³⁶ces C, D, P₂^{sil.}] źes G, N, P₁.

kyis¹³⁷ bka' sbyin par bya'o || rdo rje 'dzin pa'i bka' yañ dag par bzuñ nas¹³⁸ de
dañ der rañ ñid soñ ste | dbañ po la sogs pa'i bgegs kyī tshogs rnams mgrin pa
rdo rje'i žags pas¹³⁹ bciñs śiñ rañ rañ gi mtshon cha rnams kyis¹⁴⁰ skrag bzin
du bzuñ nas phyogs bcu'i sprul pa rnams la gtad de rdo rje 'dzin pa la mñon du
phyogs nas gnas par blta'o ||

de la bgegs kyī tshogs 'di rnams ni dbañ po¹⁴¹ dkar po sa sruñ¹⁴² dkar po la žon pa
mig stoñ pa lus mdzes pa rin po che'i cod pan no || gśin rje nag po ma he la žon pa
skra ser skya gyen du brdzes pa¹⁴³ thuñ žiñ gsus khyim che ba'o || chu lha dkar po
nam mkha'i¹⁴⁴ mdog can gyi ru sbal la¹⁴⁵ žon pa lus mdzes śiñ mgo bor¹⁴⁶ gdeñs
ka dañ ldan pa'o || lus ñan ser po mi la žon pa lus mdzes pa rin po che'i cod pan
can no¹⁴⁷ || dbañ ldan dkar po glañ po la¹⁴⁸ žon pa¹⁴⁹ ral pa'i cod pan can thuñ žiñ
gsus pa che ba'o || me lha dmar po ra la gnas pa mgo bor ral pa'i cod pan can lus
thuñ ba'o || srin po du ba'i mdog can ro la gnas śiñ skra grol ba thuñ ba'o || rluñ lha
sño bsañs kha śa ser po la gnas pa rin po che'i cod pan can lus mdzes pa'o || steñ
du mes po ser po ñañ pa la žon pa¹⁵⁰ ral pa'i cod pan can thuñ žiñ¹⁵¹ gsus khyim
che ba'o || 'og tu sa'i lha mo ser mo 'dam skyes la gnas pa lus mdzes ma rin po che'i
cod pan can no¹⁵² || bgegs 'di rnams ni gśin rje gśed¹⁵³ la sogs pa rnams kyis bzuñ
ba las bred śa mthon te¹⁵⁴ gžan du skyabs tshol bar blta'o ||ⁱ

C 102r₄; D 100v₁; G
138r₄; N 106r₃; P₁ 115v₃;
P₂ 280 : 5

de'i rjes su rañ gi sñiñ ga'i sa bon las khro bo smad mduñ gi¹⁵⁵ rnam pa sku mdog
nag po 'jigs pa chen po 'jig dus kyī me ltar bzod par dka' ba stod¹⁵⁶ bdud rtsi
'khyil pa'i rnam pa can spros te bgegs kyī tshogs kyī mgo bor bsams nas bka'
bsgos pa las | *om gha gha ghātaya ghātaya sarvaduṣṭān*¹⁵⁷ | *kīlaya kīlaya | sarva-*

ⁱCf. VaPra⁸⁶ et al..

¹³⁷sñags kyis Σ_G] sñags kyī G. ¹³⁸yañ dag par bzuñ nas G, N, P₁] yañ dag bzuñ nas C, D, P₂^{sil.} ¹³⁹žags pas Σ_C] žabs pas C. ¹⁴⁰cha rnams kyis Σ_C] tsha rnams kyis C. ¹⁴¹dbañ po Σ_N] dbañ pa N (misprint ?). ¹⁴²sa sruñ C, P₂^{sil.}] °s gruñ D (misprint ?); sa bsruñs G, N, P₁. ¹⁴³brdzes pa Σ_N] mdzes pa N. ¹⁴⁴nam mkha'i $\Sigma_{G,N}$] namkha'i G, N. ¹⁴⁵mdog can gyi ru sbal la N, P₁] mdog can gyis rus sbal la C, D; mdog can gyi rus sbal la G. ¹⁴⁶mgo bor Σ_G] mgo bos G. ¹⁴⁷cod pan can no C, D, P₂^{sil.}] cod pano G; cod pan no N, P₁. ¹⁴⁸glañ po la G, N, P₁] glañ la C, D, P₂. ¹⁴⁹žon pa Σ_G] žon pa'i G. ¹⁵⁰žon pa Σ_N] žan pa N (misprint ?). ¹⁵¹thuñ žiñ Σ_N] thuñ žañ N (misprint ?). ¹⁵²cod pan can no C, D, P₂^{sil.}] cod pan no G, N, P₁. ¹⁵³gśin rje gśed G, N, P₁] gśin rje C, D, P₂. ¹⁵⁴mthon te G, N, P₁] 'thon te C, D, P₂^{sil.}. ¹⁵⁵mduñ gi C, D, P₂] gduñ gi G, N, P₁. ¹⁵⁶stod C, D, P₂] *om*. G, N, P₁. ¹⁵⁷sarvaduṣṭān C, D, P₂^{sil.} (*sarba duṣṭ'an*)] sarba duṣṭan G, N, P₁. HePra^{Skt.} adds *phaṭ* twice.

*pāpān*¹⁵⁸ *hūm hūm vajrakīla vajradharo*¹⁵⁹ *ājñāpayati sarvaduṣṭavighnānām*¹⁶⁰
*kāyavākcittavajra*¹⁶¹ *kīlaya kīlaya*¹⁶² *hūm hūm phaṭ phaṭ*ⁱ ces pa'i¹⁶³ sñags kyis
 phur bu gdab po ||

de'i rjes su khro bo thams cad kyis¹⁶⁴ bdag ñid kyī mtshan ma yoñs su gyur pa'i
 rdo rje tho bas brduñ ño¹⁶⁵ || *om vajramudgara vajrakīla, ākoṭaya ākoṭaya*¹⁶⁶ *hūm*
*phaṭ*ⁱⁱ ces pa¹⁶⁷ brduñ ba'i sñags te | sñags 'dis phur bu 'di ji srid 'dzin ma'i¹⁶⁸ mthil
 du son par gyur par gdab pa ste phur bu'o ||

de nas rañ rañ gi sprul pa rñams kyis¹⁶⁹ lhan cig dus gcig tu¹⁷⁰ khro bo spros pa'i me
 rñams kyis bgegs 'khor dañ bcas pa bsregs te | lhag ma¹⁷¹ med par byas par blta'o ||
 de ltar brduñs nas lhag ma med par byas te bgegs med par gyur pa'i phyi nas –

C 102r7; D 100v4; G
 138v2; N 106r6; P1 115v6;
 P2 280: 15

sñon du re phas ñi ma rñam¹⁷² bsgoms nas |
 ñi der *hūm* byuñ sna tshogs rdo rje che ||

rdo rje de ñid kyis ni ra ba¹⁷³ dañ |
 gur bciñ ba¹⁷⁴ yañ rñam par bsgom par bya ||ⁱⁱⁱ

'dir yañ¹⁷⁵ yig gis rdo rje'i¹⁷⁶ mda' dañ | dra ba dañ | rdo rje'i bla re dañ | rdo rje'i
 rañ b'zin gyi sa g'zi yañ ste | rgya mtsho'i mtshams kyī mthil la thug par bsam par
 bya'o zes pa sruñ ba'i¹⁷⁷ 'khor lo'o ||

ⁱCf. DVS (f. 188v₄₋₅), VaPra^{§6}, CSA, GST (ch. 14), GuSaMaVi (after v. 162), KriSamPa (ch. 6), MaUVi, PiSā, SāMā 267, SV, VNU*, VS (II. 4.3), MaUd et al. ⁱⁱCf. DVS (marginal note on f. 188v), VaPra^{§6}, ĀPra, CSA, KriSamPa (ch. 3) et al. ⁱⁱⁱHeTa I.iii. 3.

¹⁵⁸sarvapāpān *em.* (cf. DVS f. 188v₄)] sarba p'a paṃ C, D, P₂; sarba p'a pa G, N, P₁. HePra^{Skt.} adds *phaṭ* twice. ¹⁵⁹°dharo *em.*] °dharod C, D, P₂; °dhara G, N, P₁. ¹⁶⁰sarvaduṣṭavighnānām *em.*] sarba duṣṭ'am big.h.n'am C, D, P₂; sarba duṣṭan.bi.g.h'an'am G, N, P₁. ¹⁶¹kāyavākcittavajra G, N, P₁ (k'a ya w'ak tsitta badzra)] k'a ya w'ag tsitta badzra C, D, P₂. ¹⁶²kīlaya kīlaya C, D, P₂ (*k'i la ya k'i la ya*)] k'i la ya G, N, P₁. ¹⁶³ces pa'i C, D, P₂^{sil.}] zes pa'i G, N, P₁. ¹⁶⁴thams cad kyis *em.*] thams cad kyī Σ. ¹⁶⁵brduñ ño Σ_{G,N}] brduño G; brduñ ña N (misprint?). ¹⁶⁶vajrakīla, ākoṭaya ākoṭaya *em.*] badz.ra k'i la ya a ko ṭa ya ko ṭa ya C, D, P₂; badz.ra k'i l'a n'a ko ṭa ya ā ko ṭa ya G, N, P₁. ¹⁶⁷ces pa C, D, P₂] zes pa G, N, P₁. ¹⁶⁸'dzin ma'i G, N, P₁] 'dzin pa'i C, D, P₂. ¹⁶⁹rñams kyis Σ_G] rñams kyī G. ¹⁷⁰cig dus gcig tu N, P₁] cig tu C, D, G, P₂. ¹⁷¹lhag ma Σ_G] lhag G. ¹⁷²ñi ma rñam Σ_{G,N}] ñi ma rñams G, N. ¹⁷³ra ba C, D, P₂^{sil.}] rwa ba G, N, P₁. ¹⁷⁴gur bciñ ba C, D, P₂^{sil.}] gur bciñs pa G, N, P₁. ¹⁷⁵'dir yañ G, N, P₁] 'dir yañ na *hūm* C, D, P₂. ¹⁷⁶rdo rje'i G, N, P₁] rdo rje C, D, P₂^{sil.}. ¹⁷⁷sruñ ba'i C, D, P₂^{sil.}] bsruñ ba'i G, N, P₁.

§7 stoñ pa ñid du mos pa

C 102v₃; D 100v₆; G 138v₄; N 106v₁; P₁ 116r₁;
P₂ 281 : 3

de nas 'chad par 'gyur ba'i rim gyis –

gañ phyir yid kyis mi bsgom par || 'gro ba thams cad bsgom par bya ||ⁱ

zés bya ba la sogs pas bsruñ ba chen po stoñ pa ñid rnam par bsgoms nas *om śūnyatājñānavajrasvabhāvātmake 'ham*^{178,ii} | zés pa dños po ma lus pa'i sñiñ po bsdus pa'i sñags brjod par bya'o || de nas sruñ ba'i¹⁷⁹ 'khor lo dañ | khams gsum po dañ | ra ba¹⁸⁰ la sogs pa snañ ba med par bsgom par bya'o ||¹⁸¹

§8 dur khrod

C 102v₄; D 100v₇; G 138v₆; N 106v₃; P₁ 116r₃;
P₂ 281 : 8

de'i dbus su nam mkha'¹⁸² **khyab pa'i śes rab e yig gi rnam pa can dkar po bsgom par bya'o** ||ⁱⁱⁱ de'i dbus su sna tshogs rdo rje'i stegs bu'i¹⁸³ dbus su *yam* yig las skyes pa'i rluñ gi dkyil 'khor sñon po zla ba phyed pa'i rnam pa | de nas *ram* yig las skyes pa'i me'i dkyil 'khor dmar po gru gsum pa | de nas *vam* yig las skyes pa'i chu'i dkyil 'khor dkar po zlum po | de'i steñ du *lam* yig las¹⁸⁴ skyes pa'i sa'i dkyil 'khor ser po gru bži pa | de'i dbus su¹⁸⁵ 'jug pa'i rnam par śes pa rig par byas nas 'byuñ ba chen po'i dkyil 'khor de thams cad yoñs su gyur pa las skad cig gis¹⁸⁶ khañ pa brtsegs pa dur khrod brgyad kyis brgyan pa bsam par bya ste | de la go rims¹⁸⁷ ji lta ba bzin du | śiñ dañ | gnod sbyin dañ | phyogs skyoñ dañ | klu dañ | sprin dañ | ri dañ | mchod rten¹⁸⁸ dañ ldan pa'i dur khrod brgyad bśad par bya ste –

ⁱHeTa_{Sn} I.viii. 44ab, the omitted half reads "thams cad chos ni yoñs śes na || sgom pa ñid ni sgom pa min ||". ⁱⁱCf. HeSāU (f. 2v₂), DVS (f. 189v₇), VaPra⁸⁷, BhraHeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTa, SāMā 7|13|14|16 et al.. ⁱⁱⁱHeSāU.

¹⁷⁸om śūnyatājñānavajrasvabhāvātmake 'ham C, D, P₂ (ś'u nya t'a dz.ñ'a na badzra swa b.h'a w'atma ko 'ham)] om nya t'a dz.ñ'a na bazra swa b.h'a w'atma ko ham G, N, P₁. ¹⁷⁹sruñ ba'i C, D, P₂^{sil}.] bsruñ ba'i G, N, P₁. ¹⁸⁰ra ba C, D, P₂] rwa ba G, N, P₁. ¹⁸¹med par bsgom par bya'o || *em*.] med par bsgom (...) C, D, P₂ (continuing the sentence); med par blta'o || G, N; mod par blta'o || P₁. ¹⁸²nam mkha' Σ_{G,N}] namkha' G, N. ¹⁸³stegs bu'i Σ_{P₁}] steg bu'i P₁. ¹⁸⁴*lam* yig las Σ_G] li yig las G. ¹⁸⁵dbus su Σ_G] dbus G. ¹⁸⁶skad cig gis Σ_G] skad cig gi G. ¹⁸⁷rims C, D, P₂] rim G, N, P₁. ¹⁸⁸mchod rten Σ_G] mchod brten G.

śar du gtum drag ces bya ba'i dur khrod do || der śiñ śirīṣa¹⁸⁹ dañ | gnod sbyin
glañ po'i gdoñ dkar po dañ | phyogs skyoñ brgya byin dkar po^a dañ | klu nor rgyas
ser po dañ | sprin sgrogs pa źes bya ba kha dog sna tshogs pa dañ | ri rab gru bźi
pa rin po che'i rañ bźin¹⁹⁰ dañ | mchod rten dkar po rdo rje źes bya ba gnas so || 1 ||

C 102v7; D 101r4; G
139r4; N 106v6; P1 116r7;
P2 281: 19

lhor lhag ma can¹⁹¹ źes bya ba'i dur khrod chen po'o || der śiñ tsu ta dañ | gnod
sbyin¹⁹² ma he'i gdoñ pa can nag po dañ | phyogs skyoñ gśin rje nag po^b dañ | klu
padma dkar po dañ | sprin 'khyil pa¹⁹³ kha dog sna tshogs pa dañ | ri ma la ya dkar
po dañ | mchod rten nag po rdo rje źes bya ba gnas so || 2 ||

nub tu 'bar źiñ 'khrugs pa źes bya ba'i¹⁹⁴ dur khrod chen po'o || der śiñ mya ñan
med dañ | gnod sbyin chu srin gyi gdoñ pa can dkar po^c dañ | phyogs skyoñ chu
lha dkar po dañ | klu karkoṭaka¹⁹⁵ dmar po dañ | sprin 'jigs pa źes bya ba kha dog
sna tshogs pa dañ | ri kai la śa¹⁹⁶ dkar po dañ | mchod rten dkar po chags pa'i rdo
rje^d źes bya ba gnas so || 3 ||

byañ du ri bo'i phug ces bya ba'i dur khrod chen po'o || der śiñ aśvattha dañ |
gnod sbyin mi'i¹⁹⁷ gdoñ pa can dkar po dañ | phyogs skyoñ lus ñan ser po^e dañ | klu
'jog po nag po dañ | sprin 'ur 'ur sgrogs pa kha dog sna tshogs pa dañ | ri mandara
ljañ gu dañ | mchod rten dkar po 'du byed rdo rje źes bya ba¹⁹⁸ gnas so || 4 ||

dbañ ldan du dpal mo'i nags¹⁹⁹ źes bya ba'i dur khrod chen po'o || der śiñ nya-
grodha dañ | gnod sbyin ba glañ gi gdoñ pa can²⁰⁰ dkar po dañ | phyogs skyoñ dbañ
phyug chen po dkar po dañ | klu duñ skyoñ źes bya ba²⁰¹ ser po dañ | sprin gtum
po źes bya ba²⁰² kha dog sna tshogs pa dañ | ri dbañ chen nag po dañ | mchod rten
dkar po thugs²⁰³ rdo rje źes bya ba gnas so || 5 ||

C 103r5; D 101v1; G
139v3; N 107r4; P1 116v5;
P2 282: 17

^adkar po Σ] *om.* P_{Ś,R}. ^bnag po Σ] *om.* P_{Ś,R}. ^cdkar po Σ] *om.* P_{Ś,R}. ^ddkar po chags pa'i
rdo rje Σ (cf. VaPra^{88.3} (Ñ₂, K₁))] *sitasamjñāvajro* P_{Ś,R} (supported by DVS (f. 189r₄), VaPra^{88.3}
(K_{2,5}, I_{2,3})); *dmar po rdo rje źes bya ba'i mchod rten* VaPra^{Tib.}. ^eser po Σ] *om.* P_{Ś,R}.

¹⁸⁹śirīṣa G, N, P₁] śirīśa C, D, P₂. ¹⁹⁰rañ bźin Σ -G] rañ bźi G. ¹⁹¹lhag ma can G, N, P₁] lhag
ma C, D, P₂. ¹⁹²gnod sbyin Σ -C] gnos sbyin C (misprint?). ¹⁹³'khyil pa G, N, P₁] 'khyil ba C,
D, P₂. ¹⁹⁴źes bya ba'i Σ -N,P₁] źes bya'i N, P₁. ¹⁹⁵karkoṭaka *em.* (P_{Ś,R})] karko ṭa C, D, P₂; karko
ka G, N, P₁. ¹⁹⁶kai la śa Σ -P₁] ke la śa P₁ (misprint?). ¹⁹⁷mi'i Σ -G] ma'i G. ¹⁹⁸źes bya ba
 Σ -P₁] źes byi ba P₁ (misprint?). ¹⁹⁹dpal mo'i nags Σ -G] dpal mo'i nag G. ²⁰⁰gdoñ pa can C, D,
P₂] gdoñ can G, N, P₁. ²⁰¹źes bya ba G, N, P₁] źes pa C, D, P₂^{sil.}. ²⁰²źes bya ba C, D, P₂] źes
bya ba'i G, N, P₁. ²⁰³thugs C, D, P₂] thugs kyī G, N, P₁.

C 103_{r6}; D 101_{v2}; G
139_{v5}; N 107_{r5}; P₁ 116_{v7};
P₂ 283 : 1

mer drag tu rgod pa²⁰⁴ zes bya ba'i dur khrod chen po'o || der śiñ karañjaka
dañ | gnod sbyin ra'i gdoñ pa can dmar po dañ | phyogs skyoñ me lha dmar po dañ |
klu padma chen po sño bsañs dañ | sprin stug po zes bya ba kha dog sna tshogs pa
dañ | ri spos ñad ldan pa ser po dañ | mchod rten dmar po sku rdo rje zes bya ba
gnas so²⁰⁵ || 6 ||

bden bral du 'jigs pa'i mun pa zes bya ba'i dur khrod chen po'o || der śiñ latāpar-
kaṭi dañ | gnod sbyin nag po dom gyi gdoñ pa can dañ | phyogs skyoñ srin po nag
po^{206,a} dañ | klu mtha' yas²⁰⁷ zes bya ba dkar po dañ²⁰⁸ | sprin gañ ba can zes bya
ba kha dog sna tshogs pa dañ | ri gser zes bya ba dañ | mchod rten dkar po^b rin chen
rdo rje zes bya ba gnas so || 7 ||

rluñ du kili kili²⁰⁹ sgrogs pa zes bya ba'i²¹⁰ dur khrod chen po'o || der śiñ arjuna
dañ | gnod sbyin ljañ gu ri dags kyi²¹¹ gdoñ pa can zes bya ba dañ | phyogs skyoñ
rluñ lha sño bsañs dañ | klu rigs ldan khra bo dañ²¹² | sprin char 'bebs zes bya ba
kha dog sna tshogs pa dañ | ri dpal gyi ri zes bya ba sñon po dañ | mchod rten ljañ
gu chos kyi rdo rje zes bya ba gnas so || 8 ||ⁱ

C 103_{v3}; D 101_{v6}; G
140_{r3}; N 107_{v2}; P₁ 117_{r4};
P₂ 283 : 15

gnod sbyin 'di rnams ni rdzu 'phrul chen po can źal gcig pa phyag²¹³ gñis pa śiñ
las lus phyed 'thon pa dag ste | phyag g.yon pa rnams na khrag gis yoñs su gañ ba'i
mi'i thod pa 'dzin źiñ g.yas pa'i phyag gi²¹⁴ padmas ro sna tshogs pa 'dzin pa'i rnam
par bsam par bya'o²¹⁵ || 'di rnams ni rtswa ljañ gu dañ | śiñ sna tshogs pa stug po
dañ | myu gu dañ | 'dab ma dañ | me tog rnams sar pas²¹⁶ brgyan źiñ²¹⁷ | bya rog
dañ | ko ki la dañ | 'ug pa dañ | ne tso dañ | śa ri ka dañ | po ta ka dañ | po ti k'a
dañ | bya rgod la sogs pa'i²¹⁸ sna tshogs pa'i bya'i tshogs kyis²¹⁹ ñe bar brgyan pa |

^anag po Σ_{-N}] *om.* P_{Ś,R}. ^bdkar po D, P₁] P_{Ś,R} and VaPra^{Skt} suggest *nag po* (*kr̥ṣṇa*) instead.

ⁱCf. VaPra^{Tib} §8.1-8.

²⁰⁴rgod pa G, N, P₁] dgod pa C, D, P₂^{sil}. ²⁰⁵gnas so $\Sigma_{-D,G}$] snas so D (misprint ?); gnaso G.
²⁰⁶nag po Σ_{-N}] nag ba N (misprint ?). ²⁰⁷mtha' yas Σ_{-C}] mthu' yas C. ²⁰⁸dkar po dañ Σ_{-P_1}] dkar
po na P₁. ²⁰⁹kili kili G, N, P₁ (ki li ki li)] k'i li k'i li C, D, P₂^{sil}. ²¹⁰sgrogs pa zes bya ba'i *em.*]
sgrogs pa'i Σ . ²¹¹ri dags kyi Σ_{-P_2}] ri dwags kyi P₂^{sil}. ²¹²khra bo dañ G (Skt. *karbura*)] khro
bo dañ C, D, P₂^{sil}; khra'o dañ N, P₁. ²¹³phyag Σ_{-P_1}] pyag P₁ (misprint ?). ²¹⁴phyag gi C, D,
P₂] phyag gis G, N P₁. ²¹⁵bsam par bya'o Σ_{-G}] bsams par bya'o G. ²¹⁶sar pas Σ_{-D}] ser pos D.
²¹⁷brgyan źiñ G, N, P₁] brgyan śiñ C, D, P₂^{sil}. ²¹⁸la sogs pa'i G, N, P₁] la sogs pa C, D, P₂^{sil}.
²¹⁹bya'i tshogs kyis Σ_{-C}] bya ba'i tshogs kyis C.

señ ge dañ | spyañ ki dañ | stag dañ | dom dañ | phag²²⁰ la sogs pa'i ri dags²²¹ sna tshogs pas yoñs su gañ ba | dri bzañ po can gyi me tog sna tshogs pa'i dri žim pos 'khrugs par byas pa²²² | sbrul²²³ sna tshogs pa'i lañ loñ gis²²⁴ 'jigs par byed pa | rus pa dañ | mgo bo dañ | keñ rus dañ | thod pa dañ | ro la sogs pa rnam kyis gnas sna tshogs pa'i yul so sor brgyan žiñ | slar yañ yul so so rnam su lha khañ dañ | gtsug lag khañ dañ | bsam gtan gyi khañ pa dañ | rdziñ bu rnam kyis ñe bar brgyan pa | dam tshig gis brda dañ ldan pa'i sems kyis tshogs pa'i²²⁵ avadhūti pa²²⁶ dañ | avadhūti mo²²⁷ dañ | bsam gtan pa dañ | bsam gtan ma dañ | gnod sbyin dañ | gnod sbyin mo dañ | yi dags dañ | yi dags mo dañ²²⁸ | srin po dañ | srin mo dañ | grul bum dañ | grul bum mo dañ | 'byuñ po dañ | 'byuñ mo dañ | mkha' 'gro dañ | mkha' 'gro ma dañ | dpa' bo dañ | dpa' mo dañ ldan pa | rgod pa²²⁹ dañ | sgeg pa²³⁰ dañ | rnam par sgeg pa dañ | 'khyud pa dañ | 'o byed pa dañ | sen mos²³¹ 'debs pa'i kun tu dga' ba la sogs pa thob pa'i mkha' 'gro dañ | mkha' 'gro ma'i tshogs rnam kyis yoñs su gañ ba ||

de'i rjes su kun tu²³² dga' ba'i sems kyis kha cig rdo rje'i rkañ pas gar byed do || kha cig ni rdo rje'i glu len no || kha cig ni sna tshogs pa'i dam tshig gi²³³ kun tu²³⁴ spyod pa la kun tu²³⁵ spyod do || kha cig ni bdud rtsi lña dañ sgron ma lña²³⁶ za bar byed do || kha cig ni sna tshogs pa'i gos stobs par byed do || kha cig ni sna tshogs pa'i sems can rnam skrag par byed do^a || kha cig chañ 'thuñ bar byed par²³⁷ yañ 'dir blta bar bya'o || gžan yañ | rña dr'a ka dañ | ɖa ma ru dañ | rña pa ɖa ha dañ | rña mardala dañ | rña jharjhara²³⁸ dañ | pi wañ dañ | gliñ bu dañ | cha lañ la sogs pa'i sil sñan sna tshogs pa rnam²³⁹ sil sñan 'khrol bar byed pa | slar grub pa dañ |

C 104r₃; D 102r₆; G 140v₅; N 108r₂; P₁ 117v₄; P₂ 284: 17

^askrag par byed do Σ] P_ξ, P_R and VaPra⁸⁸ rather suggest the opposite, reading *saṃtarpayantah* (yañ dag par tshim par byed VaPra^{Tib.}).

²²⁰phag Σ_G] phags G. ²²¹ri dags Σ_{-P₂}] ri dwags P₂^{sil.}. ²²²'khrugs par byas pa G, N, P₁] 'khrigs par byas pa C, D, P₂^{sil.}. ²²³sbrul G, N, P₁] sprul pa C, D, P₂. ²²⁴loñ gis C, D, P₂] loñ gi G, N, P₁. ²²⁵tshogs pa'i Σ_{-P₁}] chags pa'i P₁ (misprint?). ²²⁶avadhūti pa *em.*] a ba d.h'u t'i C, D, P₂; a ba d.h'u t'i pa G, N, P₁. ²²⁷avadhūti mo *em.*] a wa d.h'u t'i mo Σ. ²²⁸yi dags dañ | yi dags mo dañ Σ_{-P₂}] yi dwags dañ | yi dwags mo dañ P₂^{sil.}. ²²⁹rgod pa G, N, P₁] dgod pa C, D, P₂^{sil.}. ²³⁰sgeg pa G, N, P₁] sgeg ma C, D, P₂. ²³¹sen mos C, D, P₂^{sil.}] sen mo G, N, P₁. ²³²kun tu Σ_{-P₂}] kun du P₂^{sil.}. ²³³dam tshig gi Σ_G] dam tshig gis G. ²³⁴kun tu G, N, P₁] kun du C, D, P₂^{sil.}. ²³⁵kun tu G, N, P₁] kun du C, D, P₂^{sil.}. ²³⁶sgron ma lña *em.*] sgron ma lña Σ. ²³⁷byed par G, N, P₁] byed pa C, D, P₂^{sil.}. ²³⁸jharjhara *em.*] dz.ha dz.ha ra Σ. ²³⁹rnam C, D, P₂] rnam kyi G, N, P₁.

C 104r₅; D 102v₁; G 141r₂; N 108r₅; P₁ 117v₇; P₂ 285 : 5

rig pa 'dzin pa dañ | rig pa 'dzin ma²⁴⁰ dañ | lto 'phye chen po dañ | lto 'phye chen mo dañ²⁴¹ | mi 'am ci²⁴² dañ | mi 'am ci mo dañ | dri za dañ | dri za mo la sogs pa du ma dañ | lha dañ | lha ma yin dañ | nam mkha'²⁴³ ldiñ gi tshogs rnams 'khrigs śiñ^a kili kili'i²⁴⁴ sgra dañ | 'jigs śiñ 'ur 'ur sgrogs pas²⁴⁵ śin tu 'jigs par byed pa | de nas yañ gar gyi ro dgus yid 'phrog par byed pa | ro lañs dañ 'byuñ po'i tshogs dañ ldan pa'i dur khrod chen po brgyad po rnams ni rnam par śes pa brgyad rnam par dag par bsam par bya'o źes pa Dz'a lan.d.ha ri pa²⁴⁶ źabs kyis gsuñs pa bris pa ste dur khrod do ||^{a,i}

§9 khañ pa brtsegs pa

C 104r₇; D 102v₃; G 141r₅; N 108r₇; P₁ 118r₂; P₂ 285 : 13

de'i dbus su bśad pa'i rluñ la sogs pa 'byuñ ba chen po bźi yoñs su gyur pa las khañ pa brtsegs pa ste | 'di'i gru bźi ñid dañ | rdo rje'i thig ni dbañ po lña rnam par dag pa'o || sgo bźi ni dran pa ñe bar gźag pa²⁴⁷ bźi rnam par dag pa'o || rta babs bźi ni yañ dag par spoñ ba bźi rnam par dag pa'o || stegs bu bźi ni²⁴⁸ rdzu 'phrul gyi rkañ pa bźi rnam par dag pa'o || grwa²⁴⁹ bźi dañ | do śal phyed pa ni stobs lña rnam par dag pa'o || 'phags pa'i lam yan lag brgyad rnam par dag pa las ka ba brgyad du²⁵⁰ rab tu brtags so || byañ chub kyī yan lag bdun rnam par dag pa las sgo logs dañ mda' yab dañ | gdugs dañ rña yab dañ bla re dañ dril bu dañ ba dan rnams kyañ ño || de ltar²⁵¹ byañ chub kyī phyogs kyī chos sum cu rtsa bdun rnam par dag pa las²⁵² rten ciñ 'brel bar 'byuñ ba thar pa chen po'i groñ rnam par snañ mdzad rnam par dag pa 'od gsal ba'i rañ bźin te rtse mo bcu gñis pa'i sna tshogs rdo rje'i stegs bu'i steñ du bsam par bya'o || de la²⁵³ śar gyi rtse mo gsum ni dkar po dañ | lho ser po

^arig pa 'dzin pa dañ (...) tshogs rnams 'khrigs śiñ HePra^{Tib.}] The Sanskrit version differs here. ^aHePra^{Skt.} lists the eight *vijñāna*-s instead.

ⁱCf. VaPra^{§8}.

²⁴⁰rig pa 'dzin ma G, N, P₁] rigs 'dzin ma C, D, P₂. ²⁴¹lto 'phye chen mo dañ G, N, P₁] *om.* C, D, P₂. ²⁴²mi 'am ci Σ_C] mi 'mi ci C. ²⁴³nam mkha' Σ_{G,N}] namkha' G, N. ²⁴⁴kili kili'i G, N, P₁ (ki li ki li'i)] k'i li k'i li'i C, D, P₂^{sil.}. ²⁴⁵sgrogs pas G, N, P₁] sgrogs par C, D, P₂. ²⁴⁶Dz'a lan.d.ha ri pa *em.*] dz'a lan.d.ha ri pa'i C, D, N, P_{1,2}; dz'a lan.d.ha ri pa'i G. ²⁴⁷gźag pa C, D, P₂^{sil.}] bźag pa G, N, P₁. ²⁴⁸stegs bu bźi ni C, D, G, P₂^{sil.}] steg bu bźi ni N; steg bu bźi na P₁ (damage of the xylograph?). ²⁴⁹grwa C, D, P₂] gru G, N, P₁. ²⁵⁰ka ba brgyad du Σ_C] ka brgyad du C. ²⁵¹de ltar Σ_N] da ltar N (misprint?). ²⁵²dag pa las Σ_C] dag pa la C. ²⁵³de la Σ_{P₁}] da la P₁ (misprint?).

dañ | nub dmar po dañ | byañ ljañ gu dañ | stegs bu'i dbus kyi kha dog ni sñon por
bsam par bya'o || gru bži dañ thig la sogs pa rnams ni Dz'a lan.d.ha ri pa²⁵⁴ žabs
kyis²⁵⁵ mdzad pa'i²⁵⁶ rnam par bśad pa las khoñ du chud par bya'o ||^a

da ni lha mo bcu drug po rnams rnam par dgod pa brjod par bya ste²⁵⁷ | rdo
rje'i²⁵⁸ thig ñid dañ | rtsig pa lña po de rnams las phyi rol gyi lha'i snam bu la sgo'i
rtsa ba nas brtsams te logs gñis gñis su g.yas bskor gyis²⁵⁹ rjes su rim pas rnal 'byor
ma gñis gñis te²⁶⁰ zla ba dañ ñi ma'i²⁶¹ dbus su son pa'i rañ rañ gi miñ gi yi ge dañ
po zla tshes²⁶² dañ thig le dañ ldan pa'i sa bon las rdzogs pa'i mchod pa'i lha mo
rnams²⁶³ rañ rañ gi miñ gi rnam pa can du gnas pa ni 'di lta ste | pi wañ ma ni ser
mo dañ | gliñ bu ma ni dmar mo dañ²⁶⁴ | rña zlum ma ni du ba'i mdog dañ | rdza
rña ma ni²⁶⁵ dkar mo dañ | bźad ma ni²⁶⁶ ser mo dañ | sgeg mo ni dmar mo dañ |
glu mo ni²⁶⁷ dmar mo dañ | gar ma ni kha dog sna tshogs ma dañ | me tog ma ni
dkar mo dañ | bdug spos ma ni²⁶⁸ nag mo dañ | mar me ma ni gser lta bu dañ | dri
ma ni ser mo dañ | me loñ ma ni dkar mo dañ | ro ma ni dmar mo dañ | reg bya ma
ni ljañ gu ma dañ²⁶⁹ | chos ma ni dkar mo ste 'di rnams thams cad zla ba'i gdan la
gnas pa cha bcu drug²⁷⁰ rnam par dag pa²⁷¹ blta bar bya'o || 'di rnams kyis brgyan
pa'o žes pa khañ pa brtsegs pa'o ||

C 104v₅; D 103r₁; G
141v₅; N 108v₅; P₁ 118r₈;
P₂ 286: 9

^agru bži (...) chud par bya'o Σ] om. HePra^{Skt.}.

²⁵⁴Dz'a lan.d.ha ri pa *em.*] dz'a lan.d.ha ri pa'i Σ_G; dz'a lan d.ha ri pa'i G. ²⁵⁵žabs kyis Σ_G] žabs kyi G. ²⁵⁶mdzad pa'i D] mdzad pa'i bsdus pa'i G, N; mdzad pa'i *bltus pa'i* P₁ (misprint?). ²⁵⁷brjod par bya ste Σ_G] brjod par bya'o G. ²⁵⁸rdo rje'i Σ_G] rdo rje G. ²⁵⁹bskor gyis G, N, P₁] skor gyi C, D, P₂. ²⁶⁰rjes su rim pas rnal 'byor ma gñis gñis te G, N, P₁] rjes su rim pas C, D, P₂. ²⁶¹zla ba dañ ñi ma'i G, N, P₁] zla ba dañ ñi ma'i gdan gñis gñis kyi C, D, P₂. ²⁶²zla tshes Σ_{P₁}] zla tshas P₁ (misprint?). ²⁶³lha mo rnams Σ_G] lha rnams G. ²⁶⁴dmar mo dañ G, N, P₁] dmar po dañ C, D, P₂^{sil.}. ²⁶⁵rdza rña ma ni Σ_N] rdza rña ni N. ²⁶⁶bźad ma ni Σ_C] gźad ma ni C. ²⁶⁷glu mo ni N, P₁] glu ma ni C, D, P₂^{sil.}; glu ni G. ²⁶⁸bdug spos ma ni Σ_G] bdug pos ma ni G. ²⁶⁹ljañ gu ma dañ G, N, P₁] ljañ gu dañ C, D, P₂. ²⁷⁰cha bcu drug Σ_C] cha cu drug C. ²⁷¹rnam par dag pa C, D, P₂^{sil.}] rnam par dag par G, N, P₁.

§10 rgyu'i dkyil 'khor

C 105r₂; D 103r₅; G
142r₃; N 109r₃; P₁ 118v₅;
P₂ 287 : 2

de'i rjes su khañ pa brtsegs pa'i dbus su²⁷² 'dab ma sna tshogs pa'i padma'i ze'u 'bru'i steñ du bdud bži gan rkyal du g.yas dañ g.yon du²⁷³ mgo bo ste | phuñ po dañ | ñon moñs pa dañ | 'chi bdag dañ | lha'i bur mñon par brjod pa rnam s blta bar bya'o || de la phuñ po'i bdud ni tshañs pa dañ | ñon moñs pa'i bdud ni khyab 'jug dañ | 'chi bdag gi bdud ni dbañ phyug chen po dañ | lha'i bu'i bdud ni lha'i dbañ po ste | bdud bži po rnam s kyi sñiñ gar ñi mas mnan pa'o || śar la sogs pa'i phyogs kyi²⁷⁴ 'dab ma rnam s su tshañs pa dañ | dbañ po dañ | ñe dbañ dañ | drag po rnam s so || dbañ ldan la sogs pa'i phyogs bral gyi 'dab ma rnam s su²⁷⁵ gśin rje dañ | lus ñan dañ | bden bral dañ | thags bzañ ris²⁷⁶ kyañ ño || 'di rnam s kyi sñiñ gar yañ zla ba brgyad kyi s mnan pa ste | 'dab ma sna tshogs pa'i²⁷⁷ padma la sogs pa nas thags bzañ ris kyi²⁷⁸ mthar thug pa ni²⁷⁹ khañ pa brtsegs pa²⁸⁰ rdzogs pa'i dus ñid du rdzogs pa'o || gañ gi phyir na rten ciñ 'brel bar 'byuñ ba²⁸¹ bsam gyis mi khyab pa ñid kyi phyir ro ||^a

sñiñ gar ñi ma'i steñ du *a* yig la sogs pa'i dbyañs ñis²⁸² 'gyur yoñs su gyur pas mtshan sum cu rtsa gñis gsal bar byed pa'i zla ba'i dkyil 'khor me loñ lta bu'i ye śes kyi rañ bžin no || de'i steñ du *ka* la sogs pa'i yi ge sum cu rtsa bži *da dha da dha ya la* žes pa'i yi ge drug dañ bcas pa lugs su 'byuñ ba dañ lugs las bzlog pas ñis 'gyur du byas nas yi ge brgyad cu yoñs su gyur pa las ñi ma'i dkyil 'khor te dpe byad brgyad cu gsal bar byed pa mñam pa ñid kyi ye śes kyi rañ bžin du blta'o || de kha sbyar ba'i dbus su *hūñ* dañ *am* gi sa bon gñis yoñs su gyur pa'i thod pa dañ gri gug de dag ñid kyi²⁸³ mtshan pa ni so sor rtog pa'i²⁸⁴ ye śes so || de nas sa bon gñis las²⁸⁵ rnam par

^agañ gi phyir (...) mi khyab pa ñid khi phyir ro Σ^{Tib} .] *om.* HePra^{Skt.}.

²⁷²de'i rjes su khañ pa brtsegs pa'i dbus su Σ_{-G}] de'i rjesu khañ pa bxxe pa'i dbusu G^{P.c.} (squeezed in, partly illegible). ²⁷³g.yon du Σ_{-D} (P₂^{sil.})] g.yos du D. Note: HePra^{Skt.} reads "*dakṣiṇottara*" instead. ²⁷⁴phyogs kyi C, D, P₂^{sil.}] phyogs kyi s G, N, P₁. ²⁷⁵'dab ma rnam s su Σ_{-G}] 'dabs ma rnam s G. ²⁷⁶thags bzañ ris G, N, P₁] thags bzañs ris C, D, P₂. ²⁷⁷sna tshogs pa'i Σ_{-G}] sna tshogs pa G. ²⁷⁸thags bzañ ris kyi s G, N, P₁] thags bzañs ris kyi C, D, P₂. ²⁷⁹mthar thug pa ni Σ_{-P_1} (P₂^{sil.})] mthar thugs pa ni P₁. ²⁸⁰brtsegs pa Σ_{-P_1} (P₂^{sil.})] btsegs pa P₁ (misprint?). ²⁸¹'brel bar 'byuñ ba C, G, N, P₁] 'brel bar 'gyur ba D, P₂. ²⁸²dbyañs ñis Σ_{-G}] dbyañs gñis G. ²⁸³de dag ñid kyi s N, P₁ (Skt. *tābhyām eva*)] de ñid kyi s C, D, P₂^{sil.}; de dag ñid kyi G. ²⁸⁴so sor rtog pa'i Σ_{-G}] so sor rtogs pa'i G. ²⁸⁵sa bon gñis las *em.* (Skt. *bījadvaya*^o)] sa bon ñid las Σ^{Tib} .

spros pa'i 'od zer gyi dra ba rnams kyis mtha' yas pa'i 'jig rten gyi khams snañ bar byas nas²⁸⁶ yañ bkug ste de ñid du žugs pa las thams cad gcig pa ñid ni bya ba grub pa'i ye šes so || gcig pa ñid²⁸⁷ yoñs su gyur pas skad cig gis bdag ñid 'chad par 'gyur ba'i sku mdog dañ mtshan ma la sogs pas²⁸⁸ rdzogs pa'i rañ gi 'dod pa'i lha dpal he ru ka'i gzugs sam phyag bcu drug pa dañ | phyag drug pa dañ | phyag bži pa dañ | phyag gñis pa rgyu rdo rje 'dzin pa'i gzugs dañ | de bžin kho nar rdzogs pa'i bdag med ma²⁸⁹ la sogs pa phrag par 'byuñ ba ni²⁹⁰ šin tu rnam par dag pa'i chos kyi dbyiñs kyi ye šes so žes pa²⁹¹ rnam pa lñas mñon par rdzogs par byañ chub pa'o || šar la sogs pa'i²⁹² phyogs su rim pas sñiñ gar zla ba rnams la de bžin kho nar zla ba dañ ñi ma sbyar ba'i dbus su | *gam cam vam gham pam*²⁹³ *šam cam*²⁹⁴ *dam žes pa'i* sa bon brgyad po blta bar bya'o || de yoñs su gyur pa'i²⁹⁵ gauri la sogs pa rnams kyi mtshan ma ni | gri gug dañ | cañ te'u dañ | rus sbal dañ | sbrul dañ | señ ge dañ | dge sloñ dañ | 'khor lo dañ | rdo rje ste sa bon de dag ñid kyis byin gyis brlabs par²⁹⁶ bsam par bya'o || de thams cad yoñs su gyur pa'i rnam pa lñas mñon par rdzogs par byañ chub pas gauri la sogs pa yañ sku mdog dañ mtshan ma la sogs pa 'chad par 'gyur ba'i rim pas rdzogs par bya'o žes pa rgyu'i dkyil 'khor ro ||

C 105v4; D 103v7; G 143r2; N 109v5; P₁ 119v1; P₂ 288: 13

§11 žu ba ltuñ ba

de ltar rañ gi 'dod pa'i lha'i rnam pa rdzogs nas bdag med ma la sogs pa'i mkha' 'gro ma'i 'khor lo yañ ste rañ gi rig ma dañ lhan cig ro gcig tu sñoms par žugs par blta bar bya'o || tiñ ñe 'dzin²⁹⁷ dam tshig gi 'od zer gyis bkug pa'i dri za'i sems can bde ba chen po'i rañ bžin²⁹⁸ | *hoh* yig dmar po'i phreñ ba gñis kyis bskor ba | 'khor lo'i mkha' 'gro'i lam nas rab tu žugs nas | bcom ldan 'das rañ gi rig ma dañ lhan cig 'dod chags chen pos²⁹⁹ rjes su chags pa las šin tu mchog gi bde ba chen po'i ros³⁰⁰

C 105v6; D 104r2; G 143r4; N 110r1; P₁ 119v4; P₂ 289: 1

²⁸⁶snañ bar byas nas C, D, P₂^{sil.}] snañ ba byas nas G, N, P₁. ²⁸⁷gcig pa ñid G, N, P₁] gcig ñid C, D, P₂. ²⁸⁸la sogs pas (Skt. °*ādinā*) em.] la sogs pa C, D, P₂; la logs pas G, N; logs pas P₁, ²⁸⁹bdag med ma C, D, P₂] bdag med G, N, P₁. ²⁹⁰phrag par 'byuñ ba ni C, D, P₂] phrag par 'khyud pa ni G, N, P₁. ²⁹¹žes pa C, D, P₂^{sil.}] žes G, N, P₁. ²⁹²šar la sogs pa'i Σ_N] ša la sogs pa'i N. ²⁹³pam Σ^{Tib.}] puñ P₃. ²⁹⁴cam G, N, P₁, Σ^{Skt.}, et al.] lam C, D, P₂. ²⁹⁵de yoñs su gyur pa'i Σ_G] de nas yoñsu gyur pa'i G. ²⁹⁶brlabs par G, N, P₁] brlabs pa C, D, P₂^{sil.}. ²⁹⁷tiñ ñe 'dzin G, N, P₁] tiñ ñe 'dzin gyi C, D, P₂^{sil.}. ²⁹⁸rañ bžin G, N, P₁ (no *tshag* following)] rañ bžin no C, D, P₂. ²⁹⁹chen pos G, N, P₁] chen po'i C, D, P₂^{sil.}. ³⁰⁰bde ba chen po'i ros em.] bde ba chen po'i ror Σ.

žu ba³⁰¹ sa bon gyi gzugs kyis gnas par gyur pa'o zes pa žu ba ltuñ pa'o³⁰² ||

§12 bžeñs pa

C 106r₂; D 104r₄; G 143v₁; N 110r₃; P₁ 119v₇; P₂ 289: 9

de nas pukkaśī la sogs pa'i lha mo bži po rnams 'khor lo'i bdag po med par mthoñ nas mya ñan gyis³⁰³ gduñs te bdag cag ni mgon med pa'o zes śes nas³⁰⁴ yid mi bde ba chen po thob pas śin tu smre śnags kyis thugs rab tu sad par byed pa'i³⁰⁵ rdo rje'i glu rnams kyis bcom ldan 'das sloñ bar byed do || "khyed³⁰⁶ bžeñs rje btsun³⁰⁷ sñiñ rje'i yid" | ces pa la sogs pa tshigs su bead pa bži'i don brjod par bya ste^a –

khyed³⁰⁸ bžeñs rje btsun sñiñ rje'i yid || pukkaśī bdag yoñs su skyobs ||
stoñ ñid rañ bžin dor nas ni || bde chen sbyor bas bdag 'dod mdzod³⁰⁹ ||ⁱ

žu bar ltuñ ba'i tiñ ñe 'dzin las bžeñs pa ste³¹⁰ bdag la khyod ky³¹¹ byams pa chen po'o ||^b

khyod med na ni bdag 'gum pas || kye yi rdo rje³¹² khyod bžeñs śig³¹³ ||
stoñ ñid rañ bžin ñid dor nas || ri khrod ma yi bya ba sgrubs³¹⁴ ||ⁱⁱ

zes pa bdag la³¹⁵ khyod kyⁱ sñiñ rje chen po'o ||^c

dga' gtso 'jig rten³¹⁶ mgron gñer nas³¹⁷ || stoñ pa ñid la bžugs sam ci ||
khyod med phyogs ni mi 'tshal bas || gdol ba mo bdag žu ba bgyid ||ⁱⁱⁱ

^akhyed (...) brjod par bya ste Σ^{Tib} . (cf. VaPra^{§12})] *om.* HePra^{Skt.}. ^bžu bar ltuñ ba'i (...) chen po'o Σ^{Tib} .] *om.* HePra^{Skt.}. ^czes pa (...) chen po'o Σ^{Tib} .] *om.* HePra^{Skt.}.

ⁱHeTa_{S_n} II.v. 20. ⁱⁱHeTa_{S_n} II.v. 21. ⁱⁱⁱHeTa_{S_n} II.v. 22.

³⁰¹žu ba G, N, P₁] žugs C, D, P₂ (adding *atsheg*). ³⁰²žu ba ltuñ pa'o G, N, P₁] žu ba lta bu 'o C, D, P₂. ³⁰³mya ñan gyis C, D, P₂^{sil.}] mya ñan gyi G, N, P₁. ³⁰⁴zes śes nas G, N, P₁] zes pa nas C, D, P₂. ³⁰⁵rab tu sad par byed pa'i G, N, P₁] rab sad par byed pa'i C, D, P₂^{sil.}. ³⁰⁶khyed *em.*] khyod Σ . ³⁰⁷rje btsun Σ_{C}] rjes btsun C. ³⁰⁸khyed C, D, P₂^{sil.}] khyod G, N, P₁. ³⁰⁹mdzod Σ_{C}] mdzad C (misprint?). ³¹⁰bžeñs pa ste G] śes pa ste C, D, P₂^{sil.}; zes pa ste N, P₁. ³¹¹khyod kyⁱ C, D, P₂] khyod kyis G, N, P₁. ³¹²kye yi rdo rje C, D, P₂^{sil.}] kye rdo rje G, N, P₁. ³¹³bžeñs śig Σ_{P_1}] bžañs śig P₁ (misprint?). ³¹⁴sgrubs C, D, P₂^{sil.}] bsgrubs G, N, P₁. ³¹⁵zes pa bdag la C, D, P₂^{sil.}] śes pa dag la G, N, P₁. ³¹⁶'jig rten Σ_{G}] 'jigs rten G. ³¹⁷mgron gñer nas C, D, P₂^{sil.}] 'gron gñer na G; 'gron gñer nas N, P₁.

ces pa de las bžeṅs śig ste bdag la khyod kyi³¹⁸ dga' ba chen po'o ||^a

bdag gis khyod thugs mig 'phrul śes³¹⁹ || kye ma mig 'phrul can khyod bžeṅs ||
g.yuñ mo bdag ni groñ khyer ma || sñiñ rje chad par ma mdzad cig ||ⁱ

ces pa bdag la khyod kyi³²⁰ btañ sñoms chen po'i gnas pa'o ||^b

"bcom ldan 'das rañ gi rig ma dañ lhan cig 'dod chags chen pos³²¹ rjes su chags pa las śin tu mchog gi bde ba chen po'i ros³²² źu ba sa bon gyi gzugs kyis³²³ gnas par gyur pa'o" źes pa 'di'i don rnam par dpyad par bya ste³²⁴ | ci źu ba de thog mar de ñid tha mal pa'i lus med par bltas nas ye śes kyi snañ ba rdo rje'i tiñ ñe 'dzin gyi sbyor bas gañ bcom ldan 'das lhan cig skyes pa he ru ka yin nam | de yoñs su gyur pa'i phyag bcu drug pa la sogs pa'i gzugs yin | gñi ga ltar yañ mi rigs pa ste³²⁵ | loñs spyod rdzogs pa dañ | sprul pa'i sku dag ni rus pa dañ | rkañ la sogs pa dañ bral ba ñid kyi phyir ro źes kha cig rnam par rtog na | dri za'i sems can rab tu źugs pa las źu bar gyur pa de ñid du³²⁶ źu ba yin no || ji ltar yan lag bcu gñis la brten nas³²⁷ ma dañ pha yañ dag par sbyor ba las khu ba dañ khrag de dag 'dres par gyur pa ni źu ba yin pa de bźin du 'dir yañ ste | 'di ltar bcom ldan 'das źu ba źes pa³²⁸ dri za'i sems can źu ba yin pa na³²⁹ bcom ldan 'das źu ba'o źes smra ba ni rigs pa ma yin no || ñe bar btags pa las³³⁰ bcom ldan 'das dañ lhan cig gñis su med par byas nas brjod par bya ste | dños su na źu ba ma yin no³³¹ || de ltar rigs pa³³² yañ ma yin te³³³ | źu ba la sogs pa med pa'i phyir ro || źu ba ltuñ ba'i sgras sñar med pa'i sems can skye ba yañ brjod pa ma yin no || de'i phyir źu ba ltuñ ba'i sgras phyag bcu drug pa la sogs pa ma yin źiñ lhan cig skyes pa rnam par gźag par bya'o³³⁴ ||^c

^adga' gtso (...) chen po'o $\Sigma^{\text{Tib.}}$] *om.* HePra^{Skt.}. ^bces pa (...) gnas pa'o $\Sigma^{\text{Tib.}}$] *om.* HePra^{Skt.}.
^cThis sections is omitted HePra^{Skt.}.

ⁱHeTa_{Sn} II.v. 23.

³¹⁸khyod kyi C, D, P₂] khyod kyis G, N, P₁. ³¹⁹thugs mig 'phrul śes C, D, P₂^{sil.}] mi 'khrul śes G; thugs mig 'khrul śes N, P₁. ³²⁰khyod kyi *em.*] khyod kyis Σ . ³²¹'dod chags chen pos $\Sigma_{\cdot G}$] 'dod chags chen po G. ³²²bde ba chen po'i ros *em.*] bde ba chen po'i ror C, D, P₂^{sil.}; bde ba chen por ror G, N, P₁. ³²³gzugs kyis $\Sigma_{\cdot G}$] gzugs kyi G. ³²⁴dpyad par bya ste C, D, P₂^{sil.}] spyad par bya ste G, N, P₁. ³²⁵mi rigs pa ste G, N, P₁] mi rigs te C, D, P₂^{sil.}. ³²⁶de ñid du G, N, P₁] ñid C, D, P₂^{sil.}. ³²⁷brten nas C, D, P₂^{sil.}] rten nas G, N, P₁. ³²⁸źes pa $\Sigma_{\cdot N}$] źes par N. ³²⁹yin pa na G, N, P₁] yin pas na C, D, P₂^{sil.}. ³³⁰btags pa las G, P₁] brtags pa las $\Sigma_{\cdot G, P_1}$ (P₂^{sil.}). ³³¹ma yin no G, N, P₁] yin no C, D, P₂. ³³²rigs pa $\Sigma_{\cdot G}$] rig pa G. ³³³ma yin te $\Sigma_{\cdot C}$] ma yin to C. ³³⁴rnam par gźag par bya'o C, D, P₂^{sil.}] rnam par bźag par bya'o G, N, P₁.

C 106v₅; D 104v₇; G 144v₁; N 110v₇; P₁ 120v₄; P₂ 291 : 4

'di ñid mTsho skyes žabs kyis gsuñs pa ni | "sa bon gyi gzugs kyis gnas par gyur pa" žes so || de bžin du yañ Dz'a lan.d.ha ri pa žabs kyis | "lha'i rnam pas ma dag pa'i lus med pa ste | ma dag pa'i lus med pa na dag pa'i sprul pa'i skur³³⁵ brtag pa tsam mo"^a || de yañ³³⁶ med pa na bdud rtsi žu ba'i thigs pa bžin du dañ ba sgyu ma lta bu'i rnam par šes pa'i gzugs kyis gnas pa ste | 'di ñid sgyu ma lta bu'i rnam par šes pa'i smon lam gyi rten no || ji ltar sgyu ma rañ dañ gžan gyi šes pa dañ yañ dag par rig pa med na yañ don gyi bya ba byed do || de bžin du rnam par šes pa'i sgyu ma ni yun riñ por smon lam gyi šugs kyis don byed pa'i dbaň gis bžeñs pa ste rmi lam sad pa bžin no³³⁷ ||^b

rnal 'byor žes bya ba'i tiñ ñe 'dzin

C 107r₁; D 105r₃; G 144v₃; N 111r₃; P₁ 120v₈; P₂ 291 : 12

de la 'dir bžeñs pa'i rim pa ni rnam pa lña'i rab tu sbyor ba las te | der bdud rtsi žu ba'i thigs pa³³⁸ dañ 'dra ba sgyu ma lta bu'i rnam par šes pa de yoñs su gyur pa las rnam par šes pa lña'i rañ bžin der *āli* yoñs su gyur pa'i me loñ lta bu'i ye šes te zla ba'o || *kāli* yoñs su gyur pa'i mñam pa ñid kyi ye šes te ñi ma'o || de dag gi dbus su son pa'i sa bon no || de yoñs su gyur pa'i mtshan ma des mtshan pa ni³³⁹ so sor rtog par brjod par bya ste –

thams cad gcig pa nan tan te || gzugs rdzogs dag pa'i chos ñid do ||ⁱ

de la ye šes lña'i rañ bžin byañ chub kyi sems las lañs pa'i 'od zer rnams kyis rgyu ba dañ bcas pa'i mi rgyu ba bkug nas de ñid du dkyil 'khor pa dañ ro mñam du byas nas byañ chub kyi sems ston ka'i³⁴⁰ zla ba'i dkyil 'khor gyi rnam par blta bar bya'o³⁴¹ žes pa ni rnal 'byor žes bya ba'i tiñ ñe 'dzin to ||

^aCf. VaPra^{§12}, reading "lha'i rnam pas mi gtsaň ba'i lus med ciň mi gtsaň ba'i lus med na dag pa'i sprul pa'i lus su mñon par žen pa tsam ste". ^bThis sections is omitted HePra^{Skt}.

ⁱCf. HeTa_{Sn} I.viii. 7cd reading "thams cad gcig gyur nan tan ñid || rdzogs pa chos dbyiñs dag pa ste ||".

³³⁵sprul pa'i skur G, N, P₁] skur C, D, P₂^{sil.} ³³⁶de yañ C, D, P₂^{sil.}] de yi yañ G, N, P₁. ³³⁷bžin no C, D, P₂] bžin du G, N, P₁. ³³⁸thigs pa C, D, P₂^{sil.}] thig pa G, N, P₁. ³³⁹mtshan ma des mtshan pa ni G, N, P₁] mtshan ma ni C, D, P₂. ³⁴⁰ston ka'i C, D, P₂^{sil.}] ston kha'i G, N, P₁. ³⁴¹blta bar bya'o G, N, P₁] blta bar bya ste C, D, P₂.

rjes su rnal 'byor źes bya ba'i tiñ ñe 'dzin

de'i rjes su skad cig gis de yoñs su gyur pa'i lhan cig skyes pa'i gzugs brñan ston ka'i³⁴² ri boñ 'dzin pa'i rnam pa mtha' yas pa'i 'jig rten gyi khams rab tu gsal bar byed pa³⁴³ chos kyi phyag rgya dañ ldan pa ye śes lña'i rañ bźin sgyu ma lta bu'i lhan cig skyes pa he ru ka³⁴⁴ phyag gñis pa blta bar bya'o źes pa ni rjes su rnal 'byor źes bya ba'i tiñ ñe 'dzin te bźeñs pa'o ||

C 107r₄; D 105r₆; G 145r₁; N 111r₇; P₁ 121r₄; P₂ 292: 3

§13 dgod pa***śin tu rnal 'byor źes bya ba'i tiñ ñe 'dzin**

'di ltar rjes su rnal 'byor rdzogs par byas nas phuñ po dañ | khams dañ | skye mched rnam la rdo rje ma la sogs pa nas | mkha' spyod ma'i mthar thug pa rnam kyi sa bon dgod par bya'o || 'di lta ste | gzugs kyi phuñ po la rdo rje ma'i *ām*³⁴⁵ dgod par bya'o || tshor ba'i phuñ po la gaurī'i *im* ño³⁴⁶ || 'du śes kyi phuñ po la chu'i rnal 'byor ma'i *īm* ño³⁴⁷ || 'du byed kyi phuñ po la rdo rje mkha' 'gro ma'i *um* ño || rnam par śes pa'i phuñ po la bdag med ma'i *am* ño || śa la³⁴⁸ pukkasī'i *ūm*³⁴⁹ dgod do || khrag la ri khrod ma'i *řm* ño³⁵⁰ || byañ chub kyi sems la gdol pa mo'i *řm* ño³⁵¹ || rus pa la g.yuñ mo'i *lm* ño || skye mched dgod pa yañ³⁵² brjod par bya ste | gzugs kyi skye mched la gaurī gźan gyi³⁵³ *īm* dgod par bya'o || sgra la³⁵⁴ chom rkun ma'i *em* ño || dri la ro lañs ma'i³⁵⁵ *aim* ño || ro la ghasmarī'i³⁵⁶ *om* ño || reg la sa spyod ma'i *aum* ño³⁵⁷ || chos kyi khams la mkha' spyod ma'i *am* ño ||

C 107r₅; D 105r₇; G 145r₃; N 111v₁; P₁ 121r₆; P₂ 292: 8

³⁴²ston ka'i C, D, P₂^{sil.}] ston kha'i G, N, P₁. ³⁴³byed pa G, N, P₁] byed pa'i C, D, P₂^{sil.} ³⁴⁴he ru ka C, D, P₂^{sil.}] he ru ka'i G, N, P₁. ³⁴⁵*ām em.* (cf. HePra^{Skt.}, VaPra^{§13})] *om* C, D; *am* G, N, P₁, P₂^{sil.} ³⁴⁶*im* ño Σ_C] *i* ño C. ³⁴⁷*im* ño C, D, P₂^{sil.}] *im* ño G, N, P₁. ³⁴⁸śa la C, D, P₂] śa ba G, N, P₁. ³⁴⁹*ūm* C, G, N, P₁] *ū* D, P₂. ³⁵⁰*řm* ño Σ_N] *ram* ño N. ³⁵¹*řm* ño G, N, P₁] *řm* ño C, P₂; *řm* ñoñ D ³⁵²yañ Σ_{P_1}] yab P₁ (misprint). ³⁵³gaurī gźan gyi Σ_G] gaurīm gźan gyi G. ³⁵⁴sgra la G, N, P₁] sgra C, D, P₂. ³⁵⁵ro lañs ma'i Σ_{P_1}] ro lañ ma'i P₁. ³⁵⁶ghasmarī'i G, N, P_{1,2}] gasmarī'i C, D. ³⁵⁷*aum* ño Σ_{C,P_2}] *au* ño C, P₂.

le'u dgu par yañ bcom ldan 'das kyis gsuñs pa "gzugs phuñ rdo rje ma ru gyur" ⁱⁱ
 źes pa la sogs pa ste dgod pa'o ^a mñon par rtogs pa'i rim pa 'di ñid kyañ rtsa ba'i
 rgyud du –

dañ por stoñ ñid byañ chub ste || gñis pa la ni sa bon bsdu ||
 gsum pa gzugs brñan rdzogs pa ste || bži pa la ³⁵⁸ yi ge dgod pa'o ⁱⁱ

źes so ||

rnal 'byor chen po źes bya ba'i tiñ ñe 'dzin

C 107v₃; D 105v₄; G 145v₂; N 111v₆; P₁ 121v₃; P₂ 293 : 3

mya ñan las 'das pa'i sku 'dzin pa'i don dañ | gdul bya'i skye bo mi span ba'i don du
 phuñ po la sogs pa dgod pa'i śin tu rnal 'byor rdzogs par byas nas | rnal 'byor chen
 po yañ dag par brtsam par bya ste ^b lte ba dañ | sñiñ ga dañ | mgrin pa dañ | dbral
 bar ³⁵⁹ yañ padma bži po || 'dab ma drug cu rtsa bži dañ | brgyad dañ | bcu drug dañ |
 sum cu rtsa gñis go rims bžin du bsams nas | de rnam su *am hūm om haṃ* rnam
 par bkod de | sku dañ | gsuñ dañ | thugs byin gyis brlab par ³⁶⁰ bsam par bya'o || mgo
 bor *om* yig dkar po bsams nas de las sku rdo rje'i tshogs kyis ³⁶¹ nam mkha' gañ
 ba sa bon ³⁶² de ñid du źugs pa las sku rdo rjer ³⁶³ gyur pa'o || *om kāyavajrātmakāḥ*
sarvadharmāḥ ³⁶⁴ *kāyavajrātmako 'haṃ* źes brjod do || ñag gi lam du *āḥ* yig dmar
 po bsams nas de las gsuñ rdo rje'i tshogs kyis nam mkha' gañ ba sa bon de ñid
 du źugs pa las gsuñ rdo rjer gyur pa'o || *om vāgvajrātmakāḥ* ³⁶⁵ *sarvadharmā* ³⁶⁶
vāgvajrātmako 'haṃ ³⁶⁷ źes brjod do || sñiñ gar *hūm* yig nag po bsams nas ³⁶⁸ de

^aNB : This and the following are not contained in HePra^{Skt}. ^ble'u dgu bar (...) bya ste HePra^{Tib}.]
om. HePra^{Skt}.

ⁱCf. HeTa_{Sn} I.ix. 8a, reading "gzugs phuñ rdo rje ma yin te" ||". ⁱⁱHeTa_{Sn} I.iii. 2, reading "yañ
 ni stoñ pa'i byañ chub ste || gñis pa la ni sa bon bsdu || gsum pa la ni gzugs brñan rdzogs || bži pa
 la ni yig 'bru dgod || (2)", cf. VaPra^{Tib}. §13.

³⁵⁸bži pa la *em.* (cf. HeTa_{Sn})] bži pa Σ^{Tib} . ³⁵⁹dbral bar $\Sigma_{P_2}^{\text{sil}}$.] dbral par P₂^{sil}. ³⁶⁰brlab par C,
 D, P₂^{sil}.] brlabs par G, N, P₁. ³⁶¹tshogs kyis Σ_{C}] tshogs kyi C. ³⁶²gañ ba sa bon Σ_{C}] gañ bas
 ba na C. ³⁶³sku rdo rjer C, D, P₂^{sil}.] gsuñs rdo rjer G, N, P₁. ³⁶⁴^odharmāḥ *em.*] ^odharmāḥ Σ^{Tib} .
³⁶⁵vāgvajrātmakāḥ *em.*] vākvajrātmakāḥ C, D, P₂^{sil}; vākvajrātmakā G, N, P₁. ³⁶⁶^odharmā *em.*]
^odharmāḥ Σ^{Tib} . ³⁶⁷vāgvajrātmako 'haṃ *em.*] vākvajrātmako ('haṃ Σ^{Tib} . ³⁶⁸bsams nas C, D,
 N, P₂^{sil}.] bsam nas G, P₁.

las thugs rdo rje'i tshogs kyis³⁶⁹ nam mkha' gañ ba³⁷⁰ sa bon de ñid du žugs pa
las thugs rdo rjer gyur pa'o || *om cittavajrātmakāḥ sarvadharmās cittavajrātmako*
*'haṃ*³⁷¹ žes brjod do ||

bcom ldan 'das kyis sñags kyi le'ur yañ gsuñs pa | *om āḥ hūm* žes pa sku dañ
gsuñ dañ thugs byin gyis rlob pa'i sñags so³⁷² žes so ||^a rnal 'byor chen po žes bya
ba'i tiñ ñe 'dzin te 'di rnam s kyis mthar thug pa ni dgod pa'o || bcom ldan 'das ma la
ni dgod pa ji lta bur gyur pa de bžin te³⁷³ rigs lña'i chas³⁷⁴ śin tu lhag pa'o³⁷⁵ ||^b

§14 že sdañ gi bdag ñid

sñar gsuñs pa'i rim pas he ru ka'i rnam pa bži po rnam s kyis nañ nas rañ gi 'dod pa'i
lha śes rab dañ sñoms par žugs pa'i³⁷⁶ bdag ñid sku mdog nag po 'jigs pa chen po
že sdañ gi bdag ñid can blta bar bya'o || sñar gsuñs pa'i rim pa ni –

C 108r₂; D 106r₃; G
146r₃; N 112r₅; P₁ 122r₃;
P₂ 294: 3

sems dpa'i gzugs brñan las byuñ ba'i || dkyil 'khor dbañ po bsgom par bya ||ⁱ

žes gsuñs pa las so || de nas 'chad par 'gyur ba'i rim pas mtshan ma la sogs pa can
bsams nas dam tshig gsum³⁷⁷ brtsam bar bya ste³⁷⁸ | de la bdag ñid dam tshig rdo
rje 'dzin pa'i gzugs ñid do || rañ gi sñiñ gar ñi ma la bdag ñid dam tshig pa bžin
du ye śes kyi dam tshig dañ | de'i thugs kar³⁷⁹ tiñ ñe 'dzin gyi dam tshig yi ge *hūm*
bsam par bya'o žes pa že sdañ gi bdag ñid do ||ⁱⁱ

^abcom ldan 'das kyis (...) žes so HePra^{Tib.}] *om.* HePra^{Skt.}. ^bbcom ldan 'das ma (...) lhag pa'o
HePra^{Tib.}] *om.* HePra^{Skt.}; cf. VaPra^{§14}.

ⁱHeTa_{Sn} I.viii. 9cd, reading "*dkyil 'khor bdag po rnam par sgom ||*" in *pāda* d); cf. VaPra^{§5} and
HePra^{§§5,23}. ⁱⁱCf. VaPra^{§14}.

³⁶⁹tshogs kyis C, D, P₂^{sil.}] tshogs kyi G, N, P₁. ³⁷⁰gañ ba Σ_{-N}] gañ bar N. ³⁷¹°dharmās
cittavajrātmako 'haṃ *em.*] °dharm(m)aś cittavajrātmako (')haṃ Σ_{-C}; °dharmmaś cattavajrātmako
'haṃ C. ³⁷²rlob pa'i sñags so Σ_{-N}] rlab pa'i sñags so N (misprint?). ³⁷³de bžin te Σ_{-P₁}] de bžan
te P₁ (misprint?). ³⁷⁴chas G, N, P₁] cha C, D, P₂. ³⁷⁵lhag pa'o C, D, G, P₂^{sil.}] lhag po'o N, P₁.
³⁷⁶žugs pa'i Σ_{-G}] bžugs pa'i G. ³⁷⁷dam tshig gsum Σ_{-G}] dam tshigs gsum G. ³⁷⁸brtsam par bya
ste *em.* (*ārabhet* HePra^{Skt.})] brtsal bar bya ste C, D, P₂^{sil.}; btsal bar bya ste G, N, P₁. ³⁷⁹de'i thugs
kar Σ_{-G}] de thugs kar G.

§15 spro ba / dbyuñ ba

dañ por sbyor ba zes bya ba'i tiñ ñe 'dzin

C 108r₄; D 106r₆; G 146r₆; N 112v₁; P₁ 122r₇; P₂ 294 : 13

de ltar dam tshig gsum gyi bdag ñid du gyur nas rigs lña'i cha dañ ldan par bya'o ||

śes rab rñed nas³⁸⁰ mi g.yo źiñ || sgrub po la³⁸¹ gus mñen gśin pa ||

sems can kun phan tshol ba can || mtshan rnams³⁸² kun dañ ldan pa 'o ||

de'i mgo bor om yig dañ | sñiñ khar³⁸³ hūm yig dañ | lte bar svā yig dañ | brla zuñ la āh yig dañ | rkañ pa dag la hā yig³⁸⁴ kyañ dgod do || bcom ldan 'das ma'i yan lag dgod pa yañ brjod par bya ste³⁸⁵ –

gzugs phuñ rdo rje mar ni gyur || tshor ba la ni dkar mor³⁸⁶ dran ||

'du śes chu yi³⁸⁷ rnal 'byor ma || 'du byed rdo rje mkha' 'gro ma ||

rnam śes phuñ po'i tshul gyis ni || bdag med rnal 'byor ma gnas so ||ⁱ

sa ni pukkasr bśad de³⁸⁸ || chu khams ri khrod ma ru dran³⁸⁹ ||

me ni gtum mor śes par bya || rluñ ni g.yuñ mor³⁹⁰ rab tu grags ||ⁱⁱ

gzugs la dkar mor rtag tu bśad || sgra la chom rkun ma rab grags ||

dri yi cha la ro lañs ma || ro la ghasmarī rab grags ||

reg la sa spyod mar bśad de || chos kyi khams la mkha' spyod ma ||ⁱⁱⁱ

C 108v₁; D 106v₂; G 146v₄; N 112v₅; P₁ 122v₄; P₂ 295 : 6

de ltar 'di rnams kyī sa bon yañ dag par dgod par byas nas padma dañ rdo rje byin gyis brlab par bya'o³⁹¹ || āh yig gis³⁹² padma dga' ba sbyin par byed par bsams nas³⁹³ padma'i mdzod kyī³⁹⁴ ze'u 'bru'i bu gar hūm yig rnam par bsam par bya'o³⁹⁵ || de'i rjes su hūm yig las byuñ ba'i rdo rje bsgom par bya źiñ de'i nor bu'i bu gar hūm yig³⁹⁶ bsams nas slar yañ –

ⁱHeTa I.ix. 8-9ab (cf. HeTa_{Sn}). ⁱⁱHeTa I.ix. 16 (cf. HeTa_{Sn}). ⁱⁱⁱHeTa I.ix. 13-14ab (cf. HeTa_{Sn}).

³⁸⁰rñed nas C, D, G, P₂] brñed nas N, P₁. ³⁸¹sgrub po la C, D, P₂^{sil.}] bsgrub po la G, N, P₁. ³⁸²mtshan rnams Σ_G] ku mtshan rnams G. ³⁸³sñiñ khar C, D, P₂^{sil.}] sñiñ gar G, N, P₁. ³⁸⁴hā yig C, D, P₂^{sil.}] ha yig G, N, P₁. ³⁸⁵brjod par bya ste G, N, P₁] brjod par bya'o C, D, P₂. ³⁸⁶dkar mor Σ_G] dkar mo G. ³⁸⁷chu yi C, D, P₂^{sil.}] chu'i G, N, P₁. ³⁸⁸bśad de G, N, P₁] bśad do C, D, P₂. ³⁸⁹ma ru dran Σ_{P₁}] ma ru dan P₁ (misprint). ³⁹⁰g.yuñ mor Σ_G] g.yuñ mo G. ³⁹¹brlab par bya'o Σ_G] brlabs par bya'o G. ³⁹²āh yig gis em. (cf. HePra^{Skt.}, VaPra^{§14}, DVS, et al.)] ah yig gis Σ. ³⁹³bsams nas Σ_N] bsam nas N. ³⁹⁴mdzod kyī Σ_N] mdzod na N (misprint?). ³⁹⁵bya'o G, N, P₁] bya C, D, P₂. ³⁹⁶hūm yig HePra^{Tib.}, VaPra^{Tib.}] omkāra^o HePra^{Skt.}, VaPra^{Skt.}

*om padma sukhādhāra*³⁹⁷ *mahārāga sukhandada* |
*caturānandabhāg*³⁹⁸ *viśva hūm hūm kāryam*³⁹⁹ *kuruṣva me* ||
om vajra mahādveṣa caturānandadāyaka |
*khagamukhaikaraso*⁴⁰⁰ *nātha*⁴⁰¹ *hūm hūm kāryam kuruṣva me* ||ⁱ

žes pa'i snags kyis byin gyis brlab par bya'o || phyi rol du⁴⁰² phyag rgya med na
yid kyī⁴⁰³ sprul pa'i phyag rgya rñed nas | de yañ rigs lña'i cha dañ ldan pa'i rim pa
dañ po ñid du byas nas | rjes su chags pa brtsam par bya'o ||

*om sarvatathāgatānurāgaṇa*⁴⁰⁴ *vajrasvabhāvātmakāḥ*⁴⁰⁵ *sarvadharmāḥ*⁴⁰⁶
*om sarvatathāgatānurāgaṇa*⁴⁰⁷ *vajrasvabhāvātmako 'ham*

žes byas nas ||ⁱⁱ gsuñ rdo rje'i ña rgyal gyis *hūm* yig brjod de | rdo rje g.yo bar bya'o ||
stoñ pa ñid du mos pa⁴⁰⁸ la sogs pa nas dga' ba'i bde ba'i mthar thug pa ni dañ por
sbyor ba⁴⁰⁹ žes bya ba'i tiñ ñe 'dzin to ||

'di yañ šes rab dañ thabs ro gcig pa'i bde ba chen po 'byuñ ba'i byañ chub kyī
sems *phaṭ* yig gis⁴¹⁰ rnam par spros par⁴¹¹ bsams nas⁴¹² mchod pa bya ste –

C 108v₅; D 106v₆; G
147r₂; N 113r₂; P₁ 123r₁;
P₂ 295 : 21

*om sarvatathāgata*⁴¹³ *pūjāvajrasvabhāvātmakāḥ*⁴¹⁴ *sarvadharmāḥ*
*om sarvatathāgata*⁴¹⁵ *pūjāvajra*⁴¹⁶ *svabhāvātmako 'ham*

žes pa 'di yis so ||ⁱⁱⁱ

ⁱHeTa_{Sn} II.xii 5-6, cf. HeSāU (Ñ₁ f. 3r₂₋₃), DVS (f. 191v₆), BhraHeSā (pp. 167f.), HeSāSaṃ 10 (f. 120r₂₋₃), KṛYaTa, SāMā 218 et al. (some of which, just as the HePra^{Skt}, read the syllable *hūm* thrice). ⁱⁱCf. AP (ch. 07), GST, GuSaMaVi, KriSaṃPa (ch. 06), *Vajrāvalī* (VaĀv), PiSā, SāMā 251|271 et al., all omitting the first line. Not contained in DVS and VaPra. ⁱⁱⁱCf. VaPra^{§15}, GST, GuSaMaVi, KṛYaTa, PiSā, SāMā 83|159|273 et al..

³⁹⁷sukhādhāra *em.*] sukhādhara Σ. ³⁹⁸°bhāg *em.*] °bhaga C, D, P₂^{sil.}; °bhag G, N, P₁. ³⁹⁹kāryam G, N, P₁] karyam C, D, P₂^{sil.}. ⁴⁰⁰°aikaraso G, N, P₁] °aigaraso C, D, P₂^{sil.}. ⁴⁰¹nātha Σ_{-G}] nāthā G. ⁴⁰²phyi rol du D, P₂^{sil.}] phyi rol tu C, G, N, P₁. ⁴⁰³yid kyī G, N, P₁] yid kyis C, D, P₂. ⁴⁰⁴°tathāgatānurāgaṇa° G, N, P₁] °tathāgatānurāgata° C, D, P₂. ⁴⁰⁵°svabhāvātmakāḥ *em.*] °svabhāvātmakās C, D, P_{1,2}; °sābhāvātmakās G, N. NB: Peking recensions use "bā" instead of "wā". ⁴⁰⁶sarvadharmāḥ *em.*] sarvadharmmāḥ C, D, P₂; sarvā dharmmāḥ G, N, P₁. ⁴⁰⁷°tathāgatānurāgaṇa° G, N, P₁] °tathāgatānurāgata° C, D, P₂. ⁴⁰⁸mos pa C, D, P₂] smos pa G, N, P₁. ⁴⁰⁹dañ por sbyor ba G.] dañ po sbyor ba Σ_{-G}. ⁴¹⁰yig gis G, N, P₁] yig gi C, D, P₂. ⁴¹¹spros par C, D, P₂] spros pas G, N, P₁. ⁴¹²bsams nas Σ_{-P₁}] bsams na P₁ (misprint). ⁴¹³°tathāgata° C, D, P₂^{sil.}] °tathāgatā G, N, P₁. ⁴¹⁴°ātmakāḥ *em.*] °ātmakaḥ Σ. ⁴¹⁵°tathāgata° C, D, P₂^{sil.}] °tathāgatā G, N, P₁. ⁴¹⁶°pūjāvajra° Σ_{-G}] °pūjavajrā G.

nam mkha' ldiñ gi phyag rgya 'dzin pa'i rnal 'byor pas padma'i mdzod kyi nañ du son pa'i byañ chub kyi sems de lce yis blañs nas | de bzin gśegs pa thams cad dañ rdo rje⁴¹⁷ rnal 'byor ma'i rañ bzin gyi⁴¹⁸ bdag ñid mchod par bya'o || gal te legs par bslabs par gyur pa'i phyag rgya med na ni mi bya ba kho na ste gzan du na rtsa ba'i ltuñ bar 'gyur ro ||

de'i rjes su byañ chub kyi sems kyi rdul phra mo gañ cuñ zad gnas pa de yoñs su gyur pa las 'khor lo dañ bcas pa'i rje btsun bsgom par bya ste bsrub par bya ba bsrub par bya ba'i⁴¹⁹ sbyor ba las so || rdo rje 'dzin pa'i *hūm* | bcom ldan 'das ma'i⁴²⁰ *am*⁴²¹ | gaurī'i⁴²² *gam* | chom rkun ma'i *cam* | ro lañs ma'i *vam* | ghasmarī'i *gham* | pukkasī'i *pam*⁴²³ | ri khrod ma'i *śam* | gtum mo'i *cam* | g.yuñ mo'i *dam* | zes pa'i sñags 'di rnams kyis dbyuñ bar bya ste⁴²⁴ | phyuñ nas kyañ⁴²⁵ 'gro ba'i don⁴²⁶ mdzad ciñ bkug nas de bcom ldan 'das kyi 'khor lo'i mkha' 'gro'i lam nas žugs pa las 'o ma dañ chu ji lta ba de bzin du bcom ldan 'das 'chad par 'gyur ba'i rim pas bžugs pa'o || bcom ldan 'das ma dañ bcom ldan 'das ma la⁴²⁷ yañ ste | gaurī la sogs pa rnams kyañ rañ rañ gi gdan rnams su bsam par bya'o⁴²⁸ zes pa ni dbyuñ ba'o ||

§16 ye śes kyi 'khor lo

C 109r₃; D 107r₅; G 147v₃; N 113r₇; P₁ 123r₈; P₂ 296: 18

de la⁴²⁹ phyag bcu drug rnams ni stoñ pa ñid bcu drug rnam par dag pa'o || g.yas kyi phyag brgyad na gnas pa'i padma'i snod brgyad rnams su go rims ji lta ba bzin du glañ po che dañ | rta dañ | boñ bu dañ | glañ dañ | rña mo dañ | mi dañ | śarabha dañ | byi la rnams so || de bzin du sa dañ | chu dañ | rluñ dañ | me dañ |⁴³⁰ zla ba dañ | ñi ma dañ | gśin rje dañ | nor sbyin rnams kyañ g.yon gyi padma'i snod brgyad rnams su⁴³¹ rim pas⁴³² śes par bya'o ||

⁴¹⁷rdo rje C, D, P₂] rdo rje dañ G, N, P₁. ⁴¹⁸rañ bzin gyi G, N, P₁] rañ bzin gyis C, D, P₂. ⁴¹⁹bsrub par bya ba'i Σ_G] bsrubs par bya ba'i G. ⁴²⁰bcom ldan 'das ma'i Σ_C] bcom ldan 'das ma C. ⁴²¹*am* C, D, P₂] *amḥ* G, N, P₁ (adding a *tsheg* before). ⁴²²gaurī'i C, D, P₂^{sil.}] gaurī G, N, P₁. ⁴²³*pam* Σ^{Tib.}] *pum* HePra^{Skt.}. ⁴²⁴bya ste G, N, P₁] bya C, D, P₂. ⁴²⁵phyuñ nas kyañ Σ^{Tib.}] *om.* HePra^{Skt.}. ⁴²⁶'gro ba'i don Σ_G] 'gro ba'añ don G. ⁴²⁷bcom ldan 'das ma la *em.*] bcom ldan 'das ma Σ. ⁴²⁸bsam par bya'o C, D, P₂^{sil.}] bsams par bya'o G, N, P₁. ⁴²⁹de la Σ^{Tib.}] *om.* HePra^{Skt.}. ⁴³⁰rluñ dañ | me dañ | G, N, P₁] me dañ | rluñ dañ | C, D, P₂^{sil.}. ⁴³¹brgyad rnams su G] brgyad po rnams su Σ_G. ⁴³²rim pas C, D, P₂] rims pa G, P₁; rims par N.

glo⁴³³ dañ de bzin dbugs mi bde | smyo zad mdze dañ rkañ bam⁴³⁴ dañ |
mcher pa⁴³⁵ mchin pa'i rañ bzin gyis | thams cad 'di ñid rab tu grags ||ⁱ

zés pa ñon moñs pa brgyad rnam par dag pa las glañ po che la sogs pa 'dzin pa
rnams so || sa la sogs pa nas | nor sbyin gyi bar du ni dbañ phyug brgyad rnam par
dag pas so || 'di lta ste –

sku yi⁴³⁶ dbañ phyug gsuñ gi dbañ phyug dañ ||
de bzin kho nar thugs kyi dbañ phyug kyañ ||
rdzu 'phrul dañ ni kun 'gro'i dbañ phyug dañ ||
'dod dañ byed po yon tan brgyad pa 'o ||ⁱⁱ

sku mtha' yas pa ni sku'i dbañ phyug go || thams cad kyi skad du⁴³⁷ smra ba ni gsuñ
gi dbañ phyug go || sems can thams cad kyi sems šes pa ni thugs kyi dbañ phyug
go || rdzu 'phrul gyis⁴³⁸ mtha' yas pa'i 'jig rten gyi khams lta ba ni rdzu 'phrul gyi
dbañ phyug go || 'jig rten gsum po⁴³⁹ gcig pa'i sku ni kun tu 'gro ba'i dbañ phyug
go || icchā'i⁴⁴⁰ sgras ni 'dod pa gsuñs te | 'dod pas sems can rnams kyi bde ba chen
po skyed par byed pa ni 'dod pa'i dbañ phyug go⁴⁴¹ || byed po ni rdo rje 'chañ chen
po zés pa⁴⁴² byed po'i dbañ phyug go || lha'i rnam pas spyod pa ni yon tan gyi dbañ
phyug go ||

padma'i snod ni sñiñ rje'i cha⁴⁴³ rnam par dag pa las yin la | phyag rnams ni

C 109v₂; D 107v₃; G
148r₃; N 113v₇; P₁ 123v₇;
P₂ 297: 18

ⁱCf. §10 VaPra^{Tib.}: "glo dañ | dbugs mi bde ba dañ | de bzin du smyo ba dañ | khoñ skams dañ |
mdze dañ | phol dañ | skran dañ | rañ bzin glañ po la sogs pa de rnams yoñs su brjod do ||". ⁱⁱCf.
VaPra¹⁰, T1785 (*Pradīpodyotanānāmāṭikā), T1787 (*Sarvaguhyaṭīpāṭikā), T1793, T1842
(*Pañcakramāṭikā Mañimālā nāma), et al.: "sku yi dbañ phyug gsuñ gi dbañ phyug dañ || de
bzin du ni thugs kyi dbañ phyug dañ || rdzu 'phrul kun 'gro gnas kyi (kun du 'gro ba'i T1787) dbañ
phyug dañ || ci 'dod skyed dañ yon tan brgyad pa'o (dbañ phyug don brgyad dañ T1787) ||" (T1785,
T1787); "sku yi dbañ phyug gsuñ dbañ phyug || de bzin thugs kyi dbañ phyug ste || rdzu 'phrul yon
tan kun dbañ phyug || bza' ba byed pa yon tan brgyad ||" (T1793); "sku yi dbañ phyug gsuñ dbañ
phyug || de bzin thugs kyi dbañ phyug dañ || rdzu 'phrul yon tan kun dbañ phyug || byed po zad
byed yon tan brgyad ||" (T1842).

⁴³³glo Σ_G] blo G. ⁴³⁴bam C, D, P₂^{sil.}] bañ G, N, P₁. ⁴³⁵mcher pa C, D, P₂^{sil.}] mtsher pa G, N,
P₁. ⁴³⁶sku yi C, D, P₂^{sil.}] sku'i G, N, P₁. ⁴³⁷skad du C, D, P₂^{sil.}] skad cig tu G, N, P₁. ⁴³⁸'phrul
gyis C, D, P₂^{sil.}] 'phrul gyi G, N, P₁. ⁴³⁹'jig rten gsum po Σ_C] 'jig rten gi sum po C. ⁴⁴⁰icchā'i
em.] a'tstshi'i Σ^{Tib.}. ⁴⁴¹dbañ phyug go Σ_{P₁} (dbañ phyugo G)] dbañ byug go P₁ (misprint?).
⁴⁴²zés pa G, N, P₁] zés C, D, P₂^{sil.}.

stoñ pa ñid rnam par dag pa las te | 'dis ni stoñ pa ñid dañ sñiñ rje dbyer med pa ñid du rig par byas so ||

byams pa'i thugs las yan lag gnag | źal brgyad rnam par thar pa brgyad | rnam par dag pa las te | sdañ ba⁴⁴⁴ sgrub par byed pa'i don du źal dañ po ni nag po'o || dbaň gi don du g.yon pa dmar po'o || g.yas kyi dkar po ni źi ba sgrub pa'o || źe sdaň la sogs pa byuň ba rnam par ñams pa'i don du rgyab tu steň gi⁴⁴⁵ źal ni rnam par gtsigs pa du ba'i mdog go || bdud bźi rnam par gźom pa'i don du slar g.yon gyi⁴⁴⁶ źal gñis nag po ste | g.yas kyi źal gñis kyaň de bźin no ||⁴⁴⁷ źal thams cad ñid mche ba gtsigs pa | 'khyog po'i smin ma dañ beas pa | 'jigs pa'i dus kyi me 'bar ba | 'khrug pa'i 'od can 'jigs pa chen po ste | khro bo⁴⁴⁸ bdag ñid can ñid kyi phyir ro || źal so so la⁴⁴⁹ dmar źiň zlum pa'i spyān gsum ste sñiñ rje las ni⁴⁵⁰ dmar po ñid do || rdo rje gsum gyi spyān gsum gyis dus gsum yoňs su śes pa las ni spyān gsum ñid do || de ltar spyān⁴⁵¹ ñi śu rtsa bźis phyug pa'o⁴⁵² || dar dpyaňs⁴⁵³ bcins śiň gyen du brdzes pa'i skra ni⁴⁵⁴ ser skya ste⁴⁵⁵ 'dod chags la sogs pa'i ñon moňs pa⁴⁵⁶ ma lus pa sreg par byed pa'i phyir ro || 'gro ba'i don byed pa'i phyir spyi bor sna tshogs rdo rjes mtshan pa'o⁴⁵⁷ || phuň po lña po rñams kyi raň bźin med pa ñid rtogs par bya ba'i phyir du dpral ba'i steň du mgo bo skam po⁴⁵⁸ lña'i phreň bas brgyan pa'o ||

C 109v7; D 108r1; G 148v3; N 114r6; P1 124r6; P2 298: 15

de bźin gśegs pa lña rnam par dag pa las 'khor lo dañ | rna rgyan dañ | mgul rgyan dañ | lag gdub dañ |⁴⁵⁹ ska rags te'i phyag rgya lña dañ ldan pa'o || rdo rje sems dpa' rnam par dag pa las thal ba yaň ño źes pa phyag rgya drug tu rab tu grags so || chos thams cad la dmigs pa med pa rtogs par bya ba'i phyir du yaň dag par rdzogs pa'i ye śes rnam par dag pa las⁴⁶⁰ gcer bu'o || bsdu ba'i dňos po bźis źabs bźi'o ||

¹Cf. HeTa_{Sn} I.iii. 14ab, reading "'khor lo rna cha nor bu dañ || lag gdub dañ ni ska rags ñid ||".

⁴⁴³sñiñ rje'i cha C, D, P₂] sñiñ rje'i G, N, P₁. ⁴⁴⁴sdaň ba D, G, N, P₁] sdaň ba C, P₂. ⁴⁴⁵rgyab tu steň gi G, N, P₁] steň gi C, D, P₂. ⁴⁴⁶g.yon gyi G, N, P₁] g.yas g.yon gyi C, D, P₂. ⁴⁴⁷źal gñis nag po ste | g.yas kyi źal gñis kyaň de bźin no || G, N, P₁] źal gñis gñis nag po ste | C, D, P₂. ⁴⁴⁸khro bo C, D, P₂^{sil.}] khro bo'i G, N, P₁. ⁴⁴⁹źal so so la G, N, P₁] źal so so C, D, P₂^{sil.}; om. HePra^{Skt.}. ⁴⁵⁰sñiñ rje las ni Σ_G] sñiñ las ni G. ⁴⁵¹de ltar spyān G, N, P₁] de ltar C, D, P₂. ⁴⁵²phyug pa'o G, N, P₁] byug pa'o C, D, P₂. ⁴⁵³dar dpyaňs G, N, P₁] dar dpyaň C, D, P₂^{sil.}. ⁴⁵⁴brdzes pa'i skra ni Σ_N] mdzes pa'i skra ni N. ⁴⁵⁵ser skya ste Σ_G] ser skya te G. ⁴⁵⁶ñon moňs pa Σ_G] 'dod ñon moňs pa G. ⁴⁵⁷mtshan pa'o Σ_C] mtshan po'o C. ⁴⁵⁸skam po Σ_C] bskam po C. ⁴⁵⁹lag gdub dañ | G, N, P₁] om. C, D, P₂. ⁴⁶⁰rnam par dag pa las Σ_{P_1}] rnam sar dag pa las P₁ (misprint?).

byañ chub kyi sems śin tu thob pa'i phyir ñi ma'i dkyil 'khor la źabs gñis kyis skyil kruñ phyed pa tāṇḍava'i⁴⁶¹ stabs 'chañ ba ñid do || 'di ñid khamś gsum po ma lus pa gcig pa'i skur rtogs par bya ba'i phyir źabs kyi⁴⁶² mthe boñ⁴⁶³ gcig pu btsugs pa'o⁴⁶⁴ || de lta bu kho nar bgegs rnam par ñams pa las⁴⁶⁵ g.yon bskum pa'i źabs 'chañ ba'o || *āli kāli*'i yi ge rnam par dag pa las yi ge lña bcus bkra ba khrag rab tu 'dzag pa'i mgo bo rlon pa'i phreñ ba phrag pa la bkod pa ste zuñ du 'jug pa'i lam ñe bar bstan pas na mgo bo'i phreñ ba phrag pa la'o ||

sgeg pa dpa' ba mi sdug pa || drag śul rgod dañ 'jigs su ruñ ||
sñiñ rje ño mtshar źi rnamś kyis || gar gyi ro dgu ldan pa ñid ||ⁱ

ces pa ste⁴⁶⁶ | de la bdag med ma dañ lhan cig ro gcig pa ñid ni⁴⁶⁷ sgeg pa'o || dur khrod na bźugs pa ni dpa' ba'o || khro gñer gtsigs pa ñid ni mi sdug pa'o || 'bar ba'i 'od ñid ni drag śul lo || źal rnam par rgyas pa ñid ni rgod pa'o || mgo bo rlon pa'i phreñ ba ñid ni 'jigs su ruñ ba'o || semś can rjes su 'dzin pas⁴⁶⁸ semś ñid ni sñiñ rje'o || sgyu ma'i gzugs ñid ni⁴⁶⁹ ño mtshar ba'o || 'dod chags la sogs pa'i ñon moñś pa spañś pa ñid ni⁴⁷⁰ źi ba ste de rnamś dañ ldan pa'o ||

brgyad gñis kyi lo'i rnam pas rol pa'i sku bdag med ma dañ sñoms par źugs pa'i bcom ldan 'das su bdag ñid blta bar bya'o || bcom ldan 'das ji lta ba de ltar bcom ldan 'das ma yañ ste 'on kyañ⁴⁷¹ phyag rgya lña⁴⁷² dañ ldan pa mi mgo skam po'i phreñ bas brgyan pa'i sku lha dañ lha ma yin gyi khrag gis gañ ba'i thod pa phyag g.yon na 'dzin pa ñon moñś pa ma lus pa gcod pa'i phyir gri gug⁴⁷³ 'dzin pa'o || khamś gsum pa gcig pa'i ñor rtogs par⁴⁷⁴ bya ba'i phyir du źal gcig ma | bcom ldan 'das kyi smad kyi ro yañ dag par myañ bar byed pa | źabs g.yon brkyañ

C 110r₇; D 108r₇; G 149r₄; N 114v₅; P₁ 124v₆; P₂ 299: 14

ⁱHeTa_{Sn} II.v. 26, reading "sgeg ciñ dpa' bo mi sdug pa || dgod ciñ drag śul 'jigs ruñ ba || sñiñ rje rñam dañ źi ba yis || gar dgu'i ro dañ ldan pa ñid ||"; cf. T 1184 (f. 268v), T 1186 (f. 131v), T 1244 (ff. 180v-181r) et al..

⁴⁶¹tāṇḍava'i G, N, P₁] tāṇaḍa pa'i C, D, P₂^{sil.}. ⁴⁶²źabs kyi C, D, P₂^{sil.}] źabs kyis G, N, P₁. ⁴⁶³mthe boñ Σ_C] mtho boñ C. ⁴⁶⁴btsugs pa'o Σ_G] gtsugs pa'o G. ⁴⁶⁵rnam par ñams pa las Σ_{P₁}] rnam pañ ñems pa las P₁ (misprint?). ⁴⁶⁶ces pa ste C, D, P₂^{sil.}] zes pa ste G, N, P₁. ⁴⁶⁷ñid ni C, D, P₂] ñid du G, N, P₁. ⁴⁶⁸'dzin pas C, D, P₂^{sil.}] 'dzin pa'i G, N, P₁. ⁴⁶⁹ñid ni C, D, P₂^{sil.}] ñid G, N, P₁. ⁴⁷⁰ñon moñś pa spañś pa ñid ni C, D, P₂^{sil.}] ñon moñś pa ñid ni G, N, P₁. ⁴⁷¹'on kyañ Σ_{P₁}] 'on kyañ P₁. ⁴⁷²phyag rgya lña G, N, P₁] phyag lña lña C, D, P₂. ⁴⁷³gri gug Σ_{P₁}] gra gug P₁ (misprint). ⁴⁷⁴rtogs par G, N, P₁] gtogs par C, D, P₂.

bas mchog tu bde ba chen po'i dga' bas bcom ldan 'das dañ sñoms par žugs pa⁴⁷⁵
bsam par bya'o⁴⁷⁶ ||

pha rol tu phyin pa drug rnam par dag pas kye rdo rje phyag drug pa ste žal
gsum pa rtsa ba'i žal nag po | g.yon dmar po | g.yas dkar po |⁴⁷⁷ g.yon gyi phyag
gñis dag gis rtse gsum dañ rdo rje dril bu 'dzin pa | g.yas kyi phyag gñis dag gis
rdo rje dañ gri gug 'dzin pa | phyag lhag ma dag gis gri gug dañ thod par bcas pas
rdo rje lcags sgrog ma la sñoms par žugs pa ro mnan pa blta bar bya'o ||

C 110v₄; D 108v₄; G
149v₃; N 115r₃; P₁ 125r₃;
P₂ 300: 7

yañ bdud bži rnam par dag pa las kye rdo rje⁴⁷⁸ phyag bži pa ste g.yas kyis
rdo rje 'dzin pa g.yon gyis thod khrag phyag lhag ma dag gis rdo rje phag mo la⁴⁷⁹
sñoms par žugs pa | žal gcig pa ro mnan pa bsam par bya'o ||

yañ kye rdo rje⁴⁸⁰ phyag gñis pa ni g.yon gyis thod pa dañ khaṭvāṅga⁴⁸¹ | g.yas
kyis⁴⁸² 'bar ba'i rdo rje⁴⁸³ ro mnan pa blta bar bya'o ||

phyag drug pa la sogs pa 'di rnams kyi šes rab ma ni rdo rje ma ste | lhag ma ni
phyag bcu drug pa bžin te sku mdog dañ rgyan la sogs pa dañ *hūm* las byuñ ba
la sogs pa'i gzugs su blta bar bya'o || de bžin du rdo rje lcags sgrog ma la sogs pa
rnams kyi yañ bdag med ma bžin te miñ tsam tha dad pa'o || thams cad khaṭvāṅga
la 'khyud pas gnas pa ni thams cad kyi yin par blta bar bya'o ||^a

C 110v₇; D 108v₇; G
149v₆; N 115r₅; P₁ 125r₇;
P₂ 300: 16

de ltar gyur pa'i bcom ldan 'das rañ gi 'dod pa'i lha'i rnam par bsams nas⁴⁸⁴
bsrub ciñ bsrub pa'i sbyor ba las lha mo'i 'khor lo gañ yin pa thog mar dbyuñ bar
bya ste | de la šar la sogs pa'i phyogs dañ sku mdog dañ mtshan ma la sogs pa'i rim
pa ni⁴⁸⁵ rnam par dag pa'i sgo nas rtogs par bya'o ||

^athams cad (...) blta bar bya'o HePra^{Tib.}] om. HePra^{Skt.}

⁴⁷⁵žugs pa G, N, P₁] žugs par C, D, P₂^{sil.}. ⁴⁷⁶bsam par bya'o Σ_{P_1}] bsam 'r bya'o P₁. ⁴⁷⁷g.yas
dkar po | G, N, P₁] om. C, D, P₂. ⁴⁷⁸kye rdo rje *em.*] kye'i rdo rje C, D, P₂^{sil.}; kye rdo rje'i G, N,
P₁. ⁴⁷⁹rdo rje phag mo la Σ_G] rdo rje phags mo la G. ⁴⁸⁰kye rdo rje C, D, P₂^{sil.}] kye rdo rje'i
G, N, P₁. ⁴⁸¹khaṭvāṅga Σ_C] khaṭāṅga C. ⁴⁸²g.yas kyis Σ_G] g.yas kyi G. ⁴⁸³'bar ba'i rdo rje
C, D, P₂] rdo rje'i G, N, P₁. ⁴⁸⁴rnam par bsams nas Σ_N] rnam ra bsams nas N. ⁴⁸⁵rim pa ni
 Σ_G] rim pa G.

de la śar gyi sgor gdul bya bdud kyi sems can sad par bya ba'i *gam* yig las skyes pa'i gaurī nag mo'o⁴⁸⁶ || log par lta ba gcod par bya ba'i phyir⁴⁸⁷ g.yas kyi phyag na gri gug 'dzin pa | 'khor ba'i bag chags ñams par bya ba'i phyir g.yon pas ña rohita 'dzin pa | tshañs pa mnan pa | gzugs kyi phuñ po'i rañ bzin du bsam par bya'o ||

lhor gdul bya 'dod chags kyi sems can sad par bya ba'i phyir *cam* yig las skyes pa'i⁴⁸⁸ chom rkun ma sku mdog dmar mo'o || śes rab dañ thabs kyi bdag ñid can rtogs par bya ba'i phyir phyag g.yas na⁴⁸⁹ cañ te'u⁴⁹⁰ 'dzin pa | gti mug g'zom pa'i don du g.yon na phag pa 'dzin pa | brgya byin mnan pa tshor ba'i phuñ po'i rañ bzin du blta bar bya'o ||

nub tu sems can rñams kyi rgyas pa'i don du *vam* yig las skyes pa'i ro lañs ma gser gyi mdog can no || stoñ pa ñid rtogs par bya ba'i phyir g.yas na rus sbal⁴⁹¹ 'dzin pa | sñiñ rje'i rañ bzin⁴⁹² rtogs par bya ba'i phyir g.yon na padma'i snod 'dzin pa ñe dbañ la zón pa 'du śes kyi phuñ po'i rañ bzin du mnam par brtag par bya'o⁴⁹³ ||

byañ du mñon spyod kyi las rab tu bsgrub pa'i don du *gham* las skyes pa'i za nus ma nor bu ma rgad⁴⁹⁴ lta bu'o || že sdañ rnam par dag pa las g.yas na sbrul 'dzin pa śes rab dañ thabs kyi bdag ñid khoñ du chud pa'i⁴⁹⁵ don du g.yon pas rnal 'byor lhuñ bzed 'dzin pa | drag po la zón pa 'du byed kyi phuñ po'i rañ bzin du bsgom par bya'o ||

dbañ ldan du rmugs pa'i las rab tu rtogs pa'i phyir du *pañ* las skyes pa'i pukkasī sku mdog sñon mo'o || ña rgyal rnam par sbyañ ba'i don du yañ g.yas na señ ge 'dzin pa | bdud kyi sde rnam par 'joms pa'i phyir dañ mi mdza' ba ma lus pa gcod pa'i phyir du⁴⁹⁶ g.yon pas dggra sta 'dzin pa | gśin rje mnan pa⁴⁹⁷ | sa'i khams kyi rañ bzin du śes par bya'o ||

mer źi ba'i sems can rab tu sad par byed pa'i phyir du *śam* yig las skyes pa'i śabarī dkar mo'o || me loñ lta bu la soggs pa'i ye śes lña po rñams rab tu sad par byed pa'i phyir du g.yas na dge sloñ 'dzin pa | gñis su med pa'i ye śes khoñ du chud pa'i phyir

⁴⁸⁶nag mo'o G, N, P₁ | nag po'o C, D, P₂. ⁴⁸⁷gcod par bya ba'i phyir G | gcod par byed pa'i phyir C, D, P₂^{sil.}; gcod par bya'i phyir N, P₁. ⁴⁸⁸yig las skyes pa'i G, N, P₁ | yig las C, D, P₂. ⁴⁸⁹phyag g.yas na G, N, P₁ | g.yas na C, D, P₂. ⁴⁹⁰cañ te'u Σ_G | cañ ti'u G. ⁴⁹¹rus sbal Σ_G | ru sbal G. ⁴⁹²rañ bhzin C, D, P₂^{sil.} | rañ bhzin can G, N, P₁. ⁴⁹³brtag par bya'o C, D, P₂^{sil.} | rtags par bya'o G; brtags par bya'o N, P₁. ⁴⁹⁴ma rgad *em.* | m.rgad Σ. ⁴⁹⁵khoñ du chud pa'i Σ_{P₁} | khuñ du chud pa'i P₁. ⁴⁹⁶gcod pa'i phyir du Σ_C | bcad pa'i phyir du C (misprint?). ⁴⁹⁷mnan pa G, N, P₁ | mnan nas C, D, P₂^{sil.}.

du g.yon na 'khar gsil⁴⁹⁸ 'dzin pa | lus ñan la źon pa⁴⁹⁹ | chu'i khams kyi rañ bźin
du blta bar bya'o ||

bden bral du reñs pa rab tu bsgrub pa'i don du *cam* yig las skyes pa'i gtum mo nam
mkha' sño bsañs ma'o || dregs pa'i sems can rab tu sad par byed pa'i phyir du yañ
g.yas na 'khor lo 'dzin pa | the tshom gyi śes pa'i cha gcod pa'i phyir dañ mi śes pa'i
dri ma rtsa ba nas med pa'i don du g.yon pas gśol 'dzin pa | srin po mnan pa | me'i
khams kyi rañ bźin du bsgom par bya'o ||

rluñ du don sna tshogs pa so sor rtogs pa'i phyir du *dam* yig las⁵⁰⁰ skyes pa'i dom-
binī sna tshogs mdog go || bsam pa ma ruñs pa'i skye bo rab tu sad pa'i phyir dañ
mi phyed pa'i ye śes rtogs pa'i phyir du g.yas pas 'bar ba'i rdo rje 'dzin pa | gdug pa
ma lus pa bsdigs pa'i phyir du g.yon pas sdigs mdzub 'dzin pa | thags bzañ ris la⁵⁰¹
mñam par źon pa | rluñ gi khams kyi rañ bźin du bsam par bya'o ||

C 111v₅; D 109v₅; G
151r₁; N 116r₄; P₁ 126r₆;
P₂ 302: 15

ye śes kyi phyag rgya'i phyogs la⁵⁰² bdag med ma phyuñ nas⁵⁰³ rje btsun la rab
tu źugs par⁵⁰⁴ bsam par bya'o || de bźin du bdag med ma'i phyir⁵⁰⁵ sa spyod ma dañ
mkha' spyod ma yañ ño ||⁵⁰⁶ de phyuñ ba'i rjes su gźug pa dag dañ ñe ba'i mtshan
ñid kyi phyir de bźin du gaurī la sogs pa gźan dañ gźan rnams phyuñ ba'i rjes su
gźug par⁵⁰⁷ śes par bya'o || 'di rnams kyis ni ji srid yan lag dgod pa⁵⁰⁸ de srid du
dbyuñ ba'o⁵⁰⁹ źes pa 'di gsuñs pa yin no ||

'di rnams thams cad dmar źiñ zlum pa'i spyan gsum pa | skra ser skra⁵¹⁰ gyen du
brdzes pa | źal⁵¹¹ mche ba gtsigs pa | gcer bu phyag rgya lña dañ ldan pa | skyil
kruñ phyed pa'i tāṇḍavas⁵¹² zla ba'i gdan la gnas pa | drag mo brgyad gñis kyi⁵¹³
lo'i rnam pa ma'o || byañ chub kyi sems phyuñ ba las⁵¹⁴ yañ dag par byuñ ma bcom

⁴⁹⁸'khar gsil C, D, P₂^{sil.}] 'khar sil G, N, P₁. ⁴⁹⁹lus ñan la źon pa C, D, P₂] lus la źon pa G, N, P₁.
⁵⁰⁰*dam* yig las C, D, P₂^{sil.}] *tam* yig las G, N, P₁. ⁵⁰¹thags bzañ ris la G, N, P₁] thags bzañs ris la
C, D, P₂^{sil.}. ⁵⁰²phyogs la Σ_{P1}] pyogs la P₁ (misprint?). ⁵⁰³bdag med ma phyuñ nas G, N, P₁]
bdag med ma yañ slar C, D, P₂. ⁵⁰⁴rje btsun la rab tu źugs par G, N, P₁] rje btsun la phyuñ ba'i
rjes su gźug ciñ źugs par C, D, P₂. ⁵⁰⁵bdag med ma'i phyir N, P₁] bdag med pa'i phyir G; *om*.
C, D, P₂. ⁵⁰⁶de bźin du (...) yañ ño G, N, P₁] *om*. C, D, P₂. The Peking recensions further read
"bZañ po'i źabs kyis de gsuñs pa | sa spyod ma dañ mkha' spyod ma dañ bdag med ma yañ slar rje
btsun la phyuñ ba'i rjes su gźug ciñ źugs par bsam par bya'o ||". ⁵⁰⁷gźug par Σ_G] gźugs par G.
⁵⁰⁸dgod pa C, D, P₂] dgod pa'i G, N, P₁. ⁵⁰⁹dbyuñ ba'o G, N, P₁] 'byuñ ba'o C, D, P₂^{sil.}. ⁵¹⁰skra
ser skra G, N, P₁] ser skya C, D, P₂. ⁵¹¹źal Σ_D] khal D. ⁵¹²tāṇḍavas G, N, P₁] tāṇḍavas C,
D, P₂^{sil.}. ⁵¹³gñis kyi C, D, P₂^{sil.}] gñis kyis G, N, P₁. ⁵¹⁴las G, N, P₁] lam C, D, P₂.

Idan 'das dañ 'dod pa dañ 'dod pa la⁵¹⁵ sñoms par žugs pa blta bar bya'o ||

da ni gaurī la sogs pa rnam kyī gdan brgyad kyī rnam par dag pa brjod par
bya ste | 'dod chags dañ | rig ma dañ | 'dzag pa dañ | btuñ ba dañ | bza' ba dañ | gñid
dañ | rtog ge dañ | dad pa rnam su mñon par žen pa gcod pa'i phyir du⁵¹⁶ tshañs
pa la sogs pa nas thags bzañ ris kyī⁵¹⁷ mthar thug pa'i gdan brgyad po rnam gsuñs
pa yin no ||

C 112r₁; D 110r₁; G
151r₅; N 116v₁; P₁ 126v₃;
P₂ 303: 4

de ltar ji skad du bstan pa'i dkyil 'khor gyi 'khor lo'i nañ du son pa'i ma mo'i
tshogs kyis⁵¹⁸ yoñs su bskor ba'i rañ gi sku las rnam par spros pa'i 'od zer gyi tshogs
kyis⁵¹⁹ nam mkha'i mthil khyab par yañ dag par rnam par bsgom par bya žin
ye šes kyī 'khor lo⁵²⁰ dgug par bya'o || bdag ñid dam tshig gi⁵²¹ thugs ka'i pa-
dmar *hūm* las byuñ ba'i thod par gnas pa'i ñi ma la *hūm* yig sñon po'i 'od zer gyi
lcags kyu rnam kyis mtha' yas pa'i 'jig rten gyi khams snañ bar byas nas ye šes kyī
'khor lo yañ mdun du bkug par rnam par bsams te⁵²² mchod yon dañ žabs bsil⁵²³
la sogs pa phul nas yañ dag par mchod ciñ⁵²⁴ bstod pa yañ byas te | *jaḥ hūm vañ*
hoḥ žes pa 'dis dgug pa dañ gžug pa dañ bciñ ba dañ mñes par bya'o ||

de nas –

*om vajragauri*⁵²⁵ *ākaraśaya*⁵²⁶ *jaḥ* | *om vajracauri*⁵²⁷ *praveśaya hūm*⁵²⁸ |
*om vajravettāli*⁵²⁹ *bandhaya vañ*⁵³⁰ | *om vajraghasmari*⁵³¹ *tośaya hoḥ*⁵³² |ⁱ

žes pas ji lta ba'i lam nas ye šes kyī 'khor lo⁵³³ dam tshig 'khor lo la gžug go || 'dis
dpal he ru ka'i ña rgyal brtan par bya'o || gal te yañ bdag ñid dam tshig pa bžin du
ye šes kyī dam tshig go || de lta na yañ⁵³⁴ ye šes kyī 'khor lo gžug pa dañ bar med

ⁱCf. HeSāSaṃ 8 (f. 96r), HeSāSaṃ 10 (f. 120v), HeSāSaṃ 45 (f. 266v) et al..

⁵¹⁵'dod pa dañ 'dod pa la G, N, P₁] 'dod pa la C, D, P₂. ⁵¹⁶phyir du Σ_G] phyir G. ⁵¹⁷thags
bzañ ris kyī *em.*] thags bzañ ris kyī C, D, P₂^{sil.}; thag bzañ gi G, N, P₁. ⁵¹⁸tshogs kyis Σ_G]
tshogs kyī G. ⁵¹⁹'od zer gyi tshogs kyis Σ_G] 'od zer gyis tshogs kyī G. ⁵²⁰'khor lo Σ_N] 'khor
lor N. ⁵²¹dam tshig gi Σ_G] dam tshigs gi G. ⁵²²bsams te C, D, P₂^{sil.}] bsams pa ste G; bsam pa
ste N, P₁. ⁵²³žabs bsil Σ_G] žabs gsil G. ⁵²⁴yañ dag par mchod ciñ Σ_G] yañ dag pa mchod ciñ
G. ⁵²⁵vajragauri *em.*] vajragaurī Σ_{P₁}; vajagaurī P₁. ⁵²⁶ākaraśaya G, N, P₁] ākaraśaya C, D, P₂^{sil.}.
⁵²⁷cauri *em.*] caurī Σ. ⁵²⁸*hūm* Σ_{N,P₁}] *hūmḥ* N, P₁. ⁵²⁹vettāli *em.*] vettālī Σ. ⁵³⁰*vañ* Σ_{P₁}]
va P₁ (misprint). ⁵³¹ghasmari *em.*] ghasmarī Σ. ⁵³²hoḥ Σ_{P₁}] heḥ P₁ (misprint?). ⁵³³ye šes
kyī 'khor lo Σ_N] ye xx kyī 'khor lo N (subscribed, illegible). ⁵³⁴de lta na yañ G, N, P₁] de lta na
C, D, P₂.

par ye śes kyi dam tshig źal gcig phyag gñis pa dmar po rañ 'od kyi śes rab ste rañ gi sñiñ gar bsam par bya'o || de'i sñiñ gar tiñ ñe 'dzin gyi mgon po yañ ño || de nas bcom ldan 'das ma yañ de bźin te ye śes kyi dam tshig gi sñiñ gar padma dañ zla ba la gnas pa'i *am* yig las skyes pa'i gri gug la gnas pa'i zla bar gnas pa'i⁵³⁵ *am* yig blta bar bya'o || rnal 'byor ma brgyad rnam s kyi de bźin du ye śes kyi dam tshig gi sñiñ gar padma dañ zla ba rnam su rañ rañ gi sa bon las skyes pa'i mtshan ma | slar yañ zla ba la gnas pa'i de'i sa bon gyis⁵³⁶ byin gyis brlabs pa⁵³⁷ blta bar bya'o źes pa ye śes kyi 'khor lo'o ||

§17 mñon par dbań bskur ba

C 112v₁; D 110v₁; G 152r₂; N 117r₂; P₁ 127r₅; P₂ 304: 12

ye śes kyi 'khor lo dañ dam tshig gi 'khor lo dag gcig tu byas pa'i dus su rañ gi sku las rnam par spros pa'i 'od zer rnam s kyi s bkug pa'i de bźin gśegs pa lña po dpal he ru ka'i gzugs thob pa rnam s dañ rdo rje rnal 'byor ma dañ byañ chub sems dpa' chen po dañ khro bo la sogs pa rnam s kyañ nam mkha' la mñon du bltas nas mñon par dbań bskur bar gsol ba gdab ste | *abhiñcantu*⁵³⁸ *mām sarvatathāgatāḥ*⁵³⁹ źes pas soⁱ || de bźin gśegs pa lña po⁵⁴⁰ de rnam s kyañ bdud rtsi lñas gañ ba'i rnam par rgyal ba'i bum pa la sogs pa rnam s kyi s –

ji ltar bltams pa⁵⁴¹ tsam gyis ni⁵⁴² | de bźin gśegs kun khru s gsol ltar ||
lha yi chu ni dag pa yis | de bźin bdag gis khru s bgyi 'o ||ⁱⁱ

źes gsuñ źiñ 'khru bar mdzad do źes pa mñon par dbań bskur ba'o ||

§18 rgyas gdab pa

C 112v₄; D 110v₄; G 152r₆; N 117r₅; P₁ 127r₈; P₂ 305: 1

de nas dam tshig rdo rje'i rnal 'byor ma rnam s kyi s dzo dzo'i⁵⁴³ sgra sgrogs par

ⁱCf. HeTa_{Sn} I.iv., VaPra^{§17}, BhraHeSā, KṛYaTa, SāMā 94|95|110|210 et al.. ⁱⁱCf. T 1181 (**Pa-dminī*), T 1240, T 1244, T 1251, T 1261, T 1270 et al..

⁵³⁵zla bar gnas pa'i Σ_G] *om*. G. ⁵³⁶de'i sa bon gyis C, D, P₂^{sil.}] sa bon gyis G, N, P₁. ⁵³⁷brlabs pa G, N, P₁] brlabs la C, D, P₂^{sil.}. ⁵³⁸*abhiñcantu em.*] *abhiñcatu* Σ^{Tib.}. ⁵³⁹*tathāgatāḥ em.*] *tathāgata* C, D, P₂^{sil.}; *tathāgatā* G, N, P₁. ⁵⁴⁰lña po G, N, P₁] lña C, D, P₂^{sil.}. ⁵⁴¹bltams pa C, D, P₂^{sil.}] bltam pa G, N, P₁. ⁵⁴²tsam gyis ni Σ_N] cam gyis ni N (misprint).

byed do || byañ chub sems dpa' rnam kyis slar yañ dga' ba'i bdag ñid du gzigs par
mdzad do || khro bo la sogs pa rnam kyis dga' bar mdzad do || nam mkha' la sna
tshogs pa'i dri bzañ po can gyi me tog gi⁵⁴⁴ char 'bab par 'gyur ro || gur gum⁵⁴⁵ dañ
tsan dan gyi char dañ rin po che sna tshogs pa'i char rab tu 'bab pa'o⁵⁴⁶ || gar dañ
sil sñan dañ glu dañ bstod pa'i sgras mtha' yas pa'i 'jig rten gyi kham rnam kyi
steñ du ca co'i sgra chen po 'byuñ bar 'gyur ro || dbañ bskur ba na bcom ldan 'das
kyi spyi bor thugs kyis dbañ por 'gyur te bcom ldan 'das ma'i yañ de bzin no ||
gaurī la sogs pa rnam la mi bskyod pa dañ | rnam par snañ mdzad dañ | rin chen
'byuñ ldan dañ | 'od dpag med kyis rgyas gdab par bya'o || slar yañ sañs rgyas de
rnam kho nas pukkasī la sogs pa rnam de bzin no || de nas pi wañ ma la sogs pa'i
mchod pa'i lha mo rnam kyis rañ rañ gi mchod pa'i khyad par rnam kyis gtso bo
la mchod par bya'o || de'i rjes su⁵⁴⁷ spyan ma la sogs pa rnam kyis glu'i bstod pas
bstod par yañ 'gyur te⁵⁴⁸ –

rnal 'byor ma tshogs grogs mos yoñs bskor khyod ||
khyod ni rañ gi thugs la mchog brñes pa ||
des ni rgyu dañ mi rgyu'i 'gro kun mdzes ||
sñiñ rje'i thugs kyis sems can sad par mdzad⁵⁴⁹ ||
he ru ka dpal rgyal po mig 'phrul gyi⁵⁵⁰ ||
spros pas bya ba sgrubs la⁵⁵¹ thugs dgyes mdzod ||ⁱ

de bzin gsegs pa dañ byañ chub sems dpa' dañ rig ma'i lha mo⁵⁵² dañ khro bo la
sogs pa rnam kyis kyañ nam mkha' la bžugs nas sñiñ po dañ ñe ba'i sñiñ po dañ
rkañ pa brgyad pa dañ⁵⁵³ phreñ ba'i sñags rnam kyis mñon par bstod par 'gyur ro
žes rgyas gdab po⁵⁵⁴ ||

ⁱCf. VaPra⁸¹⁸, T 1232 (f. 47v), T 1244 (f. 182v) et al..

⁵⁴³dzo dzo'i Σ_C] rdo rje'i C. ⁵⁴⁴can gyi me tog gi C, D, P₂] can gyi me tog gis G; can gyis me
tog gis N, P₁. ⁵⁴⁵gur gum C, G, N, P₁] gur kum D, P₂^{sil.}. ⁵⁴⁶'bab pa'o C, D, P₂^{sil.}] 'bab po G,
N, P₁. ⁵⁴⁷de'i rjes su N, P₁] *om.* C, D, P₂; de nas rjesu G. ⁵⁴⁸slar yañ sañs rgyas (...) bstod par
yañ 'gyur te G, N, P₁] slar yañ sañs rgyas de rnam kho nas pukkasī la sogs pa rnam kyis glu'i
bstod pas bstod par yañ 'gyur te C, D, P₂. ⁵⁴⁹sad par mdzad C, D, P₂^{sil.}] bsad par mdzad G, N, P₁.
⁵⁵⁰mig 'phrul gyi Σ_{P_1}] mi 'phrul gyi P₁. ⁵⁵¹sgrubs la C, D, P₂^{sil.}] bsgrubs la G, N, P₁. ⁵⁵²rig
ma'i lha mo *em.*] rig ma dañ lha mo $\Sigma^{Tib.}$. ⁵⁵³rkañ pa brgyad pa dañ *em.*] rkañ pa brgyad pa'i
 $\Sigma^{Tib.}$. ⁵⁵⁴rgyas gdab po Σ_G] gdab po G.

§19 bdud rtsi myañ ba

C 113r₅; D 111r₃; G 153r₁; N 117v₄; P₁ 127v₈; P₂ 306: 2

de nas ma mo'i tshogs kyi dbus su rig ma dañ ldan pa'i rdo rje can bdud rtsi za ba rdzogs par byas te | *yam* yig las rluñ gi dkyil 'khor sñon po zla ba phyed pa'i rnam pa'o || de'i steñ du *ram* yig las skyes pa'i⁵⁵⁵ me dmar po gru gsum mo || de'i steñ du *āh* yig las⁵⁵⁶ skyes pa'i mgo bo gsum gyi steñ du padma'i snod phyi dkar ba nañ dmar ba *āh* yig gis byin gyis brlabs pa⁵⁵⁷ yañ ño || de'i nañ du *bum* yig la sogs pa'i sñags kysis bca' ba dañ bza' ba dañ⁵⁵⁸ bdud rtsi lña dañ sgron ma lña yañ rdzogs par byas nas *om* yig gis byin gyis brlabs pa⁵⁵⁹ yañ ño || de'i steñ du *hūm* yig las byuñ ba'i rdo rje dkar po⁵⁶⁰ blta bar bya'o || de'i rjes su rluñ gis⁵⁶¹ bskul ba'i me tsha ba ñid las dñul chu'i ro'i rnam pa bžin du gyur pa'o || *om āh hūm* gi yi ge rnams kysis sbyañ ba dañ rtogs pa dañ 'bar bar *^a byas nas | mtha' yas śiñ mu med pa'i sañs rgyas dañ byañ chub sems dpa' la sogs pa rnams la rjes su chags par byas nas | 'jig rten gyi khams rnams su soñ nas | ye śes kyi bdud rtsi bkug ste | de ñid du žugs pa las⁵⁶² gcig tu byas nas | de ñid rdo rjes dkrugs pas | ro mñam par byas te | rdo rje yañ bdud rtsi la thim par blta bar bya ste | rdo rje dañ chu skyes sbyor ba las bsil bar gyur pa de bžin gśegs pa'i ye śes kyi bdud rtsi yañ žugs pa'o ||

C 113r₅; D 111r₅; G 153r₄; P₁ 128r₄; P₂ 306: 11

rdzogs pa de kho na ñid gsum gyis⁵⁶³ byin gyis brlabs pa⁵⁶⁴ lag pa'i blugs gzar gyis blañs nas *hūm* las byuñ ba'i ljags rdo rje'i 'od zer gyis drañs te | bdud rtsi de ži ba la sogs pa'i las kyi dbye bas tiñ ñe 'dzin gyi dam tshig la sbyin sreg bya'o⁵⁶⁵ || de ni dkyil 'khor pa la de dañ 'dra bar bsam mo žes pa⁵⁶⁶ bdud rtsi myañ ba'o ||

^aEnd of N fol. 117v. Folio 118r (p. 235) repeats end of §16 "(...) *la gnas pa'i zla bar gnas pa'i am yig blta bar bya'o* ||" to §18 "(...) bcom ldan 'das ma'i yañ de bžin no || gau (...)". Folio 118v (p. 236) continues at the end of §21 "*di gsuñs pa yin te | bdag ñid dam tshig gi thugs kar* (...)". The following sections are missing in xylograph N.

⁵⁵⁵skyes pa'i Σ_{P_1}] skye>d< pa'i P₁. ⁵⁵⁶*āh* yig las C, D, P₂^{sil}.] *ah* yig las G, N, P₁. ⁵⁵⁷byin gyis brlabs pa *em*.] byin gyis brlab pa Σ^{Tib} . ⁵⁵⁸bca' ba dañ bza' ba dañ N, P₁] bca' ba dañ C, D, G, P₂. ⁵⁵⁹brlabs pa C, D, P₂^{sil}.] brlab pa G, N, P₁. ⁵⁶⁰rdo rje dkar po C, D, P₂] rdo rje can dkar po G, N, P₁. ⁵⁶¹rluñ gis Σ_{G,P_1}] rluñ gi G; rlañ gis P₁. ⁵⁶²žugs pa las Σ_G] bžugs pa las G. ⁵⁶³gsum gyis G, P₁] gsum gyi C, D, P₂. ⁵⁶⁴brlabs pa *em*.] brlabs pa'i C, D; brlabs kysis G, P₁. ⁵⁶⁵sbyin sreg bya'o Σ_C] sbyin sred bya'o C. ⁵⁶⁶bsam mo žes pa Σ_{P_1}] bsam ma žas pa P₁ (misprint).

§20 'gro ba'i don

dkyil 'khor rgyal po mchog ces bya ba'i tiñ ñe 'dzin

de'i rjes su dkyil 'khor gyi bdag po dañ | dkyil 'khor pa de las spros pa'i⁵⁶⁷ lha'i sprul
pa du ma gañ dañ gañ na gdul bar bya ba yod pa | de dañ der soñ nas de rnams
btul te slar 'oñs nas sprul pa rnams rdo rje can gyi rañ rañ gi sku la ñe bar bsdu bar
bya'o⁵⁶⁸ zes pa 'gro ba'i don no || dbyuñ ba la sogs pa nas 'gro ba'i don gyi mthar
thug pa ni⁵⁶⁹ dkyil 'khor rgyal po mchog ces bya ba'i tiñ ñe 'dzin to ||

C 113v₁; D 111v₁; G 153v₂;
P₁ 128r₈; P₂ 307 : 2

§21 yan lag drug

las rgyal po mchog ces bya ba'i tiñ ñe 'dzin

de'i rjes su –

C 113v₂; D 111v₃; G 153v₄;
P₁ 128v₂; P₂ 307 : 8

mTsho skyes žabs kyis kha dog ni || las kyid dbye bas dbye bar bya'o ||ⁱ

zes pa ni yan lag drug sbas pa ste | bZañ po'i žabs kyis slar cuñ zad gsal bar mdzad
de "*hūm yig las gyur pa'i kha dog ste ji ltar rigs par rab tu sbyor ba las*"ⁱⁱ zes so ||
'di yañ Dz'a lan.d.ha ri pa žabs kyis rgyas par rnam par bśad pa ste⁵⁷⁰ | 'di lta ste |
'ri boñ can dañ ñi ma kha sbyar ba'i⁵⁷¹ dbus su sñags kyid 'khor los⁵⁷² sgyur ba
chen po'i sa bon gyi yi ge bltas nas yan lag drug bsgom par bya'o"ⁱⁱⁱ ||

'dis * 'di gsuñs pa yin te |^a bdag ñid dam tshig gi⁵⁷³ thugs kar padma la gnas pa'i
zla ba dañ ñi ma'i dbus su son pa'i *hūm yig las spros pa'i*⁵⁷⁴ 'od zer gyi tshogs rjes
su žugs pa las dañ por tiñ ñe 'dzin gyi mgon po nag po bsgom par bya'o || de yoñs

N continues on f. 118v

^a*mTsho skyes žabs kyis (...) 'di gsuñs pa yin te* HePra^{Tib}.] *om.* HePra^{Skt}.

ⁱUntraced. ⁱⁱUntraced. ⁱⁱⁱVaPra^{§21}.

⁵⁶⁷spros pa'i Σ_G] spros pas G. ⁵⁶⁸ñe bar bsdu bar bya'o Σ_{P_1}] ñe bar sdu bar bya'o P₁. ⁵⁶⁹mthar
thug pa ni Σ_G] mthar thugs pa ni G. ⁵⁷⁰rnam par bśad pa ste *em.*] rnam par bśad de Σ^{Tib} . ⁵⁷¹kha
sbyar ba'i G, P₁] kha sbyor ba'i C, D, P₂^{sil}. ⁵⁷²khor los C, D, P₂^{sil}.] khor lo G, P₁. ⁵⁷³bdag ñid
dam tshig gi HePra^{Tib}.] *jñānasamaya*^o HePra^{Skt}. (→ *ye śes dam tshig gi*). ⁵⁷⁴*hūm yig las spros*
pa'i HePra^{Tib}.] *om.* HePra^{Skt}.

su gyur pa las thig le'i gzugs su bsams nas de'i 'od zer rnam⁵⁷⁵ bcom ldan 'das kyi ba spu'i bu ga las phyuñ ste dkyil 'khor dañ dkyil 'khor pa thams cad la mñon par khyab par byas pa las cher gnag par⁵⁷⁶ blta bar bya'o || 'di ltar gñis par dmar po dañ | gsum par ser po dañ | bži par ljañ gu dañ | lña par sñon po dañ | drug par dkar po yañ ste | ži ba la sogs pa'i las la ji ltar rigs par šes par bya'o žes pa yan lag drug go ||

§22 'od gsal ba

C 113v₇; D 111v₇; G 154r₃; N 118v₃; P₁ 128v₈; P₂ 308 : 5

yan lag drug bsgom par⁵⁷⁷ byas nas de nas 'od gsal ba brtsam par bya ste | *āli kāli*'i phreñ bar spros pa'i dbugs dbugs kyi lam nas phyuñ ste | 'thon pa'i⁵⁷⁸ 'od zer rnam kyi⁵⁷⁹ mtshan dañ dpe byad yañ dag par sbyañs nas | rgyu ba dañ bcas pa'i mi rgyu ba gcig tu gyur nas | gaurī la sogs pa rnam dañ bdag med ma yañ ste rañ la 'jug pa'i bdag ñid kyi⁵⁸⁰ gañ yañ rdo rje 'chañ gi go 'phañ du brtags śiñ | de thams cad 'od gsal bar blta bar bya ste | dños po thams cad las so ||

'di ñid las 'chad par 'gyur ba'i 'od gsal du 'jug pa'i rim pas lhan cig skyes pa'i he ru ka žal gcig phyag gñis pa sku mdog dkar por bsams nas de'i thugs kar sa bon bsam par bya'o ||^a

de'i rjes su 'od gsal du 'jug pa'i rim pa ni gaurī la sogs pa rnam byañ chub kyi sems las rnam par spros pa'o žes šes par byas nas | dañ por gaurī ni bcom ldan 'das kyi gzugs kyi⁵⁸¹ phuñ po la gžug go⁵⁸² || de ltar chom rkun ma dañ | ro lañs ma dañ | ghasmarī dañ | bdag med ma yañ ste ji ltar rigs par tshor ba dañ | 'du šes dañ | 'du byed dañ | mam par šes pa'i phuñ po rnam la gžug go || de bžin du pukkaśi la sogs pa rnam ni sa la sogs pa rnam la gžug go⁵⁸³ || de ltar phyi rol gyi dkyil 'khor⁵⁸⁴ 'jug pa ste | de nas bcom ldan 'das kyi nañ du gnas pa'i phuñ po lña po rim gyis 'jug pa ni⁵⁸⁵ gzugs kyi phuñ po dañ tshor ba'i phuñ po dag ni 'du šes kyi phuñ po la ste⁵⁸⁶ |

^a'di ñid las (...) *bsam par bya'o* Σ^{Tib.}] *om.* HePra^{Skt.}

⁵⁷⁵de'i 'od zer rnam G, N, P₁] 'od zer rnam C, D, P₂. ⁵⁷⁶gnag par G, N, P₁] gnas par C, D, P₂. ⁵⁷⁷bsgom par G, N, P₁] bsgom pa C, D, P₂. ⁵⁷⁸'thon pa'i G, N, P₁] 'thon po'i C, D, P₂. ⁵⁷⁹rnam kyi G, N] rnam kyi C, D, P₂; rnam kyas P₁ (misprint). ⁵⁸⁰bdag ñid kyi Σ_{-G}] bdag ñid kyi G. ⁵⁸¹gzugs kyi Σ_{-G}] ba spu'i gzugs kyi G. ⁵⁸²gžug go Σ_{-G}] gžugso G. ⁵⁸³gžug go Σ_{-P₁}] gžag go P₁ (misprint). ⁵⁸⁴dkyil 'khor G, N, P₁] dkyil 'khor du C, D, P₂^{sil.}. ⁵⁸⁵phuñ po lña po rim gyis 'jug pa ni Σ_{-G}] phuñ po lña po rim gyis 'jug pa ni gzugs kyi phuñ po lña po rim gyis 'jug pa ni G. ⁵⁸⁶phuñ po la ste G, N, P₁] phuñ po ste C, D, P₂.

de 'du byed kyi phuñ po rnam su dañ | de yañ rnam par śes pa la ste bdag med ma
yañ ño || der sa spyod ma dañ mkha' spyod ma yañ phyogs gñis thob pa las 'od gsal
bar 'gro'o źes 'dod de⁵⁸⁷ mya ñan las 'das pa thams cad stoñ pa ji srid par ro ||^a

de bZañ po'i źabs kyis⁵⁸⁸ gsuñs pa | "*sñags pas phuñ po lña rañ bzin gyis 'od
gsal bar bsam par bya ste dkyil 'khor pa thams cad blañs śiñ slar rañ gi yul bsdus
pa'o*"^{589,i} || "*dis de'i sa bon gyi yi ge dañ zla ba dañ ñi ma dag kyañ 'dres par gyur
pas bdud rtsi'i rañ bzin 'od zer gyi phuñ po'i rnam pa mar me'i rtse mo lta bur rim
gyis rjes su mi dmigs par bya'o*"ⁱⁱⁱ źes so || 'dir Dz'a lan.d.ha ri pa źabs kyis mTsho
skyes źabs kyi rnam par bśad par | "*dis de'i sa bon gyi yi ge dañ zla ba dañ ñi ma
dag kyañ 'dres par gyur pa źes pa 'dis ye śes gsum po med par bstan to || bdud rtsi'i
rañ bzin źes pa 'dis ni lhan cig skyes pa'i gnas skabs brtan por mdzad do*"^{590,iii} źes
pa la sogs pa'i gźuñ gi rnam par bśad pa 'dis ni 'od gsal ba ñid⁵⁹¹ 'ba' źig rnam par
bśad pa yin gyi bžeñs pa 'ba' źig gsuñs pa ni ma yin no || de bZañ po'i źabs kyis
gsuñs pa | "*de'i rjes su zla ba dañ ñi ma dañ sa bon dañ*"⁵⁹² *gcig tu gyur pa las skad
cig gis*⁵⁹³ *rab tu 'bar ba'i 'od zer gyi phuñ po'i rnam par bsam par byas nas rim
gyis mar me'i rtse mo lta bur gyur pa de'i rjes su chu śiñ gi sñiñ po'i rnam par de
srid du bsam par bya ste | dmigs pa med par gyur pa ji srid par ro* ||^{iv} skabs 'dir
'di dran par bya ste –

C 114r₅; D 112r₆; G
154v₄; N 119r₃; P₁ 129r₇;
P₂ 309: 6

der ni thog ma dbus mtha' med | srid med mya ñan 'das pa med ||
bdag med gźan ni med pa ste | 'dir de mchog tu bde chen no ||^v

źes pa 'od gsal ba'o ||

^aThe following, up to "*źes pa 'od gsal ba'o*", is not contained in HePra^{Skt}.

ⁱCf. DVS (f. 194v₃). ⁱⁱHeSāU; cf. VaPra^{§22}. ⁱⁱⁱVaPra^{§22} ad HeSāU (Ñ₁ f. 6v₂₋₃). ^{iv}DVS
(f. 194v₆₋₇). ^vHeTa II.v. 68, cf. *Bla med rim lña*, HeSāU (f. 6v₂₋₃), DVS (f. 195r₁) and VaPra^{§22}.
HeTa_{Sn} reads "*di ni mchog tu bde chen ñid || bdag med gźan yañ med pa ñid ||*" in the 2nd half.

⁵⁸⁷'dod de C, D, P₂^{sil}.] 'od de G, N, P₁. ⁵⁸⁸bZañ po'i źabs kyis Σ_G] bzañs po'i źabs kyis G.
⁵⁸⁹bsdus pa'o C, D, P₂^{sil}.] bsdus pas so G, N, P₁. ⁵⁹⁰brtan por mdzad do G, N, P₁] bstan par
mdzad do C, D, P₂^{sil}. ⁵⁹¹'od gsal ba ñid Σ_G] 'od gsal ba G. ⁵⁹²sa bon dañ *em.*] sa bon dag Σ_G;
sa bon ñag G. ⁵⁹³skad cig gis Σ_G] skad cig gi G.

§23 bžeṅs pa

C 114v₃; D 112v₄; G
155r₄; N 119v₁; P₁ 129v₆;
P₂ 310 : 3

de nas 'od gsal ba las rnam par bžeṅs pa ste | 'od gsal ba de ni⁵⁹⁴ mchog gi rnal
'byor te bžeṅs pa'i rgyu'o || 'di ñid skad cig gis lhan cig skyes pa'i he ru ka'i gzugs
kyi ye śes skye ba mtshan sum cu rtsa gñis 'chañ žiñ dpe byad brgyad cus brgyan
pa grib ma dañ sgyu ma dañ mtshuñs śiñ ži bar bsams nas ye śes kyi snañ ba rdo
rje'i rañ bžin ñid kyi⁵⁹⁵ dkyil 'khor gyi dbaṅ po bsdus pas bsgom par bya'o ||
rdo rje 'chañ gis kyañ gsuñs pa –

sems dpa'i gzugs brñan las byuñ ba'i ||
dkyil 'khor dbaṅ po bsgom par bya⁵⁹⁶ ||^{i,a}

žes so ||

§24 sñags bzlas pa

C 114v₅; D 112v₆; G
155r₆; N 119v₄; P₁ 129v₈;
P₂ 310 : 10

sñags bzlas pa'i rgyur phyag bcu drug pa la sogs pa'i gzugs kyi⁵⁹⁷ bcom ldan 'das⁵⁹⁸
dañ por rdzogs par byas nas mkha' 'gro ma'i 'khor lo sñar bžin du bsam par bya'o ||
'di ltar sña dro dañ guñ dañ⁵⁹⁹ phyi dro dañ mtshan mo phyed pa ste | thun bži
po rnams kyi⁶⁰⁰ rim pas⁶⁰¹ bsgom pa'i rim pa bstan pa yin no || bsgom pas dub na
sñags bzlas par bya'o⁶⁰² || de'i rim pa ni 'di yin te 'khor lo'i dbus su kha sbyor gyi
sbyor bas⁶⁰³ bdag ñid dpal he ru ka'i rnam par bsgoms nas dkyil 'khor gyi dbaṅ
phyug dañ dkyil 'khor pa rnams kyi sñags kyi yi ge rnams bcom ldan 'das ma'i žal
nas 'thon nas bcom ldan 'das kyi žal du žugs te avadhūti'i lam⁶⁰⁴ dañ rdo rje'i lam

^ardo rje 'chañ gis (...) sgom par bya Σ^{Tib.}] om. §23 HePra^{Skt.}.

ⁱcf. HeTa_{Sn} I.viii. 9cd; HePra^{§§5.14} and VaPra^{§5}.

⁵⁹⁴'od gsal ba de ni G, N, P₁] 'od gsal C, D, P₂^{sil.}. ⁵⁹⁵ñid kyi N, P₁] ñid kyi C, D, G, P₂^{sil.}.
⁵⁹⁶dbaṅ po bsgom par bya C, D, G, P₂^{sil.}] dbaṅ por sgom par bya N, P₁. ⁵⁹⁷gzugs kyi G, N, P₁]
gzugs kyi C, D, P₂. ⁵⁹⁸bcom ldan 'das Σ_{.G}] bcom ldan 'das pa G. ⁵⁹⁹sña dro dañ guñ dañ G,
N, P₁] sña dro dañ C, D, P₂. ⁶⁰⁰rnams kyi C, D, P₂] rnams kyi G, N, P₁. ⁶⁰¹rim pas Σ_{.G}] ram
pas G (misprint). ⁶⁰²bzlas par bya'o G, N, P₁] bzla bar bya'o C, D, P₂^{sil.}. ⁶⁰³kha sbyor gyi sbyor
bas N, P₁] kha sbyor bas C, D, P₂; kha sbyor gyis sbyor bas G. ⁶⁰⁴avadhūti'i lam C, D, P₂^{sil.} (a
ba d.h'u t'i'i)] a ba d.hu t'i'i lañ G, N, P₁.

nas padmar žugs pas sñags kyi yi ge rnams 'od zer dañ bcas pa slar yañ bcom ldan
'das ma'i žal nas rañ gi žal du'o žes pa'i rim pa 'di ñid kyis⁶⁰⁵ ži ba la sogs pas⁶⁰⁶
phye ba'i kha dog gi sbyor bas mi skyo ba'i⁶⁰⁷ bar du bzlas par bya'o⁶⁰⁸ žes pa ni
khyogs kyi⁶⁰⁹ bzlas pa'o ||

sñiñ gar ñi ma la sñags kyi yi ge rnams 'od zer dañ bcas śiñ mgo bo gyen du phyogs
pa 'khor yug gi rnam pas⁶¹⁰ ñe bar bskor ba bsam žiñ bsam par bya'o žes pa ni goñ
bu'i bzlas pa'o ||

dkyil 'khor gyi dbaň phyug dañ dkyil 'khor pa rnams kyi⁶¹¹ sñags kyi yi ge de rnams
thams cad du sgra riñ pos 'byin par byed pa yid kyis rtogs par bya'o žes pa ni dam
tshig gi bzlas pa'o ||

sñiñ po dañ ñe ba'i sñiñ po dañ phreñ ba'i⁶¹² sñags la sogs pa man ñag las bzlas pa
yañ slar bya ba yin no ||

de la sñags ni 'di yin te –

om deva picuvajra hūm hūm hūm phaṭ svāhā | phyag bcu drug pa'i 'o ||

om kiṭi kiṭi vajra hūm hūm hūm phaṭ svāhā | phyag drug pa'i 'o ||

om jvalajvalabhyo hūm hūm hūm phaṭ svāhā | phyag bži pa'i 'o⁶¹³ ||

om trailokyākṣepa hūm hūm hūm phaṭ svāhā | phyag gñis pa'i 'o ||ⁱ

thams cad ñid kyi⁶¹⁴ sñiñ po'o ||

slar yañ ñe ba'i sñiñ po ni⁶¹⁵ –

*om vajrakartarihevajrāya*⁶¹⁶ *hūm hūm hūm phaṭ svāhā*⁶¹⁷ ||ⁱⁱ

*om aṣṭānanāya*⁶¹⁸ *piṅgordhakeśavartmane*⁶¹⁹ *caturviṃśatinetrāya*⁶²⁰ | *ṣoḍa-*

ⁱHeTa I.ii. 3, 7-9; cf. HeSāU (Ñ₁ f. 7r₂, 7v₄₋₅), DVS (f. 195r₅₋₇) et al.. ⁱⁱHeTa I.ii. 21; cf. HeSāU (Ñ₁ f. 7r₂), DVS (f.195r₇) et al..

⁶⁰⁵rim pa 'di ñid kyis N, P₁] rim pa 'di ñid kyi C, D, P₂; rim pas so ñid kyis G. ⁶⁰⁶ži ba la sogs pas Σ_{-G}] ži ba la sogs pa G. ⁶⁰⁷skyo ba'i G, N, P₁] skyo'i C, D, P₂^{sil.}. ⁶⁰⁸bzlas par bya'o G, N, P₁] bzla bar bya'o C, D, P₂^{sil.}. ⁶⁰⁹khyogs kyi C, D, P₂^{sil.}] khyogs kyis G, N, P₁. ⁶¹⁰rnam pas C, D, N, P₂^{sil.}] rnams pas G, P₁. ⁶¹¹kyi C, D, P₂] kyis G, N, P₁. ⁶¹²phreñ ba'i Σ_{-P₁}] phrañ ba'i P₁ (misprint). ⁶¹³bži pa'i 'o G, N, P₁] bži pa'o C, D, P₂. ⁶¹⁴thams cad ñid kyi G, N, P₁] thams cad kyi C, D, P₂^{sil.}. ⁶¹⁵sñiñ po ni G, N, P₁] sñiñ po C, D, P₂^{sil.}. ⁶¹⁶vajrakartarihevajrāya *em.*] vajrāya C, D, P₂^{sil.} (ba dzr'a ya); vajrakartarihevajraya G, N, P₁ (ba dzra karta ri he ba dzra ya). ⁶¹⁷phaṭ svāhā *conj.* (cf. P_ṣ, P_R et al.)] phaṭ do Σ^{Tib.}. ⁶¹⁸aṣṭā° Σ_{-G} (a ṣṭ'a)] āṣṭa° G (a' ṣṭa). ⁶¹⁹vartmane C, D, P₂^{sil.} (wartma ne)] vartamane G, N, P₁ (warta ma ne). ⁶²⁰vimśati° Σ_{-P₁} (°bim śa ti)] °bi śa ti P₁ (misprint ?).

*śabhujāya*⁶²¹ *kṛṣṇajīmūtavapuṣe*⁶²² | *kapālamālānekadhāriṇe*⁶²³ | *ādhmātakrūra-*
*cittāya*⁶²⁴ | *ardhendudaṃṣṭriṇe*⁶²⁵ || *māraya māraya*⁶²⁶ | *kāraya kāraya* | *garjaya*
garjaya | *tarjaya tarjaya* | *śoṣaya śoṣaya saptasāgarān*⁶²⁷ *bandha bandha nāgā-*
*ṭakān*⁶²⁸ | *grhṇa grhṇa*⁶²⁹ *sarvaśatrūn*⁶³⁰ | *ha hā hi hī*⁶³¹ *hu hū he hai ho hau haṃ*⁶³²
haḥ phaṭ svāhā |ⁱ žes pa ni bcom ldan 'das kyī rtsa ba'i sñags ñid dañ phreñ ba'i
sñags so ||

C 115r₅; D 113r₇; G
156r₄; N 120r₅; P₁ 130v₃;
P₂ 311 : 19

*om aṣṭānanāya*⁶³³ *hūm hūm hūm phaṭ* |
om piṃgordhakeśavartmane hūm hūm hūm phaṭ |
om caturviṃśatinetrāya hūm hūm hūm phaṭ |
*om śoḍaśabhujāya*⁶³⁴ *hūm hūm hūm phaṭ* |
*om kṛṣṇajīmūtavapuṣe*⁶³⁵ *hūm hūm hūm phaṭ* |
*om kapālamālānekadhāriṇe*⁶³⁶ *hūm hūm hūm phaṭ* |
*om ādhmātakrūraccittāya*⁶³⁷ *hūm hūm hūm phaṭ* |
*om ardhendudaṃṣṭriṇe*⁶³⁸ *hūm hūm hūm phaṭ* ||ⁱⁱ

žes pa ni bcom ldan 'das kyī rkañ pa brgyad pa'i sñags so ||

*om am nairātme*⁶³⁹ *hūm phaṭ svāhā* |
*om vajradākinīye*⁶⁴⁰ *hūm phaṭ svāhā* ||ⁱⁱⁱ

ⁱCf. HeTa II.v. 45-47, HeSāU (Ñ₁ ff. 6v₆-7r₁), DVS (f. 195r₇-v₂) et al.. ⁱⁱCf. DVS (f. 195v_{2,4}), HeBāPūVi (f. 39r₅₋₇), HeSāSaṃ 16 (f. 165r₆-v₁), HeSāSaṃ 22 (f. 201v_{2,4}) et al.. NB : HePra^{Skt} as well as the DVS read the syllable *hūm* each time twice. ⁱⁱⁱCf. DVS (f. 195v_{4,5}).

⁶²¹śoḍaśa° C, D, P₂^{sil.} (šo ḍa śa)] šo ṭa śa G, N, P₁. ⁶²²kṛṣṇa° C, D, P₂^{sil.}] kṛṣṇā° G, N, P₁. ⁶²³mālāneka° C, D, P₂ (m'a l'a ne ka)] m'a l'a ne kaṃ G, N, P₁. ⁶²⁴ādhmātakrūra° em.] a' d.h.ma ta kr'u ri C, D, P₂; a'd d.h.ma ta kru ra G; a' d.h.m'a ta kru ra N, P₁. ⁶²⁵daṃṣṭriṇe G, P₁ (daṃṣṭri ne)] daṃṣṭa ṛ ne C; daṃṣṭi ne D, P₂; daṃṣṭir ne N (hardly legible). ⁶²⁶māraya māraya C, D, P₂^{sil.} (m'a ra ya m'a ra ya) | om m'a ra ya m'a ra ya G, N, P₁. ⁶²⁷sāgarān C, D, P₂^{sil.} (s'a ga r'an)] °s'a | ga r'an G, N, P₁. ⁶²⁸kān C, D (k'an)] k'am G, N, P₁; k'a na P₂^{sil.}. ⁶²⁹grhṇa grhṇa G (gr hṇa gr hṇa)] gr hna gr hna Σ.G. ⁶³⁰śatrūn C, D, P₂^{sil.} (śa tr'un)] śa tr'uṃ G, N, P₁. ⁶³¹hi hī Σ.G (hi h'i)] haṃ h'am G. ⁶³²haṃ C, D, P₂^{sil.}] h'am G, N, P₁. ⁶³³aṣṭā° C, D, P₂^{sil.} (a ṣṭ'a)] a ṣṭa G, N, P₁. ⁶³⁴śoḍaśa° C, D, P₂^{sil.} (šo ḍa śa)] šo ṭa śa G, N, P₁. ⁶³⁵kṛṣṇa° em.] kri ṣṇa C, D, P₂^{sil.}; kṛ ṣṇ'a P₁. ⁶³⁶kapālamālānekadhāriṇe em.] k'a p'a la m'a l'a ne ka d.h'a ri ñi D; ka p'a la m'a l'a ne ka d.h'a ri ne G, P₁; ka p'a la m'a l'a ne ka d.h'a ri ni N; k'a p'a la m'a l'a ne ka d.h'a ri ne C, P₂. ⁶³⁷ādhmāta° G, N, P₁ (a' d.h.m'a ta)] a' d.h.ma ta C, D, P₂^{sil.}. ⁶³⁸ardhendudaṃṣṭriṇe em.] ard.he daṃṣṭr ne C, D, P₂; ard.hendu daṃṣṭi ne G, N, P₁. ⁶³⁹nairātme D (nai r'atme), P₂] ne r'atmye C; nai ratmye G, N, P₁. ⁶⁴⁰dākinīye em.] d'a ki ye C, D, P₂; d'a ki ne ye G, N, P₁.

zés pa bcom ldan 'das ma'i sñiñ po dañ ñe ba'i sñiñ po'i sñags so⁶⁴¹ ||

*om am ām im īm um ūm ṛm ṛm ḷm ḷm em aim*⁶⁴² *om aum*⁶⁴³ *am phaṭ svāhā* |ⁱ
zés pa ni bcom ldan 'das ma'i rtsa ba'i sñags so ||

om am ām hūm hūm phaṭ | *om im īm hūm hūm phaṭ* | *om um ūm hūm hūm phaṭ* |
om ṛm ṛm hūm hūm phaṭ | *om ḷm ḷm hūm hūm phaṭ* | *om em aim*⁶⁴⁴ *hūm hūm phaṭ* |
om om aum hūm hūm phaṭ | *om am hūm hūm phaṭ* | zés pa ni bcom ldan 'das ma'i
rkañ pa brgyad pa'i sñags so ||

'dir Dz'a lan.d.ha ri pa zábs kyis gsuñs pa |^a gal te gaurī⁶⁴⁵ la sogs pa rnams kyi⁶⁴⁶
sñags bzla bar bya ba de'i tshe de la 'khyud par bya ste bcom ldan 'das ma yañ de'i
gdan la bsam par bya'o ||ⁱⁱ de la sñags ni 'di yin te –

C 115v₁; D 113v₃; G
156v₂; N 120v₂; P₁ 130v₇;
P₂ 312: 10

om vajragaurīye hūm hūm phaṭ svāhā |
om vajracaurīye hūm hūm phaṭ svāhā |
om vajravettālīye hūm hūm phaṭ svāhā |
om vajraghasmarīye hūm hūm phaṭ svāhā |
om vajrapukkasīye hūm hūm phaṭ svāhā |
*om vajraśabarīye*⁶⁴⁷ *hūm hūm phaṭ svāhā* |
*om vajraçaṇḍālīye*⁶⁴⁸ *hūm hūm phaṭ svāhā* |
om vajraḍombinīye hūm hūm phaṭ svāhā | zés so⁶⁴⁹ ||ⁱⁱⁱ

^a'dir (...) gsuñs pa HePra^{Tib.}] om. HePra^{Skt.}

ⁱCf. DVS (f. 195v₅). ⁱⁱVaPra^{§24}. ⁱⁱⁱCf. DVS (ff. 195v₆-196r₁), adding the individual seed-syllables before the goddesses' names which are read in the 'common' form of the 4th vi-bhakti.

⁶⁴¹sñiñ po'i sñags so G, N, P₁ (sñagsso G)] sñags so C, D, P₂. ⁶⁴²em aim G, N, P₁] e ai C, D, P₂. ⁶⁴³aum Σ_{-G}] o'm G. ⁶⁴⁴em aim Σ_{-D}] am aim D (misprint?). ⁶⁴⁵gaurī em.] gau r'i ma C, D, P₂; gau r'i pa G, N, P₁. ⁶⁴⁶la sogs pa rnams kyi C, D, P₂] la sogs pa'i rnams kyis G, N, P₁. ⁶⁴⁷śabarīye G, N, P₁ (śa ba r'i ye)] śa wa r'i ye C, D, P₂^{sil.}. ⁶⁴⁸çaṇḍālīye em.] tsaṇḍa l'i ye Σ^{Tib.}. ⁶⁴⁹zés so C, D, P₂^{sil.}] zés pa'o G, N, P₁.

§25 gtor ma'i de kho na ñid

las rgyal po mchog ces bya ba'i tiñ ñe 'dzin

C 115v₃; D 113v₅; G
156v₄; N 120v₄; P₁ 131r₂;
P₂ 312 : 17

da ni gtor ma'i de kho na ñid brjod par bya ste | stoñ pa ñid du mos pas lhan cig
skyes pa'i he ru ka'i rnam par bsgoms nas sñar bśad pa'i rim pas sems dpa'i gzugs
brñan las byuñ ba'i khro bo'i dbañ po źal brgyad pa la sogs pa 'jigs pa chen po źe
sdañ rdo rjer rnam par bsgom par bya'o || de ltar rnal 'byor pa źe sdañ rdo rje'i tiñ
ñe 'dzin la gnas bźin du *hūm* yig las⁶⁵⁰ byuñ ba'i khro bo bcu po 'bar ba'i phreñ
ba 'khrugs pa thams cad phyuñ nas śar la sogs pa'i⁶⁵¹ phyogs rnam su⁶⁵² gśin rje'i
gśed⁶⁵³ la sogs pa bkye ste | dbañ po la sogs pa'i bgegs kyi tshogs rnam bkug nas
*om sumbha nisumbha*⁶⁵⁴ źes pa la sogs pa'i sñags kyisⁱ bka' bsgo ste | źi ba la sogs
pa'i las kyi dbye bas so ||

C 115v₅; D 114r₁; G
157r₁; N 120v₇; P₁ 131r₅;
P₂ 313 : 5

de'i rjes su glañ po'i snod yoñs su gyur pa las rdo rje dañ | sa'i snod yoñs su
gyur pa las rdo rje⁶⁵⁵ dril bu yañ bsam par bya ste | de ltar gźan rnam kyi yañ
sbyar bar bya'o⁶⁵⁶ || de ltar rdo rje dañ dril bu 'dzin pa'i blo bzañ gis 'dab ma brgyad
pa'i padma gsum steñ nas steñ du⁶⁵⁷ yi ge gsum las rdzogs pa'i thar pa'i groñ khyer
gsum bsam par bya'o || de rnam ñid kyis⁶⁵⁸ bkug pa'i bgegs rnam –

*om inda*⁶⁵⁹ *jama jala*⁶⁶⁰ *jakkha*⁶⁶¹ *bhuda*⁶⁶² *vahni*⁶⁶³ *vāu rakkha* |
*canda sujja māda bappa*⁶⁶⁴ *talapātāle*⁶⁶⁵ *aṭṭasappa*⁶⁶⁶ *svāhā* ||ⁱⁱ

źes pa'i sñags kyis bos nas⁶⁶⁷ dgug pa la sogs pa bya'o⁶⁶⁸ ||

ⁱCf. HePra^{§6}, DVS (f.188v₁₋₂), HeSāSam 8 (f. 105r₇), VS (II. 4.2), GST et al.. ⁱⁱHeTa II.iv. 91 ;
cf. HeSāU (Ñ₁ f. 6v₄₋₅), DVS (f. 196r₃), HeSāSam 8 (f. 104r₂), HeSāSam 11 (f. 139v₇), HeSāSam
45 (f. 266v₆), MuĀv et al..

⁶⁵⁰*hūm* yig las *em.* (cf. §6, HePra^{Skt.})] *om* yig las Σ^{Tib} . ⁶⁵¹śar la sogs pa'i Σ_{-N}] śa la sogs pa'i
N. ⁶⁵²phyogs rnam su G, N, P₁ (*rnam su* G)] phyogs su C, D, P₂^{sil.}. ⁶⁵³gśin rje'i gśed C, D,
P₂^{sil.}] gśin rje gśed G, N, P₁. ⁶⁵⁴nisumbha Σ_{-G} (ni sum.b.ha)] ni sum.b.ha ni G. ⁶⁵⁵rdo rje C,
D, P₂^{sil.}] rdo rje dañ G, N, P₁. ⁶⁵⁶sbyar bar bya'o G, N, P₁] sbyañ bar bya C, D, P₂^{sil.}. ⁶⁵⁷steñ
nas steñ du G, N, P₁] steñ nas steñ du ste C, D, P₂^{sil.}. ⁶⁵⁸de rnam ñid kyis C, D, P₂] der ni ñid
kyis G ; der de rnam ñid kyis N, P₁. ⁶⁵⁹inda Σ_{-D,P_2}] andi D, P₂^{sil.}. ⁶⁶⁰jala G, N, P₁] j'a la C, D,
P₂. ⁶⁶¹jakkha G, N, P₁] jakka C, D, P₂. ⁶⁶²bhuda *em.*] b.hu ta C, D, P₂^{sil.}; b.hu da G, N, P₁.
⁶⁶³vahni C, D, P₂^{sil.} (bah.ni)] bih.na G, N, P₁. ⁶⁶⁴bappa Σ_{-P_2}] pappa P₂^{sil.}. ⁶⁶⁵pātāle *em.*] p'a
t'a lañ C, D, P₂; p'a t'a leñ G, N, P₁. ⁶⁶⁶aṭṭa^o C, D, P₂] aṭṭa G ; aṭṭha^o N, P₁. ⁶⁶⁷bos nas G, N,
P₁] sa bon nas C, D, P₂. ⁶⁶⁸la sogs pa bya'o G, N, P₁] la sogs par bya'o C, D, P₂^{sil.}.

*om vajragaurī ākarṣaya*⁶⁶⁹ *jaḥ* | *om vajracaurī padmatraye praveśaya hūm* |
*om vajravettālī*⁶⁷⁰ *svasvasthanēṣu*⁶⁷¹ *krodhabandhena bandhaya vaṃ*⁶⁷² | *om va-*
*jraghasmarī*⁶⁷³ *vaśaghaṇṭayā vaśīkuru*⁶⁷⁴ *hoḥ* |ⁱ *śes byas nas blta bar bya'o* ||

de la bar gyi groñ du śar gyi 'dab ma la dbaṅ po lag na⁶⁷⁵ rdo rje zla ba'i gdan la zla ba'i 'od can rgyan thams cad kyis brgyan pa'o || lhor gśin rje lag na dbyug pa ste ñi ma'i gdan la ñi ma'i 'od can no || nub tu chu lha lag na ku mu da⁶⁷⁶ dañ zla ba'i gdan la zla ba'i 'od can rgyan⁶⁷⁷ thams cad 'chañ ba'o || byañ du gnod sbyin te lag na śrīphala dañ zla ba'i gdan la zla ba'i 'od can rgyan thams cad 'chañ ba'o || dbaṅ ldan gyi 'dab ma la 'byuñ po'i bdag po mig gsum pa | lag pa na rtse gsum dañ stag gi pags pa'i⁶⁷⁸ 'chañ ba thal bas sre bor gyur pa'i lus rus pa'i rgyan thams cad kyis brgyan pa zla ba'i gdan la zla ba'i 'od can no || me'i 'dab ma la me lha gsus pa che ba bgrañ phreñ dañ spyi blugs 'dzin pa | ñi ma'i gdan la ñi ma'i 'od can bla gos bgos pa'o || bden bral gyi 'dab mar srin po śaṅ lañ dañ thod pa 'dzin pa | khro žiñ smin ma 'khyog po dañ ldan pa ro'i steñ du ñi ma'i gdan la ñi ma'i 'od can no || rluñ gi 'dab mar rluñ lha lag na rgyal mtshan dañ rgyan thams cad 'chañ ba zla ba'i gdan la zla ba'i 'od can no || padma'i ze'u 'bru la sa'i lha mo ser mo lha'i gos dañ rgyan thams cad 'chañ ba lag na bum pa ste zla ba'i gdan la zla ba'i 'od can yi dags rnams⁶⁷⁹ kyañ sa'i lha mo la kun nas bskor te gnas pa'o || dbaṅ po la sogs pa rnams kyi khyad par gžan ni bsruñ ba'i 'khor lor gañ⁶⁸⁰ bśad pa de 'dir rtogs par bya la | 'dir gañ bśad pa de yañ 'dir śes par bya'o ||^a dbaṅ po la sogs pa lña rnams kyis g.yon pas sbrul žags 'dzin pa | slar thams cad g.yas brkyañ ba'i žabs kyis⁶⁸¹ gnas par bsams nas⁶⁸² *hūm*

C 115v7; D 114r4; G 157r4; N 121r3; P1 131r8; P2 313: 15

^a *dbaṅ po (...)* śes par bya'o Σ^{Tib.}] *om*. HePra^{Skt.}.

ⁱ Cf. VaPra^{§25}, HeSāSam 8 (f. 96r₁₋₂), HeSāSam 10 (f. 120v₆₋₇), HeSāSam 45 (ff. 266v₇-267r₁) et al., some of which read the names in 7th *vibhakti*.

⁶⁶⁹ ākarṣaya *em.*] ā kārṣa ya C, D, P₂^{sil.}; a karṣa ya G, N, P₁. ⁶⁷⁰ vettālī G, N, P₁ (be tt'a l'i)] be t'a l'i C, D, P₂^{sil.}. ⁶⁷¹ sthāneṣu C, D, N, P₂^{sil.} (sth'a ne ṣu)] stha ne ṣu G, P₁; °sthāne HePra^{Skt.}. ⁶⁷² bandhaya vaṃ *em.*] ban.d.he ye C; ban.d.ha ye D, P₂^{sil.}; ban d.ha yaṃ G; ban.d.ha yaṃ N, P₁. ⁶⁷³ ghasmarī *em.*] ghaśma r'i Σ^{Tib.}. ⁶⁷⁴ vaśaghaṇṭayā vaśī° G, N, P₁ (wa śa g.haṇṭa y'a wa ś'i)] śaṃ ghaṇṭā ya wa śaṃ C, D, P₂. ⁶⁷⁵ lag na C, D, P₂^{sil.}] lag pa na G, N, P₁. ⁶⁷⁶ lag na ku mu da G, N, P₁] sa ku mu da C, D, P₂. ⁶⁷⁷ rgyan Σ_G] brgyan G. ⁶⁷⁸ pags pa'i gos C, D, P₂^{sil.}] lpags pa'i gos G, N, P₁. ⁶⁷⁹ yi dags rnams Σ_{P2}] yi dwags rnams P₂^{sil.}. ⁶⁸⁰ bsruñ ba'i 'khor lor gañ G, N, P₁] sruñ ba'i 'khor lor C, D, P₂. ⁶⁸¹ žabs kyis Σ_G] žabs kyi G. ⁶⁸² bsams nas C, D] bsams nas G, N, P₁; ba sams nas P₂^{sil.}.

yig gis mi bskyod pa'i rnam par blta bar bya'o ||^a

C 116r₆; D 114v₃; G
157v₅; N 121v₂; P₁ 131v₈;
P₂ 314: 15

steñ du chos 'byuñ du gnas pa'i padma 'dab ma brgyad po rnams su śar gyi 'dab
ma la⁶⁸³ zla ba dkar po rta dkar po la źon pa lag na ku mu da ste rgyan thams cad
'chañ ba zla ba'i gdan la zla ba'i 'od can no || lho'i 'dab ma la ñi ma dmar po phyag
dag gis padma 'dzin pa rta ljañ gu la źon pa rin po che'i cod pan can⁶⁸⁴ rgyan thams
cad kun nas rdzogs pa⁶⁸⁵ ñi ma'i gdan la ñi ma'i 'od can no || ñe ba'i mtshan ñid kyi
phyir zla ba dañ ñi ma dag gis lhag pa la sogs pa bzuñ ño ||^b nub kyi 'dab ma la lhag
pa ser po byi ba ser po la źon pa ñi ma'i gdan la ñi ma'i 'od can lag na mda' ste rin
po che'i cod pan can no⁶⁸⁶ || byañ gi 'dab ma la pa ba sañs⁶⁸⁷ sñon po rin po che'i
cod pan can | mduñ 'dzin pa ñi ma'i gdan la ñi ma'i 'od can no || dbañ ldan gyi 'dab
ma la bkra śis dmar po skra gyen du grol ba padma 'dzin pa ñi ma'i gdan la ñi ma'i
'od can no || me'i 'dab ma la phur bu śin tu ser po⁶⁸⁸ rin po che'i cod pan can⁶⁸⁹ be
con 'dzin pa ñi ma'i gdan la ñi ma'i 'od can no || bden bral gyi 'dab ma la spen pa
nag po skra ser skya rtse gsum 'dzin pa ñi ma'i gdan la ñi ma'i 'od can no || rluñ gi
'dab ma la sgra gcan dañ mjug riñs te⁶⁹⁰ cher gnag pa dañ du ba'i mdog 'khor źiñ
'khor bas bkug nas za ba'i rnam pa can gyi lag pa ñi ma'i gdan la ñi ma'i 'od can
no || padma 'dab ma brgyad pa'i ze'u 'bru'i dbus su tshañs pa ser po gdoñ bźi pa lag
pa bźi pa dbyug gu gsum 'dzin pa dañ mi 'jigs pa'i phyag | phyag lhag ma dag gis
phreñ ba dañ spyi blugs 'dzin pa ñañ pa la⁶⁹¹ źon pa zla ba'i gdan la zla ba'i 'od can
mchod phyir thogs dañ ldan pa⁶⁹² thuñ źiñ lus rgyas pa ral pa can te tshañs ris dañ
tshañs pa mdun na 'don dañ tshañs chen la sogs pa nas 'og min gyi mthar thug pa
rnams kyis tshañs pa la kun tu⁶⁹³ bskor nas gnas par rnam par bsams nas⁶⁹⁴ om yig
gis sku rdo rje'i rnam pas rdzogs par blta bar bya'o ||^c

^ahūm (...) blta bar bya'o Σ^{Tib.}] om. HePra^{Skt.} ^bñe ba'i (...) bzuñ ño Σ^{Tib.}] om. HePra^{Skt.}
^crnam par bsams nas (...) blta bar bya'o Σ^{Tib.}] om. HePra^{Skt.}

⁶⁸³śar gyi 'dab ma la Σ_G] śar gyi 'dab brgyad po rnamsu śar gyi 'dab ma la G (dittography).
⁶⁸⁴cod pan can Σ_N] cod pan N. ⁶⁸⁵rdzogs pa G, N, P₁] rdzogs pa'i C, D, P₂^{sil.} ⁶⁸⁶cod pan can
no C, D, P₂^{sil.}] cod pan no G, N, P₁. ⁶⁸⁷pa ba sañs C, D, P₂^{sil.}] pa sañs G, N, P₁. ⁶⁸⁸śin tu ser po
em.] śin tu ser ba Σ_{G,N}; śin tu G; śin tu se ba N. ⁶⁸⁹cod pan can C, D, P₂^{sil.}] cod pan G, N, P₁.
⁶⁹⁰mjug riñs te Σ_G] 'jug riñs te G. ⁶⁹¹ñañ pa la Σ_G] dañ ba la G. ⁶⁹²thogs dañ ldan pa Σ_G]
thogs ma dañ ldan pa G. ⁶⁹³kun tu G, N, P₁] kun du C, D, P₂^{sil.} ⁶⁹⁴bsams nas Σ_G] bsams G.

de'i rjes su 'og tu chos 'byuñ du gnas pa'i padma 'dab ma brgyad po rnams su
 phyogs dañ phyogs bral gyi rim pas te | de la nor rgyas⁶⁹⁵ ser po | klu padma dkar
 po | klu stobs kyī rgyu dmar po | klu 'jog po nag po | klu duñ skyoñ ser po | klu
 padma chen po sño bsañs | klu mtha' yas dkar po | klu rigs ldan khra bo | brgyad
 po 'di rnams kyañ rin po che'i cod pan can mi'i gdoñ can rgyan thams cad 'dzin pa
 mgo bor gdeñs kas brgyan pa lha ma yin dañ dmyal ba'i sems can dañ bcas pa de'i
 ze'u 'bru la yañ klu lhag ma dkar po rin po che'i cod pan can mi'i gdoñ pa la gdeñs
 ka dañ ldan pa ste | de rnams 'di ltar brtan par byas nas āḥ yig yoñs su gyur pa las
 gsuñ rdo rje'i nram par blta bar bya žiñ dpal he ru ka'i gzugs kyis thams cad du
 sbyar bar bya'o ||^a yañ na las thams cad pa'i don du phyag dañ žal dañ sku mdog la
 sogs pa gsuñs te | ži ba la sogs pa'i las la bdag ñid kyī⁶⁹⁶ gzugs ji lta ba de bžin du
 de rnams kyī bya'o ||

C 116v₄; D 115r₂; G
 158v₁; N 122r₃; P₁ 132r₈;
 P₂ 315: 17

de ltar kun tu⁶⁹⁷ bsams nas⁶⁹⁸ sku dañ thugs dañ gsuñ rdo rje dpal he ru ka'i gzugs
 thob pa rnams la mchod yon la sogs pa dbul bar bya ste | de la ku ša'i chun pos
 mgo bo la bsañ gtor dañ | phyag rgyas žabs la žabs bsil dañ | lag pa g.yon par gnas
 pa'i duñ lag pa g.yas pas bkab nas žal du 'thor 'thuñ dañ | phyag rgyas mgo bo la
 mchod yon te lan gsum du'o || om pravarasatkāra⁶⁹⁹ dañ | pratīccha svāhā'i⁷⁰⁰ bar
 du argham⁷⁰¹ la sogs pa bcug steⁱ 'di dañ de rnams kyis thams cad phul nas |

edam⁷⁰² balim⁷⁰³ bhunja jingha⁷⁰⁴ phulladhūpa⁷⁰⁵ māmsa viñgha⁷⁰⁶
 ambha kajja⁷⁰⁷ savva⁷⁰⁸ sādha khanti⁷⁰⁹ khunī pheḍa⁷¹⁰ gāda ||ⁱⁱ

^ade rnams (...) sbyar bar bya'o Σ^{Tib.}] HePra^{Skt.} differs.

ⁱCf. VaPra^{§25}, HeSāSam 8 (f. 104r₁), Anupamavajra's *Ādikarmapradīpa* (ĀPra p. 197), Kri-
 SamPa (ch. 6), SāMā 142/251/265 et al.. ⁱⁱHeTa II.iv. 92; cf. HeSāU (Ñ₁ f. 6v₅₋₆), DVS (f.
 196r₆), HePra^{§25}, HeSāSam 8 (f. 104r₄), HeSāSam 11 (ff. 139v₇-140r₁), HeSāSam 45 (f. 268v₁),
 MuĀv et al..

⁶⁹⁵nor rgyas Σ_{-G}] nor rgyal G. ⁶⁹⁶ñid kyī G, N, P₁] ñid C, D, P₂^{sil.}. ⁶⁹⁷kun tu G, N, P₁]
 kun du C, D, P₂^{sil.}. ⁶⁹⁸bsams nas Σ_{-G}] bsam nas G. ⁶⁹⁹pravara Σ_{-G} (pra wa ra)] pa wa ra G.
⁷⁰⁰pratīccha C, D, P₂^{sil.} (pra t'i tštsha)] pra ti tštsha G, N, P₁. ⁷⁰¹argham C, D, P₂] argam G, N, P₁.
⁷⁰²edam G, N, P₁] idam C, D, P₂^{sil.}. ⁷⁰³balim Σ_{-P₁}] palim P₁. ⁷⁰⁴jingha C, D, P₂ (dziñg.ha)]
 jingā G, N, P₁ (dziñg.h'a). ⁷⁰⁵dhūpa G, N, P₁ (d.h'u pa)] °duppa C, D, P₂. ⁷⁰⁶viñgha em.] piñ
 g.ha Σ^{Tib.}. ⁷⁰⁷kajja em.] k'ajja Σ^{Tib.}. ⁷⁰⁸savva G, N, P₁ (sabba)] sappa C, D, P₂^{sil.}. ⁷⁰⁹khanti
 C, D, P₂] khañti G, N, P₁. ⁷¹⁰pheḍa C, D, P₂] phe ṭa G, N, P₁.

žes pa 'dis so || phyed sña mas bza' ba'i žal zas dañ | phyed phyi mas ni bya ba yañ
 ño || de'i rjes su rdo rje dañ rdo rje dril bu 'dzin pa'i sñags pas pad kor⁷¹¹ la sogs
 pa'i nram pas thog ma ñid du rdo rje gsor žin gnas brgyad rnam su dril bu gsil
 ba⁷¹² byas nas man ñag gis bdud rtsir byas pa'i gtor ma sbyin par bya'o || *om akāro
 mukhañ sarvadharmānām ādyanutpannatvāt*⁷¹³ | *om āḥ hūm phaṭ svāhā*^{714,i} žes
 brjod de 'di ñid kyis kun tu⁷¹⁵ tshim par yañ byas nas thun mtshams su sñan pa'i
 glu yañ blañ bar bya žin rtsa ba'i sñags kyis bstod nas yi ge brgya pa brjod do ||

C 117r₄; D 115v₂; G de la glu ni 'di yin te –
 159r₄; N 122v₄; P₁ 133r₃;
 P₂ 317: 2

kollaïre⁷¹⁶ tṭhia bolā mummuñire⁷¹⁷ kakkolā |
 ghaṇa⁷¹⁸ kṛpīṭa⁷¹⁹ ho vājjaï⁷²⁰ karuṇe⁷²¹ kiaï⁷²² na rolā ||

tahiṃ bala khājjaï⁷²³ gāḍhem⁷²⁴ maanā⁷²⁵ piijaï⁷²⁶ |
 hale⁷²⁷ kāliñjara⁷²⁸ pañiaï⁷²⁹ dundura⁷³⁰ tahiṃ vājjaï⁷³¹ ||

caūsama kācchuri⁷³² sihlā⁷³³ kāppura⁷³⁴ lāiaï⁷³⁵ |
 mālaïndhaṇa⁷³⁶ śāliñja tahiṃ bharu khāiaï ||

⁷¹¹HeTa I.ii. 1, II.iv. 93 ; cf. HeSāU (Ñ₁ f. 6v₆), DVS (f. 196r₇), VaPra^{§25}, HeSāSam 8 (f. 104r₅),
 HeSāSam 45 (f. 268v₁₋₂), MuĀv, *Hevajrasekaprakīryā* (HeSePra); KṛYaTa (xiv. 1) et al.. NB :
 HeTa_{Sn} erroneously reads *Akāri* instead.

⁷¹¹pad kor C, D, P₂^{sil.}] pad bskor G, N, P₁. ⁷¹²gsil ba C, D, P₂^{sil.}] bsil ba G, N, P₁. ⁷¹³tvāt C,
 D, P₂] °tvat G, N, P₁. ⁷¹⁴om āḥ hūm phaṭ svāhā G, N, P₁] āḥ hūm phaṭ svāhā C, D, P₂. ⁷¹⁵kun
 tu G, N, P₁] kun du C, D, P₂^{sil.}. ⁷¹⁶kollaïre G, N, P₁] kaullayire C, D, P₂. ⁷¹⁷mummuñire *em.*]
 mammu ñi re C, D, P₂; mu mmu ñi re G, N, P₁. ⁷¹⁸ghaṇa C, D, P₂ (g.ha ṇa)] ga ṇa G, N, P₁.
⁷¹⁹kṛpīṭa Σ_{-G,N}] kṛ pi ṭa G, N. ⁷²⁰vājjaï *em.*] ba dzdza i C, D, P₂^{sil.}; ba dzra i G, N, P₁. ⁷²¹karuṇe
 G, N, P₁ (ka ru ṇe)] k'a ru ṇe C, D, P₂. ⁷²²kiaï Σ_{-P₁} (ki a i)] gi a i P₁. ⁷²³khājjaï C, D, P₂ (kh'a
 dzdza i)] kha dzdza i G, N, P₁. ⁷²⁴gāḍhem *em.*] g'a ḍ.he C, D, P₂ (g'a ḍ.he)] ga ḍem G, N, P₁.
⁷²⁵maanā *em.*] ma a n'a Σ_{-N}; ma ma n'a N. ⁷²⁶piijaï C, D, P₂ (pi dzdza i)] pi dzdza i a i G, N, P₁.
⁷²⁷hale C, D, P₂ (ha le)] ha liṃ G, N, P₁. ⁷²⁸kā° C, D, P₂^{sil.} (k'a)] ka° G, N, P₁. ⁷²⁹pañiaï G,
 N, P₁ (pa ni a i)] p'a ñi a i C, D, P₂^{sil.}. ⁷³⁰dundura C, D, P₂] du ddu G, N, P₁. ⁷³¹tahiṃ vājjaï
em.] ba dzdzi a Σ^{Tib.}. ⁷³²kācchuri G, N, P₁ (k'a tsthuri)] k'asthu ri C, D, P₂. ⁷³³sihlā G, N, P₁
 (sihl'a)] sihlā C, D, P₂. ⁷³⁴kāppura C, D, P₂ (k'appu ra)] k'a pp'u ra G, N, P₁. ⁷³⁵lāiaï G, N, P₁
 (l'a i a i)] l'a i a' i C, D, P₂. ⁷³⁶mālaïndhaṇa N, P₁ (m'a la i in.d.ha ṇa)] m'a la in.d.ha ṇa C, D,
 P₂; m'a la i in d.ha ṇa G.

phremkhaṇa⁷³⁷ kheṭa karante suddhāsuddha⁷³⁸ na muṇiā |
 niraṃsu aṅge⁷³⁹ caḍābiai⁷⁴⁰ tahimja sarāba paṇiā⁷⁴¹ |
 malaaje⁷⁴² kunduru vāṭai⁷⁴³ ḍiṇḍima⁷⁴⁴ tahim na⁷⁴⁵ vājjiā⁷⁴⁶ ||ⁱ

de la rtsa ba'i sñags ni 'di yin te | om aṣṭānanāya ḥes pa la sogs pa'o || de la yi ge
 brgya ba'i⁷⁴⁷ sñags ni 'di yin te –

C 117r₆; D 115v₄; G
 159v₁; N 122v₆; P₁ 133r₅;
 P₂ 317: 9

om śrītheruka samayam⁷⁴⁸ anupālaya | herukatvenopatiṣṭha | dṛḍho⁷⁴⁹ me
 bhava | sutoṣyo me bhava⁷⁵⁰ | supoṣyo me bhava | anurakto me bhava | sarva-
 siddhiṃ me prayaccha sarvakarmasu ca me | cittam śreyaḥkuru⁷⁵¹ hūm | ha ha
 ha ha hoḥ bhagavan⁷⁵² | sarvatathāgatavajra⁷⁵³ mā me muñca | heruko bhava
 mahāsamayasattva āḥ hūm phaṭ⁷⁵⁴ ||ⁱⁱ

de'i rjes su bden pa'i byin gyis brlabs par⁷⁵⁵ byas nas rjes su brtse bas⁷⁵⁶ 'dod pa'i
 don gyi gsol ba btab ste gśegs su gsol lo ||^a de la bden pa'i byin gyis brlabs ni⁷⁵⁷ |

lha mo tshad ma dam tshig tshad ma dañ ||
 des gsuñs dag⁷⁵⁸ kyañ tshad ma'i mchog yin te ||

^abden pa'i byin gyis (...) gśegs su gsol lo Σ^{Tib}.] om. HePra^{Skt}.

ⁱHeTa II.iv. 6ff., cf HeSāU (Ñ₁ f. 7r₃₋₆), HeSāSaṃ 8 (f. 104r_{5-v}₁), HeSāSaṃ 45 (f. 270r_{7-v}₂). For commentaries and further variants, cf. *Padminī, HeSāUṬī, MuĀv and YoMā in the corresponding section in the Appendix. ⁱⁱCf. VaPra^{§25}, HeSāSaṃ 8 (f. 101r_{7-v}₂), HeSāSaṃ 11 (f. 138v₂₋₃), HeSāSaṃ 22 (f. 201v₅₋₇), HeSāSaṃ 30 (f. 219r_{7-v}₂), KriSaṃPa (ch. 06), SāMā 26:29:56:71:195:218, STTS (1), VaĀv (English 2002 : p. 297) et al..

⁷³⁷phremkhaṇa C, D, P₂ (phrem kha ṇa)] phem khaṇa G, N, P₁. ⁷³⁸suddhāsuddha G, N, P₁ (sud.d.h'a sud.d.ha N, P₁; sud.d.d.h'a su.d.d.ha G)] sud.d.ha a sud.d.ha C, D, P₂. ⁷³⁹aṅge C, D, P₂] aṅga G, N, P₁. ⁷⁴⁰caḍābiai C, D, P₂ (tsa d'a bi a i)] tsa d'a b'i G, N, P₁. ⁷⁴¹paṇiā G, N, P₁ (pa ṇi a i)] p'a ṇi a i C, D, P₂^{sil}. ⁷⁴²malaaje em.] mala a dza C, D, P₂; ma la ya dza G, N, P₁. ⁷⁴³vāṭai G, N, P₁ (b'a ṭa i)] baṭṭa i C, D, P₂. ⁷⁴⁴ḍiṇḍima G, N, P₁ (ḍiṇḍi ma)]] driṇḍi ma C, D, P₂. ⁷⁴⁵tahim na C, D, P₂] hiṇ ṇa G, N, P₁. ⁷⁴⁶vājjiā G, N, P₁ (b'adzdz i a i)] b'adzdz a i' C; p'adzdz a i' D, P₂. ⁷⁴⁷yi ge brgya ba'i C, D] yi ge brgya pa'i Σ_{C,D}. ⁷⁴⁸samayam Σ_G (sa ma ya m°)] sma ya ma G. ⁷⁴⁹dṛḍho Σ_G (dṛ ḍ.ho)] ḍ.ho G. ⁷⁵⁰bhava C, D, P₂ (b.ha wa)] b.ha wa ba G, N, P₁. ⁷⁵¹śreyaḥkuru C, D, P₂^{sil}.] śreya | kuru G, N, P₁. ⁷⁵²bhagavan G, N, P₁ (b.ha ga wan)] b.ha ga w'an C, D, P₂^{sil}. ⁷⁵³tathāgata° Σ_G (ta th'a ga ta)] t'a th'a ga ta G. ⁷⁵⁴āḥ hūm phaṭ C, D, P₂] āḥ G, N, P₁. ⁷⁵⁵brlabs par G] brlab pa C, D, P₂; brlabs pa N, P₁. ⁷⁵⁶brtse bas C, D, P₂^{sil}.] rtse bas G, N, P₁. ⁷⁵⁷brlabs ni G, N, P₁] brlab pa ni C, D, P₂. ⁷⁵⁸gsuñs dag C, D, P₂^{sil}.] gsuñ dag G, N, P₁.

bden pa 'di yis lha mo de dag rnams ||
bdag la rjes su 'dzin pa'i rgyur 'gyur śog ||ⁱ

C 117v₁; D 115v₇; G 159v₄; N 123r₂; P₁ 133r₈;
P₂ 317: 19

mgon po kun rtog⁷⁵⁹ chags bcom srid źi⁷⁶⁰ mñam la chags ||
dños kun ño bo ñid kyis⁷⁶¹ mkha' dañ mtshuñs par gzigs ||
śin tu lci ba'i sñiñ rje'i chus brlan rgyas pa'i thugs ||
lha mo rnams kyis bdag la rjes brtser⁷⁶² mdzod cig mdzod ||ⁱⁱ

gśegs pa ni | *om vajra muḥ* yis so⁷⁶³ || *om āḥ hūm phaṭ phaṭ phaṭ* ces pa⁷⁶⁴ 'di rnams
kyi *om* yig gis smon lam mo || *āḥ* yig gis⁷⁶⁵ dgyes pa'o⁷⁶⁶ || *hūm* yig gis⁷⁶⁷ tshim
par byed pa'o || *phaṭ* yig gsum gyis⁷⁶⁸ ñe bar bsdu bar bya'o ||

rnal 'byor pa rnams dge slad⁷⁶⁹ gtor ma 'dis ||
gal te 'byuñ po thams cad mchod byed pa ||
de tshe de rnams dri med bder 'gyur te ||
'gro ba rnams su 'byor dañ lha yañ dga' ||ⁱⁱⁱ
dbañ dañ mñon spyod dgra sde 'jig pa dañ ||
bskrad pa dañ ni bsad dañ⁷⁷⁰ dgug pa dañ ||
źi rgyas bde ba 'di rnams don du ni ||
'byuñ po'i tshogs la rtag tu gtor ma sbyin ||^{iv}

żes pa ni | las rgyal po mchog ces bya ba'i tiñ ñe 'dzin to ||

ⁱCf. VaPra^{§25}, HeSāSaṃ 45 (f. 269r₅₋₆), AbhiSaMa, SaUdTa (viii. 26); T 1325 (f. 277r), T 1429 (f. 203v), T 1453 (f. 370v), T 1467 (f. 47r), T 1484 (f. 134v) et al.. ⁱⁱCf. VaPra^{§25}. ⁱⁱⁱHeTa_{Sn} II.iv. 94 (no variants reported here). ^{iv}HeTa_{Sn} II.iv. 95 (no variants reported here).

⁷⁵⁹rtog C, D, P₂^{sil.}] rtogs G, N, P₁. ⁷⁶⁰srid źi C, D, P₂] srid gźi G, N, P₁. ⁷⁶¹ñid kyis G, N, P₁] ñid kyi C, D, P₂. ⁷⁶²brtser C, D, P₂^{sil.}] rtser G, N, P₁. ⁷⁶³*om vajra muḥ* yis so G, N, P₁ (*viso* G)] *om vajra muḥ* C, D, P₂. ⁷⁶⁴ces pa C, D, P₂^{sil.}] żes pa G, N, P₁. ⁷⁶⁵*āḥ* yig gis C, D, P₂^{sil.}] *om*. G; *aḥ* yig gis N, P₁. ⁷⁶⁶dgyes pa'o Σ_G] *om*. G. ⁷⁶⁷*hūm* yig gis Σ_G] *a* yig gis G. ⁷⁶⁸gsum gyis Σ_G] gsum gyi G. ⁷⁶⁹dge slad G, N, P₁] dge sloñ C, D, P₂^{sil.}. ⁷⁷⁰bsad dañ G, N, P₁] gsad dañ C, D, P₂^{sil.}.

§26 phra mo'i rnal 'byor

de nas 'khor lo'i dbus su gnas pa'i snags pa'i lte ba dañ | sñiñ ga dañ | de bzin du mgrin pa dañ | dpral bar yañ go rims bzin du⁷⁷¹ | 'dab ma drug cu rtsa bzi⁷⁷² dañ | brgyad dañ | de bzin du bcu drug dañ | sum cu rtsa gñis pa'i padma bzi po⁷⁷³ bsams nas lte bar sa bon bsam par bya'o⁷⁷⁴ || gtum mo'i gzugs mar me'i rtse mo lta bur 'bar bas chos kyi 'khor lor gnas pa'i de bzin gsegs pa lña rnams dañ spyan ma la sogs pa yañ bsregs nas | *āli* dañ *kāli* dag 'byuñ ba dañ rñub pa dañ ldan pa⁷⁷⁵ loñs spyod rdzogs pa'i⁷⁷⁶ 'khor lo dañ bde ba chen po'i⁷⁷⁷ 'khor lo dañ rnam par šes pa'i⁷⁷⁸ gzugs can *ham* yig kyañ bsregs pa las | de nas bde ba chen po'i rgyur gyur pa'i byañ chub sems⁷⁷⁹ blañs te bcom ldan 'das dañ lhan cig tu de ltar ro gcig tu byas nas | slar zla ba dañ ñi ma dañ thod pa yañ bzuñ nas | sñiñ ga'i sa bon la rab tu gzug par bya'o || *nāda* dañ bcas pa'i 'bar ba'i sa bon de ni de bzin gsegs pa lña'i bdag ñid du gyur pa ste⁷⁸⁰ bcom ldan 'das kiyis gsuñs pa –

C 117v₄; D 116r₄; G 160r₂; N 123r₆; P₁ 133v₅; P₂ 318: 10

thig le⁷⁸¹ rdo rje sems dpar 'gyur || zla phyed rnam par snañ mdzad 'dod ||
*rekhā*⁷⁸² rin chen bdag po ñid || *ha* yig gis ni⁷⁸³ 'od dpag med⁷⁸⁴ ||
ū yig⁷⁸⁵ don yod grub par yañ | šes nas rgyal ba lña bdag ñid ||ⁱ

ces so || slar yañ *nāda* mar me'i rtse mo lta bur phyuñ ste phrag dog gi rañ bzin can *ū* yig ni⁷⁸⁶ chags pa'i rañ bzin can *ha* yig la'o || de'i rjes su *ha* yig ni ser sna'i rañ bzin can⁷⁸⁷ *rekhā* la'o || de nas *rekhā* yañ gti mug gi rañ bzin can zla ba phyed pa

ⁱCf. T 1244 ("Kye rdo rje'i sgrub pa'i thabs rnam par dag pa'i gter", f. 184r), reading "nā da thig le rdo rjer 'gyur || zla phyed rnam par snañ mdzad 'dod || re khā rin chen bdag po ñid || ha yig yañ ni 'od dpag med || ū yig don yod grub par yañ || šes nas rgyal ba lña bdag ñid ||"; om. HePra^{Skt.}.

⁷⁷¹go rims bzin du Σ_G] go rim bzin du G. ⁷⁷²drug cu rtsa bzi Σ_G] drug bcu rtsa bzi G. ⁷⁷³bzi po Σ_G] bzi pa G. ⁷⁷⁴bsam par bya'o C, D, P₂^{sil.}] bsams par bya'o G, N, P₁. ⁷⁷⁵rñub pa dañ ldan pa G, N, P₁] rñub pa dañ C, D, P₂. ⁷⁷⁶loñs spyod rdzogs pa'i Σ_C] lañs spyod rdzogs pa'i C (misprint?). ⁷⁷⁷bde ba chen po'i Σ_N] bda ba chen po'i N (misprint?). ⁷⁷⁸rnam par šes pa'i G, N, P₁] rnam par dag pa'i C, D, P₂. ⁷⁷⁹byañ chub sems C, D, G, P₂] byañ chub kyi sems N, P₁. ⁷⁸⁰gyur pa ste C, D, P₂^{sil.}] gyur pa de G, N, P₁. ⁷⁸¹thig le Σ_C] thig la C (misprint). ⁷⁸²rekhā Σ_G (re kh'a)] re kha G. ⁷⁸³ha yig gis ni G, N, P₁] ñe yig gis ni C, D, P₂. ⁷⁸⁴'od dpag med Σ_{P₁}] 'od dpag mad P₁ (misprint). ⁷⁸⁵ū yig em.] u yig Σ. ⁷⁸⁶ū yig ni em.] u yig ni Σ. ⁷⁸⁷rañ bzin can G, N, P₁] bdag ñid can C, D, P₂^{sil.}.

la'o || zla ba phyed pa yañ že sdañ gi rañ bzin can thig le la ste | thig le yañ *nāda*
 la bsdu bar bya žiñ | *nāda* yañ phra mo'i rtse mor bsgom par bya'o || 'dis lhan cig
 gcig tu 'byuñ bas⁷⁸⁸ sems brtan par gyur pa na⁷⁸⁹ lhun gyis grub pas de bzin gśegs
 pa'i bkod pa dañ | rnal 'byor ma'i dra ba dañ | dkyil 'khor gyi 'khor lo yañ rgyas par
 mtha' yas pa'i 'jig rten gyi khams khyab par byed pa⁷⁹⁰ spro bar bya'o ||^a

C 118r₃; D 116v₃; G
 160v₄; N 123v₆; P₁ 134r₆;
 P₂ 319: 14

'di ñid kyañ⁷⁹¹ Dz'a lan.d.ha ri pa žabs kyis sbas pas gsuñs pa | 'di ñid las bžeñs
 nas chos kyi dbus su sna tshogs padma yañ bsam par bya'o || de'i 'dab ma brgyad
 rnams su brgyad po rnams kyi dbaň phyug kyañ ste de'i thugs kar sa bon bsam par
 bya'o || sa bon las *nāda*'i rtse mo'i⁷⁹² mthar bsgom par bya žiñ sems brtan par byed
 pa'i don du rtse mo phra ba'i mthar bsam par bya'o || de yis lhan cig gcig tu⁷⁹³ 'byuñ
 bas sems brtan par 'gyur ba la the tshom mi bya'o || sems brtan pa tsam gyis de bzin
 gśegs pa'i bkod pa dañ rnal 'byor ma'i dra ba yañ śin tu rgyas par mtha' yas pa'i 'jig
 rten gyi khams khyab par byed pa⁷⁹⁴ spro bar bya ste gañ las na | rañ gi mtshan ma
 las spro ba ste bsam gyis mi khyab pa'i mgon po dkyil 'khor gyi bdag ñid can žes
 so || chos kyi sgras don rnam pa gñis bstan te man ñag gi lta ba las khoñ du chud
 par bya'o || mtshan ma yañ ñuñs kar sbom po tsam du bsam par bya'o žes bya ba
 phra mo'i rnal 'byor žes bya ba'i tiñ ñe 'dzin du bśad par bya'o ||ⁱ

§27 dgod pa gñis pa

C 118r₇; D 116v₇; G
 161r₃; N 124r₄; P₁ 134v₃;
 P₂ 320: 6

'di ñid las bžeñs pa las gal te rnal 'byor pa phyag gñis pa kye rdo rje'i rnal 'byor
 gyis go cha gñis byas nas gnas par bya'o || de la 'khor lo'i gzugs kyis⁷⁹⁵ mi bskyod
 pa ni⁷⁹⁶ mgo bor *hūm* ño || lha'i rna rgyan gyi⁷⁹⁷ rnam pas 'od dpag med ni rna ba
 dag la *hrīh* 'o⁷⁹⁸ || mgul gyi phreñ ba'i rnam pas rin chen dbaň po ni mgrin par *trām*

^aThe following section is not contained in HePra^{Skt}.

ⁱVaPra^{§26} (differing slightly).

⁷⁸⁸lhan cig gcig tu 'byuñ bas *conj.*] *om.* Σ. ⁷⁸⁹gyur pa na Σ_G] gyur pas na G. ⁷⁹⁰khyab par
 byed pa Σ_G] khyad par byed pa G. ⁷⁹¹'di ñid kyañ G, N, P₁] 'di ñid C, D, P₂. ⁷⁹²rtse mo'i G,
 N, P₁] rtse mor C, D, P₂^{sil.}. ⁷⁹³lhan cig gcig tu G, N, P₁] lhan cig tu C, D, P₂^{sil.}. ⁷⁹⁴byed pa
 Σ_{P₁}] byad pa P₁ (misprint?). ⁷⁹⁵gzugs kyis Σ_G] gzugs kyi G. ⁷⁹⁶mi bskyod pa ni C, D, P₂]
 mi bskyod pa'i G, N, P₁. ⁷⁹⁷rgyan gyi Σ_N] brgyan gyi N. ⁷⁹⁸*hrīh* 'o *em.*] *hr'i* 'o C, D, P₂^{sil.}; *hri*
 'o G, N, P₁.

ño⁷⁹⁹ || lag gdub kyi rnam pas rnam par snañ mdzad ni⁸⁰⁰ lag pa dag la om ño⁸⁰¹ ||^a
 ska rags kyi rnam pas don yod grub pa ni rked pa la kham ño⁸⁰² || thal ba'i rnam
 pas rdo rje sems dpa' ni yan lag thams cad la ham ste go cha bsam par bya'o || mig
 dag la⁸⁰³ gti mug rdo rje ma ni am ño⁸⁰⁴ || rna ba dag la že sdañ rdo rje ma ni am
 ño⁸⁰⁵ || sna la ser sna rdo rje ma ni im du bśad do || kha la 'dod chags rdo rje ma ni
 im ño || reg la phrag dog rdo rje ma ni um ño⁸⁰⁶ || yid la bdag med rnal 'byor ma
 ni am ño || "sams dpa' chen po go cha rnams kyis dbaṅ po rnams kyi⁸⁰⁷ rnam par
 dag pa bya'o"ⁱ zes pa ni dgod pa gñis pa'o ||

§28 bžugs pa

de bžin gšegs pa dañ rdo rje rnal 'byor ma las⁸⁰⁸ bsgrubs pa 'dis⁸⁰⁹ lus la go cha
 gyon nas rnal 'byor pa señ ge bžin du gnas par bya ste phyag gñis pa'i kye rdo
 rje'i rnal 'byor gyis 'jig rten gsum gyi gžal yas khañ gi nañ du'o || de ltar yañ Klu
 sgrub⁸¹⁰ žabs kyis –

C 118v₃; D 117r₃; G
 161v₁; N 124r₇; P₁ 134v₇;
 P₂ 320: 18

srīd gsum ma yin 'di ni khañ brtsegs srog chags ma yin 'di rnams rgyal
 ba'o || bdag ni mi min 'khor lo'i dbaṅ po yul min dbaṅ po min la⁸¹¹
 sa sogs min ||

^alag gdub (...) om ño HePra^{Tib.}] om. HePra^{Skt.}; cf. VaPra^{§27}.

ⁱCf. HeTa_{Sn} II.iii. 52cd which reads "dbaṅ po rnams ni dag bya'i phyir || 'dis ni go cha sems
 dpa' che ||"; also quoted in SāMā 228.

⁷⁹⁹trām ño C, D, P₂^{sil.}] tram ño G, N, P₁. ⁸⁰⁰rnam par snañ mdzad ni C, D, P₂] snañ mdzad ni
 G, N, P₁. ⁸⁰¹om ño em.] om mo Σ^{Tib.}. ⁸⁰²kham ño C, D, P₂] kham mo G, N, P₁. ⁸⁰³mig dag la
 em.] mig dag la ni Σ^{Tib.}. ⁸⁰⁴am ño em. (cf. HePra^{Skt.}, VaPra^{§27}, HeSāSaṃ 8 (f. 85v₃) et al.)] am
 ño Σ^{Tib.}. ⁸⁰⁵am ño em. (cf. HePra^{Skt.}, VaPra^{§27}, HeSāSaṃ 8 (f. 85v₃) et al.)] am ño Σ^{Tib.}. ⁸⁰⁶im
 ño || reg la phrag dog rdo rje ma ni um ño G, N, P₁] um ño C, D, P₂. ⁸⁰⁷dbaṅ po rnams kyi C, D,
 P₂^{sil.}] om. G; dbaṅ po rnams kyis N, P₁. ⁸⁰⁸rnal 'byor ma las C, D, P₂] rnal 'byor ma ni las G, N,
 P₁. ⁸⁰⁹'dis C, D, P₂^{sil.}] 'di yis G, N, P₁. ⁸¹⁰sgrub C, D, P₂^{sil.}] grub G, N, P₁. ⁸¹¹yul min dbaṅ
 po min la G, N, P₁] yul min la dbaṅ po la C, D, P₂.

bdag ñid gzugs la sogs dañ chos ñid kyañ min de slad de rnams dkyil
 'khor pa || sna tshogs 'di rnams dkyil 'khor 'khor lor bsdus phyir
 kye sems 'khrul par 'gyur ba ci ||ⁱ

zés pa bžugs pa'o⁸¹² ||

§29 bza' ba

C 118v₅; D 117r₅; G 161v₄; N 124v₃; P₁ 135r₂; P₂ 321 : 8
 de'i rjes su gañ cuñ zad rñed pa'i bza' ba dañ bca' ba 'am btuñ ba⁸¹³ la sogs pa'i
 rdzas rñed pa rnal 'byor pas snar bžin du sbyañs śiñ | yi ge gsum gyis byin gyis
 brlabs nas⁸¹⁴ | bdud rtsi myañ ba'i cho gas bza' bar bya'o zés pa bza' ba'o ||

§30 spyod pa

C 118v₆; D 117r₆; G 161v₅; N 124v₄; P₁ 135r₃; P₂ 321 : 12
 rtsa ba'i rgyud kyi rjes su 'brañs nas⁸¹⁵ gnas pa dañ rgyu ba bdag gis⁸¹⁶ brjod par
 bya ste | de ltar niⁱⁱⁱ –

brkam dañ⁸¹⁷ rmoñs dañ⁸¹⁸ 'jigs dañ khro || ño tsha'i bya ba'añ rnam spañ bya ||
 bdag ñid gñid ni⁸¹⁹ spañs nas ni⁸²⁰ || the tshom med par spyod par bya⁸²¹ ||ⁱⁱⁱ

ⁱCf. VaPra^{§28}, T 1244 (HeSāSam 7) et al., the latter reads "srid gsum 'di min khañ brtsegs yin te 'di rnams srog chags ma lags rgyal ba yin || bdag ni mi min 'khor lo'i dbañ po yin la yul min dbañ po sa sogs min || gzugs sogs min la chos ñid bdag ñid can min de slad de rnams dkyil 'khor pa || sna tshogs 'di rnams dkyil 'khor 'khor lor byas nas sems kyi 'khrul par 'gyur ba ci ||". ⁱⁱrtsa ba'i (...) de ltar ni] om. HePra^{Skt.}; quotation of VaPra^{§30}, VaPra^{Tib.} reads "bza' ba'i cho ga brjod nas [brjod par G, N, P₁] de nas gnas (pa) dañ rgyu ba rtsa ba'i rgyud kyi rjes su 'brañ(s) nas bdag gis brjod par bya ste |". ⁱⁱⁱHeTa I.vi. 18; cf. HeTa_{Sn}, VaPra^{§30}.

⁸¹²bžugs pa'o Σ_G] žugs pa'o G. ⁸¹³btuñ ba C, D, P₂^{sil.}] btuñ ba 'am G, N, P₁. ⁸¹⁴byin gyis brlabs nas G, N, P₁] brlabs nas C, D, P₂. ⁸¹⁵brañs nas C, D, P₂^{sil.}] 'brañ nas G, N, P₁. ⁸¹⁶bdag gis G, N, P₁] dag gis C, D, P₂. ⁸¹⁷brkam dañ C, D, P₂^{sil.}] rkam dañ G, N, P₁. ⁸¹⁸rmoñs dañ Σ_D] rgoñs dañ D. ⁸¹⁹bdag ñid gñid ni Σ_{P₁}] bdag ñid ni P₁; bdag ñid kyi ni gñid HeTa_{Sn}. ⁸²⁰spañs nas ni C, D, P₂^{sil.}] spañs nas na G, N, P₁. ⁸²¹spyod par bya HeTa_{Sn}] spyod pa bya HePra^{Tib.}.

'di ñid –

lus kyi sbyin pa byin nas ni || phyi nas spyod pa kun tu⁸²² brtsam ||
skal dañ skal med⁸²³ rnam dpyad pas || de las sbyin dañ sbyin bya min ||ⁱ

bza' bca' de bzin btuñ ba ni || ji ltar rñed pa'añ⁸²⁴ bza' bar bya ||
'dod dañ mi 'dod rnam rtog phyir || 'dzin pa'i cha ni bya ba min⁸²⁵ ||ⁱⁱ

rigs lña po ni mñam sbyor bar || rigs gcig tu ni brtag par bya⁸²⁶ ||
rigs ni du ma ñid kyis ni || ji bzin dbye ba bskyed bya min ||ⁱⁱⁱ

śin gcig gam ni dur khrod dañ || de bzin mtshan mo ma mo'i khyim ||
yañ na skye bo med pa dañ || bas mthar bsgom pa dge bar brjod ||^{iv}

gal te spyod pa⁸²⁷ byed 'dod na || drod ni cuñ zad thob pa na'o ||
gal te dños grub 'gyur 'dod yod || 'dis ni spyod pa spyad par bya ||^v

zes rgyas par ro || spyod do zes pa ni spyod pa dañ kun tu⁸²⁸ spyod pa'o || gnas pa'i
tha sñad ni kun tu⁸²⁹ spyod pa zes pa'i tha tshig go || drod cuñ zad thob pa la ltos
pa⁸³⁰ yañ gsuñs pa | rnal 'byor pa thams cad⁸³¹ kyañ mtshan mo rañ gi gnas su śin
tu spyod pa bya ste ji srid cuñ zad thob par gyur par ro || 'di gañ las že na⁸³² | "ji
bzin dbye ba bskyed bya min |" zes pa'i gsuñ las so || thob pa na bya ba 'am | mi
bya ba ni rañ dbañ ñid de 'di ni spyod pa'o ||^{vi}

§31 ñal ba

de nas thun mtshams gžan la ñal bar 'dod pas dpal he ru ka'i rnal 'byor la mñon du
phyogs par byas nas señ ge bzin du ñal bar bya'o zes pa ñal ba'o ||^{vii}

C 119r₃; D 117v₄; G
162r₆; N 125r₃; P₁ 135v₂;
P₂ 322: 11

ⁱHeTa I.vi. 19; cf. HeTa_{Sn}, VaPra^{§30}. ⁱⁱHeTa I.vi. 20; cf. HeTa_{Sn}, VaPra^{§30}. ⁱⁱⁱHeTa I.vi. 5;
cf. HeTa_{Sn}, VaPra^{§30}. ^{iv}HeTa I.vi. 6; cf. HeTa_{Sn}, VaPra^{§30}. ^vHeTa I.vi. 7; cf. HeTa_{Sn}, VaPra^{§30}.
^{vi}Cf. VaPra^{§30}. ^{vii}Cf. VaPra^{§31}.

⁸²²kun tu G, N, P₁] kun du C, D, P₂^{sil.}. ⁸²³skal med Σ_G] bskal med G. ⁸²⁴'añ Σ_G] 'am G.
⁸²⁵bya ba min C, D, N, P₂^{sil.}] cha ba min G; bya ba ni P₁; mi bya'o HeTa_{Sn}. ⁸²⁶gcig tu ni brtag
par bya Σ_G] gcig tu mi rtag par bya G. ⁸²⁷spyod pa Σ_G] spyod par G. ⁸²⁸kun tu G, N, P₁] kun
du C, D, P₂^{sil.}. ⁸²⁹kun tu G, N, P₁] kun du C, D, P₂^{sil.}. ⁸³⁰ltos pa C, D, P₂] bltos pa G, N, P₁.
⁸³¹thams cad Σ_{G,N}] tha mas G, N. ⁸³²že na G, N, P₁] še na C, D, P₂^{sil.}.

§32 slar yañ lañs pa

C 119r₃; D 117v₅; G
162r₆; N 125r₃; P₁ 135v₃;
P₂ 322 : 14

Idañ ba'i dus su yañ pukkasī la sogs pa'i glus bskul ba las lañs pa na sñar bśad pa'i rim ñid kyis mchod pa'i 'khor lo la sogs pa nas spyod pa'i mthar thug pa⁸³³ thams cad thun gsum du bya ste | ji srid dkyil 'khor gyi 'khor lo'i rnam pa mñon sum du byas pa'i bar du'o || bskyed pa'i rim pa mñon sum du byas pa las⁸³⁴ | las dañ po pa'i rnal 'byor pa sa⁸³⁵ brgyad kyī dbañ phyug sañs rgyas kyī žiñ du 'gro žiñ 'oñ ba'o || bcom ldan 'das kyis kyañ gsuñs pa –

ji srid bsgom la sbyor 'gyur ba || de srid dañ po'i las can yin ||ⁱ
dañ po'i las kyī sbyor bas kyañ || sa brgyad pa ni thob par 'gyur ||ⁱⁱ

žes pa slar yañ lañs pa'o ||ⁱⁱⁱ

Additional Material in HePra^{Tib.}

gleñ gži

C 119r₅; D 117v₇; G
162v₃; N 125r₆; P₁ 135v₆;
P₂ 323 : 2

'di rnams kyis ni sgrub pa'i thabs kyī mdo sum cu rtsa gñis rnam par bśad do || de la mdo gañ že na 'di lta ste | mchod pa'i 'khor lo dañ | tshañs pa'i gnas pa bži dañ | mchog dañ | lhan cig skyes pa dañ | rañ gi 'dod pa'i lha dañ | sruñ ba'i⁸³⁶ 'khor lo dañ | stoñ pa ñid du mos pa dañ | dur khrod dañ | khañ pa brtsegs pa dañ | rgyu'i dkyil 'khor dañ | žu ba ltuñ ba dañ⁸³⁷ | bžeñs pa dañ | dgod pa dañ | že sdañ gi bdag ñid dañ | spro ba dañ | ye šes kyī 'khor lo dañ | dbañ bskur ba dañ | rgyas gdab pa dañ | bdud rtsi myañ ba dañ | 'gro ba'i don dañ | yan lag drug dañ | 'od gsal ba dañ | bžeñs pa dañ | sñags bzlas pa dañ | gtor ma'i de kho na ñid dañ | phra mo'i rnal 'byor

ⁱThe *pāda*-s a) and b) are found in several sources such as T 1793 (f. 131r), T 1802 (f. 50r), T 1840 (f. 97r) et al.. ⁱⁱThe *pāda*-s c) and d) are found in sources such as T 1784 (f. 13v and 130r), T 1793 (f. 36v), T 1802 (f. 51r) et al.. ⁱⁱⁱThe following passages, apart from the subsequent content list, are not contained in the HePra^{Skt.}

⁸³³mthar thug pa Σ_{G}] mthar thugs pa G. ⁸³⁴mñon sum du byas pa'i bar du'o || bskyed pa'i rim pa mñon sum du byas pa las G, N, P₁] mñon sum du byas pa las C, D, P₂ (eye-skip ?). ⁸³⁵rnal 'byor pa sa Σ_{P_2}] rnal 'byor pas P₂^{sil.}. ⁸³⁶sruñ ba'i C, D, P₂^{sil.}] bsruñ ba'i G, N, P₁. ⁸³⁷ltuñ ba dañ *em.*] lhuñ ba dañ $\Sigma^{\text{Tib.}}$.

dañ | dgod pa gñis pa dañ | bźugs pa dañ | bza' ba dañ | spyod pa dañ | ñal ba dañ |
slar yañ lañs pa'o || ||ⁱ

Bla med rim lña

rdzogs pa'i rim pa

de nas rdzogs pa'i rim pa bri bar bya ste | *chos kyi sgras don rnam pa gñis bstan* C 119v₁; D 118r₃; G
*te man ñag ji lta ba las khoñ du chud par bya'o źes*ⁱⁱ gañ gsuñs pa 'di'i don to || 163r₁; N 125v₂; P₁ 136r₂;
man ñag kyañ 'di yin te bskyed pa'i rim pa'i rnal 'byor gyis sems brtan par byed pa'i P₂ 323: 15
don du rdo rje'i bu gar mtshan ma ñuñs kar sbom po tsam du rnam par bsams nas |
dkyil 'khor gyi⁸³⁸ dbaň phyug bsam par bya'o || rim pa 'di ñid kyis rdzogs pa'i rim
pa bsgom pa po zla ba dañ ñi ma dañ thod pa dañ⁸³⁹ sa bon la sogs pa la mi ltos
par⁸⁴⁰ skad cig gi rnam pas⁸⁴¹ rañ gi 'dod pa'i lha'i rnam par rdzogs pa'i gzugs su
rdzogs par byas nas⁸⁴² chos las steñ du sna'i rtse mor ñuñs kar⁸⁴³ bsam par bya'o ||
ñuñs kar źes pa ni srog rtsol gyi kun tu⁸⁴⁴ rtog pa ste de yañ ñin mtshan du rgyu
ba'i rim pas khri phrag⁸⁴⁵ gñis dañ brgya phrag bcu drug tu 'gyur ro || de bsgom pa
rab kyi⁸⁴⁶ mthar thug pa'i rim pa de ñid kyis srog rtsol 'gog pa'i phyir bzuñ ba⁸⁴⁷
la sogs pa'i rnam pas de'i rañ bźin brgyad cu dañ bcas pa 'gog ste med par dgag
pa'i 'jug pas so || de nas yañ spro ba dañ sdud pa'i sku rdo rje 'chañ 'byuñ ba yin te
'di ni med par dgag pa dañ ma yin par dgag pa'i bdag ñid do || de dañ 'dis kyañ sa
brgyad kyi⁸⁴⁸ dbaň phyug ñid du rab tu grub po ||

ⁱThis list corresponds to the initial verses in HePra^{Skt.}. ⁱⁱCf. §26 VaPra^{Skt.}.

⁸³⁸dkyil 'khor gyi C, D, P₂] de'i dkyil 'khor gyi G, N, P₁. ⁸³⁹thod pa dañ G, N, P₁] thob pa dañ
C, D, P₂^{sil.}. ⁸⁴⁰ltos par C, D, P₂^{sil.}] bltos par G, N, P₁. ⁸⁴¹skad cig gi rnam pas C, D, P₂^{sil.}] skad
cig gis rnam pas G, N, P₁. ⁸⁴²byas nas C, D, P₂^{sil.}] byas G, N, P₁. ⁸⁴³ñuñs kar G, N, P₁] ñuñ
kar C, D, P₂. ⁸⁴⁴kun tu G, N, P₁] kun du C, D, P₂^{sil.}. ⁸⁴⁵khri phrag G, N, P₁] khrig phrag C,
D, P₂. ⁸⁴⁶rab kyi C, D, P₂^{sil.}] rab G, N, P₁, ⁸⁴⁷bzuñ ba G, N, P₁] gzuñ ba C, D, P₂^{sil.}. ⁸⁴⁸sa
brgyad kyi Σ_G] sa brgyad kyis G.

rdo rje'i bzlas pa rim pa

C 119v₅; D 118r₇; G 163v₁; N 125v₇; P₁ 136r₈; P₂ 324 : 10

Dz'a lan.d.ha ri pa žabs kyis de gsuñs pa |ⁱ de'i rjes su lte ba las⁸⁴⁹ steñ du 'gro bar bsam par bya ste⁸⁵⁰ | ji ltar 'dod pas⁸⁵¹ dmigs pa med par sna las rñub pa bsam par bya'o || de bžin kho nar dbyuñ ba na 'og tu dmigs pa med pa ji srid par ro || ji ltar 'dod pa'i sgra ni rtogs pa ste de lta bu'i man ñag ni śin tu sbas pa yin no žes pa rdo rje bzlas pa'o ||ⁱⁱ 'dis 'di gsuñs pa yin te bskyed pa dañ rdzogs pa'i rim pa dag gis lus dañ ñag dañ sems brdzun pa ñid du rtog pa la⁸⁵² brten nas stoñ pa ñid dañ sñiñ rje dbyer med pa'i byañ chub kyis sems la 'jug go || des bdag byin gyis brlabs pa yañ khoñ du chud par bya'o || kye rdo rjer yañ gsuñs pa | "rdo rje sñiñ pos gsol pa"⁸⁵³ | thabs gañ gis byañ chub kyis sems bskyed par bgyi ba lags | bcom ldan 'das kyis bka' stsal pa"ⁱⁱⁱ –

dkyil 'khor 'khor lo sogs thabs dañ || bdag byin brlab pa'i⁸⁵⁴ rim pas kyañ ||^{iv}

žes pa rdo rje'i bzlas pa ste rim pa gñis pa'o || ||

bdag byin gyis brlab pa'i rim pa

C 120r₁; D 118v₄; G 163v₅; N 126r₄; P₁ 136v₄; P₂ 325 : 2

da ni bdag byin gyis brlab pa'i rim pa⁸⁵⁵ rtogs par bya ste | de la dkyil 'khor gyi 'khor lo la sogs pa'i thabs rtogs par byas pa las brdzun pa'i lus dañ ñag dañ sems ni bdag gi sgras mñon par brjod par bya ba yin la | de rnams kyis⁸⁵⁶ byin gyis brlab pa ni phan tshun so so ma yin pa'i rnam pas skyes pa'i lus la sogs pa dbyer med pa gañ mtshan sum cu rtsa gñis dañ dpe byad brgyad cus⁸⁵⁷ brgyan pa'i sku dmigs pa med pa'i bde ba'i khañ pa khyad par dga' ba'i mtshan ñid sgyu ma lta bu'i ye śes

ⁱCf. VaPra^{§24}. ⁱⁱQuoted from VaPra^{§24}; see also HeSāSam 10 (f. 122r₄₋₆), GuBha (p.120) et al. ⁱⁱⁱHeTa II.iv. 28. ^{iv}HeTa II.iv. 29ab; HeTa_{Sn} reads "dkyil 'khor 'khor lo'i thabs dañ ni || rañ byin rlab pa'i rim pas kyañ || kun rdzob don dam gzugs can gyi || byañ chub sems ni rab tu bskyed ||".

⁸⁴⁹lte ba las em.] lta ba las C, D, P₂; blta ba las G, N, P₁. ⁸⁵⁰bya ste C, D, P₂] bya'o G, N, P₁. ⁸⁵¹ji ltar 'dod pas C, D, P₂^{sil}.] ji 'dod pas G, N, P₁. ⁸⁵²rtog pa la G, N, P₁] rtogs pa la C, D, P₂^{sil}. ⁸⁵³gsol pa Σ_{-P₂}] gsol ba P₂^{sil}. ⁸⁵⁴byin brlab pa'i C, D, P₂] byin brlabs pa'i G, N, P₁. ⁸⁵⁵byin gyis brlab pa'i rim pa Σ_G] byin gyis brlabs pa'i rim pa G. ⁸⁵⁶de rnams kyis C, D, P₂^{sil}.] de rnams kyis G, N, P₁. ⁸⁵⁷dpe byad brgyad cus Σ_C] dpe byed brgyad cus C (misprint?).

lhan cig skyes pa'i dga' ba'i⁸⁵⁸ ye śes rnam par dag pa de ni bdag byin gyis brlab
par brjod de loñs spyod rdzogs pa'o ||

ci ltar na de'i lus la sogs pa dbyer med pa yin že na⁸⁵⁹ | brtag pa gñis pa'i le'u bži
par gsuñs pa –

lus spañs nas ni gžan du na || sems ni mdzes par mi 'gyur ro ||⁸⁶⁰
sems spañs nas kyañ gžan du na⁸⁶¹ || lus ni gnas pa mthoñ mi 'gyur ||ⁱ

dPal 'dus par yañ gsuñs pa | "*lus kyi rnam pas sems dañ | sems kyi rnam pas lus
dañ ñag tu brjod pas*⁸⁶² *sems su khyed kysis bskyed cig*"ⁱⁱⁱ ces so || 'Phags pa lha'i
žabs kysis kyañ Lam gyi sñiñ po la⁸⁶³ gsuñs pa –

gañ žig rañ bdag ñid kysis 'gyur || de 'dir byin gyis brlab pa 'o⁸⁶⁴ ||
gñis pa ñid las⁸⁶⁵ ñes grol ba || bdag gi sgra yis mñon brjod bya ||ⁱⁱⁱ

Dz'a lan.d.ha ri pa žabs kysis kyañ | rigs kyi le'u las phyuñ nas loñs spyod rdzogs
pa žes gsuñs so ||

lus la ye śes chen po gnas || kun tu⁸⁶⁶ rtog pa⁸⁶⁷ thams cad spañs ||
dños po kun la khyab byed pa || lus la gnas kyañ lus skyes min ||^{iv}

le'u brgyad par yañ⁸⁶⁸ bcom ldan 'das kysis gsuñs pa –

rañ rig 'di ni ye śes te || ñag gi lam 'das spyod yul lo ||
'di ni⁸⁶⁹ byin rlabs⁸⁷⁰ rim pa'i phyir || kun mkhyen ye śes de rañ bžin ||^v

ⁱHeTa II.iv. 80ab & 82ab ; cf. HeTa_{Sn} which reads "*sems spañs nas ni lus kysis ni || mdzes pa gžan
du mi 'gyur ro ||*" (80ab) and "*lus spañs nas ni sems kysis ni || gnas pa gžan du mthoñ mi 'gyur ||*
(82ab)". ⁱⁱGST 2(9). ⁱⁱⁱUntraced. ^{iv}HeTa I.i. 12 ; quoted in VaPra⁸²². HeTa_{Sn} reads "*lus la ye
śes chen po gnas || rtog pa thams cad yañ dag spañs || dños po kun la khyab pa po || lus gnas lus
las ma skyes pa'o ||*". ^vHeTa I.viii. 51 ; HeTa_{Sn} reads "*rañ gi rig pa'i ye śes 'di || ñag gi lam 'das
spyod yul te || 'di ni byin rlabs rim pa'i phyir || kun mkhyen ye śes de lta bu ||*".

⁸⁵⁸dga' ba'i Σ_{P_1}] bdga' ba'i P_1 . ⁸⁵⁹yin že na Σ_G] yin že na G (misprint). ⁸⁶⁰sems ni mdzes
par mi 'gyur ro Σ_G] om. G. ⁸⁶¹sems spañs nas kyañ gžan du na Σ_G] om. G. ⁸⁶²brjod pas C,
D, P_2] brjod par G, N, P_1 . ⁸⁶³lam gyi sñiñ po la em.] lam gyi sñiñ po las Σ . ⁸⁶⁴byin gyis brlab
pa 'o conj.] rañ byin brlab pa 'o Σ_G ; rañ byin rlabs pa 'o G. ⁸⁶⁵gñis pa ñid las G, N, P_1] gñis
med ñid las C, D, P_2 . ⁸⁶⁶kun tu G, N, P_1] kun du C, D, P_2 ^{sil}. ⁸⁶⁷rtog pa Σ_{P_1}] rtog pa P_1
(misprint?). ⁸⁶⁸brgyad par yañ G, N, P_1] le'u brgyad par C, D, P_2 . ⁸⁶⁹'di ni G, N, P_1] 'dis ni C,
D, P_2 ^{sil}. ⁸⁷⁰rlabs C, D, P_2 ^{sil}] brlab G, N, P_1 .

bdag byin gyis brlab pa ñid bcom ldan 'das kyis bstan pa sna tshogs la ltos nas⁸⁷¹
miñ g'zan gyis gsuñs te | le'u bcu par –

de ñid rnam par śes pa'i tshul || skyes bu sñon rabs dbaṅ phyug daṅ ||
bdag daṅ srog daṅ sems can daṅ || dus daṅ gaṅ zag ñid daṅ yaṅ ||
dños po kun gyi raṅ b'zin 'di || sgyu ma'i gzugs can yaṅ dag gnas ||ⁱ

'Phags pa laṅ kar⁸⁷² gśegs par yaṅ gsuñs pa –

gaṅ zag rgyun daṅ phuṅ po daṅ || rkyen daṅ rdul daṅ de b'zin du ||
gtso bo dbaṅ phyug byed po rnam || sems tsam du ni ña smra 'o ||ⁱⁱ

'dir smras pa⁸⁷³ | "*lus la ye śes chen po gnas* ||" zes pa ni⁸⁷⁴ lus ni 'dir sprul pa'o ||
lus de la gnas pa ste bdag byin gyis brlab pa'i mtshan ñid kyi⁸⁷⁵ ye śes ni lus la
gnas par 'gyur ro⁸⁷⁶ || dmigs pa thams cad ñe bar rtogs pa ñid kyi phyir de'i bden
pa'i rnam pa ni 'di'o || de yoṅs su ma śes pa las phuṅ po'i skye ba blaṅs pa yin te |
ci'i phyir ze na sñon daṅ sñon gyi bag chags kyi phuṅ po 'gags nas lhan cig skyes
pa'i dga' ba las bag chags 'dzin pa'i bar ma⁸⁷⁷ do'i srid pa'i gñen po khyad par gyi
dga' ba'i mtshan ñid kyi ye śes 'byuṅ ba yin no ||

C 120v₃; D 119r₇; G
164v₆; N 127r₁; P₁ 137v₂;
P₂ 326: 18

de nas śes rab daṅ thabs kyi padma daṅ rdo rje yaṅ dag par sbyor ba mthoṅ nas
'dod pa ñe bar len pa las skye ba ste 'dzin pa po med pa'i raṅ b'zin mchog tu dga'
ba'o || de nas gzuṅ bar byas pas⁸⁷⁸ stoṅ pa'i dga' ba yaṅ ño || de nas rluṅ skye'o⁸⁷⁹ ||
de nas me'o || de nas chu'o⁸⁸⁰ || de nas sa'o⁸⁸¹ || de nas yaṅ phuṅ po lña rnam daṅ

ⁱHeTa I.x. 12; HeTa_{Sn} reads "*rnam par śes pa kun gyi tshul || skyes bu sñon rabs dbaṅ phyug
daṅ || bdag daṅ gso ba sems can daṅ || dus daṅ gaṅ zag ñid daṅ ni || dños po kun gyi raṅ b'zin 'di ||
sgyu ma'i gzugs kyi yaṅ dag gnas* ||". ⁱⁱLAS 2.137; '*Phags pa laṅ kar gśegs pa'i theg pa chen
po'i mdo* (T 107, f. 164r₂₋₃), reading "*gaṅ zag rgyu daṅ phuṅ po'i rnam || de b'zin rkyen daṅ rdul
phran daṅ || gtso bo dbaṅ phyug byed po rnam || sems tsam la ni rnam par rtog* ||"; cf. T 3859 (f.
291v), T 3872 (f. 238r), T 3880 (f. 269v), T 3885 (f. 65r), T 3908 (f. 3r), T 4018 (f. 32v) et al.

⁸⁷¹ltos nas C, D, P₂] bltos nas G, N, P₁. ⁸⁷²laṅ kar Σ_G] lam kar G. ⁸⁷³smras pa Σ_G] smras
pa daṅ G. ⁸⁷⁴zes pa ni C, D, P₂^{sil.}] śes pa ni G, N, P₁. ⁸⁷⁵mtshan ñid kyi G, N, P₁] mtshan ñid
C, D, P₂. ⁸⁷⁶'gyur ro Σ_N ('gyuro G)] gyuro N. ⁸⁷⁷'dzin pa'i bar ma G, N, P₁] 'dzin | bar ma C,
D, P₂. ⁸⁷⁸gzuṅ bar byas pas C, D, P₂^{sil.}] bzuṅ bar bya bas G, N, P₁. ⁸⁷⁹skye'o Σ_G] skye so G.
⁸⁸⁰de nas me'o || de nas chu'o G] de nas me'o C, D, P₂; de nas me'o || de las chu'o N, P₁. ⁸⁸¹de
nas sa'o C, D, P₂^{sil.}] de las sa'o G, N, P₁.

dbañ po rnams dañ⁸⁸² yul rnams rim gyis 'byuñ ño || de dpal kye rdo rje'i rgyud du
 gsuñs pa | "rdo rje sñiñ pos 'di skad gsol žiñ bśad de | kye bcom ldan 'das lus de
 la ye śes chen po rañ bžin gyis dag pa ci ltar na⁸⁸³ 'byuñ ba'i bdag ñid du 'gyur ba
 lags | bcom ldan 'das kyis bka' stsal pa ni *bola* dañ *kakkola* sbyor žiñ reg pa las te
 dag ciñ gzod ma ñid nas rañ bžin med par 'dir bcom ldan 'das rdo rje can⁸⁸⁴ mkha'
 'gro ma rnams la bde ba sbyin pas gsuñs so ||"

khrem gñer med pa'i rañ bžin dag⁸⁸⁵ || thams cad lus la rnam par gnas ||ⁱ

kye bcom ldan 'das ci'i slad du || 'byuñ ba chen po'i phuñ po lags ||ⁱⁱ

bcom ldan 'das kyis bka' stsal pa⁸⁸⁶ || bola kakkola sbyar ba'i ||
 reg pas sra ba'i chos kyis ni || sa ni de las skye bar 'gyur ||
 byañ sems chu yi rnam pa las || chu yi⁸⁸⁷ khams kyañ 'byuñ bar 'gyur ||
 bskyod pa las ni⁸⁸⁸ drod skye ste⁸⁸⁹ || 'gro bas rluñ du rab tu grags ||
 bde bas nam mkha'i khams kyañ ño || lña po rnams kyis⁸⁹⁰ yoñs su bskor ||ⁱⁱⁱ

de 'di ltar bcom ldan 'das kyis gsal bar gsuñs te –

'byuñ ba lña yi rañ bžin las || kunduru la lña ru 'gyur ||
 dga' ba chen po⁸⁹¹ gcig ñid ni || dbye bas lña ru 'gro ba yin ||^{iv}

C 120v7; D 119v5; G
 165r5; N 127r7; P₁ 137v8;
 P₂ 327: 14

ⁱCf. HeTa I.x. 35-36; HeTa_{Sn} reads "rdo rje sñiñ pos 'di skad gsol || gzod nas rañ bžin med pa
 yi || lus kyi rañ bžin dag pa ni || ci slad 'byuñ ba'i bdag ñid lags || (35) de nas bcom ldan rdo rje
 can || mkha' 'gro bde ba sbyin pas gsuñs || rlom sems med pa'i rañ bžin bdag || thams cad lus la
 rnam pa gnas || (36)". ⁱⁱHeTa I.x. 37(a-c); HeTa_{Sn} reads "kye bcom ldan 'das ci'i slad du 'byuñ
 ba chen po las gyur pa'i phuñ pa lags |. ⁱⁱⁱHeTa I.x. 37(d)-40ab; HeTa_{Sn} reads "bcom ldan 'das
 kyis bka' stsal pa | (37) bo la kakko la sbyor bas || reg pa sra ba'i chos kyis ni || sa ni de las skye
 bar 'gyur || (38) byañ sems khu ba'i rnam pa las || chu yi khams ni 'byuñ bar 'gyur || bskyod pa las
 ni drod skye ste || 'gro bas rluñ du rab tu grags || (39) bde ba nam mkha' ñid kyi khams || lña po
 rnams kyi yoñs su bskor ||". ^{iv}HeTa II.ii. 52; HeTa_{Sn} reads "'byuñ ba lña yi rañ bžin las || kun du
 ru las lña ru 'gyur || dga' ba chen po gcig ñid las || dbye bas lña ru 'gro bar 'gyur ||."

⁸⁸²phuñ po lña rnams dañ dbañ po rnams dañ G, N, P₁] phuñ po lña rnams dañ po rnams dañ C,
 D, P₂. ⁸⁸³ci ltar na C, D, P₂^{sil.}] ji ltar na G, N, P₁. ⁸⁸⁴rdo rje can C, D, P₂^{sil.}] rdo rje G, N, P₁.
⁸⁸⁵rañ bžin dag G, N, P₁] rañ bžin bdag C, D, P₂. ⁸⁸⁶stsal pa Σ_{-P₁}] stsal ba P₁. ⁸⁸⁷chu yi C, D,
 P₂^{sil.}] chu'i G, N, P₁. ⁸⁸⁸bskyod pa las ni G, N, P₁] bskyed pa las ni C, D, P₂. ⁸⁸⁹skye ste Σ_{-G}]
 kye ste G. ⁸⁹⁰rnams kyis C, D, P₂] rnams kyañ G, N, P₁. ⁸⁹¹chen po G, N, P₁] chen po'i C, D,
 P₂^{sil.}.

bola kakkola sbyar ba || reg pas sra ba'i bag chags ñid⁸⁹² ||
 sra ba gti mug chos ñid phyir || gti mug rnam par snañ mdzad 'dod⁸⁹³ ||ⁱ
 gañ phyir byañ sems gśer ba ñid⁸⁹⁴ || gśer ba chu yi⁸⁹⁵ khams su 'dod
 ||
 chu ni mi bskyod gzugs ñid phyir || že sdañ mi bskyod 'dren pa 'o ||ⁱⁱ
 gñis kyis⁸⁹⁶ bskyod pa'i sbyor ba las || drod ni rtag tu skye bar 'gyur⁸⁹⁷ ||
 'dod chags dpag med rdo rje yin || 'dod chags drod las 'byuñ bar 'gyur ||ⁱⁱⁱ
 kakkolar ni gañ žig sems || de ni rluñ gi rañ bžin can ||
 phrag dog don yod grub pa yin || don yod rluñ las 'byuñ ba 'o ||^{iv}
 bde ba 'dod chags khrag tu 'gyur || dga' ba nam mkha'i mtshan ñid de ||
 nam mkha' ser sna rdo rjer 'gyur || ser sna nam mkha' las byuñ ba'o ||^v
 sems ni chen po gcig ñid la || lña yi gzugs kyis mtshon pa yin ||
 rigs ni lña po de ñid las || stoñ phrag du ma skyes pa ñid ||^{vi}
 de phyir 'di dag rañ bžin gcig || bde chen mchog tu phan pa ñid ||
 'dod chags la sogs sems lña yi || dbye bas⁸⁹⁸ lña ru 'gro bar 'gyur ||^{vii}

C 121r₄; D 120r₃; G
 165v₅; N 127v₅; P₁ 138r₆;
 P₂ 328 : 8

de nas yañ khams dañ phuñ po dañ yul la sogs pa rnam kyis rañ bžin med pa
 ste ño bo ñid kyis gdod ma nas⁸⁹⁹ ma skyes pa'o || kye rdo rjer yañ gsuñs te –

rañ bžin gdod nas ma skyes pa || brdzun min bden min de bžin du ||
 thams cad chu yi zla ba ltar || 'dod pas rnal 'byor mas šes gyis ||^{viii}

ⁱHeTa II.ii. 53 ; HeTa_{Sn} reads "*bo la kakko la sbyor bas || reg pa sra ba'i bag chags ñid || sra ba gti mug chos kyis phyir || gti mug rnam par snañ mdzad brjod ||*". ⁱⁱHeTa II.ii. 54 ; HeTa_{Sn} reads "*gañ phyir byañ sems gśer ba ñid || gśer ba chu yi khams su brjod || chu ni mi bskyod gzugs kyis phyir || že sdañ 'dren pa mi bskyod pa ||*". ⁱⁱⁱHeTa II.ii. 55 (HeTa_{Sn} reads the same). ^{iv}HeTa II.ii. 56 ; HeTa_{Sn} reads "*byuñ ba ñid*" instead. ^vHeTa II.ii. 57 ; HeTa_{Sn} reads "*byuñ ñid*" instead. ^{vi}HeTa II.ii. 58 ; HeTa_{Sn} reads "*lña yi gzugs kyis rnam par mtshon*" in the 2nd *pāda*. ^{vii}HeTa II.ii. 59 ; HeTa_{Sn} reads "*bde chen mchog tu rtag pa ñid*" in the 2nd *pāda*. ^{viii}HeTa II.iii. 36 ; HeTa_{Sn} reads "*šes kyis*".

⁸⁹²bag chags ñid *em.* (cf. HeTa_{Sn})] bag chags las Σ. ⁸⁹³mdzad 'dod G, N, P₁] mdzad do C, D, P₂^{sil.}. ⁸⁹⁴gśer ba ñid *em.* (cf. HeTa_{Sn})] gśer ba las Σ. ⁸⁹⁵chu yi Σ_G] chu yis G. ⁸⁹⁶gñis kyis C, D, P₂^{sil.}] gñis kyis G, N, P₁. ⁸⁹⁷'gyur C, D, P₂^{sil.}] 'gyuro G, N ; 'gyur ro P₁. ⁸⁹⁸dbye bas G, N, P₁] dbye ba C, D, P₂^{sil.}. ⁸⁹⁹gdod ma nas Σ_{P₁}] gdod sa nas P₁ (damage of the xylograph).

""di lta ste gtsub śiñ dañ gtsub stan dañ skyes bu'i lag pa'i rtsol ba las glo bur du me
'byuñ bar 'gyur ro || me 'di ni⁹⁰⁰ gtsub śiñ la⁹⁰¹ mi gnas | gtsub stan la yañ ma yin |
skyes bu'i lag pa dag la yañ⁹⁰² ma yin te | rnam pa thams cad du yoñs su btsal na
gcig na yañ⁹⁰³ yod pa ma yin pas | me de yañ⁹⁰⁴ bden pa yañ ma yin žiñ brdzun pa
yañ ma yin no || de ltar chos thams cad rnal 'byor mas yid la gyis śig |""i de'i phyir
de rnam par dag pa na ste –

phyi nas de ñid yañ dag bśad || rnam dag ye śes rañ bžin can ||ⁱⁱ

žes dbaň gi le'u las gsuñs pa ñid kyi phyir ro ||

yañ 'di ñid du gsuñs pa –

daň por dga' ba 'gro ba'i gzugs || de bžin mchog dga'⁹⁰⁵ 'gro ba 'o ||
dga' bral dga' ba'añ⁹⁰⁶ 'gro ba ñid || gsum po rnam la lhan skyes med ||ⁱⁱⁱ

'di la man ñag gis rnam par bśad pa ni mtshan ñid med pas brdzun pa ste 'gro
ba'i rnam par dga' ba'⁹⁰⁷ ye śes skye'o || daň po la ni de khyad par du bzuñ nas⁹⁰⁸
gsuñs so || mchog tu dga' ba'i ye śes de ni gzuñ bar bya ba daň 'dzin pa po'i dños
po la⁹⁰⁹ dmigs nas 'dzin pa'i don to || dga' bral gyi dga' ba yañ 'di daň 'dis gsuñs te |
sems daň sems las byuñ ba daň ma rig pa rnam kyi mi mthun pa'i phyogs ñid kyi
phyir ro || byañ chub kyi sems 'di ni rnal 'byor pa'i rañ rig pa'i ye śes te⁹¹⁰ | de ni
rnal 'byor pa ye śes daň ldan pa la yin na de'i tshe na⁹¹¹ so so'i skye bo rnam kyi
ci ltar⁹¹² śes par bya | gañ du rtogs par bya ba yañ yin nam že na | brjod par bya
ste bla ma bsñen bkur ba las sñoms par žugs pa'i dga' ba'i rnam pa mñon sum du

C 121r₇; D 120r₇; G
166r₃; N 128r₂; P₁ 138v₂;
P₂ 329: 1

ⁱ'di lta ste (...) gyis śig] HeTa_{Sn} II. iii. 37. ⁱⁱHeTa I.x. 32ab ; cf. T 1184 (f. 183v). HeTa_{Sn}
reads "*phyi nas de ñid yañ dag bśad || rnam dag ye śes gzugs can daň ||*" ⁱⁱⁱHeTa I.x. 15 ; cf. T
1180 (f. 70r), T 1181 (**Padminī* f. 150r), T 3716 (f. 174v) et al.. HeTa_{Sn} reads "*daň po dga' ba 'gro
ba'i gzugs | de bžin mchog dga' 'gro ba ñid || dga' bral dga' ba 'añ 'gro ba ñid | gsum la lhan cig
skyes pa med ||*".

⁹⁰⁰me 'di ni Σ_{P_1}] mi 'di ni P₁. ⁹⁰¹gtsub śiñ la Σ] gtsub śiñ la yañ HeTa_{Sn}. ⁹⁰²lag pa dag la
yañ Σ_G] lag pa yañ la yañ G. ⁹⁰³btsal na gcig na yañ C, D, P₂^{sil}, HeTa_{Sn}] btsal na yañ G, N,
P₁. ⁹⁰⁴me de yañ Σ_{P_1}] ma de yañ P₁. ⁹⁰⁵mchog dga' Σ_G] mchog dga' ba G. ⁹⁰⁶dga' ba'añ
 Σ_G] dga' ba rañ G. ⁹⁰⁷'gro ba'i rnam par dga' ba'i G, N, P₁] 'gro ba'i C, D, P₂. ⁹⁰⁸bzuñ nas
 Σ_N] gzuñ nas N. ⁹⁰⁹dños po la Σ_G] dños po G. ⁹¹⁰ye śes te Σ_D] ye śas te D. ⁹¹¹tshe na G,
N, P₁] tshe C, D, P₂^{sil}. ⁹¹²ci ltar C, D, P₂^{sil}.] ji ltar G, N, P₁.

byas nas gžan du gzugs la sogs pa'i yul rnam su yañ śes par bya'o || de kye rdo
rjer gsuñs pa –

e yig cha byad bzañ po gañ || dbus su *vam* gyis rnam par brgyan ||
bde ba thams cad kyi ni gnas || sañs rgyas rin chen za ma tog ||ⁱ
skad cig dbye bas phye ñid las⁹¹³ || dga' ba de la skye bar 'gyur ||
skad cig śes la bde śes pa || *evam* yi ger rab tu gnas ||ⁱⁱ
sna tshogs dañ ni rnam smin dañ || rnam ñid de bžin mtshan ñid bral ||
skad cig bži la brten nas ni || de ltar rnal 'byor pas śes 'gyur ||ⁱⁱⁱ
'khyud dañ 'o byed la sogs pa || sna tshogs rnam pa sna tshogs bśad ||
rnam par smin pa de las bzlog || bde ba'i ye śes bza' ba ni⁹¹⁴ ||^{iv}
bdag gis bde ba zos par ni || Ita ba rnam ñid du rab gsuñs ||
mtshan ñid bral ba⁹¹⁵ gsum las gžan || chags dañ chags bral rnam par spañs ||^v
sna tshogs dañ po'i dga' ba ste || rnam smin la ni mchog dga' o⁹¹⁶ ||
rnam ñed la ni dga' bral dga' || lhan cig skyes⁹¹⁷ dga' mtshan bral la'o ||^{vi}
slob dpon gsañ ba śes rab dañ || bži pa de yañ de bžin no ||
dbañ ni bži yi⁹¹⁸ grañs kyis ni || dga' ba la sogs rim śes bya ||^{vii}
dgod pa⁹¹⁹ dag pa slob dpon te⁹²⁰ || Ita ba gsañ ba de bžin no ||
lag bcañs la ni⁹²¹ śes rab ñid || gñis gñis 'khyud la de bžin ñid ||^{viii}

ⁱHeTa II.iii. 4; HeTa_{Sn} reads "*e yi cha byad bzañ po gañ || dbus su bam gyis rnam par rgyan || bde ba thams cad kyi ni gnas || sañs rgyas rin chen za ma tog ||*". ⁱⁱHeTa II.iii. 5; HeTa_{Sn} reads "*skad cig dbye bas phye ba ñid || dga' ba de las skye bar 'gyur || skad cig śes nas bde śes pa || e bam rnam par rab tu gnas ||*". ⁱⁱⁱHeTa II.iii. 6; HeTa_{Sn} reads "*skad cig bži ni rab śes de ltar rnal 'byor pas śes 'gyur ||*" in the 2nd half. ^{iv}HeTa II.iii. 7; HeTa_{Sn} reads "*za ba ñid*". ^vHeTa II.iii. 8; HeTa_{Sn} reads "*bdag gi bde ba zos par yi || gros ni rnam par ñed par brjod ||*" in the 1st half. ^{vi}HeTa II.iii. 9; HeTa_{Sn} reads "*sna tshogs dañ po'i dga' ba ñid || rnam smin la ni mchog dga' ñid || rnam ñed dga' ba dga' bral ñid || mtshan bral lhan cig skyes dga' ñid ||*". ^{vii}HeTa II.iii. 10 (HeTa_{Sn} reads the same). ^{viii}HeTa II.iii. 11; HeTa_{Sn} reads "*dgod pa dag pa slob dpon ñid || lta ba gsañ ba de bžin no || lag bcañs las ni śes rab ñid || gñis gñis 'khyud la de yañ ñid ||*".

⁹¹³phye ñid las G, N, P₁] phyed ñid las C, D, P₂^{sil.} ⁹¹⁴bza' ba ni C, D, P₂] bza' ba yi G, N, P₁. ⁹¹⁵bral ba Σ_{N^{a.c.}}] bral N^{a.c.} ("ba" added below). ⁹¹⁶mchog dga'o Σ_G] mchog dga' bo G. ⁹¹⁷lhan cig skyes Σ_G] lhan gcig skyes G. ⁹¹⁸bži yi C, D, P₂^{sil.}] bži yis G, N, P₁. ⁹¹⁹dgod pa C, D, P₂^{sil.}] rgod pa G, N, P₁. ⁹²⁰te C, D, P₂^{sil.} | ste G, N, P₁. ⁹²¹ni Σ_D] na D.

sems can rnam kyī dños grub phyir || dbaṅ ni rnam pa bži ru bśad ||
gtor daṅ bkruś pa žes bya 'dis || de yis⁹²² dbaṅ žes brjod par bya ||ⁱ

da ni dga' ba la sogs pa rnam kyī mtshan ñid brjod par bya ste –

C 121v₆; D 121r₁; G
167r₁; N 128v₄; P₁ 139r₅;
P₂ 330: 8

daṅ po reg par 'dod pa daṅ || gñis pa bde bar 'dod pa daṅ ||
gsum pa 'dod chags 'jig ñid phyir⁹²³ || bži pa'aṅ bsgom par bya ba min⁹²⁴ ||ⁱⁱ

'di ñid ni –

dga' bas bde ba cuṅ zad de || mchog tu dga' ba de las lhag ||
dga' bral dga' ba chags bral 'gyur || lhag mas lhan cig skyes dga' o ||ⁱⁱⁱ

de ltar ni 'Phags pa lha'i⁹²⁵ žabs kyis –

e ma bde ba e ma'o bde || ji lta ji ltar za ba na ||
sems ni mchog tu 'dod pa ste⁹²⁶ || dga' bral dga' ba tsam yin no ||^{iv}

'dis 'di gsuṅś par gyur pa yin te | ma rig pa'i mi mthun phyogs kyī mtshan ñid dga'
bral gyi dga' ba la ñe bar dmigs pa gaṅ yin pa'i bde ba de ñid kyī⁹²⁷ cuṅ zad grib
ma'i rjes su byed pa'i dpe'i bde ba des mtshan sum cu rtsa gñis 'chaṅ žiṅ dpe byad
brgyad cus brgyan pa ji ltar me loṅ gi naṅ du ri mo'i rnam pa ñe bar dmigs pa de
bžin ñid du mñon du byed pa loṅś spyod rdzogs pa'i ye śes su rdo rje bla ma'i žal
las rig par bya'o⁹²⁸ ||

C 122r₁; D 121r₃; G
167r₃; N 128v₆; P₁ 139r₈;
P₂ 330: 15

ⁱHeTa II.iii. 12; HeTa_{Sn} reads "gtor daṅ blugs pa žes bya 'dis || des na dbaṅ žes brjod par bya ||"
in the 2nd half. ⁱⁱHeTa I.viii. 33; HeTa_{Sn} reads "gsum pa 'dod chags 'jig pa ñid || des na bži pa
bsgom par bya ||" in the 2nd half. ⁱⁱⁱHeTa I.viii. 32; HeTa_{Sn} reads "dga' ba bde ba cuṅ zad de ||
mchog tu dga' ba de bas lhag || dga' bral dga' bas chags bral yin || lhag ma lhan cig skyes dga'
ñid ||". ^{iv}Cf. AK (p. 23) = T 1395 (f. 48r₇-v₁), reading "e ma ho śes te e ma'o śes || e ma'o 'di
dag gsal bar śes || 'di ni mchog tu 'bad pa'i sems || dga' bral dga' ba tsam ñid do ||".

⁹²²de yis C, D, P₂] des na G, N, P₁, HeTa_{Sn}. ⁹²³jig ñid phyir G, N, P₁] 'jigs ñid phyir C, D, P₂.
⁹²⁴bži pa'aṅ bsgom par bya ba min Σ (presumably a corruption, cf. note in translation)] des na bži
pa bsgom par bya HeTa_{Sn}. ⁹²⁵'phags pa lha'i C, D, P₂^{sil.}] 'phags pa'i lha'i G, N, P₁. ⁹²⁶'dod pa
ste Σ_{P1}] 'dad pa ste P₁. ⁹²⁷de ñid kyī em.] ñid kyis C, D, P₂^{sil.}; de ñid kyis G, N, P₁. ⁹²⁸rig par
bya'o Σ_G] rigs par bya'o G.

de⁹²⁹ bcom ldan 'das kyis gsuñs pa –

ston pa sum cu rtsa gñis mtshan || khyab bdag dpe byad brgyad cur ldan ||ⁱ

de ltar yañ Klu sgrub⁹³⁰ źabs kyis –

me loñ⁹³¹ dri ma med par ni || gzugs brñan gsal bar blta bya źiñ⁹³² ||
 dños dañ dños med rnam grol ba || śin tu bkra ba'i⁹³³ rdo rje sems ||
 slob ma bzañ la bstan⁹³⁴ bya ste || bdag byin brlabs su de brjod bya ||ⁱⁱ

de ltar ni 'Phags pa lha'i źabs kyis kyañ gsuñs la | de yañ Dz'a lan.d.ha ri pa'i źabs
 kyis rgya⁹³⁵ 'grel rDo rje sgron mar bris pa⁹³⁶ 'di lta ste –

ji ltar śin tu dañ ba'i me loñ la ||
 gzugs brñan yan lag kun ldan gzugs su snañ⁹³⁷ ||
 de bźin mtshan dañ dpe byad brgyad cu yis ||
 phyug pa'i⁹³⁸ rdo rje 'chañ sku rtag pa ñid⁹³⁹ ||ⁱⁱⁱ

źes pa⁹⁴⁰ **bdag byin gyis brlab pa ste**⁹⁴¹ **rim pa gsum pa'o** || ||

ⁱHeTa^{Skt.} II.ii. 41ab. HeTa_{Sn} 41 reads "*btsun mo'i bha ga bde chen du || ston pa sum cu tsa gñis mtshan || gtso bo dpe byad brgyad cur ldan || khu ba źes bya'i rnam par gnas* ||"; cf. T 1180 (f. 85r), T 1395 (f. 67rv), T 3811 (f. 240v) et al.. ⁱⁱPaKra vv. 3.24-25cd (T 1802, D ff. 52v-53r); cf. T 1784 (f. 130v), T 1802 (ff. 52v-53r), T 1840 (f. 119v), T 1842 (f. 251r) et al.. ⁱⁱⁱVaPra⁸²² which is silently quoting this stanza from Āryadeva's SvāPra (v. 54): "*de ltar yañ me loñ gzugs la yan lag mtha' dag pa'i || dañ ba'i mchog gi gzugs ni ji ltar mdzes pa ste || dpe byad brgyad cu dañ ni mtshan gyis phyug pa yis || rdo rje 'dzin pa'i sku ni de ltar rtag pa ñid* ||"; see also AK (p. 20), PaKraṭi (p. 61; T 1813), T 1395 (f. 46r), T 1790 (f. 41r) et al..

⁹²⁹de G, N, P₁] de nas C, D, P₂. ⁹³⁰sgrub C, D, P₂^{sil.}] sgrubs G, N, P₁. ⁹³¹me loñ Σ_{-G}] me loñs G. ⁹³²bya źiñ C, D, P₂] bya bźin G, N, P₁. ⁹³³bkra ba'i G, N, P₁] bkri ba'i C, D, P₂^{sil.}. ⁹³⁴slob ma bzañ la bstan G, N, P₁] bla ma bzañ la brten C, D, P₂. ⁹³⁵rgya C, D, P₂] rgyas G, N, P₁. ⁹³⁶bris pa Σ_{-G}] dris pa G. ⁹³⁷snañ Σ_{-P₁}] sdañ P₁. ⁹³⁸phyug pa'i Σ_{-G}] phyug po'i G. ⁹³⁹rtag pa ñid C, D, P₂^{sil.}] rtags pa ñid G, N, P₁. ⁹⁴⁰źes pa G, N, P₁ (no preceding *tsheg*)] ces pa C, D, P₂^{sil.}. ⁹⁴¹brlab pa ste Σ_{-G}] brlabs pa ste G.

rnam par dag pa'i rim pa

da ni rnam par dag pa'i rim pa brjod par bya ste slar yañ phreñ ba dañ chu la sogs pa'i dbaṅ gi go rim gyis⁹⁴² –

C 122r₅; D 121r₇; G
167v₃; N 129r₄; P₁ 139v₅;
P₂ 331: 10

mthe boṅ srin lag dag gis de || slob ma'i khar ni ltuñ bar bya ||ⁱ

žes pa 'dis gsañ ba la sogs pa'i dbaṅ bskur ba byin nas gsum pa khyad par gyi⁹⁴³
dga' bas bdag byin gyis⁹⁴⁴ brlab pa'i⁹⁴⁵ dga' ba'i rnam par rtog par⁹⁴⁶ byas te | "bži
pa de yañ de bžin no ||"ⁱⁱⁱ žes pa 'dis de'i rnam par dag pa ni med par dgag pa'i⁹⁴⁷
'jug pas de bžin ñid kyi rnam par rtog par bya'o || de la rnam par dag pa ni⁹⁴⁸ rnam
pa gñis te gzugs dañ gzugs ma yin pa'i phuñ po la sogs pa rnams kyi lha'i rnam par
dag pa dañ | gžan ni lhan cig skyes pa'i gzugs rañ rig pa'i bdag ñid can gzuñ bar⁹⁴⁹
bya ba la sogs pa'i gñen po dga' ba gsum po bdag byin gyis brlab pa'i mtshan ñid
thob pa gañ gi rnam par dag pa ste de bžin ñid lhan cig skyes pa'i dga' ba'i rañ bžin
no⁹⁵⁰ || de bcom ldan 'das kyis gsuñs pa –

dños por grags pa thams cad kyi⁹⁵¹ || rnam dag de bžin ñid du brjod ||
phyi nas re re'i dbye bas de⁹⁵² || lha rnams kyi ni⁹⁵³ brjod par bya ||ⁱⁱⁱ

gañ gsuñs pa⁹⁵⁴ –

phuñ po lña dañ dbaṅ po drug || skye mched drug dañ 'byuñ chen lña'i ||
mtshan ñid rañ bžin gyis rnam dag || mi šes ñon moṅs sgrib sbyañ bya ||^{iv}

ⁱHeTa II.iii. 14cd; HeTa_{Sn} reads "mthe boṅ srin lag dag gis ni || slob ma'i kha ru ltuñ bar bya ||", cf. T 1272 (f. 99v). ⁱⁱHeTa II.iii. 10b. ⁱⁱⁱHeTa I.ix 1. HeTa_{Sn} reads "ñes par dños po thams cad kyi || dag pa de bžin ñid du brjod || phyi nas re re'i dbye ba yis || lha rnams kyi ni brjod par bya ||"; cf. T 1233 (f. 61rv), T 1248 (f. 207v), T 1790 (f. 54v). ^{iv}HeTa I.ix 2. HeTa_{Sn} reads "phuñ po lña dañ dbaṅ po drug || skye mched drug dañ 'byuñ chen lña'i || rañ bžin gyis ni rnam par dag || ñon moṅs šes bya'i sgrib byañ bya ||"; cf. T 1180 (f. 64r), T 1190 (f. 106r) et al..

⁹⁴²go rim gyis *em.*] go rims kyis G, N, P₁; rim gyis C, D, P₂^{sil.}. ⁹⁴³khyad par gyi Σ_{-G}] khyad par gyis G. ⁹⁴⁴bdag byin gyis G, N, P₁] byin gyis C, D, P₂. ⁹⁴⁵brlab pa'i Σ_{-G}] brlabs pa'i G. ⁹⁴⁶rnam par rtog pa *em.*] rnam pa rtogs par C, D, G, P₂^{sil.}; rnam pa rtog pa N, P₁. ⁹⁴⁷dgag pa'i Σ_{-G}] dgags pa'i G. ⁹⁴⁸rnam par rtog par bya'o || de la rnam par dag pa ni G, N, P₁] rnam par dag pa ni C, D, P₂. ⁹⁴⁹gzuñ bar C, D, P₂^{sil.}] bzuñ bar G, N, P₁. ⁹⁵⁰dga' ba'i rañ bžin no G, N, P₁] dga' ba rañ bžin no C, D, P₂^{sil.}. ⁹⁵¹thams cad kyi G, N, P₁] thams cad kyis C, D, P₂. ⁹⁵²de Σ_{-P₁}] da P₁ (misprint). ⁹⁵³lha rnams kyi ni *em.* (cf. HeTa_{Sn})] lha rnams kyis ni Σ. ⁹⁵⁴gañ gsuñs pa G, N, P₁] gsuñs pa C, D, P₂.

rañ rig bdag ñid dag pa ste || dag pa gžan gyis rnam grol min ||
yul rnams dag pa'i dños ñid phyir || bde ba mchog ni rañ rig pa'o ||ⁱ

C 122v₂; D 121v₅; G
168r₂; N 129v₂; P₁ 140r₄;
P₂ 332: 7

'dis 'di gsuñs pa yin te bskyed pa'i rim pa la brten nas lha mo rdo rje ma la sogs
pa rnams kyis gzugs kyī phuñ po la sogs pa rnams rnam par dag par gsuñs so⁹⁵⁵ ||
bdag byin gyis brlab pa'i mtshan ñid thob pa'i dga' ba gsum po rnams kyī rnam par
dag pa ni rañ rig pa'i bdag ñid can de bžin ñid de der son žin de la⁹⁵⁶ rab tu žugs
pa žes pa'i don te 'dis mya ñan las 'das pa thams cad stoñ par⁹⁵⁷ gsuñs so || de kho
na ñid kyī le'u yañ gsuñs pa | "*dpal ldan de bžin ñid gšegs šin* ||"ⁱⁱ žes pa la sogs
pa'o || slar yañ –

ño bos gzugs med mthoñ po med⁹⁵⁸ || sgra med thos pa po yañ med ||
dri med snom pa po yañ med || ro med myoñ ba po yañ med ||
sems med sems las byuñ ba med ||ⁱⁱⁱ

dbañ gi le'ur yañ gsuñs pa –

mchog dgar⁹⁵⁹ bsgom pa med ciñ sgom pa po⁹⁶⁰ yañ med ||
lus kyañ med ciñ gzuñ ba⁹⁶¹ med ciñ 'dzin pa'añ med ||
ša dañ khrag kyañ med ciñ bšañ dañ lci ba'añ med ||
skyug bro⁹⁶² rmoñs med gtsañ sbra mchod phyir thogs med dañ ||^{iv}

ⁱHeTa I.ix 3. HeTa_{Sn} reads "*rañ rig bdag ñid dag pa ñid || dag pa gžan gyis rnam grol min || yul gyi dños po dag pa'i phyir || rañ gi rig pa'i bde chen mchog* ||"; for *pāda*-s a) and b) cf. T 1180 (f. 64r), T 1190 (f. 106r) et al.. ⁱⁱHeTa I.v. 8a; the entire stanza in HeTa_{Sn} reads "*dpal ldan de bžin ñid gšegs šin || de bžin slar yañ gšegs šes brjod par bya || 'dis ni šes rab rigs pa yis || de bžin gšegs šes brjod par bya ||*" ⁱⁱⁱHeTa I.v. 1. HeTa_{Sn} reads "*ño bos gzugs med mthoñ ba pa || sgra med thos pa po yañ med || dri med snom pa po yañ med || ro med myoñ ba po yañ med || reg med reg pa po yañ med || sems med sems las byuñ ba'añ med ||*"; cf. T 1184 (f. 105r), T 1190 (f. 46v) et al.. ^{iv}HeTa I.x. 33; HeTa_{Sn} reads "*mchog dgar sgom pa med ciñ sgom pa po 'añ med || lus kyañ med ciñ gzuñ ba med dañ 'dzin pa'añ med || ša dañ khrag kyañ med ciñ gšañ dañ gci ba'añ med || skyug bro rmoñs med gtsañ spra mchod phyir thogs med dañ ||*".

⁹⁵⁵rnams par dag par gsuñs so C, D, P₂] rnam par gsuñs so G, N, P₁ (*gsuñso* G). ⁹⁵⁶de bžin ñid de der son žin de la N, P₁] de bžin de las C, D, P₂; de bžin ñid de der son žin de G. ⁹⁵⁷stoñ par Σ_{-G}] stoñ pa G. ⁹⁵⁸mthoñ po med G, N, P₁] mthoñ ba med C, D, P₂. ⁹⁵⁹mchog dgar G, N, P₁] mchog dga' C, D, P₂^{sil.}. ⁹⁶⁰sgom pa po *em.*] bsgom pa po Σ. ⁹⁶¹gzuñ ba C, D, P₂^{sil.}] bzūñ ba G, N, P₁. ⁹⁶²skyug bro G, N, P₁] skyug khro C, D, P₂.

chags med sdañ ba med dañ rmoñs med phrag dog med ||
 ser sna med dañ ña rgyal⁹⁶³ med ciñ mthoñ bya med ||
 bsgom dañ sgom po med ciñ bśes dañ dgra med ciñ ||
 khrem gñer med pa'i lhan cig skyes pa sna tshogs ñid ||ⁱ

'di yañ ci ltar śes par bya že na | 'di ñid du yañ gsuñs pa –

gžan gyis⁹⁶⁴ brjod min lhan cig skyes || gañ las kyañ ni mi rñed de ||
 bla ma brgyud pa⁹⁶⁵ ñer bsñen dañ⁹⁶⁶ || rañ la bsod nams las śes bya ||ⁱⁱ

de lta na yañ lhan cig skyes pa la gañ du yid chos brjod par bya ste | sñoms par
 žugs pa'i lhan cig skyes pa'i grib ma'i rjes su byed pa ñid kyi phyir bla ma'i man
 ñag las lhan cig skyes pa śes par bya'o || de bcom ldan 'das kyis gsuñs pa –

C 122v₆; D 122r₃; G
 168v₂; N 130r₁; P₁ 140v₃;
 P₂ 333: 4

de la de ñid bstan par bya || mchog mtha' dga' bral dañ po can⁹⁶⁷ ||ⁱⁱⁱ

žes pa ste | gañ gi dañ po dga' bral yin pa de ni dga' bral dañ po ste lhan cig skyes
 pa'o || mthar byed do žes pa ni mtha' can no || mchog ni rab kyi mtha' pa ste de ni
 de lta bu yin no || dga' bral dañ po yañ yin la mchog mtha' can gañ yin pa⁹⁶⁸ de ni
 dga' bral dañ po mchog mtha' can no ||

rgyud rnams kun tu sbas pa ste || mtha' yis mthar ni⁹⁶⁹ rab tu gsal ||^{iv}

rdo rje mchod pa rab sbyar nas || de la lha mo des žus pa ||
 lha de'i skad cig ji ltar lags || gtso bo chen po bśad du gsol ||^v

ⁱHeTa I.x. 34; HeTa_{Sñ} reads "sgom dañ sgom pa po med bśes dañ dgra med ciñ || khrem gñer med pa'i rlom sems med pa'i lhan cig skyes ba sna tshogs ñid ||" in the 2nd half. ⁱⁱHeTa I.viii. 36; HeTa_{Sñ} reads "gžan gyis brjod min lhan cig skyes || gañ du yañ ni mi rñed de || bla ma'i dus thabs bsten pa yis || bdag gis bsod nams las śes bya ||". ⁱⁱⁱHeTa II.v. 66ab. HeTa_{Sñ} reads "de la de ñid bstan pa ni || dga' bral dañ po mchog mtha' can ||"; cf. T 1182 (f. 247r), T 1184 (f. 209r) et al.. ^{iv}HeTa II.v. 66cd; HeTa_{Sñ} reads "thams cad rgyud du sbas pa ste || mtha' yi mtha' yis phye ba ñid ||". ^vHeTa II.v. 67; HeTa_{Sñ} reads "lha ni" instead.

⁹⁶³ña rgyal Σ_G] rgyal G. ⁹⁶⁴gžan gyis Σ_G] gžan gyi G. ⁹⁶⁵brgyud pa Σ_G] rgyud pa G. ⁹⁶⁶bsñen dañ Σ_{P_1}] bsñed dañ P₁. ⁹⁶⁷dañ po can N, P₁] dañ po mchog mtha' can C, D, P₂; dañ | po can G. ⁹⁶⁸gañ yin pa G, N, P₁] yañ yin pa C, D, P₂^{sil}. ⁹⁶⁹mtha' yis mthar ni G, N, P₁] mtha' yi mtha' ni C, D, P₂.

der ni thog ma⁹⁷⁰ dbus mtha' med || srid med mya ñan 'das pa med ||
bdag med gžan ni med pa ste || 'dir de bde ba chen po 'o⁹⁷¹ ||ⁱ

'dir yañ bcom ldan 'das kyis gsuñs pa⁹⁷² –

ji ltar dbañ bskur gsol gdab pa'i⁹⁷³ || slob ma'i bya ba bśad par bya ||
bla ma phyag rgya ldan mthoñ nas || brtul žugs can gyis bstod mchod bya ||ⁱⁱ
bcom ldan ži ba chen po kye || rdo rje rnal 'byor gcig tu brtson ||
sgrub po phyag rgya tha mi dad || rdo rje rnal 'byor las byuñ ba ||ⁱⁱⁱ
ji ltar khyod ni bdag ñid che || khyab bdag bdag⁹⁷⁴ la'añ de mdzod cig ||
'khor ba 'dam gyi tshogs nañ du || byiñ ba skyabs med⁹⁷⁵ bdag la skyobs⁹⁷⁶ ||^{iv}
žim pa'i⁹⁷⁷ bza' ba btuñ ba dañ || ba la che mchog ma da na⁹⁷⁸ ||
bdug pa lha bśos phreñ ba dañ || dril bu rgyal mtshan byug pa ste ||
slob ma dam pas rdo rje'i 'dzin || mchod pa 'di rnams kyis mchod do ||^v

C 123r₄; D 122v₂; G 169r₄; N 130v₁; P₁ 141r₃; P₂ 334: 4 mchod pa'i bar med par ston pa pos⁹⁷⁹ | 'dis lhan cig skyes pa'i dga' ba khoñ du
chud par bya ste –

gañ phyir yid kyis mi bsgom par || 'gro ba thams cad bsgom par bya ||
thams cad chos ni yoñs śes na || bsgom pa ñid ni bsgom pa min ||^{vi}

ⁱHeTa II.v. 68; HeTa_{Sn} reads "'di ni mchog tu bde chen ñid || bdag med gžan yañ med pa ñid ||"
in the 2nd half. ⁱⁱHeTa II.iii. 17cd-18ab; HeTa_{Sn} reads "ji ltar dbañ bskur gsol btap pa'i || slob
ma'i bya ba bśad par bya || bla ma phyag rgya ldan mthoñ nas || bstod dañ mchod pa ji bžin
bya ||". ⁱⁱⁱHeTa II.iii. 18cd-19ab; HeTa_{Sn} reads "bcom ldan ži ba chen po kye || rdo rje rnal 'byor
gcig bžed pa || mi phyed phyag rgya sgrub pa po || rdo rje rnal 'byor las byuñ ba ||". ^{iv}HeTa II.iii.
19cd-20ab; HeTa_{Sn} reads "ji ltar khyod ni bdag ñid che || mña' bdag bdag la'añ de ltar mdzod ||
'khor ba 'dam gyi tshogs dag tu || byiñ ba skyabs med bdag la skyobs ||". ^vHeTa II.iii. 20cd-21cd;
HeTa_{Sn} reads "byug pa yis" in 21b and "'di rnams mchod pa rnams kyis ni || slob mas rdo rje 'dzin
pa mchod ||" in 21cd. ^{vi}HeTa I.viii. 44; HeTa_{Sn} reads "sgom" in all instances.

⁹⁷⁰thog ma Σ_G] thogs ma G. ⁹⁷¹'dir de bde ba chen po'o G, N, P₁] om. C, D, P₂. ⁹⁷²gsuñs pa
G, N, P₁] gsuñs C, D, P₂. ⁹⁷³gdab pa'i Σ_G] bdab pa'i G. ⁹⁷⁴khyab bdag bdag N, P₁] khyab
bdag C; bya ba bdag D, P₂; khyab bdag la dag G. ⁹⁷⁵skyabs med Σ_G] skyobs med G. ⁹⁷⁷žim
pa'i Σ_G] bžim pa'i G. ⁹⁷⁸ma da na C, D, P₂] ma da la G, N, P₁. ⁹⁷⁹bar med par ston pa pos C,
D, P₂^{sil}.] bar med ston pa pos G, N; bar med ston pe pos P₁.

'di dañ 'di ni brtan pa dañ g.yo ba rnams kyi yañ de kho na ñid do || 'di lta ste |
"thams cad thams cad stoñ pa"ⁱ žes bya'o || de bcom ldan 'das kyis gsuñs pa –

brtan dañ g.yo ba'i dños po gañ || rtswa⁹⁸⁰ lcug⁹⁸¹ 'khri śiñ la sogs rnams ||
bdag gi dños po'i rañ bžin las || dam pa'i de ñid ñes bsgom bya ||
de rnams gcig pu gžan yod min || bde ba chen po⁹⁸² rañ rig pa'o ||ⁱⁱ
mchog tu dga' ba yañ dag thob || sna tshogs spañs pa'i skad cig la ||
ston pas smras pa sems dpa' che || bde ba chen po gzuñ bar gyis⁹⁸³ ||ⁱⁱⁱ

de ltar yañ 'Phags pa lha'i žabs kyis gsuñs pa –

dga' ba la sogs rim pas phra mo la ||
dmigs pa la ni brten nas skad cig ma ||
zad par 'gyur ba bži pa'i dus su ni ||
e ma dmigs pa žes bya ci žig yin ||^{iv}
gañ yañ khrem gñer med pa'i bde ba ni ||
myoñ ba'i rnam par gžal bar bya ba tsam ||
de yañ 'dzag pa⁹⁸⁴ yañ ste de la ni ||
rnam par bsgyiñs pa 'ba' žig dmigs pa med ||^v
e ma'o srid gsum gañ ba yi || bde ba chen po sgeg pa ste ||
gañ gis rañ dañ gžan gyi char⁹⁸⁵ || rnam dbyer med pa'i skad cig go ||^{vi}

'dis 'di gsuñs par gyur pa yin te | gsum pa dga' bral gyi dga' ba'i dpe las | bdag byin
gyis brlab pa'i⁹⁸⁶ bde ba 'byuñ ba ñid du rtogs par⁹⁸⁷ byas nas de ñid rnam par dag
pa las de bžin ñid kyi rnam pas⁹⁸⁸ lhan cig skyes par rtogs par bya ba yin no || 'di
ni "*bži pa de yañ de bžin no* ||"^{vii} žes pa 'di'i don to || sñoms par 'jug pa yod na

C 123v₁; D 122v₆; G
169v₄; N 130v₆; P₁ 141v₁;
P₂ 334: 21

ⁱUntraced, one syllable short. ⁱⁱHeTa I.viii. 45-46ab; HeTa_{Sn} reads "brtan dañ g.yo ba'i dños po gañ || rtswa lcug 'khril śiñ la sogs pa || bdag gi dños po'i rañ bžin las || dam pa'i de ñid ñas bsgom bya || de rnams dam pa gcig yod min || rañ rig bde ba chen po ñid ||". ⁱⁱⁱHeTa II.iii. 22; HeTa_{Sn} reads "bde ba chen po rnam par zuñ ||" in the last pāda. ^{iv}Untraced. ^vIbid.. ^{vi}Ibid.. ^{vii}HeTa II.iii. 10b.

⁹⁸⁰rtswa N, P₁] rtsa C, D, G, P₂. ⁹⁸¹lcug Σ_G] lcugs G. ⁹⁸²chen po C, D, P₂^{sil.}] chen po'i G, N, P₁. ⁹⁸³gzuñ bar gyis C, D, P₂^{sil.}] bzuñ bar gyis G, N, P₁. ⁹⁸⁴'dzag pa G, N, P₁] 'jigs pa C, D, P₂. ⁹⁸⁵rañ dañ gžan gyi char C, D, P₂^{sil.}] rañ dañ gyi char G, N, P₁. ⁹⁸⁶brlab pa'i Σ_G] brlabs pa'i G. ⁹⁸⁷rtogs par C, D, P₂^{sil.}] rtog par G, N, P₁. ⁹⁸⁸mam pas Σ_G] rnam par G.

ye śes gañ yin pa thog mar gsuñs pa ste | de bžin du 'dir yañ lhan cig skyes pa⁹⁸⁹
 rtogs pa las de ni de yañ bži pa'i ye śes su 'gyur ba des na lhan cig skyes pa byañ
 chub kyī sems kyī dpe las bde ba gañ yin pa dañ ye śes gañ yin pa la yid ches par
 bya'o || lhan cig skyes pa'i grib ma'i⁹⁹⁰ rjes su byed pa ñid kyī phyir de ni de kho
 na ñid du⁹⁹¹ bśad pa ma yin gyī 'byuñ ba chen po pa'o || gañ gi phyir bcom ldan
 'das kyis kyañ –

gañ phyir 'byuñ ba⁹⁹² che bde ba || de phyir bde ba de ñid min ||ⁱ

žes gsuñs so || 'di ñid slob ma'i dri ba'i tshig go ||

dños grub kun gyī gter gyur pa || byañ chub sems ni ltuñ gyur na⁹⁹³ ||

phuñ po nmañ śes brgyal 'gyur bas || ma smad dños grub ga la yod ||ⁱⁱ

mkha' dbyiñs rdo rje yañ dag sbyor || reg las rmad 'byuñ⁹⁹⁴ chen po yi ||

bde ba skye ba gañ yin pa || de ni mchog dga'i byed po 'o ||ⁱⁱⁱ

žes pa la | "*ma smad dños grub ga la yod* ||" ces pa ni de ñid mchog tu dga' bar
 bśad pa'i lhan cig skyes pa'i dga' ba las phyag rgya chen po'i bdag ñid can gyī dños
 grub po || dmigs pa thams cad ñe bar ži ba'i phyir na ma smad pa ste de'i phyir lhan
 cig skyes pa khoñ du chud pa'o || phuñ po la sogs pa brgyal ba de yod na ye śes
 gañ rjes su myoñ ba yin | des na bdag byin gyis brlab pa⁹⁹⁵ ma dag par byas so || de
 bsgom pa rab kyī mthar son pa na ste ji srid du phuñ po⁹⁹⁶ la sogs pa med par ma
 gyur pa⁹⁹⁷ de srid du phyag rgya chen po'i dños grub mñon sum du byed par mi
 nus so || bcom ldan 'das kyis kyañ gsuñs pa | "*mchog tu bde ba phuñ po med* ||"^{iv}
 ces so || 'di ñid kyañ rnal 'byor ma rnams kyis 'chi bar mñon par brjod de⁹⁹⁸ | bcom

ⁱHeTa I.x. 40cd (HeTa_{Sn} reads the same); cf. T 1180 (f. 73v), T 1184 (f. 186r), T 1198 (f. 70r),
 T 1390 (f. 21v) et al.. ⁱⁱGS v. 8.38cd-39ab; cf. cf. LaTaṬī (p. 157), KriSaṃPa (6.6.8. 11), T
 1198 (f. 67v), T 1395 (f. 68v), T 1402 (f. 140r), T 1410 (ff. 302v-303r), T 1444 (f. 271r), T 1793
 (f. 137r; accrediting this stanza to Padmavajra), T 1818 (f. 245v). ⁱⁱⁱGS v. 3.5; cf. T 1186 (f.
 145r), T 1444 (f. 271r), T 1489 (f. 182v), T 1818 (f. 245v), T 2531 (f. 316r), T 3305 (f. 197v) et
 al.. ^{iv}Untraced (presumably HeTa).

⁹⁸⁹lhan cig skyes pa Σ_G] lhan ces pa G. ⁹⁹⁰grib ma'i Σ_G] rim ma'i G. ⁹⁹¹de kho na ñid du G,
 P₁] de kho ñid du C, D, P₂^{sil.}; de xx ñidu N (illegible). ⁹⁹²'byuñ ba G, N, P₁] 'khyud pa C, D, P₂.
⁹⁹³ltuñ gyur na Σ_{G,P_1}] lhuñ gyur na G, P₁. ⁹⁹⁴'byuñ G, N, P₁] byuñ C, D, P₂^{sil.}. ⁹⁹⁵brlab pa N,
 P₁] brlab par C, D, P₂^{sil.}; brlabs pa G. ⁹⁹⁶ji srid du phuñ po C, D, P₂^{sil.}] ji srid phuñ po G, N;
 ji srid phuñ lo P₁ (misprint). ⁹⁹⁷ma gyur pa C, D, P₂] gyur pa G, N, P₁. ⁹⁹⁸'chi bar mñon par
 brjod de Σ_G] mchi bar mñon par brjod do G.

Idan 'das kyis kyañ gsuñs pa –

ji ltar pha las bde thob pa || de yi bde ba rañ gis bza⁹⁹⁹ ||
bde ba gañ gis 'chi ba ste || de yi bde ba bsam gtan brjod ||ⁱ

'''chi ba źes bya'i rnam rtog ni ||ⁱⁱⁱ źes pa śes rab kyi pha rol tu phyin pa la sogs
par¹⁰⁰⁰ rgyas par ro ||

mañ du smra bas ci źig bya || rdo rje theg pa'i de ñid las ||ⁱⁱⁱ
rdzas kyi dños por yod ces pa'añ || rañ bźin brten nas¹⁰⁰¹ de ñid do ||
brtags pa'i dños po med pa ste || gźan gyi dbaň ni yod pa yin ||^{iv}

źes pa ste la sogs pa'i sgras¹⁰⁰² gźan gyi dbaň bzuñ ño || rgyu gźan la brten pas
na¹⁰⁰³ gźan gyi dbaň dañ grub pa yin no || gźan gyi dbaň ni 'gro ba'i bdag byin gyis
brlab pa'i mtshan ñid do || de dag gi dños po med pa ni yoñs su grub pa'i gzugs
lhan cig skyes par¹⁰⁰⁴ bśad pa mya ñan las 'das par yañ gsuñs te thams cad kyi¹⁰⁰⁵
thams cad du thams cad stoñ pa ni mu stegs pa rnams kyi cha śas yin no || de ñid
śes rab kyi pha rol tu phyin pa de bźin gśegs pa skyed par mdzad ma'o || źes pa
rnam par dag pa ste rim pa bźi pa'o || ||

ⁱHeTa I.v. 21. HeTa_{Sn} reads "bde ba gañ gis 'chi ba 'di ||" in *pāda c*); cf. T 1407 (f. 129r), T 1818 (f. 246r) et al.. ⁱⁱLST ch. 51; cf. CSA v. 43e et al.. See also H 381 (**Āryaḍākinīvajrapañja-ramahātāntrarājakaḷpa* f. 433r) reading "'chi ba źes bya'i rnam rtog gis || dag pa'i gnas su 'khyer bar byed || yañ na bde ba can du ñes || 'dod pa'i rigs su skye bar 'gyur ||"; see also H 387 (*mÑon par brjod pa'i rgyud bla ma*; ff. 204r, 296v), H 466 (*'Phags pa lag na rdo rje gos sñon po can rdo rje sa 'og ces bya ba'i rgyud*; f. 360v), T 1748 (f. 132v). ⁱⁱⁱPaKra 3.33ab, cf. T 3713 (f. 117v). ^{iv}Cf. T 1128 (f. 78v), T 3853 (f. 243v), T 3887 (ff. 145r, 153r; accrediting this stanza to the *'Phags pa lañ kar gśegs pa*) et al.; the entire stanza reads "brtags pa'i dños po med pa ñid || gźan gyi dbaň ni yod pa yin || sgro 'dogs pa dañ skur ba'i mthar || rtog par byed pa ñams par 'gyur ||".

⁹⁹⁹ba rañ gis bza' em. (cf. HeTa_{Sn})] rañ gis bzañ C, D, P₂; rañ gi bza' G, N, P₁. ¹⁰⁰⁰la sogs par C, D, P₂^{sil.}] la sogs pa G, N, P₁. ¹⁰⁰¹brten nas G, N, P₁] rten nas C, D, P₂^{sil.}. ¹⁰⁰²la sogs pa'i sgras G, N, P₁] de la sogs pa'i sgras C, D, P₂^{sil.}. ¹⁰⁰³brten pas na C, D, P₂^{sil.}] rten pas na G, N, P₁. ¹⁰⁰⁴lhan cig skyes par Σ.G] lhan gcig skyes par G. ¹⁰⁰⁵thams cad kyi C, D, P₂] thams cad kyis G, N, P₁.

rnam par dag pa las ldan ba'i rim pa

C 124r₃; D 123v₃; G 170v₅; N 131v₄; P₁ 142r₈; P₂ 336: 18

da ni rnam par dag pa las ldan ba'i rim pa rab tu bstan par bya'o || de la smras pa | ldan ba ni bdag byin gyis brlab pa'i mtshan ñid kyi dga' ba gsum gyi bdag ñid med pa yin pa'i phyir ci lta ba¹⁰⁰⁶ de ni su žig gi yin par 'gyur že na brjod par bya ste | bdag byin gyis brlab pa'i¹⁰⁰⁷ mtshan ñid med pa ni skyes pa ma yin gyi gañ žig bag chags dañ bcas pa'i sgyu ma lta bu'i rnam par šes pa de'i¹⁰⁰⁸ lhan cig skyes pa'i dga' ba bsgom pa las¹⁰⁰⁹ ji srid 'gog pa mñon sum du mi byed pa de srid du ldan ba ste skyed par ni mi 'gyur ro || 'dir yañ gsuñs pa –

phyi nas de ñid yañ dag bśad || rnam dag ye šes rañ bžin can ||ⁱ

žes pa'o || phyi nas žes pa ni bdag byin gyis brlab pa'i de ma thag tu rañ rig pa las skyes pa ni dños grub po ||

ji skad du gsuñs pa –

rañ rig las ni dños grub 'gyur || rañ rig phyir na¹⁰¹⁰ bsgom pa 'o ||ⁱⁱ

žes pa'o || slar yañ gsuñs pa –

phyag rgya rgyu dañ sbyor bral las || rnal 'byor sñiñ rje thabs su 'gyur || stoñ ñid sñiñ rje dbyer med pa || byañ chub sems su brjod pa yin ||ⁱⁱⁱ

C 124r₆; D 123v₆; G 171r₃; N 132r₁; P₁ 142v₅; P₂ 337: 11

'di ñid bcom ldan 'das kyis¹⁰¹¹ zuñ du 'jug pa ni lam dañ zuñ du 'jug pa ni¹⁰¹² 'bras bur gsuñs pa yin no || de gsuñs pa –

rañ rig¹⁰¹³ ye šes de ñid 'gyur || rañ gžan yañ dag rig pa spañs ||^{iv}

ⁱHeTa I.x. 32ab; cf. T 1184 (f. 183v). HeTa_{S_n} reads "*rnam dag ye šes gzugs can dañ* ||" instead.
ⁱⁱHeTa I.viii. 46cd; cf. T 1190 (f. 102rv). ⁱⁱⁱHeTa I.x. 42; HeTa_{S_n} reads "*phyag rgya rgyu dañ bral ba las || yo gi sñiñ rje thabs su 'gyur || stoñ ñid sñiñ rje dbyer med pa || byañ chub sems žes rab tu brjod* ||". ^{iv}HeTa I.x. 8cd; HeTa_{S_n} reads "*ye šes ñid du*".

¹⁰⁰⁶ci lta ba C, D, P₂] ci ldan ba G, N, P₁. ¹⁰⁰⁷brlab pa'i Σ_G] brlabs pa'i G. ¹⁰⁰⁸de'i G, N, P₁] dañ C, D, P₂. ¹⁰⁰⁹bsgom pa las N, P₁] bsgoms pa las C, D, P₂^{sil}; bsgom pa la G. ¹⁰¹⁰rañ rig phyir na Σ_G] rañ rigs phyir na G. ¹⁰¹¹bcom ldan 'das kyis C, D, P₂] bcom ldan 'das kyi G, N, P₁. ¹⁰¹²lam dañ zuñ du 'jug pa ni Σ_G] om. G. ¹⁰¹³rañ rig Σ_G] rañ rigs G.

mkha' mñam rdul bral stoñ pa ñid || dños dañ dños med bdag ñid mchog ||
 thabs dañ śes rab śin tu 'dres || chags dañ chags bral rnam par 'dres ||ⁱ
 de ñid srog chags rnams kyi srog || de ñid mi 'gyur dam pa yin¹⁰¹⁴ ||
 de ñid thams cad khyab pa po¹⁰¹⁵ || lus kun la ni rnam par gnas ||ⁱⁱ

zés so¹⁰¹⁶ || 'di ñid du gsuñs pa –

dpal ldan de bžin ñid gśegs śiñ || de bžin slar yañ byon pa ñid ||
 'dis ni śes rab rigs pa yis¹⁰¹⁷ || de bžin gśegs par mñon brjod bya¹⁰¹⁸ ||ⁱⁱⁱ

de la "rdo rje sñiñ pos gsol pa¹⁰¹⁹ | thabs gañ gis byañ chub kyi sems¹⁰²⁰ bskyed
 par bgyi ba lags | bcom ldan 'das kyis bka' stsal pa"^{iv} –

C 124v₂; D 124r₂; G
 171r₆; N 132r₄; P₁ 142v₈;
 P₂ 337: 20

dkyil 'khor 'khor lo sogs thabs dañ || bdag byin brlab pa'i rim pas kyañ ||
 kun rdzob don dam gzugs can gyi || byañ chub sems ni rab tu bskyed ||^v
 kun rdzob *kunda* lta bu ste¹⁰²¹ || don dam bde ba'i gzugs can no ||
 bud med *kkola* bde ba can || *evam* yi ge'i rañ bžin du ||^{vi}
 bde ba sruñ ba ñid kyi phyir || bde ba can zés brjod par bya ||
 sañs rgyas byañ chub sems dpa' dañ || rdo rje 'dzin pa rnams kyi gnas ||^{vii}
 'di ñid 'khor ba zés bya ste || 'di ñid mya ñan 'das pa ñid ||
 'khor ba spañs nas gžan du ni || mya ñan 'das pa rtog mi 'gyur ||^{viii}

ⁱHeTa I.x. 9 (HeTa_{Sn} reads the same). ⁱⁱHeTa I.x. 10; HeTa_{Sn} reads "*de ñid srog chags rnams kyi srog || de ñid yi ge dam pa yin || de ñid thams cad khyab pa po || thams cad lus la rnam par gnas ||*". ⁱⁱⁱHeTa I.v. 8. HeTa_{Sn} reads "*dpal ldan de bžin ñid gśegs śiñ || de bžin slar yañ gśegs pa ñid || 'dis ni śes rab rigs pa yis || de bžin gśegs brjod par bya ||*"; cf. T 1186 (f. 89v), T 1190 (f. 49r) et al.. ^{iv}HeTa II.iv. 28. ^vHeTa II.iv. 29; HeTa_{Sn} reads "*dkyil 'khor 'khor lo'i thabs dañ ni || rañ byin rlab pa'i rim pas kyañ ||*" in the 1st half. ^{vi}HeTa II.iv. 30; HeTa_{Sn} reads "*kun rdzob kun da lta bu ñid || dam don bde ba'i gzugs can no || bud med ka kko la bde ba can || e bam rnam pa'i rañ bžin du ||*". ^{vii}HeTa II.iv. 31; HeTa_{Sn} reads "*bde ba can zés rab tu bsgrags*" in the 2nd *pāda*. ^{viii}HeTa II.iv. 32; HeTa_{Sn} reads "*rtogs mi 'gyur*".

¹⁰¹⁴mi 'gyur dam pa yin G, N, P₁] mi 'gyur ba ma yin C, D, P₂. ¹⁰¹⁵khyab pa po G, N, P₁] bya ba po C, D, P₂. ¹⁰¹⁶zés so C, D, P₂^{sil.}] *om.* G, N, P₁. ¹⁰¹⁷rigs pa yis C, D, P₂] rig pa yis G, N; rig pa yas P₁. ¹⁰¹⁸mñon brjod bya Σ_G] mñon spyod bya G. ¹⁰¹⁹gsol pa Σ_{P₂}] gsol ba P₂^{sil.}. ¹⁰²⁰sems Σ_{P₁}] sams P₁. ¹⁰²¹kunda lta bu ste C, D, P₂^{sil.}] kun da lta bu ste G, N; kun da lte bu ste P₁.

'khor ba gzugs dañ sgra la sogs || 'khor ba tshor ba la sogs pa ||
 'khor ba dbaṅ po rnams ñid de || 'khor ba že sdañ la sogs pa ||ⁱ
 'di rnams chos ni mya ñan 'das || rmoṅs phyir 'khor ba'i gzugs can ñid ||
 rmoṅs med 'khor ba dag pas ni || 'khor ba mya ñan 'das par¹⁰²² 'gyur ||ⁱⁱ

C 124v₅; D 124r₆; G 171v₅; N 132v₁; P₁ 143r₅; P₂ 338: 12
 'dis chos 'di rnams kyi rab tu mi gnas pa'i mya ñan las 'das pa yoṅs su mkhyen pa
 las rgyal ba mchog rnams kyi bdag ñid kyi skye ba gsuṅs pa yin no || gal te gžan
 rnams kyi¹⁰²³ bla ma brgyud pa'i rim pas¹⁰²⁴ rañ bžin yoṅs su šes par 'gyur žiñ
 so so'i skye bo rnams kyi yin pa de'i tshe de rnams kyi bdag ñid 'ba' žig pa yañ
 ma yin no¹⁰²⁵ || bcom ldan 'das kyi kyañ gsuṅs pa –

ma lus pa yi sems can gyi || skye ba gañ la brjod bya ba ||
 gañ phyir sprul pa gnas brtan phyir || de la¹⁰²⁶ sprul pa'i sku ñid yin ||ⁱⁱⁱ

žes pa la sogs pa rgyas par te |

sde pa sde pa¹⁰²⁷ žes bšad pa || lto ba gnas su brjod par bya ||
 skye gnas 'dod chags bral bar 'gyur || mñal gyi khru ma chos gos yin ||^{iv}
 de bžin ma ni mkhan po 'o || mgo bor thal mo sbyar ba phyag ||
 'gro ba'i bya ba bslab pa'i gnas || de bžin sñags bzlas *a* dañ *ham* ||^v
 skye gnas 'khor lo'i yi ge *a* || bde chen gyi yañ yi ge *ham* ||
 gcer bu skra¹⁰²⁸ dañ kha spu bregs¹⁰²⁹ || sñags bzlas kyañ ni dge sloñ skyes ||^{vi}

ⁱHeTa II.iv. 33 ; HeTa_{S_n} reads "*ñid do*". ⁱⁱHeTa II.iv. 34 (HeTa_{S_n} reads the same). ⁱⁱⁱHeTa II.iv. 53 ; HeTa_{S_n} reads "*skye ba gañ la brjod par bya ||*" and "*lte ba sprul pa gnas brtan phyir ||*" in *pāda*-s b) and d). ^{iv}HeTa II.iv. 61 ; HeTa_{S_n} reads "*sde pa žes bya sku ru brjod ||*" in *pāda* a). ^vHeTa II.iv. 62 ; HeTa_{S_n} reads "*de bžin ma ni mkhan ñid || mgo bar thal mo sbyar ba phyag || 'gro ba'i bya ba khrims kyi gnas || sñags kyi bzlas pa a dañ ham ||*". ^{vi}HeTa II.iv. 63 ; HeTa_{S_n} reads "*skyes gnas 'khor lo'i rnam pa a || bde chen gyi yañ rnam pa ham || gcer bu skra dañ kha spu bregs || sñags 'don skyes pa dge sloñ ñid ||*".

¹⁰²²'das par G, N, P₁] 'da' bar C, D, P₂^{sil.}. ¹⁰²³gžan rnams kyi G. ¹⁰²⁴brgyud pa'i rim pas Σ_G] rgyud pa'i rim pas G. ¹⁰²⁵ma yin no Σ_G] yino G. ¹⁰²⁶de la Σ_G] de G. ¹⁰²⁷sde pa sde pa G, N, P₁] sde pa sde ma C, D, P₂. ¹⁰²⁸skra Σ_{P₁}] ska P₁. ¹⁰²⁹bregs C, D, P₂^{sil.}] breg G, N, P₁.

tshogs pa 'di rnam kyis sems can || sañs rgyas ñid du the tshom med ||
zla ba bcu yañ sa rnam yin || sems can sa bcu'i dbañ phyug go ||ⁱ

'di ñid ye śes chen po ste || lus kun la ni rnam par gnas ||
gñis dañ gñis su med pa'i tshul || dños dañ dños med bdag ñid gtso ||ⁱⁱ
brtan dañ g.yo ba khyab nas gnas || sgyu ma'i gzugs can ñid du snañ ||
dkyil 'khor 'khor lo sogs thabs kyis || rtag tu ñes par 'grub par 'gyur ||ⁱⁱⁱ

lus la ye śes chen po gnas || kun tu rtog pa¹⁰³⁰ thams cad spañs ||
dños po kun la khyab byed pa || lus la gnas kyañ lus skyes min¹⁰³¹ ||^{iv}

de'i phyir bdag byin gyis brlab pa'i de bzin ñid la rab tu žugs pa'i de ma thag tu
skye ba'i rim pa¹⁰³² śes par bya ste rnam pa gžan du na 'khor ba zad pa tsam kho
nar 'gyur ro || 'khor bar gnas pa'i bar du yañ dam pa'i don yañ dag par rtogs pa'i¹⁰³³
thabs dañ | stobs bcu dañ mi 'jigs pa la sogs pa'i yon tan dañ ldan pa'i mchog tu bde
ba chen po'i mtshan ñid kyi 'bras bu rañ bzin gyi¹⁰³⁴ thob par 'gyur ba ma yin no ||
de gsuñs pa –

C 125r₃; D 124v₄; G
172r₆; N 132v₇; P₁ 143v₅;
P₂ 339: 11

bskyed pa'i rim pa'i rnal 'byor gyis¹⁰³⁵ || brtul žugs can gyis spros pa bsgom ||
spros pa rmi lam ltar byas nas || spros pa ñid ni spros med bya ||^v

sgyu ma ji bzin rmi lam ni || ji ltar bar ma'i srid ji bzin ||
rtag tu goms pa'i sbyor ba las¹⁰³⁶ || de lta bu ñid¹⁰³⁷ dkyil 'khor snañ ||^{vi}

ⁱHeTa II.iv. 64; HeTa_{Sn} reads "*di dag rkyen gyis sems can rnam || sañs rgyas ñid du the tshom med || zla ba bcu yañ sa rnam yin || sems can sa bcu dbañ phyug go ||*". ⁱⁱHeTa II.iii. 24; HeTa_{Sn} reads "*di ni ye śes chen po ñid || thams cad yul la rnam par gnas ||*" in the 1st half. ⁱⁱⁱHeTa II.iii. 25; HeTa_{Sn} reads "*brtan dañ g.yo ba khyab nas gnas || sgyu ma'i gzugs can ñid du 'dod || dkyil 'khor 'khor lo'i thabs kyis ni || rtag tu ñes par 'gro bar 'gyur ||*". ^{iv}HeTa I.i. 12; HeTa_{Sn} reads "*lus la ye śes chen po gnas || rtog pa thams cad yañ dag spañs || dños po kun la khyab pa po || lus gnas lus las ma skyes pa'o ||*"; also quoted in VaPra^{§22}. ^vHeTa II.ii. 29; HeTa_{Sn} reads "*spros pa sgom ||*" in *pāda* b). ^{vi}HeTa II.ii. 30; HeTa_{Sn} reads "*ji ltar sgyu ma rmi lam dañ || ji ltar bar ma'i srid yin pa || rtag tu goms pa'i sbyor ba las || dkyil 'khor ñid ni de bzin 'dod ||*".

¹⁰³⁰kun tu rtog pa $\Sigma_{C,D,G}$] kun du rtog pa C, D; kun tu rtogs pa G. ¹⁰³¹skyes min Σ_{P_1}] skyis min P₁. ¹⁰³²skye ba'i rim pa G, N, P₁] skyes pa'i rim pa C, D, P₂^{sil}. ¹⁰³³rtogs pa'i C, D, P₂] rdzogs pa'i G, N, P₁. ¹⁰³⁴rañ bzin gyi *em.*] rañ bzin gyis Σ . ¹⁰³⁵rnal 'byor gyis G, N, P₁] rnal 'byor gyi C, D, P₂^{sil}. ¹⁰³⁶sbyor ba las G, N, P₁] skyoñ ba las C, D, P₂. ¹⁰³⁷de lta bu ñid C, D, P₂^{sil}] de lta ñid du G, N, P₁.

phyag rgya chen po'i dbaṅ bskur bar¹⁰³⁸ || ji ltar śes pa'i bde chen po¹⁰³⁹ ||
'di ñid¹⁰⁴⁰ de myoṅ ba las te || gźan las dkyil 'khor¹⁰⁴¹ 'byuṅ ba med ||ⁱ

de ltar yaṅ –

phuṅ po rnams ñid dri ma med pa'i dkyil 'khor te ||
thams cad lha mo maṅ por rnam par ñes śiṅ rtogs ||
de la dpa' bo¹⁰⁴² he ru ka yaṅ yin pa ste ||
'dzag med sku ste de bźin ñid kyi ro yin no ||ⁱⁱ

kye rdo rje'i rgyud du yaṅ gsuṅs pa –

bde ba nag po bde ba ser || bde ba dmar po bde ba dkar ||
bde ba sñon po bde ba ljaṅ || bde ba nag po rgyu mi rgyu ||ⁱⁱⁱ
bde ba śes rab bde ba thabs || de bźin kun du ru¹⁰⁴³ skeyes bde ||
bde ba dños daṅ dños med pa || rdo rje sems dpa' bde bar brjod ||^{iv}

C 125r₇; D 125r₂; G rdo rje sñiṅ pos gsol pa^v –

173r₁; N 133r₆; P₁ 144r₃;

P₂ 340: 8

rdzogs pa'i rim pa'i rnal 'byor 'di || de yi bde ba bde chen 'dod ||
rdzogs pa bsgom pa med pa yis¹⁰⁴⁴ || bskyed pas dgos pa ci źig yod ||^{vi}

ⁱHeTa II.ii. 31 ; HeTa_{Sn} reads "*chen por*" in *pāda* a) and "*'di ñid de yi byin rlabs yin ||*" in *pāda* c). ⁱⁱUntraced. ⁱⁱⁱHeTa II.ii. 32 ; HeTa_{Sn} reads "*bde ba gnag ciṅ bde ba ser || bde ba dmar po bde ba dkar || bde ba ljaṅ khu bde ba sño || bde ba rgyu daṅ mi rgyu kun ||*". ^{iv}HeTa II.ii. 33 ; HeTa_{Sn} reads "*bde ba dños po dños med bde ||*" in the 3rd *pāda*. ^vHeTa II.ii. 34. ^{vi}Ibid. ; HeTa_{Sn} reads "*rdzogs pa'i rim pa'i rnal 'byor 'di || de yi bde ba bde chen brjod || rdzogs pa sgom pa med pa ste || bskyed pa yis ni ci źig 'tshal ||*".

¹⁰³⁸bskur bar G, N, P₁] bskur ba C, D, P₂^{sil.}. ¹⁰³⁹bde chen po Σ_G] bde ba chen po G. ¹⁰⁴⁰'di ñid C, D, P₂^{sil.}] de ñid G, N, P₁. ¹⁰⁴¹dkyil 'khor Σ_{P₁}] dkyal 'khor P₁. ¹⁰⁴²de la dpa' bo G, N, P₁] dpa' bo C, D, P₂^{sil.}. ¹⁰⁴³kun du ru C, D, P₂^{sil.}] kun tu ru G, N, P₁. ¹⁰⁴⁴med pa yis G, N, P₁] med pa yi C, D, P₂.

bcom ldan 'das kyis bka' stsal paⁱ –

e ma byañ chub sems chen 'di || dad pa'i śugs kyis rab tu ñams¹⁰⁴⁵ ||
 lus kyī¹⁰⁴⁶ dños med gañ las bde || bde bar¹⁰⁴⁷ smra bar mi nus so ||
 khyab bya khyab byed tshul gyis ni || bde bas 'gro ba khyab pa yin ||ⁱⁱ
 ji ltar me tog la gnas dri || me tog med phyir śes mi 'gyur ||
 de bzin gzugs la sogs med pas || bde ba dmigs pa ñid mi 'gyur ||ⁱⁱⁱ
 dños ña¹⁰⁴⁸ dños po med pa ña || dños po rtogs phyir sañs rgyas ña ||
 gañ žig le los ñer 'tshe dañ || rmoñs pa gañ gis bdag mi śes ||^{iv}
 rje btsun lha mo'i bhagar ni || e yi rnam pa'i cha byad gzugs ||
 sañs rgyas rin chen za ma tog || bde ba can du rtag tu rgyu ||^v
 'chad pa po ña chos kyañ ña || rañ gi tshogs ldan ñan pa ña¹⁰⁴⁹ ||
 bsgrub bya¹⁰⁵⁰ 'gro ba'i ston pa ña || 'jig rten 'jig rten pa yañ ña ||^{vi}
 lhan cig¹⁰⁵¹ skyes dga'i rañ bzin ña || mchog mtha' dga' bral dañ po can¹⁰⁵² ||
 mun pa la ni mar me ltar || de bzin bus kyañ yid ches gyis ||^{vii}
 ston pa sum cu rtsa gñis mtshan¹⁰⁵³ || btsun mo'i bhaga bde can du ||
 khu ba'i miñ gis¹⁰⁵⁴ rnam par gnas || gtso bo dpe byad bryad cur ldan¹⁰⁵⁵ ||^{viii}

ⁱHeTa II.ii. 35. ⁱⁱIbid.; HeTa_{Sn} reads "e ma'o byañ chub sems dpa' che || dad pa'i śugs kyis rab tu ñams || lus kyī dños med gañ las bde || bde ba smra bar mi nus so || khyab dañ khyab byed tshul gyis ni || bde bas 'gro ba khyab pa ñid ||". ⁱⁱⁱHeTa II.ii. 36; HeTa_{Sn} reads "ji ltar me tog la gnas dri || me tog dños med śes mi 'gyur || de bzin gzugs sogs dños med pas || bde ba ñid kyañ med 'gyur ||". ^{iv}HeTa II.ii. 37; HeTa_{Sn} reads "gañ žig le los bsnun pa dañ || rmoñs pa gañ gis ña mi śes ||" in the 2nd half. ^vHeTa II.ii. 38; HeTa_{Sn} reads "rdo rje btsun mo'i bha ga ni ||" and "bde ba can du rtag tu bžugs ||" in *pāda*-s a) and d). ^{vi}HeTa II.ii. 39; HeTa_{Sn} reads "jig rten ston pa bsgrub bya ña || 'jig rten 'jig rten 'das pa ña ||" in the 2nd half. ^{vii}HeTa II.ii. 40; HeTa_{Sn} reads "mchog dga' dga' bral dañ por ni ||" in *pāda* b). ^{viii}HeTa II.ii. 41; HeTa_{Sn} reads "btsun mo'i bha ga bde chen du || ston pa sum cu tsa gñis mtshan || gtso bo dpe byad bryad cur ldan || khu ba žes bya'i rnam par gnas ||".

¹⁰⁴⁵rab tu ñams G, N, P₁] rab tu ñon C, D, P₂. ¹⁰⁴⁶lus kyī G, N, P₁] lus ni C, D, P₂. ¹⁰⁴⁷bde bar Σ_G] bde ba G. ¹⁰⁴⁸dños ña Σ_G] dños de G. ¹⁰⁴⁹ñan pa ña C, D, P₂^{sil}.] ñan pa dañ G, N, P₁. ¹⁰⁵⁰bsgrub bya C, D, P₂^{sil}.] sgrub bya G, N, P₁. ¹⁰⁵¹lhan cig Σ_C] lha gcig C. ¹⁰⁵²dañ po can Σ_{C,P₂}] ñad po can C; dad po can P₂^{sil}. ¹⁰⁵³mtshan Σ_N] mchan N (misprint?). ¹⁰⁵⁴miñ gis Σ_G] miñ gi G. ¹⁰⁵⁵gtso bo dpe byad bryad cur ldan *conj.* (cf. HeTa_{Sn})] *om.* Σ.

gsuñs pa'i rim pa 'di ñid kyis¹⁰⁵⁶ || sñags rgyud sogs dañ rnal 'byor la ||ⁱ
gañ gis he ru ka mi śes || de yi¹⁰⁵⁷ log par ñal ba 'o ||ⁱⁱ

de med pas na bde med 'gyur || bde ba med na de med 'gyur ||
nus med ñid phyir ltos bcas te || lha yi rnal 'byor las bde 'o ||ⁱⁱⁱ

gañ phyir lus las byuñ bas na || lha źes brjod par bya ba yin ||^{iv}

de phyir sañs rgyas dños 'gyur min || dños med tshul du'añ 'gyur ñid min ||
źal phyag rnam pa¹⁰⁵⁸ gzugs can te || mchog tu bde bas gzugs med pa ||^v

de phyir 'gro kun lhan cig skyes || rañ bźin lhan cig skyes brjod bya¹⁰⁵⁹ ||
rnam par dag pa'i sems kyis ni || rañ bźin ñid ni mya ñan 'das ||^{vi}

bźin lag kha dog dbyibs las ni || lha yi¹⁰⁶⁰ rnam pa'i gzugs su ni ||
skye ba tsam gyis rnam par gnas || 'on kyañ tha mal bag chags las ||^{vii}

C 125v₆; D 125v₂; G
173v₄; N 133v₆; P₁ 144v₆;
P₂ 341 : 14

de'i phyir loñs spyod rdzogs pa'i lus med pas grol ba ma yin te | de ni gañ du yañ
'dod par bya ba ma yin no || thams cad du stoñ pa ñid las lhan cig skyes par¹⁰⁶¹ bśad
pa na¹⁰⁶² dños pos grol ba de yañ ma yin no || de'i phyir yañ de dag gi rnam par
grol ba ni stoñ pa ñid dañ sñiñ rje dbyer med pa'i mthar thug pa'i¹⁰⁶³ gzugs byañ
chub kyis sems ma yin no źes bya bar ñes so || de ltar yañ Klu sgrub¹⁰⁶⁴ źabs kyis –

dños po ñid kyis rnam grol bya || dños po med pas 'gyur ba min ||
dños po'i bdag ñid rnam grol te || dños dañ dños med yoñs śes pas ||^{viii}

ⁱUntraced. ⁱⁱCf. HeTa I.viii. 55cd, reading "gañ gis mi śes kye'i rdo rje || de ni ñal ba don med 'gyur ||". ⁱⁱⁱHeTa II.ii. 42; HeTa_{Sn} reads "nus pa med phyir ltos dañ bcas || lha yi rnal 'byor las bde ba ||" in the 2nd half. ^{iv}HeTa I.v. 14cd, reading "gañ phyir lus las byuñ bas ñid || lha źes mñon par brjod par par bya ||". ^vHeTa II.ii. 43; HeTa_{Sn} reads "de phyir sañs rgyas dños po min || de ñid dños med tshul yañ med || źal phyag rnam pa'i gzugs can ñid || mchog tu bde ba gzugs med pa ||". ^{vi}HeTa II.ii. 44; HeTa_{Sn} reads "de phyir 'gro kun lhan cig skyes || rañ bźin lhan cig skyes par brjod || rnam dag rnam pa'i sems kyis ni || rañ bźin mya ñan 'das pa ñid ||". ^{vii}HeTa II.ii. 45; HeTa_{Sn} reads "lha yi rnam pa'i gzugs kyis ni || bźin lag kha dog gnas pa ni || skyes pa tsam gyis rnam par gnas || 'on kyañ bag chags phal pas so ||". ^{viii}Untraced, cf. HeTa I.i. 10-11 below.

¹⁰⁵⁶ñid kyis G, N, P₁] gñis kyis C, D, P₂^{sil.}. ¹⁰⁵⁷de yi em.] de yis Σ. ¹⁰⁵⁸rnam pa Σ.G] rnam pa G. ¹⁰⁵⁹lhan cig skyes brjod bya Σ.G] lhan ces brjod bya G. ¹⁰⁶⁰lha yi Σ.D] lha ya D (misprint?). ¹⁰⁶¹skyes par G, N, P₁] skyes pa C, D, P₂. ¹⁰⁶²bśad pa na G, N, P₁] bśad pa C, D, P₂^{sil.}. ¹⁰⁶³mthar thug pa'i C, D, P₂] thar pa'i G, N, P₁. ¹⁰⁶⁴sgrub C, D, P₂^{sil.}] sgrubs G, N, P₁.

bcom ldan 'das kyis yañ rgyud du gsuñs pa –

rdo rje sñiñ po sñiñ rje che || dños po ñid kyis rnam grol źiñ ||
 dños po'i 'chiñ bas 'chiñ bar 'gyur || de yoñs śes pas grol ba yin ||ⁱ
 dños po med pa'añ yoñs śes pas || dños po bsgom 'gyur śes rab can ||
 dños po med pa'añ yoñs śes pas || he ru ka dpal de ltar bsgom ||ⁱⁱ

yañ gsuñs pa –

śrī yig gñis med ye śes te || he ni¹⁰⁶⁵ rgyu sogs stoñ pa ñid ||
 ru yig bkod pa dañ bral ba || ka ni gañ du'añ mi gnas pa'o ||ⁱⁱⁱ
 de ltar śes nas rnal 'byor pa || gañ źig mñam gźag¹⁰⁶⁶ sgom byed pa¹⁰⁶⁷ ||
 bsod nams źan pa'i¹⁰⁶⁸ mi yis kyañ || the tshom med par de 'grub po ||^{iv}

mñam par gźag pa'i¹⁰⁶⁹ rnal 'byor yañ rnal 'byor pa¹⁰⁷⁰ tha ma'i 'o ||

bza' dañ btuñ dañ khruś byed dañ || sad dam ñal¹⁰⁷¹ yañ bsam par bya ||
 phyag rgya chen po mñon 'dod pas || de las rtag tu 'gro bar 'gyur ||^v

źes pa mñam par gźag pa¹⁰⁷² 'di ni rnal 'byor pa¹⁰⁷³ 'briñ po'i yin no ||

ⁱHeTa I.i. 10cd-11ab (HeTa_{Sn} reads the same); cf. T 1184 (70v), T 1403 (f. 242v), T 1585 (f. 71v). ⁱⁱHeTa I.i. 11c-f. HeTa_{Sn} reads "dños po med pa'añ yoñs śes pas || dños po sgom 'gyur śes rab can || dños po med pa yoñs śes pas || de ltar he ru ka bsgom bya ||"; cf. T 1190 (f. 226r). ⁱⁱⁱHeTa I.vii. 27; HeTa_{Sn} reads "śrī ni gñis med ye śes te ||" and "ru ni tshogs dañ bral ba ñid||" in pāda-s a) and c). ^{iv}HeTa I.viii. 42; HeTa_{Sn} reads "de ltar rnal 'byor pas śes na || śin tu mñam gźag gañ goms pa || bsod nams chuñ ba'i mi yis kyañ || de yi 'grub pa the tshom med ||". ^vHeTa I.viii. 43; HeTa_{Sn} reads "bza' dañ btuñ dañ blugs pa dañ || ñal dañ log dañ sems pa na || phyag rgya chen po mñon 'dod pas || de nas mñon du 'gro bar 'gyur ||".

¹⁰⁶⁵he ni G, N, P₁] de ni C, D, P₂. ¹⁰⁶⁶mñam gźag C, D, P₂^{sil.}] mñam bźag G, N; mñam bźig P₁. ¹⁰⁶⁷sgom byed pa Σ_{-G}] bsgom byed pa G. ¹⁰⁶⁸źan pa'i C, D, P₂] źan pas G, N, P₁. ¹⁰⁶⁹gźag pa'i C, D, P₂^{sil.}] bźag pa'i G, N, P₁. ¹⁰⁷⁰rnal 'byor pa G, N, P₁] rnal 'byor C, D, P₂. ¹⁰⁷¹ñal em.] ñams Σ. ¹⁰⁷²gźag pa C, D, P₂^{sil.}] bźag pa G, N, P₁. ¹⁰⁷³'byor pa G, N, P₁] 'byor ma C, D, P₂.

C 126_{r4}; D 126_{r1}; G chen po'i spyad pa spyod pa rnams kyi¹⁰⁷⁴ –

174_{r5}; N 134_{r6}; P₁ 145_{r5};

P₂ 342 : 12

bza' btuñ ji ltar rñed pa dañ¹⁰⁷⁵ || bgrod dañ bgrod min mi spañ źiñ ||
 khruś dañ gtsañ sbra mi bya ste || groñ gi chos ni spañ mi bya ||ⁱ
 blo ldan sñags bzla ba ñid min || bsam gtan dmigs par bya ñid min ||
 gñid ni spañ bar mi bya ste || dbañ po rnams ni mi dgag go ||ⁱⁱ
 ba la thams cad bza' bar bya || rigs rnams la ni¹⁰⁷⁶ mñam par spyad ||
 dogs pa med pa'i sems kyis ni || btsun mo thams cad dga' bar bya ||ⁱⁱⁱ
 grogs la dga' bar mi bya źiñ || de bźin gdug la źe sdañ min ||
 rdo śiñ¹⁰⁷⁷ sa las byuñ ba yi || lha 'di rnams la phyag mi bya ||^{iv}

źes pa la sogs pa rgyas par ro || de ltar yañ –

sñags kyi bzlas med¹⁰⁷⁸ dka' thub med ciñ sbyin sreg med ||
 dkyil 'khor ba med dkyil 'khor yañ ni¹⁰⁷⁹ med pa ste ||
 de ni sñags bzlas dka' thub de yin sbyin sreg de ||
 de ni dkyil 'khor pa ste¹⁰⁸⁰ dkyil 'khor yañ ni de ||
 mdor bsdus nas ni sems su 'dus pa'i gzugs can no ||^v

ⁱHeTa II.iii. 41 ; HeTa_{S_n} reads "groñ gi chos ni rab tu spañś ||" in the last *pāda*. ⁱⁱHeTa II.iii. 42 ; HeTa_{S_n} reads "blo ldan sñags ñid mi bzla źiñ || bsam gtan ñid ni dmigs mi bya ||" in the 1st half. ⁱⁱⁱHeTa II.iii. 43 ; HeTa_{S_n} reads "kha dog lña la mñam par spyad ||" in *pāda* b). ^{iv}HeTa II.iii. 44 ; HeTa_{S_n} reads "mdza' bo sdug par mi bya źiñ || de bźin gdug la źe sdañ ñid || rdo śiñ 'jim pa'i bdag ñid kyi || lha 'di rnams la phyag mi bya ||". ^vHeTa I.x. 43 ; HeTa_{S_n} reads "sñags kyi bzlas med dka' thub med dañ sbyin sreg med || dkyil 'khor can yañ med ciñ dkyil 'khor yañ ni med || de ni sñags bzlas de dka' thub dañ de sbyin sreg || de ni dkyil 'khor can dañ de ni dkyil 'khor ñid || mdor bsdus nas ni sems ni 'dus pa'i gzugs can no ||".

¹⁰⁷⁴spyod pa rnams kyi *em.*] spyod pa rnams gyis Σ. ¹⁰⁷⁵rñed pa dañ Σ_{-G}] sñed pa dañ G. ¹⁰⁷⁶rigs rnams la ni C, D, P₂] rigs pa la ni G, N, P₁. ¹⁰⁷⁷rdo śiñ Σ_{-G}] rdo źiñ G. ¹⁰⁷⁸bzlas med Σ_{-N}] bzlas mad N (misprint). ¹⁰⁷⁹dkyil 'khor yañ ni Σ_{-P₁}] dkyal 'kher yañ ni P₁ (misprint). ¹⁰⁸⁰ste Σ_{-P₁}] sta P₁ (misprint).

tha ma

gžan du yañ gsuñs paⁱ –

C 126r₇; D 126r₄; G
174v₃; N 134v₃; P₁ 145v₂;
P₂ 343: 3

ji ltar dpa' bo rtog med pas || 'jig rten pa yi gnas bcom nas¹⁰⁸¹ ||
spyod pa thams cad spyad par bya || de tshe de yi¹⁰⁸² sañs rgyas mthoñ ||ⁱⁱ

žes pa'o ||

dPal ldan He ru ka yis rgyud kyi rgyal por gsuñs pa'i bla med rim pa lña ||
dPal ldan Dz'a lan.d.ha ri bZaṅ po'i žabs kyis bkod dañ bla ma'i gsañ ba'i bžed ||
de thob skal ba bzañ la yañ dag gžuñ byas bsod nams mchog gañ thob de las¹⁰⁸³ ||
ma lus sems can phuñ po'i 'gro bas bla med rim lña ñes par thob par śog ||

dPal Kye rdo rje'i sgrub pa'i thabs rab tu gsal ba žes bya ba dKyil 'khor chen po'i
sLob dpon dPal sGra gcan gsañ ba'i¹⁰⁸⁴ žabs kyis mdzad pa rdzogs so || ||

'di ni tshad med pa'i bsod nams kyi dpal la brten nas | dzam bus¹⁰⁸⁵ mtshan
pa'i gliñ gi byañ phyogs kyi rgyud kyi rgyal po'i srid la mña' bsgyur žiñ | bstan pa
rin po che la¹⁰⁸⁶ sri žu dañ¹⁰⁸⁷ | bya ba lhag par bsgrub pa'i khur gyis¹⁰⁸⁸ mi ñal
ba'i chos kyi rgyal po chen po | grags pa 'byuñ gnas rGyal mtshan dPal bZaṅ pos
luñ stsal žiñ | bdag rkyen mdzad nas | rgya gar śar phyogs kyi Pañḍita Chen po
Śrīvanaratna žabs kyi žal sña nas dañ¹⁰⁸⁹ | bod kyi Lo tsa' ba¹⁰⁹⁰ 'Gos gžon nu dpal
gyis phyogs las rnam par rgyal ba'i pho brañ chen po sne gdoñ rtse'i gtsug lag khañ
du bsgyur ba'o || ||

C 126v₂; D 126r₇; G
175r₁; N 134v₅; P₁ 145v₅;
P₂ 343: 13

ⁱFrom here onwards (until the beginning of the translators' colophon) corresponding to the final section in HePra^{Skt.} again. ⁱⁱCf. T 1198 (f. 190r).

¹⁰⁸¹bcom nas Σ_N] dcom nas N. ¹⁰⁸²de yi G, N, P₁] de yis C, D, P₂^{sil.} ¹⁰⁸³de las G, N, P₁] de la C, D, P₂. ¹⁰⁸⁴sgra gcan gsañ ba'i C, D, P₂^{sil.}] sgra can gsañ ba'i G, N; P₁. ¹⁰⁸⁵dzam bus C, D, P₂^{sil.}] 'dzam bus G, N, P₁. ¹⁰⁸⁶rin po che la Σ_G] chen po che la G. ¹⁰⁸⁷sri žu dañ C, D, P₂^{sil.}] srid žu dañ G, N, P₁. ¹⁰⁸⁸khur gyis Σ_G] khur gyi G. ¹⁰⁸⁹sña nas dañ C, D, P₂] mña' nas dañ G, N, P₁. ¹⁰⁹⁰lo tsa' ba C, D, P₂^{sil.}] lo tsa ba G, N, P₁.

Annotated Translation

Commencement

[Homage to the Glorious Heruka]

[After having bowed to the Glorious Heruka, the innate protector with white form, two arms and a single face (→ *Vajrasattva*),¹ the mantrin – the one who possesses the mantra-s – teaches the *sādhana* of them who are transformed from the aspects of Him, the [Hevajra] with six arms, sixteen arms and so on, as well as of *Nairātmyā*.]

[Regarding them, the revered *Jālandharipāda* wrote [a commentary (*ṭippanī*)] called "Vajra Lamp" (*Vajrapradīpā*), a brief teaching on the *Hevajrasādhana* with many aspects composed by the revered teacher *Saroruhapāda*. Precisely like this, *Bhadrapāda* wrote the *Dveṣavajrasādhana* clarifying it and its meaning alone. In that way too, having considered 'it is not possible to practice when it is heard by someone of little intelligence', I should, by correctly quoting from his, [i.e. from *Saroruhapāda*'s] *sādhana*, from the *Vajrapradīpā* and from the *Dveṣavajrasādhana*, combine the *sādhana*-s of the *utpatti*- and *utpannakrama* relying upon the root tantra in order to put in trust the mind of him who is of little intelligence. In the *Hevajra* too it has been taught –

There only is a 'Stage of Arising' (*utpattikrama*) and the very 'Stage of the Arisen' (*utpannakrama*), relying upon this twofold set of stages is the *dharma* teaching by the Adamantine One.²

In that context, as regards the *utpannakramasādhana*, it should, however, be understood by relying on other than the *Perfection of Wisdom Sūtra* etc..] Here alone the 'Stage of Arising' (*utpattikrama*) is to be taught. In respect to it, *Jālandharipāda* taught the *Viśuddhi*, the correct explanation with a 32-fold sketch of the *sādhana* resembling the 32

¹ Cf. §4 where *Vajrasattva* is further described.

² HeTa_{Sn} I.viii. 25 (HeTa_{sa} I.viii. 24cd – 25ab).

'Marks of a Great Being' (*mahāpuruṣalakṣaṇa*). And so too I will explain by this sequence :

The 'Circle of Worship' (1), the 'Four [Abodes of] Brahma' (2), the 'Supreme' (3) and the 'Innate' (4), 'One's Chosen Deity' (5), the 'Circle of Protection' (6) and 'Conviction of Empti[ness]' (7), the 'Cremation Grounds' (8), the 'Celestial Palace' (9), what is expanded in the 'Cause-*Maṇḍala*' (10), the 'Melting' (11), the 'Arising' (12), the 'Placement' (13) [and] the 'Embodiment of Aversion' (14), the 'Emission' (15) and the '*Jñānacakra*' (16), 'Consecration' (17) and the 'Sealing' (18), the 'Tasting of the Nectar' (19), the 'Welfare of Beings' (20), the 'Six Branches' (21) and 'Luminous Clarity' (22), the 'Emergence' (23) and '*Mantra* Recitation' (24), the '*Balitattva*' (25), the 'Subtle *Yoga*' (26), the 'Second Placing' (27), the 'Abiding' (28), 'Eating' (29), 'Conduct' (30), 'Sleeping' (31) and the 'Rising Again' (32), thus is the 32-fold collection of the *sūtra*.

§1 The 'Circle of Worship'

In the beginning to start with, that is to say beginning with the confession of sins (*pāpadeśanā*) and the taking of the triple refuge (*triśaraṇagamana*) up to the observance of the vows (*poṣadha*), he who is well learned in the Six Perfections (*ṣaṭpāramitā*) should worship the *vajrācārya*. He should have entered in accordance with the proper procedures into the *maṇḍala* that has been taught by the Glorious Hevajra and been consecrated according to the sequence.³ [Such] a *yogin* who is intent on the welfare of all sentient beings [and] who wishes to practice the Glorious Hekāravajra should perform the practice of the Glorious Hevajra, being seated in the *vajra*-posture, i.e. cross-legged, in the middle of a comfortable seat that is marked with crossed *vajra*-s in a secluded place pleasant to the mind, until

³ The Tibetan additionally reads "Moreover, 'having received the authorization of the teacher' means : having approached respectfully (*bsñen pa*) the master teacher, having [realized] from listening to His *tantra* the nature of things as they are [and] obtained *bodhicitta* which is inseparable from emptiness and compassion, he should cultivate Hevajra.", apparently being an explanation of *samyag anujñātaḥ* which is found in the HeSāU and which seems to be missing in the surviving Sanskrit version of the *Hevajraprakāśa*.

he obtains heat (*ūṣman*), i.e. proficiency.^{4,5} Having pronounced thrice "I am the Glorious Heruka" [and] having brought up his chosen deity by the method that will be explained later, he should perform the protection of the place, of himself and of the *yoga* [reciting] "*om rakṣa rakṣa hūm hūm hūm phaṭ svāhā | om vajrasattva hūm | om āḥ hūm |*".⁶

After that, he should visualize on a lotus in his heart a fivefold radiant, dark-bluish syllable *hūm* located on a solar disk which has been transformed from the [syllable] *ram*. Having pervaded the infinite world-realms by its rays of light [and] drawn forth his chosen deity which is surrounded by the circle of *yoginī*-s starting with Gaurī, and [all] the teachers, *buddha*-s and *bodhisattva*-s, he should visualize them in the open space in front. Then he should perform the worship by the particulars of the outer offering, the secret offering as well as the offering of reality. In regard to these, the external worship is the gratification by the 16 goddesses starting with Vīṇā and ending with Dharmā who are issued from the seed in one's own heart [and] whose individual implements (*cihna*), gestures and postures will be taught later on. The secret offering is the contemplation on the offering of the *samaya*-s and conventional substances in the hands of the goddesses, of Gaurī and so forth, who are stationed in his *maṇḍala*. Among these –

Gaurī holds the moon (→ *bodhicitta*), Caurī a vessel with the sun. Ve-tālī has water (→ urine) in Her hand and Ghasmarī holds herbs (→ feces).

Pukkasī has meat in Her hand and Śabarī shall be holding essences.

Caṇḍalī should play a little *ḍamaru* while Ḍombī displays embrace.⁷

⁴ For *ūṣman*, cf. HeTa I.vi. 7 and Ratnākaraśānti's short explanation on this stanza in his *Muktāvalī* where the term is glossed as *yogaprabhāva* just as it is by Kamalanātha in his *Ratnāvalī* (cf. RaĀvHePa f. 8rv). See also Snellgrove 1959: Vol. I, p. 64 (nt. 1).

⁵ Here the Tibetan adds further: "Keeping the *samaya*-s such as the five nectars and so forth when / in as much he has properly obtained some proficiency, he who has obtained a wisdom consort [and] the signs should perform the practice of his chosen deity, properly starting with the attraction [of the deities]." Presumably being intended as a rendering of *labdhanimittaḥ (...)* *śavidyaḥ pañcāmrtādisamayasevī* (Tib. *ye śes thob ciñ mtshan ma rñed pa dañ | bdud rtsi lña la sogs pa'i dam tshig bsten pa*) in the root text. This passage is, however, not transmitted in the surviving Sanskrit version of the HePra.

⁶ The first and latter of these *mantra*-s corresponds to the *bhūmiśodhana*- and *kāyavākcittādhi-ṣṭhānamantra*-s given in the *tantra* itself (HeTa I.ii. 10-11). The Tibetan omits this procedure.

⁷ HeTa I.iii. 9-10. The Tib. translation quotes these stanzas together with the preceding verse of the *tantra* after the end of the first *sūtra*, reading additionally: "Having visualized the *bhaṭṭā*-

Because of the experience of the bliss of the union with Nairātmyā, reality is known as the shooting forth and withdrawing body. Precisely that is the offering of reality.

Having performed the worship, he should make the confession of sins etc. in the presence of the Bhagavān –

"What evil action has been done out of distress from continuing to be born in the beginning-less *samsāra* and [what evil I have] caused to be done or rejoiced to, this all, indeed, I confess with the resolve not to do it again ! And I naturally rejoice to the merit of all the living beings, in the same way to the merit of [all] the mundane gods and protectors, the warrior-like *buddha*-s, *śrāvakabuddha*-s and the Completely Awakened Ones !

What merit is accompanied by the rejoicing, that I dedicate for the arising of *bodhicitta*, the mind intent upon awakening, of [all] sentient beings !

Until the pith of awakening, I take refuge in the *Buddha*, the Bhagavān, the Hero who is the Glorious Heruka, having the single form of all that exists in the three realms, the pleasure house of the Innate Bliss ; in the *Dharma*, the *maṇḍala*-s, *mudrā*-s and *mantra*-s taught by Him ; as well as in the *Saṅgha*, the troupe of goddesses such as Gaurī and so forth who are stationed in His circle !

In respect to perfect and complete awakening which functions as the cause of the fulfilling of the aims of all sentient beings [and] which is characterized by [dynamic] emptiness endowed with the finest of all forms, I take up *bodhicitta* which is inseparable from emptiness and compassion ! I take refuge in the highest path which indeed is the *vajrayāna* ! To place every bliss upon all sentient beings, I offer myself to them !"

The first *sūtra* called the 'Circle of Worship'

raka in the space [in front of one], one should worship the *vajra*-born of great compassion by the eight *yoginī*-s who are wearing all the ornaments."

§2 The 'Four *Brahmavihāra*-s'

Thereafter, having reflected (*vikalpya*) "while I was revolving in the beginning-less circle of existences all the sentient beings⁸ were to have the nature of my mothers, fathers,⁹ brothers, sisters and so on", he should cultivate (*bhāvayet*) towards them great *maitrī* which has the character of the love [of a parent] towards the only son. Then, having seen that the people who have fallen into the streams of *saṃsāra* are without help, the *yogin*, weeping out of pain, should fully bring about (*vibhāvayet*) great *karuṇā* which has the nature of the strong wish to save [them] from suffering or [preferably] from the cause of suffering. After that, having brought up a great, i.e. joyous mind again,¹⁰ he laughs realizing that he himself is accomplished with the nature of the Glorious Heruka "they all are going to be firmly placed by me in perfect awakening", thus is *muditā*.¹¹ Understanding (*iti*) "obtaining things as gain or no-gain, praise or blame, fame or no-fame, pleasure or pain is not fit for me", he should cultivate the fourth, i.e. *upekṣā*, which is characterized by the abandonment of the eight *lokadharma*-s. **The 'Four *Brahmavihāra*-s'**

§3 The 'Supreme'

Then, having visualized himself mounted upon a small corpse, perceiving (*drṣṭvā*) the absence of [his] ordinary body through the *yoga* of the *jñānālokavajrasamādhi*,¹² he should then meditate calling to his present (*āmukhayantam*) the

⁸ HePra^{Tib.} adds *thams cad* which is not explicitly stated but presumably implied in the Sanskrit.

⁹ The Tib. translation omits *pitṛ*.

¹⁰ The translation partly follows the Tibetan, the Skt. only reads *mahac cittam utpādyā* while the Tibetan translation renders this passage as *de nas yañ dga' ba thob pa'i rnal 'byor pas (...)* which might well be a post editorial reading influenced by the VaPra in which this passage is given as *paścāt mahāprāmodyaprāpto yogī*.

¹¹ HePra^{Tib.} differs, reading (...) *rnal 'byor pas dpal he ru ka la sogs pa khyad par du 'phags pa'i thabs mthoñ ba las bde ba thams cad stobs pa'i rañ bzin gyi dga' ba chen po bsgom par bya'o*.

¹² At present knowledge, the term "*jñānālokavajrasamādhi*" (cf. VaPra^{§§3,23}, DVS ff. 187v₃, 196r₂; HePra^{§§3,23}, §12 HePra^{Tib.}) appears not to have been used outside this tradition. Yet, a parallel, closely related concept, the "*jñānapradīpavajrasamādhi*", can be found in the system of the Ārya-school of the Guhyasamāja and is mentioned in the VS to be taught in the first *paṭala* of the GST (cf. VS II.3) where it is in fact mentioned, though not explained. A brief explanation of this term is contained in the *Yogimanoharā Pañcakramaṭippaṇī*: "(...) *māyo-pamademaṃ dhyāyāt, jñānapradīpavajrasamādhinyāyena | asyārtho vyākhyānadvāreṇa nigadyate | jñāvabodhane na pratiṣedhe vartate | avabodhābhāvo yasmimṣ taj jñānaṃ kin tat |*

meaning of the four syllables "śrī-he-ru-ka" on account of the true teaching¹³. Thus (*ity anenā*) the absence of the [ordinary], impure body [is realized].

The 'Supreme'

┌ In the following way is the detailed explanation by Jālandharipāda on account of [his] *Vajrapradīpā*:¹⁴

At first, the wise *yogin* should visualize a corpse which has the nature of the *dharmadhātu*. Staying on top of it, he should then cultivate [himself] with the nature of *Heruka*.¹⁵

The meaning of this is as follows. Staying there he should call to his present (*mñon du phyogs par bya zin*) the meaning of the six syllables "śrī-he-ru-ka-va-jra". Then, based on the true teaching, he should meditate focussing on the meaning of the four syllables "śrī-he-ru-ka" by the *yoga* of the *jñānālokavajrasamādhi* (*ye śes kyi snañ ba rdo rje'i tiñ ñe 'dzin gyi rnal 'byor*). Thus is the 'Supreme'. ┘

§4 The 'Innate'

Next, in an instant, he should visualize the arising of *sahajanātha*, the Innate Protector. In an instant, evoked (*nigadita*) by the syllable *vaṃ*, he should visualize himself in the center of the *buddha* mansion (*buddhāgāra*) as the greatly peaceful Vajrasattva, the Innate Heruka, with the crown-ornament on his matted hair,¹⁶

paramā[rtha]satyam anabhilāpyam | aśeṣatejānsy abhibhūyānantalokadhātvavabhāsanāt tad eva pradīpaḥ | abhedyatvād vajram | amunā krameṇa tataḥ svahrdaye jhaṭiti dveṣavajram va-kṣyamāṇarūpaṃ dhyātvā svavidyayā saha mahārāgānurāgataḥ | (...)" (PaKraṬi p.10). Nor chen refers to the "*ye śes snañ ba rdo rje'i tiñ 'dzin*" in f. 163 of the *gNad kyi zla zer*. I remain thankful to Harunaga Isaacson who has drawn my attention to this connection.

¹³ Presumably linked to the the expression *sadupadeśataḥ* in VaPra^{§3}, both are possibly referring to HeTa I.vii. 27.

¹⁴ This section is not part of the Sanskrit version of the HePra.

¹⁵ HeTa I.iii. 4, the Tib. edition of the *tantra* differs slightly. Note further that the Tibetan translation of this stanza as it is quoted in VaPra^{Tib.} differs both to the versions found in the edition of the *tantra* as well as to the one given here.

¹⁶ Against the HePra^{Tib.} and the corresponding passages in VaPra^{§4} and the DVS (f. 187v_{4,5}), the surviving Sanskrit of the HePra adds "*trisattvātmakam*". One might have the suspicion that the attribution here is out of place since *sahajanātha* at this stage is not yet the completed form of the deity, but rather corresponds to the *samayasattva* alone. On Vajrasattva having the nature of the Three Beings, cf. HeTa I.i 2-5 and its corresponding commentaries, as well as section VS III. 4.5 in Hong, Luo and Toru Tomabechei 2009.

being seated in the *vajra*-posture upon a seat on a moon[-disk] on a multi-petaled lotus on top of a corpse,¹⁷ having two arms and a single face, white, with three eyes¹⁸, the two arms held in the *dharmamudrā*, bearing the 32 major marks and being endowed with the 80 minor ones.

□ If one were to ask how one should understand His form that is white and so forth, it is taught thus in the 8th chapter [of the first *kalpa* of the *Hevajratantra*] :

The implements (*mtshan ma*), face and so forth are as before [and] he has the splendor of the moon-stone.¹⁹

"As before" means, just as the bodies of those in the first stage of existence are in a form that is subtle and so forth because of the transformation of the latent traces (*bag chags* = *vāsanā*) of ignorance (*ma rig pa* = *avidyā*), in that way is it, the "Innate".²⁰ Regarding it Candrakīrti too taught in the *rDo rje sems dpa' rDzogs pa'i mdo* (→ *Vajrasattvaniṣpādanasūtra*) :²¹ "Having abandoned the self-identity of the ordinary body by the firm conviction of emptiness, he should in an instant produce the firm belief of himself as having the white form of the Great Vajradhara." Regarding this *sūtra*, it is taught in the 3rd chapter of the *Guhyasamāja*:

Located in the center of the realm of space he should visualize the *buddha-maṇḍala* with a great array of clouds of rays of light, having the equal splendor of the *buddha*-s' blaze.²²

¹⁷ The Tib. translation only attests "*rdo rje skyil mo kruñ*" (→ *vajraparyāṅkam*).

¹⁸ The Skt. reads "*dvinetram*" ("two-eyed") while the Tib. translation omits this part.

¹⁹ Cf. HeTa_{Sn} I.viii 10ab reading "*phyag mtshan źal sogs goñ ma bźin || zla ba chu źel nor bu'i 'od ||*". The same passage is quoted to in the VaPra⁸⁴. The Skt. of the *tantra* reads "*pūrvavad vaktracihñādibhiś candrakāntimañiprabham ||*". It should be noted that the translator(s) here render "*pūrvavat*" with "*sña ma bźin*" while HeTa_{Sn} translates "*goñ ma bźin*" and the brief comment below renders it again differently reading "*sñon bźin*".

²⁰ Other than Kāñha in his YoMā wherein he, in a different context, links "*pūrvavat*" to the description given in the *devatāpaṭala* (HeTa I.iii), the author here seem to interpret this expression differently, linking it to the "earlier stage" in the process of dependent origination (*pratītya-samutpāda*) wherein the formation of the subtle forms due to the transformation of the latent traces (*vāsanā*) of ignorance (*avidyā*) are compared to the subtle state of *sahajanātha*.

²¹ Cf. section VS II. 2. The Sanskrit texts reads : [*tadanantaram sādhaḥaḥ*] *śūnyatādhimokṣeṇa prākṛtāhañkāram apanīya jhaṭīty ātmānaṃ mahāvajradhararūpaṃ śuklavarṇam adhimuñcet* |. For a brief discussion about the author of the VS, cf. p. x of the above mentioned edition. One may note the striking similarity of the process given here in section II. 2 of the VS with the procedures given above in HePra⁸³, in VaPra⁸³⁻⁴ and in f. 187v₃₋₄ of the DVS.

²² GST 3.1, also quoted in section II.2 of the VS. The Skt. editions read "*ākāśadhātumadhya-*

Likewise the Bhagavān too has taught in the 8th chapter [of part one of the *Hevajratantra*]:

The conjunction of *āli* and *kāli* is the seat of Vajrasattva.²³

Regarding its meaning, it should be understood [here as follows]: *āli* and *kāli* means moon and sun which, on basis of the teachers' instructions as well as scriptures, should be known as the *grāhya* and *grāhaka*, the apprehended object and the apprehender. As it regards the "union" (Skt. *samāyoga*, Tib. *mñam sbyor ba*) of these two, after [they] are mingled, the apprehender is not experienced, this is the sense of the word "con-" (Skt. *sama*°, Tib. *tha = mñam*); 'Because if the one does not exist, then the [other] does not exist either', thus it is meant on account of "junction / mutual connection" (Skt. °*āyoga*, Tib. *nus pa ñid = sbyor ba*). By resorting to 'complete negation' (*med par dgag pa* → Skt. *prasajyapratishedha*) everything becomes empty, that state is the "seat", the seat, the basis, the locus of the arising. This the word "all together (con-)" (Skt. *sama*°, Tib. *tha = mñam*) [also] means. Furthermore it is taught in the *Hevajra*:

Regarding the form (*sku*) which arises from that which is non-existent ('*gyur med*), the two syllables *hūm* and *phaṭ* are not required.²⁴

As for the meaning of this, it is as follows: What rises deteriorates, as for the 'non-existent' it is the non-deteriorating, the all-empty, the non-existence of an impure form. If so, even when it is appearing from that [dynamic emptiness] although it is form, then it is [only] in that way, [i.e. a manifestation of dynamic-emptiness]. Vajrasattva who rises from clear light, for Him the syllables *hūm* and *phaṭ* are not required. For that reason, having emitted clear light, any other such as the syllable *hūm* and so forth are not the causal factors (*rgyu ñid*). The meaning of "(fully) required" regards Him, the Bhagavān, since He alone has a completed form (*rdzogs pa'i gzugs*).

stham bhāvayed buddhamāṇḍalam | raśmimēghamahāvyūhaṃ buddhajvālāsamaprabham ||.
The translation here follows the Tib. interpretation. The Skt. further gives the possibility to read °*asamaprabham* (→ "having the unequalled splendor (...)") instead.

²³ HeTa I.viii 8cd, also being cited in the VaPra. The Skt. of the *tantra* reads "*ālikālisamāyogo vajrasattvasya viṣṭarah ||*".

²⁴ Cf. HeTa_{Sn} I.viii. 9ab. Other than here, the edition of the Tib. translation of the *tantra* reads "*yi ge las byuñ goñ bu la || hūm phaṭ rnam pa'añ 'dod mi bya ||*" while the corresponding Skt. text renders this half stanza "*akṣarodbhavapiṇḍasya hūm-phaṭ-kārau na ceṣyate ||*" (note that against the majority of the surviving witnesses all editions read the dual "*ceṣyete*" here). The choice of the translators to render "*akṣara*" here with "*gyur med*" instead of the more common "*yi ge*" is in line with the explanation given in VaPra⁸⁵ referring to the negated root a-√*kṣī*-.

Furthermore Jālandharipāda taught "'the conjunction of *āli* and *kāli*' is the supreme locus of that which is void of a self, the 'corpse' in its supreme sense", the *vajra*-seat of *Vajrasattva*.²⁵

Likewise Āryadeva [taught in the *Svādhiṣṭhānaprabhedā*] –

The mind shall dissolve into [its] mental factors (*caitasika*), the mental factors into ignorance (*avidyā*). These too may become luminous (*prabhā-svara*). This is the cessation of the triple world.

From luminous clarity the great empti[ness arises] (*mahāśūnya*),²⁶

and so forth. Further it is taught in the *Aṣṭasahasrikā Prajñāpāramitā*, 'the non-perception (*ñe bar dmigs pa med pa*) of all phenomena that is the *prajñāpāramitā*, the Perfection of Wisdom, that alone lets a *buddha* rise'.²⁷ Thus the Supreme and the Innate are explained.

In context of the *utpattikrama* the syllable *hūm* and so on too [are taught in] the *tantra* –

He should visualize [the Hevajra] whose nature is wrath, seeing [Him] transformed from the syllable *hūm*.²⁸

²⁵ It seems feasible to assume the underlying source to be Jālandharipāda's *Vajrapradīpā* which at an early stage of its transmission has been corrupted. The underlying text once may have read something like "*ālikālisamāyogo niḥsvabhāvapadaṃ param | śavasya paramārtho 'yaṃ vajrasattvasya viṣṭarah ||*". The Tib. translation of the VaPra, however, attests "*āli dañ kāli dag gis mñam par sbyar ba rañ bzin med pa'i go 'phañ mchog | ces bya ba ni ro źes pa mchog gi don te rdo rje sems dpa'i gdan no*". A possible rendering as a verse might be: "*āli kāli mñam sbyor ba || rañ bzin med pa'i gnas mchog ste || ro źes pa yi don mchog ni || rdo rje sems dpa'i rdo rje gdan ||*", see also Āryadeva's *gNad kyi zla zer* (p. 164).

²⁶ Āryadeva's *Svādhiṣṭhānaprabhedā* (SvāPra v. 18; Tib. *bDag byin gyis brlab pa'i rim pa rnam dbye ba*, T 1805 (D f. 112v)). The Skt. version of this quotation is found on exposure 11 (lower image) of Tokyo MS 'New 517' (lines 2-5), reading "*prabhāsvarān mahāśūnyāt [°am SvāPra^{ed.}, SUṬ (p. 151)] tasmāc copāyasambhavaḥ | tasmād utpadyate prajñā tasyāḥ pavanasambhavaḥ || [...] cittam caitasike līyed a>ṃ<vidyāyāṃ tu caitasam | sāpi prabhāsvaraṃ gacchen nirodho [']yaṃ bhavatrāyam ||*". Note that the process here is the reversed sequence of the process of formation given above. See also SUṬ (p. 151).

²⁷ Perhaps referring to the statement "*yo 'nupalambhaḥ sarvadharmāṇām, sā prajñāpāramitetyucyate*" in ch. 7 of the ASP. Regarding the 'non-perception', a similar expression can be found in the HeSāU, where it is stated "[...] *yāvad anupalabdhiḥ kuryāt [...] bhāvayet*". As it already has been pointed out by Harunaga Isaacson and Francesco Sferra in the slightly different context of the SNpa, a closely related formulation of the aforementioned passage in the HeSāU is also found in SāMā 123 (*Vidyujjvālākarālīnāmaikajaṭāsādhana*) which may have been strongly influenced by this work (cf. Isaacson, Harunaga & Francesco Sferra 2015 : p. 266, nt. 66).

²⁸ HeTa I.iii. 7ab, also being quoted in the DVS (f. 188r₁), the Skt. reads "*hūmkārapariṇatam drstvā dvesātmakam vibhāvayet ||*".

Thus it is because of what is taught in the *devatāpaṭala*, i.e. in HeTa I.iii.. Here, having relied upon the *utpattikrama*, the *utpannakrama* is just accordingly. Therefore one should have no doubt.²⁹ As for the Bhagavān, owing to unfit people, the instruction is taught in a hidden sense. Since the words and so forth are taught with different aspects, ┘
[one should understand that] 'this' is meant 'by this'. As for Him whose six syllables are "śri-he-ru-ka-va-jra", he is evoked from the Supreme by the syllable *vaṃ*, he is the Vajrasattva called "Innate Heruka". **The 'Innate'**

§5 'One's Chosen Deity'

In His heart he should visualize a sun-[disk] that has been transformed from the *repha* of the syllable *jraṃ*³⁰ [and] a moon-disk which [gradually] becomes full by transforming the half-moon and the dot on it, [i.e. the *anunāsika* above the syllable *ja* that now stands on a sun-disk]. Further, indicated through the syllable *ja*, the seed from which there is the birth of the world systems (*jagat*), [he should visualize] the syllable *hūṃ* turning in the center of them, [i.e. betwixt sun and moon]. Transformed from [this] syllable *hūṃ* he should visualize a dark-blue colored, greatly terrifying *vajra* [and again] the reality (*tattva*) that is the *hūṃ* located in the middle of the central portion (*varaṭaka*) of that *vajra*. After that, having meditated on the mere form of the moon by [gradually] transforming the sun, moon, sign and the syllable, he should perceive (*drṣṭvā*) in the space [above] the greatly terrifying *dveṣavajrin* who has come forth from it. Having caused Him to enter in the manner of milk and water on account of the instruction that will be taught later on, he should visualize the form of his chosen deity, the lord who has the nature of the 'three beings' (that is to say of the *samaya-*, *jñāna-* and *samādhisattva*).

²⁹ Possibly drawing on the initially quoted HeTa I.viii. 24cd-25ab which reads "*kramam utpattikramam caiva utpannakramam eva ca || (24) kramadvayaṃ samāśrītya vajriṇā dharmadeśanā ||*".

³⁰ The syllable *jraṃ* which is attest here both by the surviving Skt. MS and the Tib. translation as well as by the 'modern' paper MSS of the VaPra may either be a corruption of the text or, perhaps more likely to be the case, a rather uncommon procedure not found elsewhere (?). Other sources, including the two surviving palm-leaf MSS of the VaPra, attest the syllable *hūṃ* instead. The procedure given here does, however, not contradict the teaching of the *tantra* while it, on the other hand, corresponds with the concepts of the *pañcākārābhisambodhi* and thus with the teachings of the *pañcajñāna*. Yet, it is not entirely clear where this syllable *jraṃ* that is to be visualized in the heart of Vajrasattva who himself is evoked from the syllable *vaṃ* does come from. Interestingly, both together form again the units *va + jra = vajra*.

┌ In this way too, quoting from the *Hevajratantra*, Bhadrapāda taught –³¹

In one's heart one should visualize the syllable *raṃ* [and] a sun-disk arising from that. And right there [one should visualize] the syllable *hūṃ* having the nature of 'wisdom and means' (*prajñopāya*).

From the syllable *hūṃ* a *vajra* should arise, dark-blue in color and greatly terrifying. Located in the middle on the central part of the *vajra* one should visualize again the reality that is the [syllable] *hūṃ*.³²

"By transforming all of this in accordance with the instructions, he should meditate on the mere form of the moon. Having emanated [Him] from that, the *vajrin* should perceive the greatly terrifying One in the space above. Entering [Him] by the instruction that will be taught later on he himself should become to have the nature of his chosen deity."

Quoting from the root *tantra*, Jālandharipāda too has taught – ┘

One should visualize the lord of the *maṇḍala* who has completely risen in the form of that Being.³³

Thus it is on account of the teaching.

'One's chosen deity'

§6 The 'Circle of Protection'

After he has in this way visualized the *dveṣavajra* who is greatly terrifying with eight faces and so forth, he should emit the ten wrathful [deities] in the directions beginning with the East, risen from the syllable *hūṃ*, agitated by series of flames. Among them, [he should visualize] Yamāntaka in the East, being crowned by Vairocana, having an abundantly dark color, in his hand a *vajra*-hammer ; in the South

³¹ Cf. DVS (ff. 187_{v6}-188_{r1}), not contained in the surviving Skt. version of the HePra.

³² Cf. HeTa_{Sn} I.iii. 5-6 reading "*raṃ gi sñiṃ khar re pha sgom || de las byuṃ ba'i ñi dkyil 'khor || der ni hūṃ gi rnam pa ñid || thabs daṃ śes rab raṃ bzin can || (5) hūṃ las byuṃ ba'i rdo rje ni || kha dog nag po 'jigs chen po || rdo rje lte ba'i dbus gnas par || yaṃ ni hūṃ gi de ñid sgom || (6)*". The Skt. in the DVS reads "*svaḥṛdi bhāvayed rephaṃ tadbhavaṃ sūryamaṇḍalam | tatraiva hūṃkṛtiṃ caiva prajñopāyasvarūpakam || kṛṣṇavarṇaṃ mahāghoraṃ hūṃkārād vajram udbhavet | vajravarāṭake madhyasthaṃ* (^ovaraṭaka^o VaPra et al.) *hūṃtattvaṃ bhāvayet punaḥ ||*" (f. 187_{v6-7}, also quote in VaPra^{§5}).

³³ HeTa I.viii. 9cd, also being quoted in VaPra^{§5}.

Prajñāntaka, being crowned by Ratnasambhava, vastly white in color, holding a white rod ; in the West Padmāntaka, being crowned by Amitābha, intensively red in color, holding a red lotus ; in the North Vighnāntaka, crowned by Akṣobhya, having an intense bluish color, holding a split-*vajra*. In the Northeast [he should visualize] Acala, being abundantly black, holding a sword ; in the Southeast Ṭakkirāja, having an intensely black color, holding a *vajra*-hook ; in the Southwest Nīladaṇḍa, being intensely black, holding a bluish rod. In the Northwest Mahābala, being intensely black, holding a trident. Acala and so forth are crowned with Akṣobhya. Above [he should visualize] Uṣṇīṣacakravartin, having as lord Vairocana, being yellowish, holding a yellow *cakra*; below he should visualize Sumbharāja, smoke-colored, crowned by Citteśa, holding a *muṣala*-staff [and] being frightful. These [ten] wrathful ones are to be seen as three-eyed with erect, tawny hair, adorned with various *nāga*-s, having two arms and a single face, being short and pot-bellied, holding a *vajra*-noose attached to the index-finger in the left. Ṭakki and Acala, however, are graceful [and] adorned with divine ornaments, both having distorted faces. Furthermore, they all are to be seen as firmly placed in the *pratyāliḍha*-stance on a sun[-disk] on top of multi-petaled lotuses.³⁴

In this way, the ten wrathful lords, having established an emanation equal to themselves with the form of Yamāntaka and so forth in their respective places, having made the *samputāñjali*-gesture, facing [him], the *mantrin* should – preceded by the praise with the *aṣṭapada*-, *hṛdaya*- and *upahṛdaya-mantra*-s³⁵ – see the wrathful ones saying "What shall we do [for you]?"

Then, by distinction of the ritual activity, such as pacifying and so forth, he should command them with the *mantra* taught in the *Dākinīvajrapañjara*: "*om* – o Sumbha and Nisumbha, take, take *hūm!* *om* – make [them] take, make [them] take ! Fetch [them], *hoḥ* Venerable One, King of *Vidyā*-s, *hūm phat!*"³⁶

³⁴ Cf. VaPra^{§6}, DVS (f. 188r₂-188v₁), Nor chen's *gNad kyi zla zer* (pp. 166₁-167₃.) et al..

³⁵ For the praise and these *mantra*-s, cf. CVS, HeTa I.ii, HeTa II.iv. 91-92, HeSāU, §§ 24-25 in VaPra & HePra, DVS (ff. 195r₆-195v₄, 196r₃) et al.. Following what is taught in Saroruh's *Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga* (T 1219, O 2348 ; cf. D f. 8v₅) as well as *dGyes pa rdo rje'i maṇḍala gyi cho ga* (T 1221, O 2350 ; cf. D f. 22r₂₋₃), it is feasible to assume that the praise includes here the recitation of the *Śrīhevajrabhaṭṭāarakasya Cakravimśikāstotra* (CVS) for which, cf. Hong, Luo : forthcoming (a preliminary edition is given in the Appendix).

³⁶ Cf. DVS (f.188v₁₋₂), HeSāSam 8 (f. 105r₇), AbhiSaMa, CSA, GST (ch. 14), LaTaṬī, LST, SaUdTa, SdpT, VaĀvMaU, and VS II. 4.2 et al.. Other than here, in the GST and VS, the DVS

Thus is the giving of the orders.

Next, he should see that – having received the command of the Vajra-Holder, having themselves gone there [into the ten directions throughout the three world-systems], having bound the flocks of obstructive forces beginning with Indra and so forth with the *vajra*-noose at [each one's] neck, threatening [them] by their respective weapons, having handed [them] over to [their] emanations in the ten directions – [they] are now standing facing the Vajra-Holder.³⁷

Among them, this is the flock of obstructive forces : Indra is white, he is mounted on the white [elephant] Airāvata, he has a thousand eyes, is crowned with a jewel [and] has a graceful body. Yama, the lord of the dead, is mounted upon Mahiṣa, the buffalo, he has upwards streaming, tawny hair, is short and pot-bellied. Varuṇa, the god of water, is white, he is mounted upon a sky-[colored] tortoise, his head is marked by a serpent-hood [and] he has a graceful body. Kubera, the lord of wealth, is yellowish, he is mounted upon a man, he is crowned with a jewel [and] he has a graceful body. Īśāna, the ruler of the Northeast, i.e. Śiva, is white, he is mounted on a bull, he is crowned by matted hair, he is short [and] has a big belly. Agni, the god of fire, is mounted upon a male goat, his head is marked by a crown of matted hair, he has a short body [and] is reddish. The Rākṣasa is smoke-colored, he is seated upon a corpse, he has loosened hair [and] is short. Vāta, the god of wind, is pale bluish (*śyāma*), he is seated upon a yellowish deer (*hariṇa*), he is crowned with a jewel [and] he has a graceful body. Above is Pitāmaha, the ancestor, i.e. Brahma, he is tawny, riding a goose, he is short and pot-bellied, crowned with matted hair. Below is Pṛthivī, the Earth, she is yellowish, she is stationed upon the mud-born lotus, she is crowned with a jewel [and] has a graceful body. These obstructive forces are seized by Yamāntaka and so forth. They are to be seen as timid and terrified, eagerly engaged in seeking refuge.³⁸

After that, having emanated from the seed-syllable in his heart the ten wrathful ones with the aspect of a *sūla* below, black-colored, greatly terrifying, overwhelmed by the fire of death, with the appearance of Amṛtakuṇḍalī above, having

reads the syllable *hūm* each time twice. Note the reference to the *Ḍākinīvajrapañjaratantra* and the missing of the syllable *phaṭ* after each *hūm* here ! Regarding the possible origin of this set of *mantra*-s, see also footnote *f* in Szántó 2009 : pp. 9-10.

³⁷ Cf. VaPra⁸⁶ and DVS (f. 188r₁-v₆).

³⁸ For similar description of the *vighnagaṇa*, cf. VaPra⁸⁶, HeSāSam 45 (f. 267rv) et al..

visualized [them] on the heads of the flock of obstructive forces, having commanded the wrathful ones, he should do the stabbing (*kīlayet*): "om gha gha – Kill ! Kill all the vicious ones – *phaṭ phaṭ!* Stab ! Stab all the evil ones – *phaṭ phaṭ!* *hūm hūm*, o *vajrakīla*, the Vajradhara commands : Stab ! Stab the *vajra*-s of body, speech and mind of all the flocks of vicious obstacles – *hūm hūm phaṭ phaṭ!*"³⁹ Thus is the placing of the *kīla* (*kīlāropana*).

Next, all the *krodha*-s are smashing these *kīla*-s with the *vajra*-hammer that has been transformed from the sign of [their respective] natures, as long as they may remain on the surface of the earth, with this *mantra* "om – *vajra*-hammer, *vajrakīla*, smash, smash ! – *hūm phaṭ*". Thus is the smashing (*ākoṭana*).⁴⁰

Then, at the time of making [them] one with their respective emanations, he should see the circle of the obstructive forces scorched [and] made rootless by the fire flashing out from the wrathful ones. Having smashed and uprooted [them] in this way, [the world-spheres] have become free from obstacles. Afterwards –

Having visualized in front a sun[-disk that has been produced] by the syllable *raṃ* [and] on a moon[-disk] on that a crossed-*vajra* born from the [syllable] *hūm*, he should visualize by this very *vajra* a wall and a confining cage as well.⁴¹

Here, by the letter "ca" (→ "and") it is meant that he should visualize a net of *vajra*-arrows, a canopy of *vajra*-s and a ground made of *vajra*-s extending up to the extent of the surface of the world (*rasātala*).

'The Circle of Protection'⁴²

³⁹ Cf. DVS (f. 188v₄₋₅), VaPra^{§6}, CSA, GST (ch. 14), GuSaMaVi (after v. 162), KriSaṃPa (ch. 06), MaUVi, PiSā, SāMā 267, SV, VNU*, VS (II. 4.3), MaUd et al.. HePra^{Tib.} only adds a double *phaṭ* at the end of the *mantra*.

⁴⁰ Cf. DVS (marginal note on f. 188v), VaPra^{§6}, ĀPra, CSA, KriSaṃPa (ch. 03) et al.. The syntax in both Sanskrit and Tibetan seems somewhat corrupt and not agreeing to one another.

⁴¹ HeTa I.iii. 3, also being quoted in the DVS (f. 188v₅₋₆), VaPra^{§6}, BhraHeSā, KṛYaTa, SāMā 228 et al.. For a commentary on this stanza, cf. MuĀv (p. 41).

⁴² For parallel procedures from this tradition it is to be referred to DVS (f. 188r_{1-v7}) and VaPra^{§6}.

§7 The 'Strong Conviction of Emptiness'

Then, after he has meditated on emptiness, the great protection, [he should proceed] by the procedure that will be taught –

The entire worlds are conceived, indeed, in as much as it is not conceived through the mind. The thorough cognition (*parijñāna*) of all *dharma*-s is the contemplation that indeed is not contemplation.⁴³

After that "he should recite the quintessence of all things grasping *mantra*" :⁴⁴ "*om* – I am one whose self consists of the indestructible nature of emptiness and knowledge".⁴⁵ ['The Strong Conviction of Emptiness']

§8 The 'Eight Cremation Grounds'

"He should [then] visualize Wisdom (*prajñā*) pervading the space in its center, with the shape of a white letter *e*. Above that"⁴⁶ [he should visualize] a multi-petaled lotus born from the syllable *yam*, on top of it a crossed *vajra* born from the syllable *hūm*.⁴⁷ On the middle of the central portion of the *vajra* [he should then visualize] the blue colored wind-*maṇḍala* that is born from the syllable *yam* [and] which has the aspect of a half-moon. Then [he should visualize] the triangular, red fire-*maṇḍala* born from the syllable *ram*. Then a round, white water-*maṇḍala* born

⁴³ HeTa I.viii. 44, also quoted in the DVS (f. 189v₆). Cf. *Muktāvalī* (p. 95) in which Ratnākaraśānti comments "*cetasah samyak prañidhānaṃ vyākhyātum āha bhāvyaṃ hi ityādi | jagat sarvaṃ iti sattvabhājanalokāḥ | te sarve bhāvyaṃ eva kevalam | avadhāraṇaṃ kasmād ity āha manasā ityādi | manasā vikalpavijñānena yato na vikalpyante tata eva etad avadhāraṇam ity arthaḥ | yadi na vikalpyante na tarhi bhāvyaṃ ity āha sarvadharmetyādi | parijñānam eva dharmāṇāṃ bhāvanā | naiva bhāvanā iti na vikalpanety arthaḥ prakṛtibhrāntatvād vikalpānām iti bhāvah ||*". In his edition of the HeTa, Snellgrove rightly points to the following, closely related stanza of the *Guhyasamājatantra* (GST v. 2.3): "*abhāve bhāvanā'bhāvo bhāvanā naiva bhāvanā | iti bhāvo na bhāvah syād bhāvanā nopalabhyate ||*" (cf. HeTa_{Sn}: p. 77, nt. 3; also quoted in the *Piṇḍīkramasādhana* (v. 17), VS II. 4.6, VNU*, MaUd, *Laghutantraṭīkā*, the *Ṣaḍaṅgayoga* of Anupamarakṣita (GuBha) et al.).

⁴⁴ Here the text is referring back to Saroruha's *Hevajrasādhanaopāyikā* (cf. N₁ f. 2v) which reads "*uccārayet*" instead of "*uccaret*". The latter reading is confirmed by VaPra⁸⁷.

⁴⁵ Cf. HeSāU (f. 2v), DVS (f. 189v₇), VaPra⁸⁷, BhraHeSā, AbhiSaMa, CSA, GST, GuSaMaVi, KṛYaTa, PiSā, SaUdTa, SāMā (No. 7, 13, 14, 16) et al..

⁴⁶ Silently quoted from Saroruha's *Hevajrasādhanaopāyikā* (cf. N₁ f. 2v).

⁴⁷ HePra^{Tib} only attests the crossed *vajra*, omitting both the lotus and the seed-syllables.

from the syllable *vaṃ*. Above that a square, tawny earth-*maṇḍala* born from the syllable *laṃ*, a set of four yellowish *vajra*-s at the corners. Having known consciousness (*viññāna*) turning in its center, having transforms this all into the *maṇḍala* of the four great elements, he should visualize in an instant the celestial palace (*kū-ṭāgāra*) adorned with eight cremation grounds (*śmaśāna*).⁴⁸ In due sequence the eight cremation grounds are explained, [each of it] being endowed with a [particular] tree (*vrkṣa*), a *yakṣa*, the lord of the [respective] cardinal direction (*dikpati*), a *nāga*, a cloud (*megha*), a mountain (*parvata*) and a *caitya*:⁴⁹

In the East is the great cremation ground called Caṇḍogra (*gtum drag*). The tree there is *śirīṣa* (Acacia Sirissa); the *yakṣa* is the white 'Elephant-Face'; the lord of the direction is the white⁵⁰ Śakra (*brgya byin*), i.e. Indra; the *nāga* is the yellowish Vāsuki (*nor rgyas*); the multi-colored cloud is Garjita (the 'roaring'; *sgrogs pa*); the mountain is Sumeru (*ri rab gru*), consisting of the four jewels; and the *caitya* is called 'white *vajra*'. (1)

In the South is the great cremation ground called Karaṅkabhīṣaṇa (*lhag ma (can)*). The tree there is *cūta* (a mango tree); the *yakṣa* is the black 'Buffalo-Face'; the lord of the direction is the black⁵¹ Yama (*gśin rje*), the Lord of Death; the *nāga* is the white Padma; the multi-colored cloud is Āvartaka (the 'whirling'; *khyil pa*); the mountain is the white Malaya; and the *caitya* is called 'black *vajra*'. (2)

In the West is the great cremation ground called Jvālākula (*'bar zīn 'khrugs pa*). The tree there is *aśoka* (Jonesia Asoka; *mya nan med*); the *yakṣa* is the white⁵²

⁴⁸ Cf. HeSāU (N₁ f. 2v), VaPra⁸⁸ et al..

⁴⁹ The abbreviated form given in the Sanskrit, viz. "*vr̥yadināmeṇpacānvitāni*", encodes the following compound '*vr̥kṣayakṣadikpatināgameghaparvatacaityānvitāni*'. The Tibetan translation decodes the compound correctly as "*śiñ dañ | gnod sbyin dañ | phyogs skyoñ dañ | khu dañ | sprin dañ | ri dañ | mchod rten dañ ldan pa*". It is not certain why the author has chosen this encoding, yet it might be possible that this formulation goes back to Bhadrāpāda's *Dveṣavajrasādhana* in which fragments of it seem to remain (cf. N₃ f. 189v₄). A similar compound is found in ch. 07 of the *Abhayapaddhati* (AP) "*tanmadhye sārḍhacandrānusvāraviraśumāmū-gokudahanapariṇatāni pañcāmṛtapañcamāṃsāni*" in which the five nectars (VI = feces (*viṭ*), RA = blood (*rakta*), ŚU = semen (*śukra*), MĀ = flesh (*māṃsa*), MŪ = urine (*mūtra*)) and five kinds of flesh (GO = the flesh of a cow (*go*), KU = the flesh of a dog (*kukkuraḥ*), DA = the flesh of a horse / elephant (*damyaḥ / dantin*), HA = the flesh of an elephant / horse (*hastin / haya*), NA = the flesh of a man (*nara*)) are encoded. See also HeSāSam 8 (f. 86r₃ → "*gokudahanaviraśumāmūpacapradīpapañcāmṛtam*" (MS °*pradīpaṃ*)).

⁵⁰ The color of the *dikpati* is omitted in the Sanskrit version of the HePra.

⁵¹ The color of the *dikpati* is omitted in the Sanskrit version of the HePra.

⁵² The color of the *yakṣa* is omitted in the Sanskrit version of the HePra.

'Makara-Face'; the lord of the direction is Varuṇa, the white God of Water; the *nāga* is the red Karkoṭaka; the multi-colored cloud is called Ghora (the 'terrific'; *'jigs pa*); the mountain is the white Kailāsa; and the *caitya* is called 'white *saṃ-jñāvajra*'.⁵³ (3)

In the North is the great cremation ground called Gahvara (*ri bo'i phug*). The tree there is *aśvattha* (Ficus Religiosa); the *yakṣa* is the white 'Man-Face'; the lord of the direction is the yellowish⁵⁴ Kubera (*lus nan*), the Lord of Wealth; the *nāga* is the black Takṣaka (*'jog po*); the multi-colored cloud is named Ghūrṇita (the 'revolving'; Tib. *'ur 'ur sgrogs pa*); the mountain is the greenish Mandara; and the *caitya* is called 'white *saṃskāravajra*'. (4)

In the Northeast is the great cremation ground called Lakṣmīvana (*dpal mo'i nags*). The tree there is *vaṭa* (Ficus Indica); the *yakṣa* is the white 'Cow-Face'; the lord of the direction is the white Maheśvara (*dbañ phyug chen po*), i.e. Śiva; the yellowish *nāga* is called Śaṅkhapāla (*duñ skyoñ*); the multi-colored cloud is named Caṇḍa (the 'fierce'; Tib. *gtum po*); the mountain is the black Mahendra (*dbañ chen*); and the white *caitya* is called '*cittavajra*'.⁵⁵ (5)

In the Southeast is the great cremation ground called Aṭṭaṭṭahāsa (*drag tu rgod pa*). The tree there is *karañjaka* (Pongamia Glabra); the *yakṣa* is the red 'Goat-Face'; the lord of the direction is the red⁵⁶ Oblation-Eater, i.e. Agni, the God of Fire (*me lha*); the *nāga* is the greenish Mahāpadma; the multi-colored cloud is named Ghana (the 'dense'; Tib. *stug po*); the mountain is the tawny Gandhamādana (*spos ñad ldan pa*); and the red *caitya* is called '*kāyavajra*'. (6)

In the Southwest is the great cremation ground called Ghorāndhakāra (*'jigs pa'i mun pa*). The tree there is *latāparkaṭi* (Ficus Infectoria); the *yakṣa* is the black 'Corpse-Face'; the lord of the direction is the black⁵⁷ Rākṣasa (*srin po*); the *nāga* is the pale Ananta (*mtha' yas*); the multi-colored cloud is named Pūraṇa (the 'filling');

⁵³ The Tibetan translation attests a different *caitya* here, namely "*dkar po chags pa'i rdo rje*" (→ '*sitarāgavajra*'). The two surviving palm-leaf MSS of the VaPra confirm *rāgavajra* while its paper MSS as well as the *codex unicus* of the DVS support the reading given here. In VaPra^{Tib.} we find yet another variant pointing at '*raktavajra*' (*dmar po rdo rje*).

⁵⁴ The color of the *dikpati* is omitted in the Sanskrit version of the HePra.

⁵⁵ Just as in the VaPra^{Tib.}, the Tib. translation of the HePra renders the name of the tree as *nyagrodha*. The color of the *dikpati* is omitted in the Sanskrit version of the HePra.

⁵⁶ The Sanskrit version of the HePra omits the color of the *dikpati*.

⁵⁷ The Sanskrit version of the HePra omits the color of the *dikpati*.

Tib. *gañ ba can*) ; the mountain is the white Hema (*gser*) ; and the black⁵⁸ *caitya* is called '*ratnavajra*'. (7)

In the Northwest is the great cremation ground called Kilikilārava (*kili kili sgrogs pa*). The tree there is *arjuna* (*Terminalia Arjuna*) ; the greenish *yakṣa* is called 'Deer-Face' ; the lord of the direction is the greenish God of Wind (*rlun lha*), Maruta ; the *nāga* is the variegated Kulika (*rigs ldan*) ; the multi-colored cloud is named Varṣaṇa (the 'raining' ; Tib. *char 'bebs*) ; the bluish mountain is named Glorious Mountain (*śrīparvata*; *dpal gyi ri*) ; and the greenish *caitya* is called '*dharmavajra*'. (8)⁵⁹

These powerful *yakṣa*-s are to be visualized as two-armed, half of their bodies coming forth from the [mentioned] trees, having their left hands occupied by human skull-bowls that are completely filled with blood, the lotuses of their right hands in gestures conveying various *rasa*-s. These [cremation grounds] are densely filled with various trees adorned by green grass, fresh sprouts, leaves, flowers and so forth ; they are embellished by flocks of various birds such as crows, cuckoos, owls, parrots, female *śāri* birds, male and female pigeons, vultures and so on ; they are filled with various kinds of deer such as lions, wolfs, tigers, bears, hogs and so forth ; they are filled with the scent of various sorts of fragrant flowers ; they are frightening with crowds of various serpents ; they are adorned with various places and regions with bones, heads (*muṇḍa*), skeletons, skulls, corpses and so forth. Furthermore, in the various places, they are adorned with sanctuaries and monasteries,⁶⁰ with meditation houses and ponds ; they are endowed with assemblages of *yogin*-s and *yoginī*-s, *avadhūta*-s and *avadhūtī*-s, male and female beings in meditation, *yakṣa*-s and *yakṣiṇī*-s, male and female *preta*-s, *rākṣasa*-s and *rākṣasī*-s, male and female *kumbhāṇḍa* demons, male and female ghosts, *ḍāka*-s and *ḍākinī*-s, heroes and heroines whose minds are devoted (*āsakta*) to the conventions

⁵⁸ The Tibetan translation of the HePra renders the color of this *caitya* as white (*dkar po*). The color here, however, is supported by the VaPra^{Skt.} (VaPra^{Tib.} and the DVS both omit the color).

⁵⁹ For §8.1-8, cf. VaPra^{8.1-8}, DVS (ff. 188v₇-189v₄), AP (ch. 07), CSA, *Vajravārāhīsādhana* (VVS vv. 70-76) et al.. See also Englisch 2002 : pp. 136-143, 310f. ; Meisezahl 1980 : ch. 1 (pp. 3-123) ; Jamgön Kongtrul Lodrö Tayé 2008 : pp. 93, 273f. (nt. 116.8), 288ff. (nt. 39-40).

⁶⁰ The Sanskrit sources of both the HePra and VaPra attest "*vihāra*" as well as "*vihārī*" (!), the latter of which is not certain and might be a corruption of *vihārin*. The Tibetan translation renders these places (without giving any locative) as "*lha khañ dan | gtsug lag khañ dan*" (HePra^{Tib.}) and "*gnas gzi dan | gtsug lag khañ dan |*" (VaPra^{Tib.}), respectively.

of the *samaya*-s and *saṃketa*-s ; they are abundantly filled with groups of *ḍāka*-s and *ḍākinī*-s who have obtained the first, the bliss of laughing, dancing, amorous sentiment, embrace and scratching (*nakhapradāna*).⁶¹

Then, some are dancing in *vajra*-stances with joyous minds ; some are singing with *vajra*-songs ; some are performing with various kinds of *samaya*-practices ; some are causing to eat with the five nectars and lamps ;⁶² some are offering various substances ;⁶³ some are satiating various beings ; [and] some are to be seen drinking liquors. And others are making sounds with various instruments such as *ḍāka*, *ḍamaru*, *paṭaha*, *mardala*, *kṛpīṭa* and *jharjhara* drums, with Indian lutes (*vīṇā*), with *veṇu* and *vaṃśa* flutes and so on.⁶⁴

Further, [these cremation grounds] are crowded by assemblages with many *siddha*-s, *vidyādhara*-s, *kinnara*-s, *mahoraga*-s, *gandharva*-s, *deva*-s, *asura*-s and *garuḍa*-s who are together with their female wisdom consorts ; howling *kili kili* [and] terrifyingly impervious they are extremely frightening ; yet, also causing mental joy by the nine sentiments of dance, the eight cremation grounds which are endowed with groups of *vetāḍa*-s and *bhūta*-s have the pure aspect of the eight consciousnesses (*vijñāna*). Regarding them, there is the *cakṣurvijñāna*, *śrotavijñāna*, *ghrāṇavijñāna*, *jihvāvijñāna*, *kāyavijñāna*, *manovijñāna*, *kliṣṭamanovijñāna* and the *ālayavijñāna*.^{65,66}

'The Cremation Grounds'

⁶¹ The interpretation here follows the formulation in the corresponding section of the VaPra⁸⁸ in which °*vicitraprāpta*° is read instead, both doubtlessly are referring to the moment of the arising of the first of the Four Blissess (*catuṣānanda*), namely the First Bliss ("prathamānanda") that arises during the moment called "vicitra". The *locus classicus* for this teaching is the *Hevajratāntra* (HeTa II.iii. 7,9), reading "vicitraṃ vividhaṃ khyātam āliṅganacumbanādikam | vipākam tadviparyāsam sukhaṃ jñānasya bhuñjanam || (7)" and "vicitre prathamānandaḥ paramānando vipākake | viramānando vimarḍe ca sahañānando vilakṣaṇe || (9)".

⁶² Here *pradīpa* most likely is to be understood as a 'code' for the five kinds of flesh.

⁶³ HePra^{Tib.} and most of the sources of the VaPra⁸⁸ suggest to read *vastra* instead of *vastu*.

⁶⁴ On these instruments, cf. Jamgön Kongtrul Lodrö Tayé 2012 : pp. 224, 773 (nt. 392), Tāranātha's *Origin of Happiness* (f. 18b₁₋₆) et al..

⁶⁵ The last section is rendered slightly different in HePra^{Tib.}, for instance reading the assemblages of *siddha*-s, *vidyādhara*-s, etc. compounded with their female counterparts, further adding in the end the statement that this description originally goes back to the teaching of Jālandharipāda.

⁶⁶ Cf. HePra⁸⁸, Englisch 2002 : pp. 136-143, 310f. ; Meisezahl 1980 : ch. 1 (pp. 3-123) ; Jamgön Kongtrul Lodrö Tayé 2008 : pp. 93, 273f. (nt. 116.8), 288ff. (nt. 39-40) et al..

§9 The 'Celestial Palace'

In the middle of them, [i.e. in the center of these eight cremation grounds, the *yogin* should visualize] the celestial palace (*kūṭāgāra*) transformed from the 'four elements' such as wind, etc. which have been taught. And [he should visualize] its four sides and the *vajrasūtra* with the purity of the 'five *indriya*-s' ('faculties')⁶⁷; the four gates with the purity of the 'four *smṛtyupasthāna*-s' ('foundations of mindfulness'); the four arched doorways with the purity of the 'four *prahāṇa*-s' ('abandonments'); the four *vedikā*-s ('platforms / altars') with the purity of the 'four *ṛddhipāda*-s' ('feet of accomplishment'); the four corners and the *hārārdhahāra* ('garlands and half-garlands') with the purity of the 'five *bala*-s' ('powers'). The eight pillars are imagined with the purity of the '*āryāṣṭāṅga*', the 'eight limbs of the noble'. The '*pa-kṣiṇī*-s' (Tib. *sgo logs*), '*kramaśīrṣa*-s' (Tib. *mda' yab*), parasols, cowries (*cāmara*), canopies, bells and banners are with the purity of the 'seven limbs of awakening' (*saptabodhyaṅga*).⁶⁸ In this way, by [these] 37 *bodhipākṣikadharmā*-s, he should visualize the celestial palace on the central portion of a 12-pronged *viśvavajra*, being in such state, dependently arisen as the City of Great Liberation (*mahāmo-kṣapura*) with the condensed form of a completely pure *buddha*-field, luminous by nature, purified by Vairocana. Of it, [namely of the *viśvavajra* below], he should visualize the three prongs in the East as white, the southern as yellowish, the western as red, the northern as greenish (*śyāma*), blue color on the central part in the middle. 「The four sides, line and so forth should be understood on basis of the explanation made by Jālandharipāda [in His *ṭippanī* called *Vajrapradīpā*]. 」⁶⁹

Now the placing of the 16 goddesses is told : There is a single (*eva*) *vajrasūtra* and five *rekhā*-s ('lines'). In the outside of these, there are in due sequence on the *devatāpaṭṭikā* each two *yoginī*-s on every two flanks [of the four gates] beginning at the main gate, turning clockwise. [These] offering goddesses (*pūjā-devī*) who have risen from the seed-syllable of their respective (initial) letter that

⁶⁷ As explained in the *Vajrapradīpā* the term '*pañcendriya*' does here not refer to the five sense-faculties, but to the set of *śraddhā*, *vīrya*, *smṛti*, *samādhi* and *prajñā*.

⁶⁸ A more detailed explanation of the architectural elements and their relation to the 37 *bodhipākṣikadharmā*-s is found in VaPra^{§9}. For a general overview of the main architectural elements of the *kūṭāgāra* and various examples of the overall outline of the various *maṇḍala*-s of the buddhist tantric systems, cf. Mori 2009 : Vol. 2, appendices No. 2 & 3 (pp. 640-693).

⁶⁹ This sentence is missing in HePra^{Skt}. The explanation referred to is given in VaPra^{§9}.

is endowed with a half moon and drop betwixt sun and moon are staying with the respective gesture relating to their names : Vīṇā (the 'Lady with a Lute') is tawny, Vaṃśā (the 'Lady with a *vaṃśa*-flute') is reddish, Mṛdaṅgā (the 'Lady with a *mṛdaṅga*-drum') is smoke-colored, Murajā (the 'Lady with a *muraḥa*-drum') is white, Mālā (the 'Garland-Lady') is yellowish, Lāsyā (the 'Laughing Lady') is red, Gītā ('the Song-Lady') is reddish, Nṛṭyā (the 'Dancing-Lady') is multicolored, Puṣpā (the 'Flower-Lady') is white, Dhūpā (the 'Incense-Lady') is black, Dīpā (the 'Lamp-Lady') is like gold, Gandhā (the 'Lady with fragrance') is tawny, Ādarśā (the 'Mirror-Lady') is white, Rasā (the 'Lady of Taste') is red, Sparśā (the 'Lady of Touch') is greenish, Dharmā is white. These all are to be seen as stationed on a lunar seat with the purity of the 16 *kalā*-s.⁷⁰ Endowed with these is the '*kūṭāgāra*'.

§10 The 'Causal Maṇḍala'

Afterwards, in the center of the celestial palace on top of the central portion of a multi-petaled lotus, [the *sādhaka*] should visualize the set of four Māra-s, lying on the back, the heads to the South and North⁷¹, Skandha, Kleśa, Mṛtyu and Devaputra by name. Among them, the Māra Skandha is Brahmā, the Māra Kleśa is Viṣṇu, the Māra Mṛtyu is Maheśvara and the Māra Devaputra is Devendra. These four Māra-s have their chests burdened by the sun. On the petals [in the cardinal directions] beginning with the East are Brahmā, Indra, Viṣṇu and Maheśvara. On the petals [in the intermediate directions] beginning with the Northeast are Yama, Kubera, Nairṛti and Vemacitrin. And these eight are burdened on their chests by the moon. At the time of the arising alone, the celestial palace is brought about, beginning with the multi-petaled lotus, ending with Vemacitrin. ▮ And since it is interdependent arising, it is therefore inconceivable alone. ▮⁷²

⁷⁰ Cf. corresponding passages in VaPra^{§10}.

⁷¹ While the Sanskrit reads "*dakṣiṇottara*" , the Tibetan rather suggests to read '*dakṣiṇetara*' here.

⁷² This sentence which shows the influence of the *acintya* teachings is not part of HePra^{Skt}. The reading preserved in HePra^{Tib} runs as follows: "*gañ gi phyir na rten ciñ 'brel bar 'byuñ ba [gyur ba D, P₂] bsam gyis mi khyab pa ñid kyi phyir ro ||*".

On top of the sun[-disk] in the heart he should, through the the transformation of as the doubled [row] of vowels beginning with the letter *a*,⁷³ visualize the lunar *maṇḍala* that has the nature of the 'Mirror-like Wisdom' (*ādarśajñāna*), indicating the 32 major marks [of a *mahāpuruṣa*]. Above that, having doubled in normal and reversed order (*anulomavilomataḥ*) the 34 consonants beginning with *ka* together with the set of the six letters "*ḍa ḍha da dha ya la*", [the *sādhaka* should visualize] the solar *maṇḍala* by the transformation of [these] 80 letters, having the nature of the 'Wisdom of Sameness' (*samatājñāna*), indicating the 80 secondary marks (*aśītyanuvyañjana*). In the intermediate space between [he should visualize] a skull-bowl and dagger transformed from the syllables *hūm* and *aṁ*, marked with these very same [syllables]; thus is the 'Wisdom of Discriminative Awareness' (*pratyavekṣaṇājñāna*). Then, having made the infinite world realms shine by masses of rays of light that are emitted from the two syllables *hūm* and *aṁ*, having drawn these in again and made them enter precisely there, the unity (*aikyam*) of all is the '*krtyānuṣṭhānajñāna*'. By the transformation into one the self is instantaneously perfected with the marks etc. that will be taught later on as the chosen deity⁷⁴ in the form of the Glorious Heruka with 16 arms, six arms, four arms or with two arms, having the nature of the Cause-Vajradhara. When perfected in that way alone, having the neck embraced by Nairātmyā and so forth, it is the 'Wisdom of the perfectly pure *Dharmadhātu*'. Thus is the "*pañcākārābhisambodhi*".⁷⁵

In precisely that way on a moon[-disk]⁷⁶ in the center of the intermediate space between moon and sun he should visualize by the sequence of the directions beginning with the East the set of the eight seed-syllables "*gaṁ caṁ vaṁ ghaṁ puṁ*"⁷⁷

⁷³ Here the group of vowels includes all short and long vowels plus *anusvāra* and *visarga*, i.e. *a ā ī ī u ū ṛ ṛ ḷ ḷ e ai o au aṁ aḥ*.

⁷⁴ The Sanskrit reads in fact simply "*sveṣṭadeva*".

⁷⁵ For Saroruhavajra's teaching of the the five *jñāna*-s in context of the "*pañcākārābhisambodhi*", see HeSāU (S f. 307r₆-v₁). See also VaPra^{§10} and DVS (ff. 189v₇-190r₄). The underlying teaching in the *tantra* is found in condensed form in HeTa I.viii. wherein the teaching is given in brief in vv. 6cd-8ab, reading "*ādarśajñānavāms candraḥ samatā saptasaptikaḥ (samatāvān saptāśvikaḥ Ed.Sn,Sa) || (6) bījēna cihnaṁ (bījais cihnaiḥ Ed.Sn,Sa) svadevasya pratyavekṣaṇam ucyate | sarvair ekam anuṣṭhānaṁ niṣpattiḥ śuddhadharmatā || (śuddhi° Ed.Sn,Sa) (7) ākārān bhāvayet pañca vidhānaiḥ kathitair budhaḥ | (pañca° Ed.Sn)*"; also quoted and commented upon in MuĀv ad HeTa I.iii. and I.viii. as well as YoMā ad I.viii., et al.

⁷⁶ The Tibetan reads "*sñiñ gar zla ba rnam la*", suggesting something like '*hrccandresu*' in the Sanskrit. The reading certainly makes good sense, though might be an editorial change.

⁷⁷ Regarding the seed-syllable of Pukkasī we basically find two variants throughout the Hevajra

śam cam dam". Transformed from these, he should [then] visualize the 'signs', i.e. implements, (*cihna*) of Gaurī and so forth, chopper, skull-drum (*kṛpīṭa*), tortoise, serpent, lion, mendicant, *cakra* and *vajra* which are empowered by precisely these seed-syllables. Having transformed this all, Gaurī and so forth are to be made arise by the *pañcākārābhisambodhi* with color, implements etc. in the sequence that will be taught later on. Thus is the '**hetumaṇḍala**'.

§11 The 'Melting'

After he has in this way generated the form of his chosen deity as well as the circle of the *ḍākinī*-s such as Nairātmyā and so forth, he should perceive [himself] as entered into the one-flavor with his own consort. After he has fetched the *gandharvasattva* by rays of light from the *samādhisamaya*⁷⁸ [and] having caused [this *gandharvasattva*] who is encircled by two rows of red *hoḥ*-syllables [and] who consists of Great Bliss to enter by way of the *cakraḍāka*, the Bhagavān who melted down (*drutāpanna*) by the [single] flavor of the absolute, highest Great Bliss together with his consort because of the impassioning of great desire came to remain with the form of the seed.⁷⁹ The '**Melting**' (*drutāpatti*).⁸⁰

§12 The 'Arising'

Then, when the four goddesses beginning with Pukkasī had seen the absence of the Lord of the Circle they were extremely despondent thinking "we are without

traditions, either *pum* or *pam*, the latter being supported by HePra^{Tib}.

⁷⁸ The expression "*samādhisamaya*", also known as '*samādhisattva*', refers here to the syllable *hūm* in the heart of the *jñānasattva* which has been produced by the sealing of the *samayasattva* with the *jñānasamaya* (cf. HePra^{§14}, VaPra^{§14}, VS et al.).

⁷⁹ The expression "*mahāsukharasena*" seems to be based on a corruption at an early stage of the transmission of the *Vajrapradīpā* (cf. N₂ fol. 12v₃ & K₁ fol. 16v₃), the text after which the *Hevajraprakāśa* has been modeled. The reading in the HeSāU itself is "*mahāsukhaikarasena*" (cf. N₁ fol. 4r₁). It is not sure how the corruption in the surviving palm-leaf MSS of the VaPra occurred in the first place, perhaps due to the damage of the edges of a manuscript which became the exemplar for this line of transmission. Yet, it seems feasible to assume that Rāhulagupta had indeed this 'corrupt' reading in front of him when he composed his *Hevajraprakāśa*, and that he therefore felt the need to add the preceding sentence. Note that the Tibetan translation of the HePra points yet to another reading, i.e. '*mahāsukharase*' ("*bde ba chen po'i ror*").

⁸⁰ Cf. HeSāU (N₁ f. 4r₁₋₂), DVS (f. 190r₆₋₇), HePra^{§11} et al..

protector". Having attained great despair [and] filled with extreme longing they are now causing the Bhagavān to rise with *vajra*-songs which effect the awakening of the mind :⁸¹

“Stand up, o Great Lord ! You who has a mind of compassion (*karuṇa-maṇu*), save me, Pukkasī ! Make love to me by the *yoga* of Great Bliss, give up the *samādhi* of empti[ness] !“

┌ [This means :] "Emerge from the *samādhi* of entering into the state of a drop ! [Show] your Great Friendliness (*mahāmaitrī*) towards me !" ┘⁸²

“Deprived of you, I die ! Get up you, o Hevajra ! Abandon the nature of the void, let Śabarī's task to be fulfilled !”

┌ This means : "[Show] your Great Compassion (*mahākaruṇā*) towards me !" ┘⁸³

“After inviting the whole world, o Lord of Love-making (*suraapahu*), why do you remain in the void ? I, Caṇḍālī, inform you (*viṇṇamami*), without you I cannot find the direction.”

┌ This means : "Emerge from it ! [Show] your Great Joy (*mahāmuditā*) to me !" ┘⁸⁴

“Oh you Magician (*indīālī*), get up ! I know your mind. We Ḍombī-s have a clever mind, do not interrupt your compassion !”⁸⁵

⁸¹ The Tibetan translation adds "*khyed bžeṅs rje btsun sñiṅ rje'i yid*" | *ces pa la sogs pa tshigs su bcaḍ pa bži'i don brjod par bya ste* |" here, i.e. "[And] the meaning of [this] set of four verses beginning with "Stand up, o Lord ! You who has a mind of compassion !" should be explained." It seems well possible that this addition, just as the following ones too, were added on account of the reading found in §12 of Jālandharipāda's *Vajrapradīpā*.

⁸² This sentence is not part of HePra^{Skt.}. The reading in HePra^{Tib.} is "*žu bar ltuṅ ba'i tiṅ ne 'dzin las bžeṅs pa ste (bžeṅs pa ste G] śes pa ste C, D ,P₂^{sil.}; žes pa ste N, P₁) bdag la khyod kyi byams pa chen po'o (khyod kyi C, D ,P₂] khyod kyis G, N, P₁)* ||". Regarding the following commentarial statements, it is to be noted that VaPra^{Tib.} reads "*bdag gis*" ("*mayā*" Skt.) instead of "*bdag la*".

⁸³ This sentence too is not part of HePra^{Skt.}. The reading in HePra^{Tib.} is "*žes pa bdag la khyod kyi sñiṅ rje chen po'o (žes pa bdag la C, D ,P₂^{sil.}] śes pa dag la G, N, P₁)* ||".

⁸⁴ This sentence too is not part of HePra^{Skt.}. The reading in HePra^{Tib.} is "*ces pa de las bžeṅs śig ste bdag la khyod kyi dga' ba chen po'o (khyod kyi C, D ,P₂] khyod kyis G, N, P₁)* ||".

⁸⁵ HeTa II.v. 20-23, being cited in many works of the various traditions of the Hevajra teachings. Sanskrit *chāya*-s on this set of verses can be found in §12 of the *Vajrapradīpā* and in Ratnākaraśānti's *Muktāvalī*; see also appendix section.

┌ This means : "[Get up ! Show] your Great Equanimity (*mahopekṣā*) to me !"⁸⁶

"The Bhagavān, together with His wisdom consort, came to remain with the form of a melted drop because of the impassioning of great desire (*mahārāgānurāgataḥ*) with the (single) flavor of the absolute, highest Great Bliss",ⁱ the meaning of this is to be examined. The melted one, after having at first visualized reality in the absence of the ordinary body by the *yoga* of the "*jñānālokavajrasamādhi*" (*ye śes kyi snañ ba rdo rje'i tiñ ñe 'dzin*), is that Bhagavān the Innate Heruka ? Or is it the 16-armed form etc. which is transformed from that ? Both these [possibilities] are inappropriate, so some think, because the *sambhoga*- and the *nirmāṇakāya* are both void of bones, marrow and so forth. This being the case, when he comes to melt he melts into reality, because of entering into the *gandharvasattva* (*dri za'i sems can*). Just as, relying on the twelve limbs [of dependent origination (*prā-tītyasamutpāda*)], is the melting when the male and female sexual fluids become mixed together because of the union of mother and father, in the same way it is here too, in this way the Bhagavān melts ; saying thus the Bhagavān melts when the *gandharvasattva* melts is unreasonable. Then the Bhagavān must be referred to in a metaphorical usage (*btags pa las* → Skt. *upacāreṇa*), after having made Him inseparable from the *sahaja*, in reality (*dños su na*) there is no melting.⁸⁷ Such is also not reasonable, since there is no melting and so forth. The expression "entering into melt" (*žu ba ltuñ ba* → Skt. *drutāpatti*) does not express the arising of a not before existing being either. Therefore, as the 16-armed form and so on are not present, the expression "entering into melt" defines the 'innate'.

Precisely this Saroruhapāda has taught [with the words] "he came to remain with the form of the seed (*sa bon*)".ⁱⁱ In the same way too Jālandharipāda [taught] : "With the aspect of the deity [comes] the absence of the impure body. When there is the absence of the impure body there is the mere cognition (*brtag pa tsam*) of the *nirmāṇakāya*".ⁱⁱⁱ When that too does not exist he remains with the nature of lucid, illusion-like awareness (→ "*sgyu ma lta bu'i rnam par śes pa*" / "*māyopamaviññāna*") just like a drop of nectar ; this alone is based on the resolve of illusion-like awareness. Just as an illusion still performs a task even when

⁸⁶ Just as the preceding, this sentence too is not part of HePra^{Skt.}. The reading in HePra^{Tib.} is "*ces pa bdag la khyod kyi btañ sñoms chen po'i gnas pa'o (khyod kyi em.] khyod kyiis Σ) ||*".

⁸⁷ It is to be noted that the two major versions of the Tibetan translation, i.e. Derge and Peking, differ significantly in this point. While the Peking recensions negate the sentence, reading "*btags pa las*" before the Derge recensions affirm the statement reading "*brtags pa las*".

ⁱHeSāU (Ñ₁ f. 4r₁₋₂). ⁱⁱIbid.. ⁱⁱⁱVaPra^{§12}, reading "*lha'i rnam pas mi gtsaṅ ba'i lus med cin mi gtsaṅ ba'i lus med na dag pa'i sprul pa'i lus su mñon par žen pa tsam ste*".

there are neither a cognition of self or others nor correct awareness (*yañ dag par rig pa*), in that way the awareness of an illusion⁸⁸ arises because of the force of the penetrating power of a previous resolve, like waking from a dream. ८⁸⁹

The Bhagavān, urged by these songs of reality, should rise by the force of the penetrating power of [His] previous resolve, like waking from a dream.⁹⁰

yogasamādhiḥ

Regarding it, this is the method of arising based on the procedure of the five aspects:⁹¹ Being like a drop of nectar is the 'illusion-like awareness'. Through the transformation of this drop of nectar the *bodhicitta* consists of the 'five wisdoms' (*pañcajñāna*). Among these, the moon that has been transformed from the row of vowels (*āli*) is the 'Mirror-like Wisdom' (*ādarśajñāna*). The sun that has been transformed from the row of consonants (*kāli*) is the 'Wisdom of Sameness' (*samatājñāna*). The seed[-syllable] stands in the middle of these two. The sign (*cihna*) which has been transformed from this seed [and] which is marked by it (i.e. by the same seed-syllable) is known as the 'Discriminative [Awareness]' (*pratya-vekṣaṇa*). The [transformation of] all into one is the '[Wisdom of] Proper Performance', i.e. the performance of what is to be done (*krtyānuṣṭhāna*). The arising of the form is the '[Wisdom of] the pure nature of Phenomena' (*śuddhadharmatā*).⁹² And having then drawn forth [the entire universe] together with everything moving and motionless by rays of light arising from the *bodhicitta* consisting of these 'five wisdoms', and having brought the deities of the *maṇḍala* into equal flavor precisely there, he should perceive the *bodhicitta* with the [brilliant white] aspect of the moon-disk in autumn. Thus is the "***yogasamādhi***".⁹³

⁸⁸ The translation follows the rendering in VaPra^{§12}, HePra^{Tib.} reads "*rnam par śes pa'i sgyu ma*".

⁸⁹ The preceding sections are not part of the surviving Sanskrit version of the *Hevajraprakāśa*. For the reading of the Tibetan it is to be referred to §12 in HePra^{Tib.}. It may well be the case that these sections are a later editorial addition on part of the Tibetans, perhaps influenced by the readings transmitted in §12 of the *Vajrapradīpā*. Yet this remains purely speculative.

⁹⁰ The Tibetan omits this sentence which in fact echoes Saroruh's *Hevajrasādhanopāyikā* (cf. N₁ f. 4r₆; see also DVS (N₃ f. 190v₁) and VaPra^{§12}).

⁹¹ The "*pañcākāraprayoga*" refers here to "*pañcākārābhisambodhi*".

⁹² Here again, now in context of the arising of the resultant Heruka, the author is drawing from HeTa I.viii. 6cd-8ab, the *locus classicus* for the "*pañcākārābhisambodhi*", see also §10 above.

⁹³ This passage is silently quoted from VaPra^{§12} which reads "*cihnam*" instead of "*bījaparīṇatam cihnam tadanīkitam*" and which omits "*iti krtyānuṣṭhānam*".

anuyogasamādhiḥ

After that, in an instant he should perceive the innate form transformed from it, the Innate Heruka with the aspect of the autumn moon, pervading the infinite world spheres, with his two arms combined in the *dharmamudrā*, comprising of the 'five wisdoms', equal to an illusion. Thus is the "*anuyogasamādhi*".⁹⁴

§13 The 'Placement'

atiyogaḥ

Having in this way completed the form (*bimbasthānaṃ niṣpādyā*),⁹⁵ he should perform the *atiyoga*, the placement of the seed-syllables in the *skandha*-s, *dhātu*-s and *āyatana*-s for Vajrā in the beginning and Khecarī in the end.⁹⁶ He should place *ām* in the *rūpaskandha* for Vajrā,⁹⁷ *im* in the *vedanāskandha* for Gaurī, *īm* in the *saṃjñāskandha* for Vāriyoginī, *um* in the *saṃskāraskandha* for Vajraḍākinī, *am* in the *viññānaskandha* for Nairātmyā ; *ūm* in the flesh for Pukkasī, *ṛm* in the blood for Śabarī, *ṛm* in *bodhicitta* for Caṇḍālī [and] *īm* in marrow and fat for Ḍombinī. And the placing in regard to the *āyatana*-s is told [as follows] : He should place *īm* in the *rūpāyatana* for the other Gaurī, *em* in sound for Caurī, *aim* in smell for Vettālī, *om* in taste for Ghasmarī, *aum* in touch for Bhūcarī [and] *am* in the *dharmadhātu* for Khecarī. The '*atiyoga*'.

┌ The Bhagavān too taught in the ninth chapter "Vajrā is in the *rūpaskandha*" etc..⁹⁸ [Thus] is the placing. The following is the procedure of clear realization (*mñon par rtogs pa*) :

The realization of emptiness is first, second is the the collection of the seed-syllables, third is the arising of the form, fourth the placing of the *akṣara*-s.⁹⁹ ┘

⁹⁴ This paragraph too is silently quoted from VaPra^{§12} which omits "*māyopamaṃ*".

⁹⁵ The Tibetan reads "*rjes su rnal 'byor rdzogs par byas nas*" ("having performed the *anuyoga*").

⁹⁶ One would rather expect a formulation like "*vajrādikhecarīparyantam*" instead of the sixth *vibhakti* here. The Tibetan translation, however, supports the form preserved in the manuscript.

⁹⁷ Note that the Peking recensions, just as VaPra^{Tib.}, give the syllable *am* here in regard to Vajrā.

⁹⁸ HeTa I.ix. 8a, the entire stanza is also quote in VaPra^{§13}.

⁹⁹ HeTa I.iii. 2, also quoted in VaPra^{§13}. It is not certain whether this section had once been part of the 'original' version of the *Hevajraprakāśa*.

mahāyogasamādhiḥ

▮ Having completed the *atiyoga*, the placement in the *skandha*-s and so forth for grasping the body of final emancipation (*mya ñan las 'das pa'i sku*) and for the sake of not abandoning the people who need to be trained, he should properly perform the *mahāyoga*.¹⁰⁰ ▮

Then [the *sādhaka* should visualize] a 64-petaled [lotus] in the navel, an 8-petaled one in the heart, a 16-petaled one in the throat [and] a 32-petaled one in the forehead.¹⁰¹ Having placed [in these the syllables] *am hūm om haṃ*, he should direct himself (*cintayet*) towards the empowerment of body, speech and mind.¹⁰² Having visualized a white syllable *om* in the head, having filled the open space with a multitude of *kāyavajra*-s [emanating] from it, having made [them] enter into the same seed-syllable, he becomes the *kāyavajra* while reciting "*om* – all *dharma*-s have the nature of the *kāyavajra*, I have the nature of the *kāyavajra*!". Having visualized a red syllable *āḥ* in the path of speech, having filled the open space with a multitude of *vāgvajra*-s [emanating] from it, having made [them] enter into the same seed-syllable, he becomes the *vāgvajra* while reciting "*om* – all *dharma*-s have the nature of the *vajra* of speech, I have the nature of the *vajra* of speech!". Having visualized a dark-bluish syllable *hūm* in the heart, having filled the open space with a multitude of *cittavajra*-s [emanating] from it, having made [them] enter into the same seed-syllable, he becomes the *cittavajra* while reciting "*om* – all *dharma*-s have the nature of the *cittavajra*, I have the nature of the *cittavajra*!".¹⁰³

▮ The Bhagavān too taught in the *mantrapāṭala*, that the *mantra* for the empowerment of body, speech and mind is "*om āḥ hūm*".¹⁰⁴ ▮ Ending with the empowerment of body,

¹⁰⁰ This sentence too is not part of HePra^{Skt.}. The Tibetan reads : "*mya ñan las 'das pa'i sku 'dzin pa'i don dañ | gdul bya'i skye bo mi spañ ba'i don du phuñ po la sogs pa dgod pa'i śin tu rnal 'byor rdzogs par byas nas | rnal 'byor chen po yañ dag par brtsam par bya ste*".

¹⁰¹ The reading of the Tibetan translation is less cryptic and slightly more elegant, reading "*lte ba dañ | sñiñ ga dañ | mgrin pa dañ | dbral bar yañ padma bži po || 'dab ma drug cu rtsa bži dañ | bgyad dañ | bcu drug dañ | sum cu rtsa gñis go rims bžin du bsams nas | (...)*". HePra^{Skt.} teaches the 32-petaled lotus in regard to the throat and the 16-petaled one in the forehead, neither HePra^{Tib.}, VaPra^{§13} nor the HeSāU support this.

¹⁰² Parallel passages are found in HeSāU (S 307v₃₋₆), DVS (f. 190v₆) and VaPra^{§13}. The four lotuses correspond to the four *cakra*-s, i.e. the *nirmāṇa*-, *dharma*-, *saṃbhoga*- and *mahāsukhacakra*, respectively. The four syllables are taught to be five-colored, dark bluish, red and white.

¹⁰³ A very similar passage is found in Bhadrāpāda's *Dveṣavajrasādhana* (ff. 190v₇-191r₂).

¹⁰⁴ This sentence is not contained in HePra^{Skt.}, a very similar statement is found in Bhadrāpāda's DVS (f. 191r₄₋₅). The passage referred to is HeTa I.ii. 10.

speech and mind is the placement called "*mahāyogasamādhi*".^{105,106}

§14 The 'Embodiment of Aversion'

Then,¹⁰⁷ by the aforementioned procedure "risen in the form of the being",¹⁰⁸ he should perceive himself as his chosen deity in union with the wisdom consort amidst the four who have the nature of Heruka,¹⁰⁹ dark-bluish in color [and] greatly terrifying, having the nature of aversion which has been effected by moon, seed-syllable and so forth in the heart of that being.¹¹⁰

Then,¹¹¹ by the procedure that will be told, he should commence the three *sa-maya*-s after he has visualized the *cihna* and so forth. Among them, the state in the form of Vajradhara is the *ātmasamaya*. The *jñānasamaya* which is alike the *ātmasamaya* is on the sun-disk in his heart. In the heart of that he should visualize the syllable *hūm* as the *samādhisamaya*. Thus is the '**Embodiment of Aversion**' (*dveṣātman*).¹¹²

¹⁰⁵ The Tibetan translation concludes this section by stating "*bcom ldan 'das ma la ni dgod pa ji lta bur gyur pa de bzin te rigs lña'i cha(s) śin tu lhag pa'o*" ("As regards the Bhagavatī the placing is just alike, the special feature is with the ornaments of the five families."), cf. VaPra^{§14} reading "*dgod pa yañ bcom ldan 'das ci lta bar de ltar bcom ldan 'das ma la bya ste | lhag pa yañ bcom ldan 'das ma'i rigs lña'i tshogs te gžan dan gžan gyi sgrub thabs su grags so ||*".

¹⁰⁶ With regard to the "*mahāyogasamādhi*", cf. VaPra^{§13} and DVS (ff. 190v₆-191r₅).

¹⁰⁷ The Tibetan translation omits "*tataḥ*".

¹⁰⁸ The formulation "*sattvabimbamudbhūtam*" is a silent quotation of HeTa I.viii. 9a. The Tibetan translation of the *Hevajraprakāśa* explicitly cites the entire line (i.e. HeTa I.viii. 9ab) which is also quoted in the DVS (f. 191r₆): "*sattvabimbamudbhūtaṃ maṇḍeleśaṃ vibhāvayet |*".

¹⁰⁹ The expression "*caturñāṃ herukarūpāñāṃ madhye*" is most probably referring here to the four different forms of Hevajra. While the corresponding section in VaPra^{Skt.} simply reads "*caturñāṃ madhye*", its Tib. counterpart translates "*kha dog bzi rnams kyi nañ nas*". Unfortunately Jamgön Kongtrul does not elaborate on this in his summery.

¹¹⁰ It is to be noted that HePra^{Tib.} does not translate "*sattvahrdaye candrabījādinispannam*". VaPra^{§14} affirms "*sattvahrdaye*", giving it as a gloss on "*tadupari*" which might refer back to Saroruhapāda's *Hevajrasādhanopāyikā* (presumably to N₁ f. 4r₇).

¹¹¹ HePra^{Skt.} does not render an equivalent to "*de nas*" in HePra^{Tib.} (→ *tataḥ*). See nt. above.

¹¹² On this section, see also VaPra^{§14} and DVS (f. 161r₅₋₇).

§15 The 'Emission'

mudrāsādhanaṃ

After he has in this way become to have the nature of the three *samaya*-s, he should commence the *mudrāsadhana*.¹¹³

One should obtain (*prāpya*) a wisdom consort who is not fickle, who is affectionate and faithful to the *sādhaka*, who is endowed with all marks and who wishes the welfare of all sentient beings.

In her head he should place the syllable *om*, in her heart the syllable *hūm*, in the navel the syllable *svā*, in both thighs the syllable *āh* and in the two feet the syllable *hā*. Just as is the placement in the limbs regarding oneself, in that way too it is for the Bhagavatī.¹¹⁴

Vajrā should be in the aggregate of form (*rūpaskandha*), Gaurī is considered in *vedanā*, Vāriyoginī in *saṃjñā*, Vajradākinī in *saṃskāra*. Nairātmayoginī remains with nature of the *viññānaskandha*.¹¹⁵

Pukkaṣī is known as the earth, Śabarī is considered as the water element. Caṇḍālinī is to be known as fire [and] Ḍombī is renown as the wind.¹¹⁶

Gaurī is always known in form, Caurī is renown in sound, Vettālī is mentioned in the region of smell and Ghasmarī in taste. Bhūcarī is known in touch and Khecarī for the *dharmadhātu*.¹¹⁷

ādiyogasamādhīḥ

After he has in this way done the placing of the seed-syllables in the *skandha*-s, *dhātu*-s and *āyatana*-s of the Bhagavatī, he should perform the empowerment of

¹¹³ It is to be noted that the Tibetan translation reads "*rigs lna'i cha dan ldan par bya'o*" for the second half of the sentence.

¹¹⁴ HePra^{Tib} differs again, reading "*bcom ldan 'das ma'i yan lag dgod pa yañ brjod par bya ste*".

¹¹⁵ HeTa I.ix. 8-9ab, also quoted in VaPra^{§13}; a variant is found in the DVS (f. 191v₂₋₃).

¹¹⁶ HeTa I.ix. 16, cf. DVS (f. 194v₄₋₅).

¹¹⁷ HeTa I.ix. 13-14ab, quoted in VaPra^{§13}; cf. DVS (f. 194v₄₋₅).

padma and *vajra*. By the syllable *āh* he should visualize the bringer of joy as a three-petaled lotus, by the syllable *hūm* he should visualize the aperture of the filament (*kiñjalkaśuśira*), i.e. the inner part of the lotus (*kamalakośa*), after that he should visualize the *vajra*-born from the syllable *hūm*, and after he has visualized the aperture of his jewel by the syllable *om*,¹¹⁸ he should make the empowerment by the following *mantra*:

om – o bliss granting *padma*, partaker of the four blisses who is bestowing the bliss (°*sukhaṃdada*) of great desire (*mahārāga*), o All-pervading One – *hūm hūm hūm* – make for me what ought to be done !

om – o *vajra* with great hatred who is granting the four blisses, who is in one flavor with the Bird-Faced, o Lord – *hūm hūm hūm* – make for me what ought to be done !¹¹⁹

Having obtained a consort (*mudrā*) created by the mind because of the absence of an external consort, and having performed for her what begins with the procedure of the bunch of five families, he should commence the impassioning (*anurāgaṇa*) –

om sarvatathāgatānurāgaṇavajrātmakāḥ sarvadharmāḥ |
*om sarvatathāgatānurāgaṇavajrasvabhāvātmako 'ham ||*¹²⁰

Having performed thus, he should cause the *vajra* to move while pronouncing the syllable *hūm* with the self-identity of the *vajra* of speech. Beginning with the strong conviction of emptiness and ended by the bliss of love-making is the "*samādhi* called *ādiyoga*".

And after he has discharged this *bodhicitta* which is arising from the great bliss of the single flavor of wisdom and means (*prajñopāya*), emitted by the syllable *phaṭ*, he should perform the *pūjā* in the following way, reciting –

¹¹⁸ The Tibetan translation gives the syllable *hūm* instead, not being confirmed by the corresponding section in the DVS (cf. f. 191v₄₋₅).

¹¹⁹ HeTa II.xii 5-6, also quoted in HeSāU (Ñ₁ f. 3r₂₋₃) and DVS (f. 191v₆). See also HeSāSam 10 (f. 120r₂₋₃), BhraHeSā (pp. 167f.), KṛYaTa (+ *Ratnāvalī*), SāMā 218 et al., partly rendering the syllable *hūm* each time twice.

¹²⁰ Cf. AP (ch. 7), GST, GuSaMaVi, KriSamPa (ch. 6), PiSā, SāMā 251, SāMā 271, VaĀv.

om sarvatathāgatapūjāvajrasvabhāvātmakāḥ sarvadharmāḥ |
*om sarvatathāgatapūjāvajrasvabhāvātmako 'ham||*¹²¹

The *yogin* who is holding the '*garuḍamudrā*',¹²² after he has taken with the faculty of taste that *bodhicitta* which has been issued into the lotus, he should then worship himself who has the nature of all *tathāgata*-s and *vajrayoginī*-s.

If the consort is not well trained it is not to be performed, otherwise there would be the loss of the root (*mulāpatti*).

After that, any *bodhicitta* which remains in smallest quantity (*lavaleśa*), having visualized the Bhaṭṭāraka together with his circle transformed from it, he should make the omission by the 'yoga of churning the churned' (*manthamanthānayoga*) in the following way : *om*¹²³ vajradhṛk *hūm* | bhagavatī *am* | gaurī *gam* | caurī *cam* | vettālī *vam* | ghasmarī *gham* | pukkasī *pum*¹²⁴ | śabarī *śam* | caṇḍālī *cam* | ḍombī *ḍam*. Having done the omission by this *mantra*, having performed the welfare of the people (*jagadartha*), having fetched the Bhagavān, having made [him] enter by way of the Bhagavān's *cakraḍāka*, just like milk into water,¹²⁵ the Bhagavān remains by the method that will be explained, and the Bhagavatī [remains] as the Bhagavatī.¹²⁶ Gaurī and the others too should be visualized in accordance with the place on their respective stands.¹²⁷ Thus is the '**Emission**'.

¹²¹ Cf. VaPra^{§15} ('paper' MSS only), GST, GuSaMaVi, KṛYaTa, PiSā, SāMā 83,159, 273 et al.

¹²² This particular hand gesture which is also mentioned in the VS (*Vajrasattvanīṣpādanasūtra*), the *Pañcakramaṭippanī* as well as in the *Laghutantraṭīkā* is explained in chapter 22 of the *Pādmāsāhītā* as follows : "*ubhau karatale prṣṭhau saṃśliṣṭau tu kaniṣṭhakau || (56) bandhaya- yet tarjanīyugmaṃ prasaret tuṇḍavat kramāt | aṅguṣṭhau dvau pādayugmaṃ adhasṭāl lamba- yet kramāt || (57) madhyamānāmikābhyāṃ tu karayor ubhayor api | pakṣavac cālanaṃ kuryāj jñeyā garuḍamudrikā || (58)*". See also *Brhātatantrasāra* (*mudrāprakaraṇa* v.11), *Āgamakalpa- latā* (vv. 16.44f.) and *Śāradātilaka*, reading "*hastau tu vimukhau kṛtvā grathayivā kaniṣṭhike | mithastarjanike śliṣṭe śliṣṭāvamṅguṣṭhakau tathā | madhyamānāmike dve tu dvau pakṣāviva cā- layet | eṣā garuḍamudrā syāt viṣṇoḥ santoṣavarddhinī || (11)*".

¹²³ It is to be noted that the syllable *om* is neither found in HePra^{Tib.} nor in the palm-leaf MSS of the corresponding section in VaPra^{§15} and its Tib. translation.

¹²⁴ The Tibetan translation of HePra^{§15} and VaPra^{§15} render the seed-syllable of Pukkasī as *paṃ*.

¹²⁵ The Tibetan translation renders this simile as "'o ma daṅ chu ji lta ba de bzin du" ("just like milk and water").

¹²⁶ HePra^{Tib.} reads "*bcom ldan 'das ma daṅ bcom ldan 'das ma yaṅ ste*" which does not give much sense. The reading was provisionally emended by adding a "la" before "yaṅ".

¹²⁷ The Sanskrit MS reads "*sveṣṭadevatāsaneṣu cintanīyāḥ*" which appears to be corrupt. The reading presented in the edition has been conjecturally emended on basis of the version transmitted in HePra^{Tib.} which translates "*raṅ raṅ gi gdan rnam su bsam par bya'o*". Note that the Tib. translation does not render "*yathāsthānam*".

§16 The '*Jñānacakra*'

The sixteen arms are with pure nature of the 'sixteen emptinesses'. In the eight lotus vessels in eight arms in the right are in due sequence an elephant, a horse, a donkey, a cow, a camel, a man, a *śarabha* and a cat. In that way, the elements of earth, water, wind and fire, the moon, the sun, Yama, the lord of death, and Dhanada, the lord of wealth, are to be known in sequence in the eight lotus vessels in the left.¹²⁸

Cough (*kāsa*), asthma (*śvāsa*) and likewise insanity (*unmāda*), wasting disease (*kṣaya*), leprosy (*kuṣṭha*) and cutaneous infection (*vicar-cikā*), as well as those with the nature of the spleen disease and consumptive disease (*plīhajakṣma*), they all are known as these.¹²⁹

Thus, the elephant and so forth are to be understood (*grhīta*) with the pure aspect of the 'eight afflictions', in as much as those beginning with earth and ending with Dhanada are [are to be understood] with the pure nature of the 'eight masteries' –

The mastery of the body, of the speech and likewise of the mind, mastery of magic (*rddhi*), all-pervasive supremacy, [and the masteries of] desire (*icchā*), agency (*kartr*) and the eight qualities (*guṇa*).¹³⁰

The mastery of the body (*kāyaiśvarya*) regards the absence of a boundary of the body. The mastery of speech (*vāgaiśvarya*) means, he speaks in every language. The mastery of mind (*cittaiśvarya*) means, he knows the mind of every sentient being. The mastery of magical play (*rddhyaiśvarya*) means, he sees the infinite world-sphere by magical power. The all-pervasive supremacy (*sarvagataiśvarya*) means having a single form pertaining to everything in the three realms. 'Sexual pleasure' (*kāma*) is expressed by the word "*icchā*", through sexual pleasure he

¹²⁸ Cf. HeTa II.v. 24-25, HeSāU (Ñ₁ f. 4v₃₋₅), CVS (vv.4-5 + nt. in transl.), DVS (f. 192v₁₋₂) Bhra-HeSā (p. 165) et al.. For a brief discussion of the variants for the latter two items in the right it is to be referred to Hong, Luo : forthcoming.

¹²⁹ A very similar stanza is found in VaPra^{§10}, reading "*gajādyāḥ parikīrtitāḥ*" in *pāda* d) ; *pāda*-s a-c) are found in HeSāSam 10 (f. 118v₂₋₃).

¹³⁰ *Pradīpoddyotana* ch.17 (p. 211) ; cf. VaPra^{§10} and T1785 (**Pradīpoddyotananāmaṭīkā*), T1787 (**Sarvaguhyaṭīkā*), T1793, T1842 (**Pañcakramaṭīkā Maṇimālā nāma*) et al..

causes great bliss to arise for the sentient beings, thus is the mastery of sexual pleasure (*kāmaśvarya*). Agency is the state of Vajradhara, that is the mastery of agency (*kartaśvarya*). The practice (*caraṇa*) with the aspect of the deity is the mastery of good quality (*guṇaiśvarya*).¹³¹

The lotus vessels are with the purity on part of compassion (*karuṇā*), the arms with the purity of emptiness (*śūnyatā*), by this the inseparable quality of emptiness and compassion is shown.¹³² Having a dark-bluish body [symbolizes] the mental disposition of *maitrī*.¹³³

The eight faces are with the pure aspect of the 'eight liberations' (*vimokṣa*). The first face is dark-bluish in order to accomplish the action of aversion. The left one is red in order to accomplish what is to be subdued. The right one is white in order to accomplish the peaceful actions. The upper face is distorted [and] smoke colored in order to purify the afflictions such as anger and so forth which arise afterwards. Furthermore, the two faces in the left are dark-bluish, likewise the two faces in the right are dark-bluish in order to destroy the four Māra-s. All of these faces have projecting fangs, are endowed with bent eyebrows, are greatly terrifying with a splendor agitated by the flames of the fire of the destruction of the universe because of his wrathful nature, and they have three red and round eyes. Red because of compassion, being three eyed because of the purity of the triple *vajra* and because of thoroughly knowing the three times. [And thus] he is richly endowed with 24 eyes.¹³⁴

[He is visualized] as having erect, tawny hair bound with a cloth because he burns the entire afflictions beginning with desire (*rāga*), as having his head marked by a crossed *vajra* because he performs the welfare of the people [and] as adorned with a garland of five dried skulls on the forehead in order to teach the essenceless-ness of the five *skandha*-s.¹³⁵

¹³¹ A very similar account of these eight masteries is found in VaPra^{§10}. The Tibetan suggests to read *mahāvajradhara* (→ "rdo rje 'chañ chen po" instead.

¹³² A very similar statement of this symbolism is given in VaPra^{§10}. The expression "*padmabhājanam*" is here to be understood in a plural sense.

¹³³ This rather cryptic statement alludes to HeTa II. ix. 11, reading "*kṛpayā locane rakte kṛṣṇāṅgo maitricittataḥ | saṃgrahavastucauṣkena catvāraś caraṇāḥ smṛtāḥ || (11)*", cf. VaPra^{§10}.

¹³⁴ For an account of the 'eight liberations', cf. VaPra^{§10}.

¹³⁵ On these descriptions and the symbolism, cf. HeSāU (f. 4v₁₋₆), DVS (f. 192v₂₋₃), VaPra^{§10}.

'A circlet, ear-ring and a necklace, a bracelet on the arm, a girdle'¹³⁶

thus he is endowed with the five bone-ornaments because of the pure nature of the five *tathāgata*-s. The ash symbolizes (*iti*) the pure nature of Vajrasattva, thus the set of six ornaments (*mudrā*) is known.¹³⁷ The nakedness has the pure nature of correct knowledge (*samyagjñāna*) in order to teach the unveiling of all *dharma*-s. The four feet are with the fourfold set of the means of attraction.¹³⁸ Bearing the *tāṇḍava* dance in *ardhaparyāṅka* with two feet on the sun-disk is because of having obtained *bodhicitta*. Having a single toe [touching the ground] is shown in order to teach the single form of the entire three realms.¹³⁹ In precisely that way, the bearing of the *ālīḍha* stance is for the sake of destroying the obstacles (*vighna*). Because of the pure nature of the 50 letters of the rows of vowels and consonants, she has a garland of fresh skulls dripping with blood hung from the neck, produced from the 50 letters [of the alphabet]. Having a garland of skulls on the neck is showing the path of sexual union (*yuganaddhamārga*).¹⁴⁰

With erotic sentiment (*śṛṅgāra*), heroism (*vīra*), loathsomeness (*bībhatsa*), wrath (*raudra*), laughter (*hāsya*) and the sentiment of terror (*bhayānaka*), with compassion (*karuṇā*), marvelous appearance (*adbhuta*) and tranquility (*śānta*), he is endowed with these nine sentiments of dance (*navanāṭyarasa*).¹⁴¹

Among them, being in one flavor with Nairātmyā is erotic sentiment ; staying in a cremation ground is heroism ; having projecting fangs is loathsomeness ; the blazing radiance is the sentiment of wrath ; having widely opened mouths is the sentiment of laughter ; having a garland of fresh skulls is the sentiment of terror ; having

¹³⁶ HeTa I.iii. 14ab and I.viii. 17ab, also quoted in VaPra^{§10} et al.. On the omission of case endings, cf. MuĀv ad HeTa I.iii (→ "*caturbhyaḥ sor luk*"). The Tibetan fails to identify the verse.

¹³⁷ AbhiSaMa (p.8), reading "*kaṅṭhikārucakakuṇḍalāni* [sic !] *śiromaṇivibhūṣitām | yajñopavītaṃ bhasmeti mudrāṣaṭkaṃ prakīrtitam ||*", also referred to in VaPra^{§10}; see also SaṃCāTa 6.13b.

¹³⁸ Here again the author is drawing on the second line of HeTa II. ix. 11. For a brief explanation of these 'means of attraction' it is to be referred to VaPra^{§10}.

¹³⁹ Cf. VaPra^{§10}. For other interpretation of Hevajra's *pādāṅguṣṭhaikatā* see also *Sekanirdeśapañjikā* ad v.22 (→ "*ekapādāṅguṣṭhāsanalagnatā tu skhaladavasthākālākalitatām sūca-yitum*"), Sferra, Isaacson 2015 : pp. 195f. nt. 233, Maitreyanātha's HeSāSaṃ 7 (f. 77v → '*sarvatrānāropaviśuddhyaikapādāṅguṣṭhāgrasūryāsanalagnatā*') et al..

¹⁴⁰ On this passage, cf. HeSāU (Ñ₁ f. 4v₁₋₆), DVS (f. 192v₂₋₃), VaPra^{§10} et al..

¹⁴¹ HeTa II.v. 26, cf. BhraHeSā (p. 165) et al..

a mental disposition of promoting the welfare of the sentient beings is compassion ; having illusory forms is the marvelous appearance ; the state in which the defilements such as desire and so forth are cast off is tranquility ; he is endowed with these [nine sentiments].¹⁴² He should visualize himself as the Bhagavān in union with Nairātmyā, having an amorous body with the appearance of a sixteen-year old.

Just as is the Bhagavān, so is the Bhagavatī. Her, however, he should visualize as endowed with the five bone-ornaments, having her body adorned by a garland of dried human skulls, her left hand occupied by a skull-bowl which is filled with the blood of gods and *asura*-s, holding a chopper in the right in order to cut off all defilements, with a single head in order to show the single form of everything in the three realms, devouring the taste of the Bhagavān's lower lip, united with the Bhagavān in the love-making with the [single] flavor of the supreme Great Bliss.¹⁴³

Because of the pure nature of the 'six *pāramitā*-s', on the other hand, he should visualize the six-armed Hevajra with three heads, the main face dark-bluish, the right one white, the left one red, holding a trident and a *vajra* bell¹⁴⁴ with two arms in the left, holding a *vajra* and a knife with two arms in the right, in union with Vajraśrīkhalā with the remaining two arms which are endowed with a knife and a skull-bowl, stepping upon a corpse.¹⁴⁵

Because of the purity of the four Māra-s, however, he should visualize the four-armed Hevajra, holding a *vajra* in the right, bearing a skull-bowl in the left, in union with Vajravārāhī with the remaining two arms, having a single face, stepping upon a corpse.¹⁴⁶

He should visualize the two-armed Hevajra, a skull-bowl and staff in the left, a blazing *vajra* in the right, stepping upon a small corpse. His wisdom consort, however, is Vajrā. The rest of the six-armed one and so forth is yet to be visualized with colors, ornaments and form that is born from the syllable *hūm* etc. just like

¹⁴² For a similar account of these 'nine sentiments of dance', cf. VaPra^{§10}.

¹⁴³ For further descriptions of the Bhagavatī from this tradition of the Hevajra, cf. HeSāU (K f. 4v₁₋₂; N₁ ff. 4v₆-5r₁), DVS (f. 192r₅-v₁), VaPra^{§10} et al..

¹⁴⁴ One could likewise interpret "*vajraghaṇṭā*" as *dvandva* in itself, i.e. a *vajra* and a bell.

¹⁴⁵ For further descriptions of the six-armed form of Hevajra and its symbolism, cf. HeSāU (N₁ f. 7v₂), DVS (f. 192v₃₋₄), VaPra^{§32} et al..

¹⁴⁶ For further descriptions of the four-armed form of Hevajra and its symbolism, cf. HeSāU (N₁ f. 7v₁), DVS (f. 192v₅), VaPra^{§32} et al..

in the case of the sixteen-armed one. And in that way too for Vajraśṛṅkhalā and so forth it is just like for Nairātmyā. They all are differentiated by mere appellation.¹⁴⁷

Having ascertained the Bhagavān of such nature with the aspect of his chosen deity, he should by the means of the purity effect the procedure of the colors, signs and so forth beginning in the East for that circle of goddesses which has been emitted from the 'yoga of churning the churned' (*manthamanthānayoga*).

Among them, he should visualize Gaurī at the eastern gate, born from the syllable *gam*, dark-bluish in order to awaken those beings who are to be disciplined by the Māra-s, holding a knife in the right in order to cut off wrong views, holding a *rohita* fish in the left in order to destroy the latent traces (*vāsanā*) of *saṃsāra*, stepping upon Brahmā, having the nature of the 'aggregate of form' (*rūpaskandha*). In the South, he should visualize Caurī born from the syllable *cam*, having a red color in order to awaken those people who are to be disciplined by desire (*rāga*), holding a hand-drum (*kṛpīṭa*) in the right hand in order to teach the nature of wisdom and means (*prajñopāya*), bearing a boar in the left in order to destroy delusion, mounted upon Śakra, having the nature of the 'aggregate of sensation' (*vedanāskandha*). In the West he should visualize Vettālī born from the syllable *vam*, gold-colored in order to promote the sentient beings, bearing a tortoise in the right in order to teach the meaning of emptiness (*śūnyatā*), holding a lotus-bowl in the left in order to teach the inherent nature of compassion (*karuṇā*), mounted upon Upendra, having the nature of the 'aggregate of perception' (*saṃjñāskandha*). In the North, he should visualize Ghasmarī born from the syllable *gham*, having the luster of an emerald in order to effect wrathful magic (*abhicāra karma*), bearing a serpent in the right for the purification of anger (*dveṣa*), holding a skull-bowl (*yogapātrī*) in the left in order to awaken the nature of wisdom and means, mounted upon Rudra, having the nature of the 'aggregate of formation' (*saṃskāra skandha*).¹⁴⁸

¹⁴⁷ Regarding this section, cf. HeSāU (Ñ₁ f. 7r_{7-v}₁), DVS (f. 192v₅₋₇), VaPra^{§32} et al..

¹⁴⁸ For further accounts of the *yoginī*-s in the cardinal directions, cf. HeTa II.v. 30-31, HeSāU (Ñ₁ f. 3r_{7-v}₃), CVS vv. 9-12, DVS (f. 193r₂₋₄), VaPra^{§10} et al..

In the Northeast, he should visualize Pukkasī born from the syllable *puṃ*,¹⁴⁹ blue colored in order to realize the action of paralyzing the speech (*jambhanakarma*)¹⁵⁰ and for the sake of purifying pride (*māna*), bearing a lion in the right in order to crush the armies of Māra, holding a hatchet in the left in order to completely cut off duality, stepping on Yama, the lord of death, having the nature of the 'earth element' (*pr̥thvīdhātu*). In the Southeast, he should visualize Śabarī born from the syllable *śam*, white in order to awaken those sentient beings who are calm and for the sake of purifying pride, holding a monk (*bhikṣu*) in the right in order to realize the 'five wisdoms' (*pañcajñāna*) beginning with the 'mirror-like' (*ādarśa*), holding the *khīṅkhiri* staff in the left in order to realize 'non-dual wisdom' (*advaitajñāna*), mounted upon Kubera, the lord of wealth, having the nature of the 'water element' (*abdhātu*). In the Southwest, he should visualize Caṇḍālī born from the syllable *caṃ*, bluish like the sky in order to awaken the obstinate beings and to accomplish paralysis,¹⁵¹ bearing a *cakra* in the right in order to cut off what is just merely some knowledge (*kiṃcijjñānamātra*), holding a plough in the left in order to uproot the root of ignorance, stepping upon a *rākṣasa*, having the nature of the 'fire element' (*tejodhātu*). In the Northwest, he should visualize Dombinī born from the syllable *ḍam*, multi-colored in order to effect various aims and to awaken those people with cruel thoughts, holding a blazing *vajra* in the right in order to teach unbreakable knowledge (*abhedyajñāna*), bearing the threatening finger in the left in order to completely threaten the vicious, mounted upon Vemacitrin, having the nature of the 'wind element' (*vāyudhātu*).¹⁵²

Yet, as regards the side of the *jñānamudrā*, after he has emitted Nairātmyā, he should visualize her as entered into the Bhaṭṭāraka. Likewise, because of the absence of a seat, are Bhūcarī and Khecarī. And in that way too, the emission and re-entering is to be known for the others such as the other Gaurī and so forth. By

¹⁴⁹ Here too the Tibetan translation renders the seed-syllable of Pukkasī as *paṃ*.

¹⁵⁰ The interpretation of "*jambhana*" presented here follows the explanation given by Ratnākara-śānti in his commentary on the *Mahāmāyātantra*, the *Guṇavatī* (GuVa p. 11), in which he glosses the term *jambhanam* with *mūṅkīkaraṇam*, i.e. making mute or the paralyzing of the speech. HePra^{Tib.} translates the compounds as follows "*rmugs pa'i las rab tu rtogs pa'i phyir du*".

¹⁵¹ The interpretation follows the *Guṇavatī* in which *sthambhanam* is glossed with *niṣpandīkaraṇam*. HePra^{Tib.} translates the compound accordingly as "*reṅs pa rab tu bsgrub pa'i don du*".

¹⁵² For further accounts of the *yoginī*-s in the intermediate directions, cf. HeTa II.v. 32-33, HeSāU (Ñ₁ f. 3v₃₋₇), CVS vv. 13-16, DVS (f. 193r₄₋₇), VaPra^{§10} et al..

this, this amounts to be said : Just so as the placement in the limbs (*aṅganyāsa*) is the extracting (*utkarṣaṇa*). They all have three eyes, erect, tawny hair, mouths with projecting fangs, are endowed with the five bone-ornaments, are naked, staying in *tāṇḍava* dance in *ardhaparyāṅka*, are wrathful with the appearance of a sixteen-year old, are abiding on a moon-disk, are born from the emission of *bodhicitta*, [and] are endowed with the desire for the sexual pleasure with the Bhagavān.¹⁵³

Now the pure nature of the eight stands (*āsana*) of Gaurī and so forth is told. The stands, beginning with Brahmā and ending with Vemacitrin, are taught in order to cut off the extreme attachments (*atyantābhīniveśa*) towards desire (*rāga*), knowledge (*vidyā*), study (*śravaṇa*, i.e. 'hearing'),¹⁵⁴ drinks (*pāna*), food (*bhojana*), sleep (*nidrā*), reasoning (*tarka*) and faith (*śraddhā*).¹⁵⁵

After he has properly visualized the Bhagavān in this way as it has been specified, entered into the circle of the *maṇḍala*, surrounded by the troupe of mothers, pervading the surface of the sky by his masses of rays of light which are emitted from his own body, he should perform the attracting (*ākaraṣaṇa*) of the *jñānacakra*. Having pervaded the infinite world-spheres with hooks of rays of light from the bluish syllable *hūm* on the sun-disk staying on the skull-bowl which has been produced from the *hūm* on the lotus in the heart of the *ātmasamaya*, and having fetched the *jñānacakra*, having visualized it in front, having offered the guest- and feet-offerings (*arghapādya*) and so forth, having worshipped and praised it, he should perform the attracting, making enter (*praveśana*), binding (*bandhana*) and gratifying (*toṣaṇa*) by means of "jah hūm vaṁ and hoḥ".¹⁵⁶

Afterwards [he should recite] –

om vajragauri ākarṣaya jah | om vajracauri praveśaya hūm |
*om vajravettāli bandhaya vaṁ | om vajraghasmari toṣaya hoḥ |*¹⁵⁷

¹⁵³ On this section, cf. HeSāU (Ñ₁ ff. 3v₇-4r₁), DVS (f. 193v₁₋₂) and VaPra^{§10}.

¹⁵⁴ It is to be noted that, even though the Sanskrit MS reads indeed "*śravaṇa*" here, the Tibetan recensions translate "*dzag pa*" (→ *sravaṇa*) instead, perhaps being another indication that the translators had a different exemplar in which the word was written with another sibilant. Apart from the better sense, the reading of "*śravaṇa*" is affirmed by VaPra^{§10}.

¹⁵⁵ A very similar teaching, presumably the exemplar for this section, is found in VaPra^{§10}.

¹⁵⁶ Regarding this section, cf. HeSāU (Ñ₁ f. 5r₁₋₃), DVS (f. 193v₁₋₄), VaPra^{§16} et al..

¹⁵⁷ Cf. HeSāSam 8 (f. 96r), HeSāSam 10 (f. 120v), HeSāSam 45 (f. 266v) et al..

When causing the *jñānacakra* to enter into the *samayacakra* in the proper manner,¹⁵⁸ like milk into water, he should make firm the self-identity of the Glorious Heruka. If, however, the *jñānasamaya* is like the *ātmasamaya*, then he should in that way too, immediately after the entering of the *jñānasamaya*, visualize in his own heart the *jñānasamaya* together with the wisdom consort resembling himself, red, with two hands and a single face.¹⁵⁹ And in his heart, [i.e. in the heart of the *jñānasamaya*, the *sādhaka* should visualize] the 'lord of *samādhi*'.¹⁶⁰ And then [he should perform it] in that way for the Bhagavaṭī as well. He should visualize the syllable *am* staying on the moon-disk that is placed on the chopper born from the syllable *am* on the lotus in the heart of the *jñānasamaya*. For the eight *yoginī*-s he should again visualize the *cihna*-s produced from their individual seed-syllables on the moon-disks on the lotuses in the hearts of the *jñānasamaya*-s, empowered by the respective seed-syllables located on the moon-disks. The '*jñānacakra*'.¹⁶¹

§17 The 'Consecration'

At the time of the fusion of the *jñānacakra* and *samayacakra*, having drawn in by rays of light that are emitted from his own body the five *tathāgata*-s who have attained the form of the Glorious Heruka [and] by nature are together with the *maṇḍala*, the *vajrayoginī*-s, *mahābodhisattva*-s, *krodha*-s and so forth, having visualized them in the space in front, having worshipped and praised them, he should request the *abhiṣeka*, saying "May all *tathāgata*-s consecrate me!". And they, the five *tathāgata*-s, having recited –

¹⁵⁸ Note that HePra^{Tib.} translates "*ji lta ba'i lam nas*" which corresponds to the orthographically very similar and likewise possible "*yathāpatham*". VaPra^{Tib.} translates the corresponding counterpart as "*ji lta ji lta*" which supports the reading "*yathāyatham*". The past-participle is to be understood here in the same tense as the main action of the sentence, as becomes clear from the corresponding section of the HeSāU which reads "*devatāhaṅkāram udvahan*".

¹⁵⁹ It must be noted here that the Tibetan translation differs, suggesting to read "*svābhaprajñām*", in the sense that the *sādhaka* should visualize in his heart the *jñānasamaya* as the wisdom consort. The choice of the following male pronoun "*tasya*", however, may be taken in support of the reading presented here, further being supported by the corresponding passage in VaPra^{§16} which clearly reads "*prajñāyutaṃ jñānasattvaṃ*".

¹⁶⁰ The "*samādhinātha*", i.e. the *samādhisattva*, corresponds to the syllable *hūm* in the heart of the *jñānasattva* (cf. *Vajrasattvaniṣpādanasūtra* et al.).

¹⁶¹ On the fusion of the *samayacakra* and *jñānacakra*, cf. HeSāU (K f. 4v₂₋₆, N₁ f. 5r₁₋₅), VaPra^{§16}, DVS (f. 193v₃₋₄) et al..

Just as, indeed, all the *tathāgata*-s are bathed (*snāpita*) as soon as they are born, so I will give the bathing consecration (*snāpayiṣyāmi*) with pure, divine water.¹⁶²

om āḥ sarvatathāgatābhiṣekasamayaśriye hūm

They are giving the ablution with victory-jars full with the five nectars and so forth. Thus is the '*abhiṣeka*'.¹⁶³

§18 The 'Sealing'

At the time of it the *vajrayoginī*-s make the exclamation of victory. The *bodhisattva*-s, moreover, see the self satisfied. The wrathful ones and so forth rejoice. A rain of flowers fragrant with various scents appears from the sky. A rain of saffron and sandal and various jewels are raining down. A great hubbub with sounds of dance, music and praise swells in the infinite world-sphere. When being consecrated there should be Citteśa, the Lord of Mind (i.e. Akṣobhya) on the head of the Bhagavān, and likewise of the Bhagavatī. He should seal Gaurī and so forth with Akṣobhya, Vairocana, Ratnasambhava and Amitābha, and again Pukkasī and so forth with precisely these *buddha*-s. The sealing of Khecarī and Bhūcarī is with *moha* and *rāga*. Then, the goddesses of worship, Vīṇā and so forth, are worshipping the lord with their respective particulars of worship. And after that, Locanā and so forth are giving praise with the song of praise –

You, having obtained the excellent through your mind, you are surrounded by the assembly of *yoginī*-s. By you the entire world, moving and motionless, is adorned, by [your] compassionate mind the sentient beings are completely awakened, by the display of illusions you accomplish what is to be done, be pleased in mind, o Glorious King Heruka!¹⁶⁴

¹⁶² Cf. DVS (f. 193v₅₋₆), HeSāSaṃ 7 (f. 72v₃₋₄), AbhiSaMa, ĀKriSaṃ, CSA (v. 27), KriSaṃPa (ch. 06 v.3), SāMā, VaĀv (ch. 08) et al.. The final *mantra* differs in some sources (omitting "āḥ") and is omitted in HePra^{Tib}. As regards the variant "*śuddham*" for "*śuddha*", the reading presented in the edition follows the Tibetan translation and DVS. On this, *see also* English 2002 : pp. 242, 502 (nt. 543).

¹⁶³ Regarding the *abhiṣeka*, cf. HeSāU (Ñ₁ f. 5r₁₋₅), DVS (f. 193v₄₋₆), VaPra^{s17} et al..

¹⁶⁴ This *stutigītikā* is also attested in VaPra^{s18}, DVS (f. 194r₂₋₃), HeSāSaṃ 7 (f. 73v₁₋₂), HeSāSaṃ 8 (f. 86v₃₋₄), HeSāSaṃ 10 (f. 121r₄₋₆) and HeSāSaṃ 26 (ff. 209v₇-210r₁); *see also* Appendices.

The *tathāgata*-s, *bodhisattva*-s and *vidyādevī*-s¹⁶⁵ as well as the wrathful ones and so forth, staying in the space in front, are giving praise with the 'heart *mantra*', the 'secondary heart *mantra*', the 'garland *mantra*' and the 'eight-legged *mantra*'. Thus is the '*Sealing*'.¹⁶⁶

§19 The 'Tasting of the Nectar'

Then, the *vajrin* who is united with the *vidyā* amidst the troop of mothers performs the eating of the nectar. [At first he should generate] a blue wind-*maṇḍala* with the aspect of a crescent moon through [the transformation of] the syllable *yam*, after that, a red, triangular wind[-*maṇḍala*] by the syllable *ram*, and on top of that, above three skulls,¹⁶⁷ a lotus-vessel that is born from the syllable *āḥ*, white in the outside, red in the middle and empowered by the syllable *āḥ*. After he has produced in its middle by the *mantra* beginning with the syllable *bum*¹⁶⁸ the 'five nectars' and 'five lamps' which are to be eaten and enjoyed etc., and which are empowered by the syllable *om*, he should then visualize above that a moon-disk through [the transformation of] the syllable *āḥ*,¹⁶⁹ and above that, arising from a *hūm*, a white *vajra*. After that, having brought it into the state resembling the liquid aspect of mercury on account of the very heat of the fire that is ignited by the wind, [and] having purified, potentiated (*bodhana*) and made it blaze by the syllables *hūm*, *āḥ* and *om*, having attracted the infinite and unlimited *buddha*-s, *bodhisattva*-s and so forth through rays of light [emerging from] the three essences (*tritattva*), having gone out to the world-spheres, having fetched the 'wisdom nectar' (*jñānāmṛta*), having made it one [with the external nectar], having stirred it by that very same *vajra* [and] brought it into equal flavor, he should perceive

¹⁶⁵ It is to be noted that HePra^{Tib.}, against VaPra^{§18}, reads "*rig ma dan lha mo*".

¹⁶⁶ For related teachings it is to be referred to HeSāU, DVS (fol. 193v6-194r3), VaPra^{§18} et al..

¹⁶⁷ In his commentary on the *Buddhakapālatantra*, the *Abhayapaddhati* (AP), Abhayākaragupta specifies that the three *muṇḍa*-s themselves are produced from the syllables *om*, *āḥ* and *hūm* (cf. ch. 07 → "*tryakṣarajātatrīmuṇḍaniviṣṭam āḥkārajam padmabhājanam*").

¹⁶⁸ The complete *mantra*, comprising of a set of ten syllables, is taught in full in VaPra^{§19}. The syllables are "*bum ām jrīm kham hūm* and *lām mām pām tām vaṃ*".

¹⁶⁹ This particular part is omitted in HePra^{Tib.}. The parallel passage in VaPra^{§19} as transmitted in the palm-leaf MSS and the Tibetan translation does not support this reading either, yet it is found in its 'modern' MSS, possibly due to an interpolation caused by this very reading here.

the *vajra* dissolving into the nectar. On account of the union of *vajra* and lotus he should perceive it becoming cold, i.e. on account of causing [the *vajra*] to enter into the 'wisdom nectar' of the *tathāgata*-s. Having [thus] produced it, empowered it with the three essences, fetched it by the hand with a ladle [and] drawn it up by rays of light [emerging] from the tongue on which there is *vajra* produced from the syllable *hūm*, he should then sacrifice that nectar to the *samādhisamaya*, with difference in the ritual activity (*karmabheda*) for appeasing (*śānti*) and so on. He should visualize the deities of his *maṇḍala* [performing the rite] likewise.¹⁷⁰ Thus is the '**Tasting of the Nectar**'.¹⁷¹

§20 The 'Welfare of Beings' (*jagadārthaḥ*)

maṇḍalarājāgrī nāma samādhiḥ

After that, by emanating the lord of the *maṇḍala* and the deities of his *maṇḍala* with the emanation of the multiple deities, having gone there where are people to be trained, having taught them the nature of that what [they are to be trained in] and having returned, the *vajrin* should withdraw the emanation[s] into their respective bodi[es]. [Thus is] the '**Welfare of Beings**'. Beginning with the 'Emission' and ending with the 'Welfare of Beings' is the "*maṇḍalarājāgrī nāma samādhi*", the "*Samādhi* called the '*Supreme Ruler of the Maṇḍala*'".¹⁷²

§21 The 'Six Branches' (*ṣaḍaṅgam*)

karmarājāgrī nāma samādhiḥ

After that, 「 "as regards [the teaching of] the color by Saroruhapāda it is to be differentiated by distinction of the ritual activity!", thus the 'Six Branches' were concealed. Bhadrāpāda made [it] somewhat clear again, stating "the color emitted from the syllable *hūm* by the application corresponding to what is suitable". And this has been explained

¹⁷⁰ Note the difference between Skt. "*tanmāṇḍaleyīs*" (*strīliṅga*) and Tib. "*de ni dkyil 'khor pa la*".

¹⁷¹ Cf. DVS (f. 194r₃-v₁), HePra^{§19}, AP (ch. 07), BhraHeSā et al..

¹⁷² Cf. DVS (f. 194v₁₋₂), VaPra^{§20}, BhraHeSā, YoMā (ch. I.viii.) et al..

at length by Jālandharipāda as follows : "After he has visualized the seed-syllable of the Universal Lord of the Great Kings of *Mantra*-s in the middle of the space between moon and sun, he should cultivate the 'Six Branches'." Thus it has been taught :¹⁷³ 𑖀 At first he should visualize the Lord of Contemplation (*samādhinātha*) as black¹⁷⁴ by fusing (*praveśataḥ*) the mass of light rays that emerge from the syllable *hūm* between sun and moon on the lotus in the heart of the *jñānasamaya*.¹⁷⁵ Having transformed it, he should visualize it having the form of a drop.¹⁷⁶ After he has issued [the rays of light] from the pores of the hair on the body of the Bhagavān, pervading the goddess of the *maṇḍala* together with the entire *maṇḍala* with its rays of light, he should visualize her as greatly black.¹⁷⁷ In that way, [he should visualize her] at second as red, at third as yellow, at fourth as green, at fifth as blue colored and at sixth as white. Thus are the '**Six Branches**' which are to be understood in accordance with what is fit in the ritual activity such as appeasing and so forth.¹⁷⁸

¹⁷³ This part is not contained in HePra^{Skt.}. The source(s) of the first two quotations could not be identified, yet part of the second quote shows similarity to a *pāda* of *anuṣṭubh* found in Bhadrāpāda's DVS "*yathāyogaprayogataḥ*" (f. 194v₂). The last quote clearly stems from Jālandharipāda's *Vajrapradīpā* (cf. §21).

¹⁷⁴ The "*samādhinātha*" refers to the black-bluish syllable *hūm* in the heart of the *jñānasamaya*.

¹⁷⁵ HePra^{Skt.} omits °*hūmkāranirgata*° ("*hūm yig las spros pa'i*" Tib.) while HePra^{Tib.} erroneously reads "*bdag ñid dam tshig gi*" (→ *ātmasamaya*°) instead of *jñānasamaya*.

¹⁷⁶ HePra^{Skt.} simply reads "*binduṃ*". Based on the Tibetan ("*thig le'i gzugs su*") as well as the readings transmitted in VaPra^{§21} and HeSāSaṃ 10 (f. 121v₅), the Sanskrit wording was conjecturally emended to "*bindurūpaṃ*".

¹⁷⁷ There is a small but significant difference between the wording transmitted in HePra^{Skt.} and its Tibetan counterpart. While HePra^{Tib.} suggests to read *māṇḍaleyam* ("*dkyil 'khor pa*"), the Sanskrit reads "*māṇḍaleyīm*" (*strīliṅga, ekavacana!*) instead. It is possible that the wording in HePra^{Skt.} is corrupt, perhaps influenced by the word "°*māṇḍaleyī*°" in the preceding paragraph, and that this corruption further influenced the gender of the following adjectives. Yet it is also possible, and perhaps more likely, that Rāhulagupta deliberately deviates from the wording found in VaPra^{§21}, intending us to understand that the light which emerges from the melted *hūm* syllable in the heart of the male *jñānasattva* and which is issued from the pores of his skin pervades the female deity together with the entire *maṇḍala*, thus combining on the one hand both male and female aspects, on the other hand matching the wording taught in the *Hevajratāntra* itself: "*prathame bhāvayet kṛṣṇāṃ dvitīye raktāṃ eva ca || tṛtīye bhāvayet pītāṃ caturthe haritāṃ tathā | pañcame nīlavarnāṃ ca ṣaṣṭame śukladehikāṃ || ṣaḍaṅgaṃ bhāvayet yogī viramāntaṃ punas tathā |*" (HeTa I.viii. 22cd-24ab). HeSāSaṃ 10 seems to support both interpretations, reading "*tatparinataṃ bindurūpaṃ dedīpyamānaṃ tadraśmibhiḥ pratiro-makūpato nirgatya gauryādidevīgaṇaṃ avabhāṣya maṇḍalaṃ maṇḍaleśvaraṃ ca mahākṛṣṇaṃ abhinnāñjananibhaṃ* [MS °*kṛṣṇaṃ ca bhinnāñjanan*>*i*<*bhaḥ*] *sphuratsaṃhāravagrahaṃ* [MS *samaṃphurat*°] *dhyāyād*" (f. 121v₅₋₆).

¹⁷⁸ Cf. HeTa I.viii. 22cd-24, DVS (f. 194v₂₋₃), VaPra^{§21}, HeSāSaṃ 10 (f. 121v₄₋₇) et al..

§22 The 'Luminous Clarity' (*prabhāsvarām*)

Having in this way visualized the 'Six Branches', he should commence 'Luminous Clarity'. After having emanated the rows of *āli* and *kāli* by in- and exhaling, emitting the row of vowel (*āli*) by way of inhaling and the row of consonants (*kāli*) by way of exhaling,¹⁷⁹ having purified the minor and major marks through their rays of light, having made [them] one with [everything] moving and motionless, he should make [them] enter precisely there into himself, withdrawing Gaurī etc. as well as Nairātmyā, he should then visualize as 'Luminous Clarity' all that having the state of Vajradhara which has been conceptualized as the self, with all natures.

┌ After he has visualized in precisely this way, by the procedure of the entering into 'Luminous Clarity' that is going to be taught, the 'Innate Heruka' with a single face, two arms and white color, he should visualize the seed-syllable in his heart.¹⁸⁰ ┘

As regards it, the procedure of entering into 'Luminous Clarity' [is as follows]: Having realized that Gaurī and so forth have emerged from *bodhicitta*, at first Gaurī, having taken her own domain, is entered into the *rūpaskandha* of the Bhagavān. In this way Caurī, Vettālī, Ghasmarī and Nairātmyā, having taken their own domains, are entered into *vedanā*, *saṃjñā*, *saṃskāra* and *vijñāna* in accordance to what is fit.¹⁸¹ Likewise Pukkasī and so forth are entered into the elements beginning with earth and so on. Having entered in this way the outer troop of mothers, there is then the entering of the internal five *skandha*-s in sequence, of the '*rūpaskandha*' into '*vedanā*',¹⁸² of '*vedanā*' into '*saṃjñā*', of it into the '*saṃskāra*-s', of the '*saṃskāra*-s' into '*vijñāna*', and in it Nairātmyā is considered. Khecarī and Bhūcarī having taken two places, are gone into 'Luminous Clarity'. Thus, to put it simply (*iti yāvat*), *nirvāṇa* is the all-empty (*sarvaśūnya*).¹⁸³

¹⁷⁹ HePra^{Tib.} omits this specification. Note, that the word "*āli*" is treated here as *napuṃsaka* (neuter), which, in the older sources of the VaPra, seems to be taken as *puṃliṅga* (masculine).

¹⁸⁰ This part is not contained in HePra^{Skt.}. The Tibetan translation reads "'di ñid las 'chad par 'gyur ba'i 'od gsal du 'jug pa'i rim pas lhan cig skyes pa'i he ru ka źal gcig phyag gñis pa sku mdog dkar por bsams nas de'i thugs kar sa bon bsam par bya'o ||". Note that in the following HePra^{Tib.} reads "*de'i rjes su*" (→ *tadanu*) instead of "*tatra*".

¹⁸¹ HePra^{Tib.} omits in both cases "*svaviśayam gṛhītva*" which is also found in VaPra^{§22}.

¹⁸² The word '*vedanāyām*' has been conjecturally added in order to make up for the missing *locus* of the entering of the '*rūpaskandha*'. It is possible that '*vedanāyām*' had been omitted already at an relatively early stage of the transmission due to eye-skip to the following '*vedanāyāḥ*'.

¹⁸³ Here the teaching is in line with the Ārya-school concept of the fourth state in which '*sarva-*

┌ The following Bhadrāpāda taught : "The *mantrin* should visualize 'Luminous Clarity' ('*od gsal ba*) with the nature of the five *skandha*-s. Having summoned all the deities belonging to the *maṇḍala*, their own domain is withdrawn."¹⁸⁴ "Having by this combined ('*dres par gyur pas*) his seed-syllable as well as moon and sun, he should – like the tip of a lamp (*mar me'i rtse mo lta bur*) – gradually make the form of the bunch of rays of light which has the nature of nectar become unperceived (*mi dmigs par bya*)."¹⁸⁵ Regarding this, [the following is taught] by Jālandharipāda in the commentarial explanation of Saroruhapāda : "Having by this combined his seed-syllable as well as both moon and sun' by this the absence of the three cognitions (*ye śes gsum po*) is taught. 'Having the essence of nectar' by this the state of the Innate is made firm".¹⁸⁶ Such and so forth is the commentarial explanation of the text. By this, which is solely an commentarial explanation of 'Luminous Clarity', the 'Arising' (*bžeṅs pa*) is not taught at all. The following Bhadrāpāda taught : "After that, having fused the moon, sun and seed-syllable and visualized in an instant the blazing form of a multitude of rays of light, it gradually became like the tip of a lamp. After that, he should meditate on that which has the single aspect of the pith of the plantain tree (*chu śiñ gi sñiñ po'i rnam pa*) for as long until it would become unperceived."¹⁸⁷ Here, at this occasion, the following is to be remembered :

śūnya' corresponds to '*prabhāsvara*' (cf. *sarvaśuddhiviśuddhikrama* of the *Anuttarasandhi*).

¹⁸⁴ HePra^{Tib} reads "*ñags pas phuñ po lña rañ bzin gyis 'od gsal bar bsam par bya ste dkyil 'khor pa thams cad blañs śiñ slar rañ gi yul bsdu pa'o*". The corresponding Sanskrit teaching is found in DVS (f. 194v₃), reading "*prabhāsvaraṃ cintayen [MS °eta] mantrī pañcaskandhasvarūpataḥ saṃharen maṇḍaleyān sattvān grhītvā skandhaviṣayaṃ (...)* ||".

¹⁸⁵ HeSāU (Ñ₁ f. 6v₃); HePra^{Tib} translates "'*dis de'i sa bon gyi yi ge dañ zla ba dañ ñi ma dag kyañ 'dres par gyur pas bdud rtsi'i rañ bzin 'od zer gyi phuñ po'i rnam pa mar me'i rtse mo lta bur rim gyis rjes su mi dmigs par bya'o*", being rendered in HeSāU^{Tib} as "*de bzin du sa bon yi ge zla ba dañ ñi ma dañ 'dres par gyur pa'i bdud rtsi'i rañ bzin gyi [rañ bzin gyis G, N, P₁] 'od kyi goñ bu'i rnam pa dañ mar me'i rtse mo lta bu'i rim pas ji srid mi dmigs kyi bar du bya'o* ||".

¹⁸⁶ VaPra²² ad HeSāU (Ñ₁ f. 6v₃); VaPra^{Skt} reads "'*etena tadbijākṣaraṃ candrasūryau ca miśrībhūya*" ity anena jñānatrayābhāvah sūcitah | "*amṛtasvabhāvam*" ity anena saḥajāvasthā dṛḍhīkṛtā ||", translated in VaPra^{Tib} as "'*dis ni sa bon gyi yi ge de dañ zla ba dañ ñi ma dag 'dres par gyur te*" *zes pa 'dis ni ye śes gsum gyi ño bo med par gsal ba'o* || "*bdud rtsi'i rañ bzin*" *zes pa 'dis ni lhan cig skyes pa'i gnas skabs [gnas G] brtan por byas pa'o* ||".

¹⁸⁷ The passage is found in the DVS (f. 194v₆₋₇) reading "*tadanu candrasūryabījāny ekībhūya jhaṭiti prajvalitaṃ raśmipuñjākāraṃ dhyātvā krameṇa dīpaśikhāvad abhūt | tadanu [MS ta-smād anu] kadalīgarbhaikākāraṃ [MS kadalīgarbbhāmś caikākāraṃ] dhyāyāt tāvad yāvad anupalabdho [MS anupalambho] bhaver*". HePra^{Tib} translates this passage as "*de'i rjes su zla ba dañ ñi ma dañ sa bon dañ [dag Σ.G; ñag G] gcig tu gyur pa las skad cig gis [gi G] rab tu 'bar ba'i 'od zer gyi phuñ po'i rnam par bsam par byas nas rim gyis mar me'i rtse mo lta bur gyur pa de'i rjes su chu śiñ gi sñiñ po'i rnam par de srid du bsam par bya ste | dmigs pa med par gyur pa ji srid par ro* ||".

Here, there is no beginning, end, nor middle, no worldly existence (*srid*), no *nirvāṇa*, neither self nor other. That is the supreme Great Joy (*mchog tu bde chen*).^{188,189} ཀ

Thus is 'Luminous Clarity' (*prabhāsvara*).¹⁹⁰

§23 The 'Emergence' (*vyutthānam*)

Now, the emergence from the 'Luminous Clarity' [is told]: This 'Luminous Clarity' is the 'yoga of the supreme' for the emergence. From this alone arises in an instant the cognition of the Innate Heruka.¹⁹¹ Having visualized the 'tranquil' (*śānta*) which is equal to a shadow or an illusion, bearing the thirty-two major marks and being adorned with the eighty minor marks, he should, in a condensed way, visualize the lord of the *maṇḍala*. By the *yoga* of the '*jñānālokavajrasamādhi*' is the arising of the 'Innate'. Just as, having made the 'Innate' at first, it should be ended with 'Luminous Clarity', in that way the 'Innate' should be visualized again, later on, from 'Luminous Clarity', and again from the 'Innate' ['Luminous Clarity'], by precisely this procedure until the attaining of 'realization' (*bodhi*). [Thus is] the 'emergence'.¹⁹²

§24 The 'Recitation of *Mantra*-s'

For the *mantra* recitation, having produced the Bhagavān in the form with sixteen arms and so forth, he should visualize the circle of the *dākinī*-s just as before.

¹⁸⁸ HeTa II.v. 68, cf. *Bla med rim lña*, HeSāU (f. 6v₂₋₃), DVS (f. 195r₁) and VaPra^{§22}. The *apabhraṃśa* verse reads: "āi na anta na majjha tahiṃ naü bhava naü nirvāṇa | ehu so paramama-hāsuha naü para naü appāṇa ||" (see also Appendices).

¹⁸⁹ This entire section is not contained in HePra^{Skt}.

¹⁹⁰ Regarding this paragraph, cf. DVS (f. 194v₂₋₆), VaPra^{§22} et al..

¹⁹¹ HePra^{Tib} differs slightly, reading "de nas" instead of "atha" and rendering "vyutthānam prati | ata eva jhātiti sahajaherukajñānam utpadyate ||" as "bžeṅs pa'i rgyu'o || 'di ñid skad cig gis lhan cig skyes pa'i he ru ka'i gzugs kyi ye šes skye ba (...) ||".

¹⁹² HePra^{Tib} omits the last section beginning from "the arising of the 'Innate'" and reads "rdo rje 'chañ gis kyañ gsuṅs pa – "sems dpa'i gzugs brñan las byuñ ba'i || dkyil 'khor dbaṅ po bsgom par bya ||" žes so ||" instead. This line of verse, a variant of HeTa I.viii. 9cd, is also quoted in HePra^{§§5,14}. The additional section in HePra^{Skt} corresponds to the passage taught in VaPra^{§23}.

In this way, by the sequence of the four junctures, the morning juncture, midday juncture, evening juncture and juncture in the middle of the night, the sequence of the meditation is shown. The *mantrin* who is exhausted from the meditation should recite the *mantra*-s, thus it has been taught (*iti*).¹⁹³ Regarding it, this is the procedure : After he has visualized himself in the form of the Glorious Heruka in the middle of the circle by the '*saṃpuṭayoga*', he should, after he has emitted the letters of the *mantra*-s of the lord of the *maṇḍala* and the *maṇḍala* deities from the mouth of the Bhagavatī, make [them] enter into the mouth of the Bhagavān. After he has made [them] enter by path of the *avadhūtī* through the *vajra* into the lotus, the letters of the *mantra* come together with rays of light from the mouth of the Bhagavatī into his own mouth. By means of this, he should do the recitation as long as there is no exhaustion, with difference [in the ritual procedure] for appeasing and so forth, based on the application of colors. The "*dolājāpa*".¹⁹⁴

The letters of the *mantra*-s, are to be visualized together with rays of light on a sun[-disk] in the heart, they are placed with the aspect of a circle, with their tops upwards.¹⁹⁵ Thus is the "*piṇḍajāpa*".¹⁹⁶

They all pronounce the letters of the *mantra*-s of the lord of the *maṇḍala* and of the *maṇḍala* deities with long sound, that is to be realized mentally. Thus is the "*samayajāpa*".¹⁹⁷

Furthermore, the recitation is to be made on account of the instruction of the "heart *mantra*", the "secondary heart *mantra*", the "garland *mantra*" and so forth.

"*om deva picuvajra hūm hūm hūm phaṭ svāhā*" for the one with sixteen arms ;

"*om kiṭi kiṭi vajra hūm hūm hūm phaṭ svāhā*" for the six-armed one ;

"*om jvalajvalabhyo hūm hūm hūm phaṭ svāhā*" for the four-armed one ;

"*om trailokyākṣepa hūm hūm hūm phaṭ svāhā*" for the two-armed one.

¹⁹³ Here Rāhulagupta might well have had in mind the parallel expression in VaPra^{§24} and Saroruha's own teaching in the HeSāU "*evam ākḥedaparyantaṃ mantraṃ parijāpya*".

¹⁹⁴ Cf. HeSāU (f. 6r₄₋₆), DVS (f. 195r₂₋₄), VaPra^{§24}, HeSāSaṃ 8 (f. 90v₄₋₆), SāMā 123 et al.. Note that VaPra^{Tib.} labels this way of recitation as "*khor lo'i bzlas pa*" (→ *cakrajāpa*) instead of "*khyogs kyi bzlas pa*".

¹⁹⁵ Note that HePra^{Tib.} reads "*khor yug gi rnam(s) pas*" here.

¹⁹⁶ Cf. DVS (f. 195r₄₋₅), VaPra^{§24}, HeSāSaṃ 10 (f. 122r₆) et al.. In VaPra^{§24} Jālandharipāda teaches another method of recitation, the "*cakrajāpa*", which is omitted here as well as in the DVS.

¹⁹⁷ Regarding the "*samayajāpa*", cf. DVS (f. 195r₅), VaPra^{§24}, HeSāSaṃ 8 (f. 96v₂₋₄) et al..

He should recite the "heart [mantra]" of even these all.¹⁹⁸ Further, "*om vajrakaritarihevajrāya hūm hūm hūm phaṭ svāhā*" is the "secondary heart [mantra]".¹⁹⁹

"*om aṣṭānanāya piṅgordhvakeśavartmane caturviṃśatinetrāya ṣoḍaśabhujāya kṛṣṇajīmūtavapuṣe kapālamālānekadhāriṇe ādhmātakrūrācittāya ardhendudamṣṭriṇe mārāya mārāya kārāya kārāya garjaya garjaya tarjaya tarjaya śoṣaya śoṣaya saptasāgarān bandha bandha nāgāṣṭakān grhṇa grhṇa śatrūn ha hā hi hī hu hū he hai ho hau haṃ haḥ phaṭ svāhā*" is the "root-mantra" of the Bhagavān, the "garland mantra" is in the same way.²⁰⁰

"*om aṣṭānanāya hūm 2 phaṭ | om piṅgordhvakeśavartmane hūm 2 phaṭ | om caturviṃśatinetrāya hūm 2 phaṭ | om ṣoḍaśabhujāya hūm 2 phaṭ | om kṛṣṇajīmūtavapuṣe hūm 2 phaṭ | om kapālamālānekadhāriṇe hūm 2 phaṭ | om ādhmātakrūrācittāya hūm 2 phaṭ | om ardhendudamṣṭriṇe hūm 2 phaṭ |*" is the "eight-legged mantra" of the Bhagavān.²⁰¹

"*om am nairātmye hūm phaṭ svāhā*" and "*om vajradākinīye am hūm phaṭ svāhā*" are the "heart mantra" and the "secondary heart mantra" of the Bhagavatī.²⁰²

"*om am ām im īm um ūm ṛm ṛm ḷm ḷm em aim om aum am phaṭ svāhā*" is the "root-mantra" of the Bhagavatī.²⁰³

"*om am ām hūm 2 phaṭ | om im īm hūm 2 phaṭ | om um ūm hūm 2 phaṭ | om ṛm ṛm hūm 2 phaṭ | om ḷm ḷm hūm 2 phaṭ | om em aim hūm 2 phaṭ | om om aum hūm 2 phaṭ | om am hūm 2 phaṭ |*" is the Bhagavatī's "eight-legged mantra".²⁰⁴

¹⁹⁸ The "*hrdayamantra*-s" are taught in HeTa I.ii. 3, 7-9; see also HeSāU (Ñ₁ f. 7r₂, 7v₄₋₅), DVS (f. 195r₅₋₇), HeSāSam 8 (f. 99r₄), HeSāSam 10 (ff. 122r₄₋₅, 123r₆₋₇) et al.. For a transl., cf. HeSāU.

¹⁹⁹ HeTa I.ii. 21, cf. HeSāU (Ñ₁ f. 7r₂), DVS (f. 195r₇), HeSāSam 8 (f. 99r₅), HeSāSam 16 (f. 164v₃₋₄), HeBāPūVi (f. 38r₄) et al.. A tentative translation is given in the HeSāU.

²⁰⁰ HeTa II.v. 45-47; cf. HeSāU (Ñ₁ ff. 6v₆₋₇r₁), DVS (f. 195r_{7-v2}), HeSāSam 8 (f. 99r_{5-v1}), HeSāSam 16 (f. 165v₁₋₃), HeSāSam 30 (f. 219r₃₋₅), HeBāPūVi (f. 39v₁₋₃) et al.. The translation might be rendered as "*om – to the eight-faced one, who has tawny, upwards streaming hair, to Him who has 24 eyes [and] sixteen arms with a body like dark rain clouds, to the bearer of numerous garlands of skulls whose mind is strong and ferocious (ādhmātakrūra), to Him who has fangs like crescent moons. Slay, slay, hurt, hurt, roar, roar, frighten, frighten, cause to dry, cause the seven oceans to dry, bind, bind the eight kinds of serpent-demons, capture, capture (all) the enemies – ha hā hi hī hu hū he hai ho hau haṃ haḥ phaṭ svāhā!*".

²⁰¹ Cf. DVS (f. 195v₂₋₄), HeSāSam 8 (f. 101v₄₋₆), HeSāSam 16 (f. 165r_{6-v1}), HeSāSam 22 (f. 201v₂₋₄), HeBāPūVi (f. 39r₅₋₇) et al., all of which, except the DVS, are reading the syllable *hūm* each time thrice.

²⁰² For the "*hrdayamantra*" and the "*upahṛdayamantra*" of the Bhagavatī, cf. DVS (f. 195v₄₋₅).

²⁰³ For the "*mūlamantra*" of Nairātmyā, cf. DVS (f. 195v₅).

²⁰⁴ The "*aṣṭapadamantra*" of the Bhagavatī is found in the DVS (f. 195v₅₋₆).

If the *mantra* recitation of Gaurī and so forth is made, then the embracing of her should be done, and one should visualize [that specific] Bhagavatī in her place. Regarding it, the following are the *mantra*-s :

"*om vajragaurīye hūm 2 phaṭ svāhā* |
om vajracaurīye hūm 2 phaṭ svāhā |
om vajravettālīye hūm 2 phaṭ svāhā |
om vajraghasmarīye hūm 2 phaṭ svāhā |
om vajrapukkasīye hūm 2 phaṭ svāhā |
om vajraśabarīye hūm 2 phaṭ svāhā |
om vajraṇḍālīye hūm 2 phaṭ svāhā |
om vajraḍombinīye hūm 2 phaṭ svāhā ||"²⁰⁵

[Thus is the] '**Recitation of *Mantra*-s**'.

§25 The '**Sacrificial Offering**' (*balih*)

Now the '*balitattva*' is told. After he has visualized the Innate Heruka with a strong conviction of emptiness (*śūnyatādhimokṣa*), he should then visualize by the aforementioned procedure the Lord of the Wrathful Ones (*krodheśvara*), completely risen as *dveṣavajra*, greatly terrifying, with eight faces and so forth.²⁰⁶ The *yogin* who remains in the *dveṣavajrasamādhī* in this way, having issued the ten wrathful ones (*krodha*) who are risen from the syllable *hūm* and who are all agitated by garlands of flames, he should send out Yamāntaka and so forth into the directions beginning with the East. After he has fetched the troops of obstacle makers (*vighna*) beginning with Indra etc., he should command [them] by the *mantra* beginning with "*om sumbha nisumbha*" and so on, with a difference in the ritual procedure (*karman*) for appeasing and so forth.²⁰⁷

²⁰⁵ Cf. DVS (ff. 195v₆-196r₁). HePra^{Tib}. substitutes the numbers by another *hūm*, the DVS adds the seed-syllables before the deities' names, reading these in the 'common' form of the 4th *vibhakti*.

²⁰⁶ HePra^{Tib}. reads "*sems dpa'i gzugs brñan las byuñ ba'i*" (cf. HeTa I.viii. 9c → "*sattvabimbasamudbhūtam*") instead of "*samudbhūtam*" transmitted in HePra^{Skt}.

²⁰⁷ The *mantra* referred to here is already taught in HePra^{Skt}. See also DVS (f. 188v₁₋₂), HeSāSam 8 (f. 105r₇), VS (II. 4.2), GST et al.

After that, he should visualize a *vajra* that has been transformed from the elephant-bowl and a *vajra*-bell transformed from the bowl of earth;²⁰⁸ in this way it also is suitable for the others. He should visualize three *dharmodaya*-s by the three syllables [*om*, *āḥ* and *hūm*],²⁰⁹ above of each is placed a red, eight-petaled lotus.²¹⁰ The obstacle makers are fetched by the ten wrathful ones.

om inda jama jala jakkha bhuda vahni vāyu rakkha |
*canda sujja māda bappa talapātāle aṭṭasappa sāhā ||*²¹¹

Having thus addressed [them], he should perform the drawing in and so forth, [re-citing] "*om vajragauri ākarṣaya jah | om vajracauri padmatraye praveśaya hūm | om vajravettāli svasvasthāneṣu bandhaya vaṃ | om vajraghasmari vaśaghaṇṭayā vaśīkuru hoḥ |*".²¹² Having performed thus, he should discern [them].

Among them, in the central city on the petal in the East is Indra, having a *vajra* in his hand, seated on a moon, having the splendor of the moon, mounted on the white elephant Airāvata, having a thousand eyes, having two arms and a single face, having a graceful body, bearing all ornaments, crowned with a jewel [and] tawny.²¹³ In the South is Yama, having two arms and a single face, having a club in the hand in the right, bearing all ornaments, having tawny, upwards [streaming],

²⁰⁸ The '*gajabhājana*' refers here to the first bowl in the right of the 16-armed form of Hevajra, the '*kṣonībhājana*' to the first bowl in his left.

²⁰⁹ Note that the term "*dharmodaya*" is attested in all three genders throughout the various tantric sources. No attempt has been made to standardize the gender.

²¹⁰ HePra^{Tib} reads "*de ltar rdo rje dañ dril bu 'dzin pa'i blo bzañ gis 'dab ma brgyad pa'i padma gsum steñ nas steñ du (ste) yi ge gsum las rdzogs pa'i thar pa'i groñ khyer gsum bsam par bya'o*" ("In this way, the wise one who is holding *vajra* and *vajra*-bell should visualize three eight-petaled lotuses above each other [and], produced by the three syllables, the three Cities of Liberation."). Regarding this reading, cf. VaPra^{§25}.

²¹¹ This *mantra* is taught in HeTa II.iv. 91 and given, for example, in HeSāU (Ñ₁ f. 6v₄₋₅), DVS (f. 196r₃), HeSāSaṃ 8 (f. 104r₂), HeSāSaṃ 11 (f. 139v₇), HeSāSaṃ 45 (f. 266v₆), MuĀv and other sources. For a tentative translation, cf. HeSāU.

²¹² This *mantra* is found in several sources, e.g. VaPra^{§25}, HeSāSaṃ 8 (f. 96r₁₋₂), HeSāSaṃ 10 (f. 120v₆₋₇), HeSāSaṃ 45 (ff. 266v₇-267r₁), with slightly different formulations, partly omitting the names of the *yoginī*-s or reading these, as HePra^{Tib}, in the 1st *vibhakti*. The *mantra*, as it is given here, may be translated as follows: "*om* – o Vajragaurī, fetch [the obstacle makers] – *jah!* *om* – o Vajracaurī, make [them] enter the three lotuses – *hūm!* *om* – o Vajravettāli, bind [them] in their respective places – *vaṃ!* *om* – o Vajraghasmarī, bring [them] under control with the bell of subduing – *hoḥ!*".

²¹³ HePra^{Tib} omits part of the description, reading "*dbañ po lag (pa) na rdo rje zla ba'i gdan la zla ba'i 'od can rgyan thams cad kyis brgyan pa'o ||*".

blazing hair, shortish and pot-bellied, dark-colored (*kr̥ṣṇa*), mounted upon the bull Mahiṣa, sitting on a sun, having the splendor of the sun.²¹⁴ In the West is Varuṇa, white, having a graceful body, a single face, two arms, a water-lily in the right, his head marked by a serpent-hood, bearing all ornaments, crowned with a jewel, mounted upon a *makara*, sitting on a moon, having the splendor of the moon.²¹⁵ In the North is Yakṣa, yellowish, having a graceful body, a single face and two arms, the sacred fruit (*śrīphala*) in the right, bearing all ornaments, crowned with a jewel, mounted upon a human, sitting on a moon, having the splendor of the moon.²¹⁶ On the petal in the northeast is Śiva, the Lord of Beings, three-eyed, having a crest on his matted hair, bearing a moon, having his body smeared with ashes ; he has a graceful body, a single face and two arms, a trident in the right ; he is white, wears a tiger-skin as garment and is adorned with all bone-ornaments ; riding the bull Vṛṣabha, he is seated on a moon, having the splendor of the moon.²¹⁷ On the petal of Agni, i.e. in the Southeast, is Vahni, red-colored, having a crest on his matted locks, having a single face, shortish and pot-bellied, two-armed, bearing a rosary and a water-pot, wearing a red garment, having a reddish beard, mounted upon a he-goat, seated on a sun, having the splendor of the sun.²¹⁸ On the petal in the Southwest is Rākṣasa, dark colored, having tawny, upwards [streaming], loosened hair, shortish, single-faced, the face dreadful with mutilated fangs, having two arms, bearing a dagger and a skull-bowl, fierce, with bent eye-brows, naked, seated on a sun[-disk] upon a corpse, having the splendor of the sun.²¹⁹ On the petal in the Northwest is Vāyu, greenish, crowned with a jewel, single faced, having a graceful body, two-armed, holding a wind-banner with both, bearing all ornaments, moun-

²¹⁴ Here too HePra^{Tib.} is less detailed, reading "*lhor gśin rje lag na dbyug pa ste ñi ma'i gdan la ñi ma'i 'od can no ||*".

²¹⁵ HePra^{Tib.} reads "*nub tu chu lha lag na ku mu da [sa ku mu da Tib.C,D,P₂] dañ zla ba'i gdan la zla ba'i 'od can (b)rgyan thams cad 'chañ ba'o ||*".

²¹⁶ HePra^{Tib.} differs again, reading "*byañ du gnod sbyin te lag na śrīphala dañ zla ba'i gdan la zla ba'i 'od can rgyan thams cad 'chañ ba'o ||*".

²¹⁷ The reading "*dvibhujo*" is a conjectural emendation, neither contained in HePra^{Skt.} nor HePra^{Tib.}. The latter reads "*dbañ ldan gyi 'dab ma la 'byuñ po'i bdag po mig gsum pa | lag pa na rtse gsum dañ stag gi (')pags pa'i 'chañ ba thal bas sre bor gyur pa'i lus rus pa'i rgyan thams cad kyi brgyan pa zla ba'i gdan la zla ba'i 'od can no ||*".

²¹⁸ HePra^{Tib.} reads "*me'i 'dab ma la me lha gsus pa che ba bgrañ phreñ dañ spyi blugs 'dzin pa | ñi ma'i gdan la ñi ma'i 'od can bla gos bgos pa'o ||*".

²¹⁹ HePra^{Tib.} reads "*bden bral gyi 'dab mar srin po śañ lañ dañ thod pa 'dzin pa | khro žiñ smin ma 'khyog po dañ ldan pa ro'i steñ du ñi ma'i gdan la ñi ma'i 'od can no ||*"

ted upon a tawny deer, seated upon a moon, having the splendor of the moon.²²⁰ On the central portion of the lotus is Earth, tawny, bearing all ornaments, single-faced and two-armed, having a pot in her hand in the left, adorned with grain in the right, situated on a mud-born lotus, having a beautiful body, crowned with a jewel, having divine garments ; she is seated upon a moon, having the splendor of the moon.²²¹ And *preta*-s should be seen surrounding Earth. The five beginning with Indra are holding serpent-nooses in the left. Furthermore, all are standing in the *pratyālīḍha*-pose. Thus he should visualize [them].²²²

On the eight petals of the lotus located on the *dharmodaya* above is Candra, the moon, on the petal in the East, white, riding a white horse, crowned with a jewel, having a water-lily in his hand, bearing all ornaments, seated upon a moon, having the splendor of the moon.²²³ On the southern petal is Sūrya, the sun, red colored, bearing all ornaments, crowned with a jewel, holding a lotus with both arms, riding a greenish horse, seated upon himself and having the splendor of himself. 「On account of a secondary characteristic, Śukra and so on are embraced by moon and sun.」²²⁴ On the western petal is Budha, having tawny color, crowned with a jewel, having an arrow in the hand, riding a mouse, seated upon a sun, having the splendor of the sun.²²⁵ On the northern petal is Śukra, blue colored, crowned with a jewel, having a *śakti* ("spear") in his hand, seated upon a sun, having the splendor of the sun. On the petal in the Southeast is Maṅgala, reddish, having upwards [streaming], loosened hair, holding a lotus, seated upon a sun, having the splendor of the sun. On the petal of Agni, i.e. in the Southwest, is Bṛhaspati, yellow, crowned with a jewel, holding a mace, seated upon a sun, having the splendor of the sun.²²⁶ On the petal in the Southwest is Śanaīścara, dark colored, having tawny hair, holding a trident, seated upon a sun, having the splendor of the sun. In the Northwest are

²²⁰ HePra^{Tib.} reads "*rļuṅ gi 'dab mar rļuṅ lha lag na rgyal mtshan daṅ rgyan thams cad 'chaṅ ba zla ba'i gdan la zla ba'i 'od can no ||*".

²²¹ HePra^{Tib.} reads "*padma'i ze'u 'bru la sa'i lha mo ser mo lha'i gos daṅ rgyan thams cad 'chaṅ ba lag na bum pa ste zla ba'i gdan la zla ba'i 'od can*".

²²² For similar descriptions of the deities on the middling lotus, cf. HePra^{§6}, VaPra^{§25}, HeSāSam 8 (ff. 102v7-103r3) and HeSāSam 45 (f. 267r1-v1).

²²³ The Tibetan translation omits "*ratnamukuṭī*".

²²⁴ This sentence is not part of HePra^{Skt.} and may be an addition on part of the Tib. translators.

²²⁵ HePra^{Tib.} suggest "*byi ba ser po la zón pa*" (→ "*pītamūṣakavāhaṇaḥ*").

²²⁶ HePra^{Tib.} reads "*sin tu ser po*" which suggests "*atipītaḥ*", the reading found in VaPra^{§25}.

Rāhu and Ketu, greatly black and smoky colored, both seated upon a sun, having the splendor of the sun. Summoning the circle of *saṃsāra* Rāhu makes the gesture of eating, Ketu has his hands in the *samputāñjali*. On the portion in the middle is Brahmā, having four faces and four arms, holding a triple *daṇḍa* and having the hand in the *abhaya* [gesture], holding a rosary and water-pot with the remaining two hands, tawny, riding a goose, fat, having matted hair, wearing the sacred thread, shortish and pot-bellied, seated upon a moon, having the splendor of the moon. Surrounding Brahmā are the *brahmakāyika*-s, *brahmapurohita*-s, *tuṣita*-s, *yāma*-s and the *akaniṣṭha*-s and so forth, to be seen as surrounded by all the [other] gods. 「He should visualize [them] produced with the aspect of the *vajra* of the body by the syllable 'om' .」²²⁷

On the eight petals of the lotus located on the *dharmodaya* below are in due sequence of the cardinal and intermediate directions the tawny Vāsuki, the white Śveta, the reddish Karkoṭaka, the dark colored Takṣaka, the tawny Śaṅkhapāla on the petal in the Northeast, the greenish Mahāpadma, the pale Ananta and the multi-colored Kulika.²²⁸ And these eight are crowned with jewels, having half-human bodies with human faces, bearing all ornaments, their heads marked by serpent-hoods.²²⁹ On the central portion is the serpent Śeṣa, crowned with a jewel, white, hooded, with the face of a man. A multitude of *asura*-s and hell-beings should be seen surrounding the rest.²³⁰

Having made them firm in this way and transformed them again, he should produce [them] having the nature of the Glorious Heruka by the application of the seed-syllables of body, speech and mind. Those located above, having returned their individual forms, are produced from the syllable 'om' with the aspect of the *vajra*

²²⁷ This last statement is not contained in HePra^{Skt}. For related descriptions of the deities on the upper *dharmodaya*, cf. VaPra^{§25}, HeSāSam 8 (f. 103r₃-v₃), HeSāSam 45 (ff. 267v₁-268r₁).

²²⁸ HePra^{Tib}. the expression "*iśānadale*" (emended to "*aiśānyadale*").

²²⁹ HePra^{Tib}. differs slightly, omitting "*manuṣyārdhakāyāḥ*" and adding "*lha ma yin dan dmyal ba'i sems can dan bcas pa*", a reading corresponding to what is transmitted in VaPra^{§25}.

²³⁰ Here and in the following HePra^{Tib}. differs significantly in terms of structure, reading "*de rnams 'di ltar brtan par byas nas āḥ yig yoṅs su gyur pa las gsuṅ rdo rje'i rnam par blta bar bya zīn dpal he ru ka'i gzugs kyis thams cad du sbyar bar bya'o || yaṅ na las thams cad pa'i don du phyag dan žal dan sku mdog la sogs pa gsuṅs te | ži ba la sogs pa'i las la bdag ṅid (kyi) gzugs ji lta ba de bžin du de rnams kyi bya'o ||*". For related descriptions of these 9 serpent-kings on the lower *dharmodaya*, cf. VaPra^{§25}, HeSāSam 8 (f. 103v₃₋₆) and HeSāSam 45 (f. 268r₁₋₃).

of the body, white, crowned with Vairocana. Those located below, having returned their individual form, are produced from the syllable 'āh', having the aspect of the *vajra* of speech, reddish, crowned with Amitābha. Those located in the middle are transformed from their individual color, implement and form, born from the syllable 'hūm', dark colored, having the aspect of the *vajra* of the mind, crowned with Akṣobhya. Furthermore, for the benefit of relating to all actions, the arms, faces and so forth are for them in the same way as they are for oneself. Other action[s] should be performed with the self-identity (*ahaṃkāra*) in accordance to what is fit. The nature/form of all is just as [the nature] of oneself.²³¹

Having visualized [them] in this way, he should then offer the guest-offering (*argha*) and so forth to the *vajra*-s of body, speech and mind of those who have risen in the form of the Glorious Heruka. Regarding it, the sprinkling (*prokṣaṇa*) [is given] onto the head by a bunch of *kuśa* grass,²³² the feet-water (*pādyā*) onto the foot by the *saṃdamśamudrā*, the sipping-water (*ācamana*), having covered it with the right hand, [is given] into the mouth by the *śaṅkhamudrā*, a conch-shell placed in the left hand; the guest-offering, on the other hand is given thrice onto the head by the *arghamudrā*. Having offered all with the *mantra* beginning "*om pravarasatkārābhyukṣaṇaṃ pratīccha svāhā*",²³³ he should make the worship with flowers, incense and so forth. Having produced the oblation (*balyupahāra*) with the quality of nectar, as before by the method for the 'tasting of nectar', preceded by the praise with the root-*mantra*, heart-*mantra* and the secondary heart-*mantra*, he should bind the *mudrā* immediately after the union, preceded by the gesture of 'turning the lotus' and so forth. After he has visualized on the tip of the tongue of them and of himself a single-pronged *vajra* that has arisen from the syllable *hūm*,

²³¹ Regarding this paragraph, cf. VaPra^{§25} and HeSāSaṃ 45 (f. 268r₃₋₅).

²³² The term "*kuśaviḍikā*" which is not found in 'standard' dictionaries refers here to the implement made of the stalks of *kuśa* grass used for the sprinkling of water onto the heads of the practitioners. The word "*viḍikā*" likely is to be understood as a Middle-Indic form of the Sanskrit terms *piṇḍaka* or *vrnda*, cf. Edgerton 1993 : pp. 344f. and Negi 1995 : p. 1214 (→ "*chun po*"). See also VaĀv (p.46, → "*viṭṭikayā*").

²³³ Variants of this *mantra* are found in VaPra^{§25}, HeSāSaṃ 8 (f. 104r₁), Anupamavajra's *Ādikarmapradīpa* (p.197), KriSaṃPa (ch.06), SāMā 142, 251, 265 et al.. It is to be noted that HePra^{Tib.} differs, reading "*om pravara satkāra daṅ | pratīccha svāhā'i bar du arghaṃ la sogs pa bcug ste 'di daṅ de rnams kyis thams cad phul nas |*", omitting the rest of the paragraph until the beginning of the following stanza. The *mantra*, as it is given here, may be translated as follows : "*om* – receive the sprinkling for the sake of most excellent treatment – *svāhā!*".

having the measure of a grain, while he is ringing the bell, [and] preceded by the waving of the *vajra*, he should eat himself what has been taken up by the rays of light of the *vajra* on the tongue produced from the *hūm*. Then he should make them eat. While he visualizes that they are tasting [it] in this way with the hollow tube of the *vajra* on the tongue produced from the *hūm*, he should offer [them] food with the first half of [the following *gāthā*],²³⁴ and request service with the second half.

edaṃ baliṃ bhuñja jīṅgha phulladhūpa māṃsa viṅgha |
*amha kajja savva sādha khanti khuṇi pheḍa gāda ||*²³⁵

After that, the *mantrin* who is holding *vajra* and *vajra*-bell, after he has performed the waving of the *vajra* that is preceded by the gestures of 'turning the lotus' and so on and the ringing of the bell at their eight individual places, he should perform the gratifying (*saṃtoṣaṇa*) by precisely this procedure while he is reciting "*om akāro mukhaṃ sarvadharmāṅām ādyanutpannatvāt | om āḥ hūm phaṭ svāhā* ||".²³⁶ And [the following] *sandhyāgīta* is to be sung with very soft and erotic sound –

kollāire ṭṭhia bolā mummuṅire kakkolā |
ghaṇaṃ kibīḍa ho vājjaī karuṇe kiaī na rolā ||
tahiṃ bala khājjaī gāḍhem maanā pijjaī |
hale kāliñjara pañiaī dundura tahiṃ vājjaī ||
caūsama katthuri sihlā kāppura lāiaī |
mālaiīndhaṇa śālia tahiṃ bharu khāiaī ||

²³⁴ It is not entirely certain to what exactly the pronoun "*asyāḥ*" refers. While HePra^{Tib.} reads "*dis so*", corresponding to "*anena*" in VaPra^{§25} and DVS (f. 196r₆), the reading in HePra^{Skt.} may well refer to an implied "*gāthā*" or "*gītikā*" which seems to make good sense here.

²³⁵ HeTa II.iv. 92 ; this stanza is also found in the HeSāU (Ñ₁ f.6v₅₋₆), DVS (f.196r₆), HeSāSaṃ 8 (f. 104r₄), HeSāSaṃ 11 (ff. 139v₇-140r₁), HeSāSaṃ 45 (f. 268v₁), MuĀv et al.. For a tentative translation, cf. HeSāU.

²³⁶ This so-called "*sārvabhautikabāliṃmantra*" is taught in HeTa I.ii. 1 and again in HeTa II.iv. 93, and may be translated as follows : "*om* – the syllable '*a*' is the gateway of all phenomena (*dharma*) since they are un-manifest from the beginning – *om āḥ hūm phaṭ svāhā!*". See also HeSāU (Ñ₁ f. 6v₆), DVS (f. 196r₇), HeSāSaṃ 8 (f. 104r₅), HeSāSaṃ 45 (f. 268v₁₋₂), MuĀv, the *Hevajrasekaprakiryā*, KṛYaTa (xiv. 1) et al.. The entire passage appears to be a citation from another work and shows striking similarities with the related section in VaPra^{§25}.

pekkhaṇa kheṭa karante śuddhāśuddha na muṇiāi |
niraṃśu aṅge caḍābiai tahiṃja sarāba paṇiāi ||
*malaaje kunduru vāṭai diṇḍima tahiṃ na vājjiaī ||*²³⁷

After he has performed the praise with the 'root-', the 'eight-legged-', the 'heart-' and the 'secondary heart-mantra-s', he should then recite the one with 100-syllables :
om śrīheruka samayam anupālaya | herukatvenopatiṣṭha | dṛḍho me bhava | suto-
syo me bhava | supośyo me bhava | anurakto me bhava | sarvasiddhiṃ me praya-
ccha | sarvakarmasu ca me cittaṃ śreyāḥ hūm | ha ha ha ha hoḥ bhagavan sarvata-
*thāgatavajra mā me muñca | heruko bhava mahāsamayasattva āḥ hūm phaṭ ||*²³⁸

After that is the aspiration of truth (*satyādhiṣṭhāna*)²³⁹ –

The goddesses are authoritative (*pramāṇa*), the *samaya* is authoritative and the speech spoken by them is supremely authoritative. May, by this truth, these goddesses become the causal factors for my being favored!²⁴⁰

He should recite [the stanza] on compassion (*anukampā*) –

The goddesses who are equally attached to existence and tranquil[ity, i.e. not attached to *samsāra* nor *nirvāṇa*], whose attachment to mental constructions is broken, they are naturally perceiving all natures like

²³⁷ HeTa II.iv. 6ff. ; cf. HeSāU (f. 7r₃₋₆), HeSāSaṃ 8 (f. 104r_{5-v1}), HeSāSaṃ 45 (f. 270r_{7-v2}) ; for commentaries cf. Saroruha's **Padminī*, the HeSāUṬī, MuĀv & YoMā given in the Appendix ; for a tentative translation, cf. HeSāU.

²³⁸ The so-called "*śatākṣaramantra*" is found in various sources, e.g. VaPra^{§25}, HeSāSaṃ 8 (f. 101r_{7-v2}), HeSāSaṃ 11 (f. 138v₂₋₃), HeSāSaṃ 22 (f. 201v₅₋₇), HeSāSaṃ 30 (f. 219r_{7-v2}), Kri-SaṃPa (ch. 06), SāMā 26, 29, 56, 71, 195, 218), STTS (1), VaĀv (English 2002 : p. 297) et al.. Variants occur mostly regarding the epithets of Vajrasattva or Heruka and the final syllables. HePra^{Tib.} differs regarding the *avatarāṅikā* to this *mantra*, reading "*de la rtsa ba'i snags ni 'di yin te | om aṣṭānanāya zes pa la sogs pa'o || de la yi ge brgya ba'i snags ni 'di yin te |*".

²³⁹ Note that HePra^{Tib.} differs, reading "*de'i rjes su bden pa'i byin gyis brlab(s) pa(r) byas nas rjes su (b)rtse bas 'dod pa'i don gyi gsol ba btab ste gśegs su gsol lo || de la bden pa'i byin gyis brlab(s) pa ni |*".

²⁴⁰ This stanza from the *Samvarodayatantra* (SaUdTā VIII. 26) is also cited in VaPra^{§25}, HeSāSaṃ 45 (f. 269r₅₋₆) and the AbhiSaMa.

space, the oceans of their minds swelled by the waters of compassion.
May they intensively have compassion with me !²⁴¹

After that, having done the worship beginning with the rinsing of the mouth (*ācamana*),²⁴² the wiping out (*proñcana*) with the hand, fragrances, *tāmbūla* ('betel'), flowers and so forth, he who has formed the *añjalipuṭa* should make known the desired aim. After he has made the wholesome wish for the king and so forth, after he has recited the verse beginning with "yo 'sau dharma", [and] after he has begged forgiveness (*kṣamāpya*), he should then dismiss [the deities, reciting] "*om vajra muḥ | om āḥ hūm phaṭ phaṭ phaṭ*".²⁴³ He should make the '*prañidhāna*' with the syllable '*om*', the gratifying (*toṣaṇa*) with the syllable '*āḥ*', the making satisfied (*trptīkaraṇa*) by the syllable '*hūm*', and the conclusion (*upasaṃhāra*) with the triple syllable "*phaṭ*".²⁴⁴

If the *yogin*-s for merit are performing the worship to all spirits with this 'sacrificial offering' (*bali*), then there shall be pure bliss for them, and the gods who are the welfare of the worlds are pleased.

And may [the actions of] subduing (*vaśya*), wrathful magic (*abhicāra*), destroying the armies of the enemies, the driving away (*uccāṭana*), killing (*māraṇa*) and summoning (*ākarṣaṇa*), and the bringing of calm (*śānti*), happiness (*sukha*) and prosperity (*pauṣṭika*) become the 'sacrificial offering' which one shall always offer here to the flocks of spirits.²⁴⁵

²⁴¹ This second stanza from the *Samvarodayatantra* (VIII 28) is also cited in VaPra^{§25}, HeSāSam 45 (f. 269r₆₋₇) and the AbhiSaMa. VaPra^{Tib.} and HeSāSam 45 both attest "*bcom pa ste*" / °*bhaṅgāḥ*, the reading of SaUdT^{ed.}, instead of °*sangāḥ* which, on the other hand, is confirmed by VaPra^{Skt.} and which may be the reading to be preferred here. HePra^{Tib.} adds "*bdag la*" in the *avataṛaṅikā*.

²⁴² The specific *mantra* for preparing the water for the rinsing of the mouth is taught in HeSāSam 12 as "*om padme padmākṣi padmasubhage phu 3*" (f. 141r₁₋₂).

²⁴³ Regarding this paragraph, HePra^{Tib.} differs significantly, reading only "*gśeḡs pa ni | om vajra muḥ (yis so) || om āḥ hūm phaṭ phaṭ phaṭ ces pa*". It is not entirely certain to which *gāthā* the text refers to, perhaps to the so-called "*lekhakaprasāsti*", the ultimate stanza of the *Ratnaguṇa-saṃcayagāthā* (RGS) which reads "yo 'sau dharmam sugatagaditam paṭhate bhaktibhāvān mātrāhīnam katham api padam pādagāthākṣaram vā | jihvādoṣaiḥ pavanacaritaiḥ śleṣmadoṣa-pracārair yūyam buddhāḥ subhavanagatā bodhisattvāḥ kṣamadhvam ||". Another possibility, though perhaps less likely, might be that Rāhulagupta has in mind the series of verses given in the beginning of the 14th chapter of Śāntideva's *Śikṣāsamucchaya* (ŚS).

²⁴⁴ The same passage is taught in VaPra^{§25}.

²⁴⁵ HeTa II.iv. 94-95.; the meter seems somewhat corrupt.

The 'Six Branches' in the beginning [and] ended by the '*balitattva*' is the "*karmarājāgrī nāma samādhi*" ("The contemplation called 'Foremost Ruler of Activity'").

When the [*yogin*] is taken by the wind of the power of the meditation, then at first, as a cause of its remedy, he should visualize on the head a lunar disk that arises from the syllable '*om*', then he should visualize himself filled inside the mind by a great rain of nectar, until he attains a state of ease (*svāsthya*).²⁴⁶

§26 The 'Subtle Yoga' (*sūkṣmayogaḥ*)

sūkṣmayogo nāma samādhiḥ

Then, after he has visualized in due sequence the set of four lotuses in navel, heart, throat and forehead, having 64, 8, 16 and 32 petals respectively, the *mantrin* who is situated in the middle of the circle should then visualize the seed[-syllable] in the navel.²⁴⁷ Having made the nature of *caṇḍālī* blaze up like the tip of a lamp, having scorched the five *tathāgata*-s abiding in the *dharmacakra* [in the heart-center above] as well as *Locanā* and so forth, he should then, endowed with the inhaling and exhaling of the rows of vowels (*āli*) and consonants (*kāli*), scorch the *sambhogacakra* [in the throat] and the syllable *ham* which has the nature of *viññāna* and which is situated in the '*mahāsukhacakra*' [in the head]. Then, having taken up *bodhicitta* which is the cause for great bliss, having produced the single flavor of reality (*tathatā*) together with the Bhagavān, having again taken the [disks of] moon and sun as well as the skull-bowl (*karoṭa*), he should cause [them] to enter into the seed-syllable in the heart. That seed-syllable together with the vowel-sign (*nāda*) remained blazing, having the nature of the five *tathāgata*-s.

┌ The drop (*bindu*) should be *Vajrasattva*. The half moon (*ardhendu*) is considered as *Vairocana*. The top-line (*rekhā*), moreover, is *Ratnādhīpa* alone,

²⁴⁶ This remedy which is omitted in HePra^{Tib} is also taught in the DVS (f. 196v₂₋₃), reading "*prathamam vaktavyam*" instead.

²⁴⁷ The reading in the palm-leaf MS is corrupt, interchanging the amount of the petals of the latter two lotuses. The reading in HePra^{Tib}, on the other hand, is correct (cf. HeTa I.i. 23, HeSāU, BhraHeSā, HeSāSaṃ 7 (f. 74r₃₋₇), HeSāSaṃ 8 (fol. 87r₁), HeSāSaṃ 10 (fol. 119v₁₋₃) et al.).

the letter 'ha' is Amitadyuti and the vowel 'ū' Amoghasiddhi. Having realized [this, the syllable 'hūm'] has the nature of the Five Victorious Ones.]²⁴⁸

Having again issued from the vowel-sign, like the tip of a lamp, the syllable up to the 'ū' which has the nature of *īrṣyā*, [he should then withdraw it] into the letter 'ha' which has the nature of *rāga*, the letter 'ha' into the top-line which has the nature of *piśuna*, the top-line, moreover, into the half-moon which has the nature of *moha*, the half-moon, on its part, into the drop which has the nature of *dveṣa*, the drop into the vowel-sign, The vowel-sign, moreover, he should visualize as a subtle tip. By the single nature with it, there will be the stabilizing of the mind, there is no doubt. Only with the stability of the mind, without effort, he should emanate the array of the *tathāgata*-s and the net of *yoginī*-s as well as the circle of the *maṇḍala*, extensively pervading the infinite world sphere. Thus is the *samādhi* called "*sūkṣmayoga*" (**Subtle Yoga**).²⁴⁹

§27 The 'Second Placement' (*dvitīyo nyāsaḥ*)

Or, if he has risen from that, the *yogin* should abide by the *yoga* of the two-armed Hevajra after he has performed the 'Twofold Armoring' (*kavacadvaya*).²⁵⁰ Akṣobhya is the [syllable] 'hūm' on the head in form of a chaplet. Amitābha is the [syllable] 'hrīḥ' on both ears in form of the divine ear-rings. Ratneśa is the [syllable] 'trām' on the neck (*kaṇṭha*) in form of a necklace (*mālā*). Vairocana is the [syllable] 'om' on both hands in form of bracelets.²⁵¹ Amoghasiddhi is the [syllable] 'kham' on the hips in form of the girdle. Vajrasattva is the [syllable] 'ham' on all limbs in form of ashes. Thus he should visualize the 'armoring'. And in both eyes is Mohavajrī as the [syllable] 'ām'. Dveṣavajrikā is in both ears as the [syllable] 'am'. Mātsaryakī is told as the [syllable] 'im' in the nose, Rāgavajrikā as the [syllable]

²⁴⁸ This stanza which is omitted in HePra^{Skt.} is also found in the *Kye rdo rje'i sgrub pa'i thabs rnam par dag pa'i gter* (T 1244, f. 184r) which is preserved in Skt. under the title *Śrīhevajraviśuddhi-nidhisādhana* by Avadhūtipāda a.k.a. Advayavajra (HeSāSam 7, ff. 65r₁-80v₅). The Sanskrit reads: "*vajrasattvo bhaved bindur ardhendur vairocana mataḥ | rekhā ratnādhipaś caiva ha-kāro [py a]mitadyutiḥ | ūkāro [']moghasiddhiś ca jñātvā pañcaginātmakam ||*" (f. 75r₃₋₄).

²⁴⁹ HePra^{Tib.} adds here the complete procedure taught by Jālandharipāda in VaPra⁸²⁶.

²⁵⁰ The *Vajrapradīpā* reads "*sahajahevajrayogataḥ*" instead, basically referring to the same.

²⁵¹ The reading "*vairocana rucakarūpeṇa om hastayoh*" is a conj. emendation based on the reading "*lag gdub kyi rnam pas (rnam par) snañ mdzad ni lag pa dag la om mo*" preserved in HePra^{Tib.}.

'*īm*' in the mouth, *Īrṣyavajrī* as the [syllable] '*um*' in touch and *Nairātmayoginī*, the mind, as the [syllable] '*am*'.²⁵² "With these the *mahāsattva* [should perform] the 'armoring' for the sake of the purity of the *indriya*-s!"²⁵³ Thus is the '**Second Placement**'.

§28 The 'Abiding' (*viharaṇam*)

Through this equipped with the armor, furnished all around with the *vajrayoginī*-s, *tathāgata*-s and so forth, the *yogin* should abide like a lion by the *yoga* of the two-armed Hevajra in the middle of the 'palace of the tree worlds' (*trailokyāgāra*).²⁵⁴ And likewise the venerable *Nāgārjuna* [taught] –

This, the celestial palace (*kūṭāgāra*), is neither the three realms, nor the living beings [nor] these victorious ones. I am not the lord of the circle, a human, the *viśaya*-s, the sense-organs, nor earth and so on. And due to the quality of having the nature of *reality* (*dharmatā*), there are not these deities who have form and so forth. Why, oh mind, do you err, because of sticking to the universe [and] the circle of the *maṇḍala*?!²⁵⁵

Thus is the '**Abiding**'.

§29 The 'Eating' (*bhojanam*)

After that, anything which is received or [any] substance to be eaten, enjoyed etc. obtained by the *yogin*, that all he should eat by the method for the 'tasting of the nectar' (*amṛtāsvāda*) after he has purified [it] as before [and] empowered [it] with the three syllables (i.e. '*om*', '*aḥ*' and '*hūm*'). Thus is the '**Eating**'.²⁵⁶

²⁵² Note that HePra^{Tib.} and VaPra^{Tib.} both interchange the syllables '*ām*' and '*am*'.

²⁵³ HeTa II.iii. 52cd; cf. SāMā 228 which reads "*mahāśuddhyā*" instead of "*mahāsattva*".

²⁵⁴ Here too the *Vajrapradīpā* reads "*sahajahevajrayogataḥ*" instead.

²⁵⁵ This famous stanza is taught in *Nāgārjuna*'s PaKra; cf. Pañcakramaṭippanī (PaKraṭi p.34), VaPra^{§28}, HeSāSaṃ 7 (f. 75v₅₋₇) and the *Pañcatathāgatamudrāvivarāṇa* (PTMV v.23). The reading "*asmin*" for "*asmi*" certainly gives good sense, yet violates the meter and is only attested in the PaKraṭi and PTMV. A similar teaching is found in the CMAṬ (cf. Matthes 2008 : pp.119f.)

²⁵⁶ The underlying teaching of this passage is given in VaPra^{§29}.

§30 The 'Conduct' (*caraṇam*)

「Relying on the root-*tantra*, the 'staying' (*gnas pa*) and 'moving about' (*rgyu ba*) is told by me.²⁵⁷ In this way」 –

He should abandon greed, delusion, fear, wrath and shameful behavior. Having abandoned sleep [and the concern of] himself, the practice (*caryā*) is performed, there is no doubt.^{i,258}

For that reason alone –

Having offered the body as a gift, he should then, afterwards, commence the practice (*caryā*). With the consideration of good fortune and bad fortune, a gift is not offered because of that !ⁱⁱ

He should consume what is to be eaten, what is to be enjoyed and likewise drinks just as they are obtained. The grasping at it with the concept of desired and not desired should not be done !ⁱⁱⁱ

A single class provided of the five classes is conceived. No distinction is brought about as between a single class or many.^{iv}

Meditation (*bhāvanā*) is called auspicious (*śubhā*) [when it is performed] under a solitary tree or in a cremation ground, in the house of the mother, at night, at a solitary place or on a long, solitary road.^v

But if some proficiency (*ūṣman*) has been reached, it is accepted to perform the practice (*caryā*) [of the Hevajra]. If there is the

²⁵⁷ This passage which appears to be an echo of the *avatarānikā* to VaPra^{§30} is not contained in HePra^{Skt}. It is not certain whether it has dropped out in course of the transmission of the Sanskrit text or whether it is an addition on part of the Tibetan translators.

²⁵⁸ The interpretation of "*ātmānaṃ*" follows here Ratnākaraśānti's explanation in his MuĀv. The reading "*caryā kriyate*" is attested in VaPra^{§30} and in some MSS of the *tantra* itself. The editions read "*caryāṃ kuryān*" which is metrically better. It seems that the reading presented here was widely accepted at some point of time. The MuĀv does not reveal which reading Ratnākaraśānti himself knew or preferred.

ⁱHeTa I.vi. 18 ; cf. HePra^{§30}. ⁱⁱHeTa I.vi. 19 ; cf. HePra^{§30}. ⁱⁱⁱHeTa I.vi. 20 ; cf. HePra^{§30}.
^{iv}HeTa I.vi. 5 ; cf. HePra^{§30}. ^vHeTa I.vi. 6 ; cf. HePra^{§30}.

wish to reach accomplishment, he should proceed (*caret*) by this conduct (*caryā*).¹

And so forth. "It is performed" means the performing of the practice (*caryācārāna*),²⁵⁹ specifically (*iti yāvat*) the 'staying' (*sthiti*), 'interaction' (*vyavahāra*) [and] 'conduct' (*ācāra*); and it is taught with reference to the attainment of some proficiency (*ūṣman*). And the middling *yogin* should practice secretly in his own place at night until there is some attainment. Where is this from? From the teaching "in as much no distinction is brought about".²⁶⁰ When there is attainment he may perform or not perform, only depending on himself.²⁶¹ Thus is the '**conduct**'.

§31 The 'Sleeping' (*śāyanam*)

Then, with the wish to sleep at the last juncture of the day, he should sleep like a lion after he has made present (*āmukhīkṛtya*) the *yoga* of the Glorious Heruka. Thus is the '**Sleeping**'.²⁶²

§32 The 'Arising Again' (*punarutthānam*)

At the time of arising, being urged again by the songs of Pukkasī and so on, he should perform the arising [and then] everything throughout the three junctures precisely as it has been taught before, beginning with the 'Circle of Worship' and ending with the 'Conduct', until the aspect of the circle of the *maṇḍala* is attained.

²⁵⁹ HePra^{Tib} reads "*spyod pa dañ kun tu [kun du C, D, P₂] spyod pa*". It is not certain to which teaching "*caryate*" refers to here. The parallel section in VaPra^{§30} quotes an even *pāda* of a verse, reading "*mūle spaṣṭam ca caryate*". The source remains untraced, VaPra^{Tib} fails to recognize the meter. For the following too, cf. VaPra^{§30}.

²⁶⁰ It is not entirely certain whether this *pāda* refers to the verse above, i.e. HeTa I.vi. 5d, or instead to HeTa I.v. 3b. The latter might be more plausible here. The entire stanza reads "*sevitavyāḥ prayatnena yathā bhedo na jāyate | agupte kriyate duḥkham vyāḍacaurāgnibhūcaraiḥ ||*".

²⁶¹ The parallel passage in VaPra^{§30} omits "*yogī*" and reads "*avyavasthāṃ karotu na karotu vā*".

²⁶² Cf. VaPra^{§31} which reads "*avasarasandhyāyām*" (MSS N₂ and K₁) instead of "*apasasandhyāyām*" and "*viramāntayogam*" instead of "*śrīherukayogam*", omitting "*siṃhavat*".

¹HeTa I.vi. 7; cf. HePra^{§30}.

By directly realizing the 'Stage of Production' (*utpattikramasākṣātkaraṇa*) the *yo-gin* who is a beginner [becomes] the 'Lord of the Eighth Level' (*aṣṭabhūmīśvara*), he succeeds from *buddha*-field to *buddha*-field.

And it has been taught by the Bhagavān –

As long as there is the application of *bhāvanā*, so long one is a beginner. And by the means of the beginners one attains the 'eighth level'.²⁶³

[Thus] is the 'Arising even Again'.²⁶⁴

Conclusion

The wise one who is free of mental constructions, when he has conquered mundane life, he may perform all tasks. The *buddha*-s always are looking at him.²⁶⁵

The "Unsurpassed Five Stages", taught in the King of *Tantra*-s of the Glorious Heruka, uncovered by the Glorious Jālandhari and Bhadrāpāda, is considered as the secret of the teachers.

Having composed it, [this] good share for the mass of all sentient beings who are to be reached, the highest merit that has been attained, may by it the world constantly attain the supreme nature of Hevajra !

The "*Pañcakramānuttarahevajraprakāśa*" is finished. This is the work of the Great *Maṇḍala*-Master, the Glorious Rāhulaguptapāda.²⁶⁶

²⁶³ The first line corresponds to PaKra v. 2.49cd, the second half to PaKra v. 2.72.

²⁶⁴ Hereafter the Tibetan canonical translation inserts the announcement of the topics that are contained in this work, followed by the *Bla med rim lña* (cf. Additional Material below).

²⁶⁵ This stanza is also found in the CMP (v. 11.8), reading "*virah*" and "*tat tadā*" instead.

²⁶⁶ The scribal colophon reads (after correction) :

*'ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat |
teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ ||*

deyadharmo 'yaṃ pravaramahāyānāyāyinaḥ paramopāsakaśrīrāṇasya | yad atra puṇyaṃ tad

Additional Material in HePra^{Tib.}

Content list of HePra^{Tib.}

By these, the thirty-two *sūtra*-s of the *sādhana* are explained in detail. Regarding these, if one were to ask which are the *sūtra*-s, they are the following :

§1 The 'Circle of Worship' (*mchod pa'i 'khor lo*), §2 the 'Four *Brahmavihāra*-s' (*tsha-ñs pa'i gnas pa bži*), §3 the 'Supreme' (*mchog*), §4 the 'Innate' (*lhan cig skyes pa*), §5 'One's chosen deity' (*rañ gi 'dod pa'i lha*), §6 the 'Circle of Protection' (*sruñ ba'i 'khor lo*), §7 the 'Conviction of Emptiness' (*stoñ pa ñid du mos pa*), §8 the 'Cremation Grounds' (*dur khrod*), §9 the 'Celestial Palace' (*khañ pa brtsegs pa*), §10 the 'Cause-*Maṇḍala*' (*rgyu'i dkyil'khor*), §11 the 'Melting' (*žu ba ltuñ ba*), §12 the 'Arising' (*bžeñs pa*), §13 the 'Placement' (*dgod pa*), §14 the 'Embodiment of Aversion' (*že sdañ gi bdag ñid*), §15 the 'Emission' (*spro ba*), §16 the '*Jñānacakra*' (*ye šes kyi 'khor lo*), §17 'Consecration' (*dbañ bskur ba*), §18 the 'Sealing' (*rgyas gdab pa*), §19 the 'Tasting of the Nectar' (*bdud rtsi myañ ba*), §20 the 'Welfare of Beings' (*'gro ba'i don*), §21 the 'Six Branches' (*yan lag drug*), §22 'Luminous Clarity' (*'od gsal ba*), §23 'Emergence' (*bžeñs pa*), §24 '*Mantra Recitation*' (*sñags bzlas pa*), §25 '*Balitattva*' (*gtor ma'i de kho na ñid*), §26 '*Subtle Yoga*' (*phra mo'i rnal 'byor*), §27 the 'Second Placement' (*dgod pa gñis pa*), §28 '*Abiding*' (*bžugs pa*), §29 '*Eating*' (*bza' ba*), §30 '*Conduct*' (*spyod pa*), §31 '*Sleeping*' (*ñal ba*) and §32 the '*Rising Again*' (*slar yañ lañs pa*).²⁶⁷

bhavatv ācāryopādhyāyamātāpitṛpūrvaṅgamaṃ kṛtvā sakalasattvarāśer anuttarajñānaphalā-vāptaya iti | bhagavati śākyasiṃhe parinirvṛti śata 1800 varṣa 11 māsa 4 divasa 5 śakāvrā 1104 bhādradine 14 likhitam idaṃ dharmadhātuvihārīya 'dhivāsin śrāmaṇeraśrījītiāśriyeneti ||".

The date cannot be verified. The year 1811 BE corresponds to the year 1267 CE, the śaka-year 1104 to the year 1182/3 CE.

The Tibetan colophon reads as follows :

"*di ni tshad med pa'i bsod nams kyi dpal la brten nas | ('dzam bus mtshan pa'i gliñ gi byañ phyogs kyi rgyud kyi rgyal po'i srid la mña' bsgyur žiñ | bstan pa rin po che la sri(d) žu dañ | bya ba lhag par bsgrub pa'i khur gyis mi ñal ba'i chos kyi rgyal po chen po || Grags pa 'byuñ gnas rgyal mtshan dPal bzañ pos luñ stsal žiñ | bdag rkyen mdzad nas | rgya gar śar phyogs kyi pañḍita chen po Śrīvanaratna žabs kyi žal sña nas dañ [mña' nas dañ G, N, P₁] | bod kyi lo tsa' ba 'Gos gžon nu dpal gyis phyogs las rnam par rgyal ba'i pho brañ chen po sne gdoñ rtse'i gtsug lag khañ du bsgyur ba'o || ||*".

²⁶⁷ This list of contents corresponds to the initial verses in HePra^{Skt.} and the list in the beginning

Bla med rim lña (*Pañcakramānuttara)

The 'Completion Stage' (Tib. *rdzogs pa'i rim pa*; Skt. *utpannakrama*)

Then, the 'Completion Stage' (Tib. *rdzogs pa'i rim pa*; Skt. *utpannakrama*) should be written about. [The 'Completion Stage'] is the meaning of this what is taught [i.e. referred to in VaPra^{§26} with the words] "The meaning that has been taught by the word '*dharmā*' (*chos*) is twofold, it should be understood in accordance with the instructions !".²⁶⁸

And the instruction is this : After [the practitioner] for the sake of stabilizing the mind has visualized with the *yoga* of the '*utpattikrama*' (*bskyed pa'i rim pa'i rnal 'byor*) the sign (*mtshan ma* → Skt. *cihna*) having the size of a mustard-seed (*ñuñs kar sbom po tsam du*) in the aperture of the *vajra*, he should then visualize the lord of the *maṇḍala*. By the same procedure the practitioner of the *utpannakrama* (*rdzogs pa'i rim pa bsgom pa po*), after he has instantaneously, without relying on moon, sun, skull-bowl, seed-syllable and so forth, completed [himself] in the completed form with the aspect of his chosen deity, he should visualize a mustard-seed (*ñuñs kar*) at the tip of the nose above the *dharmā*[*cakra*]. The "mustard-seed" is the 'mental conceptualization' (*kun tu rtog pa*) of the vital winds (*srog rtsol*) by the method of circulating [it] at day and night, twenty thousand and one hundred sixteen times. By this procedure alone, when it has reached the final point of the meditation, the [mind] endowed with its eighty natures with the aspects of what is to be grasped etc. ceases, because of blocking the vital winds (*srog rtsol*) without resorting to 'complete negation' (*med par dgag pa* → Skt. *prasajyapraṭiṣedha*).²⁶⁹ From that Vajradhara arises, having a body which is emanating and withdrawing [in space]. As for this one, he has a nature that is void both of 'complete negation' and 'non-implicative negation' (*ma yin par dgag pa* → Skt. *paryudāsapraṭiṣedha*).

of the *Vajrapradīpā*. Surprisingly, all of the recensions of HePra^{Tib.} read "*zu ba lhuñ ba*" in §11. Both HePra^{Skt.} as well as VaPra^{Skt.} label §12 as "*samutthāna*" and §23 as "*utthāna*". While the translators of VaPra^{Tib.} tried to differentiate the terms (translating "*ldan ba*" in §23), the translators of HePra^{Tib.} simply labeled both paragraphs with "*bzeñs pa*".

²⁶⁸ This passage is found in VaPra^{§26}. The underlying Sanskrit reads "*uktam dharmāśabdena dvi-vidham yathopadeśād boddhavyam |*"; cf. footnotes in the annotated translation of VaPra^{§26}.

²⁶⁹ Regarding the formulation "*bsgom pa rab kyi mthar thug pa*" (→ *bhāvanā*(*prakarṣa*)*paryanta*), cf. *Ṣaḍaṅgayoga* and °*ṭippaṇī*, *Tattvasiddhi* et al.. For the so-called "*rañ bzin brgyad cu'i rtog pa*", an important concept from the Ārya-school of the Guhyasamāja, it may be referred to the PaKra ("*anuttarasandhi*"), Jamgön Kongtrul Lodrö Tayé 2012 : pp. 494-96, 855 (nt. 84f.) et al..

And through this, he completely accomplishes the state of the 'Lord of the Eighth Level' (Tib. *sa brgyad kyi dbaṅ phyug* → Skt. *aṣṭabhūmīśvara*).

The 'Stage of Vajra-Recitation' (*rdo rje'i bzlas pa rim pa*)

This has been taught by Jālandharipāda [in VaPra^{§24}]: "After that, he should visualize [the letters of the *mantra*] moving upwards from the navel. Just as he wishes he may visualize the aspiration (*rñub pa*) through the nose until non-perception, [and] in precisely that way during the expiration until there is no perception anymore below. The wording "as he wishes" means realization (*rtogs pa*); the instruction such as this is extremely secret. Thus is the "Vajra-Recitation" (Skt. *vajrajāpa*; Tib. *rdo rje bzlas pa*)."²⁷⁰ By it this has been taught: Through both stages, the one of 'arising' (*bškyed pa*) and the 'arisen' (*rdzogs pa*), depending on the mental conceptualization of the falseness of body, speech and mind, one enters into 'bodhicitta' (*byaṅ chub kyi sems*) which is inseparable from emptiness (*stoṅ pa ṅid*) and compassion (*sñiṅ rje*). Therefore, also the 'self-empowerment' (*bdag byin gyis brlabs pa*) should be realized. In the Hevajra too it has been taught: "Vajragarbha said: 'By which means should one produce *bodhicitta*'? The Bhagavān replied:

'By means of the *maṅḍala*-circle and so forth and also by the method of self-empowerment (*bdag byin brlab pa'i rim pa*)."²⁷¹

Thus is the Second Stage, the 'Vajra-Recitation'.

²⁷⁰ Quoted from VaPra^{§24}. One may note the difference between both Tibetan translations. VaPra^{Tib.} translates as follows: "*de'i rjes la ji ltar 'dod pa'i mi dmigs pa'i mthar thug par dbugs dbyuṅ žiṅ lte ba nas gyen du 'gro žes bsam žiṅ sna nas dbugs naṅ du 'jug par bsam ste de ltar 'og tu mi dmigs par ji ltar 'dod pas sgra rtogs pa ni | gžan sbas pa'i man naḡ kyaṅ | de lta bu ste | 'di ni rdo rje'i bzlas pa'o ||*". The underlying Sanskrit of this passage reads: "*tadanu nābher ūrdhvaṃ gacchantīti cintayet | yathecchayānupalambhaparyantam ucchvāsaḥ | nāsikāyās cintayen niḥśvāsaṃ tathaiṅvādhare 'nupalambhaṃ yathecchayāsabdabodhaḥ | paraṃ gopitam āmnāyaṃ ca tathā || iti vajrajāpaḥ ||*". See also HeSāSam¹⁰ (f. 122r_{4,6}), GuBha (p. 120) et al..

²⁷¹ HeTa II.iv. 28-29ab. The Sanskrit reads: "*vajragarbha āha | kenopāyenoṭpādānīyaṃ bodhicittam || (28) bhagavān āha | maṅḍalacakrādyupāyena svādhiṣṭhānakrameṇa ca ||*".

The 'Stage of Self-Empowerment' (*bdag byin gyis brlab pa'i rim pa*)

Now, the 'Stage of Self-Empowerment' (Skt. *svadhiṣṭhānakrama*) should be realized. Regarding it, it is the false body, speech and mind which should be referred to with the word "self" (*bdag* → Skt. *sva*) because of having realized the means of the *maṇḍala*-circle etc. ; the "empowerment" (*byin gyis brlab pa* → *adhiṣṭhāna*) is of these ; due to the non-existent aspects, both mutually and individually, the body which is adorned with the 32 major marks (*mtshan sum cu rtsa gñis*) and 80 minor marks (*dpe byad brgyad cu*) [and] which is inseparable from the [ordinary] human body and so forth is the abode of the 'bliss of non-perception' (*dmigs pa med pa'i bde ba*) ; the 'illusion-like awareness' (*sgyu ma lta bu'i ye śes*) which has the characteristic mark of 'special bliss' (*khyad par dga' ba*), the pure nature of the 'awareness of the Innate Bliss' (*lhan cig skyes pa'i dga' ba'i ye śes*), that is called "self-empowerment", that is the '[body of] complete enjoyment' (*loṅs spyod rdzogs pa[i sku]* → Skt. *saṃbhoga[kāya]*).

In case one were to ask, how is that inseparable from the body and so forth, it has been taught in the fourth chapter of the second *kalpa* [of the *Hevajratantra*] :

Apart from the body, there is no delight elsewhere for the mind. And apart from the mind, there is no place found elsewhere for the body.²⁷²

In the *Śrīsamāja* too it has been taught : "You should produce the mind with the aspect of the body, the body with the aspect of the mind, and the mind through the expression of speech !"²⁷³ The revered Āryadeva too has taught in the **Essence of the Path* (*Lam gyi sñiṅ po* → **Mārgasāra*) :

Here, that which arises by itself is the 'empowerment'. What is devoid of duality is expressed by the word 'self'.²⁷⁴

²⁷² HeTa II.iv. 80ab and 82ab. The Sanskrit, differing slightly, reads : "*kāyaṃ viḥāya cittasya nānyatra lalitāṃ bhavet* !" (80ab) and "*cittaṃ viḥāya kāyasya sthitir anyā na dṛśyate* !" (82ab).

²⁷³ This stanza is found in GST 2(9), reading "*utpādayantu bhagavantaḥ cittaṃ kāyākāreṇa kāyaṃ cittākāreṇa cittaṃ vākpravyāhāreṇeti* !".

²⁷⁴ The source of this stanza cannot be traced. A text named "*Lam gyi sñiṅ po*" by Āryadeva is not known. The reading "*rañ byin brlab pa*" has been conjecturally emended to "*byin gyis brlab pa*". On this, see also SaUdTā 3.14a which reads "*svādhiṣṭhānaṃ svayambhūtvāt*".

Jālandharipāda too, quoting from the *Kulapaṭala* (i.e HeTa I.i.), has taught the so-called 'complete enjoyment' (Tib. *loṅs spyod rdzogs pa*; Skt. *sambhoga*) :

The 'great knowledge' (*ye śes chen po*) abides in the body, void of all mental conceptualization (*kun tu rtog pa*). It is the pervader of all entities, and although it abides in the body it is not born from the body.²⁷⁵

In the eighth *paṭala* the Bhagavān has also taught :

As for this knowledge which is to be experienced directly by oneself (*rañ rig*), it has as its scope that which has gone beyond the path of speech. For this is the 'stage of empowerment' (*byin rlabs rim pa*) which is suffused with the knowledge of the omniscient ones.²⁷⁶

In the tenth chapter [of the *Hevajratāntra*], the 'self-empowerment' alone has been taught by the Bhagavān with other names depending on the various doctrines :

That alone is the nature of consciousness (*rnam par śes pa'i tshul*), [that alone is] the ancient *puruṣa* (*skyes bu sñon rabs*) and the lord, the self, the life-force (*srog*) and the being, the time as well as the very *pudgala* (*gañ zag*), it has the nature of all entities and it abides having an illusory form.²⁷⁷

In the *Āryalāṅkāvatāra* too it has been taught :

It is actually only mind that is conceptualized as '*pudgala*' (*gañ zag*), 'continuity' (*rgyun*) and the 'aggregates' (*phuñ po*), as the 'causal fac-

²⁷⁵ HeTa I.i. 12 ; cf. VaPra^{§22}. The Sanskrit version transmitted in the *tantra* reads : "*dehasthaṃ ca mahājñānaṃ sarvasaṃkalpavarjitam | vyāpakāḥ sarvavastūnāṃ dehastho 'pi na dehaḥ ||*".

²⁷⁶ HeTa I.viii. 51. The Sanskrit reads : "*svasaṃvedyam idaṃ jñānaṃ vākpathātītāgocaram | adhi-ṣṭhānakramo hy eṣaḥ sarvajñajñānatanmayah ||*".

²⁷⁷ HeTa I.x. 12. The Sanskrit reads : "*sarvaṃ vijñānarūpaṃ ca puruṣaḥ purāṇa īśvaraḥ | ātma jīvaṃ ca sattvaṃ ca kālaḥ pudgala eva ca | sarvabhāvasvabhāvo 'sau māyārūpī ca saṃsthitah ||*". The substitution of "*de ñid*" (Skt. → *tad eva*) for "*sarvam*" (Tib. → *thams cad*) seems to be a conscious one in order to emphasize that nothing but the 'self-empowerment' is referred to here.

tors' (*rkyen*) and likewise the 'atoms' (*rdul*), as 'primordial nature' (*gtso bo*), the lord and as the agent (*byed po*).²⁷⁸

In this context it has been said, "the 'great knowledge' abides in the body". The "body" means here 'emanation' (*sprul pa*). It abides in that body. The 'awareness' (*ye śes*) which has the characteristic of the 'self-empowerment', this comes to abide in the body. This which takes as its point of reference everything, on account of a perfect understanding,²⁷⁹ it has the aspect of truth. Because of not knowing it properly (*yoñs su ma śes pa*), the appropriation of the aggregates takes place (*phuñ po'i skye ba blañs pa*). If one were to ask why, [the answer is] : After having blocked the heap of the former latent traces (*bag chags* → Skt. *vāsanā*), the cognition which has the characteristic of 'special bliss' arises, being the counter-acting factor to the intermediate state (*bar ma do'i srid pa'i gñen po*) for someone who possesses latent traces from the 'Innate Bliss'.

Then, having visualized (*mthoñ nas*) the union of lotus and vajra of 'wisdom' (*śes rab* → the female) and 'means' (*thabs* → the male), the desire that arises due to the clinging (*'dod pa ñe bar len pa las*) is the 'supreme bliss' (*mchog tu dga' ba*) which does not have the nature of the grasper. After that, the 'bliss' arises which is void of what is to be grasped (i.e. 'objectless bliss'). After that, the wind arises. Then fire. Then water. Then earth. Then, also the 'five aggregates' (*phuñ po lña*), 'sense faculties' (*dbañ po*), and 'sense objects' (*yul*) arise in sequence. That has been taught in the Glorious *Hevajratantra*: "Vajragarbha spoke as follows : 'Hey Bhagavan ! That 'great knowledge' in the body which is pure by nature, how does it arise as having the nature of the elements ?' The Bhagavān replied : 'Because of the touch at the union of '*bolā*' and '*kakkolā*' (i.e. the male and female sex), pure from the beginning, without an own-nature.'²⁸⁰ About this the Bhagavān, the *Vajrin*, the Bliss-Bestower of the *Dākinī*-s [further] has taught :

²⁷⁸ LAS 2.137 (ed. Vaidya 1963 : p. 34). The translation presented here follows in general what is preserved in the Sanskrit version of the LAS, reading : "*pudgalaḥ saṃtatiḥ skandhāḥ pratayā aṇavas tathā | pradhānam īśvaraḥ kartā cittamātram vikalpyate ||*". Note that the Tibetan reads "*ña smra'o*" which seems somewhat strange.

²⁷⁹ The expression "*ñe bar rtogs pa ñid*", usually a translation of the Sanskrit term "*upaparīkṣaṇa*" (→ 'investigation'), has been translated here in contrast to "*yoñs su ma śes pa*" as 'perfect understanding'.

²⁸⁰ Note that the Tibetan translation differs here in structure both from the Sanskrit of the *tantra* as well as from its canonical translation wherein the 'body' (*deha*) is the main subject of the

'Waveless it is by its nature, it remains in all bodies.'²⁸¹

'Hey Bhagavan, then because of what does the group of 'great elements' ('*byuñ ba chen po*) [come about] ?'²⁸²

The Bhagavān replied : 'Because of the touch at the union of '*bola*' and '*kakkola*' earth comes to rise from it by [its] hard quality. The water element arises from the liquid aspect of *bodhicitta*, and heat arises from the friction. The wind is known from the motion, and space by the bliss. It is completely surrounded by these five.'²⁸³

That the Bhagavān has taught clearly in the following way :

The five [*tathāgata*-s] arise in the '*kundurū*' ('union') as having the nature of the 'five elements' ('*byuñ ba lña*). The 'great bliss' (*dga' ba chen po*) which is exactly one comes to be five by [their] distinction.²⁸⁴

The impression of hardness [comes about] through the touch at the union of '*bola*' and '*kakkola*', hardness (*sra ba*) due to the state of delusion (*gti mug*), [and] delusion is considered as Vairocana.²⁸⁵

sentence. It appears that the *pāda* "*ādāv evāsvabhāvākam*" (*gzod ma ñid nas rañ bzin med par*) has been moved from the question to the reply of the Bhagavān. It is not certain whether this change has been made deliberately or something has gone wrong, either in course of the transmission of the Sanskrit text or during the translation into Tibetan.

²⁸¹ Cf. HeTa I.x. 35-36 which differs. The Tibetan translation of these verses in HeTa_{Sn} reads : "*rdo rje sñiñ pos 'di skad gsol || gzod nas rañ bzin med pa yi || lus kyi rañ bzin dag pa ni || ci slad 'byuñ ba'i bdag ñid lags || (35) de nas bcom ldan rdo rje can || mkha' 'gro bde ba sbyin pas gsuñs || rlom sems med pa'i rañ bzin bdag || thams cad lus la rnam pa gnas || (36)*". The corresponding Sanskrit is given as follows : "*ity āha vajragarbhākhyah [he bhagavan] kasmād bhūtātmaṁ bhavet || dehaṁ svabhāvataḥ śuddham ādāv evāsvabhāvākam || (35) tatrāha bhagavān vajrī ḍākinīnām sukhamdadaḥ | nistarāṅgaḥ svarūpātmā sarve dehe vyavasthītaḥ || (36)*".

²⁸² HeTa I.x. 37(ab) ; the Sanskrit in the editions of the *Hevajratantra* reads : "*vajragarbha āha | he bhagavan kasmān mahābhautikaskandhaḥ |*".

²⁸³ HeTa I.x. 37(d)-40ab ; the Sanskrit editions reads : "*bhagavān āha | (37) bolakakkolayogena kundurūṁ kurute vratī | sparśāt kāṭhinyadharmeṇa pṛthivī tatra jāyate || (38) bodhicittadravākārād abdhātoś caiva saṁbhavaḥ | gharṣaṇād jāyate tejo gamanād vāyuh prakīrtitaḥ || (39) saukhyam ākāśadhātus ca pañcabhiḥ pariveṣṭitaḥ |*".

²⁸⁴ HeTa II.ii. 52 ; the Sanskrit version reads "*kundureṣu bhavet pañca pañcabhūtasvarūpataḥ | eka eva mahānandaḥ pañcatām yāti bhedanaiḥ ||*". NB : HeTa_{Sn} reads "yānti" instead. The MuĀv glosses "*mahānandaḥ*" with "*suratānandaḥ*" and "*pañcatām*" with "*pañcakularūpatām*".

²⁸⁵ HeTa II.ii. 53 ; the reading "*bag chags las*" has been emended on basis of HeTa_{Sn}. The Sanskrit editions of the *tantra* read as follows : "*bolakakkolayogena sparśāt kāṭhinyavāsanaḥ | kaṭhinasya mohadharmatvān moho vairocano mataḥ ||*". NB : Ratnākaraśānti seems to read "*kāṭhinyavāsanaṁ*" instead which he glosses with "*kāṭhinyapratyayah*" (MuĀv p.151).

The *bodhicitta* from it (i.e. from the union) is liquid, the liquid is regarded as the water element. Since it has the nature of Akṣobhya, the water is anger, the leader Akṣobhya (*mi bskyod 'dren pa*).²⁸⁶

Heat (*drod*) is always produced due to the close contact of the rubbing of two things. From heat passion (*'dod chags*) comes about. The passion is Amitavajra (*dpag med rdo rje*).²⁸⁷

The "citta" (i.e. *bodhicitta*) when it is in the 'kakkola' has the nature of the wind. From wind 'amogha' (*don yod* → the 'unerring') comes about. Envy (*phrag dog*; Skt. *īrṣyā*) is Amoghasiddhi.²⁸⁸

The joy (*bde ba*) that is passion becomes the blood. The bliss (*dga' ba*; Skt. *rakti*) has the characteristic of space (*nam mkha'*). Malignity (*ser sna*; Skt. *piśuna*) arises from space. The space becomes Piśunavajra (*ser sna rdo rje*; i.e. Ratnasambhava).²⁸⁹

The 'Great Mind' (Tib. *sems ni chen po*; Skt. *mahac cittam*) is only one, it is represented in five forms that are the five families. From the very same many thousands are born.²⁹⁰

Therefore, this 'great bliss' (*bde chen*) has a single nature, being of supreme benefit. By the distinction of the five mental dispositions (*sems lña*) beginning with 'desire' (*'dod chags*) it becomes to be five.²⁹¹

²⁸⁶ HeTa II.ii. 54 ; against the reading in HePra^{Tib.}, I have decided to emend the text to "gśer ba ñid" which is in line with the reading in the Sanskrit editions of the *tantra* as well as its Tibetan translation in HeTa_{SN}. The Sanskrit version of the *tantra* reads : "*bodhicittam dravaṃ yasmād dravaṃ abdhātukaṃ matam | apām akṣobhyarūpatvād dveṣo hy akṣobhyanāyakaḥ ||*".

²⁸⁷ HeTa II.ii. 55 ; the Sanskrit differs slightly, reading "*dvayor gharṣaṇasamyogāt tejo hi jāyate sadā | rāgo 'mitavajraḥ syād rāgas tejasi sambhavet ||*".

²⁸⁸ HeTa II.ii. 56 ; the Sanskrit reads "*kakkolakeṣu yac cittam tat samīraṇarūpakam | īrṣyā hy amoghasiddhiḥ syād amogho vāyusaṃbhavaḥ ||*".

²⁸⁹ HeTa II.ii. 57 ; the Sanskrit reads "*sukhaṃ rāgaṃ bhaved raktaṃ raktir ākāśalakṣaṇam | akāśaḥ piśunavajraḥ piśunam ākāśasaṃbhavam ||*". On this stanza, cf. Ratnākaraśānti's commentary in the *Muktāvalī*: "*sukhaṃ suratānandaḥ, tad eva rāgam āsaktisthānatvāt, tad eva raktaṃ tatrāsaktasya cittasya tasmād ananytvāt | raktir ākāśalakṣaṇeti yā tasya sukhān manasaś cittasyātmani raktiḥ saktiḥ | svarūpamātrasaṃveditācītam ity arthaḥ | sā ākāśalakṣaṇā sarvadharmaṇūpalambhātmakamahāsukharūpatvāt | ākāśasādharmyād ākāśam | tad eva piśunavajro ratnasambhavaḥ | paramārthaprakāśanāt piśunaḥ ||*" (MuĀv p. 152).

²⁹⁰ HeTa II.ii. 58 ; the Sanskrit reads "*ekam eva mahac cittam pañcarūpeṇa saṃsthitam | pañca-kuleṣu saṃbhavās tatrānekaśahasraśaḥ ||*". The MuĀv glosses "mahac cittam" with "mahānandarūpo vajradharaḥ".

²⁹¹ HeTa II.ii. 59 ; the Sanskrit reads "*tasmād ekasvabhāvo 'sau mahāsukhaṃ śaśvatparam | pa-*

Therefore, the 'elements' (*kham*s), 'aggregates' (*phuñ po*), 'sense objects' (*yul*) and so forth lack an inherent existence, by nature they are non-arisen from the beginning. Moreover it has been taught in the *Hevajra*:

[Their] nature is non-arisen from the beginning, neither false nor true. Everything is like the moon [reflected] in the water. O *yoginī*-s, understand it as you wish!²⁹²

"Just as, for example, fire arises suddenly from the fire-wood (*gtsub śin*), fire-stick (*gtsub stan*) and the effort of the person's hands. As for the fire, it exists neither in the fire-wood, nor in the fire-stick, nor in the person's two hands either, and although it is sought everywhere it is not found to exist in anything; therefore, that fire is neither true nor is it false. In that way, o *yoginī*-s, you shall bear in mind all 'phenomena' (*chos*)!"²⁹³ For that reason they (*de*) are completely pure,²⁹⁴ since it is taught in the *Abhiṣekapaṭala*:

Afterwards, the 'reality' (*de ñid*) is correctly explained, having the pure nature of cognition (*ye śes*).²⁹⁵

ñcatām yāti bhedenā rāgādipañcacetāsā ||". NB: The translation presented here follows the reading "*mchog tu phan pa ñid*" which might be a conscious change. The reading "*mchog tu rtag pa ñid*" in HeTa_{Sn}, however, reflects the wording in the Sanskrit.

²⁹² HeTa II.iii. 36; the Sanskrit reads "*svabhāvam ādyanutpannam na satyaṃ na mṛṣā tathā | udakacandropamaṃ sarvaṃ yoginyo jānatecchayā* ||". In his MuĀv Ratnākaraśānti comments as follows: "*svabhāvaṃ cādyanutpannam iti viṣayādisvabhāvam ādyanutpannatvam | evaṃ viṣayādyābhāsavijñānatvam | te ca yathābhāsaṃ na santi, nāstivād, ādyanutpannatvād anutpannāḥ | na satyaṃ iti yathābhāsam abhāvāt | na mṛṣeti vijñaptimātrāstitvāt | udakacandropamaṃ iti anyākārasya anyākāreṇa ābhāsitatvāt | jānateti pariñānam* |" (MuĀv p. 164).

²⁹³ HeTa II.iii. 37; the Sanskrit reads: "*tad yathā kāṇḍaṃ ca mathanīyaṃ ca puruṣahastavyāyāmaṃ ca pratītyākasmād agnir upajāyate || asāv agnir na kāṇḍe tiṣṭhati || na mathanīye na puruṣahastavyāyāme || sarvākārataḥ parigaveṣyamānaḥ || ekasminn api nāsti | sa cāgnir na satyaṃ na mṛṣā || evaṃ sarvadharmān yoginyo manasikuruta* ||".

²⁹⁴ The usage of the particle "*na*" is not clear to me.

²⁹⁵ HeTa II.iii. 32ab; the Skt. reads: "*paścāt tattvaṃ samākhyātaṃ viśuddhaṃ jñānarūpiṇam* ||". Ratnākaraśānti's commentary on this line reads as follows "*paścāt tattvaṃ iti utpattikramayogināṃ varṇāṭītasamādhisāṅgrhītam | utpannakramayogināṃ tu tad eva yogaśarīraṃ samayamātram anyad | viśuddhaṃ nimittamalānām astaṅgamāt | jñānarūpiṇam advayajñānarūpaṃ bimbam* |" (MuĀv p. 122). Kāṇha comments "*paścād iti, sekapradānānantaraṃ viśuddhaṃ samsārikair doṣaiḥ, jñānarūpiṇam sarvajñajñānasamam* |" (YoMā p. 96).

Further, precisely this has been taught :

First, there is 'Bliss' (*dañ por dga' ba*) which has the nature of the world ('*gro ba'i gzugs*), likewise the 'Supreme Bliss' (*mchog dga'*) consists of the world, the 'Bliss of Cessation' (*dga' bral dga' ba*) too only consists of the world, the 'Innate' (*lhan skyes*), however, does not exist in these three.²⁹⁶

Regarding this, the following is the explanation according to the oral tradition : The cognition of the 'bliss' (*dga' ba'i ye śes*) arises with the aspect of the world, it is false (*brdzun pa*) in as much it has no defining characteristic (*mtshan ñid*). 'At first' that is taught since it is been grasped in particular (*khyad par du bzuñ nas*). The cognition of the 'supreme bliss', as regards it, it has the sense of 'grasping' (Tib. '*dzin pa*, Skt. *grahaṇa*) which depends on the entities of 'what is to be grasped' (that is to say the 'object of cognition' ; Tib. *gzuñ bar bya ba*, Skt. *grāhya*) and 'grasper' (i.e. the 'one who cognizes' ; Tib. '*dzin pa po*, Skt. *grāhaka*). The 'bliss of cessation' too is expressed by that and that [as worldly], because it is the counter-acting factor (*mi mthun pa'i phyogs ñid* → Skt. *pratipakṣa*) of 'mind', 'mental derivatives' (*sems las byuñ ba*) and 'ignorance'.²⁹⁷ The '*bodhicitta*' is the 'self-aware knowledge' of the *yogin*. As for that, if the *yogin* possesses that knowledge, then how can it be

²⁹⁶ This famous stanza is taught in HeTa I.x. 15, the Sanskrit reads "*prathamānandaṃ jagadrūpaṃ paramānandaṃ jagat tathā | viramānandaṃ jagac caiva na vidyate sahajam triṣu ||*". Ratnākaraśānti comments this verse as follows : "*jagadrūpaṃ jagadvedyatvāt, paramānandaś caiveti sambandhaḥ | evakāro 'vadhāraṇārthaḥ | trividha evānandaḥ paripātyā jagadvedyaḥ | tata ūrdhvam ānandābhāvāt | na vidyate sahajam triṣu iti nāpy eteṣv eva triṣu sahajam asti saṃvedyate vā, vilakṣaṇatvād ity arthaḥ |*" (MuĀv p. 116). Kāṇha who apparently partly relies here on Ratnākara's teachings states in his *Yogaratanmālā* [verbatim] : "*prathamānandaṃ jagadrūpaṃ ityādi, jagadrūpaṃ jagadvedyatvāt | paramānandaṃ jagad iti, mārgarūpatvena saṃvṛtisatyabhāvāt | tatheti, tathāivety arthaḥ, yo 'pi jagat saṃvṛtisatyasvabhāvaccittamātrasyāpi saṃvṛtisatyatvena saṃgrahāt | evakāro avadhāraṇe draṣṭavyaḥ | trividha eva laukiko jagadvedyatvāj jagad ucyate, na vidyēt(dyate) sahajam triṣv iti nāpy eteṣu sahajam asti, saṃvedyate vā, vilakṣaṇatvād ity arthaḥ |*" (YoMā p. 90). Saroruha, in his **Padminī* comments as follows : "*'di skad kyañ gsuñs te | 'dañ po dga' ba 'gro ba'i gzugs || 'zes bya ba la sogs pa'o || 'gro ba'i gzugs ni 'gro ba ni grags par zad do || de bzin du mchog dañ dga' bral yañ ngo || 'lhan cig skyes pa gsum la med ||' ces pa ni tshul 'dis lhan cig skyes pa de mchog tu phul du byuñ ba ñid de | de yañ bcom ldan 'das kyis gsal bar mdzad do zes bya ba'i don to ||*" (D f. 150r).

²⁹⁷ Here too, Rāhulagupta seems to be heavily relying on the Ārya-school concept of the 'deep states of mind', in particular on the set of the first three emptinesses, i.e. *sūnya*, *atisūnya* and *mahāsūnya* which correspond to *citta*, *caitāsika* and *avidyā* respectively, and which are the 'counter-acting factors' (*pratipakṣa*) for each *grāhyajñāna*, *grāhakajñāna* and *grahaṇa*.

known by ordinary people, and what should be realized ? [To these questions] it is to be said : One should directly realize (*mñon sum du byas nas*) the aspect of the bliss of union (*sñoms par žugs pa*) by service to the teacher (*bla ma bsñen bkur ba*), after that, as regards the other [question], one should understand the external objects such as 'form' and so on. That has been taught in the *Hevajra*:

That which has the beautiful shape of the letter 'e' is adorned in the middle with 'vam', the locus of all pleasure, the jewel-box of the Awakened Ones.²⁹⁸

There the 'blisses' arise, distinguished by the distinction of the 'moments' (*skad cig*). The knowledge of the joys depends on the knowledge of the 'moments', it is established in the syllable 'evam'.²⁹⁹

Relying on the 'four moments' (*skad cig bži*) that are 'vicitra' (Tib. *sna tshogs*), 'vipāka' (Tib. *rnam smin*), 'vimarda' (Tib. *rnam ñid*) and likewise 'vilakṣaṇa' (Tib. *mtshan ñid bral*), the *yogin*-s know it thus.³⁰⁰

In as much it consists of embrace, kissing and so forth, the 'vicitra' is explained as variegated. The 'vipāka' is the opposite of it in as much it is the enjoying (*bza' ba*) of the 'cognition of joy' (*bde ba'i ye śes*).³⁰¹

'Vimarda' is explained as the view 'I have experienced joy'. 'Vilakṣaṇa' is different from the three, it is devoid of passion and dispassion.³⁰²

The 'first bliss' is in 'vicitra', 'supreme bliss' in 'vipāka', the 'bliss of cessation' in 'vimarda' and the 'innate bliss' in 'vilakṣaṇa'.³⁰³

²⁹⁸ HeTa II.iii. 4; the Sanskrit reads : "*ekārākṛti yad divyaṃ madhye vaṃkārabhūṣitam | ālayaḥ sarvasaukhyānām buddharatnakaraṇḍakam ||*".

²⁹⁹ HeTa II.iii. 5; the Sanskrit reads : "*ānandās tatra jāyante kṣaṇabhedenā bheditāḥ | kṣaṇajñānāt sukhajñānam evaṃkāre pratiṣṭhitam ||*".

³⁰⁰ HeTa II.iii. 6; the Sanskrit reads : "*vicitraṃ ca vipākaṃ ca vimardo vilakṣaṇaṃ tathā | catuḥkṣaṇasamāgamyam evaṃ jānanti yoginaḥ ||*".

³⁰¹ HeTa II.iii. 7; the Sanskrit reads : "*vicitraṃ vividhaṃ khyātaṃ āliṅgacumbanādikam | vipākaṃ tadviparyāsaṃ sukhajñānasya bhuñjanam ||*".

³⁰² HeTa II.iii. 8; the Sanskrit reads : "*vimardam ālocanaṃ proktaṃ sukhaṃ bhuktaṃ mayeti ca | vilakṣaṇaṃ tribhyo 'nyatra rāgārāgavivarjitam ||*".

³⁰³ HeTa II.iii. 9; the Sanskrit reads : "*vicitre parathamānadaḥ paramānando vipāke | viramānando vimarde ca sahajānando vilakṣaṇe ||*".

The succession of the blisses etc. is to be known by the enumeration of the 'four consecrations' (*dbañ bži*) : the '*ācārya*' (*slob dpon*), the 'secret' (Tib. *gsaṅ ba*; Skt. *guhya*), the 'wisdom' (Tib. *śes rab*; Skt. *prajñā*) and in that way again the 'fourth' (Tib. *bži pa*; Skt. *caturtha*).³⁰⁴

The '*ācārya*' has the pure aspect of a smile, in that way the 'secret' is a gaze, the very 'wisdom' is in the embrace (*lag bcaṅs*), the 'reality' (*de bzin ñid*) in the union of the two (*gñis gñis 'khyud*).³⁰⁵

As regards the consecration, it is taught as fourfold for the sake of the accomplishment of the sentient beings. Since one is 'sprinkled' (*gtor*) and 'cleansed' (*bkrus pa*) by these, one should call it 'consecration' (Tib. *dbañ*; Skt. *seka*).^{306,307}

³⁰⁴ HeTa II.iii. 10; the Sanskrit, differing slightly, reads : "*ācārya guhya prajñā ca caturtham tat punas tathā | ānandāḥ kramaśo jñeyāś catuḥsecanasamkhyayā ||*".

³⁰⁵ HeTa II.iii. 11; the Sanskrit as presented in the editions of the *tantra* reads : "*hasitaśuddhyā tv ācārya īkṣane guhyakas tathā | prajñā <hi> prānyāvāptau ca tat punar dvandvatantrake ||*".

³⁰⁶ HeTa II.iii. 12; the Sanskrit as it is given in the editions of the *tantra* reads : "*sekaṃ caturvidham khyātam sattvānām siddhihetave | sicyate snāpyate 'neneti sekas tenābhidhīyate ||*".

³⁰⁷ Regarding these stanzas and the topic of the 'blisses', 'four moments', 'four consecrations' as well as the discussion of their proper succession, it may be referred to the MuĀv (pp. 155-157), YoMā (pp. 123-125), the annotated translation of the *Vajrapradīpā* and to the edition of the SNpa (ed. Isaacson, Harunaga and Francesco Sferra 2015). In his **Padminī* Saroruha comments on this set of verses as follows : "*de ñid kyi don gsal bar bya ba'i phyir rnal 'byor ma rnams kyiś pa de nas śes pa'o || vaṃ ni thabs su gyur pa'o || brgyan pa ni rgyan byas pa'o || de gsuṅs pa | 'e ni śes rab ces byar gsuṅs || vaṃ ni thabs śes bya ba gaṅ || vaṃ śes bya bas mdzes pa yaṅ || e ni ñes par mdzes pa yin || skad cig ye śes śes pa skad cig gi dbye bas dga' ba la sogs pa yoṅs su śes na bde ba'i ye śes te bde ba chen po'i ye śes yin no || skad cig gis dbye ba ñid gsuṅs pa | rnam pa sna tshogs śes bya ba la sogs pa'o || de ltar śes par byed ces pa ni e vaṃ gyi sdom pa śes par byed do || rnam pa sna tshogs sna tshogs dga' || 'o daṅ 'khyud pa la sogs pa'o || rdo rje padma mñam sbyar bas || rnam par smin pa ye śes mchog || rnam ñid phyag rgya ñed pa 'o || mtshan ñid bral ba ñes brtag bya || gaṅ las gaṅ du ji ltar bsgrub par bya ba brtag sñam pa la | slob dpon śes pa ste | slob dpon gyi dbaṅ bskur ba bzuṅ bas chu daṅ cod pan la sogs pa dbaṅ bskur ba bdun bsdus te des sku rnam par dag pa'o || gsaṅ ba'i dbaṅ bskur bas gsuṅ rnam par dag pa'o || śes rab kyi dbaṅ bskur bas thugs rnam par dag pa'o || yaṅ dag par brtag par bya ste | bži pa bsgrub par bya bas bsgrub par bya'o || 'di ñid kyi dga' ba la sogs pa'i rim gyis dbaṅ bskur ba bžir śes par bya'o || śes rab ye śes kyi dbaṅ bskur ba gcig ñid du dbaṅ bskur ba bži'i tshul ñid du gsuṅs pa || dgod pa śes pa dgod pa daṅ smra ba la sogs pa rnam par dag pa slob dpon te | rnam pa sna tshogs su brtson pa ñid do || gsaṅ bar lta ba ni gsaṅ ba'i dbaṅ bskur ba'o || lag pas 'khyud pa'i sbyor ba śes rab ye śes dbaṅ bskur ba'o || de yaṅ śes pa ni bži pa'o || gñis gñis 'khyud ces pa phan tshun du 'dus pa na rgyud gaṅ yin pa thabs daṅ śes rab kyi bdag ñid dbyer med pa'i ye śes der gnas pa'o || bkrus pas śes rab dri ma med par bya ba'o ||*" (T 1181, D ff. 160v-161r).

Now the defining characteristics of 'bliss' and so on should be told :

The first is the desire for touch (*reg pa*), the second is the desire for joy (*dge ba*), the third is due to the perishing of passion ('*dod chags jig ñid*), and the fourth is not to be visualized.³⁰⁸

Just this [has also been taught in the following stanza] :

Through 'bliss' there is some joy. The 'supreme bliss' is more than it.
The 'bliss of cessation' arises from the cessation of desire (*chags bral*).
The 'innate bliss' is as what remains (*lhag mas* → Skt. *śeṣataḥ*).³⁰⁹

In that way [it has been taught] by the revered Āryadeva :

In whatever manner one enjoys, [feeling] "oh bliss !, oh bliss !", the mind is supremely passionate (*mchog tu 'dod pa*). This is just the 'bliss of cessation'.³¹⁰

By this the following amounts to have been taught : Regarding the '*saṃbhoga-jñāna*' (*loṅs spyod rdzogs pa'i ye śes*) which is directly realized as 'reality' [and] which appears just like the appearance of a picture in a mirror, bearing the 32 major marks [and] adorned with the 80 minor marks, it should be known from the mouth

³⁰⁸ HeTa I.viii. 33 ; the reading "*bzi pa'an bsgom par bya ba min*" in the fourth *pāda* almost certainly seems to be corrupt, presumably being a corruption on part of the Tibetan translators who might have read "*na bhāvya*" here. One should perhaps understand this final *pāda* in the sense of "and the fourth should be realized through it". The Sanskrit of the *tantra* reads : "*prathamam sparśākāṅkṣayā dvitīyaṃ sukhavāñcchayā | tṛtīyaṃ rāganāśatvāc caturtham tena bhāvya* ||" ; cf. MuĀv (p. 90), YoMā (p. 71), Saroruha's **Paminī* (T 1181, D f. 142v) et al..

³⁰⁹ HeTa I.viii. 32 ; the Sanskrit reads : "*ānandena sukham kiñcit paramānandaṃ tato 'dhikam | viramena virāgaḥ syāt saḥajānandaṃ śeṣataḥ* ||". Cf. Saroruha's **Padminī* (T 1181) in which he clarifies that the correct sequence of the blisses is taught elsewhere : "*na ni bskyed pa'i rig pa'i phyogs la lhan cig skyes pa'i gnas nes pa ñid gzan du yañ dag pa ñid du gsuñs pa | "dga' ba bde ba cuñ zad tsam ||" 'zes pa'o || "lhan cig skyes pa dga' lhag ma ni ||" 'zes pa ni lhag ma ste lhan cig skyes pa'i dga' ba ñid bur du phyuñ ba'o || de'i phyr de ñid rdzogs pa'i rim pa la khyab par bsgom par bya'o ||*" (D f. 142v) et al..

³¹⁰ A similar stanza is found in the *Amṛtakaṅikā*, Raviśrījñāna's (Ñi ma dpal ye śes) commentary on the *Āryamañjuśrīnāmasaṃgīti*. The Sanskrit version of this verse reads : "*aho jñātam aho jñātam aho jñātam idaṃ sphuṭam | ity ābhogaparam cittaṃ viramānandaṃ ātrakam* ||" (AK p. 23 ; for the Tibetan, cf. T 1395, D f. 48r7-v1). As Harunaga Isaacson has kindly pointed out, it is possible that the underlying Sanskrit of this stanza here had something like "*aho sātām*" and "*bhujyate hi yathā yathā*" instead.

of the *vajraguru*, from it [arises] the joy that is exemplified as a slight shadow of reality, that joy takes as its point of reference (*pa ñe bar dmigs pa*) the 'bliss of cessation' which is characterized as the counter-acting factor of ignorance (*ma rig pa'i mi mthun phyogs*).³¹¹

That has been taught by the Bhagavān :

[He is] the teacher (*ston pa*) who has the 32 major marks, the all-pervasive lord (*khyab bdag*) who is endowed with the 80 minor marks.³¹²

In that way too [it has been taught] by the revered Nāgārjuna :

Vajrasattva who is beautifully drawn (*sin tu bkra ba*) should be seen clearly [like] a reflection in a cleansed mirror, completely free from existence and non-existence (*dños dañ dños med*), he (the *vajrācārya*) should show him to an excellent disciple, that is called 'self-empowerment' (*bdag byin brlabs su*).³¹³

In the way as it already had been taught by the revered Āryadeva it has also been written in the commentary *Vajrapradīpā* by Jālandharipāda :

Just as the form, endowed with all parts, appears as a reflection in a very clean mirror, in the same way the body, richly endowed with the 'eighty minor marks' and [thirty-two] 'major marks', [appears] always as Vajradhara indeed.³¹⁴

Thus is the Third Stage, the 'Self-Empowerment'.

³¹¹ As before, this passage seems to be influenced by the thought of the Ārya-school.

³¹² HeTa II.ii. 41ab ; the Sanskrit reads : "*dvātriṃśallakṣaṇī śāstā aśītivyāñjanī prabhuh* |".

³¹³ PaKra vv. 3.24-25cd (T 1802, D ff. 52v-53r) ; the Sanskrit of these lines reads "*darpane vimale vyaktaṃ drśyate pratibimbavat | bhāvābhāvavinirmukto vajrasattvaḥ sucitritaḥ* || (24) [*sarvā-kāvaropetaḥ asecanakavigrahaḥ* |] *darśayet taṃ suśiṣyāya svādhiṣṭhānaṃ tad ucyate* || (25)".

³¹⁴ VaPra^{§22} in which the Sanskrit version reads as follows : "*ādarśabimbe sakalāṅgayuktaṃ rūpaṃ yathā svacchataraṃ vibhāti | aśītyanuvyañjanalakṣaṇādhyo dehas tathā vajradharaḥ sadaiva* ||", the corresponding Tibetan translation reads : "*de ltar yañ me loñ gzugs la yan lag mtha' dag pa'i || dañ ba'i mchog gi gzugs ni ji ltar mdzes pa ste || dpe byad brgyad cu dañ ni mtshan gyis phyug pa yis || rdo rje 'dzin pa'i sku ni de ltar rtag pa ñid* ||". The stanza is taught in Āryadeva's *Svādhiṣṭhānaprabheda* (SvāPra v. 54) and is also quoted in the AK (p. 20) as well as PaKraṬi (p. 61 ; T 1813). The choice of the translators here to take "*svacchataram*" as an adjective qualifying "*me loñ*" is rather surprising, perhaps they read "*svacchatare*". It would have been more normal and elegant to take it adverbially in the sense of "appearing clearly".

The 'Stage of Purity' (*rnam par dag pa'i rim pa*)

Now, the 'Stage of Purity' (Tib. *rnam par dag pa'i rim pa*; Skt. *viśuddhikrama*) should be told, again by the sequence of the consecrations beginning with the [consecrations of the] 'garland', 'water' and so forth :³¹⁵

One should let it (i.e. the drop of *bodhicitta*) fall with the thumb and ring-finger into the mouth of the disciple.³¹⁶

Having in this way been consecrated with the 'secret one' and so forth, one should experience the bliss of the self-empowerment through the three distinct blisses (*gsum pa khyad par gyi dga' ba*). "The fourth is again like that",³¹⁷ by this one should realize their complete purity (*de'i rnam par dag pa*) as having the aspect of 'reality' (*de b'zin ñid*) by resorting to 'complete negation' (*med par dgag pa* → Skt. *prasajyapraṭiṣedha*). In regard to that, the pure nature is of two kinds : a) the 'divine purity' (*lha'i rnam par dag pa*) of the 'aggregates' (*phuñ po*) of form and what is not form (i.e. *vedanā*) etc., and b) the purity of that, having the nature of the self-awareness (*rañ rig pa*) of the 'innate form' (*lhan cig skyes pa'i gzugs*), the three blisses which are the counter-acting factors to what is to be grasped etc. [and] which are attained (i.e. experienced) as having the characteristic of the self-empowerment ; 'reality' (*de b'zin ñid*) has the nature of the 'innate bliss'.³¹⁸ That has been taught by the Bhagavān [in the ninth chapter of the *Hevajratāntra*] :

³¹⁵ On this topic, cf. HeTa II.v. 64-65, Saroruhā's commentary on these verses in his **Padminī*, PaKraṭi et al.. The verses in the *tantra* read "*akṣiṃ pracchādya vastreṇa paścān maṇḍala-darśanam | abhiṣekaṃ dīyate tatra niśīthe vijane grhe || (64) yathā kathitās tv abhiṣekā ācāryā-diprabhedataḥ | stutipūjā yathākhyātā prāg unneyā suśiṣyakaiḥ || (65)*". They are commented upon in the **Padminī* with the following words : "*de la dbaṅ bskur ba'i phyir slob ma g'zug pa gsuñs pa | phyis 'zes pa'o || ji ltar gsuñs pa 'zes pa ni sñar de kho na ñid bsdus pa la sogs par yañ no || "slob dpon la sogs rab dbye bas || " 'zes pa ni | "slob dpon gsañ ba 'ses rab dan || b'zi pa de yañ de b'zin no || " 'zes pa'i rim pas so || de la slob dpon gyis dbaṅ bskur bas ni chu dan | dbu rgyan dan | phreñ ba dan | rdo rje dan | dril bu dan | miñ dan brtul 'zugs dan | luñ bstan pa dan dbugs dbyuñ ba la sogs pa gzuñ no ||" (T 1181, D f. 170r).*

³¹⁶ HeTa II.iii. 14cd ; the Sanskrit reads : "*jyeṣṭhānāmikābhyam ca śiṣyavaktre nipātayet ||*".

³¹⁷ HeTa II.iii. 10b ; as already quoted above, the entire stanza reads : "*ācārya guhya prajñā ca caturthaṃ tat punas tathā | ānandāḥ kramaśo jñeyās catuḥsecanasamkhyayā ||*".

³¹⁸ Without the underlying Sanskrit, it is difficult to grasp the exact syntax and meaning of this passage. Unfortunately the Tibetan is not very clear, and it might well be possible that something was not translated very faithfully. It is possible that "*gañ gi rnam par dag pa*" is a mistranslation of "*yā viśuddhiḥ*" and "*de b'zin ñid*" originally read something like "*tad eva*" (→ *de ñid*) which would give a different, perhaps clearer structure and sense. The reading "*de b'zin ñid*", on the other hand, might also refer back to the statement "*de b'zin ñid kyi rnam par rtog par bya*".

The pure nature (*rnam dag*) of all, as they say, "existing things" (*dños po*) is told as "reality" (i.e. "being in this way"; Tib. *de bžin ñid*, Skt. *tathatā*). Later on, it should be explained by distinction of the divinities one by one.³¹⁹

Which has been taught as :

The nature (*mtshan ñid*) of the 'five aggregates' (*phuñ po lña*), 'six sense faculties' (*dbañ po drug*), 'six entrances' (*skye mched drug*) and 'five elements' (*'byuñ chen lña*) is pure by nature, yet it is to be purified from the obscuration by the affliction of ignorance.³²⁰

Purity has the nature of what is to be directly self-experienced (*rañ rig*), one is not liberated by another purity. The 'self-awareness', the 'supreme joy' (*bde ba mchog*), is due to the pure nature of the 'domains' [of the sense faculties] (*yul rnams*).³²¹

³¹⁹ HeTa I.ix. 1 ; the Sanskrit reads : "*sarveṣāṃ khalu vastūnāṃ viśuddhis tathatā smṛtā | paścād ekaikabhedena devatānāṃ tu kathyate ||*".

³²⁰ HeTa I.ix. 2, which differs slightly. The Sanskrit as it is presented in the editions of the *tantra* reads as follows : "*ṣaḍindriyaṃ pañcaskandhaṃ ṣaḍāyatanaṃ pañcabhūtaṃ | svabhāvena viśuddham <apy> ajñānakleśair āvṛtaṃ ||*". In his **Padminī* Saroruha comments as follows : "*phuñ po lña ni gzugs la sogs pa'o || dbañ po drug ni nañ gi skye mched do || skye mched drug ni phyi'i skye mched do || ño bo ñid kyis rnam par dag ces bya ba ni de bžin ñid kyi bdag ñid kyi ño bo 'di byas so || thams cad dag ces pa ni sñar gsuñs pa'i dños po'i don thams cad du gsuñs pa'o || phuñ po dañ skye mched dañ khams kyi dbye bas gal te 'di dag ño bo ñid kyis rnam par dag pa yin na rnam par dag pas ci žig bya sñam pa la | "mi šes ñon moñs bsgribs pa yis || dag bya" žes pa ni rañ bžin gyis dañ kyañ phuñ po la sogs pa'i rang bžin yañ dag par mi šes pa'i glo bur gyi ñon moñs pas bsgribs pas de'i phyir rañ bžin rtogs par bya ba'i sgo nas sbyor bar byed pa'o ||*" (T 1181, D f. 145v). See also YoMā (p. 81) and Ratnākaraśānti's *Muktāvalī*. The latter reads "*atha kiṃ viśuddhaṃ kathaṃ vā viśuddham ? ity atrāha – ṣaḍindriyam ityādi | svabhāvena iti prakṛtyā | yadi sarvaṃ prakṛtyaiva śuddham, vyarthas tarhi śuddhaye yatna ity atrāhi – ajñānetyādi | akliṣṭam ajñānaṃ jñeyāvaraṇam, kleśā rāgādayaḥ kleśāvaraṇam, tair āvṛtaṃ malinīkṛtaṃ viśodhyate, teṣāṃ evāgantukānāṃ malānāṃ apakarṣaṇāt, malāpakarṣaṇārthaḥ prayatnenāpūrvasvabhāvotpādanārtha ity arthaḥ ||*" (MuĀv p. 104).

³²¹ HeTa I.ix. 3 ; the Sanskrit reads : "*svaśamvedyātmikā śuddhir nān[ya]śuddhyā vimucyate | viśayaśuddhabhāvatvāt svaśamvedyaṃ paraṃ sukham ||*". The commentary in Saroruha's **Padminī* reads "*"rañ rig bdag ñid rig pa yis ||" žes pa ni de bžin ñid kyañ pha rol tu phyin pa'i tshul lta bu ñid ni ma yin te | 'on kyañ bde ba chen po rdzogs pa'i byañ chub kyi tshul rañ rig pa mchog tu bde ba ste | rañ rig pa bde ba chen po ñid do ||*" (D f. 145v). Ratnākaraśānti in his MuĀv comments as follows : "*yā tarhi tathatātmikā devatātmikā ca śuddhir vastūnāṃ uktā, kīdrśī sā ? ity āha – svaśamvedyetyādi | svaśamvedyam aṣṭame paṭale vyākhyātam, tadrūpataiva śuddhir ity arthaḥ | kuta ity āha – netyādi | yasmāt svaśamvedyād anyayā śuddhyā na viśeṣeṇa*

Thus this has been taught. The purification of the 'five aggregates' etc. of the body through the goddesses such as Vajrī and so on has been taught relying on the 'utpattikrama' (*bškyed pa'i rim pa*). The pure nature of the 'three blisses' (*dga' ba gsum po rnam*s) that has been attained as having the characteristic of the 'self-empowerment' is the 'reality' which has the nature of what is to be directly self-experienced ; "having reached it, one enters into it", by this 'nirvāṇa' (*mya nan las 'das pa*) is taught as all-empty. In the *Tattvapaṭala* it has also been taught "when he has reached 'reality'"³²² and so forth.³²³ And further –

By [their] own nature there is neither form nor seer, neither sound nor hearer, neither smell nor one who smells, neither taste nor taster, neither mind nor mental derivatives (*sems las byuñ ba*).³²⁴

mucyate, savāsanasarvāvaraṇaviśuddhyā na viśuddyatīty arthaḥ | sā tarhi śuddhiḥ phalabhūtā cirakālabhāvitenā mārgeṇa labhyā | nāsau prāg iti katham ? prakṛtyaiva sarvaśuddham | ata āha – viśayāṇām ityādi | viśayā indriyādayaḥ, svasvajñānālambanatvāt | teṣāṃ svasaṃvedyaṃ sukhaṃ paraṃ paramārtha ity arthaḥ | kuta ity āha – śuddhabhāvatvād iti | śuddhās ca te dvayaśūnyatāsvarūpasamvedakatvena śūnyatānubhavarūpatvāt, bhāvās ca cittotpādarūpatvād iti śuddhasvabhāvāḥ | tadbhāvas tattvaṃ tasmāt, śūnyatānubhavasāmānyena phalabhūtāt svasaṃvedyasukhāt sarveṣāṃ jñeyānām abhedād iti bhāvāḥ | ata eva śūnyatāmśena tathaiva tattvaṃ bhāvānām | śūnyatānubhavasāmānyena yoginīcakram | ālambanabhedānubhavasabhedo yoginībhedaḥ pratyekam ālambanānām tattvaṃ ||" (MuĀv p. 105 ; cf. YoMā p. 81).

³²² HeTa I.v. 8a ; the entire Sanskrit verse reads : "tathatāyāṃ gataḥ śrīmān āgataś ca tathaiva ca | anayā prajñayā yuktyā tathāgato 'bhidhīyate ||".

³²³ In this passage, which in fact helps to better understand the preceding one, Rāhulagupta might well be referring to the state of 'prabhāsvara' which, in accordance with the teachings of the Ārya-school, corresponds to the underlying level of 'sarvaśūnya'. The sequence of the 'abhiṣeka-s', however, does here not seem to be fully identical with the sequence that is taught, for example, in the *Amṛtakanikā*. The close correspondence of this part of the text with the thought of the Ārya-school of the *Guhyasamāja* is rather striking, yet not anything unique. In this context one may mention Kelikulīśa's commentary on the *Hevajratantra* titled *Trivajraratnāvalīmālikā*, a commentary which interprets the teachings of the Hevajra in light of the thought of the Ārya-school (cf. Sferra 2009 and Isaacson, Harunaga and Francesco Sferra 2015b).

³²⁴ HeTa I.v. 1 ; the Sanskrit reads as follows : "svarūpeṇa – nāsti rūpaṃ na draṣṭā ca na śabdo nāpi śrotā ca | na gandho nāpi ghrātā ca na raso nāpi rāsakaḥ | na sparśo nāpi spraṣṭā ca cittaṃ nāpi caittikam ||". On this, Saroruha comments in his **Padminī*: "gzugs med ces pa ni gzugs kyi skye mched do || **lta ba po** 'zes pa ni mig gi skye mched dañ | bdag dañ gañ zag la sogs pa'i rañ bzin no || ji ltar med sñam pa la gsuñs pa || no bo ñid kyis gzugs la sogs pa rañ bzin med de | no bo ñid ces bya ba'i don to || **reg pa med** ces pa da | **reg bya yod pa ma yin** 'zes pa ni sa la sogs pa'am || gzugs kyi phuñ po 'am skye mched bcu dgag par mdzad pa'o || phuñ po bzi ni yid dam chos kyi skye mched no bo ñid med par ston par byed do || **sems med** ces bya ba la sogs pa >la sogs pa la< sems ni rnam par 'ses pa'i phuñ po'am yid do || **sems las byuñ ba** ni tshor ba dañ | 'du 'ses dañ | 'du byed kyi phuñ po'am yid kyi dmigs pa'i yul gyi chos so || **yan med** ces pa ni nes par med pa ste | gzod ma nas chos 'di dag skye ba med par dgag pa ni dños

In the *Abhiṣekapaṭala* it has also been taught :

In 'supreme bliss' there is neither meditation nor one who meditates, neither body, anything to be grasped nor a grasper, there is neither flesh nor blood, neither feces (*bśaṅ*) nor urine (*lci ba*), neither sickening (*skyug bro*) nor delusion (*rmoṅs*) nor ritual purification (*gtsaṅ sbra mchod phyir thogs*).³²⁵

There is no desire, anger, delusion nor envy, no malignity, self-conceit nor anything to be perceived, neither meditation nor one who meditates, neither friend nor foe. The waveless innate is miraculous (*sna tshogs ṅid*) / non-variegated (cf. **Padminī*).³²⁶

Moreover, if one were to ask how should it be known, this too has been taught [in the eighth chapter of the *Hevajratantra*] :

por mñon par źes pa dgag pa'i phyir ro || dños po med ces pa ni yul daṅ dus ñes pa ṅid la dños po med pa'o || (T 1181, D f. 133r); cf. MuĀv (pp. 51-52), YoMā (pp. 37-38) et al..

³²⁵ HeTa I.x. 33; the Sanskrit reads : "*paramaratau na ca bhāva na bhāvaka | na ca vighraha na ca grāhya na grāhaka | māmsa na śoṇita viṣṭa na mūtram | na charda na moha na śaucapavitrām ||*" In his **Padminī* Saroruha comments on this stanza as follows : "*de ṅid gsuṅs pa | "dam pa'i dga' ba med na yaṅ || źes pa ni dga' ba ni thabs daṅ śes rab ṅiṅs su med pa'i ye śes der bsgom par bya ba dmigs su med pa'o || sgom pa po ni yul can gyi lus lha la sogs pa'i raṅ bźin no || bsgom bya daṅ sgom pa por gyur pa mchog tu gzuṅ ba daṅ 'dzin pa por byed pa med do || lus dños po med pa ṅid kyis śa daṅ khrag med ces bya ba la sogs pa'o || yaṅ na bsgom bya ni rten gyi dkyil 'khor ro || sgom pa po ni brten pa'i dkyil 'khor ro || lus kyaṅ med ces bya ni phuṅ po lña po lhar rnam par dag pas so || gzuṅ ba med ces pa ni gzugs la sogs pa gaurī ma la sogs pa'i rnam par dag pa'o || 'dzin pa med ces pa ni mig la sogs pa gti mug rdo rje la sogs pa drug gi rnam par dag pa'o || śa la sogs pa med pa ni pukkaśī la sogs pa'i rnam par dag pa'o || sgyug bro ba med ces pa ni sñiṅ rje la sogs pa'i rnam par dag pa spyān la sogs pa de ṅid kyi raṅ bźin yin no ||*" (T 1181, D ff. 151v-152r). On this, see also MuĀv (p. 122), YoMā (p. 96) et al..

³²⁶ HeTa I.x. 34; the Sanskrit is given as : "*rāga na dveśa na moha na īrṣyā | na ca paiśunya na ca māna na dṛśyam | bhāva na bhāvaka mitra na śatru | nistarāṅga sahañākhyavicitrām ||*". In Saroruha's **Padminī* the following comment is found : "*'dod chags med ces pa ni snaṅ ba mtha'yas la sogs pa 'khor los sgyur ba drug go || bsgom pa med ces pa ni lam med pa'o || sgom pa po ni sgom par byed pa gaṅ zag daṅ sems la sogs pa'o || grags ni saṅs rgyas kyi yon tan 'byuṅ bar byed pa'o || dgra źes pa ni gźom par bya ba'i ṅon moṅs pa ste | 'di dag thams cad dmigs su med pa'o || gaṅ gi phyir sñam pa la mi rtog ces pa'i ste | mchog tu dga' ba lhan cig skyes pa'i raṅ bźin gyis 'di dag mi rtog pa'o || rtog pa ni bye brag tu rtog pa ste | de źi bas bde ba chen por mchog tu gcig pa ṅid do || de nas ni rnam pa sna tshogs kyi dbye bas ṅo mtshar byed do || sñar ma mthoṅ pa ṅid dam || yaṅ na rnam pa sna tshogs ni sna tshogs kyi raṅ bźin daṅ bral bas so || da ni lhan cig skyes pa ñe bar mtshon pa'i phyir gsuṅs pa | de ṅid lhan cig skyes par mi gzuṅ ṅo źes bstan pa'i phyir ñes par dbye ba'i źus pa 'di skad ces gsol to źes pa ste | gzuṅ du med ciṅ lhan cig skyes pa gzuṅ bar bya ba ma yin no ||*". On this, cf. comments in Ratnākaraśānti's MuĀv (p. 123), Kāṅha's YoMā (pp. 96f.) et al..

By no other the innate may be told, nor may it be obtained from anyone. It is to be known in oneself due to merit and [from] honoring the lineage of the teachers (*bla ma brgyud pa*).³²⁷

In this way, also the mind and its *dharma*-s (*yid chos*) in that, in [that state of] the 'innate', should be told : since the 'innate' during the union (*sñoms par zugs pa'i*, i.e. during the *prajñājñānābhīṣeka*) has the nature like a shadow, the 'innate' should be known from the tradition of the teacher(s). That has been taught by the Bhagavān :

There he should teach 'reality' which ends the 'supreme' and which has as its beginning the 'bliss of cessation'.³²⁸

Of which the beginning is the 'bliss of cessation' that has as its beginning the 'bliss of cessation' ; [this is] the 'innate'. It ends means it has the end. As for the 'supreme' it is the absolute end, that ['innate'] is in this way. When it is both that of which the beginning is the 'bliss of cessation' as well as that which possesses the end of the 'supreme', then it is that of which the beginning is the 'bliss of cessation' and that which ends the 'supreme'.

Concealed in all traditions, finally it is made clear in the end.³²⁹

³²⁷ HeTa I.viii. 36 ; the reading "*rañ la*" has been accepted here. The Sanskrit reads : "*nānyena kathyate sahaṃ na kasmīn api labhyate | ātmanā jñāyate puṇyād guruparvopasevayā ||*". For relatively extensive commentaries on this stanza it may be referred to MuĀv (pp. 91-92) and YoMā (pp. 72f.). Saroruha comments in his **Padminī*: "(...) *de ñid bsgom par bya žiñ bsgrub par bya ba dañ brtag par yañ bya'o || de thabs gañ gis rñed sñam pa la gsuñs pa | "gžan gyis bśad las lhan skyes min ||" žes pa ni gžan bla ma la sogs pas bśad pa las ma yin te | tshig gis brjod par bya ba ma yin pa ñid do || gañ du yañ žes pa ni bstan pa la sogs pas mi rñed de | de bstan du med pa ñid do || gal te de lta na bla ma mñes par byas nas ñan pa dañ slob pa la sogs pa don med pa ñid do sñam pa la | rañ ñid kyis šes par 'gyur te | rañ ñid kyis rñed par 'gyur ro || 'on de ltar na yañ thams cad du 'di rñed par 'gyur ba ñid yin no sñam pa la | bsod nams dañ | bla ma mñes par byas nas thabs kyis brgyud pas žes bya ba gsuñs te | rgyu gñis kyis so || de lta na yañ rañ ñid kyis ji ltar šes par 'gyur sñam pa la | smras pa 'di'i don ni sñon du bla ma mñes par byañ la sogs pa bsod nams kyi tshogs bskyed de | bla ma brgyud pa'i rim pas šes nas rjes su gnañ ba dañ brtson pas rañ ñid las lhan cig skyes pa 'byuñ bar 'gyur gyis | gsuñ thos pa tsam dañ bsod nams bskyed pa tsam gyis sam | rgyu med pa las rñed par mi 'gyur ba'o ||*".

³²⁸ HeTa II.v. 66ab ; the Sanskrit version of this controversial, yet for the Hevajra traditions extremely important line reads : "*tattvaṃ ca deśayet tatra viramādīparamāntakam |*".

³²⁹ HeTa II.v. 66cd, the second half of this stanza reads in Sanskrit : "*gopitaṃ sarvatantreṣv antam antaṃ prakāśitam ||*". This stanza touches upon that which in time evolved into the biggest topic of discussion in the history of the Hevajra traditions, namely the correct sequence of the Four

At that occasion (*de la*), because of the application of the '*vajrapūjā*' (*rdo rje mchod pa rab sbyar nas*), she, the goddess, asked : "O Lord, what is the moment of that like? May the great lord please explain!".³³⁰

There in it, there is no beginning, end nor middle, neither existence nor *nirvāṇa*, neither self nor other. That is the (supreme) 'great joy' (*bde ba chen po*).³³¹

Blisses and their corresponding moments and consecrations. In his short comment, Rāhulagupta reveals his own position in this debate, unfortunately the explanation of the second member of the compound "*paramāntakam*" is not entirely clear through the Tibetan. The analysis of the first member seems to be clearly that of a *ṣaḍvibhakti-bahuvrihī* compound. An analysis which is usually employed by those who uphold the 'innate bliss' to be the last in sequence of the 'four blisses'. The following analysis of the second member, however, does not clearly confirm this understanding. It appears to me, that the author might here be trying to point out that the 'innate bliss' is to be experienced between the second and the third bliss, i.e. at the end of the 'supreme bliss' and at the beginning of the 'bliss of cessation'. A view which is proclaimed by famous scholars such as Ratnākaraśānti and Maitreyañātha alias Advayavajra and others, and which stands opposite to what is taught by scholars such as Kamalanātha, author of the commentary on the *Hevajratantra* named *Ratnāvalī*. The sentence "*mchog ni rab kyi mtha' pa ste de ni de lta bu yin no*" seems to be metrical, corresponding to one line of *anuṣṭubh*, yet that could also be a coincidence. The last part of Rāhulagupta's comment regards the relationship between the two members of the compound, corresponding here to that of a *karmadhāraya* compound. Apart from Rāhulagupta's own statement, the short comment to this stanza that is contained in Saroruhā's **Padminī* might be taken in support of the above mentioned interpretation, reading "*mtha' dan mtha' mar gsal byas zes pa mchog gi mtha' lhan cig skyes pa ste | rgyud 'dir gsal bar byas pas so ||*" (T 1181, D f. 170r). On this point Ratnākaraśānti is even more explicit, commenting in his *MuĀv* : "*viramādīti viramānandāt pūrvaṃ paramāntakam iti paramānandāt param ||*" (*MuĀv* p. 212). And also Kāṇha seems to follow suit, though less explicitly, reading [verbatim] : "*viramādīti viramaś cāsau ādiś ceti viramādi, paramāntaka iti paramāntaṃ tṛtīyābhiṣekasya tattvam ity arthaḥ ||*" (*YoMā* p. 174). Further worth to be mentioned here seems to be Saroruhā's treatment of the word "*antam*" which he glosses with "*mchog gi mtha*" (→ *paramāntam*). Ratnākara, discussing the proper sequence of the corresponding consecrations, comments "*antam iti prajñājnānam ity arthaḥ*" while Kāṇha writes it as "*antam antam ityādi, ācāryaguhyābhiṣekau prakāśitāv iti bhāvaḥ | yasmād ayaṃ prajñājnānābhiṣeko na prakāśitaḥ prāk ||*".

³³⁰ HeTa II.v. 67 ; the Sanskrit reads : "*prcchate tatra sā devī vajrapūjāprayogataḥ | tat kṣaṇaṃ kīdrśaṃ deva kathayasva mahāprabho ||*". On this stanza, cf. *YoMā* (p. 174) in which Kāṇha comments [verbatim] : "*ataḥ kāraṇāt, prcchati, tatreti prajñājnānābhiṣeke, sekasyānyasya udakamukuṭādeḥ sarvasyaiva tulyarūpatvāt | caturṣv abhiṣekeṣu vajrapūjāprayogato viśeṣam, ataḥ tatra prcchati tat kṣaṇaṃ kīdrśam iti | kṣaṇaśabdenātra kṣaṇasvarūpapṛāptiś cābhidhīyate, saṃgītikārasya vacanam ||*".

³³¹ HeTa II.v. 68 ; cf. HeSāU (N₁ f. 6v₂₋₃), VaPra^{S22}, §22 HePra^{Tib.}, KriSaṃPa (ch. 6-6-9 v.13) ; SāMā 183, DGK v.27 (p. 21), SNpa (p. 198) et al.. The *apabhraṃśa* version of this stanza reads : "*āi na anta na majjha taḥiṃ naū bhava naū nirvāṇa | ehu so paramamahāsuha naū para naū appāna ||*". See also *MuĀv* (pp. 213f.) and *YoMā* (p. 175).

Regarding this too it has been taught by the Bhagavān :

The duty of the disciple should be told [and] how he should inquire for [the '*prajñājñāna*'] consecration. When he has seen that the teacher is endowed with the '*mudrā-s*' (Tib. *phyag rgya*, here to be understood in the sense of "*rgyan thams cad*"), he who observes the vows (*brtul žugs can*) should perform the worship.

'Hey Bhagavan of great calm whose single effort is the '*vajrayoga*', who has risen from the '*vajrayoga*' that is inseparable from 'practitioner' and 'seal' (*sgrub po phyag rgya tha mi dad*).

O Lord of great mind, do for me as you do for yourself! Save me who is without refuge, now as I am in the mass of mud that is *samsāra*!

With delicious food and drinks, with much meat and strong liquor, with incense, divine oblations (*lha bśos*) and garlands, with bell, victory banner and ointments, with these venerations (etc.) the good disciple should worship the *vajrin*.³³²

Immediately after the worship, the teacher should make known the 'innate bliss' by this [stanza] :

The entire worlds are conceived, indeed, in as much as it is not conceived through the mind. When there is the thorough cognition (*yoñs śes na*) of all *dharma-s*, contemplation is indeed not contemplation.³³³

³³² HeTa II.iii. 18cd-21; the Sanskrit as it is presented in the editions of the *tantra* reads: "*śi-śyakṛtyaṃ pravakṣyāmy abhiṣekam anunāyayet || (17) mudrāyuktaṃ guruṃ dṛṣṭvā stutipūjāṃ kared yathā | he bhagavan mahāśānta vajrayogaikatatpara || (18) mudrāprasādhakābhedyavajrayogasamudbhava | yathā yūyaṃ mahātmāno [°ātmano HeTa_{Sn}] mamāpi kuru tad vibho || (19) saṃsārapaṅkasamghāte magno 'haṃ trāhy aśaraṇam | miṣṭānnapānakhādyam ca madanaṃ balaṃ mahattaram || (20) dhūpaṃ naivedyaṃ mālyam ca ghaṅṭādhvajavilepanaiḥ | ābhiḥ pūjādibhiḥ śiṣyaḥ pūjayed vajradhāriṇam || (21)*". For commentaries on this set of verses, cf. **Padminī* (T 1181, D f. 161rv), *MuĀv* (pp. 158f.), *YoMā* (pp. 126f.) et al.. As regards the reading "*brtul žugs can gyis*" in v.18b, it seems possible that the underlying Sanskrit exemplar of this translation had "*kared vratī*" which is also found, e.g., in the ultimate verse of HeTa I.ii. (v. 34). Note further that the Tibetan translation of this text also differs slightly in other places from the Skt. as it is preserved in the *tantra* and from its Tibetan canonical translation.

³³³ HeTa I.viii. 44; also quoted in HePra⁸⁷ and the DVS (f. 189v₆). The Sanskrit reads as follows: "*bhāvvyante hi jagat sarvaṃ manasā yasmān na bhāvvyate | sarvadharmaparijñānaṃ bhāva-*

This, the 'true nature' (*de kho na n̄id*) of this and that, whether it is motionless or moving, is as follows : "Everything is all-empty".³³⁴ That has been taught by the Bhagavān :

He should conceive of the things, whether they are moving or motionless such as grass, shrubs and creepers and so forth, as truly real in as much they have the nature of oneself. Among them, not a single one is different, such is the great joy that is to be self-experienced.³³⁵

When he (i.e. the disciple) has completely attained the 'supreme bliss' at the moment which is free from variety, the teacher should say 'o great being, grasp the great joy !'.³³⁶

nā naiva bhāvanā ||". In his **Padminī* Saroruha gives the following explanation : ""gro ba kun gyis bsgom byas kyañ ||" *zés pa ni dañ por dpyod par byed pa'i śes rab kyis chos thams cad bsgom par byas pa ni dmigs par byas pa'o* || *de'i 'og tu dños po ma mthoñ bas bsgom du med pa'o* || *de'i phyir chos thams cad lhan cig skyes pa de bzin n̄id du yoñs su śes pa n̄id kyis bsgom bya med ces pa ni dños po med pas dmigs su med ciñ bsgom du med do* ||" (T 1181, D f. 143v). The commentary by Ratnākaraśānti reads "*cetasah samyak prañidhānaṃ vyākhyātum āha bhāvyante hi ityādi | jagat sarvam iti sattvabhājanalokaḥ | te sarve bhāvyanta eva kevalam | avadhāraṇaṃ kasmād ity āha manasā ityādi | manasā vikalpavijñānena yato na vikalpyante tata eva etad avadhāraṇam ity arthaḥ | yadi na vikalpyante na tarhi bhāvyanta ity āha sarvadharmetyādi | pariñānam eva dharmāṇaṃ bhāvanā | naiva bhāvanā iti na vikalpanety arthaḥ prakṛtibhrāntatvād vikalpānām iti bhāvah* ||" (MuĀv p. 95). Kāṇha, on the other hands, explains this stanza with the following words : "*idānīm atrārthe cetasah sthīrkarāṇam āha – bhāvyante hītyādi | jagat sarvam iti sattvabhājanalokaḥ, te sarve bhāvyanta eva | kasmād ity āha – manaseti vikalpajñānena | yadi na vikalpyante, na tarhi bhāvyante, ity āha – sarvadharmeti pariñānaṃ, saḥajarūpatayā naiva bhāvanety arthaḥ* ||" (YoMā p. 75). Last but not least, as already mentioned previously, Snellgrove rightly points to the following, closely related stanza of the *Guhyasamājatantra* (GST v. 2.3) : "*abhāve bhāvanā'bhāvo bhāvanā naiva bhāvanā | iti bhāvo na bhāvah syād bhāvanā nopalabhyate* ||" (cf. HeTāSn: p. 77, nt. 3 ; also quoted in the PiSā v.17, VS II. 4.6, VNU*, MaUd, *Laghutantraṭīkā*, GuBha et al.).

³³⁴ Untraced ; the underlying Sanskrit should read something like "*sarvaṃ sarvaśūnyam*".

³³⁵ HeTa I.viii. 45-46ab ; reading in Sanskrit : "*sthīracalāś ca ye bhāvās tṛṇagulmalatādayaḥ | bhāvyante vai paraṃ tattvam ātmabhāvasvarūpakam* || (45) *teṣāṃ ekaṃ paraṃ nāsti svasaṃvedyaṃ mahat sukham* ||". Saroruha's commentary in his **Padminī* runs as follows : "*de n̄id kyis gsuñs pa | "brtan dañ g.yo ba zés pa || rtswa dañ gal ba lcug ma sogs ||" zés pa'i spras sa la sogs pa dañ | mi la sogs pa de dag mchog tu de kho na n̄id kyi tshul gyis bsgom par byas na'o || "bdag gi dños po'i rañ bzin can ||" zés pa ni bdag n̄id kyi dños po'i rañ bzin can te de'i gzugs can n̄id do || ji ltar yañ bdag ni | thams cad nas thams cad kyi dam pa thams cad du mi dmigs te | de bzin du 'di dag kyañ ji lta ba'am | rnal 'byor ba'i bdag n̄id kyi gzugs bde ba chen po'i gzugs kyi de bzin n̄id du mthoñ ba yañ no || de dag gcig ces pa ni de n̄id kyi tshul gyis so || de rnams kyi gzan ni pha rol med pa'o || de ci'i phyir rañ bzin sñam pa las | rañ rig pa bde ba chen po'o zés pa de lta bu'i tshul gyis bsgom par bya'o zés bya ba'i don to* ||" (T 1181, D ff. 143v-144r). For further commentaries, cf. MuĀv (pp. 96-97), YoMā (pp. 75-76) et al..

³³⁶ HeTa II.iii. 22 ; the Sanskrit reads : "*paramānande tu samprāpte nānātvavarjite kṣaṇe | śāstā*

In this way too it has been taught by the revered Āryadeva :

Depending on the perception during the 'subtle [*yoga*]' (*phra mo* → Skt. *sūkṣma*) the moments pass by in the sequence beginning with 'bliss' and so forth. At the time of the fourth, oh what object (*dmigs pa* → Skt. *ālambana*) is there ?

Which waveless bliss is just to be examined (*g'zal bar bya ba tsam*) as an aspect of experience, that flows (*'dzag pa*), and with regard to that the expansion (*rnam par bsgyiñs pa*) is without any object (*'ba' žig dmigs pa med*).

Oh, the 'great bliss' (*bde ba chen po*) which fills the three existences is the erotic play (*sgeg pa*) by which the moment of the non-separation of the parts of self and other [arises].³³⁷

By this, the following amounts to have been taught: Having realized the state of the arising (*'byuñ ba ñid*) of the joy of the 'self-empowerment' on account of the example of the third, the 'bliss of cessation', because of the pure nature of the state of that, he should realize the 'innate bliss' with the aspect of 'reality' (*de b'zin ñid*). This is the meaning of "The fourth is that again in the same way".³³⁸ Which cognition exists in complete union (*sñoms par 'jug pa*) that is taught first. In the same way, here too, from the realization of the 'innate', that, i.e. that again, becomes the cognition of the fourth; from that, because of the example of the *sahajabodhicitta*, he should produce the firm awareness (*vid ches par bya*) of what

brūyāt mahāsattva dhāraṇīyaṃ mahat sukham ||". In his **Padminī* Saroruha comments as follows: "*phyi nas žes pa ni slob mas mchog tu dga' ba yañ dag par thob par ro || ston pa ni slob ma'o || brjod ces pa ni ci brjod ce na | gzuñ bar gyis žes pa ste brtan pas ye šes la 'di ltar de kho na ñid brtan par gyis žes pa'o ||*" (D f. 161v); see also MuĀv (p. 159) and YoMā (p. 127).

³³⁷ I was not able to trace the exact source(s) of this set of verses which are hard to be understood without the underlying Sanskrit. The expression "*(rnam par) g'zal bar bya ba*" seems suspicious.

³³⁸ HeTa II.iii. 10b. For commentaries on this stanza, cf. MuĀv (p. 156) and YoMā (pp. 124f.). In his **Padminī* Saroruha comments as follows: "*gañ las gañ du ji ltar bsgrub par bya ba brtag sñam pa la | slob dpon žes pa ste | slob dpon gyi dbaṅ bskur ba bzuñ bas chu dañ cod pan la sogs pa dbaṅ bskur ba bdun bsduṣ te des sku rnam par dag pa'o || gsañ ba'i dbaṅ bskur bas gsuñ rnam par dag pa'o || šes rab kyi dbaṅ bskur pas thugs rnam par dag pa'o || yañ dag par brtag par bya ste | b'zi pa bsgrub par bya bas bsgrub par bya'o || 'di ñid kyi dga' ba la sogs pa'i rim gyis dbaṅ bskur ba b'zir šes par bya'o || šes rab ye šes kyi dbaṅ bskur ba gcig ñid du dbaṅ bskur ba b'zi'i tshul ñid du gsuñs pa ||*" (T 1181, D f. 161r).

is joy and what is awareness. As for that, since it is like a shadow of the 'innate', it is not 'the great elements' (*'byuñ ba chen po pa*) which have been taught as 'reality'. For the Bhagavān too has taught :

Since the 'great elements' are bliss, therefore bliss is not 'reality'.³³⁹

The very same is [expressed in] the statement to a disciple's question :

When the *bodhicitta* has fallen (*ltuñ gyur na*) which is the treasure-house of all accomplishments, from what could there be irreproachable accomplishment by the fainting (i.e. the dissolution → *brgyal 'gyur*) of the '*skandha*-consciousness'?!³⁴⁰

The greatly marvelous joy which arises through the touch of the correct union of space and *vajra* that causes the 'supreme bliss'.³⁴¹

As for the [question] "From what could there be irreproachable accomplishment?", the accomplishment that has the nature of the 'great seal' (*phyag rgya chen po*) is due to the 'innate bliss' that is called "supreme bliss" [in the verse]. Because of the cessation of all '*ālambana*-s' it is irreproachable (*ma smad pa*), therefore the 'innate bliss' should be realized. The fainting (*brgyal ba*) of the 'five aggregates' and so

³³⁹ HeTa I.x. 40cd. The Sanskrit of the *tantra* reads : "*tasmāt saukhyaṃ na tattvākhyam mahābhūtaṃ yataḥ sukham ||*". For commentaries on this verse, cf. MuĀv (p. 125), YoMā (p. 98) and Saroruha's **Padminī* (T 1181, D f. 152v)

³⁴⁰ GS v. 8.38cd-39ab ; cf. LaTaTī (p. 157), KriSaṃPa (6.6.8. 11), T 1198 (f. 67v), T 1395 (f. 68v), T 1402 (f. 140r), T 1410 (ff. 302v-303r), T 1444 (f. 271r), T 1793, T 1818 (f. 245v) et al.. The Sanskrit version of the GS reads : "*patite bodhicitte 'smin sarvasiddhinidhānake | utthite [read "mūrchite" with LaTaTī & KriSaṃPa and some of the MSS of the GS] skandhavijñāne kutaḥ siddhir aninditā ||*". It is rather surprising that this couple of verses from the GS is introduced with the words "*di ñid slob ma'i dri ba'i tshig go*" since the Padmavajra here, the author of the GS, might in fact be a different person than our Saroruhavajra (alias Padmavajra) in whose tradition Rāhulagupta stays. This first verse is often cited in the context of initiation such as, e.g., in Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi*. The *skandhavijñāna* usually refers to the mind (*citta*), and the question has rather the flavor of a purely rhetorical one. In the following explanation, however, the question is rather taken seriously, and it seems that Rāhulagupta interprets "*skandhavijñāne*" here differently, as if it were reading "*mūrchiteṣu skandheṣu vijñānam*".

³⁴¹ GS v. 3.5 ; cf. T 1186 (f. 145r), T 1444 (f. 271r), T 1489 (f. 182v), T 1818 (f. 245v), T 2531 (f. 316r), T 3305 (f. 197v) et al.. The Sanskrit version of the GS reads : "*khadhātuvajrasamyogāt saṃsparśāc ca mahādbhutam | sukham utpadyate yat tat paramānandakāraṅgam ||*". The Tibetan translation here does not render the particle "*ca*"; when translated from the Skt. one would rather read something like "from touch and from the union" etc..

forth, when that exists, then there is awareness which is direct experience (*rjes su myoñ ba*). Consequently the self-empowerment is not to be clarified (?). When one has reached the final point of the meditation, as long as the 'five aggregates' have not ceased, so long the direct realization (*mñon sum du byed pa*) that is the accomplishment of the 'great seal' is not possible. The Bhagavān too has taught: "The 'supreme joy' is without the 'aggregates'."³⁴² And just this is also expressed by the *yoginī*-s as "dying" (*'chi ba* → Skt. *marāṇa*). The Bhagavān too has taught:

As joy is attained from the father, the joy of that is enjoyed by one-self. By which joy there is 'dying' (*'chi ba*), the joy of that is called "meditation" (*bsam gtan*).³⁴³

"What is called 'death' is just a concept", thus [it should be understood] as it is extended in detail (*rgyas par*) in the 'Perfection of Wisdom' and so forth.³⁴⁴

What is the use of saying so much?! According to the reality of the *vajrayāna*, although it is called 'substantially existent' [etc.] (*rdzas kyi dños por yod*), in reality it is depending on the self.³⁴⁵

³⁴² The source of this *pāda* remains untraced.

³⁴³ HeTa I.v. 21 ; the Sanskrit of the *tantra* reads: "*pitari prāptam yat saukhyam tat sukham bhujyate svayam | maraṇam yena sukkena tat sukham dhyānam ucyate ||*". Commentaries on this stanza are found in MuĀv (pp. 58-59) and YoMā (p. 44). In his **Padminī* Saroruha comments as follows: "*ji ltar pha yi bde thob pa || 'zes pa ni pha ni bla ma ste | de la yod pa'i man ñag gañ yin pa'o || bde ba ni lhan cig skyes pa'i bde ba'i skad cig tsam mo || thob pa ni bde ba de la yun riñ po'i dus su gnas pas mchog la sogs pa'i yon tan dañ ldan par rnal 'byor pa rañ gi phyag rgya la ltos pa med par spyod par 'gyur ro || de ji ltar sñam pa las | gañ gis 'chi ba zes bya ba smos te | gañ gis ni bde ba chen po skyes pas rnam par rtog pa dañ | de'i mthu las byuñ ba ñon moñs pa'i dra ba gzuñ ba la sogs pa bśig nas lhan cig skyes pa'i bde ba de dañ de ñid rañ gis spyod par 'gyur te | de ñid kyañ de lta bur gyur pa'i bde ba yañ dag par rtogs par byed nus te | rañ rig pa tsam de kho na ñid mthar phyin pa'i dños po med pa'i bsam gtan zes gsuñs te | don dam pa'i bsam gtan gyi sgrar brjod do || de bas bsam pa'i dmigs pa med de de kho na ñid kyi yul can ñid do ||*" (T 1181, D f. 136rv).

³⁴⁴ The quoted *pāda* is found in the LST ch. 51 and cited, for example, in CSA v. 43e which reads "*mṛtyur nāma vikalpo 'yam*". The verse is often quoted in the context of funeral rituals for a dead *vajrācārya*. On this, see also H 381 (**Āryaḍākinīvajrapañjaramahātantrarājakaḷpa* f. 433r) reading "*'chi ba zes bya'i rnam rtog gis || dag pa'i gnas su 'khyer bar byed || yañ na bde ba can du nes || 'dod pa'i rigs su skye bar 'gyur ||*"; see also H 387 (*mñon par brjod pa'i rgyud bla ma*; ff. 204r, 296v), H 466 (*'Phags pa lag na rdo rje gos sñon po can rdo rje sa 'og ces bya ba'i rgyud*; f. 360v) and T 1748 (*'chi ba bslu ba'i man ñag*; f. 132v).

³⁴⁵ The first half stems from the PaKra (v. 3.33ab) which reads "*bahunātra kim uktena vajrayāne tu tattvataḥ* |"; cf. T 3713 (f. 117v). The second half in the PaKra reads "*yad yad ālambayed yogī tat tan māyaiva kalpayet ||*" instead.

The 'imagined nature' (*brtags pa'i dños po* → Skt. *parikalpito bhāvaḥ*) does not exist, as for the 'dependent' (*gžan gyi dbaṅ* → Skt. *paratantra*) it does exist.³⁴⁶

By the word "etc." the 'dependent' is to be understood.³⁴⁷ Since it is dependent on another cause, it is 'dependent' and 'established' (*grub pa* → Skt. *niṣpanna*). As for the 'dependent', it has the characteristic of the self-empowerment of the world. It is the absence of the existence of it (i.e. the world) which is called the 'innate' with the nature of '*pariniṣpanna*' (*yoṅs su grub pa*) and which is also called '*nirvāṇa*' (*mya ṅan las 'das pa*). The all-empty (*thams cad stoṅ pa*) of everything in every way is the 'compounded whole' (*cha śas* → Skt. *avayavin*) of the *tīrthika*-s. That alone is the 'Perfection of Wisdom', the mother of the *tathāgata*-s.

Thus is the Fourth Stage, the 'Purity' (*rnam par dag pa* → Skt. *viśuddhi*).

The 'Stage of Rising from Purity' (*rnam par dag pa las ldaṅ ba'i rim pa*)

Now the 'Stage of Rising from Purity' should be taught. Regarding it, the following is said : Since that which has the nature of the three blisses [and] which is characterized by self-empowerment is not existing, how does it arise and for whom ? If one were to ask this, it should be replied : What lacks the characteristics of the self-empowerment is the illusion-like awareness endowed with latent traces which has not yet arisen. From the cultivation of the 'innate bliss' the rising does not come about (*skyed par ni mi 'gyur ro*) for him (*de'i*) for as long as [the bliss of] cessation is not directly experienced.³⁴⁸ Regarding this, it has also been taught :

Afterwards 'reality' is proclaimed, pure and having the nature of awareness (*ye śes*).³⁴⁹

³⁴⁶ LAS 2.189ab and 10.305, reading "*nāsti vai kalpito bhāvaḥ paratantraś ca vidyate* |"; cf. T 1128 (f. 78v), T 3853 (f. 243v) and T 3887 (ff. 145r, 153r) wherein this stanza too is accredited to the '*Phags pa laṅ kar gśegs pa*'.

³⁴⁷ It is not certain where this "*sogs pa'i sgra*" refers to here, certainly it is not referring to the "*śes rab kyi pha rol tu phyin pa la sogs par*" above. It is possible that there originally had been an "*ādi*" in the preceding quotation which has been omitted in the course of the textual transmission or during the translation into Tibetan. Since the underlying Sanskrit of the first and last line is rather certain, one may assume that the "*ādi*" would have been contained in the 2nd line, perhaps reading something like "*dravyasadādi*".

³⁴⁸ Without the underlying Sanskrit, this passage remains difficult to be understood.

³⁴⁹ HeTa I.x. 32ab. The entire stanza reads in Sanskrit "*paścāt tattvaṃ samākhyātaṃ viśuddhaṃ*

"Afterwards" means, the accomplishment arises from what is directly self-experienced (*rañ rig pa*) immediately after the 'self-empowerment'. As it has been taught :

From what is directly self-experienced there is accomplishment, because the directly self-experienced is cultivation.³⁵⁰

Moreover it has been taught :

The consort (*phyag rgya*) [is emptiness and wisdom] since she is void of a cause, the *yogin* is compassion and means. When it is undivided of emptiness and compassion it is called '*bodhicitta*'.³⁵¹

Precisely this has been taught by the Bhagavān as the 'path of the union' (*zuñ du 'jug pa ni lam* → *yuganaddhamārga*) and the 'fruit of the union' (*zuñ du 'jug pa ni 'bras bu* → *yuganaddhaphala*).

From the 'directly self-experienced' the awareness arises which is free from the cognition of self and others.³⁵²

jñānarūpiṇam | saṃsāravayavadānena nāsti bhedo manāg api ||". For commentaries on this stanza, cf. MuĀv (p. 122) and YoMā (p. 96). The commentary in Saroruhā's **Padminī* reads as follows : "*rañ gi lha'i tiñ ne 'dzin rdzogs nas me tog la sogs pas 'khor lo mchod de | bduḡ spos kyis bduḡ pa dañ bstod pa byas nas de nas slob ma dbaṅ bskur te | de ñid kun du bśad ces pa ni slob ma'i phyir ro || rnam dag ni sgrib pa thams cad dañ bral ba'o || ye śes rañ bźin źes pa ni lhan cig skyes pa ni gsal ba'i rañ bźin ñid kyis so || "khor ba rnam par byaṅ ba yin ||" źes pa ni don dam pa la srid pa dañ mya ñan las 'das pa dag med pas bye brag cuñ zad med de | srid pa ñid yoñs su śes pa mya ñan las 'das pa źes bya ba'i don to ||*" (T 1181, D f. 151v).

³⁵⁰ HeTa I.viii. 46cd ; the Sanskrit version of the *tantra* reads "*svasaṃvedyā[d] bhavet siddhiḥ svasaṃvedyā hi bhāvanā ||*". For commentaries on this stanza, cf. MuĀv (pp. 96-97) and YoMā (pp. 75-76). Saroruhā comments as follows : "*de bas cir 'gyur sñam pa la gsuñs pa | "rañ rig las ni dños grub yin ||" źes pa ni | phyag rgya chen po'i dños grub po || "rañ gis rig pa bsgoms pa yis ||" źes pa ni gañ du rañ gis rig pa med pa de la don dam par bsgom pa med do || gñis su med pa'i yul gyi don la btags pa ñid do ||*" (T 1181, D f. 144r).

³⁵¹ HeTa I.x. 42 ; the Sanskrit as it is transmitted in the *tantra* reads : "*kṛpopāyo bhaved yogī mudrā hetuvīyogataḥ | śūnyatākaruṇābhinnam bodhicittam iti smṛtam ||*". On this stanza, cf. MuĀv (p. 126) and YoMā (pp. 98-99). In his **Padminī* Saroruhā comments as follows : "*de'i phyir | rnal 'byor śes rab thabs su gyur || phyag rgya de dañ de'i rgyu'i sbyor ba dañ bral bas chos rnam skye ba med pa'o || chos thams cad skye ba med ciñ dmigs pa med pa ñid de | de'i phyir phyag rgya rañ gi śes rab las gźan ma yin no || de ñid kyis gsuñs pa | "stoñ pa sñiñ rje dbyer med pa || byaṅ chub sems źes bya bar gsuñs ||" źes pa ni de lta bur gyur pa'i lhan cig skyes pa thabs dañ śes rab dag las śes pas bde ba chen po de ñid don dam pa'i byaṅ chub kyi sems de kho na ñid ces bya ba'i don to ||*" (T 1181, D f. 152v).

³⁵² HeTa I.x. 8cd ; the Sanskrit version of the *tantra* reads "*svasaṃvedyād bhaved jñānam sva-paravittivarjitam ||*". Saroruhā comments on this stanza as follows : "*śes rab kyi dbaṅ bskur ba gsuñs pa | "de ñid la yañ bya ba ñid ||" ces pa ni dkyil 'khor sa de ñid du śes rab de ñid la'am gźan la'o || śes rab ye śes kyi rañ bźin gsuñs pa rañ rig ces pa'o ||*" (T 1181, D f. 149v). See also MuĀv (p. 113) and YoMā (p. 88).

It is like the space, free of impurities and empty, the supreme having the nature of existence and non-existence, mixed with wisdom and means, mixed with passion and dispassion.³⁵³

It alone is the life-force of the living beings. It alone is the supreme unchanging. It alone is the all-pervading established in all bodies.³⁵⁴

This itself has been taught [in the fifth chapter of the *Hevajratantra*]:

The Glorious one has gone (*gśegs* → Skt. *gata*) in 'thusness' (*de bzin ñid* → Skt. *tathatā*) and come back (Skt. *āgata*) in the same way (Skt. *tathā*). In accordance with this analysis with wisdom he is called "*de bzin gśegs pa*" (Skt. *tathāgata*).³⁵⁵

Regarding it, "Vajragarbha asked: 'By which means should one make *bodhicitta* arise?'³⁵⁶ The Bhagavān replied:

'By the means which is the *maṇḍala*-circle etc. and also by the stage of self-empowerment, one should produce the *bodhicitta* which has the nature of the conventional and absolute.

³⁵³ HeTa I.x. 9; the Sanskrit of this stanza reads: "*khasamaṃ virajaṃ śūnyaṃ bhāvābhāvātmakam param | prajñopāyavyatimīśram rāgārāgavimīśritam ||*". In his **Padminī* Saroruha comments: "*thabs dañ śes rab rnam par 'dres pa śes pa ni | gñis ka kun du dga' ba ñid kyis mñam pa ñid kyi ye śes ñid dam | stoñ pa ñid dañ sñiñ rje'i bdag ñid do || 'chags dañ chags bral rnal par 'dres || 'zes pa ni mchog dañ dga' bral dag mñam pa ñid kyi rañ bzin no ||*" (T 1181, D f. 149v). See also MuĀv (p. 114) and YoMā (p. 89).

³⁵⁴ HeTa I.x. 10; the Sanskrit as it is transmitted in the *tantra* reads: "*sa eva prāñinām prāñah sa eva paramākṣaraḥ | sarvavyāpī sa evāsau sarvadehavyavasthitah ||*". For commentaries on this stanza, cf. MuĀv (p. 114) and YoMā (p. 89). In his **Padminī* Saroruha gives the following short comment: "*de thams cad du soñ ba mtshon par bya ba'i phyir gsuñs pa | de ñid ces bya ba la sogs pa'o ||*" (T 1181, D ff. 149v-150r).

³⁵⁵ HeTa I.v. 8; the Sanskrit of the *tantra* reads "*tathatāyāṃ gataḥ śrīmān āgataś ca tathaiva ca | anayā prajñayā yuktyā tathāgato 'bhidhīyate ||*". Saroruha comments on this stanza as follows: "*de bzin gśegs pa rnam kyis don ji lta bu sñam pa la | de bzin ñid du zes pa ste | gsuñs pa chos thams cad rañ bzin med pa ñid de bzin ñid de | de bzin gśegs pa de'i tshul gyis mi gnas par gnas pa'i sbyor bas so || dpal ldan zes pa ni bsod nams dañ ye śes kyis tshogs dañ ldan pas so || de ñid kyis ye śes kyis tshogs kyis de bzin ñid du gśegs nas slar bsod nams kyis tshogs kyis mthus slar yañ 'khor bar 'oñs te mi gnas pa'i mya ñan las 'das pa zes bya ba'i don to ||*" (T 1181, D ff. 133v-134r). See also MuĀv (p. 54) and YoMā (p. 40).

³⁵⁶ HeTa II.iv. 28; the Sanskrit as it is transmitted in the *tantra* reads: "*vajragarbha āha || kenopāyenotpādaniyam bodhicittam ||*". See also following note.

The conventional is [white] like jasmine (*kunda*) ; the absolute has the nature of joy ; in the 'Abode of Bliss' (*bde ba can* → Skt. *sukhāvātī*) that is the *kakkola* of the lady, they both have the nature of the syllable "evam".

It is called "Abode of Bliss" for the very reason that it is protecting bliss (*bde ba*). It is the abode of the *buddha*-s, *bodhisattva*-s and the *vajra*-holders.

In this way alone is '*saṃsāra*', in this way alone is '*nirvāṇa*'. Apart from *saṃsāra*, *nirvāṇa* is not conceived of as anything else.

The *saṃsāra* is form, sound and so on, *saṃsāra* is sensation etc., *saṃsāra* is the sense-faculties, *saṃsāra* is anger and so forth.

These *dharma*-s are *nirvāṇa*, but because of delusion they have the appearance of *saṃsāra*. If without confusion one continues in *saṃsāra*, then by purification *saṃsāra* is turned into *nirvāṇa*.³⁵⁷

³⁵⁷ HeTa II.iv. 29-34 ; the Sanskrit version of the *tantra* reads : "*bhagavān āha || maṅḍalacakrādy-upāyena svādhiṣṭhānakrameṇa ca | bodhicittam utpādayed vaivṛtisaṃvṛtirūpakam || (29) saṃvṛtaṃ kundasaṃkāśaṃ vivṛtaṃ sukhārūpiṇam | strīkakkolasaukhāvāṭyām evaṃkārasvarūpake || (30) sukhasya rakṣaṇād eva sukhāvātīti śabditam | buddhānām bodhisattvānām ādhāraṃ vajradhāriṇām || (31) evam eva tu saṃsāraṃ nirvāṇam evam eva tu | saṃsārād rte nānyan nirvāṇam iti kathyate || (32) saṃsāraṃ rūpaśabdādyāḥ saṃsāraṃ vedanādayaḥ | saṃsāram indriyāṇy eva saṃsāraṃ dveṣakādayaḥ || (33) amī dharmās tu nirvāṇam mohāt saṃsārarūpiṇaḥ | amūḍhaḥ saṃsāraṃ śuddhyā saṃsāro nirvṛtāyate || (34)*". The translation of "kathyate" follows the interpretation of the Tibetan translations : "*rtog mi 'gyur*". For commentaries on this section, cf. MuĀv (pp. 178-179) and YoMā (pp. 144-146). In his **Padminī Saroruha* comments these verses as follows : "*dir de bzin ñid du bcom ldan 'das kyi lan bka' stsal pa | de ñid kyi de ltar te de bas ñes pa ni mi spañ ba ñid du bskyed par bya ba ñid do || gañ bskyed par bya ba žus pa | gañ gis žes pa'o || 'dir lan du dkyil 'khor 'khor lo žes pa ste | dkyil 'khor 'khor lo la sogs pas bskyed pa dañ rdzogs pa'i rim pas don dam pa'i byañ chub kyi sems bskyed par bya'o || sogs pa'i sgras nañ gi sbyor bas so || bdag byin gyis brlabs pas žes pa dañ thabs dañ šes rab kyi sbyor bas las kyi phyag rgya byin gyis brlabs nas kun rdzob kyi byañ chub kyi sems bskyed par bya ba'o || gñis ka'i rañ bzin gsuñs pa kun rdzob ces pa'o || gñi ga'i yañ btsun mo'i padmar žes pa šes rab kyi padmar bskyed par bya'o || "di ñid ltar ni mya ñan 'das ||" žes pa 'di ñid ltar mya ñan las 'das te sdug bsñal thams cad ñe bar ži ba lhan cig skyes pa'i rañ bzin no || de ltar yoñs su ma šes pas 'khor ba'o || "'khor ba spañs te gžan du ni || mya ñan 'das pa šes mi 'gyur ||" šes pa ni thob par ro || 'khor ba ñid yoñs su šes pa ñid mya ñan las 'das pa žes bya ba'i don to || 'khor ba gañ yoñs su šes nas mya ñan las 'das pa yin no sñam pa la | "'khor ba gzugs dañ sgra la sogs ||" žes pa'o || rmoñs pa ni rañ bzin yoñs su ma šes pa'o || ma rmoñs pa ni de kho na ñid yoñs su šes pa'o || 'khor ba dag pas žes pa 'khor ba rnam par dag pa ni tha sñad dam 'dod pas skye ba la sogs pa yoñs su 'dzin par mdzad pa yañ de'i 'khor ba ste gzugs la sogs pa'o || gañ gi phyir mya ñan las 'das pa ni mya ñan las 'das pa'i 'bras bu 'byuñ bar byed*

By this, by the thorough understanding of [all] these *dharm*-s as the 'unestablished *nirvāṇa*' (*rab tu mi gnas pa'i mya ñan las 'das pa* → Skt. *apratitiṣṭhitanirvāṇa*), the excellent victors have taught the arising of themselves. If the [ir] nature is thoroughly understood by others by means of the oral tradition of the teachers, then, [even] at the time while being ordinary people, it is not [anymore] the nature of them alone.³⁵⁸ Moreover, the Bhagavān has taught :

In which the arising of all sentient beings is taught, because constant emanation is in it, there is the "*nirmāṇakāya*" (*sprul pa'i sku*).³⁵⁹

And so forth.

The school (*sde pa* → Skt. *nikāya*) has been told as the "body" (*sde pa* → Skt. *kāya*). The womb is called "monastery" (*gnas* → Skt. *vi-hāra*). One comes to the womb due to dispassion. The outer skin of the embryo (*mñal gyi khru ma* → Skt. *jarāyu*) is the shining robe (*chos gos* → Skt. *cīvara*).

In that way, as for the mother, she is the preceptress (*mkhan po* → Skt. *upādhyāyī*). The *añjali* (*thal mo sbyar ba phyag*) on the head is salutation. What is to be done in the world is the *śikṣāpada* (*bslab pa'i gnas* → 'points of training'), and in that way, 'a' and 'ham' (→ 'I') is the recitation of *mantra*-s.

The letter 'a' is for the *cakra* in the womb, the syllable 'ham' for the 'one of great bliss' (→ *mahāsukhacakra*). What is born, naked and bald on the head and around the mouth, is a *bhikṣu* (*dge sloṅ*) muttering *mantra*-s.

pa'o ||" (T 1181, D. ff. 165v-166r).

³⁵⁸ This passage too remains slightly obscure. The author seems to be pointing here at the possibility of full realization within one lifetime.

³⁵⁹ HeTa II.iv. 53 ; the Sanskrit version of the edition of the *tantra* reads "*aśeṣāṇām tu sattvānām yatropattiḥ pragīyate | tatra nirmāṇakāyaḥ syān nirmāṇam sthāvaram matam* ||". The reading here, however, suggests to read "*yataḥ*" instead of "*matam*", being supported by some of the palm-leaf MSS of the *tantra*. Saroruha comments as follows : "*skye gnas zes pa ni skye gnas dañ ñe ba ñid do || "sems can dag ni ma lus rnams || skye gnas gañ du skye ba ni || "zes pa'o || der zes pa ni de dañ ñe ba na'o ||"* (T 1181, D f. 167r). See also MuĀv (pp. 183f.) and YoMā (p. 149).

By this collocation of causal factors (*tshogs pa* Skt. → *sāmagrī*) the sentient beings are nothing but *buddha*-s, there is no doubt. And the ten months [in the womb] are the stages, [thus] the sentient beings are 'lords of tenth level' (*sa bcu'i dbaṅ phyug* → Skt. *daśabhūmīśvara*).³⁶⁰

This alone is the great knowledge which is firmly placed in all bodies, having a dual nature and yet non-dual, the lord who has the nature of existence and non-existence.

He stands pervading everything stable and moving, he appears having an illusory form. By the means of the *maṅḍala*-circle etc. he certainly reaches the state of constantly being [in realization] (*sātatya*).³⁶¹

The great knowledge abides in the body, devoid of all mental conceptualizations. It is the pervader of all entities, and although it abides in the body it is not born from the body.³⁶²

³⁶⁰ HeTa II.iv. 61-64. The translation presented here follows in main the Sanskrit version of the *tantra* which reads: "*nikāyam* [°a HeTa_{Sn}] *kāyam ity uktam udaram* [udāraṃ HeTa_{Sn}] *vihāram ucyate | vītarāgād bhaved yonau jarāyu jvalacīvaram* || (61) *upādhyāyī tathā janānī vandanaṃ mastakāñjaliḥ | śikṣāpadam jagatkṛtyam mantrajāpam ahaṃ tathā* || (62) *akāraṃ yonicakra-sya hakāraṃ mahāsukhasya ca | jāto bhikṣur dhvanan[dhvanana° HeTa_{Sn}]mantra nagnaḥ śi-rastuṇḍamuṇḍitaḥ* || (63) *ābhiḥ sāmagribhiḥ [sāmā° HeTa_{Sn}] sattvā buddhā eva na saṃśayaḥ | bhūmayo daśamāsāś ca sattvā daśabhūmīśvarāḥ* || (64)". For commentaries on these verses, cf. MuĀv (pp. 186-187) and YoMā (p. 152). In his **Padminī* Saroruha comments these verses as follows: "*da ni saṅs rgyas ṅid ma tshaṅ ba med de sems can rnam saṅs rgyas ṅid kyi ṅo bo ṅid dan ldan no ṅes bstan pa'i phyir | sde pa lus ṅes bya ba la sogs pa'o* || "skye gnas su ni 'dod chags bral ||" *ṅes pa skye gnas kyi gnas skabs su yaṅ chags par mi 'gyur bas so* || *spyi bor thal sbyar ṅes pa skye ba'i dus su lag pa spyi bor sbyar te skye bas so* || *'gro ba'i bya ba ṅes pa ni 'gro ba raṅ gi bya ba ṅes pa'o* || *sgra ni sṅags ṅes pa thabs dan ṅes rab kyi bdag ṅid kyi sṅags zlos pa'o* || *gcer bu ni gos med ciṅ yoṅs su mi 'dzin pa'o* || *tshogs pa 'di yis ṅes pa ni sṅar saṅs rgyas ṅid du rtogs pa dan | da ni tshogs pa yaṅ rtogs pas de'i phyir the tshom med de | 'di dan 'di ltar ṅo bo ṅid kyi saṅs rgyas pa thos nas ṅo mtshar du byed pa ste | ṅo mtshar dan ldan nas brgyal ba ni byaṅ chub kyi sems kyi gzugs su zu ba'o* ||" (T 1181, D f. 167v).

³⁶¹ HeTa II.iii. 24-25; the Sanskrit of the *tantra* reads: "*etad eva mahājñānaṃ sarvadehe vyavasthitam | advayaṃ dvayarūpaṃ ca bhāvābhāvātmakam prabhum* || (24) *sthiracalam vyāpya saṃtiṣṭhen māyārūpi ca bhāti ca | maṅḍalacakrādyupāyena sātatyaṃ yāti niścayam* || (25)". In his **Padminī* Saroruha gives following comment: "*'di ṅid ces pa ni gaṅ khyod kyi ṅes par bya ba ste | de ṅid thams cad du khyab par byed pa dan | gñis su med pa dan stoṅ pa ṅid dan sñiṅ rje dbyer med pa'i byaṅ chub kyi sems dan gñis kyi gzugs dan mi ldan pa'i de kho na ṅid do* || *'di ṅid khyod kyi dkyil 'khor 'khor lo'i thabs kyi ṅes pa ni mñon du bya'o ṅes pa'o* ||" (T 1181, D f. 161v). See also MuĀv (p. 160) and YoMā (p. 128).

³⁶² HeTa I.i. 12 (already quoted before); the Sanskrit version transmitted in the *tantra* reads: "*de-hastham ca mahājñānaṃ sarvasaṃkalpavarjitam | vyāpakam sarvavastūnām dehastho 'pi na*

Therefore, immediately after that, after completely entering into the 'reality' (*de b'zin ñid*) of the 'self-empowerment', the 'procedure of arising' (*skye ba'i rim pa*) should be known. Otherwise one only ceases from *saṃsāra* (*'khor ba zad pa tsam kho nar 'gyur*). One remains in *saṃsāra* for as long as the attaining of the means of correctly realizing the 'ultimate truth' (*dam pa'i don*) and the fruit that is characterized by 'supreme Great Bliss' (*mchog tu bde ba chen po*) and endowed with the 'ten powers' (*stobs bcu*) as well as the good qualities such as fearlessness and so on has not come about for oneself. That has been taught [in HeTa II.ii. 29-31] :

The holder of the vows should visualize the fabrications (*spros pa* → Skt. *prapañca*) by the *yoga* of the 'utpattikrama'. Having made the manifestation [to appear] like a dream, he should de-fabricate it with fabrications (*spros pa ñid*).

Like an illusion, like a dream, like the 'intermediate state', in precisely this way the *maṇḍala* appears through the application of continuous practice of the constant (*sātatyā*).

As the 'great joy' is known in the 'consecration of the great seal' (*phyag rgya chen po'i dbaṅ bskur ba* → Skt. *mahāmudrābhīṣeka*), the *maṇḍala* arises from the experience of that alone, not from another.³⁶³

In that way too [it has been taught] :

Having discerned (*rnam par ñes śiṅ*) the 'aggregates' as the stainless *maṇḍala* [and] everyone as the many goddesses, one should realize

dehajaḥ ||". In his **Padminī* Saroruha comments as follows: "*gaṅ du bsgom par bya ze na | "ye śes chen po lus la gnas ||" zes bya ba gsuṅs te | ye śes chen po ni bde ba chen po'i ye śes so || "kun du rtog pa thams cad spaṅs ||" zes bya ba ni dmigs pa med pa'i ye śes kyi raṅ b'zin no || "dños po thams cad bya ba byed pa ||" zes pa ni 'joms par byed pas so || "gnas kyaṅ lus kyis bskyed pa min ||" zes pa ni lus la ñe bar brtag par bya ba yin yaṅ lus las ma skyes pa'o || khyab par byed ciṅ skye ba med pa daṅ 'gag pa med pa la sogs pa ñid yin no ||"* (T 1181, D f. 127v). See also MuĀv (pp. 14-16) and YoMā (p. 8).

³⁶³ HeTa II.ii. 29-31 ; the Sanskrit of the *tantra* reads: "*utpattikramayogena prapañcaṃ bhāvayeda vratī | prapañcaṃ svapnavat kṛtvā prapañcair niṣprapañcayet || (29) yathā māyā yathā svapnaṃ yathā syād antarābhavam | tathaiiva maṇḍalaṃ bhāti sātatyābhyāsayogataḥ || (30) mahāmudrābhīṣekeṣu yathā jñātaṃ mahat sukham | tasyaiva tatprabhāvaḥ syān maṇḍalaṃ nānyasambhavam || (31)*". The Tibetan differs in v. 30, reading "*prabhāva*" in the sense of "*anubhava*". For commentaries, cf. MuĀv (pp. 141-142) and YoMā (pp. 112-113).

that in that too the hero is Heruka, his body unchanging, having the [single] flavor of reality.³⁶⁴

In the *Hevajratāntra* too it has been taught :

Joy is black, joy is yellow, joy is red, joy is white, joy is dark-bluish, joy is greenish, the joy that is black is everything moving and motionless.

Joy is wisdom, joy is means and in that way joy is born from the *kunduru* ('union'). Joy is both existence and non-existence, Vajrasattva is called joy.³⁶⁵

"Vajragarbha spoke :

'This is the *yoga* of the '*utpannakrama*'; it's joy is considered as 'great joy'. The '*utpanna*' ('arisen') is devoid of '*bhāvanā*' ('cultivation'), what then is the use of the '*utpatti*'?!³⁶⁶

The Bhagavān replied :

'Oh dear ! The great *bodhisattva* has been destroyed by the force of [his] faith ! How could there be joy in the absence of the body ? One could not speak of 'joy' ! The world is pervaded by joy in as much as it is the pervaded and the pervader.³⁶⁷

³⁶⁴ The source of this stanza remains untraced.

³⁶⁵ HeTa II.ii. 32-33 ; the Sanskrit as it is transmitted in the *tantra* reads : "*sukhaṃ kṛṣṇaṃ sukhaṃ pītaṃ sukhaṃ raktaṃ sukhaṃ sitaṃ | sukhaṃ śyāmaṃ sukhaṃ nīlaṃ sukhaṃ kṛtsnaṃ carācaram || (32) sukhaṃ prajñā sukhopāyaḥ sukhaṃ kundurujaṃ tathā | sukhaṃ bhāvaḥ sukhabhāvo vajrasattvaḥ sukhasmṛtaḥ || (33)*". The translation "*nag po*" in v. 32d is probably due to a misreading of the Sanskrit "*kṛtsnam*" which has been misread as "*kṛṣṇam*". Commentaries on these stanzas are given in MuĀv (pp. 142-143) and YoMā (pp. 113-114).

³⁶⁶ HeTa II.ii. 34 ; the Sanskrit of the *tantra* reads : "*vajragarbha āha | utpannakramayogo 'yaṃ tatsukhaṃ [sat° HeTaSn] mahāsukhaṃ matam | utpann[o] bhāvanāhīno utpattiyā kiṃ prayojanam ||*". For commentaries, cf. MuĀv (p. 143) and YoMā (p. 114). Saroruha's comment on this entire passage is given below.

³⁶⁷ HeTa II.ii. 35 ; the Sanskrit reads : "*bhagavān āha | aho śraddhāvegena naṣṭo 'yaṃ mahābodhisattva itī | dehābhāve kutaḥ saukhyaṃ saukhyaṃ vaktuṃ na śakyate | vyāpyavyāpakarūpeṇa sukhena vyāpitaṃ jagat ||*". On this, cf. MuĀv (p. 144) and YoMā (p. 114).

Just as the scent that is inherent to a flower does not come to be known in the absence of the flower, in this way, without the form etc. the cognition of joy does not come about.³⁶⁸

I am existence, I am non-existence, I am a *buddha* because of having realized the entities. But those deluded ones who are struck by laziness do not know me.³⁶⁹

I always dwell in the 'Abode of Bliss' (*bde ba can* → Skt. *sukhāvātī*), in the '*bhaga*' of the venerable goddess which has the form in the shape of the letter '*e*', the jewel-box of the Awakened Ones.³⁷⁰

I am the explainer and I am also the '*dharmā*', I am the hearer endowed with my own accumulation, [I am] what is to be accomplished, I am the teacher of the world, I am the world and also what belongs to the world.³⁷¹

I have the nature of the 'innate bliss', the end of the 'supreme', endowed with the beginning of the 'bliss of cessation'. Oh son, [you should consider me] to be like a lamp in darkness!³⁷²

[I am] the teacher with the 32 major marks, the lord endowed with 80 minor ones, dwelling by the name of 'semen' (*khu ba* → Skt. *śukra*) in the 'Abode of Bliss' that is the '*bhaga*' of the venerable goddess.³⁷³

Just by this method which has been taught in *mantra*, *tantra* etc. and in *yoga*, for him to whom Heruka is not known the labor is in vain.³⁷⁴

³⁶⁸ HeTa II.ii. 36 ; the Sanskrit reads : "yathā puṣpāśrītaṃ gandhaṃ puṣpābhāvān na gamyate | tathā rūpādyabhāvena saukhyaṃ naivopalabhyate ||", cf. MuĀv (p. 144) and YoMā (p. 115).

³⁶⁹ HeTa II.ii. 37 ; the Sanskrit reads : "bhāvo 'haṃ naiva bhāvo 'haṃ buddho 'haṃ vastubodhanāt | māṃ na jānanti ye muḍhāḥ [muḍhāḥ HeTa_{Sn}] kausīdyopahatāś ca ye ||", cf. MuĀv (pp. 144-145) and YoMā (p. 115).

³⁷⁰ HeTa II.ii. 38 ; the Sanskrit reads : "vihare 'haṃ sukhāvatyām sadvajrayoṣito bhage | ekārākṛtirūpe tu buddharatnakaraṇḍake ||", cf. MuĀv (p. 145) and YoMā (p. 115).

³⁷¹ HeTa II.ii. 39 : "vyākhyātāham ahaṃ dharmāḥ śrotāhaṃ sugaṇair yutaḥ | sādhyo 'haṃ jagataḥ śāstā loko 'haṃ laukiko 'py aham ||", cf. MuĀv (p. 146) and YoMā (pp. 115-116).

³⁷² HeTa II.ii. 40 ; the Sanskrit reads : "sahajānandasvabhāvo 'haṃ paramāntaṃ viramādikam | tathā ca pratyaṃ putra andhakāre pradīpavat ||", cf. MuĀv (p. 146) and YoMā (p. 116).

³⁷³ HeTa II.ii. 41 ; the Sanskrit reads : "dvātriṃśallakṣaṇī śāstā aśītvyañjanī prabhuh | yoṣidbhage sukhāvatyām śukranāmna vyavasthitaḥ ||", cf. MuĀv (p. 147) and YoMā (p. 116).

³⁷⁴ The source of the first half cannot be traced, the second half resembles HeTa I.viii. 55cd. The strong resemblance of the following line, i.e. HeTa II.iv. 42ab, with the first half of HeTa I.viii.

Without it joy does not arise, [and] it does not come about when there is no joy. They are dependent for they have no efficacy [one without the other]. The bliss arises from the 'union with the deity' (*lha yi rnal 'byor* → Skt. *devatāyoga*).³⁷⁵

Since it arises in/from the body, it should therefore be called 'deity'.³⁷⁶

Therefore, the *buddha* is neither existence, nor does he have the nature of non-existence. He has a form with the aspects of face, arms [etc.], and yet he has no form because of supreme joy.³⁷⁷

Therefore, the entire world is the 'innate', its own nature is called 'innate'. Through the perfectly pure mind nothing but its own nature is '*nirvāṇa*'.³⁷⁸

As soon as one is born, however, due to the ordinary latent traces, it is firmly established in the form with the aspect of the deity because of the shape with face, arms, color [and so forth].³⁷⁹

55ab might have somehow led to this confusion which might be authorial.

³⁷⁵ HeTa II.ii. 42 ; the Sanskrit reads : "*vinā tena na saukhyam syāt sukhaṃ hitvā bhaven na saḥ | sāpekṣam asamarthatvād devatāyogataḥ sukham ||*", cf. MuĀv (p. 147) and YoMā (p. 116).

³⁷⁶ HeTa I.v. 14cd, the Sanskrit reads "*dehe saṃbhavātīty asmād devateti nigadyate ||*".

³⁷⁷ HeTa II.ii. 43 ; the Sanskrit reads : "*tasmād buddho na bhāvah syād abhāvarūpo 'pi naiva saḥ | bhujamukhākārarūpī cārūpī paramasaukhyataḥ ||*", cf. MuĀv (p. 147) and YoMā (p. 117).

³⁷⁸ HeTa II.ii. 44 ; the Sanskrit reads : "*tasmāt sahaḥ jagat sarvaṃ sahaḥ svarūpam ucyate | svarūpam eva nirvāṇaṃ viśuddhyākāracetasā ||*", cf. MuĀv (p. 148) and YoMā (p. 117).

³⁷⁹ HeTa II.ii. 45 ; the Sanskrit reads : "*devatāyogarūpaṃ tu jātamātre vyavasthitāḥ | bhujamukha-varṇasthānāt kiṃ tu prākṛtavāsanā ||*", cf. MuĀv (p. 148) and YoMā (p. 117). In his **Padminī* Saroruha comments this passage as follows : "*rdzogs pa'i rim pa ñid bstan par bya ba'i phyir | rdo rje sñiñ pos gsol pa | rdzogs pa'i rim pa zes pa'o || e ma'o dad pa'i sugs kyis zes bya ba ni sin tu dad pas so || 'di'i don ni "gañ la skad cig gis dmigs te || bde ba'i blo dañ ldan pa'i lha || sin tu yid ni dga' nas te || dga' dgur spyod pas myur du 'grub ||*" ces so || **dños po ña** zes pa ni thabs kyi tshul gyis so || **dños po med pa ña** zes pa ni ses rab kyi tshul gyis so || **'chad pa po ña** zes pa ni loṅs spyod rdzogs pa'i sku'o || **chos** ni chos kyi sku'o || **ñan pa** ni sprul pa'i sku'o || "*yañ na thams cad ña'i rañ bzin*" zes pa ni ñan pa la sogs pa'i dños po rnam kyañ sañs rgyas ñid do || *chos rnam no bo ñid kyis dag pa ñid do || bsgrub bya ña* zes pa ni mi ses pa'i sgrub pa pos so || **de bzin du yañ rkyen yin** zes pa ni | *de bzin du yañ rig pa'o || gañ | "ña ñid ston pa sum cu rtsa gñis mtshan* || "*zes pa ni loṅs spyod rdzogs pa'i skus chos ston par byed pa'o || de ñid khu ba zes bya* zes pa ni sprul pa yis dañ | *bde ba'i tshul gyis chos kyi sku mtshon par byed pa'i tshul gyis gsuñs so || de med pas na zes pa'o || de'i phyir loṅs spyod rdzogs pa dañ sprul pa dag gi dños po yañ lhan cig skyes pa der dños po med pa'o || de'i tshul gyis gnas kyañ phul du byuñ ba'i sñiñ rje ñid kyis sku gñis po sprul pas dños po med pa ma yin no || yañ na lhan cig skyes pa yañ dag par rigs pa'i tshul des sin tu dños po med pa'i rañ bzin ña ma yin no || "de'i*

Therefore, because of the absence of the '*saṃbhogakāya*', there is no liberation. As for that, there is nothing to be desired with regard to it. Because of the emptiness everywhere, when the innate is explained, there is neither existence nor liberation. And for that reason, the complete liberation of these is not the '*bodhicitta*' the ultimate nature of which is inseparable from emptiness and compassion (*stoñ pa ñid dañ sñiñ rje dbyer med pa*). Thus it is indeed.

In this way too the venerable Nāgārjuna [has taught] :

Through existence alone one is liberated, through non-existence it does not come about. Having the nature of an existent one is liberated through the correct knowledge of existence and non-existence.³⁸⁰

The Bhagavān too has taught in the *tantra*:

Only by existence, o Vajragarbha, greatly compassionate one, are they (i.e. the people) liberated. They are bound by the bonds to [that] existence and they are released by the full understanding of that.

Oh Wise One, existence should be cultivated (*bhāvya*) as non-existence through full understanding, and likewise Śrīheruka too

phyir 'gro kun lhan cig skyes || "žes pa gañ las sñam pa la gsuñs pa | "lhan cig skyes pa'i rañ bžin brjod || "ces pa ste | dños po rnam rañ bžin gyis lhan cig skyes pa ste | de yañ thams cad du ma skyes pa ñid kyis gnas te | chos rnam kyis rañ bžin med pa ñid kyis rañ bžin no || de ltar na rmi lam lta bu ñid kyis dños po rnam re žig sems las phyi rol na med par grub bo || de yañ gcig dañ du ma dañ bral žiñ rgyu dañ bral bas ño bo ñid med pa dañ | skye ba med pa ste sgyu ma lta bu'o || de bas na dños po thams cad rañ bžin med pa ñid de | rtag tu lhan cig skyed pas gnas || žes so || "lha yi rnam pa'i gzugs dañ ldan || "žes pa gañ las sañs rgyas dañ mi'i lus dag dbye ba ni | phyag dañ žal gyi rnam pas re žig bye brag med de | phuñ po lña ñid du yañ bye brag med de śa la sogs pa pukkasī la sogs pa'i tshul gyis rnam par gžag pas so || gal te sañs rgyas kyis sku dag rnam par śes pa'i rañ bžin dañ 'di dag sa la sogs pa'i rañ bžin no sñam na | e ma'o žes ma śes pa yin te | da ltar ñid du chos 'di dag thams cad rnam par śes pa'i rañ bžin du mthoñ ste bye brag cuñ zad kyañ med do || de ltar na gal te ji ltar 'khor sñam pa la gsuñs pa | "on kyañ rañ bžin bag chags kyis || "žes pa ste | thog ma med pa'i ma rig pa'i bag chags kyis rañ bžin snañ ba ma yin pas so || gal te ma rig pa ñid gañ las skye že na | las la sogs pa las so || gal te ma rig pa ñid gañ las sñam pa la | ma rig pa gžan las žes bya ba la sogs pa las so || chos thams cad yod pa ma yin na gal te ma rig pa gañ las še na | de ltar bden te brtan par rtogs na ma rig pa yod pa ma yin te | 'di dag brtan par rtogs par bya ba'i phyir ston par byed de | ma rig pa med na chos thams cad skye ba med ciñ mya ñan las 'das pa'o ||" (T 1181, D ff. 159v-160r).

³⁸⁰ I was not able to trace the exact source of this stanza that is accredited to Nāgārjuna, the stanza strongly resembles HeTa I.i. 10-11 below.

is to be realized as non-existence through full understanding.³⁸¹

Further it has been taught :

The syllable '*śrī*' is non-dual knowledge. The syllable '*he*' is emptiness of the cause etc., the syllable '*ru*' is that from which the arrays have been removed, the syllable '*ka*' is not being placed anywhere.³⁸²

Having understood it thus, whatever *yogin* should practice well-concentrated, even though if he is poor in merit, he will gain accomplishment without any doubt.³⁸³

And [thus is] the concentrated *yoga* for the inferior *yogin* (*tha ma*).

³⁸¹ HeTa I.i. 10cd-11 ; the transmitted reading in the second part seems to be partly corrupt. The Sanskrit as it is transmitted in the *tantra* reads : "*bhāvānaiva vimucyante vajragarbha mahākṛpa* || (10) *badhyante bhāvabandhena mucyante tatparijñayā | bhāvaṃ bhāvyaṃ bhavet prāñña abhāvaṃ ca parijñayā | tadvac chrīherukaṃ bhāvyaṃ abhāvaṃ ca parijñayā* || (11)". The second part of the Sanskrit may be translated as : "Oh Wise One, existence should be cultivated and also non-existence through full understanding. And likewise the Glorious Heruka should be meditated on as non-existence.", one might also consider reading "*bhāvaṃ abhāvaṃ ca*" instead (→ as "existence and non-existence"), which seems to be supported below. In his **Padminī* Saroruha comments as follows : "*dños po ñid kyis źes pa ni 'dir yañ dag pa ñid du bsams nas sems can rnams grol te gźan du ma yin no* || "*dños po'i 'chiñ bas bciñs pa 'o* ||" *źes pa ni de la chags pas so* || "*dños med yoñs su źes pa yis* ||" *źes bya ba ni gñis su med pa'i ye źes kyis te grol bar 'gyur ro* || *de bźin źes pa ni gsuñs pa'i rim pas so* || *he ru ka bsgom bya źes pa ni | yoñs su źes pas bsgom par bya'o* || *dños med ces pa ni rañ bźin med par gyur ba ste | de'i phyir dañ por dños po bsgom par bya'o* || *dños po med pa de ñid yoñs su źes par bya ba yin te | dños po dañ dños po med pa dañ bral bas dños po dañ dños po med pa'i rañ bźin he ru ka bsgom par bya'o* ||" (T 1181, D f. 127v). See also MuĀv (pp. 10-14) and YoMā (pp. 7-8).

³⁸² HeTa I.vii. 27 ; the Sanskrit of the *tantra* reads : "*śrīkāram advayaṃ jñānaṃ hekāraṃ hetvādi-sūnyatā | rukārāpagatavyūhaṃ kakāraṃ na kvacit sthitam* ||". For commentaries on this stanza, cf. MuĀv (p. 73) and YoMā (p. 60). In his **Padminī* Saroruha gives the following explanation : "*su źig he ru ka'i don du gañ du gnas pa'i lus nag gi bya ba phyag rgya dañ sñags kyī rañ bźin yin sñam pa la | gsuñs pa | 'śrī ni gñis med ye źes te* ||" *źes so* || *he ni he'o* || *de'i don ni rgyu la sogs pa stoñ pa ñid dañ | rgyu dañ 'bras bu dañ | gzuñ ba dañ 'dzin pa la sogs pa stoñ pa ñid 'dis ni mtshan ma med pa'o* || "*ru ni tshogs dañ bral ba*" *źes bya ba ni tshogs ni sa la sogs pa kun du gnas pa'o* || *de dañ bral bas de la smon pas smon pa med pa ni ru źes bya ba'i don to* || *ka ni stoñ pa ñid kyī don te | gañ du'añ mi gnas pa ni thams cad ci yañ stoñ pa ñid de | thams cad du gnas pa'i sbyor ba med ces bya ba'i don to* ||" (T 1181, D f. 139v).

³⁸³ HeTa I.viii. 42 ; the Sanskrit of the *tantra* reads : "*evaṃ matvā tu vai yogī yo 'bhyāse[t] susamāhitah | sa sidhyati na sandeho mandapunyo 'pi mānavah* ||". For short commentaries on this stanza, cf. **Padminī* (T 1181, D f. 143v), MuĀv (p. 95) and YoMā (p. 74).

Eating, drinking, bathing, awake or even asleep he should contemplate. From that, by seeking the 'great seal' (*phyag rgya chen po* → Skt. *mahāmudrā*), he reaches a state of constant immersion.³⁸⁴

In this way is the concentration for the middling *yogin*.

As for those who practice the conduct of the great, it is as follows :

[He should enjoy] food and drinks just as they are obtained, he should not avoid what is to be approached and not to be approached. He should not take [special] ablutions or purifications, [and] he should not avoid sexual intercourse.

The wise one should not recite *mantra*-s, nor should he direct himself to meditation. He should not abandon sleep, nor restrain [his] senses.

All meats are to be eaten, and he should accustom himself with all classes. With his mind free of concerns he should take pleasure with all women.

He should not stick to friends nor should he have anger towards an enemy. He should not praise these gods made of stone or wood.³⁸⁵

³⁸⁴ HeTa I.viii. 43 ; the Sanskrit of the *tantra* reads : "*khānapāne tathā [yathā HeTa_{sn}] snāne jāgrat supto 'pi cintayet | sātatyam tu tato yāti mahāmudrābhikāṅkṣakah ||*". For commentaries on this stanza, cf. MuĀv (p. 95) and YoMā (p. 75). In his **Padminī* Saroruha comments this and the preceding stanza as follows : "*di ltar bla ma brgyud pa'i rim pa śes nas bsgrubs pas 'grub ciñ lhan cig skyes pa 'dabs so || śin tu mñam gźag ces pa ni de ñid gsuñs pa | bza' dan btuñ dan źes pa dan || 'rgyun mi 'chad par de las 'gyur ||*" *źes pa ni | de'i phyir de ltar gyur pas bslab pa ste | rgyu[n] mi 'chad pa ni thams cad du lhan cig skyes pa de'i tshul gyis gnas skabs kyi rgyun mi 'chiñ bar te lhan cig skyes pa de'i rañ bźin gyis rgyun du'o || de las 'gyur źes pa ni thob pa'o ||*" (T 1181, D f. 143v).

³⁸⁵ HeTa II.iii. 41-44d, the Sanskrit as it is transmitted in the *tantra* reads the entire verses as : "*khānaṃ pānaṃ yathāprāptaṃ gamyāgamyam na varjayet | snānaṃ śaucaṃ na kurvīta grāmyadharmam na varjayet || (41) mantraṃ naiva japed dhīmān dhyānaṃ naivāvalambayet | nidrātyāgaṃ na kurvīta nendriyāñāṃ nivāraṇam || (42) bhakṣaṇīyaṃ balaṃ sarvaṃ pañcavarṇaṃ samācāret | ramate sarvayoṣitā nirviśaṅkena cetasā || (43) mitrasnehaṃ na kurvīta dviṣte dveṣaṃ tathā na ca | na vandayed imān devān kāṣṭhapāṣāṇamṛṇmayān | satataṃ devatāmūrtyā sthātavyaṃ yoginā yataḥ || (44)*". In his **Padminī* Saroruha comments this set of verses as follows : "*bcom ldan 'das kyañ mñes nas yañ dag par gsuñs pa | bza' btuñ źes bya ba la sogs pa'o || de ltar chos thams cad skye ba med par śes pa'i rnal 'byor pas 'di ltar bya ste | de la bza' ba śa lña la sogs pa dan | btuñ ba ste byañ chub kyi sems la sogs pa'o || bgrod bya ste yul las byuñ ba'i bde ba'o || bgrod min te yul las 'das pa'o || gtsaṅ sgra ni dag par rtog pa ste | chos kyi dbyiñs so sor rtog pa las lhag pa'i gtsaṅ sbra mi byed pa'o || grañ gi chos ni bde*

Thus and so forth. And in this way :

There is no recitation of *mantra*-s, no ascetic practice (*dka' thub*) no fire oblation (*sbyin sreg*), no deities of the *maṇḍala* nor a *maṇḍala*. This is the recitation of *mantra*-s, the ascetic practice and the *homa*. This is the deities of the *maṇḍala* and also the *maṇḍala*. In brief it has the nature of the union of the mind.³⁸⁶

[...] ³⁸⁷

bar yañ dag par śes nas spon̄ bar mi byed pa'o || śnags ni yi ge so sor ñes pa dañ ma ñes pa'i rim pas so || rtog pa ni śnags ñes pa'i rim pas so || gñid ni rnal 'byor gyi gñid de de spañ bar mi bya ba'o || de dañ de'i dbañ po'i rnam par dag pa grub pa'i dbañ po rnams rañ gi rjes su mthun par yul la myoñ bar byed pas dgag par mi byed do || grogs po la byams pa źes bya ba la sogs pas rjes su chags pa dañ khoñ khro ba spañs pas gsuñs so || lha ni de bźin gśegs pa'o || phyag mi bya ba ni de dag dañ bdag bye brag gi blo mi bskyed pa'o ||" (T 1181, D f. 162v).

³⁸⁶ HeTa I.x. 43 ; the Sanskrit version of the *tantra* reads as follows : "*na mantrajāpo na tapo na homo na maṇḍaleyaṃ na ca maṇḍalaṃ ca | sa mantrajāpaḥ sa tapaḥ sa homas tan maṇḍaleyaṃ tan maṇḍalaṃ ca | samāsataś cittasamājarūpī ||*". Commentaries to this stanza are found in MuĀv (p. 127) and YoMā (p. 99). Saroruha gives following comment in his **Padminī*: "*de lta bur gyur pa'i byañ chub kyi sems bsgoms pas || śnags bzlas pa med pa dañ | dka' thub med pa la sogs pa'o || byañ chub kyi sems de dañ de ñid śnags bzlas pa ste | śes par byed pa dañ skyob par byed pa'i bdag ñid do || de ñid brtul źugs te kha na ma tho ba thams cad dañ bral ba'i rañ bźin ñid do || de ñid sbyin sreg ste ñon moñs pa dañ phuñ po'i sreg rdzas thams cad 'joms pas so || de ñid dkyil 'khor pa ste rdo rje rnal 'byor ma 'dus pa'i bdag ñid do || de ñid dkyil 'khor te chos thams cad kyi sñiñ po len pa ñid do || de'i phyir mdor na ni mdor bsdu pas so || mañ du smras pas ci źig bya ste | sems 'dus pa'i tshul can źes pa ni sems ni byañ chub kyi sems so || 'dus pa'i tshul can ni chos thams cad 'dus pa'i tshul te chos thams cad kyi bdag ñid ces bya ba'i don to || de'i phyir de ñid bskyed par bya ste | de ñid bskyed pa des thams cad 'grub par 'gyur ro źes bya ba'i don to ||" (T 1181, D ff. 152v-153r).*

³⁸⁷ From here onwards the Tibetan canonical translation again corresponds to the text as it is preserved in the end of the Sanskrit version.

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- HeSāSaṃ 7** *Śrīhevajraviśuddhinidhisādhana* by Avadhūtipāda. In : *Hevajrasādhanasaṃgraha* (ff. 65r₁-80v₅).

¹ Described in Pāṇḍey 1988 (*Dhīh* Vol. 5, pp. 7-28). The present whereabouts of both the MS as well as the microfiche are unknown.

- HeSāSaṃ 8** *Hevajrābhisamayatilaka* by Śākyarakṣita. In : *Hevajrasādhanasamgraha* (ff. 80v₅)-107v₄.
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² Cf. Sobisch 2008 : pp. 24f., nt. 32.

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'Phags pa mkha' 'gro ma rdo rje gur zes bya ba'i rgyud kyi rgyal po chen po'i brtag pa (*Āryaḍākinīvajrapañjaramahātantrarājakaḷpa; cf. "mKha' 'gro ma rdo rje gur gyi rgyud" ; H 381). In : bKa' 'gyur, (*lha sa*), rGyud, Vol. 79, ff. 379r – 433v.

'Phags pa mtshan yañ dag par brjod pa'i mdor bsad bdud rtsi'i thigs pa (*Amṛtakaṇika-nāma-āryanāmasaṃgīti-ṭippanī) by Ñi ma dpal ye šes (Tōhoku 1395). In : bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 15, ff. 36r – 96v.

'Phags pa lag na rdo rje gos sñon po can rdo rje sa 'og ces bya ba'i rgyud (*Āryavajrapāṇinīlāmbaṛadharavajrapātālanāmatantra; H 466). In : bKa' 'gyur, (*lha sa*), rGyud, Vol. 86, ff. 354r – 362r.

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Appendices

sLob dpon mTsho skyes kyi lo rygus

by Sa chen Kun dga' sñiñ po (CE 1092-1158)

sLob dpon mTsho skyes kyi lo rygus ||

IN : *Sa skya bka' 'bum* (Collected Works of each of the five founding patriarchs of the Sakya order), Vol. 2, ff. 1r – 3v (pp. 719 - 724.2).

bla ma dam pa rnam la phyag 'tshal lo ||

p. 720

rdo rje gdan kyi lho phyogs | Oḍebiśa'i yul na rigs bži las mchog tu gyur pa
rgyal po'i rigs su gtogs pa bco brgyad yod do || * de rnam kyi nañ nas mchog tu 2
gyur pa gcig yod de | de'añ rgyal po ñi ma'i rigs dañ | rgyal po zla ba'i rigs gñis las
nañ na śin tu gces spras byed pa rgyal bu zla ba'i thig le źes bya ba cig bźugs * so || 3
rgyal po pha ma dañ | gñen 'dun dañ 'bañs la sogs pas rgyal sar 'dod pa las | 'khor
ba'i chos la yid byuñ nas dgos pa med sñam nas khoñ ma bźed do || theg pa chen
po * dañ | yul dbus su sñags la mos nas | chos de dar ba'i yul nub phyogs O rgyan 4
du mos te der gśegs so || yul de'i rnam grañs źig na rgyal po Indra bhūti gsum pa
de bźugs so || rgyal po * de'i yul du khoñ gis byon to || rgyal bu de rañ gi yul du p. 721
mthar thug bži'i chos mkhyen to ||

der rgyal po de'i mchod gnas su mdzad nas chos źus so || khoñ rgyal po can na
chos gsuñ gin bźugs pa la | yul de * na bud med cig khoñ cig khoñ gis chos ston 2
pa'i phyogs de na chu 'chu yin 'dug pa la de res dgod | res ñu yin 'dug pa cig khoñ
gis gzigs nas | nub phyogs O rgyan gyi de gñan pa'am | gsañ sñags dar ba dañ rnal
'byor ma yin no źes * thugs la dgoñs nas | du nam źig de khyim du soñ ba'i phyi 3
nas slob dpon gyis byon pa las | de'i sgo rtsar byon tsa na de'i khyim na 'bras 'bru
yin pa'i rdo tshoms de res nam mkha' la 'gro | res sa gseb tu 'gro bar gzigs te | der

4 khoñ bud * med de la mos nas bsñen bkur byas śiñ źus pas | gdams ñag ma gñañ
bar ña rnal 'byor ma min gsuñ ño ||

5 der slob dpon gyis sñar gyi spyod pa źus so || rnal 'byor ma na re | khyod chos
bśad tsa na ñu ba de | bde bar gśegs pa ni mya * ñan las 'das | mi rnams chos log par
6 spyod pa mthoñ bas ña mi dga' ba yin no || dgod pa ni sañs rgyas 'das nas rgyud zab
mo kun ñan bśad byed pa a re mtshar sñam nas dgod pa yin | tshoms nam mkha'
dañ sa la 'gro ba don ma nor ba * ño śes pas thar pa dañ mtho ris thob pa mthoñ
ba'i rtags dañ | don log pa dañ | chos mi spyod pa ñan soñ du 'gro ba'i rtags 'byuñ
ba'o ||

p. 722 der rnal 'byor ma rañ gi miñ tsin to yin źes bśad do || khyod ña'i gdul bya min
pas yul śar * phyogs Bhañga la'i bye brag źig na | bla ma Dza lendra bya ba bźugs
kyis | der khyod kyis bsam pa yoñs su rdzogs par 'gyur gyis der rgyug cig ces luñ
bstan to || der slob dpon rgyal po thig le des rgyal po can du yañ ma byon par de
2 ga nas gśegs * so ||

de nas yul phyogs śig na slob dpon Yan lag med pa'i rdo rje de khyim par bźugs
pa la yul pa kun bkur sti byed ciñ bźugs pa khoñ gis gzigs so ||

3 de nas slob dpon gyis yul mi la 'di slob dpon Dza lendra yin nam źes dris pas
* yin zer ro || der slob dpon gyis de la bkur sti byas te gdams ñag źus pas ma gñañ
ño || der slob dpon gyi bdag luñ bstan pa lags źus pas | sus luñ bstan gsuñ ño || der
4 slob dpon thig le des bdag la rnal 'byor ma tsin * tos ña'i miñ po źig yod kyis rgyug
gsuñs nas luñ bstan pa lags źus pas | slob dpon Dza lendra ba rnal 'byor ma tsin to
thugs kros so ||

5 de nas yañ dañ yañ du źus pas tha mar gñañ ño || de nas slob dpon Dza lendra
pas dañ por * gdams ñag dbañ dañ 'brel pa yin pas | dbañ rdzogs par bskur dgos
pas | rtog pa bcom nas ña'i bu mo 'di dbañ rten dañ bsrub rten du dgod pas | 'di
6 khyer nas bsgrubs na gdams ñag sbyin gsuñs pas | de bźin du byi źus * pas gdams
ñag rdzogs par byin nas | sñar gyi rgyal po can du bu mo bskur nas btañ ño ||

p. 723 der slob dpon gyis sñar bźin chos gsuñs dge sbyor mdzad kyin bźugs pa la | bu
mo de dañ slob dpon bza' mi ru blon po rnams kyis rig * nas | der blon po rnams
kyis rgyal po la źus pa | slob dpon 'dis bu mo 'dis blañs nas 'dug pa 'di 'dra ba rigs
'chal nas 'gro bas mi legs źes gleñs so ||

2 der rgyal pos slob dpon la dris pas khoñ * źal źum nas mi gsuñ ño || der rgyal
pos 'bañs la bsñad pas | der 'bañs rnams na re | 'o na bu mo 'di dag cig byed zer ro ||

der rgyal pos 'bañs ma 'chun nas dag byed pas | slob dpon Dza lendra ba yañ ña'i
 bu mo bskur ba de * thugs la dgoñs nas mi dgyes par bźugs so || rgyal po'añ thugs 3
 mi dgyes te dbañ ma 'byuñ ño | dag byed ni blon po rnams kyis tsandan smug po
 can du gdug pa can gyi mes bsregs pas tshig pa 'dra nas | der rgyal po yañ ña la
 slob dpon * bsregs pa'i ñes pa 'oñ sñam nas yid mi dgyes | slob dpon Dza lendra 4
 pa'añ ma dgyes par bźugs so ||

de nas slob dpon dañ rgyal pos Sācca gdab dgos dgoñs nas nañ par rus pa thu
 ru byon pas | thal ba'i mgo tshe'u cig 'dug pa * gzigs pas der de'i nañ na padma žig 5
 'dug nas | de kha phye tsa na slob dpon phyag rgya mo dañ bcas pa bźugs te | der
 rgyal po dañ slob dpon gyis gzigs te | 'bañs la žib tu bsñad pas thams cad śin tu
 mos par gyur to ||

de nas slob * dpon mTsho skyes su btags so || de ltar slob dpon gyis grub pa 6
 thob nas slad kyis sems can gyi don du sgrub thabs 'di brtsams so ||

'di'i brgyud pa ni | rDo rje 'chañ chen po | des rDo rje bdag med ma'i sprul pa
 rnal 'byor ma Vilāsa*vajra¹ | des Yan lag med pa'i rdo rje | des mTsho skyes rdo p. 724
 rje | des Indra bhūti | des lCam legs smin | des Nag po spyod pa | des dPal 'dzin la |
 des Gayadhara la | des bLa chen 'brog la | des mKhar chuñ pa la | des rJe chen po
 * la | des bdag la gnañ ba'o || 2

de ltar brgyud khuñs iti² | samāptam iti³ || ||

¹Vilāsavajra *em.*] bi la sa bazra SKB. ²iti *em.*] i thi SKB. ³iti *em.*] i thi SKB.

Portrait of Jñānatāpa



Figure 19 : Portrait of Jñānatāpa attended by *lama-s* and *mahāsiddha-s*, Eastern Tibet, Kham, ca. CE 1350 ; Metropolitan Museum of Art (MET), New York, Acc. No. 1987.144.

Śrīhevajrabhaṭṭāarakasya

Cakravimśatikāstotram by Saroruhapāda

IN : *Hevajrasādhanasamgraha Codex* (HeSāSam 34), ff. 230r₂ – 231r₂;
described in Isaacson 2009 : pp. 122f..

om namaḥ śrīhevajrāya ||

f. 230r₂

sarvabhāvasvabhāvāgryam¹ ādyam sarvātmani sthitam |
prajñopāyādvayam² vīraṃ hevajraṃ praṇamāmy aham || 1 ||

bhaktyā namāmi * taṃ nāthaṃ nairātmyāśliṣṭakandharam |
piṅgalordhvajvalatkeśam aṣṭāsyam nayanais tribhiḥ || 2 ||

3

ūrdhvamūle³ sitakṛṣṇe⁴ sitarakte⁵ dakṣiṇetare |
kṛṣṇavarṇāni⁶ śeṣāni * yasya taṃ praṇamāmy aham || 3 ||

4

hastyaśvakraḡavoṣṭranaraśvamahiṣānvitaiḥ⁷ |
kapālair⁸ aṣṭabhir yuktaṃ⁹ dakṣiṇāṣṭabhujasthitaiḥ || 4 ||

kṣityāpavāyutejaś ca¹⁰ candrārka*yamaguhyakān |
dhatte¹¹ vāmabhujāṣṭasthakapāleṣu¹² namāmi tam || 5 ||

5

¹°āgryam ed.^{Hong} (MS_A)] °āgram m° MS. ²°ādvayam ed.^{Hong}sil, Tib.] °advayam MS. ³°mūle ed.^{Hong} (MS_A)] °mukhaṃ MS ; *spyi bo dan steñ* Tib.. ⁴sitakṛṣṇe ed.^{Hong}] sitaṃ kṛṣṇaṃ MS. ⁵°e ed.^{Hong} (MS_A)] °am MS. ⁶°varṇāni MS] °vaktrāni ed.^{Hong} (MS_A^{p.c.}), Tib.. ⁷°śvamahiṣānvitaiḥ ed.^{Hong} (MS_A)] °śarabhotukāṣṭataḥ MS ; *señ ge de byi la* Tib. ; cf. DVS f. 192v₁ & HePra^{§16} which support °śarabhotuka°. ⁸kapālair ed.^{Hong} (MS_A)] kapā<le> MS^{p.c.}. ⁹°am ed.^{Hong} (MS_A)] °ai MS. ¹⁰°vāyutejaś ca *em.*] °vāyus tejaś ca MS (*ma-vipulā*) ; °pavanatejaś ed.^{Hong} (MS_A). ¹¹dhatte ed.^{Hong} (MS_A)] ete MS. ¹²°bhujāṣṭastha° ed.^{Hong}, Tib.] °bhujāntastha° MS.

- 6 caturmārasamākrāntam¹³ catuścaraṇadigambaram¹⁴ |
sūryālīḍhapadaṃ nīlam nṛtyamānaṃ namāmy aham * || 6 ||
- catuścakrātmakam ghoraiḥ sravanmuṇḍair vibhūṣitam¹⁵ |
tathāgataviśuddhābhir mudrābhiḥ samalamkṛtam || 7 ||
- 7 viśvavajrāṅkitam mūrdhni kulādhipatimastakam |
paramānandasam*prāptam vande 'ham tam mahāsukham || 8 ||
- pūrve gamkārājām¹⁶ gaurīm¹⁷ kṛṣṇāṅgīm¹⁸ vāmarohitam |
dakṣiṇe karttikāsaktām brahmākrāntām namāmy aham || 9 ||
- f. 230v₁ camkārasambhavām caurīm¹⁹ māñjiṣṭhābhām tu²⁰ da*kṣiṇe |
varāhaḍamaruhastām ca²¹ indrārūḍhām namāmy aham || 10 ||
- vamkārājanitām pītām vetālīm²² tām upendragām²³ |
vāme pātradarām²⁴ savye kūrmahastām namāmy aham || 11 ||
- 2 ghasmarīm uttara*dvāre śyāmām²⁵ ghamkārasambhavām |
kapālāhikaravyagrām²⁶ rudrārūḍhām namāmy aham || 12 ||
- 3 namāmi pukkasīm nīlam yamākrāntām puṃudbhavām |
paraśum²⁷ vāmetare siṃham²⁸ aiśānyām ghorarū*piṇīm || 13 ||
- śabarīm śamkārājām śuklām āgneyyām²⁹ dhanadasthitām |
vāme khikkhirikā savye namāmi patidhāriṇīm³⁰ || 14 ||
- 4 caṇḍālīm³¹ gaganaśyāmām nairṛtye camsamudbhavām³² * |
halaṃ vāmetare cakram³³ naumi³⁴ rākṣasamardanīm || 15 ||

¹³am ed. Hong] °aś MS. ¹⁴am ed. Hong (MS_A)] °ā MS. ¹⁵vibhūṣitam MS^{p.c.} (°am), ed. Hong (MS_A)] vi>mu<bhūṣitam MS^{a.c.}. ¹⁶°jām ed. Hong (MS_A)] jam MS. ¹⁷°īm ed. Hong (MS_A)] °ī MS. ¹⁸°āṅgīm ed. Hong (MS_A)] āṅgī MS. ¹⁹°īm ed. Hong (MS_A)] °ī MS. ²⁰māñjiṣṭhābhām tu ed. Hong] māñjiṣṭhavāma° MS; *btsod kyi mdog can* Tib.. ²¹°hastām ca ed. Hong] °hastā ca MS. ²²°īm ed. Hong (MS_A)] °ī MS. ²³°ām ed. Hong (MS_A)] °ā MS. ²⁴°dharām *em.*] °dharā MS; °karām ed. Hong (MS_A), Tib.. ²⁵śyāmām ed. Hong (MS_A)] śyā<ma> MS^{p.c.}. ²⁶°ām ed. Hong (MS_A)] °am MS. ²⁷paraśum ed. Hong (MS_A)] parāsu MS. ²⁸siṃham ed. Hong (MS_A)] siham MS. ²⁹āgneyyām ed. Hong] āgneya° MS. ³⁰°dhāriṇīm ed. Hong (MS_A)] dhāraṇīm MS. ³¹°īm ed. Hong (MS_A)] °ī MS. ³²cam° ed. Hong (MS_A, cam°)] camkāra° MS. ³³°am ed. Hong (MS_A)] °e MS. ³⁴naumi ed. Hong (MS_A)] nomi MS.

ḍamkārajanitāṃ ḍombīm ³⁵ vāyavye vemacitrigām ³⁶	
tarjanīvajrahastām ³⁷ ca karburābhām namāmy aham 16	
ardhaparyañkāṅṅya*sthāḥ ³⁸ pañcamudrāvibhūṣitāḥ ³⁹	5
nagnās ⁴⁰ trilocanāḥ ⁴¹ sarvā ⁴² bhaktitaḥ praṅamāmy aham 17	
skandhadhātuviśuddhās ca ⁴³ bodhicittasamudbhavāḥ	
namāmi sarvabhāvena etāḥ * sarvāḥ ⁴⁴ sukhapradāḥ 18	6
svadakṣiṇabhujāsaktacihṅnabījavinirgatāḥ ^{45,46}	
mahāsukharatāḥ sarvā ⁴⁷ bhaktitaḥ praṅamāmy aham ⁴⁸ 19	
yaś ⁴⁹ candrārkapuṣasthabījayugalāj jātaḥ sa*vidyaḥ prabhuṣ	7
trailokyam nijamaṅḍalākṛtim idaṃ nirmāya yuktyā svayam	
samhr̥tyātmani sarvam etad akhilaṃ vidyāṃ ca satsaukhyadāṃ	
prajñārāgarasāmṛte ⁵⁰ nijapade līnas tu tasmai * namaḥ 20	f. 231r ₁
stutvā sadevatīcakraṃ hevajraṃ ḍākinīprabhum	
yan mayopārjitaṃ puṅyam ⁵¹ tena loko 'stu tattvavit ⁵²	

śrīhevajrabhaṭṭārakasya cakravimśikāstotraṃ samāptam || ||
kṛtīr iyaṃ siddhācāryasaroruhapādānāṃ iti || ||

7

³⁵◦īm ed. Hong (MS_A)] ◦ī MS. ³⁶◦gām ed. Hong (MS_A)] ◦kāṃ MS. ³⁷◦ām ed. Hong (MS_A)] ◦ā MS.
³⁸◦āḥ ed. Hong (MS_A)] ◦ām MS. ³⁹◦āḥ ed. Hong (MS_A)] ◦ām MS. ⁴⁰◦ās ed. Hong (MS_A)] ◦ā MS.
⁴¹◦āḥ ed. Hong (MS_A)] ◦ā MS. ⁴²◦ā ed. Hong (MS_A)] ◦e MS. ⁴³◦viśuddhās ca ed. Hong (MS_A)]
◦viśuddhātmā MS. ⁴⁴sarvāḥ ed. Hong (MS_A)] sarvva>dve< MS^{p.c.}; *thams cad la* Tib. ⁴⁵◦āsakta◦
ed. Hong (MS_A)] ◦āsaktās MS. ⁴⁶◦bīja◦ MS] ◦bījād ed. Hong sil. ⁴⁷sarvā MS] sarvāḥ ed. Hong (MS_A).
⁴⁸bhaktitaḥ praṅamāmy aham MS^{p.c.} (◦am)] bhaktitaḥ praṅamāmyāham MS^{a.c.}; sadā samyag na-
māmy aham ed. Hong (MS_A), Tib. ⁴⁹yaś ed. Hong (MS_A)] yac MS. ⁵⁰◦rāgarasāmṛte ed. Hong (MS_A),
Tib.] ◦sāgarasaṅgamo MS. ⁵¹puṅyam ed. Hong (MS_A), Tib.] śubham MS. ⁵²tattvavit MS (*ta-*
tva◦)] tatsamaḥ ed. Hong (MS_A), Tib.

sGrub thabs mTsho skyes kyi bsdus don by Sa chen Kun dga' sñiñ po (CE 1092-1158)

sGrub thabs mTsho skyes kyi bsdus don bžugs ||

IN : *Sa skya bka' 'bum* (Collected Works of each of the five founding patriarchs of the Sakya order), Vol. 2, ff. 3v – 5v (pp. 724.2 - 728.3).

dpal kye'i rdo rje la phyag 'tshal lo ||

slob dpon Padmavajras mdzad pa'i sgrub thabs la don * gsum ste | phyag 'tshal 3
žiñ bśad par dam bca' ba dañ | sgrub thabs kyi gžuñ dañ | mjug kheñs bskyuñ žiñ
dge ba'i rtsa ba bsño ba'o || dañ po la gñis te | phyag 'tshal ba dañ | bśad par dam
bca' ba'o || spyi don gñis pa gžuñ gi * don la gñis te | rten gyi gañ zag gi dbañ du 4
byas te sgrub pa po rten gyi gañ zag gi khyad par rnam par gżag pa dañ | des ñams
su blañs pa'i dbañ du byas te rnal 'byor bsgom pa'i go rim bstan pa'o || de la gñis
te | sñon du 'gro ba'i cho ga * tshogs gñis bsag pa dañ | de kho na ñid kyi rnal 'byor 5
bsgom pa'i rim pa dños so || de'i dañ po la gñis te | bsod nams kyi tshogs bsag pa
dañ | ye śes kyi tshogs bsag pa'o || dañ po la gsum ste | tshogs bsag pa'i žiñ mdun * 6
gyi nam mkhar spyān drañs te mchod pa dañ | de'i spyān sñar sdig pa bśags pa la
sogs pa rgyun bśags bya ba dañ | tshad med pa bži bsgom pa'o || de'i dañ po la gñis
te | tshogs bsag pa'i žiñ mdun gyi nam mkhar spyān drañ ba * dañ | mchod pa'o || p. 725
de la gñis te | rdzogs pa'i rim pa la blo gnas pa 'briñ gi mchod lugs dañ | rab dañ
tha ma'i mchod lugs bstan pa'o || sdig pa bśags pa la sogs pa'i rgyun bśags bya ba
la yañ * gñis | mdor bstan pa dañ | rgyas par bśad pa'o || de la lña | sdig pa bśags 2
pa dañ | bsod nams la rjes su yi rañ ba dañ | bsño ba bla na med pa dañ | skyabs su
'gro ba dañ | byañ chub kyi mchog tu sems bskyed pa'o ||

3 de kho na * ñid bsgom pa'i rim pa la gñis | phyag bcu drug pa bskyed pa dañ |
 4 phyag gñis pa la sogs pa gžan des bsgre ba'o || dañ po la gñis | mñam par gžag pa'i
 5 rnal 'byor dañ | mñam lañs so || dañ po la gñis | rten gyi dkyil 'khor * bskyed pa
 6 dañ | brten pa lha bskyed pa'o || dañ po la gñis | sruñ ba'i 'khor lo dañ | gžal yas khañ
 bskyed pa'o || de la bži | gži'i yan lag chos kyi 'byuñ gnas bsgom pa dañ | rgyu'i yan
 lag 'byuñ ba rim brtsegs bsgom pa * dañ | rkyen gyi yan lag rnam par śes pa žugs
 pa dañ | gžal yas khañ gnas thabs bstan pa dañ bcas pa'o ||

lha bskyed la gñis | gnas pa gži'i rim pas mñon par rtogs pa ji ltar bsgom pa
 6 dañ | thun bži la bsgre ba'i sgo nas * gžuñ bsdus te bstan pa'o || de'i dañ po la bži |
 chos kyi sku'i rten loñs spyod rdzogs pa'i sku'i bdag ñid goñ bur gnas pa bsgom
 pa dañ | rten de la brten pa dbyiñs dañ ye śes gñis su med pa chos kyi sku'i bdag
 p. 726 ñid chu ru gnas pa * dañ | chos kyi sku skye ba med pa las skye ba'i cho 'phrul du
 'byuñ ba sprul pa'i sku'i bdag ñid gzugs su gnas pa dañ | sprul pa'i sku de ñid kyi
 2 dgoñs pa yoñs su mya ñan las 'das pa'i tshul ño bo ñid kyi sku'i bdag ñid gzugs
 las 'das par * gnas pa'o || de'i dañ po la gsum | mñon par byañ chub pa lña'i rim pa
 las rgyu rdo rje 'dzin pa bskyed pa dañ | 'khor gyi lha mo dbyuñ bar bya ba'i phyir
 3 mkha' gsañ byin gyis brlab pa dañ | 'khor gyi lha mo dbyuñ ba'o || de la bži | rdzogs
 pa'i * rim pa la blo gnas pa tha ma'i dbyuñ lugs kyi dbañ du byas nas mdor bstan
 pa dañ | 'briñ gi dbyuñ lugs kyi dbañ du byas nas sku mdog la sogs pa'i khyad par
 4 rgyas par bsad pa dañ | rab kyi dbyuñ lugs kyi dbañ du byas nas mjug * bsdus te
 bstan pa dañ | de dag gi thun moñ gi mtshan ñid bstan pa'o ||

sprul pa'i sku gzugs su gnas pa la bži | dam tshig gi dkyil 'khor bskyed pa dañ |
 5 de la ye śes kyi 'khor lo dgug gžug bya ba dañ | dbañ bskur žiñ rgyas gdab * pa
 dañ | gžuñ bsdu ba'i tshul gyis tha ma'i tha ma la blo gnas par bstan pa'o || dañ po
 la gñis te | 'bras bus rdo rje 'dzin pa bžeñs pa'i phyir lha mo bžis glus bskul ba dañ |
 6 žu ba las 'bras bu rdo rje 'dzin pa bžeñs pa'o || de la bži * ste | rdzogs pa'i rim pa
 la blo gnas pa tha ma'i bžeñs lugs dañ | 'briñ gi bžeñs lugs bstan pa dañ | rab kyi
 bžeñs lugs bstan pa dañ | de dag gi thun moñ gi msthan ñid bstan pa'o ||

p. 727 ye śes pa gžug pa la gñis te | sñon du * snod bcud sbyañ ba dañ | ye śes 'khor
 lo gžug pa dños so ||

dbañ bskur žiñ rgyas gdab pa la gsum | dbañ bskur gyi lha mdun spyān drañs te
 2 mchod ciñ dbañ bskur ba dños dañ | de'añ skad cig ma * bži thob pa'i dus su ñams

su myoñ ba'i dga' ba bži mtshon par byed pa rgyud bži rnam par dag pa'i dbañ bži
blañ ba bstan pa dañ | rigs kyi bdag pos msthan pa'o ||

gzugs las 'das par gnas pa la don drug | gźal yas khañ lha mo * brgyad la bsdu 3
žiñ lha mo brgyad kyañ źal brgyad du bsdu bar bstan pa dañ | lus la 'khor lo bži'i
rgyas gdab pa dañ | phyag rgya drug gi rgyas gdab pa'i tshul gyis go cha bya ba
dañ | skye mched drug byin gyis brlab pa dañ | 'og nas 'byuñ ba'i * rdzogs pa'i rim 4
pa la nus pa'i mthu dañ ldan pa'i phyir bzlas pa'i rnal 'byor dañ | mthar mar me'i
rtse mo ltar mi dmigs par bsgom pa dños so ||

mñam par ma bźag pa la bži | bzlas pa'i sñags bstan pa dañ | gtor ma'i sñags
bstan * pa dañ | las kyi tshogs groñ khyer dkrugs pa bstan pa dañ | thun mtshams 5
byin gyis brlab pa rdo rje'i glu bstan pa'o ||

he ru ka phyag gñis pa la sogs pa'i cho ga gźan des bsgre ba la gñis | mñam par
gźan pa dañ | mñam par ma gźag * pa'o || de'i dañ po la gñis | he ru ka gsum bskyed 6
pa | thun moñ gi cho ga dañ | so so'i bye brag gi mtshan ñid do || de la gsum | sku
rdo rje'i rnal 'byor pas phyag gñis pa bsgom pa dañ | gsuñ rdo rje'i rnal 'byor pas
phyag bži pa bsgom pa * dañ | thugs rdo rje'i rnal 'byor pas phyag drug pa bsgom p. 728
pa'o ||

mñam par ma bźag pa la bži | bzlas pa'i sñags bstan pa dañ | spyod lam gyi rnal
'byor dañ | dag pa rjes su dran pa dañ | lam 'bras bu dañ bcas pa'i phyir smon lam
* gdab par bstan pa'o || 2

mjug gi don bži | rnal 'byor pa mchog la bzod par gsol ba dañ | kheñs bskyuñ ba
dañ | slob dpon bdag ñid cuñ zad drod dam nus pa thob par bstan pas gźuñ rtsom
pa'i rgyu bstan pa dañ | brtsams pa'i * dge ba'i rtsa ba gźan don du bsño ba'o || 3

samāptam iti¹ || ||

¹iti *em.*] i thi SKB.

dPal kye'i rdo rje'i sgrub thabs mtsho *skyes kyi t̄i k̄a* by bSod nams rtse mo (CE 1142-1182)

*dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi t̄i k̄a*¹ b'zugs so ||

IN : *gSuñ 'bum* (dPe bsdur ma, bSod nams rtse mo, Vol. 1, pp. 473 - 531)

om siddhir astu |

dpal kye'i rdo rje la phyag 'tshal lo ||

gañ la thugs rje blo gros gsal ldan pa || bla ma che dañ stoñ pa sñiñ rje
yi || go 'phañ thob byed thabs kyi tshul chen po || gañ gis mdzad
pa de la thal sbyar 'dud ||

blo chen dañ ldan bla ma'i žabs pad bsten || lhan skyes mñon du mdzad
ciñ mña' brñes pa || 'gro la brtse chen padma rdo rje yis || kye yi
rdo rje la brten brtse bas mdzad ||

'di don gañ žig gžan du 'chad byed mod || bla ma bla mar ldan pa
mkhas pa las || legs par mnos te rtogs pa gañ yin pa || bdag gžan la
phan bya phyir gsal bar dbye ||

sgrub pa'i thabs 'di la gsum gyis rtogs par bya ste | klad dañ | gžun dañ | mjug
go || dañ po la spyi'i don dañ | yan lag gi don to || dañ po la'añ yul dañ | gañ zag
dañ | tshul dañ | dgos pa dañ | tha ma tshig gi don gyis rtogs par bya ba'am | yañ
na dgos pa dañ | bsdus pa dañ | tshig gi don gyis rtogs par bya'o || dañ po la'añ ya
rabs dag | bya ba khyad * par can du gyur pa rtsom pa na 'dod pa'i yul la phyag dPe p. 474
'tshal nas brtsams pas | slob dpon yañ de'i tshul dañ mtshuñs par bya ba'i dgos pa

¹t̄i k̄a em.] t'i ka dPe.

dañ | des gžan dag gžuñ la 'jug par 'gyur pa'i dgos pa dañ | yañ phyag btsal bas bsod
nams kyi tshogs sogs la | des bsod nams ma yin pa 'grib la | des bar du gcod pa mi
'byuñ bas rtsom pa mthar phyin par 'gyur ba'i dgos pa'o ||

bśad par dam bca' ba ni | dam bca' yal bar mi 'dor ba'o || bsdus pa'i don bśad
ces bya ba ni | brtsam par khas blañs pa'o || **de'i bsgrub pa'i cho ga bśad pa** ni
bśad pa'i ño bo'o || **rdo rje slob dpon** ni rañ bzo spañs pa'o || de'añ sñon du bya ba
ci byas nas še na | kye'i rdo rje zes smos te | yul de ni kye'i rdo rje 'khor dañ bcas
pa'o || gañ zag ni rtsom pa po dañ | 'chañ pa po dañ | ñan pa po ste | don gyi šugs
las šes par bya'o || tshul lam thabs ni | gus pas he gus pa gsum dañ ldan pas so ||
tshig don nam yan lag gi don la gñis te | yan lag gi don rgyu mtshan dañ bcas pas
mthar thug pa'i don du bśad pa dañ | man ñag gi don rgyu mtshan med pas mñon
par rtogs par bśad pa'o ||

dañ po ni *kye* zes bya ba dmigs pa med pa'i sñiñ rje chen pos sems can gyi don
la 'bod ciñ bskul bas na kye ste | dper na gñid kyis log pa kye zes 'bod pa bžin te |
hes ni sñiñ rje chen po zes gsuñs so || *rdo rje* ni dmigs pa med pa'i šes rab ste | šes
rab stoñ pa de gañ gis kyañ phyed pa dañ | 'bigš par dkar bas rdo rje ste | dper na
'*dus byas kyi rdo rje bžin te* | *vajra šes rab brjod par bya* || zes so || des na dmigs pa
dañ bcas pa'i sñiñ rje dañ * šes rab lam yin yañ dmigs pa med pa'i 'bras bu yin te |

yid bžin nor ltar ma lus pa'i || thams cad don mdzad sñiñ rje ñid ||

ces bya ba la sogs pa gsuñs so ||

dpal ni tshogs gñis kyi bdag ñid dam gñis su med pa'i ye šes yin te | *śrī*^a ni gñis
med ye šes zes so || de lta bu'i don dañ ldan pa'i gzugs sku'i rnam pa stoñ pas phyag
bcu drug dañ | sñiñ rje'i spyen dañ žal la sogs pa ste | sñiñ po kye'i rdo rje zes bya
ba ste | sñar gyi don msthon byed dañ bcas pa'o || **bdag** ces bya ba ni gañ zag dañ
chos kyi bdag ste | ātma zes bya'o || **med ma**² ni de gñis kyis stoñ pa ste | ni ra zes
bya'o || de lta bu'i don dañ ldan pa'i žal gcig ma | phyag gñis ma | sku mdog nag
mo ste | don de'i mtshon byed de yum mo || '*añ*^b zes bya bas ni 'khor yañ bsdu'o ||
gus pas^c ni lus gus pas yan lag smad lña la gtugs pa | ñag gus pa bsñags pa brjod

^aśrī dPe] ldan HeSāU_{P,1}. ^bañ dPe] la HeSāU_{C,D,P,2}; *om.* HeSāU_{G,N,P,1}. ^cgus pas dPe] gus
HeSāU.

²med ma *em.*] mad ma dPe.

pa | sems dañ ba dañ bcas pas **phyag btsal** zes bya ba'o || gñis pa ltar na sgrub pa'i thabs 'di ni | sku bži lam du byed pa'i sgrub thabs yin pas gnas pa rnam pa bžis rtogs par bya ste |

goñ bu chu dañ gzugs su gnas || de bžin gzugs las 'das pa 'o ||

zes 'dod pa yin no ||

de'añ tshig 'dis bstan te | **dpal** ni goñ bu'o || **kye** ni chu'o || **rdo rje** ni gzugs so || **bdag med ma** ni gzugs las 'das par gnas pa'o || **'añ** zes bya bas sñon du 'gro ba dañ rdzogs par byed pa yan lag dañ bcas pa stan to || **gus par** ni sku bži lam du byed pa'i sgrub thabs de lta bu yin par šes pa'am rig pa'i rtogs pa'i tshul gyis phyag btsal te |

rañ gis rañ gi ye šes ni || legs mthoñ gañ * yin 'dir phyag yin ||

dPe p. 476

žes gsuñs pa lta bu'o ||

phyag 'tshal nas ci bya na | bšad ces sbyar ro || gañ bšad na sgrub thabs te | kye'i rdo rje lha dgu 'am sku bži'i lam du byed pa de'i 'o || **sgrub thabs** ni | 'dis grub par byed pas na sgrub thabs so || de lta bu de rañ dgar³ rtogs sam sñam pa la ma yin te | **rdo rje slob dpon bka' drin las** te | dpal rdo rje sems dpa' las mñon sum du thos pa Vilāsavajra⁴ | de las thos pa Yan lag med pa'i rdo rje chen po'i bka' drin las rtogs nas brtsams so || don dañ po bstan to || ||

gzuñ gi don la gnis te | rten gyi gañ zag gi dbañ du byas te | sgrub pa po rten gyi gañ zag gi khyad par rnam par bžag pa dañ | des las su bya ba'i dbañ du byas te | rnal 'byor bsgom pa'i rim pa bstan pa'o || dañ po'añ dañ por zes bya ba la sogs pas bstan te | **dañ po** ni thun bži'i 'o || **re žig** ni rim la ltos pa'o || **rnal 'byor** ni rim pa gñis la rnal 'byor du 'jug pas so || des ji ltar bya sñam na rañ gi sñiñ gar zes sbyar te | de lta bu'i rnal 'byor bya'o || de lta bu khyad par can gyis sam gañ yañ ruñ bas že na khyad par can žig dgos so ||

de yañ khyad par drug ste | sñon du 'gro ba dañ | bsam pa dañ | gnas dañ | grogs dañ | dam rdzas dañ | sñon du 'gro ba'o ||

dañ po la'añ khyad par lña dañ ldan pa ste | dbañ nod pa'i bsam pa ni sems can gyi don la brtson pa'i blo ste | de'añ sñon du sañs rgyas kyi bka' la yid ches pa'i dad

³rañ dgar dPe_{ed}.] rañ dgar dags dPe_{za}. ⁴vilāsavajra *em.*] vi la sa ba dzra dPe.

dPe p. 477

pa dañ | sañs rgyas kyi bstan pa la dañ ba'i dad pa dañ |^{5*} 'khor ba la yid 'byuñ ste
mya ñan las 'das pa la 'dod pa'i dad pa gsum dañ | dal 'byor rñed dka' ba dañ | mi
rtag par śes pas ñes par 'jug pa dañ | myur du 'jug par bya ste | rañ grol bar 'dod pa
ni thun moñ gi bsam pa'o ||

de'i steñ du sems can thams cad gñen bśes su śes par bya ste thams cad grol bar
'dod pa ni |^d theg pa chen po'i byañ chub kyi sems de lta bu dañ ldan pa ni bsam pa
khyad par can no || de lta bu des yul gañ la blañ na | **rje btsun bla ma**^e ste | de la'añ
gsum | sku'i rje btsun bla mas lus la bum pa'i dbañ bskur nas man ñag tu bskyed
pa'i rim pa ston pa dañ | gsuñ gi rje btsun bla mas ñag la gsañ dbañ bskur nas man
ñag rañ byin gyis brlab pa ston pa dañ | thugs kyi rje btsun bla mas sems la śes rab
ye śes dañ dbañ bźi pa bskur nas man ñag tu dkyil 'khor 'khor lo dañ bźi pa'i lam
ston pa'o || **yañ dag pa** ni spyi'i de ñid bcu dañ | de kho na'i de ñid bcu dañ | rdo
rje slob dpon gyi de kho na ñid bcu śes pa'o || sñon du bya ba gañ byas nas blañ na
cho ga ji lta ba bźin gsol ba btab pa źes smos te |^f dañ por slob dpon gyi druñ du
phyin te phyag dañ mañđala byas te |

khyod źabs padma spañs nas ni ||

źes bya ba la sogs pas gsol ba gdab bo ||

slob dpon gyis rigs kyi bu khyod yon tan thams can kyi 'byuñ gnas źes bya ba
la sogs pas sñar lam la źugs sam dri | źugs na bsñen pa bya bar gsol ba gdab | ma
źugs na skyabs 'gro nas brtsams te | sdom pa byin la blo 'byoñs pa dañ | bsñen pa
bya bar gsol ba btab ste bsñen pa la sogs pa tshul bźin du bya'o || de'i dkyil 'khor
gañ las dbañ blañ na | kye'i rdo rje las gsuñs pa ste ' rtsa ba dañ bśad pa'i rgyud
las gsuñs pa'i bskyed pa rdul tshon gyi dkyil 'khor las bum pa dañ | lus dañ | byañ
chub sems las gsañ ba dañ | lus dañ *bhaga* las śes rab ye śes dañ | don dam byañ
chub sems las bźi pa'o ||

dPe p. 478

^dde'i steñ du (...) grol bar 'dod pa ni dPe] sems can thams cad kyi don du blo bskyed nas HeSāU.
^erje btsun bla ma dPe, HeSāU^{Skt.} (→ *gurubhaṭṭāraka*)] bla ma bcom ldan 'das HeSāU^{Tib.}. ^fThe
corresponding section in HeSāU^{Tib.} reads "*cho ga ji lta ba bźin du dpal dgyes pa'i rdo rje'i dkyil
'khor du źugs śiñ*".

⁵sañs rgyas kyi bstan pa la dañ ba'i dad pa dañ dPe_{ed.}] *om.* dPe_{lu.}

da dag kyañ *Samputa* las |

dkyil 'khor lus su gsuñs pa ste || dkyil 'khor *bhagar* brjod pa ñid ||
dkyil 'khor byañ chub sems ñid de || dkyil 'khor gsum ni brtag par bya ||

zés so ||

dbañ rañ gi ño bo gañ blañ na | **rim pa ji lta ba bzin du** zés bya ba ni |

dañ po chu yi dbañ gis dañ || gñis pa cod pan dbañ gis dañ ||
rdo rje dbañ gis gsum pa ste || rañ gi bdag po bzi pa dañ ||
lña miñ gi dbañ gis dañ || drug pa rdzogs pa'i sañs rgyas dbañ ||
bdun pa bum pa'i dbañ gis dañ ||

zés gsuñs so ||

bka'i gnañ ba ni de'i mtha' rten rjes su gnañ ba'o || **śin tu rnam par dag pa** ni |
dkyil 'khor dañ lha'i rnam par dag pa de kho na ñid de 'di ni dbañ yoñs su rdzogs
pa'i bya ba ste |

dbañ bskur nas ni de ñid bstan || gzan du na ni dños grub dag ||
śin tu riñ bar 'gyur ro zés || rdo rje 'dzin pa ñid kyis gsuñs ||

zés gsuñs pas so || **phyin ci ma log pa'i de kho na ñid** ni^g mar me'i rtse mo lta bu'i
gdams ñag thob pa'o ||ⁱ **mtshan ma rñed pa** ni so śiñ dañ | nam mkha'i kha dog
dañ me tog phreñ ba la sogs pa'i dus su thob pa'o || yañ na 'di dag gis dbañ bzi ka
rdzogs par bstan te | dañ po tshig gñis ni ña ma ltar te | bum dbañ mtha' rten dañ
bcas pa'o || **rnam par dag pa** ni^h ñag dag par byed * pa gsañ ba'i dbañ ño || **phyin** dPe p. 479
ci ma log pa'i de kho na ñid ni | rañ bzin lhan skyes yin la de lta bu'i don mtshon
par byed pa'i ye śes dbañ gsum pa'i dus su 'byuñ bas śes rab ye śes so || **mtshan**
ma rñed pa ni mtshon par byed pa'i don gyis na mtshan ma ste | tshig tsam gyis
mtshon par byed pas dbañ bzi pa'o || de ltar snod du ruñ ba khyad par can du byas

^gphyin ci ma log pa'i de kho na ñid dPe] śin tu rnam par dag pa'i de kho na ñid HeSāU. ^hrnam
par dag pa dPe] yañ dag par HeSāU.

ⁱOn this, cf. *dPal kye rdo rje'i mar me'i rtse mo lta bu'i gdams pa zés bya ba* (T 1220 | O 2349).

pa des | **bye brag tu dpal kye'i rdo rje'i lam bsgrub par 'dod pa** niⁱ bsam pa
khyad par can no || **dur khrod la sogs pa** ni gnas khyad par can de | gnas 'ga' žig
tu gnas na nad gži mi skye kha kha cig tu gdon gyis bar chad mi 'byuñ | kha cig tu
tiñ ñe 'dzin skye bar 'gyur ba ni | yid du 'oñ ste śis pa'i gnas pa'o | khyad par du dur
khrod smos pa ni | las dañ po bas brtson 'grus myur du brtsam par 'gyur ba dañ |
khyad par du sñags pa'i gnas te |

sñiñ rje chen po kye rdo rje || ña ni dur khrod chu 'gram dañ ||
nags tshal skye bo med groñ du || bsñen bkur can la dños grob ster ||

žes gsuñs te gnas khyad par can no ||

rig ma dañ bcas pa žes bya ba ni | grogs khyad par can du gyur pa ste | de skad du
yañ thabs śes rab ma gtogs par sañs rgyas ñid mñon du thob par mi 'gyur ro || de'i
phyir śes rab mas dños su dag par rdzogs pa'i byañ chub sbyin par byed la bzañ mo
spañ bar mi bya ste | phyag rgya re re dañ ldan pa 'di ma gtogs par dños grub ster
bar mi 'gyur ro žes pa dañ | gal te padma 'dzin pa la mñon du ñi ma re re 'am | zla
ba so so'am | lo la reg par mi byed na dam tshig ñams par 'gyur ro žes gsuñs pas
bsten par bya'o || de yañ dka' thub dañ bcas * pa'am bstan pa la smod pas 'jigs pa'i
tshe rañ gi sems 'ba' žig de bsam bas sems la lhag par mos pas mñon du bya'o ||
gnas yoñs su dag pa dañ bcas par dños kyi rig ma bsten pa de'i mtshan ñid ni śin
tu bžin bzañ žes bya ba la sogs pa gsuñs so || bsten pa'i bsam pa'añ tha mal pa'i žen
pa dañ bcas pa ni dños dañ ye śes gañ yañ bsten par mi ruñ ste |

pho ña ral gri'i so 'dra bas || žen par na spañ bar bya ||

žes gsuñs so || de bas na tha mal gyi žen pa dañ bral bas bsten par bya'o ||

bdud rtsi lña la sogs pa'i dam tshig bsten pa žes bya bas ni | dam tshig khyad
par can bstan te | de la gñis te | bza' ba dañ | bsruñ 'o || dañ po ni bdud rtsi lña žes
pas stan te |

kye yi rdo rje'i dños grub phyir || de la dam tshig bza' bya ba ||
na dañ ga ha dañ po dañ || mtha' yi śva dañ dañ po'i śva ||
bdud rtsi lña yañ de bžin bza' ||

ⁱbye brag tu (...) 'dod pa dPe] dpal dgyes mdzad rdo rje bsgrub par 'dod pas HeSāU.

zés pa dañ | gur las |

dños grub thams cad rab ster ba || cho gas rdo rje bdud rtsi myañ ||

zés gsuñs so || de yañ spyor dam tshig tu bsten pa dañ bza' bar bsten pa las | bza'
bar bsten pa ni spyod pa'i dus yin gyi las dañ po pas ma yin te |

gal te de ñid med bzin du || ño mtshar che ba ltar byed pa ||

ji srid nam mkha' mi 'jig pa || ši ba'i 'og tu 'jigs pa skye ||

zés gsuñs pas so || de bas na 'di ni dam tshig tu bsten pa yin te | cho ga ji lta ba
bzin byin gyis brlab pa la sogs pa bya ste | ril bu bsten pa yin te | de'añ thun nam
zag gam zla ba'am tha na lo la bsten par bya ste | bsten pa'i tshul 'og tu 'chad do ||
bsruñ ba'i dam tshig ni gzan nas 'byuñ ba bzin te | * rgyas par ma spros so ||

dPe p. 481

mchod pa dañ gtor ma bya ba ni | mchod pa phyi'i dgu nañ gi brgyad de | bsams
pa dañ dbul ba'i tshul ni las dañ po pa'i bya ba las ses par nus so || gtor ma la phyi
nañ gñis | nañ gi kha zas te 'og tu 'chad do || phyi ma lha dañ 'byuñ po gñis lha'i
phud las bya ste chuñ ba g.yon du | 'byuñ po'i de'i lhag ma las che ba byas te g.yas
su bzag go || 'bul ba'i tshul ni 'og nas 'chad do || don dañ po'o || ||

da ni rañ gi zés bya ba la sogs pas des las su bya ba ston to ||

de yañ kye yi rdo rje yi || mñon par rtogs pa rnam gñis te ||

mñam par bzag pa'i rnal 'byor dañ || mñam par ma bzag rnal 'byor ro ||

mñam par bzag pa'i bskyed rdzogs gñis || ma bzag ñal dañ ldam bzlas pa ||

khros dañ kha zas gtor ma dañ || spyod lam rjes chags rnal 'byor brgyad ||

de la ñal ba'i rnal 'byor ni || rnam pa gñis su ses bya ste ||

rañ bzin lhan cig skyes pa dañ || lhan cig skyes pas lhan skyes pa'i ||

rnal 'byor gañ yañ ruñ ba la || blo bzag rnal 'byor ñal bar bya ||

'di ltar bsdu bya gzal yas khañ || lha mo rnams la de zal brgyad ||

yum yañ yab la bsdu ba dañ || yab kyañ sñiñ ga'i *hūm* la'o ||

hūm yañ 'od kyi goñ goñ por || byas te mthar ni mar me yi ||

rtse ltar mi dmigs par byas la || de la blo bzag ñal bar bya ||

dPe p. 482

gñis pa lha mo bsdu ba yi || bar mtshuñs yab yum tsam gnas la ||
 sñoms par žugs pas žu gyur nas || thig le'i rnam par blos gtad ñal ||
 de ltar ñal na tha mal pa'i || rnam rtog gñid kyis mi rdzi dañ ||
 chos sku'i ño bo lhan cig skyes || myur du * rtogs pa'i dgos pa'o ||
 de ltar ñal ba'i bye brag gis || sdañ lugs rnam pa gñis yin te ||
 ji ltar chu kluñ dwañs pa las || ña dag myur du 'phar ba bžin ||
 de bžin stoñ pa 'od gsal las || sgyu 'phral dra ba 'byuñ ba dañ ||
 ldañ bar 'dod pa'i dus kyis tshe || rañ bžin gnas nas 'oñs pa yi ||
 lha mo bži yis glus bskul bas || thig le las ni lhag pa'i lhar ||
 ldañ ba'i tshul lugs gñis pa'o || de nas mñam par bžag pa bsgom ||
 ldañ bas lhag pa'i lhar bsams la || dgos pa rnam pa gsum gsuñs te ||
 tha mal rnam rtog blos zlog dañ || bar chad bgegs las bsruñ ba dañ ||
 lha yis lha la tshogs bsags na || tshogs myur rdzogs pa'i dgos pa'o ||

de nas mñam gžag bsgom gsuñ yañ || srod thun gyi dag pa rjes su dran pa la sogs pa bya ste legs par ldañ bar bya'o ||

de nas bsam gtan gyi yan lag tu 'gyur na | khruś kyis rnal 'byor bya ste | rañ gi
 sa bon gyi 'od kyis sañs rgyas rgyas dañ byañ chub sems dpa' dañ | rig ma dañ lha
 ma dañ lha mo la sogs pa spyān drañs la yañ dag par mchod de | *abhiñācatu*⁶ *mām*
*sarvatathāgatāḥ*⁷ žes gsol ba btab pas | de bžin gšegs pa de dag he ru ka'i rnam par
 gyur te | rin po che las byas pa'i bum pa bdud rtsis gañ bas dbañ bskur byañ chub
 sems dpa' rñams bkra śis tshigs su bcad pa brjod || rig mas rdo rje'i glu len | lha
 mos me tog sogs kyis char 'bebs par bsam mo ||

dPe p. 483

de nas byañ chub kyis sems kyis chu rgyun spyi bo nas žugs te | smin msthams
 dañ | mgrin pa dañ sñiñ ga dañ | rkañ mthil gyi bar du dañ ste | rim pa bžin | slob
 dpon dañ | gsañ dbañ dañ | śes rab ye śes dañ | * bži po'i dbañ thob pas lus dañ ñag
 dañ sems dañ mtha' dag gi dri ma rim pa bžin dag par bsams te | dños su rañ gis
 khruś bya'o || de ltar byas pa'i dgos pa ni bsam gtan gyi yan lag tu 'gyur ba dañ |
 rtsa ba dañ yan lag gi ñes pa thams cad 'dag par 'gyur ro ||

⁶abhiñācatu conj.] a b.hi śiñtsa tu dPe. ⁷tathāgatāḥ conj.] ta th'a ga ta dPe.

de nas bsam gtan gyi khañ mtshams dañ | mgrin pa dañ | sñiñ ga dañ | rkañ
 mthil gyi bar du gañ ste | rim pa bzin | slob dpon dañ | gsañ dbañ dañ | śes rab ye
 śes dañ | bzi pa bzin dag par bsams te | dños su rañ gis khros bya'o || de ltar byas
 pa'i dgos pa ni bsam gtan gyi yan lag tu 'gyur ba dañ | rtsa ba dañ yan lag gi ñes pa
 thams cad 'dag par 'gyur ro ||

de nas bsam gtan gyi khañ par zugs te mchod pa la sogs pa thun mtshams kyi
 bya ba byas te | las dañ po pa'i bya ba las rtogs par nus pas 'dir ma spros so ||
 de nas rañ gi stan la 'dug ste mñam par bžag pa'i rnam 'byor bsgom mo ||

de ltar bsgom pa'i gañ zag kyañ || sñar bstan chos drug dañ ldan la ||
 khyad par rnam pa bzi yin to || rdzogs rim blo gnas rab dañ ni ||

blo gnas 'briñ dañ tha ma dañ || tha ma'i tha ma bzi ru gnas ||
 de la rab ces bya ba ni || bde ba thob pa'i gañ zag go ||

des ni bskyed pa'i rim pa ni || byin gyis brlabs pa tsam bsgoms nas ||
 rdzogs pa'i rim pa chu bo yi || rgyun ltar du ni bsgom pa yin ||

'briñ ni bde ba cuñ zad tsam || thob pa des ni bskyed pa yi ||
 rim pa gtso bor bsgom bya žiñ || rdzogs rim cuñ zad bsgom pa yin ||

'briñ ni bde ba cuñ zad tsam || * thob pa des ni bskyed pa yi ||
 rim dañ rdzogs pa'i rim pa gñis ||⁸ ma mñam tsam du bsgom pa yin ||

tha ma bde ba ma thob pa'i || gañ zag des ni bskyed pa yi ||
 rim pa gtso bor bsgom bya žiñ || rdzogs rim cuñ zad tsam bsgom yin ||

tha ma'i tha ma las dañ po || 'chiñ ba mtha' dag dañ ldan pa ||
 des ni bskyed rim bsgom bya žiñ || rdzogs rim byin gyis brlab tsam bsgom ||

de dag kyañ 'di ltar yin te | las dañ po pas bskyed rim bsgom ste | de la sems
 'dzin pa la sogs pa tshul ji lta ba bzin byas nas de mthar phyin te | rdzogs rim la
 sems gnas par 'dod pa ni tha mar 'phos pa'o || des tshul bzin du bsgoms pas rtags
 khyad par can 'byuñ | bskyed rim bsgom pa'i 'phro la rdzogs par⁹ rañ gi ñañ gis 'gro
 ba na | rab tu 'phos pa'o || des tshul bzin du bsgom pa las lus kyi dkyil 'khor mñon

⁸rim dañ rdzogs pa'i rim pa gñis dPe_{ed}.] om. dPe_{lu}. ⁹rdzogs par dPe_{ed}.] rdzogs pa'i rim par dPe_{lu}.

du gyur te | sa dañ po thob par byed pa yin no || de bas na 'dir 'jig rten pa'i lam gañ
zag bźis bsdus pa'i tshul sku bźi lam du byed pa sgrub pa'i thabs kyi gźuñ yin no ||
de la gñis te | sñon du 'gro ba'i tshogs gñis bsag pa dañ | de kho na ñid kyi rnal
'byor bsgom pa'i rim pa'o || dañ po¹⁰ tshogs bsag pa yañ |

de ltar gañ zag rnam bźi las || rab kyis tshogs sog mi dgos te ||
tshogs bsags sñar nas byas zin pas || de yi dañ po blo sbyaṅs pas ||
sruñ ba'i 'khor lo¹¹ nas bzuñ ste || rdo rje dkyil 'khor bsgom par bya ||
gźuñ nas tshogs bsag bstan pa ni || 'briñ dañ tha ma'i dbaṅ du * byas ||

dPe p. 485

de gñis te | bsod nams kyi tshogs dañ | ye śes kyi tshogs so || dañ po la gsum | tshogs
bsag pa'i źiñ mdun gyi nam mkhar spyān draṅs te | de la mchod pa dañ | de'i spyān
sñar sdig pa bśags pa la sogs pa rgyun bśags bya ba dañ | tshad med pa bźi bsgom
pa'o || dañ po la gñis | spyān drañ ba dañ | mchod pa'o || dañ po ni **rañ gi** źes bya
ba la sogs pa ste | rañ gi ldañ ba'i rnal 'byor gyis lhar laṅs pa'o || **re pha** ni sgra pa
rnams kyi¹² lugs kyis *rañ* mo || kha dog dmar po ste | de las byuñ ba'i ñi ma'i steñ
du *hūm* ño || de yañ rnam pa *hūm* gi rnam pa yin yañ | don gzuñ 'dzin gñis bral gyi
yid tsam ste | *ha*'i sgra las | *ha* | *grāhya* ni¹³ gzuñ ba'i yul lo || *ha* | *grāhaka* ni¹⁴ 'dzin
pa'i sems so || źabs skyed *ū* la rkyen śa byin pas *śūñatā* ni stoñ pa'o || klad kor *ma*
ste | *ma* | *manotr* ni¹⁵ yid ces bya ba'i don to || de lta bu'i don can du mos pa byas
la | de'i 'od zer gyis tshogs kyi źiñ spyān drañ bar bya'o || de'añ spyān drañ źes 'dod
kyañ | rañ gi ñon moṅs pas bsgribs pas ma mthoñ ba yin gyi | de bźin gśegs pa la
byon pa dañ | bźud pa mi mña' ba yin pas | rañ gi ñon moṅs pa'i sgrib pa bsal ba'i
phyir | 'od zer des nam mkha' gsal bar byas pas | der lha'i 'khor lo gsal bar byas
pa tsam la spyān drañ źes bya'o || **rdo rje skye ba** ni¹ phyag mtshan de las skyes
pas sam | yañ na rdo rje stoñ pa ñid de chos kyi dbyiṅs | skye med de las skye bar
bstan pas so || **rig ma la 'khyud**^k ces bya ba ni | phyag gñis pa la rig ma med kyañ
khatvāṅga ñid rig ma'i dod yin no || **spro ba dañ bsdu ba'i sku can** ni¹ | de lta *

dPe p. 486

¹rdo rje skye ba dPe] rdo rje las byuñ ba'i HeSāU.G. ^krig ma la 'khyud] rig ma la 'khyad
pa HeSāU. ¹spro ba dañ bsdu ba'i sku can dPe, HeSāU^{Skt} (→ *sphuratsamhāravigraha*)] sku
rnams spro ba dañ sdud pa HeSāU^{Tib}.

¹⁰dañ po dPe_{lu}] *om*. dPe_{ed}. ¹¹sruñ ba'i 'khor lo *em*.] sruñ pa'i 'khor lo dPe. ¹²sgra pa rnams
kyi dPe_{ed}] sgra pa rnams yi dPe_{lu}. ¹³grāhya ni *em*.] gra ha ka ni dPe. ¹⁴grāhaka ni *em*.] gra
ha tsa ni dPe. ¹⁵manotr ni *em*.] ma no ta ni dPe.

bu'i sku can gyis nam mkha' gañ bar bsams te | de'añ slob dpon 'di'i bžed pas bla
ma dañ tha mi dad pa'i rnam pas spyān 'dren pa'i lugs yin no ||

de ltar spyān drañs mchod pa yañ || 'briñ dañ tha ma rnam gñis kyañ ||
mchod lugs mi 'dra rnam gñis te || dbañ po 'briñ gi mchod pa ni ||
mchod pa'i žiñ gi lha mo brgyad || rañ gi rtags mtshan spañs nas ni ||
byañ chub sems sogs bdud rtsi lña || gsañ ba'i mchod pa bcud kyis len ||
cañ te'u phyi mchod de kho na'i || mchod pa g.yuñ mo rjes chags kyi ||
mchod par 'dod pa 'briñ yin na || de dag kyañ de yi¹⁶ mdun du ||

žes bya ba la sogs pas bstan te | bcud kyis len ni bskal pa bzañ po žes bya ba la sañs
rgyas rdo rje sems dpa' dañ yum rdo rje sñems ma sñoms par gžugs pa las byuñ
ba'i byañ chub kyi sems lus la reg na skra dkar dañ gñer ma mi 'byuñ bas | 'thuñs
na tshe ñi zla gnas kyi bar du thub pa žig yin no žes grag go || lhag ma ni go sla'o ||

tha mas tshogs bsag yul rnam ni || rañ gi rtags kyi mtshan 'dzin la ||
mchod byed lha mo brgyad rnam ni || mchod pa'i rdzas ni sña ñid ||
'dzin pa rañ gi sñiñ ga nas || spros la mchod pa gsum gyis mchod ||

g.yuñ mo'i mchod pa ni | lha rnam thams cad la 'khyud pa'i tshul bya ba'am | yañ
na bdag med ma la thim pas lha thams cad rjes su chags pas mñes par bsam par
bya'o || de'i gžuñ ni¹⁷ goñ du brjod pa spro ba dañ bsdu ba'i sku bsam mo || žes bya
ba'i rjes la | rañ gi sñiñ gar žes sbyar ba rnam so || tha ma'i tha mas mchod tshul
yañ de ñid yin * no || de ltar gañ zag tha dad pas mchod tshul gñis su bzhed pa'i dPe p. 487
gžuñ ni legs par sbyar ba yin gyi | kha cig tshul bžin du 'chad pa ltar na | tshig sña
ma dañ phyi ma'añ mi 'grig ciñ zlos par yañ 'gyur ro ||

lhag ma sdiğ bśags la sogs pa || gañ zag gsum ka 'dra ba yin ||
kha cig tha ma'i tha ma ni || spros dga'¹⁸ bdun bya zer gsuñ min ||

de dag kyañ gžuñ la mdor bstan pa dañ rgyas par bśad pa gñis su gnas so ||

¹⁶de yi *em.*] de'i dPe. ¹⁷ni dPe_{ed.}] ni don dPe_{lu} ¹⁸spros dga' dPe_{ed.} (not recognizing the meter)]
spros dga' yan dPe_{lu}.

de nas sdig pa bśags pa la bśags pa'i dños po dañ bśags pa'i tshul lo || dañ po ni
gañ žig ces bya ba la sogs pa ste | **thog ma med pa'i 'khor bar** ni^m dus su || **rgyu**
ni ñan pa'i rnam par rtog pa ste | gzuñ ba dañ | 'dzin pa dañ | bdag dañ bdag gi ba
las skyes pa'o || gañ zag bdag go || rañ gi ño bo ni sdig pa'i las te rañ bžin gyis kha
na ma tho ba dañ bcas pa'i kha na ma tho ba ste | de rañ gis spyad pa'am | gžan
byed du bcug pa'o || de dag ji ltar bśags na | stobs bži'i sgo nas te | rten gyi stobs
ni bcom ldan 'das te | lha dañ bla ma tha mi dad pa'o || rnam par sun 'byin pa ni
bśags pa ste | sñar byas pa'i sdig pa dran par bya ste | de dag gi rnam par smin pa
ni ñan 'gro las med la | de dag ma spañs par ni¹⁹ bdag sdug bsñal las grol bar mi
'gyur la | **de dag** ni bdag la dpag tu med pa žig yod pas na khur chen po yod ces
dran pas sñar gyi las la 'gyod pa drag po bskyed par bya'o || gñen po ni mi bgyid
pa ste | da physis srog gi phyr yañ spañ bar 'dod pa'o || des sdig pa 'dag pa la dga'
ba rañ gi ñan gis skye ba ni | sor chus pa'i stobs so || don * ni 'di yin te | sñar byas
pa la brjod pa'i don dran par bya ste | gžun gi tshig dag tu brjod pa'o || **dge ba la yi**
rañ ba ni | dge ba gañ la yañ phrag dog med par yid la bya ste | ñag tu so so skye
bo dañ 'phags pa ñan thos dañ | rañ rgyal ba dañ byañ chub sems dpa' dañ | rdzogs
pa'i sañs rgyas kyī dge ba de thams cad la yi rañ bar bgyi'o || žes brjod | **bsño ba**
ni de lta bu'i dge ba yañ bsño ba dman na 'bras bu zad mi šes pa la mña' mi bsgyur
bas | sañs rgyas su bsño žes bsams la | dge ba de thams cad ces pa'i rjes la gžun gi
tshig brjod do ||

dPe p. 488

de nas skyabs su 'gro ba'i yul ni dkon mchog gsum ste | **sañs rgyas ni khams**
gsum kun gyi bdag ñid niⁿ khyad par 'phags pas sam | chos kyī sku de kun 'gro'i
dbañ phyug yin pas so || lhag ma'i tshig gi don ni rtogs par sla ste | yul de rnams la
bdag sañs rgyas ma thob kyī bar du skyabs su 'gro bar bya žes bsams te | ñag tu |
bdag che ge mo žes bgyi ba bla ma dañ gtso bo sañs rgyas dañ | sñags la sogs pa
chos dañ | 'khor dge 'dun la kye'i rdo rje'i go 'phañ ma thob kyī bar du skyabs su
mchi'o || žes brjod do ||

^mthog ma med pa'i 'khor bar dPe, HeSāU^{Skt.} (→ *anādimati saṃsāre*)] thog mtha' med pa'i 'khor
ba HeSāU^{Tib.}. ⁿsañs rgyas ni khams gsum kun gyi bdag ñid dPe, HeSāU^{Skt.} (→ *samastatraidhā-*
tukātmakam (...) *buddham*)] khams gsum thams cad (...) sañs rgyas HeSāU^{Tib.}.

¹⁹de dag ma spañs par ni dPe_{ed.}] dPe_{ed.} reports "-pas" for dPe_{lu.}

byañ chub tu sems bskyed pa de'i dgos pa ni | sems can thams cad kyi don byed
pa'i rgyur 'gyur ba ste | sems can thams cad mchog thun moñ gi dños grub la 'god
par byed pa la²⁰ sañs rgyas dgos la | de'i rgyu byañ chub kyi sems te |

gser 'gyur rtse yi rnam pa'i mchog lta bur ||
mi 'gtsañ luñ 'di blañs nas rgyal ba'i sku ||
rin chen rin thañ med par bsgyur bas na ||
byañ chub sems zes bya ba rab brtan zuñs ||

zes gsuñs pa lta bu'o ||

de la byañ chub sems * bskyed ni || sdig pa bśags pa la sogs pa ||
thams cad 'khor gsum yoñs dag pas || zin par byas pa sñon 'gro yin ||
de nas smon 'jug sems bskyed kyi || dam bea' tshig tu brjod pa ni ||
ji ltar dus gsum mgon po rnams || byañ chub tu ni ñes mdzad pa'i ||
byañ chub sems ni bla na med || dam pa bdag gis bskyed par bgyi ||
tshul khriṃs kyi ni bslab pa dañ || dge ba'i chos ni sdud pa dañ ||
sems can don byed tshul khriṃs gsum || so sor bdag gis brtan por gzuñ ||
ñag tu tshigs bcad de brjod ciñ || de yi don yañ dran par bya ||
de nas tshad med bži bsgom la || rnam pa gñis su śes bya ste ||
pha rol phyin pa'i theg pa dañ || mtshuñs par thun moñ bsgom pa dañ ||
gsañ ba bla na med pa yi || gdams pas tshad med bsgom pa'o ||
dañ po gzuñ tshig thad so'i don || dran bya tshig don rtogs par sla ||
yañ na rañ gi sa bon las ||

dPe p. 489

lha mo pukkaś'am zer sñon po spros nas | sems can thams cad byams pa tshad med
pa la bkod par bsam | śabarī'am od zer dkar po spros pas sñiñ rje tshad med pa la
bkod par bsam | 'od zer sñon dmar ram cañḍālī spros pas dga' ba tshad med pa la
bkod par bsam | ḍombinī'am 'od zer sna tshogs spros pas btañ sñoms tshad med pa
la bkod par bsam par bya'o ||

²⁰god par byed pa la dPe_{ed.}] 'god par byed pa la rañ ñid dPe_{lu.}

de ltar tshogs bsags byas pa la'añ || dgos pa rnam pa gñis gsuñs te ||
 rgyud dag pa yi dgos pa dañ || sdig gyi rgyal dañ mtshuñs bya 'o ||
 de la dgos pa dañ po ni | dper na snod du bza' 'dren pa ||
 dañ po snod dag byas nas ni || de nas snod du bza' 'dren ltar ||
 dañ po tshogs bsags rgyud dag pa || snod * kyi dri ma dag byas mtshuñs ||
 de nas tshogs rjes lhar bskyed pa || snod du bza' 'dren ji bzin no ||
 dgos pa gñis pa'añ bśad bya ste || rgyal bas sñon du tshogs bsags te ||
 de rjes sañs rgyas de bzin du || mchod sogs tshogs bsags pa dañ mthun ||
 de nas lha yi rnam bskyed pa || mñon par rdzogs sañs rgyas dañ mtshuñs ||
 de'añ don ni 'di yin te ||

dPe p. 490

spyir pha rol du phyin pa'i theg pa las | bskal pa grañs med pa gsum la sogs par
 tshogs bsags nas | mthar mñon par byañ chub pa'i tshul de gsañ sñags kyi lugs kyi
 stan thog gcig tu bsgom pa yin te | tshogs bsags nas | de nas mñon par rdzogs par
 'tshañ rgya ba'i gnas la sogs pa dañ | der loñs spyod rdzogs pa'i sku dañ | sprul pa'i
 skus sems can gyi don byed la | slar yañ dag pa'i mtha' ñid du 'jug pa la sogs pa
 ston te | de nas gsañ sñags 'bras bu lam du byed pa zes bya bar 'dod pa'i gzuñ ño ||

de nas ye śes tshogs bsag ni || btsan thabs stoñ par bsgom pa ste ||
 sñags brjod de don dran pa las || bdag sogs thams cad stoñ par bsgom ||

spyi bśig nas stoñ par bsgom pa ni | gcig dañ du bral la sogs pas snañ la²¹ rañ bzin
 med par byas nas sñags kyis brtan par byed pa'o || btsan thabs bsgom pa ni | sñags
 brjod pa tsam gyis so || de yañ gñis te | snañ la rañ bzin med par bsgom pa dañ |
 snañ med du bsgom pa las²² 'di ni snañ ba med par bsgom pa'i lugs so || tshig gi
 don ni rtogs par sla'o ||

dPe p. 491

ye śes tshogs bsag dgos pa yañ || rnam pa bzi ru śes bya ste ||
 kun tu brtags pa'i dri ma las || * dag par bya ba'i dgos pa dañ ||
 gñis pa thams cad mkhyen pa yi || lha yi myu gu bskyed pa dañ ||
 gsum pa bsod nams tshogs dañ ni || ye śes tshogs su 'bres phyir dañ ||

²¹ la sogs pas snañ la dPe_{lu}] la sogs pas dPe_{ed}. ²² bsgom pa las dPe_{ed}.] bsgom pa gñis las dPe_{lu}.

bži pa chos kyi sku las ni || gzugs sku sgrub par bya phyir ro ||
 de las dañ po bśad bya ste ||²³ gañ zag bdag la sogs pa rnams ||
 yañ dag ma yin kun brtags pa || stoñ pa bsgoms pas dag phyir te ||
 dper na rigs ñan khañ bsregs pas || dag 'gyur de yañ kha sbyor las ||
 dañ po stoñ ñid bsams pas ni || lus can rnams kyi dri ma bkru ||
 gñis pa yañ ni bśad bya ste || tha mal dños po rags pa rnams ||
 lan cig stoñ par bsgom min na || 'di las lhar ni bskyed mo btub ||
 lan cig stoñ par byas pa yis || de nas lhar ni bskyed bya ste ||
 dper na žiñ la sa bon 'debs || dañ po rdo sogs rags pa rnams ||
 bsal nas sa bon btab pa las || myu gu 'byuñ bžin de skad du'añ ||
 lus sogs stoñ pa'i žiñ²⁴ sa la || blo dañ ldan pas sa bon gdab ||
 gsum pa yañ ni bśad bya ste || thabs dañ bral ba'i šes rab dañ ||
 šes rab bral ba'i thabs dag gis || 'chiñ žiñ grol bar mi 'gyur la ||
 thabs dañ šes rab zuñ 'jug pas || grol bar bśad pas bsod nams tshogs ||
 thabs yin ye šes tshogs stoñ ñid || šes rab zuñ du 'jug par bya ||
 bži pa stoñ ñid chos sku las || 'og gi lha bskyed gzugs sku'o ||
 de 'grub phyir ni stoñ pa ñid || chos kyi sku yi ño bor bsgom || ||

da ni rnal 'byor bsgom pa'i rim pa dños la gñis te | phyag bcu drug * pa'i mñon dPe p. 492
 rtogs dañ | phyag gñis pa la sogs pa gžan des bsgre ba'i tshul lo || dañ po la gñis |
 mñam par bžag pa dañ | mñam pa las lañs pa'o || dañ po la gñis | rten bskyed pa
 dañ | brten pa bskyed pa'o || dañ po la gñis | sruñ ba'i 'khor lo dañ | gžal yas khañ
 ño || dañ po ni | de nas žes bya ba la sogs pa ste |

de nas goñ gi tshad med dam || byañ chub sems bsgom smin lam ni ||
 dran de stoñ ñid las gzugs sku || sgyu 'drar lañs la 'gro don bsam ||
 de nas rañ las ñi ma yin || de steñ hūm las sna tshogs pa'i ||
 rdo rje rgya gram rtse gsum bsgom ||

²³de las dañ po bśad bya ste dPe_{ed}. (misplaced ?)] *om.* dPe_{lu}. ²⁴stoñ pa'i žiñ dPe_{ed}.] dag pa'i žiñ
 dPe_{lu}.

de ni phyogs sna tshogs su bltas pas sam | kha dog sna tshogs su 'dug pas sam |
phrin las sna tshogs byed pas sna tshogs rdo rje'o ||

de yi²⁵ lte bar *hūm* bsgoms la || phyogs spros rdo rje ra ba dañ ||
'og tu sa gži steñ du gur || bla re me ri'añ bsam par bya ||
tshig gi don ni rtogs par sa'o || ||

gñis pa gźal yas khañ²⁶ bskyed pa la sdon bži ste | gži dañ | rgyu dañ | rkyen dañ |
gnas thabs so ||

dañ po de ltar sruñ 'khor gyi || dbus su gži yi yan lag ni ||
chos 'byuñ dkar po gdeñs kha can || khoñ stoñ yañs pa bsgom par bya ||
de nas rgyu yi yan lag ni || sa bon bži las 'byuñ ba bži ||
kha dog dbyibs dañ mtshan ma can || sa nas mas rim bsgom pa'o ||
gal te gźan du rluñ la sogs || rim bžin bsgoms pas 'gal že na ||
dgoñs pa gñis la dgoñs pa yis || don gyis 'gal ba yod min te ||
'dir ni byañ sems dkyil 'khor la || dgoñs te sa nas de skad du'añ ||
reg pa sra ba'i * chos kyil ni || sa ni de las skye bar 'gyur ||
byañ sems gšer ba'i rnam pa yis || chu yi khams ni 'byuñ bar 'gyur ||
bskyod pa las ni drod skye ste || 'gro ba rluñ du rab tu grags ||
žes ni rtsa ba'i rgyud las ni || gsuñs pas sa ni gži yin te ||
de la gźan rnam brten phyir te || 'di la'añ 'gal ba yod min la ||
gźan du rluñ sogs rim pa bžin || brten pa'añ lus kyil dkyil 'khor la ||
dgoñs nas rnam par bžag pa ste || de yañ kun tu kha sbyor las ||
rkañ pa'i mthil du rtsom chen rluñ || gzu yi dbyiñs su rnam par gnas ||
sum mdo yi ni gnas su ni || de bžin gru gsum 'bar ba ñid ||
zlum po'i rnam pa'i gzugs kyis ni || chu ni lto bar rnam par gnas ||
sñiñ gar yañ ni sa ñid de || kun nas gru bži pa ñid do ||
de nas rkyen gyi yan lag ni || 'byuñ bžir rnam šes žugs bsgoms te ||
'byuñ bži'i dkyil 'khor thams cad kyañ || rañ gi sems tsam du šes bya ||

dPe p. 493

²⁵de yi *em.*] de'i dPe. ²⁶gźal yas khañ *em.*] gźan yas khañ dPe.

de ltar bsgoms pa'i rkyen gyis ni || thams cad źu ste gźal yas khañ ||
 bsgoms te rtsig pa lña la sogs || thams cad gźan nas 'byuñ bźin yin ||
 de dbus *pañ* las padma ni || 'dab ma brgyad pa rnam par bsgom ||
 de steñ *rañ* las ñi ma yin || de yi steñ du bdud bźi'i gdan ||
 gźan yañ phyogs mtshams brgyad por ni || pad ñi'i steñ du tshañs pa sogs ||
 gdan brgyad bsgom pa bdud bźi dañ || 'byuñ bźi'i rnam rtog spañs rtogs yin ||
 de ltar goñ du bstan pa bźin || sruñ ba'i 'khor lo nas brtsams te ||
 gdan bskyed bar du bsgom pa ni || gañ zag bźi ka mtshuñs par gsuñs ||
 tshig gi don ni rtogs par sla'o || ||

da ni brten pa lha bsgom ste || he ru ka ni rnam bźi las ||
 źal brgyad phyag ni bcu drug pa || bskyed pa'i cho ga 'di lta ste ||
 de yañ bla ma'i bka' smra yis || gsañ sñags 'bras bu lam bya'i phyir ||
 goñ bu chu dañ gzugs su gnas || gzugs las 'das pa bźis rtogs bya ||
 de las dañ po goñ bur gnas || rgyu yi rdo rje 'chañ bskyed nas ||
 brtsams te 'khor gyi lha mo ni || dbyuñ ba'i bar gyi stan pa ste ||
 de yañ rnam pa de dag gi || rnam par snañ yañ ño bo ni ||
 chos kyi sku yi rten gyur pa || loñs spyod rdzogs skur mos pa bya ||
 ci ste goñ bu źes bya na || mñal gyi skabs kyi goñ goñ po ||
 da duñ kha mig rna ba sogs || legs par dod pa ma gyur bźin ||
 de ltar mñon par rtogs 'di yañ || rgyu yi rdo rje 'chañ la sogs ||
 'bras bu rdo rje 'chañ ba ru || ma gyur phyir na goñ bur mtshuñs ||
 de nas yab yum thabs dañ ni || śes rab sñoms par źugs pa las ||
 rjes chags mes ni yab yum gyi || phuñ po khams la sogs pa bźu ||
 bźu ba'i phyir ni chur gnas pa || źes bya rnam pa de yin yañ ||
 ño bo dbyiñs dañ ye śes ni || dbyer med chos skur mos bya ste ||
 de dañ rje btsun yab źu ba || ye śes kyi ni cha²⁷ ru gsuñs ||
 yum źu ba ni dbyiñs cha ste || 'dres par gyur pas dbyer med 'dod ||

dPe p. 494

²⁷cha dPe_{ed.}] chu dPe_{u.}

dPe p. 495

gsum pa gzugs su gnas pa ni || źu ba glus bskul nas brtsams te ||
 dbań bskur rgyas gdab la sogs pa || yin par bla ma mkhas rnam gsuńs ||
 de yań snań ba der snań yań || ńo bo chos sku skye med las²⁸ ||
 'gro ba'i don du sprul sku yi || rnam par byuń źes mos pa bya ||
 gźal yas lha mo la bsdus nas || * bzuń ste mar me'i rtse mo ltar ||
 mi dmigs par du bsgom pa ni || gzugs las 'das par gnas źes bya ||
 de yań rnam pa der snań yań || ńo bo sprul pa'i sku de ńid ||
 dgos pa²⁹ mya ńan las 'das pa || kun stoń 'od gsal ńo bor bsgom ||
 'di ltar 'bras bu sańs rgyas la || chos bźi yod par rjes 'jug pa'i ||
 gań zag gis kyań gnas pa bźi'i || tshul du bsgom par bya źes gsuńs ||
 de ltar de dag rnam la yań || gań zag dbań po rab sogs bźi'i ||
 bsgom thabs gnas thabs mi 'dra ba || bźi bźi³⁰ bcu gńis bla mas bzed ||

de las goń bur gnas pa la gsum | mńon par byań chub pa la lńa'i rim pa las | rgyu
 rdo rje 'dzin pa bskyed pa dań | 'khor gyi lha mo dbyuń bar bya ba'i phyir mkha'
 gsań byin gyis brlab pa dań | 'khor gyi lha mo dbyuń ba'o ||

dPe p. 496

dań po rgyu yi rdo rje 'chań || bskyed thabs mi 'dra rnam bźi ste ||
 rdzogs rim blo gnas rab kyis ni || sńar bsgoms pa yi gdan steńs su ||
 skad cig tsam gyis rdzus skyes su || gtso bo yab yum bskyed par bya ||
 'briń gos bdud bźi'i gdan steńs su || sa bon *am hūm hūm* las yab ||
am las yum bsam tshul de ni || sgoń skyes blo gnas 'briń gis so ||
 de ltar bsgom pa'i tshul gńis la || lha mo brgyad kyi gdan steń su ||
 ńi zla bsgom pa mi dgos te || sa bon thig le las bskyed do ||
 tha ma'i dbań du byas na ni || dbus kyi bdud bźi'i gdan steńs su ||
 zla ba ńi ma kha sbyor bsgom || phyogs mtshams rnam su'ań de bźin no ||
 de nas dbus kyi ńi zla yi || bar du *am hūm* gńis las ni ||
 phyag mtshan gńis su gyur par bsgom || de la'ań de yi sa bon * gńis ||

²⁸skye med las dPe_{ed.}] dbyer med las dPe_{lu.} ²⁹dgos pa dPe_{ed.}] dgońs pa dPe_{lu.} ³⁰bźi dPe_{ed.}]
 gsum dPe_{lu.}

de nas de dag kun 'dres te || chu dañ 'o ma ji bzin du ||
 'dres par gyur las rgyu rdor 'dzin || yab yum sku rdzogs bar du bya ||
 zla ba me loñ ye śes te || bdun gyi bdun pa mñam ldan ñid ||
 rañ lha'i sa bon phyag mtshan ni || so sor rtog pa brjod par bya ||
 thams cad gcig gyur nan tan ñid || rdzogs pa chos dbyiñs dag pa ñid ||
 mkhas pas cho ga bzin gsuñs pa || rnam pa lña po bsgom pa ñid ||
 de yañ zla ba la sogs pa || rnam pa de ltar bsgom pa ni ||
 las dañ pos ni bsgom sla la || rnam pa lam du byas pa yin ||
 ño bo me loñ sogs yin pas || de lta me loñ lta bu sogs ||
 lam du byas par 'gyur yin pas || 'bras bu lam du byas pa yin ||
 de de la ni de dañ der zen pas ||
 zen pa lam du byas yin der mos pas ||
 mos pa lam du byas yin de tshogs sog ||
 sgrub pa byañ bas byin brlabs lam du byed ||
 de la der zen zen pas 'jug || 'brel pa yañ ni mi bslu bas ||
 lan cig me loñ lta bu sogs || thob par yañ ni 'gyur ba yin ||
 tha ma'i tha mas bskyed lugs ni || ñi zla sa bon la ltos te ||
āli phrag gñis mtshan bzañ po || zla ba me loñ ye śes yin ||
kāli yoñs rdzog yañ mthar gnas || *da dha* drug bcas bzi bcu po ||
 phrag gñis mar me ltar dmar ba || dpe byad ñi ma mñam pa ñid ||
 lhag ma tha ma dañ mtshuñs te || tshul 'di 'og nas 'chad 'gyur ba ||
 zor yañ phyir yin 'dir yañ sbyar || gzuñ du tha ma 'ba' zig bstan ||
 gzuñ gi tshig ni rtogs par sla'o ||
 da ni 'khor gyi lha mo mams || dbyuñ ba yañ ni bśad bya ste ||
 de yañ 'du śes gsum tshul de || yab yum bskyed pa lha 'du śes ||
 yum gyi tha * mal padma ni || skad cig tsam gyis mi dmigs pas ||
am las padma 'dab brgyad par || bsams la sñags kyi byin gyis brlab ||
 yab kyi tha mal rdo rje ni || stoñ par bsams te *hūm* rdo rje ||
 rtse lña par bskyed gsañ sñags kyi || byin gyis brlab ciñ sñags 'du śes ||

tha mal rjes chags ma yin te || yab yum sñoms par žugs pa las ||
 'khor gyi lha mo dbyuñ ba'i bar³¹ || bsam pa chos kyi 'du śes so ||
 de ltar 'du śes gsum bsgoms pa'añ || tha mal rtog pa ži byed de ||
 lus dañ *bhaga* bsam pa kun || mchog tu gyur par byas pa yin ||

de lta'i tshul gyis sñoms žugs pa'i sgu ma'i sgra yis bde gśegs kun |

bskul te yab kyi žal dañ śañs || thugs ka la sogs kun nas žugs ||
 de ni rjes chags mes bžu ste || sku yi dbyibs brgyud rdo rje yi ||
 lam nas byuñ ste yum gyi mkhar || byañ chub sems dbab kun la sbyar ||

žes pa'i don ni | phyi rol gyi yañ žes bya ba ni phyag rgya bsten pa'i rnal 'byor pas
 'du śes gsum dañ ldan par bya ba 'dis bstan te | chos kyi 'du śes ni | lhan cig skyes
 pa'i ye śes mñon du bya bar 'dod pa ste | 'di ni khyad par ro || lhag ma ni śña ma
 bžin no || tshig gi don ni rtogs par bla'o ||

de ltar 'du śes gsum ldan gyis || 'khor gyi lha mo dbyuñ ba yañ ||
 gañ zag bži yi bye brag gis || 'byin lugs rnam pa bžir rtogs bya ||
 de la rab kyi 'byin lugs ni || byañ sems tsam du gnas pa la ||
 sñar gyi rgyu yi rdo rje 'chañ || bskyed pa'i goñ du bsgoms pa yi ||
 gdan ni brgyad po'i steñ dag tu || yum gyi mkha' gsañ byañ sems brgyad ||
 spros te byañ chub sems tsam las || lha mo'i sku ru * rdzogs pa'o ||
 'briñ gi sñar bstan cho ga mtshuñs || thig le las ni yum gyi mkhar ||
 yig 'bru brgyad bsam de spros las || lhar bskyed sgo ña las bskyed pa'o ||
 tha ma mñon byañ las bskyed de || mñon byañ dañ po rnam gñis ni ||
 dañ por rgyu yi rdo rje 'chañ || bskyed pa'i skabs su bsgoms pa'o ||
 de yi bar du *bhaga* nas || so sor brgyad po spro bar bya ||
 de las phyag mtshan brgyad du bskyed || de rnams rañ rañ sa bon mtshan ||
 de dag so sor 'dres gyur gur nas || de nas lha mo brgyad po yi ||
 sku rdzogs drod gśer las skye ba'o || mñon byañ bsgom tshul goñ dañ mtshuñs ||
 tha ma'i tha ma ñi zla gñis || sa bon la ltos bskyed yin la ||
 gžan rnams tha ma dañ 'dra ste || 'di yañ drod gśer skye žes bya ||

dPe p. 498

³¹dbyuñ ba'i bar dPe_{tu}] dbyuñ ño bar dPe_{ed}.

g'zuñ gi don ni b'zi ste³² | tha ma'i don la sbyar te mdor bstan pa dañ | 'briñ la sbyar te sku mdog la sogs rgyas par b'sad pa dañ | rab la sbyar te g'zuñ bsñu ba dañ | thun moñ ba'i mtshan ñid bstan pa'o || dañ po ni **de'i steñ du** zes bya ba la sogs pa ste | tshig gi don ni rtogs par sla'o || gñis pa ni **de la** zes bya ba la sogs pa ste | 'di dag thams can kyañ phyogs dañ | lha mo dañ sa bon dañ | kha dog dañ | phyag mtshan dañ | gdan dañ | rnam par dag pa ste | bdud bdun gyis rtogs par bya'o || de'i gdan ni phyogs b'zi ye šes b'zis bdud b'zi 'joms par byed pa'i rtags yin la | mtshams kyi b'zi tshad med pa b'zis 'byuñ ba b'zi'i rnam rtog 'joms par byed pa'i rtags yin no || 'dir rnam par dag pa zes b'sad pa de ni | rnal 'byor pa rañ gi gzugs la sogs pa'i rañ b'zin yin no || zes rtogs par bya'o || * spyir rnam par dag pa'am rtags zes bya ba ni | don de lta bu'i mtshon byed ces 'dod pa yin no || tshig gi don ni rtogs par sla'o || rab kyi ni 'og tu sbyar te | byañ chub kyi sems zes bya ba yin no || spyi'i mtshan ñid ni | **'di rnams** zes bya ba la sogs pa ste | **phyag rgya lña** ni lha mo thams cad šes rab kyi rañ b'zin yin pas thal ba dañ tshañs skud med pa'o || lhag ma go sla'o || de ltar gañ zag tha dad kyi mñon par rtogs par mi sbyar na | goñ du sa bon dañ | phyag mtshan dañ | ñi zla yoñs su gyur pa las bskyed par 'dod la | rgyas par b'sad pa'i skabs su | gañ gi rnam pa las skyes zes sa bon las bskyed par 'dod la | mjug bsdu ba tshe byañ chub kyi sems las 'gyur zes 'chad pa'i g'zuñ 'grig par mi 'gyur pas tha dad du sbyar bar bya'o ||

de ltar bstan pa rnams kyis ni || chos kyi sku yi rten gyur pa ||
loñs spyod rdzogs sku'i ño bo ste || goñ bur gnas pa zes bya 'o || ||

de ma thag tu zes bya ba la sogs pas | gnas pa gñis pa'añ brjod bya ste |

de nas rgyu yi rdo rje 'chañ || yab yum sñoms par žugs pa yi ||
bde ba chen po'i me yis ni || yab yum gyi ni phuñ po khams ||
je žu je žu thig ler bsgom || yab žu ye šes yum žu dbyiñs ||
dbyer med thig le'i gdan steñs su'o ||

de ni loñs sku la brten pa'i || dbyiñs dañ ye šes dbyer med pa'i ||
chos sku'i ño bo zes bya ste || chu ru gnas pa zes bya 'o ||

g'zuñ gi don ni rtogs par sla'o || ||

³²b'zi ste dPe_{ed}.] om. dPe_{lu}.

dPe p. 500

da ni gzugs su gnas pa bstan to || de la lña | zu ba la glus bskul * ba dañ | de las
'bras bu rdo rje 'chañ du bžeñs pa dañ | ye šes kyi 'khor lo dgug bžugs bya ba dañ |
dbañ bskur ba dañ | gžug bsdu ba'i tshul gyis žar las rdzogs pa'i rim pa la blo gnas
pa tha ma'i mñon rtogs bstan pa'o ||

dañ po gtso bo thig le la || bžugs pa lha mo bži po rnams ||
mgon med par ni gtso bo dañ || phrad par 'dod pa glu yis bskul ||

ci'i phyir pukkasī la sogs pa kho nas glus bskul sñam na | de dag ni tshad med pa'i
ño bo³³ yin pas | de la gtso bo gzugs kyi sku med na sems can gyi don bya bar mi
nus pas | de'i phyir glus bskul ba yin no || rdo rje'i glu ni spyir du ma žig yod kyañ |
'dir gñis su med pa'i ye šes kyi snañ bar gyur pa la bya'o || de la dañ po pukkasīs
thugs rje chen po'i sgo nas bskul ba ni | **rje btsun** žes bya ba la sogs pa'o || šabarīs
gnad la bor ba'i tshul gyis bskul ba ni **khyod med** ces pa'o || cañdālīs sñon gyi
thugs dam rjes su dran pa'i sgo nas bskul ba ni | **dga' gtso** žes bya ba la sogs pa'o ||
de ltar lha mo gsum gyi glus bskul bas | bžeñs su ma btub pas gsum po yi chad
pa'i tshul du gnas pa la | g.yuñ mos thugs yoñs su mkhyen pa'i tshul gyis bskul ba
ni | **bdag gis** žes bya ba la sogs pa'o || de'añ 'di ltar rgyal ba la ni bžeñs su gsol bar
bskul dgos pa ma yin te | ñin mtshan lan drug tu kun la gzigs pa yin la | glus bskul
ba la'añ bžeñs su mi btub ce na | de la yi chad pa yod pa ma yin kyañ | sañs rgyas
kyi mdzad pa ni gdul bya'i snañ ba yin la³⁴ | de yañ 'jig rten na che bar grags pa'i
spyod * pa la 'jig rten pa dag mchog tu 'dzin pas | gdul bya la sañs rgyas kyi mdzad
pa de ltar snañ ba yin no || de lta bu'i tshul de gsañ sñags 'bras bu lam du byed pa'i
tshul lugs kyis bsgom par 'dod do || de las 'bras bu rdo rje 'chañ du bžeñs pa ni |

dPe p. 501

de ltar bskul ba'i thig le las || gzugs kyi sku ru bžeñs pa la ||
dbañ po rab 'briñ nam pa bži'i || bye brag gis ni bžeñs lugs bži'o ||
rab kyis thig le las bskyed do || thig le gñis 'gyur yab dañ yum ||
skyes pa rdzus skyes 'briñ gis ni || thig le gñis las yi ge gñis ||
hūm am yab dañ yum bskyed pa || sgoñ skyes tha mas ñi zla la ||
sogs pa mñon byañ las bskyed pa || drod gšer skyes pa žes bya'o ||

³³tshad med pa'i ño bo dPe_{ed.}] tshad med pa bži'i ño bo dPe_{lu.} ³⁴snañ ba yin la dPe_{ed.}] snañ ño
la snañ ba yin la dPe_{lu.}

tha ma'i tha mas ñi zla dag || sa bon la ltos bskyed pa ste ||
 'di dag rgyu yi rdo rje 'chañ || bskyed pa'i skabs su rgyas bstan bzin ||

g'zuñ gi don la gñis | bžeñs pa'i tshul dañ | gcig pu bžeñs pa'i mtshan ñid do || dañ
 po la bzi las | rab kyi tshul ni zes | de kho na ñid kyi glu rnams kyis bcom ldan 'das
 rab tu bskul bas | rmi lam rab tu sad pa ltar | thig le gcig las gñis su 'gyur te | gcig
 las yab | gcig las yum ste | dpal kye'i rdo rje bdag med ma dañ sñoms par žugs pa
 zes sbyar ro || 'briñ gis ni zes de kho na ñid kyi glu rnams kyis bcom ldan 'das rab
 tu bskul bas | bdud rtsi³⁵ bcer ba las ñi ma'i dkyil 'khor gyi gdan gyi dbus su *hūm*
 gi nram pa las yañ dag par gyur pa dañ | *am* gi nram pa las byuñ ba bdag med ma
 dañ sñoms par žugs pa zes sbrel lo³⁶ || tha ma'i ni zes de kho na ñid kyi glu rnams
 kyis bcom * ldan 'das rab tu bskul bas | bdud rtsi³⁷ bcer ba de las zla ba'i gzugs dPe p. 502
 so || de'i steñ du³⁸ ñi ma bsgoms pas ñi ma'i dkyil 'khor dañ bcas pa zes gsuñs pas |
 de'i steñ du ñi ma'o || de'i bar du sa bon gñis las yañ dag par gyur pa'i thod pa dum
 bu gsum pa | sna tshogs rdo rjes msthan pa dañ gri gug sño nag ste | de gñis la yañ
hūm dañ *am* gi sa bon gyis mtshan pa so sor rtog pa'o || de thams cad gcig tu gyur
 pa bya ba nan tan no || de las bcom ldan 'das dpal kye'i rdo rje bdag ñid sprul te |
 bdag med ma dañ sñoms par žugs pa zes bya ba la sogs pa sbrel to || tha ma'i tha
 ma ni | ñi zla sa bon la ltos pa tsam las khyad par med do || tshig don la kye'i rdo
 rje ni stoñ pa dañ sñiñ rje gñis su med pa ste | don de ston par byed pa'i nram pa
 žal brgyad | phyag bcu drug pa | sku mdog nag po ste | de'i nram par dag pa ni |
nag po ni byams pa'i thugs las mi 'gyur ba yin no || **dkar po** ni rañ bzin gyis nram
 par rtog pa'i dri ma dañ bral ba'o || **ser po** ni sañs rgyas kyi che ba'i yon tan rgyas
 pa'o || **dmar po** ni sems can la thugs rjes rjes su chags pa'o || yañ |

glañ po la sogs 'dzin pa ni || nad ni ñe bar ži ba'o ||
 glo dañ dbugs dañ de bzin smyo || khrag skyug mdze dañ *vicarcikā*³⁹ ||
 mchin pa mtsher pa'i nad rnams ni || glañ po la sogs rim šes bya ||
 sa ni dañ po nor sbyin mtha' || phyug po thams cad rab grub pa'o ||ⁱⁱ

ⁱⁱFor the middling two lines, cf. VaPra^{§10}, HePra^{§16} et al..

³⁵bdud rtsi dPe_{ed.}] bdud bzi dPe_{lu.} ³⁶sbrel to *em.*] sbrel lo dPe. ³⁷bdud rtsi dPe_{ed.}] bdud bzi
 dPe_{lu.} ³⁸steñ du dPe_{ed.}] *om.* dPe_{lu.} ³⁹vicarcikā *conj.*] birdzi ka dPe.

žes so ||

dPe p. 503

yañ phuñ po dañ žes bya ba ni | me loñ lta bu'i ye šes kyis phuñ po'i bdud bcom pa'i brdar tshañs * pa žabs kyis mnan pa'o || de bžin mñam pa ñid kyis ñon moñs pa'i bdud bcom pa'i brdar ñe dbañ žabs kyis mnan pa'o || so sor rtog pa'i ye šes kyis 'chi bdag gi bdud bcom pa'i brdar drag po mnan pa'o || bya ba grub pa'i ye šes kyi lha'i bu'i bdud bcom pa'i brdar lha'i dbañ po žabs kyis mnan pa ste | de dag kyañ mñam par brtsegs pa'i sñiñ gar žabs g.yas pa gñis kyis mnan pa'o || rol mo'i tshul ni skyil kruñ phyed pa'o || de'i g.yas brkyañ ba ni | thugs rjes sems can la khyab pa'o || g.yon bskum pa ni | šes rab kyis chos gañ yañ mi 'dzin par btañ ba'o || lhag ma ni rtogs par sla'o ||

bdag ni gañ zag dañ chos kyi bdag go || ni ra ni de gñis kyis stoñ pa'o || rnam pa žal gcig phyag gñis ma nag mo'o || yañ rnam dag ni |

dños dañ dnös med rnam rtog gis || mgo bo padma'i snod du brjod ||
ña rgyal la sogs skyon drug rnam || gcod phyir gri gug rnam par 'dzin ||

skyes pa'i mgo skam ni thabs dañ mi 'bral ba'o || **phyag rgya lña**⁴⁰ ni lha mo thams cad šes rab kyī rañ bžin yin pas thal ba dañ | tshañs skud med pa'o || g.yon brkyañ pa ni šes rab kyis gañ yañ mi 'dzin par btañ ba'o || g.yas bskum pa ni | thugs rje chen pos sems can rjes su sdud pa'o || lhag ma'i tshig ni rtogs par sla bas ma phye'o || de ltar goñ bu gañ | chu dañ | gzugs su gnas pa'i cha šas kyis dam tshig sems dpa' bskyed pa'o ||

da ni ye šes pa gžug pa 'chad de |

de yañ ye šes gžug pa yi || sñon du snod bcud sbyañ bya ste ||
gžan dag dam tshig sems dpa' la || dgod par bya ba bsgom par bya ||

dPe p. 504

de yañ lha dgu'i * thugs ka yi || rañ rañ sa bon las 'od spros ||
snod kyī 'jig rten la reg pas || gžal yas khañ bsam 'od zer bsdu ||

ya ni sa bon las 'od spros || bcud kyī sems can la reg pas ||

bcud rnam lha dgur gur par bsam || 'od zer sa bon rnam la bsdu ||

de ltar gñis kyañ de skad du ||

⁴⁰lña *em.*] lña lña dPe.

zés bya ba dañ rañ gi sñiñ gar zés bya ba'i gzug rim pa bzin te | tshig rtogs par
sla'o ||

da ni ye ses 'khor lo dnos || dgug gzug bya ba'añ brjod bya ste ||
gtso bo'i thugs ka'i sa bon las || 'od spros lha dgu spyen drañ bya ||
slar yañ thugs ka'i sa bon las || 'od zer de dag la reg pas ||
lha dgu'i dkyil 'khor yoñs rdzogs par || rab tu gsal bar dmigs par bya ||
slar yañ thugs ka'i sa bon las || spros pa'i lha mo brgyad rnam kyis ||
mchod ciñ brgyad po de ñid kyis || bstod par bsam žiñ ñag tu'añ brjod ||
de nas dgug gzug bya dnos kyañ || gañ zag tha ma'i dbañ byas te ||
sñags dañ phyag rgya tiñ ñe 'dzin || gsum dañ ldan par bya ba yin ||⁴¹

de yañ gzuñ gi cha yañ bkug ste | zés bya ba ni | ñag tu *om ehy ehi bhaga-*
vān mahākārunika hevajra saparivāra om vajragaurī ākarṣaya jah zés brjod par
bya'o ||

lus kyis lcags kyu'i phyag rgya bcas || tiñ 'dzin gaurī lcags kyu 'dzin ||
spros te ye ses dkyil 'khor lo || šar gyi sgo ru bkug par bsam ||

rañ gi dam tshig gi 'khor lo la gzug ciñ zés bya ba la | *om vajracaurī praveśaya*
hūm |

žags pa'i phyag rgya bciñs nas ni || tiñ 'dzin caurī žags pa 'dzin ||
spros te rten dañ brten par bcas || so sor rañ rañ la bcug * bsam ||

dPe p. 505

yañ bcug nas gcig tu byas la zés bya ba la | *om vajravetālī bandha vañ* |

lcags sgrog phyag rgya bciñs nas ni || ro lañs ma ser lcags sgrog bcas ||
spros pa dam tshig dañ ye ses || gcig pa ñid du gyur par bya ||

yañ lha'i ña rgyal bya'o || zés bya ba la | *om vajraghasmarī vaśamkuru hoḥ* |

⁴¹gsum dañ ldan par bya ba yin dPe_{ed.}] sbyor ba gsum dañ ldan pa'o dPe_{tu.}

lus kyī dril bu'i phyag rgya bciñ || tiñ 'dzin ghasmarī dril bu ||
 'dzin pa spros te dam tshig pa || ye śes ño bor gyur dgos bsam ||
 de ltar dam tshig 'khor lo la || ye śes bstim pa'i dgos pa yañ ||
 'di ltar kha cig dam tshig pa || dman 'dzin ye śes mchog tu 'dzin ||
 de ltar 'dzin pa'i gañ zag gis || ye śes dgug gzug ma byas na ||
 dam tshig 'ba' žig gzugs brñan tsam || lam du byas yin des mi 'grub ||
 de bas dam tshig 'khor lo ñid⁴² || ye śes bcug pas der rtogs pas ||
 'bras bu 'byin yin yañ dag par || de ltar med kyañ der dgoñs gsuñ ||

de'i phyir 'phags pa mkha' 'gro ma rdo rje gur žes bya ba las kyañ |

ye śes 'khor lo chen po 'bar || dam tshig 'khor lo la mñam thim ||
 sañs rgyas byañ chub sems dpa' ni || bsgrub ste gzan du yañ ma yin ||

žes gsuñ pa'i phyir ro ||

da ni kha cig bar 'dir ni || sku gsuñ thugs dañ skye mched drug ||
 byin gyis brlab bya de sgrub pa || ñer sgrub kyī ni rjes žes zer ||
 de 'dir mi bya 'og nas su || mda' gcig gis ni śva ba gñis ||
 sod pa'i tshul du lha mo brgyad || bsdus pa'i rjes la bya bar bžed ||
 des na gtso bo byin brlabs pas || lha mo brgyad kyis byin brlab par ||
 'gyur ba yin žes bla ma ni || mkhas pa brgyad par ldan rñams gsuñ ||
 de ltar ye śes * gzug byas nas || da ni dbañ bskur rgyas gdab bsgo ||
 de yañ thugs ka'i sa bon las || 'od spros nam mkha' kun khyab pas ||
 bde bar gšegs pa lña dag dañ || byañ chub sems dpa' brgyad rig ma ||
 lña dañ gzugs sogs lha lo drug || khro bo bcu rñams spyān drañ bya ||
 slar yañ thugs ka'i sa bon las || lha mo brgyad kyis legs mchod ciñ ||
 bstod dbyañs kyis kyañ bstod byas te || dbañ bskur phyir du gsol ba gdab ||
 thugs rje'i bdag ñid can rñams kyis || bdag la dbañ bskur mdzad du gsol ||

žes bya ba'am || *abhiṣiñcantu*⁴³ *mām sarvatathāgatāḥ*⁴⁴ žes brjod par bya'o ||

⁴²'khor lo ñid *conj.*] 'khor lo dPe. ⁴³abhiṣiñcantu *conj.*] a b.hi šiñtsa tu dPe. ⁴⁴sarvatathāgatāḥ *conj.*] sarb'a ta th'a ga ta dPe.

de ltar gsol ba btab pa yis || de bzin gšegs rnams he ru ka'i ||
 rnam par gyur te bdud rtsi lñas || gañ ba'i rin chen bum pas blugs ||
 byañ chub sems rnams bkra śis kyi || glu dbyañs rig mas rdo rje'i glu ||
 lha mos me tog la sogs char || 'bebs śiñ khro bos bgegs skrod bsam ||
 de ltar bsams te dbaṅ bskur bas || spyi bor byañ chub sems kyi chus ||
 yoṅs su gañ bas bum pa'i dbaṅ || thob par yañ ni mos pa bya ||
 mgrin par gsañ dbaṅ sñiñ gar ni || she rab ye śes rkañ mthil bar ||
 yoṅs gañ bži pa thob par bsam || de tshe lus kun gañ ba yis ||
 bde chen skye par bsam bya žiñ || chu yi lhag ma lud pa las ||
 cod pan rañ gi lhag pa'i lha || mñon par rtogs pa brjod zin to || ||

dkyus ma'i don 'chad pa ni⁴⁵ de'i tshe dbaṅ rañ go ño bo gañ blañ že na | slob
 dpon dañ žes bya ba la sogs pa sbyar ro || des dri ma gañ dag par byed ce na | dgod
 pa la sogs pa'i dri ma dag par byed do || * ci žig rdo rje slob dpon gyi dbaṅ la sogs dPe p. 507
 pas dgos pa la sogs pa'i dri ma dag par byed sñam pa la | 'di ltar dgod pa la sogs pa'i
 bde ba gnañ žiñ | de dañ de dag gi dri ma dag par byed pa ni | bya ba dañ | spyod
 pa dañ | rnal 'byor dañ | rnal 'byor bla na med pa ste | rgyud sde bži yin la | de dañ
 de dag gi dbaṅ gi mthar thug pa'am | de dag gi ñams su myoñ ba tsam žig rim pa
 bzin slob dpon la sogs pa'i dbaṅ gi dus su byañ chub kyi sems spyi bo nas⁴⁶ dbaṅ
 bskur ba'i dus dañ | byañ chub kyi sems lce la bžag pa'i dus | śes rab ye śes kyi
 dbaṅ gi dus dañ | bži pa rnams kyi dus su ñams su myoñ ba skyes pa tsam rgyud
 de dañ de'i ñams su myoñ ba'i mthar thug yin pas dag par byed do ||

de'i ñams su myoñ ba de ji tsam sñam pa la | **dga' ba dañ** žes bya ba la sogs
 pa ste | de'i tshad tsam mo || de dag gus ji tsam gyi dus su skye sñam pa la | **rnam
 pa sna tshogs pa dañ** žes bya la sogs pa ste | de dañ de dag gu dus su skye ba'i
 žes sbyar bar bya'o || yañ na don ni dbaṅ 'di dag gis ci žig rtogs par bya smyam pa
 la dga' ba dañ žes bya ba la sogs pa sbyar ro || de dag gañ gi dus su skye žiñ rtogs
 par bya sñam pa la || rnam pa sna tshogs pa dañ žes bya ba la sogs pa smos so || ci
 žig dbaṅ bžis dga' ba bži ji ltar msthon sñam pa la dbaṅ bži dañ grañs kyañ mthun
 la go rim kyañ mthun te | dga' ba la brten nas mchog dga' | de la brten nas dga'

⁴⁵dkyus ma'i don 'chad pa ni dPe_{ed.}] *om.* dPe_{lu.} ⁴⁶spyi bo nas *em.*] sbyi bo nas dPe.

dPe p. 508

bral | de la brten nas lhan skyes skye la | yañ slob dpon la brten nas gsañ dbaṅ | de
 la brten nas śes rab ye śes | de la brten nas bži pa 'byuñ zes 'dod la | yañ dri * ma
 'khyud par yañ chos mthun te | dgod pa la sogs pa'i dri ma dag par byed pa chos
 mthun no || gal te de dag gis dgod pa la sogs pa'i dri ma ci'i phyir 'dag par byed
 sñam pa la | dbaṅ gis dag pa'i tshul ni sñar brjod zin la | dga' ba la sogs pa yañ de
 dag gi ñams su myoñ ba mthar thug par gyur pa yin pas so zes sbyar ro || zes bla
 ma dag gsuñ ño || tshig gi don ni go sla bar zad do⁴⁷ || **dbaṅ bskur nas rañ gi rigs
 kyi bdag pos spyi bor mtshan to** || zes bya ba la sogs pa ni |

gtso bo yab yum mi bskyod pas || rgyas btab ño bo ñid kyi rgya ||
 gaurī pukkasī mi bskyod || lus la sems kyi phyag rgya yin ||
 caurī dañ ni śabarī || nram par snañ mdzad sems la lus ||
 vetālī dañ caṇḍālī || rin chen 'byuñ ldan phyag rgya ni ||
 rgyu 'dod chags la 'bras bu ni || ser sna yi ni phyag rgya yin ||
 ghasmarī dañ ḍombinī || 'od dpag med pa'i phyag rgya ni ||
 'bras bu phrag dog la ni rgyu || 'dod chags kyi ni phyag rgya yin ||
 de dag phan tshun rgyab bsnol bar || med na de ltar mdzes mi 'gyur ||
 de ltar rgyas btab mthar thug par || bsgom pa chos kyi sku⁴⁸ med las ||
 'gro ba'i don du sprul pa'i sku || gzugs su gnas pa zes byar bsgom ||

ye śes lña yi mñon rtogs 'dir gsuñs so ||

da ni **bcom ldan 'das kyis** zes bya ba la sogs pas goñ du bstan pa rnam kyi
 mñon par rtogs pa gañ zag dbaṅ po tha ma'i tha ma'i⁴⁹ mñon par rtogs pa 'di ltar
 yin no || zes zor yañ bar bya ba'i phyir gzuñ bsdu ba'i tshul gyis bstan to ||

dPe p. 509

de la āli yoñs su gyur pa zes pa ni | *āli* phrag gñis skar ma'i rnam pa lta bu
 g.yas skor g.yon * skor ram mgo sprod gañ yañ ruñ ba ste | mtshan bzañ po sum
 cu rtsa gñis kyi ño bo yoñs su gyur pa las zla ba ste ño bo me loñ lta bu'i ye śes
 so || de yañ rnam pa zla bar bsgoms pas bsgom sla | rañ gi ño bo me loñ lta bu'i ye
 śes yin pas me loñ lta bu lam du byas par 'gyur zes bya ba la sogs pa'i tshul goñ du
 rgyas par bstan te | de 'dir yañ ji lta ba bzin rtogs par bya'o || tshig gi don ni rtogs
 par zad do || ||

⁴⁷go sla bar zad do dPe_{lu}] go bar zad do dPe_{ed}. ⁴⁸chos kyi sku *em.*] chos sku dPe (unmetrical).

⁴⁹tha ma'i dPe_{lu}] tha ma'i tha ma'i dPe_{ed}.

da ni gnas pa bži pa bstan te |

de yañ mñon par rtogs pa 'dir || bskyed pa dañ ni rdzogs pa'i rim ||
 re re la yañ 'jog tshul gsum || gsum la'añ gsum gsum dgur 'gyur ro ||
 de las bskyed rim bsgom pa la || gsum ni lha dgur bsgom pa dañ ||
 yab yud tsam⁵⁰ bsgom⁵¹ yab tsam ste || re re la yañ gsum gsum mo ||

de la las dañ po pas | dañ por lha dgu tsam gyi spyi la dmigs te | lo la sogs pa ci
 rigs par sems gnas par bya'o || de nas lha'i rnam pa la sems gzuñ bar bya ste |

de las dañ po lha dgu la || blo gnas 'dod pa'i sgrub pos ni ||
 'jug dañ gnas dañ ldañ ba yi || rim pa gsum du bsgom par bya ||
 dañ po bsod nams tshogs bsags nas || tha ma dbañ bskur rgyas gdab par ||
 'jug rim de nas sems 'jog pa || gnas pa'o man chad ldañ rim yin ||
 de la gnas pa'i rim pa la || 'jog dañ rgyun du 'jog la sogs ||
 ži gnas sems gnas thabs dgu yis || lha dgu gsal ba'i bar bsgom bya ||

de la dañ por sna tshogs rdo rje la sogs pa bye brag nas sems bzuñ ste | rim gyis
 je cher 'gyur * te mthar lha dgu ka yoñs su gsal bar gyur bar bsgom pa'i bar ni lha dPe p. 510
 dgu la sems gnas par bsgom pa žes bya ba yin no || de la blo brtan par gyur nas rim
 gyis rdzogs pa'i rim pa la 'jug par bya ba'i phyir | dmigs pa'i yul chuñ ba chuñ ba
 la 'jug par bya ste |

de la yab yum tsam bsgom 'dod || tha ma lha mo brgyad žal brgyad ||
 bsdu ba'i bar du rdzogs bya ba || 'jug pa'i rim pa rdzogs pa'o ||
 de nas rtse gcig yab yum la || gnas thabs dgu yis bsgom pa ni ||
 gnas rim yum yañ bsdu ba sogs || ldañ ba'i rim pa žes bya 'o ||
 gal te yab tsam bsgom 'dod na || yum yañ yab la bsdu ba'i bar ||
 'jug pa'i rim pa gnas pa'i rim || yab la rtse gcig sems gnas pa'i ||
 thabs kyis bsgom pa 'jug pa'i rim || yab kyañ sñiñ ga'i *hūm* ñid la ||
 bsdu ba yan chad de bar du || bskyed pa'i rim la gnas pa dgu'o ||

⁵⁰yab yud tsam dPe_{lu}] yab yum tsam dPe_{ed}. ⁵¹bsgom dPe_{ed}.] bsgom dañ dPe_{lu}.

rdzogs pa yi ni rim pa la'añ || *hūm* tsam gnas dañ na dar gnas ||
 de bzin stoñ pa la gnas te || dgu yin 'og tu ñes par bya'o ||
 de la yab yum tsam bsgoms pas || dkyil 'khor nam pa bsdu bya ste ||
 rañ gi sñiñ ga'i sa bon las || 'od spros snod bcud rnam la phog ||
 de dag 'od zer nam gyur te || sruñ ba'i 'khor lo la bsdu bya ||
 de bzin dur khrod brgyad la bsdu || de nas g'zal yas khañ la 'o ||
 de nas slar yañ 'od de yis || g'zal yas khañ la reg pas de ||
 lha mo brgyad la bsdu bya ste || g'zal yas khañ yañ gzugs dri sogs ||
 yul bzi 'byuñ bzi ño bo ste || lha mo brgyad kyañ yul bzi dañ ||
 'byuñ bzi'i ño bo yin pa'i phyir || ño bo ñid la bsdur ses bya ||
 slar yañ 'od spros lha mo brgyad || la re de yañ * žal brgyad du ||
 bsdu bya de dag thabs ses rab || sñoms žugs byañ chub sems 'byuñ phyir ||
 de ni de yañ ses rab kyi || ro gcig pa las 'byuñ ba yi ||

dPe p. 511

žes bya ba la sogs pas bstan te | **žal brgyad du rim pas g'zug** ces bya ba ni | gaurī
 rtsa ba'i žal nag po la'o || caurī g.yas žal bar pa la'o || vetālī steñ gi žal du ba'i mdog
 can la'o⁵² || ghasmarī g.yon žal bar pa la'o || pukkasī g.yon dmar ba la'o || šabarī
 g.yas dkar ba la'o || cañdālī g.yas pa'i žal pha tha la | đombīnī g.yon pa'i žal pha tha
 lar bsdu bar bya'o || de ltar yab yum tsam du bsgom par bya'o ||

de ltar yab yum tsam gnas la || 'khor lo bzi yi rgyas gdab ste ||
 rtsa 'dab la sogs ji lta bzin || dmigs te yig 'bru bzi yañ bsam ||
 de dag phyag rgya bzir bsams te || las dañ chos dañ phyag rgya che ||
 dam tshig phyag rgya chen po ste || lte ba la sogs rim bzin no ||
 de la bskyed pa gtsor bsgoms pas || de tsam ñid las mi bya gsuñ ||
 gal te rdzogs pa gtsor bsgoms pas || gcer bu cañdālī bsgom bya ||

de la 'di'i mñon par rtogs pa ni | lte ba sprul pa'i 'khor lo'i lte ba la nañ skor 'dab
 ma brgyad la *a ka ca ta pa ta ya ša* | phyi skor drug cu rtsa bzi la *āli* phrag gñis
 g.yon skor dañ | *kāli ha* dañ *kṣa* spañs pa g.yas skor du bsam mo || sñiñ ga chos kyi

⁵²mdog can la'o dPe_{ed.}] mdog žal la'o dPe_{lu.}

'khor lo'i lte bar *hūm* | phyogs b'zir *bhrūm ām jrīm kham* | mtshams b'zir *lam mam pam tām* b'zi bsam mo || mgrin pa loñs spyod kyi 'khor lo'i lte ba la *om* | 'dab ma la *āli* phrag gcig g.yon skor du bsam par bya'o || spyi bo bde chen gyi 'khor lo'i ze 'bru la *ham* | 'dab ma la *āli* phrag gñis bsam par bya * ste | de'añ lte ba sñiñ ga kha dPe p. 512 sbyor | mgrin pa spyi bo kha sbyor du bsams te | de dag sñar brjod pa b'zin phyag rgya b'zir mos pa bya'o || g'zan yañ rtsa dbus su *avadhūtī* dañ | g.yas su *rasanā* dañ | g.yon du *lalanā* gsum yañ dmigs par bya'o || yañ b'sañ sgor rluñ | sum mdor me yañ gsal bar bya'o || de nas b'sañ sgo'i rluñ gis sum mdo'i me sbar | de'i lte ba'i *am* sbar te | de las me *rasanā* nas 'zugs te | sñiñ ga'i yig 'bru rnam bsreg par bya'o || yañ me des mgrin pa'i yig 'bru bsreg par bya'o || yañ des spyi bo'i yig 'bru yañ bsreg par bya ste |⁵³ de nas rañ gi sna nas 'od zer gyi tshogs nam mkha' khyab par spros nas phyogs bcu'i de b'zin g'segs pa rnam kyi śaṅs kyi bu ga g.yon nas 'zugs te | de dag gi 'khor lo b'zi b'zu btul byas te | de dag gi thugs sñiñ po yañ dag pa'i bdud rtsi srin bu padmas khrag 'dren pa b'zin bsdu te | rañ gi sna g.yon nas 'zugs nas spyi bo de ñid kyi nañ du thim par bya'o || de nas bdu rtsi de g.yon rkañ ma nas 'oñs te mgrin par yig 'bru rnam gsos btab ste | lte ba'i *am* gi bar du dbab bo || des rdo sol la me byuñ ba b'zin *am* cher 'bar te | dbu ma *avadhūtī* kha phye ste | glog gi zer ma'i tshul du soñ ste | spyi bo'i *ham* la phog pas | de las byañ chub kyi sems kyi chu rgyun bab ste me 'bar ba dañ rtse sprod | sñiñ ga tsam du dmigs pa bya'o || byiñ ba śas che na mgrin pa tsam mo || rgod na ni sñiñ ga'i smad du dmigs par bya'o || de la dmigs te rluñ kha sbyar bar bya'o || de ltar rim gyis goms par byas pas | dañ por lus la drod 'byuñ ño || de nas rim gyis bde ba 'byuñ ste du ba * la sogs pa'i rtags rnam dPe p. 513 kyañ 'byuñ ño || de nas rim gyis rañ byuñ gi ye śes mñon du gyur te | de goms pa las don gyi ye śes kyañ 'byuñ bar 'gyur ro || las dañ po la dmigs pa brtan pa dag la *rasanā* la me sbar bas | *rasanā* de mgrin pa'i gnas su sum skor du gyur pas me ldog pa dañ | dañ 'gag pa dañ mgrin pa skrañs pa la sogs par gyur na | de ñid du la dor bar bya'o || zes gsuñ ño || de dag gi tshig ni⁵⁴ rtogs par sla'o ||

de nas go cha dgod bya ste || rañ gi lus kyi phyag rgya drug ||
rgyal ba drug gi ño bo ru || mos pa tsam du bya ba yin ||

⁵³yañ me (...) bya ste dPe_{ed.}] *om.* dPe_{lu.} ⁵⁴tshig ni dPe_{ed.}] tshig don dPe_{lu.}

des ni 'khor lo la sogs pa || tha mas rnam par rtog pa las⁵⁵ ||
rgyas 'debs phyir na phyag rgya yin || bar chad bsruñ phyir go cha'o ||

de nas skye mched drug byin gyis brlab par bya ste | mig la sogs pa'i skye mched
tha mal pa rnam stoñ par bsams te | der *pañ* las padma dañ *rañ* las ñi ma'i steñ
du ro re bsams te | de'i steñ du rañ rañ gi yi ge dañ po las bskyed de | *mohavajrī*⁵⁶
dañ *dveṣavajrī*⁵⁷ dañ | *mātsaryavajrī*⁵⁸ dañ | *rāgavajrī*⁵⁹ dañ | *īrṣyavajrī*⁶⁰ dañ |
*nairātmyā*⁶¹ rnam kyi dañ po la klad kor dañ bcas pa ste | *mañ dañ mañ*⁶² *rāñ*
*īm añ*⁶³ zes bya ba rnam dkar po dañ | sñon po dañ | ser po dañ | dmar po dañ |
ljañ gu dañ ' nag po rnam te | de dag gyur pa las lha mo rnam skyil kruñ phyed
pas bžugs pa | žal gcig phyag gñis pa | g.yas gri gug | g.yon thod pa | gru mor
khaṭvāṅga dañ bcas pa | gdan sñar bstan pa la bžugs pa ste | kha dog ni sa bon gyi
skabs bžin no ||

de ltar go cha bgos pa la || dgos pa rnam pa gsum gsuñs te ||
tha mar * rnam rtog blo zlog dañ || mñon par šes pa lña 'char dañ ||
bar chad bgegs las sruñ ba ste || de las dañ po rnam pa gñis ||
gur gyi luñ yin tha ma ni || bla ma dam pa'i gdams ñag yin ||

'dis ni spyod lam gyi rnal 'byor bstan | ñams su blañ pa 'og tu go bar bya'o ||

de nas bar 'dir bzlas bya ste || yum med phyir na 'og tu min ||
de bas 'og gi rdzogs rim la || nus ldan bya phyir bzlas par bya ||

bzlas pa'i man ñag ni yum gyi thugs ka'i *añ* las sñags kyi phreñ ba byuñ ste | de
rañ gi khar žugs šin 'khor te | tshur 'khor ba 'dis ni rluñ brtan par 'gyur ro || de'i kha
dog ni las kyi bye brag gis⁶⁴ | ži ba la kha dog⁶⁵ dkar po | rgyas pa la ser po | dbañ
la dmar po | drag po la nag por bzla bar bya'o⁶⁶ || **mi dga' ba'i mthar thug pa ni**° |

°mi dga' ba'i mthar thug pa dPe] mi skyo'i bar du HeSāU^{Tib}. (→ *akhedaparyantam* HeSāU^{Skt}).

⁵⁵rnam par rtog pa las dPe_{lu}] rnam par rtog pa la dPe_{ed}. ⁵⁶vajrī *em.*] badzri dPe. ⁵⁷dveṣa°
em.] d'e ṣa dPe. ⁵⁸mātsaryavajrī *em.*] ma ts.dya badzri dPe. ⁵⁹vajrī *em.*] badzri dPe. ⁶⁰vajrī
em.] badzri dPe. ⁶¹nairātmyā *em.*] nai r'adma dPe. ⁶²mañ dPe_{ed}.] *tsañ* dPe_{lu}. ⁶³īm añ *em.*]
īm nañ dPe_{ed}; *añ nañ* dPe_{lu}. ⁶⁴bye brag gis dPe_{lu}] dbye ba ste dPe_{ed}. ⁶⁵kha dog dPe_{ed}.] *om*.
dPe_{lu}. ⁶⁶bzla bar bya'o dPe_{ed}.] la sogs pa bžir bzlas pa bya'o dPe_{lu} (?).

skyo ba dañ mi 'dod bzin bzlas na rdo rje sems dpa' brñas pa 'gyur bas ji srid 'dod
par bzlas so || **de ltar bzlas pa'i dgos pa** ni^p | de bzin gśegs pa thams cad kyi thugs
sñiñ po nas bskul žiñ | mkha' 'gro ma rnams sñan gsan 'bebs par byed pa ste | rdo
rje gur las |

byañ chub sems dpa' dañ [meter corrupt] || mkha' 'gro ma dañ rañ btsun mo ||
mñon sum du ni bya ba'i phyir || sñags ni sñan gsan 'bebs par byed ||

dper na skyes chen la la žig || sñags⁶⁷ kyi ña ros bos pa na ||
thos pa tsam gyis 'oñs gyur pa || de ltar⁶⁸ skad cig sañs rgyas gśegs ||

'jig rten khams ni stoñ phrag dañ || nam mkha'i khams kyi mkha' groñ du ||
phyag rgya chen po bde gnas kyi || mkha' dañ mñam * pa'i sañs rgyas bžugs || dPe p. 515

de rnams sñags rig druñ mi gśegs || sañs rgyas⁶⁹ spyen gyis rnam par gzigs ||
gañ gis sñags kyi rim zab pa⁷⁰ || e ma de yis byañ chub thob ||

ces gsuñs so ||

de ltar yab yum tsam bsgoms la || ji ltar 'dod par gnas byas la ||
de las ldañ ba'i rnal 'byor ni⁷¹ || yum bsdu la sogs rnams yin te ||
slar yañ thugs ka'i *hūm* las 'od || phyi rgyu'i dus su sna g.yas nas ||
spros la yum la phog par bsam || nañ 'jug sna bug g.yon nas so ||

de ltar bsgoms pas bdag med ma || je žu je žu thugs ka yi ||
zla ñi *am* bcas la thim bsam || de yañ 'od kyi goñ bu bsam ||

de ni 'jug pa'i rluñ 'groggs te || sna bug g.yon nas žugs gyur te ||
yab kyi thugs ka'i *hūm* ñid la || thim par yañ ni bsgom pa yin ||

yab tsam la ni gnas 'dod pas || de dag bar ni žugs pa'i rim ||
yab la ji ltar 'dod 'dod kyi || bar du⁷² bsgom pa gnas rim yin ||

^pde ltar bzlas pa'i dgos pa dPe] de ltar (...) sñags yoñs su bzla'o HeSāU.

⁶⁷sñags dPe_{ed.}] skad dPe_{lu.} ⁶⁸de ltar dPe_{ed.}] de'añ dPe_{lu.} ⁶⁹sañs rgyas dPe_{ed.}] rdo rje dPe_{lu.}
⁷⁰zab pa dPe_{ed.}] thob pa dPe_{lu.} ⁷¹rnal 'byor ni dPe_{ed.}] rim pa ni dPe_{lu.} ⁷²'dod kyi || bar du dPe_{ed.}]
kyi bar || rab tu dPe_{lu.}

de nas yab kyañ bsdu ba sogs || ldañ ba'i rim pa zes bya ste ||
 thugs ka'i sa bon las 'od zer || phyi rgyu'i dus su sna g.yas nas ||
 spro bya de ni rañ lus la || yoñs su gsal bar bsam bya žiñ ||
 nañ du 'jug pa'i dus su ni || sna g.yon nas ni 'jug par bya ||

de ni *āli* zes bya ba la sogs pas bstan te | mi zab par bśad na spro ba'i dus su *kāli*'i
 rnam pa dañ | bsdu ba'i dus su *āli*'i rnam pas bsdu bar bya | zes pa yin la | zab par
 bśad na *kāli*'i brdas sna g.yas bstan te | spro ba'i lam yin la | *āli*'i brdas g.yon bstan
 te | bsdu ba'i lam yin no zes dgoñs so ||

dPe p. 516

de ltar yañ * dañ yañ byas pas || rañ lus 'od du žu gyur te ||
 sñiñ ga'i ñi zla kha sbyar gyi || bar gyi *hūm* la bsdu bar bya ||

gžuñ gi tshig don ni rtogs par sla'o || ||

de nas rdzogs pa'i rim pa la blo gnas par 'dod pas gsum las | *hūm* tsam la gnas
 par 'dod pas ni | bskyed pa'i rim pa de rnam s 'jug pa'i rim pa yin la | *hūm* la sñar
 brjod pa'i sems gnas pa'i thabs kyis gnas pa ni⁷³ gnas pa'i rim pa'o || de'añ bsdu ba
 man chad ni ldañ ba'i rim pa zes 'dod do ||

de nas *hūm* tsam gnas pa las || rgyud kyi tshig ni dran byas pa ||
 ñi zla gñis kyañ *hūm* ñid la || rim pa bžin du thim par bya ||
 de yañ mas yar rim bžin du || bsdu te 'od kyi goñ goñ por ||
 gyur te de yañ je phra las || mar me'i rtse mo lta bur bsgom ||

de tsam la sems gnas par 'dod pas kyañ sñar bžin rim pa gsum sbyar bar bya'o ||

de yañ stoñ par bsgoms pa ni || bsdu ba'i rim pa⁷⁴ zes bya ste ||
nāda'añ mi dmigs par bya ste || mi dmigs tsam du'añ mi 'dzin la ||
 chos ñid spros dañ bral ba la || šes pa spros dañ bral bar bžag ||
 de ltar ji srid 'dod pa yi || bar du bsgom pa gnas pa'i rim ||
 stoñ pa ñid las lhar ldañ ba || ldañ ba'i rim pa zes bya yin ||

⁷³gnas pa ni dPe_{ed.}] om. dPe_{lu.} ⁷⁴bsdu ba'i rim pa dPe_{ed.}] ldañ ba'i rim pa dPe_{lu.}

de ltar bsgom pa'i rim pa'añ bskyed pa'i rim pa gtsor bsgoms la | rdzogs pa'i rim
pa lam byuñ ba tsam bsgoms la | rdzogs pa'i rim pa gtsor bsgoms pas tshul ji lta ba
b'zin bsgom par bya ste | de las ldañ bar 'dod na |

chu las ña 'phar ji b'zin du || stoñ pa 'od gsal ñañ ñid las ||
dpal ldan rdo rje mgon po yi || sku ru yoñs su ldañ bar bya ||
de nas 'og nas 'byuñ * ba yi || dag pa rjes su dran bya 'ziñ ||
rdo rje'i glu blañ smon lam yañ || rgya chen yoñs su dag pa gdab ||
thun mtshams su ni gtor ma dañ || mchod dañ bstod dañ kha zas dañ ||
spyod lam la sogs ma b'zag pa'i || rnal 'byor tshul b'zin bsten par bya ||

dPe p. 517

de dag gi don ni 'di yin te | "stoñ pa ñid kyi ñañ las te ||" 'og nas 'byuñ ba'i dag pa
rjes su dran pa dañ | g'zan yañ dpal dgyes pa'i rdo rje'i rgyud las gsuñs pa |

gzugs phuñ la ni gaurī ste || tshor ba'i phuñ po caurī yin ||
'du śes phuñ po ro lañs ma ||⁷⁵ 'du byed phuñ po ghasmarī ||
rnam śes phuñ po'i tshul gyis ni || bdag med rnal 'byor ma rab grags⁷⁶ ||ⁱⁱⁱ

žes bstan pa dañ | gzugs la gaurī yañ dag⁷⁷ b'sad ||

sgra yi cha la chom rkun ma || so so'i dri ni ro lañs ma ||
ro yi tshul ni za phod ma || reg bya sa spyod ma žes brjod ||
chos kyi dbyiñs ni mkha' spyod ma ||

žes bya ba dañ |

sa ni dañ po nor sbyin mtha' || dbañ phyug⁷⁸ thams cad rab grub pa'i ||
nad ni ñe bar ži ba ste || blos dañ dbugs dañ de b'zin smyo ||
khrag skyug mdze dañ bi dzi ka || mchin pa mtsher pa'i nad rnam ni ||
glañ po la sogs rab tu brjod ||

ⁱⁱⁱHeTa I.ix. 8-9ab.

⁷⁵'du śes phuñ po ro lañs ma dPe_{ed.}] om. dPe_{lu.} ⁷⁶grags dPe_{ed.}] bsrags dPe_{lu.} ⁷⁷yañ dag dPe_{ed.}]
rtag tu dPe_{lu.} ⁷⁸dbañ phyug dPe_{lu.}] phyug po dPe_{ed.}

ces bya ba ste | don ni gañ du brjod pa'i gañ rnam par dag pa 'yin pa de dran par
bya'o || don ni gañ du brjod pa'i gañ rnam par dag pa yin pa de dran par bya'o ||

de nas rdo rje'i glu dañ smon lam gdab pa yañ bya ste | des ni thun yoñs su
rdzogs pa yin no ||

des nas thun mtshams su mchod pa dañ bstod pa dañ gtor ma bya ste | mchod
pa'i tshul ni las dañ po pa'i bya ba las śes par bya'o || bstod pa ni * |

dPe p. 518

dños po kun gyi rañ bzin mchog ||

ces bya ba la sogs pa⁷⁹ śloka ñi śu'am | yañ na mdor bsdus pa | khyod ni rnal 'byor
ma tshogs źes bya ba la sogs pas bstod pa bya'o || **gtor ma** ni 'jig rten dañ 'jig rten
las 'das pa gñis la dbul par bya'o || **sñon du 'gro ba can** źes bya ba ni^q | thun goñ
ma'i mjug yin kyañ 'og ma'i sñon du 'gro ba yin pas so || de la gtor ma'i mñon par
brtags pa ni⁸⁰ rdzas kyi bya ba dañ | mgron gyi bya ba dañ | de la dbul ba'i tshul
lo || dañ po ni lhag pa'i lha'i gtor ma'i phud las bya ste g.yon du bźag go || 'byuñ
po'i gtor ma ni de'i lhag ma las de bas cher byas te g.yas phyogs su bźag go || de
la chañ la sogs pas spañs te | bdud rtsi 'khyim pa'i sñags | *om vajra amṛtakuṇḍali*
hana hana hūm hūm hūm phaṭ ces bzla źiñ⁸¹ chañ ñam dri'i chus⁸² gtor te bgegs
bsal bar bya'o ||

de nas *om svabhāvaśuddhāḥ*⁸³ *sarvadharmāḥ svabhāvaśuddho 'haṃ* | źes bzlas
pa'am | yañ na skad cig mas mos pa las byuñ ba'i mi dmigs par bya'o || de'i ñañ las
am las rluñ gi dkyil 'khor⁸⁴ *am* gis mtshan pa'o || de'i steñ du *ram* las me'i dkyil
'khor gru gsum dmar po *ram* gyis mtshan pa'o || de'i steñ du *āḥ* las thod pa rgya
chen po'o || de'i steñ du⁸⁵ *a* las zla ba'i dkyil 'khor ro || de nas *āli* bcu drug g.yon
skor | *kāli* sum cu rtsa bzi g.yas skor du bya'o ||

^qsñon du 'gro ba can dPe] sñon du 'gro bas HeSāU-G

⁷⁹ni dños po kun gyi rañ bzin mchog | ces bya ba la sogs pa dPe_{ed.}] *om.* dPe_{lu.} ⁸⁰brtags pa ni
dPe_{ed.}] brtags pa ni gsum ste dPe_{lu.} ⁸¹bzla źiñ dPe_{ed.}] bzlas źiñ dPe_{lu.} ⁸²chañ ñam dri'i chus
dPe_{ed.}] chus dPe_{lu.} ⁸³svabhāvaśuddhāḥ *em.*] sva b.h'a w'a śud.d.haḥ dPe. ⁸⁴dkyil 'khor dPe_{lu.}]
dkyil 'khor ba nan dañ dPe_{ed.} ⁸⁵*āḥ* las thod pa rgya chen po'o || de'i steñ du dPe_{ed.}] *om.* dPe_{lu.}

de yi śar nas dbus kyi bar || *go ku da ha na* rnam las ||
ga śa dañ po mtha' yi *śva* || *ha na* dañ po lcags kyu lña'o ||

de dag * re re dag la yañ || *bhrūm ām jrīm kham hūm* rnam las ||
 gži mñam zla ba ñi ma dañ || maṃ sa gla rtsi rnam⁸⁶ bsam bya ||

slar yañ śar sogs rim pa bzin || yi ge lña las ye śes lñas ||
 de dag byin gyis rlob byed pa || dpal ldan rje btsun phyag len yin ||

de dag steñ du rig byed kyi || dañ po dkar po thar du bltas ||
 de steñ re pha las ñi ma || *hūm* las rdo rje des mtshan pa'o ||

sbud pas sbar bas rdzas źu ste || de las steñ du spros pa las⁸⁷ ||
om dañ *hūm* las 'chi med rgyun || 'dzag ciñ *hūm* las 'od spro bya ||

de yis bde gśegs ye śes kyi || chu rgyun bkug ste sku rdo rje'i ||
 rnam par rdo rje źugs gyur te || ljid ldan de dag lhuñ bar bya ||

de nas źu ste kha dog dri || reg bya phun sum tshogs byas la ||
 yi ge gsum brjod de dag gis || rdzas sbyaṅs pa yi tiñ 'dzin to ||

dPe p. 519

mgron gyi tiñ ñe 'dzin la tshul gñis las so sor dbul ba ni |

mkha' dbyiṅs *paṃ raṃ* pad ñi'i steñ || *hūm* las dpal ldan lhag pa'i lha ||
 dmigs te ye śes gźugs pa dañ || dbañ bskur ba yañ ji bzin bya ||

lce *hūm* rdo rje las 'od zer || ldan pas mñes bya sñags gsum brjod ||
 de nas mchod dañ bdud rtsi myañ || bstod pa gsol gdab gśegs su gsol ||

om bhagavān mahākāruṅika hevajra saparivāra źes bya ba'i rjes la ***idaṃ*** źes bya
 ba la sogs pa brjod do ||

chos 'byuñ nañ du *paṃ* dmar nag || dkar po rnam las mas rim bzin ||
 padma so so'i kha dog can || bskyed pa lha yi gdan yin no ||

om hūm āḥ ni dkar dañ gnag || dmar po rnam las mas rim bzin ||
 lte bar sku dañ gsuñ thugs rnam || so so'i kha dog rgyan can bskyed ||

⁸⁶rnam dPe_{lu}] rnam dPe_{ed}. ⁸⁷spros pa las *em*.] spros las dPe (unmentrical).

dPe p. 520

steñ du *om* bryad las lha chen || shar la sogs pa * rim bzin bskyed ||
 dbaň phyug dbaň po tshaň pa daň || khyab 'jug rnams ni phyogs kyi yin⁸⁸ ||
 bhr̥giriti kartika || śar lho sogs te thams cad kyaň ||
 dkar po rdo rje dril bu 'dzin || brya byin gśin rje chu yi lha ||
 nor sbyin phyogs bzi mtshams rnams su || me daň bden bral rluň 'byuň po ||
hūm las nag po rdor dril 'dzin || stobs rgyu duň skyoň mtha' yas daň ||
 nor rgyas phyogs kyi 'jog rigs ldan || padma pad chen a las te ||
 mtshams yin dmar po rdor dril 'dzin || thams cad kyaň ni rgyan can te ||
 źal gcig phyag gñis raň 'dra ba'i || 'od rig mas 'khyud ñi śu bzi ||
 sñiň gar raň raň sa bon can ||

mgron bskyed pa'o ||

de nas yaň de dag gi sa bon gyi 'od daň bdag gis sa bon gyi 'od kyis gzugs
 daň gzugs med pa'i lha rnams bkug ste | lha chen po bryad la gźug go || 'dod pa'i
 khams kyi lha daň mi phyogs skyoň bryad la'o || ñan soň gsum daň lha ma yin
 klu chen po bryad la bsdus te | mgron dgug pa'o || yaň bdag gi sa bon gyi 'od kyis
 sku rdo rje bryad daň | gsuň rdo rje bryad daň | thugs rdo rje bryad spyān draň
 te | goň du brjod pa'i ye śes pa bcug pa'i skabs bzin du gaurī la sogs pa rnams kyis
 dgug pa la sogs pa bya ste |

lha chen bryad la sku rdo rje || klu chen bryad⁸⁹ la gsuň rdo rje'o ||

phyogs skyoň bryad⁹⁰ la thugs rdo rje | de'i rjes la gźan gyi lugs ltar skye mched
 drug daň sku gsuň thugs byin gyis brlab pa byas kyaň ruň ño || źes gsuň ño || mgron
 byin gyis brlab pa'o ||

dPe p. 521

de nas yaň raň gi sa bon gyi 'od kyis dbaň bskur gyi lha spyān * draň par bya
 ste | mchod pa byas nas dbaň bskur bar gsol ba btab ste | dbaň bskur bar bsam pas
 ste | cho ga ni goň gi dbaň bskur ba'i skabs bzin te | 'on kyaň dbaň bzi'i tshul gyis
 mi blaň ba 'di ni khyad par ro || dbu rgyan ni

⁸⁸phyogs kyi yin dPe_{ed.}] phyogs yin mtshams su ni dPe_{lu.} ⁸⁹bryad dPe_{lu.}] *om.* dPe_{ed.} ⁹⁰bryad
 dPe_{lu.}] *om.* dPe_{ed.}

lha chen brgyad la sku rdo rje || klu chen brgyad⁹¹ la gsuñ rdo rje ||
phyogs skyoñ brgyad⁹² la thugs rdo rje || de nas mgron de rnams kyi ni ||

lce *hūm* rdo rje *hūm* dañ bcas || byin gyis brlabs la 'od zer gyis ||
gsol bar bsams te gsañ sñags brjod || rdo rje'i thal mo kha phye ste ||

om inda zes bya ba la sogs pa brjod de | dañ po la *sappa svāhā* zes pa'i rjes la
mchod pa lña bya'o || 'og ma gñis yoñs su rdzogs nas mchod pa lña dañ | bdud rtsi'i
mchod pa⁹³ dañ | rnal 'byor ma⁹⁴ brgyad kyi⁹⁵ mchod pas kyañ yañ dag mchod
de⁹⁶ rigs lña'i bstod pa bya'o || bstod pa ni las dañ po pa'i bya bar btsal lo ||⁹⁷ de
nas phrin las bcol lo || so sor 'bul ba'i lugs so || dus gcig tu 'bul na dbus kyi lte ba'i
thugs rdo rje'i gnas su *hūm* las dkyil 'khor gyi 'khor lo bskyed ciñ byin gyis brlab
pa'i dus su yañ ye šes pa spyān drañs la | dbul ba'i sñags kyi dus su *om bhagavān
mahākāruṇika saprivāra kāyavākcitta*⁹⁸ zes pa'i rjes la *om inda*⁹⁹ zes bya ba la
sogs pa brjod la | bstod pa'i dus su yañ dkyil 'khor gyis 'khor lo la bstod pa'añ bya
ba 'di ni khyad par te lhaq ma ni sña ma bzin no || phrin las bcol ba ni |

lha chen brgyad po 'khor dañ bcas || klu * chen brgyad po 'khor bcas dañ || dPe p. 522
'jig rten skyoñ ba brgyad po dañ || gnod sbyin tshogs rnams ma lus dañ ||

srin po'i tshogs rnams ma lus dañ || 'byuñ po'i tshogs rnams ma lus dañ ||
yi dwags tshogs rnams ma lus dañ || ša za'i tshogs rnams ma lus dañ ||

smyo byed tshogs rnams ma lus dañ || brjod byed tshogs rnams ma lus dañ ||
mkha' 'gro'i tshogs rnams ma lus dañ || ma mo'i tshogs rnams ma lus dañ ||

de la sogs te 'byuñ po'i tshogs || ma lus ji sñed yod pa rnams ||
'dir gšegs bdag la dgoñs su gsol || mchod sbyin gtor ma 'di snoms la ||

bdag cag rnal 'byor bcas la || nad med tshe dañ dbañ phyug dañ ||
dpal dañ grags dañ skal ba bzañ || loñs spyod rgya chen kun thob ciñ ||

⁹¹brgyad dPe_{lu}] om. dPe_{ed}. ⁹²brgyad dPe_{lu}] om. dPe_{ed}. ⁹³bdud rtsi'i mchod pa dPe_{ed}.] nañ
bdud rtsi'i dPe_{lu}. ⁹⁴rnal 'byor ma dPe_{ed}.] lha mo dPe_{lu}. ⁹⁵brgyad kyi dPe_{ed}.] brgyad kyis dPe_{lu}.
⁹⁶yañ dag mchod de dPe_{lu}] mchod de dPe_{ed}. ⁹⁷bstod pa ni las dañ po pa'i bya bar btsal lo
dPe_{ed}.] om. dPe_{lu}. ⁹⁸mahākāruṇika saprivāra kāyavākcitta dPe_{ed}.] vākcitta dPe_{lu}. ⁹⁹om inda
dPe_{lu}] inda dPe_{ed}.

źi dañ rgyas la sogs pa yi || las kyi dños grub bdag la stsol ||
 dam tshig can gyis bdag bstan sruñs || dños grub kun gyi stoñ grogs mdzod ||
 dus min 'chi dañ nad rnams dañ || gdon dañ bgegs rnams źi bar mdzod ||
 rmi lam ñan dañ mtshan ma ñan || bya byed ñan pa med par mdzod ||
 'jig rten bde źiñ lo legs dañ || 'bru rnams 'phel źiñ chos 'phel dañ ||
 bde legs thams cad grub pa dañ || yid la 'dod pa kun grub shog ||

de nas yi ge brgya pas lhag chad kha bskañs pa'am ma bskañs kyañ ruñ ste |
 gśeġs su gsol bar bya'o || de'añ dañ po 'jig rten pa¹⁰⁰ de na 'das pa ste | *om vajra*
muh źes pas ye śes pa gśeġs su gsol dam tshig pa rañ la bsdu bar bya'o ||

de nas gtor ma gnas dben par bskyal lo || dgos pa ni |

sems can rnams kyi srog bsruñ phyir || rdo rje 'dzin pas gtor ma bstan ||

dPe p. 523

źes * gsuñs pa yin no || sñags la don bźi ste | *om* źes bya ba nas *svāhā* źes bya ba'i
 bar ni mgron gyi sñags so || *idañ* źes bya ba nas *viñgha*¹⁰¹ źes bya ba'i bar ni | bźes
 par gsol ba'i sñags so || *añbha* źes bya ba nas *gada* źes bya ba'i bar ni | gsol ba
 gdab pa'i sñags so || *om akāro* źes bya ba nas *svāhā* źes bya ba'i bar ni byin gyis
 brlab pa'i sñags so || tshig gi don rtogs par sla'o || gtor ma'i rnal 'byor ro || ||

kha zas kyi rnal 'byor ni | kha zas byin gyis brlab pa rgyas pa ni gtor ma byin
 gyis brlabs pa ltar yin la | bsdu pa ni g.yon pa'i mthe boñ dañ srin lag reg ste | *om*
āh hūm źes brjod pas bdud rtsir gyur par bsam mo ||

de nas rañ gi sñiñ gar skad cig gis rje btsun gyi dkyil 'khor gyi 'khor lo lte bar
 'byuñ po brgyad gsum ñi śu rtsa bźi bo yab yum dañ bcas pa dmigs la | sñiñ ga'i sa
 bon gyi 'od kyis ye śes pa spyān drañs la so sor bstim par bya'o || de nas rañ gi lce
hūm gis mtshan par byin gyis brlabs la de las 'od zer gyi sbu gu byuñ ste¹⁰² za bar
 bsam źiñ zos te lha dañ 'byuñ po mñes par bsam par bya'o || dmigs pa de ltar mi
 nus pa dag gis sñiñ gar ñi ma la *hūm* gzi brjid 'bar ba bsams te | de lha thams cad
 kyi ño bor bsams la lce byin gyis brlabs te zos pas *hūm* de gzi brjid 'bar bar bsams
 pa ni mdor bsdu pa'i lugs so || de ltar zos pa'i dgos pa ni | dkyil 'khor gyi 'khor lo

¹⁰⁰de'añ dañ po 'jig rten pa dPe_{lu}] *om*. dPe_{ed}. ¹⁰¹viñgha *em.*] piñ ga dPe. ¹⁰²sbu gu byuñ ste
 dPe_{ed}.] sbu gus dPe_{lu}.

mchod pas bsod nams kyi tshogs 'phel žiñ gžan gyi yoñs su sbyoñ ba dañ | myur
du rdzogs pa'i * byañ chub kyi rgyur te |

dPe p. 524

sñiñ ga'i sa bon me 'bar la || de ni ga pur btuñ bar bya ||
btuñ ba de yi rnal 'byor pa || myur du bde myoñ bar 'gyur ||

žes gsuñs so ||

spyod lam gyi rnal 'byor ni | thun mtshams su goñ du brjod pa bžin skye mched
drug byin gyis brlab | yul drug byin gyis brlabs la lha la lha thim pa'i tshul gyis
loñs spyad de |

lañs te lha yi gzugs su bžag ||

ces gsuñs so || de'i dgos pa ni tha mal gyi rnam par rtogs pa las blo ldog pa dañ |
lha la lhas mchod pa byas pas tshogs yoñs su rdzogs par 'gyur ba dañ | khyad par
du phuñ po la smod pa'i rsta ba'i ltuñ ba mi 'byuñ ba yin no || kun nas dkris pa šas
che ba'i gañ zag kha cig gi dbaň du byas te rjes su chags pa'i rnal 'byor ni 'du šes
gsum gyi sñoms par 'jug pa ste | goñ du lha mo dbyuñ ba'i skabs su bstan zin to ||

de'i dgos pa ni | tha mal gyi rnam par rtog pa las blo log pas bka' thun moñ ba'i
mi tshañs par spyod pa'i ñes pa las mi gos pa dañ | lhan cig skyes pa'i ye šes rtogs
pa'i dgos pa yod do || mñam par ma bžag pa'i rnal 'byor lhag ma gžan ni goñ du
bstan zin to || *oñ aštā* žes bya ba la sogs pas bzlas pa'i sñags bstan te | bzlas pa'i
rnal 'byor ni goñ du bstan la | bzlas pa'i tshul ni | sgra riñ ba dañ sgra bzañ ba žes
bya ba yin te | riñ sar riñ ba dañ | thuñ sar thuñ ba dañ | drag po la drag po dañ |
žan pa la žan pa ste | de ltar byas na dmigs pa ka khyad par med pa la byin brlabs
kyi khyad par 'byuñ ste | de bžin gšegs pa'i gsañ sñags kyi rten 'brel gyi che ba yin
pa'i phyir ro || sñags kyi don ni 'di yin te |

žal * brgyad rnam la dbu skyes gyen bsgreñ ser ||

dPe p. 525

ñi šu bži yi spyan can bcu drug phyag ||

sprin ltar mdog gnag thod phreñ du ma 'dzin ||

khoñ nas 'khrugs thugs mche ba zla ltar gtsigs ||

mgon po khyod kyi rnam 'phrul gyi ||

gar gdug pa'i tshogs rnam gsod mdzad dañ ||

rab tu sgra sgrogs dañ gduñ bar mdzad pa dañ ||
 mtsho chen bdun skems klu brgyad¹⁰³ 'chiñ mdzad ciñ ||
 dgra tshogs¹⁰⁴ 'dzin pas dgug pa'i tshogs 'joms pa ||
 dbyaṅs lus gar dañ b'zad pas gdug pa 'zi mdzad pa ||
 stoñ ñid sñiñ rjes ñon moṅs tshogs gcod pa'i ||
 mgon po de yi sku la dañ bas bstod ||¹⁰⁵

groñ khyer dkrugs pa ni¹⁰⁶ | sñon du bsñen pa 'bum phrag b'zi soñ bas | lag pa g.yon pa la rgya skyegs kyis 'khor lo rtsibs brgyad pa bris te | rtsibs brgyad la yi ge brgyad | mu khyud la *āli kāli* g.yas skor du lte ba la *om* che ge mo dañ che ge mo nañ 'khrug byuñ cig | ces bris te lag pa g.yas pa bkab la kha rlaṅs ma śor bar bzlas te | dmag gam groñ khyer la bstan na nañ 'khrug 'byuñ ño || yañ na 'dis ni groñ khyer¹⁰⁷ dkrugs pa 'zes bya ba yañ yin no ||

rdo rje'i glu 'di ni brda'i skad kyis ston pa yin te | dus khyad par can la sogs pa'i dus su ji lta ba b'zin blaṅs nas bsod nams kyis tshogs cher 'phel ba yin no || tshig gi don ni rdo rje'i tshig dgoṅs pa b'sam gyis mi khyab par 'gyur yañ | **kolla** 'zes bya ba ni kollagirī ste | gnas kyis khyad par ro || **mummuṅi**¹⁰⁸ 'zes bya ba ni 'ziñ ño || **bola**¹⁰⁹ dañ **kakkola**¹¹⁰ ni gsañ ba'i rdo rje dañ chos 'byuñ ño || **ire t̥thia**^r ces bya ba ni bod pa'o || mdor na thabs dañ śes rab rab 'dus pa'o || **ghaṅe** 'zes bya ba ni tshogs sam rgyun * no || **kr̥pita**¹¹¹ 'zes bya ba cañ te'u yin no || **ho vāj̥jāi** 'zes bya ba ni brduñ bar bya'o || **karuṅe kiai**¹¹² 'zes bya ba ni de'i dus su sñiñ rjes bsten par bya 'zes bya ba'o || **na rolā**¹¹³ 'zes bya ba rtsod pa mi bya ba'o || **tahiṃ** ni dus der ro || **bala khajja** ni śa bza' bar bya ba'o || **gaḍhem** 'zes bya ba ni chañ 'bad pas btuñ bar bya ba'o || **hale** 'zes bya ba la sogs pa ni grogs po dag skal ba dañ ldan par gyur na yul mtha' 'khob pa dag kyañ 'oñ du chug cig ces bya ba'i don to || **dundura** ni skal min 'oñ du mi g'zug pa'o || **caūsama** 'zes bya ba la sogs pas bdud lñas de'i dus su lus la byug pa bya bar ston te | des ni bar chad thams cad 'zi bar byed pa yin no ||

^rire t̥thia *em.*] i reṭa dPe.

¹⁰³brgyad *em.*] brgyad brgyad dPe ¹⁰⁴dgra tshogs dPe_{ed.}] sna tshogs dPe_{lu.} ¹⁰⁵Meter partly corrupt. ¹⁰⁶groñ khyer dkrugs pa dPe] roñ khyer bskyod pa HeSāU^{Tib.} ¹⁰⁷groñ khyer dPe_{ed.}] nañ gi groñ khyer dPe_{lu.} ¹⁰⁸mummuṅi *em.*] mummuṅi dPe. ¹⁰⁹bola *em.*] bolla dPe. ¹¹⁰kakkolā] kakkola dPe. ¹¹¹kr̥pita *em.*] tri piṭa dPe_{ed.}; tri pi ta dPe_{lu.} ¹¹²karuṅe kiai *em.*] k̥aruṅe ki dPe. ¹¹³rolā *em.*] rola dPe.

mala žes bya ba la sogs pa gžan yañ de'i dus su tshod ma mañ po btuñ bar bya ba bstan to || **phremkhaña** žes bya ba la sogs pas 'oñ ba dañ 'gro ba'i brda dañ dag pa dañ ma dag pa mi blta ba'i tshul bstan to || **tahim**¹¹⁴ žes bya ba la sogs pas de'i dus su rus pa'i rgyan gdags pa dañ | **malayaje** žes bya ba la sogs pa de'i dus su sñoms 'jug bya ba dañ de'i yul bstan to ||

de ltar žal brgyad phyag bcu drug pa'i sgrub pa'i thabs ni stan zin nas | de ltar žes bya ba la sogs pas |

gsum gyi sgrub thabs brjod par bya || de yañ yi dam spyān drañ sogs ||
bsod nams tshogs bsags nas bzuñ ste || gžal yas khañ ni bskyed pa'i bar ||

sña ma bžin du bsgom par bya || gdan gyi khyad par mi 'dra ste ||
'dir ni kun la ro yi gdan || rgyu yi rdo rje 'chañ bskyed la ||

mñon byañ dañ po gñis pa 'dra || gsum pa'i mñon par byañ chub ni ||
he ru ka ni gñis po las || *hūm aḥ* * las ni rdo rje dril ||

dPe p. 527

phyag gñis *hūm* las rdo rje ste || yum med phyir na gri gug min ||
mñon byañ bži pa msthuñs par sbyar ||¹¹⁵ mñon byañ lña pas so so yi ||
sku rdzogs pa ni gžuñ bžin yin ||

de nas phyag gñis pa la ni || mkha' gsañ byin gyis brlab pa sogs ||
byas te lha mo dbyuñ ba ni || mi 'dod thugs ka nas spro bya ||

de yi phyir na 'od žu ba ||¹¹⁶ mi 'dod yum med phyir na'o ||
de min phyir na žu ba la || glus bskul 'bras bur bžeñs pa'añ med ||

he ru ka ni rnam gñis la || de dag thams cad sñar dañ 'dra ||
lhag ma ye šes gžug la sogs || he ru ka ni bži rnam la ||
khyad par yod pa ma yin žes || bla ma mkhas pa'i brgyud pas gsuñs ||

'on kyañ lha mo brgyad žal brgyad || bsdu ba med phyir 'khor gyi lha ||
thugs ka'i *hūm* la bsdu bya ste || rdzogs pa'i rim pa'añ mtshuñs par sbyar ||

he ru ka ni gsum la sogs || gañ zag dbañ po rab 'brin bži ||
bsgom thabs rnam pa bžir phye ba || 'dod dañ¹¹⁷ mi sbyar dris pas gsuñ ||

¹¹⁴tahim dPe_{lu}] ni ram dPe_{ed.} ¹¹⁵mñon byañ bži pa msthuñs par sbyar dPe_{ed.}] om. dPe_{lu.} ¹¹⁶mi 'dod thugs ka nas spro bya || de yi phyir na 'od žu ba dPe_{ed.}] om. dPe_{lu.} ¹¹⁷dañ dPe_{ed.}] kyañ dPe_{lu.}

de dag gis ni mñam par bźag pa'i rnal 'byor gyi don bstan te | gźuñ gi tshig gi
don ni rtogs par sla bas ma phye'o || de ltar mñam par bźag pa las lañs te | dag pa
rjes su dran pa dañ smon lam yañ bya ste | de'añ |

sñiñ rje'i spyan ni dmar po la || byams pa'i thugs la yan lag gnag ||

ces bya ba dañ¹¹⁸ |

gug skyed kyis ni sañs rgyas lña ||

żes bya ba la sogs pa yin no ||

de nas smon lam gdab bo || gźan mñam par ma bźag pa'i rnal 'byor mams kyis
bzlas pa'i rnal 'byor la | phyag gñis pa'i bzlas pa'i * rnal 'byor ni | lte ba nas spyi
gtsug tu 'khor ba'am | kha nas sam sñiñ ga nas 'khor ba'i rnal 'byor gyis bzlas bya'o ||
spyod lam gyi rnal 'byor ni goñ du bstan pa bźin nam | yañ na lha'i rnal 'byor gyis
gnas par bya'o || żes yul dañ yul can thams cad rañ gi lhag pa'i lhar dmigs pas
bya'o || lhag ma ñal ba dañ ldañ ba dañ | thun mtshams kyis bya ba thams cad¹¹⁹
goñ dañ mthun par spyad do żes gsuñ ño || dag pa rjes su dran pa gźuñ ji lta ba
bźin phyag bcu drug pa'i yin kyañ gźuñ zer yañ bar bya ba'i phyir 'og tu bstan pa
yin no || de ltar thugs rje ni sems can la chags pa yin la de ni *rāgatah*¹²⁰ ste | dmar
po yin pas spyan dmar ba ste | des dmigs pa med pa'i thugs rje mtshon te | 'gro ba
thams cad la bu gcig pa'i pha ltar byams pa ste | de ni gañ gis kyañ bsgyur bar mi
nus pa ni yan lag nag pos mtshan to || sñiñ rje'i chas sems can gyi don mdzad pa
bsdu ba'i dños po bźi ni žabs bźis mtshon te | 'di ltar sbyin pa dañ | sñan par smra
ba dañ | don spyod pa dañ | don mthun pa'o¹²¹ || **żal brgyad rnam par thar pa
brgyad** do || phyi'i gzugs stoñ pa ñid du mthoñ ba dañ | nañ gzugs stoñ pa ñid du
mthoñ ba dañ | sdug pa dañ mi sdug pas byas pa'i lta ba stoñ pa ñid du mthoñ ba
dañ | nam mkha' mtha' yas skye mched stoñ pa ñid du mthoñ ba dañ | rnam śes
mtha' yas skye mched stoñ pa ñid du mthoñ ba dañ | ci yañ med pa'i skye mched
stoñ pa ñid du mthoñ ba dañ | 'du śes med 'du śes med min stoñ pa ñid du mthoñ
ba dañ | 'du śes dañ tshor ba 'gog pa stoñ pa ñid du mthoñ ba'o || phyag ni * stoñ pa
bcu drug mtshon par byed pa ste | nañ stoñ pa ñid dañ | phyi stoñ pa ñid dañ | phyi

dPe p. 528

dPe p. 529

¹¹⁸ces bya ba dañ dPe_{ed}.] te żes sogs dañ dPe_{lu}. ¹¹⁹thams cad *em.*] thamss cad dPe. ¹²⁰rāgatah
em.] r'a ga ta dPe. ¹²¹don mthun pa'o dPe_{ed}.] la sogs pa'o dPe_{lu} (?).

nañ stoñ pa ñid dañ | stoñ pa ñid stoñ pa ñid dañ | chen po stoñ pa ñid dañ | don
dam pa stoñ pa ñid dañ | 'du byas stoñ pa ñid dañ | 'dus ma byas stoñ pa ñid dañ |
mtha' las 'das pa stoñ pa ñid dañ | thog ma dañ tha ma med pa stoñ pa ñid dañ |
dor ba med pa stoñ pa ñid dañ | rañ bzin stoñ pa ñid dañ | chos thams cad stoñ pa
ñid dañ | rañ gi mtshan ñid stoñ pa ñid dañ | mi dmigs pa stoñ pa ñid dañ | dños po
med pa stoñ pa ñid do || gug skyed manta ste ma mu dra ni phyag rgya lña ste | de
ni rgyal ba lña'i bdag ñid goñ du bstan zin to ||

gdug pa 'dul phyir khro bo ñid ||

ces bya ba ni | nañ thugs rje'i chags pas phyi rol du khro bo'i tshul te | bu gcig pa
ñes pa byed pa la pha khro ba bzin no ||

śa yis pukkaś ru bya ||

zes bya ba la sogs pas ni khams kyi dag pa ste | de'i no bo ñid yin zes bya ba'i don
to || **pags pa** ni byañ chub kyi sems yan lag bdun te | dran pa dañ | brtson 'grus dañ |
dga' ba dañ śin tu sbyaṅs pa dañ | tiñ ñe 'dzin dañ | btañ sñoms dañ | chos rnams
par 'byed byañ chub kyi yan lag rnams so || rus pa bden pa bzi ste | sdug bsñal ba
dañ | kun 'byuñ ba dañ | 'gog pa dañ | lam mo || dag pa dran pa'i ñams su blañ pa'i
tshul ni goñ du bśad zin to || **smon lam gdab pa** ni | brtson 'grus rab tu mi 'gyur ba
dag gis skye ba gzan gyi smon lam gdab ste | rigs su skye ba ni gsañ sñags spyod
pa'i rigs so || **dam tshig can** ni |

so so thar dañ byañ chub sems || rig 'dzin nañ gi sdom pa ste ||

bza' btuñ gi¹²² gi dam * tshig dañ ldan pa'o || **smyo med** ni^s dran pa ma ñams dPe p. 530
pa dañ bla ma la gus pa'o || **rdo rje dril bu 'khrol ba** ni^t dños su de lta bu 'dzin pa
mi 'bral ba'i dam tshig yin la | don ni brjod bya gñis su med pa'i ye śes dañ de rjod
par byed pa'i chos kyi phuñ po rnams so || **btsun mo'i khu ba** ni^{123,u} zu bde'i ye
śes te de lta bu dañ ldan pas don kyi ye śes rtogs par śog ces bya ba'i don to || ||

^ssmyo med dPe] ma ñams zin HeSāU^{Tib.}. ^trdo rje dril bu 'khrol ba dPe] rdo rje dril sgrogs
śin HeSāU^{Tib.}. ^ubtsun mo'i khu ba dPe_{lu}] śes rab 'dus pa'i khu ba can HeSāU^{Tib.}.

¹²²bza' btuñ gi dPe_{lu}] bza' bsruñ gi dPe_{ed.}. ¹²³btsun mo'i khu ba ni dPe_{lu}] btsun mo'i dPe_{ed.}.

mjug gi don la gsum las | rnal 'byor pa mchog la bzod par gsol žiñ kheñs bskyuñ
 ba ni | **blo chuñ** žes pa'i tshigs bcad gcig go || bstan bcos rtsom pa ni rgyud dañ
 ldan par ston pa ni | **gañ žig** ces bya ba la sogs pa ste | de'añ bži las | gañ žig mñon
 pa'i ña rgyal gyi dgras ma pham pa žes bya ba ni šes rab dañ ldan pas | rgyud kyi
 don ji lta ba bžin rtogs nas brtsams žes bya ba'o || sems can rnams la sñiñ brtse ba
 dañ žes bya ba ni | šes rab dañ ldan pas kyañ bsñen bkur gyi phyir ma yin te | brtse
 ba yin te rgyu gñis pa'o ||

bla ma'i žabs kyi padmor gus ||

žes bya ba ni | de ltar yin kyañ gsañ sñags la bla ma'i gdams ñag dgos pa la de dañ
 ldan par bstan to || **ri boñ 'dzin pa'i rigs kyi thig le la dga'** žes bya ba ni | drod dañ
 nus pa thob par bstan te | rgyu bži dañ ldan pas brtsams par rigs žes bya ba'i don
 to || gsum pa dge ba'i rtsa ba sems can la bsño ba ni | **bdag gis** žes bya ba tshigs su
 bcad pa gcig gis bstan to ||

bdud rtsi lta bu'i mñon rtogs 'di || bdag lta blo dman yul min yañ ||
 rje btsun dam pa'i žal gyi luñ || bdud rtsi 'dra la brten nas bris ||

dPe p. 531

žes bya ba ni | rnam bśad mdor * bsdus pa mdzad pas sgrub thabs kyi che ba dañ |
 kheñs bskur ba dañ | bla ma'i gdams ñag dañ ldan par bstan to ||

'dis ni bdag dañ gžan dag dañ || cuñ zad bdag pas dman pa yañ ||
 rtogs pa'i rkyen ni byed 'gyur žiñ || des ni bla ma la gus šog ||

ces bya ba ni gžan gyi don du brtsams pa dañ | des de rtogs nas lam khyad par can
 la 'jug par gyur cig par bstan pa'o ||

srid pa'i rgya mtsho skye la sogs pa'i rba klong 'khrug ||
 chags dañ sdañ sogs 'jig pa'i rluñ ldan ñan 'gro yi ||
 mi bzad sdug bsñal chu srin la sogs 'jigs pa yi ||
 tshogs las skyob byed sgrub thabs gziñs chen brten byed ldan ||

blo chen mkhas pa rgyud ldan de yi rjes 'brañ ste ||
 rdzogs sañs go 'phañ sku gsum skyon rnams kun bral ba ||
 rin chen rdzas 'bar yid 'oñ ldan pa blañ bar gyis ||

bdag blo gti mug mun bsgribs la || gañ gi gsuñ gis mchog gi lam ||
 ma nor cha tsam snañ gyur pa || bla ma de la dañ bas 'dud ||

sku bži lam byed sgrub thabs dbañ po 'di ||
 rnam par phye las ñal bar gyur pa yi ||
 bsod nams dri med bdag la gnag skyes des ||
 'gro ba'i ma rig dpyis 'byin byed par śog ||

dPal kye'i rdo rje'i sgrub pa'i thabs kyi rnam par bśad pa slob dpon Śrī-
 Ānandagarbha'i źal sna nas mdzad pa las | cuñ zad mi gsal ba rnam bla ma de
 ñid kyi gsuñ la brten te | dge bsñen bsod nams rtse mos gsal bar byas pa'o ||
 rdzogs so || ||

Painting of the 16-armed Hevajra



Figure 20 : Painting of the 16-armed Hevajra with greenish rear faces

Apabhramṣa verses

The following appendix is intended to give an overview of the *apabhramṣa* verses contained in the *Hevajrasāadhanopāyikā* and its commentarial works, reporting all of the variant readings which at present are available to the editor. Where available, also the Sanskrit *chāyā* and further commentarial remarks are presented together with the Tibetan translation(s) of the individual stanzas. It is the editor's hope to provide the interested readers with an account of these important *vajragītikā*-s that is as complete and detailed as possible. Yet, admittedly, much further work remains to be done in future. May the following facilitate such endeavors.¹

¹ For the sake of brevity and to the author's regret in the most cases the Tibetan variants from only the HeSāU, VaPra and HePra could be included in the apparatus of this appendix. For further variants the reader may refer to HeTa_{sn} and directly to the canonical and para-canonical translations of the various works. As for the *Hevajratantra* itself, it has not yet been possible to check the various sources. The variants that are reported so far rely on the edition of the *tantra* as presented in the editions of the MuĀv and YoMā which seem not too reliable in all instances. Their verification on basis of the underlying primary sources is highly recommended.

saṃcodanagītikā

The first, and perhaps most prominent set of *apabhraṃśa* verses within the whole of the Hevajra traditions comprises of four stanzas that are sung by the four *yoginī*-s beginning with Pukkasī. This *vajragītikā*, or also *tattvagītikā* or *utthānagātha*, effects the awakening of the mind¹ and urges the Bhagavān together with His consort Nairātmyā to rise again in the form of the resultant deity (*phalahevajra*) after they had, in course of their love-making, melted down into the state of a drop of *bodhicitta*. This *gītikā* stems from the *Hevajratantra* itself (HeTa II.v. 20-23) and is quoted and commented on in various other works of the different traditions of the Hevajra system.²

Turning now towards the language and meter of these *vajragīti* verses, following statement from Harunaga Isaacson's *First Yoga* may be given first :

"That the language of the verses with which the Bhagavān is roused by goddesses from his *samādhi* is Apabhraṃśa³ seems to have been standard in the *yoginītantra* tradition (and this feature is found also in some tantras not of this class). This should probably be seen as related to the concept in the Śaiva tradition of Apabhraṃśa as the language of direct, intense, mystical revelation by the yoginīs, and perhaps also simply to the fact that women (and particularly women supposed to be of lower social status) would have been not normally expected to speak Sanskrit. Note that the prototype for this theme in the *Guhyasamājantra* (not a *yoginītantra*!) has the four goddesses using Sanskrit (17. 72-75 ; the content of the verses and several individual phrases

¹ "cittaprabodhakārikā", cf. HeSāU (Ñ₁ f. 4r),

² So far only the readings of the *mūlatantra* itself, of Ratnākaraśānti's MuĀv, Kāṇha's YoMā, the HeSāU, VaPra, HePra, BhraHeSā, HeSāSam 8 and HeSāSam 10 were taken into account. Further testimony can be found, for instance, in the SaTa and *Ratnāvalī*. In general, the following *sigla* correspond to those used in the preceding editions. In cases of works that have been edited by other scholars, the subscribed numbers and letters correspond to the *sigla* as they are employed in the corresponding editions of the individual texts. In addition to these, HeTa_w refers to 'Wallace MS' (f. 36r1-2) and HeTa_{KL} to NGMPP C14/4 (= KL 126).

³ Note 27 in Isaacson 2007 reads : "Note that Ratnākaraśānti actually uses the name Apabhraṃśa for the language in which the *Khasamatantra* is written. In his commentary on that tantra Ratnākaraśānti calls it a *vikārah* of Sanskrit : *apabhraṃśas tu bhāṣātra vikārah saṃskṛtasya sā* (sā MS, ca Upādhyāya) | *pūraṇaṃ hrasvadīrghatvabindudrutavilambitaiḥ* || (KhaKhaTaṬīp.232)".

are however very similar to what we find in the *Hevajratantra*)."⁴

In editing the following verses, the so-called *dohaka* meter has been assumed as the underlying metrical structure of the individual stanzas.⁵ Basically, this meter consist of 13 syllabic instants (*mātra*-s) per odd *pāda* and 11 syllabic instants per even *pāda*. Four *pāda*-s each forming a verse. The crucial question in the analysis of the metrical structure appears to lay in the syllable count, the treatment of consecutive vowels therein being the main difficulty. The following method proved applicable : except for the so-called consecutive vowels, the count of syllabic instants follows the 'standard' method described in Apte 1957,⁶ the consecutive vowels on the other hand, i.e. those vowels between which no vowel-*sandhi* is applied, are generally treated as two syllabic instants.⁷

⁴ Quoted from Isaacson 2007 : p.301. The typo "relevation" has been corrected to "revelation".

⁵ According to Velankar 1946 there exist two different meters by the name of *dohaka* (= *dohā*, also known as *kusumākulamadhukara*), the first being composed with a 13-11, the second with a 14-12 syllable-ratio per odd/even *pāda* (cf. nos. IV 76 & IV 90 in Velankar 1946 : pp. 28f.). The analysis of the variants preserved in the manuscripts points towards the first variant here.

⁶ Cf. Apte 1957 : Appendix A, p.1 : "one instant is allotted to a short vowel, and two to a long one". A syllable is counted as "short" (*laghu*) as long as it consists of a short vowel followed by no more than a single consonant. Every other syllable is treated as "long" (*guru*).

⁷ There are two exceptions (in stanzas 3 and 4), indicated in the following by the use of a hyphen, in which the general rule cannot be applied. The pronunciation of the entire stanza, however, follows the underlying melody in which the song is sung. A syllable can hereby be treated either as *hrasva*, *dīrgha* or *pluta*, i.e. short, long or prolonged. For a more elaborate discussion of these topics, including the phonology and morphology of *Apabhraṃśa* in context of the *Vikramorvaśīya*, see also Ghosal 1972 : ch.1, pp. 1-58. Other very useful remarks are found in Isaacson, Harunaga and Francesco Sferra 2015 : Appendix 5, pp. 399-409.

uṭṭha¹ bharāḍo karuṇamaṇu² pukkasi³ mahu⁴ paritāhi⁵ |
mahāsuajoem⁶ kāma mahum⁷ cchaddahi⁸ sunṇasamāhi⁹ ||ⁱ
khyed¹²⁴ bžeṅs rje btsun sñiñ rje'i yid ||¹²⁵ pukkasi bdag¹²⁶ yoṅs su skyobs ||
stoñ pa'i tiñ 'dzin spaṅs nas su¹²⁷ || bde chen sbyor bas bdag 'dod mdzod¹²⁸ ||
uṭṭhiṣṭha tvaṃ bhaṭṭāraka karuṇāmanaska | sadā pukkasi māṃ paritrāhi |
mahāsukhayogena kāmāhi māṃ | tyaja śūnyatāsamādhim ||ⁱⁱ

ⁱHeTa II.v. 20. ⁱⁱVaPra^{§12}, further glossing "*śūnyatāsamādhim*" with "*dravarūpatām*" and adding the commentarial remark "*mayā tava mahāmaitrī*"; see also §12 VaPra^{Tib.}. In his *Muktāvalī*, Ratnākaraśānti gives the *chāyā* as follows : *uṭṭhiṣṭha bhaṭṭāraka karuṇāmanāḥ pukkasiṃ māṃ paritrāhi | mahāsukhayogena kāmāyasva māṃ tyaja śūnyasamādhim ||* (Isaacson 2007 : p.300).

¹uṭṭha Ṇ₁, E_N^{sil.}, HeSāSam 8|10, BhraHeSā_{A,B}, HeTa_{ed.}] uṭṭha S; uṭṭhu BhraHeSā_E; uṭṭhu HeTa_{KL}. ²karuṇamaṇu Ṇ₁, P_ḡ, P_R, HeSāSam 8|10, BhraHeSā_{A,B}] karuṇamaṇḍa S, E_N, HeTa_{ed.}, HeTa_{KL}; karuṇamaṇu BhraHeSā_E; maṇḍalaṃ HeTa_{Kh}; karuṇamaṇḍala HeTa_G; karuṇamaṇa HeTa_{MuAv.}. ³pukkasi S, Ṇ₁, P_ḡ, P_R, HeSāSam 8|10; BhraHeSā_Σ, HeTa_{KL}] pukkasi E_N^{sil.}, HeTa_{ed.}. ⁴mahu S, HeSāSam 8, HeTa_{K,Gh,N,T,MuAv,KL}] mahum Ṇ₁, E_N^{sil.}, P_ḡ, BhraHeSā_A, HeSāSam 10, HeTa_{ed.}; madbham P_R; mahi(m) BhraHeSā_B; muhu BhraHeSā_E. ⁵paritāhi S, HeSāSam 8|10, P_ḡ, P_R, BhraHeSā_{A,E}, HeTa_{MuAv,KL}] paritāhiṃ Ṇ₁, E_N^{sil.}, HeTa_{ed.}; paritāhi BhraHeSā_B; paritohi HeTa_G. ⁶mahāsuajoem Ṇ₁, HeSāSam 8|10, BhraHeSā_{ed.}] mahā^xsuhajoe S^{p.c.} (nt. in upper margin, rubbed out, presumably after correction); mahāsua joe E_N, HeTa_{ed.}; mahāsuha-yoge P_ḡ, P_R; mahāsuha-yoem BhraHeSā_A; mahāsuha-yoem BhraHeSā_{B,E}, HeTa_{K,G,Gh,KL}. ⁷mahum Ṇ₁, S, HeSāSam 8|10, P_ḡ, P_R, BhraHeSā_{A,B}, HeTa_{ed.}] °mahum E_N; maṇḍa BhraHeSā_E; mahu HeTa_{K,Gh,N,T,MuAv,KL}. ⁸cchaddahi HeSāSam 8|10, BhraHeSā_{A,B}] cchaddahiṃ Ṇ₁, E_N^{sil.}; cchaddahi S; chāddahi P_ḡ, P_R; cchaddahi BhraHeSā_E; cchaddahiṃ HeTa_{ed.}; cchattāhi HeTa_{K,Gh}; cchattāhiṃ HeTa_{Ch}; cchattāhi HeTa_{Jh}; cchatuhi HeTa_{KL}. ⁹sunṇasamāhi HeSāSam 8, E_N^{sil.}, P_ḡ^{p.c.} (°sā° in upper margin); BhraHeSā_{A,E}, HeTa_{ed.}, HeTa_{KL}] sunṇasahāva Ṇ₁, BhraHeSā_B, HeTa_{K,Gh}; sunṇasamāhi S; sunḍalasāhi P_R, sunṇasamāhi HeSāSam 10; stoñ pa'i tiñ 'dzin HeSāU^{Tib.}; stoñ ñid rañ bzin HePra^{Tib.}.

¹²⁴khyed HePra_{C,D,P2}] khyod HePra_{G,N,P1}. ¹²⁵khyed bžeṅs rje btsun sñiñ rje'i yid HePra] sñiñ rje'i yid kyi (*yid kyis* HeSāU_G) bcom ldan bžeṅs HeSāU. ¹²⁶pukkasi bdag HePra] sbos mo bdag la HeSāU. ¹²⁷stoñ pa'i tiñ 'dzin spaṅs nas su HeSāU] stoñ ñid rañ bzin dor nas ni HePra. ¹²⁸sbyor bas bdag 'dod mdzod HePra] 'dod pas bdag la sbyor HeSāU.

tojjha¹⁰ vihuṇṇe¹¹ marami haūṃ¹² uṭṭhahi¹³ tuhu¹⁴ hevajja¹⁵ |
 cchādḍahi¹⁶ sunṇasahāvaḍā¹⁷ sabariā¹⁸ sijjhaū¹⁹ kajja²⁰ ||ⁱⁱⁱ
 khyod med na ni¹²⁹ bdag 'gum pas || kye yi rdo rje¹³⁰ khyod¹³¹ bžeṅs śig¹³² ||
 stoṅ pa'i raṅ bzin spaṅs nas su ||¹³³ ri khrod ma yi bya ba sgrubs¹³⁴ ||¹³⁵
tvayā vinā mṛtāham | *uttiṣṭha tvam hevajra* |
tyaja śūnyatāsvabhāvatām | *śabaryāḥ siddhyatu kāryam* ||^{iv}

ⁱⁱⁱHeTa II.v. 21. ^{iv}VaPra^{§12}, adding "*mayā tava mahākaruṇā*"; see also §12 VaPra^{Tib.}. In the MuĀv the *chāyā* is given as : *tava vihinena mriye 'ham uttiṣṭha tvam havajra* | *tyaja śūnyasvabhāvam śabaryāḥ siddhyatu kāryam* ||, further glossing "*vihinena*" with "*viraheṇa*" and "*śūnyasvabhāvam*" with "*dravarūpatām*" (Isaacson 2007 : p.300).

¹⁰tojjha Ṇ₁, BhraHeSā_A, HeSāSam 10] tohya S (uncertain), E_N; tojyā HeSāSam 8, HeTa_{Kh}; tujjha P_ṣ^{p.c.} (rewritten ?); tujjha P_ṣ^{pp.c.}; tujam P_R; tojā BhraHeSā_B; tojja BhraHeSā_E; tohyā HeTa_{ed.}; toju HeTa_K; tojjhā HeTa_G; tojjhu HeTa_{Gh}; tojju HeTa_{KL}. ¹¹vihuṇṇe Σ_{-S,HeSāSam 8:10,BhraHeSāB,HeTaK,Gh,Jh}] vihuṇḍe S; vihuṇe HeSāSam 8:10, HeTa_{K,Gh}; vihuṇeṃ BhraHeSā_B; vihunna HeTa_{Jh}; vihuṇṇem HeTa_{KL}. ¹²marami haūṃ K, Ṇ₁, S, BhraHeSā_{A,B}, HeTa_{KL}, HeSāSam 10] marami hahuṃ E_N^{sil.}, HeTa_{ed.}; marami hahuūṃ HeSāSam 8; marami >marami< haūṃ P_ṣ^{p.c.} (canceled); marami uha>ma<mi na dīsa (...) P_R (cancellation mark erroneously taken to refer to nt. in margin); marami haū BhraHeSā_E; marami havu HeTa_{K,Gh,MuĀv}. ¹³uṭṭhahi K, Ṇ₁, S, BhraHeSā_{ed.}, HeTa_{K,Gh,KL}, HeSāSam 10] uṭṭhehim E_N^{sil.}, HeTa_{ed.}; uṭṭhaha HeSāSam 8; uṭṭhāhi BhraHeSā_A; uṭṭha BhraHeSā_B; uṭṭhūhi BhraHeSā_E. ¹⁴tuhu S, P_ṣ, P_R, BhraHeSā_{B,HeTaK,Gh,N,KL}] tuhuṃ Ṇ₁, K, E_N^{sil.}, HeSāSam 8:10, BhraHeSā_{A,HeTaed.}; tuha BhraHeSā_E. ¹⁵hevajja Σ_{-HeTaK,Kh,Gh,G}] hevajra HeTa_{K,Kh,Gh}; hevajrah HeTa_G; dhaovajja HeSāSam 10. ¹⁶cchādḍahi E_N^{sil.}, BhraHeSā_{A,B}, HeTa_{ed.}, HeSāSam 10] cchādahi Ṇ₁, HeSāSam 8, BhraHeSā_E; cchādḍāhi K; cchatuhi S (mark above °*dda*°), HeTa_{KL}; chādḍahi P_ṣ, P_R, HeTa_{Jh}; cchādahi HeTa_{K,Kh,G,Gh}. ¹⁷sunṇasahāvaḍā Ṇ₁, HeSāSam 8:10, P_ṣ, P_R, BhraHeSā_Σ, HeTa_{MuĀv,YoMā,KL}] sunnasahāvaḍā K^{p.c.} (°*dā* changed from a °*hā*), HeTa_{K,Kh,Gh}; sunṇasahāvattā S; sunnasabhāvaḍā E_N, HeTa_{ed.}; sunnasāvaḍā HeTa_G. ¹⁸sabaria K, S, HeSāSam 8, HeTa_{KL}] sabariṅ Ṇ₁ (possible correction in upper margin), BhraHeSā_B; śavaria E_N^{sil.}, HeTa_{ed.}; śabariā P_ṣ, P_R; savariha BhraHeSā_{A,ed.}, HeSāSam 10; savariha BhraHeSā_E. ¹⁹sijjhaū K, P_ṣ, BhraHeSā_{A,B}] sijāu Ṇ₁, HeSāSam 8; sijhaū S, HeTa_{KL}, HeSāSam 10; sihyāu E_N^{sil.}, HeTa_{ed.}; sijyāu P_R; sijja BhraHeSā_E; siktaū HeTa_{K,Gh}; sijjaū HeTa_{G,MuĀv}. ²⁰kajja Σ_{-kājja P_{ṣ,R},BhraHeSāE}] kājja P_ṣ, P_R; kaja BhraHeSā_E.

¹²⁹khyod med na ni HePra] khyod mi bžugs pas HeSāU. ¹³⁰kye yi rdo rje HePra_{C,D,P₂sil.}] kye rdo rje HePra_{G,N,P₁}; dgyes pa'i rdo rje HeSāU (*pāda* d). ¹³¹khyod HePra] khyed HeSāU (*pāda* d)). ¹³²bžeṅs śig HeSāU, HePra_{-P₁}] bžaṅs śig HePra_{P₁} (misprint?). ¹³³stoṅ pa'i raṅ bzin spaṅs nas su HeSāU (*pāda* b))] stoṅ ṅid raṅ bzin ṅid dor nas HePra. ¹³⁴sgrubs HePra_{C,D,P₂sil.}] bsgrubs HePra_{G,N,P₁}. ¹³⁵ri khrod ma yi bya ba sgrubs HePra] ri khrod ma dgos bsgrub pa'i phyir HeSāU (*pāda* c)).

lo-a²¹ nimantia²² suraapahu²³ sunṇe²⁴ acchasi kīsa²⁵ |
 haūṃ²⁶ caṇḍālī²⁷ viṇṇamami²⁸ tai²⁹ viṇu³⁰ uhami³¹ na³² dīsa³³ ||^{34,v}
 dga' gtso 'jig rten¹³⁶ mgron gñer nas¹³⁷ || stoñ pa ñid la bźugs sam ci ||¹³⁸
 khyod med phyogs ni mi 'tshal bas ||¹³⁹ gtum mo bdag ni¹⁴⁰ gsol ba 'debs ||¹⁴¹
lokān nimantrya surataprabho | śūnye tiṣṭhasi kim |
ahaṃ caṇḍālī vijñāpayāmi | tvayā vinā ūhe na dīsam ||^{vi}

^vHeTa II.v. 22. ^{vi}VaPra^{§12}, further glossing "*ūhe na dīsam*" with "*na dīsam paśyāmi*" and adding the commentarial remark "*tasmād uttiṣṭha mayā tava mahāmuditā*"; see also §12 VaPra^{Tib.}. Based on the MuĀv, the *chāyā* is given as : *lokam nimantrya surataprabho śūnyena tiṣṭhasi kasmāt | ahaṃ caṇḍālī vijñāpayāmi tvayā vinā paśyāmi na dīsam ||*, giving "*andhakāramātram paśyāmi*" as alternative (Isaacson 2007 : p.300) .

²¹loa K, E_N^{sil.}, HeSāSaṃ 8|10, BhraHeSā_{A,B}, HeTa_{ed.}, HeTa_{KL}] loya P_ḡ, P_R, BhraHeSā_E; †_x a HeTa_w (preceding part lost). ²²nimantia K, S, BhraHeSā_A, HeTa_{ed.}] nimantī Ñ₁; nimantia E_N^{sil.}; nimantia HeSāSaṃ 8|10, HeTa_w; nimantiya P_ḡ, P_R; nimantā BhraHeSā_B; namantī BhraHeSā_E; nimantritā HeTa_G; nimattia HeTa_{KL}. ²³suraapahu Σ_{-K^{a.c.},HeSāSaṃ 8}] suraapa>sa<hu>ṃ< K^{a.c.} (°sa° canceled, *anusvāra* rubbed out); suraapahuṃ HeSāSaṃ 8. ²⁴sunṇe Ñ₁, E_N^{sil.}, HeSāSaṃ 8|10, P_ḡ, BhraHeSā_Σ, HeTa_{ed.}, HeTa_w] sunne K, S; sunṇa P_R; sunṇem HeTa_{KL}. ²⁵kīsa Σ_{-HeTa_{K,Gh}}] kisu HeTa_{K,Gh}. ²⁶haūṃ K, HeSāSaṃ 8, BhraHeSā_A] haū S, Ñ₁, BhraHeSā_B, HeTa_{G,Gh,KL}, HeSāSaṃ 10; haūṃ E_N^{sil.}, HeTa_{ed.}; haūṃ P_ḡ, P_R; havu BhraHeSā_E; aūṃ HeTa_w. ²⁷caṇḍālī Ñ₁, K, BhraHeSā_Σ, HeTa_{w,KL}, HeSāSaṃ 10] caṇḍālīni S; caṇḍālī E_N^{sil.}, HeSāSaṃ 8, HeTa_{ed.}; caṇḍālī P_ḡ, P_R. ²⁸viṇṇamami Ñ₁, P_{ḡ,R}, BhraHeSā_A, HeTa_{KL}] vinnamami K; virṇṇamami S; viṇṇanami E_N, HeTa_{ed.}; viṇumami HeSāSaṃ 8|10; viṇa(ṇu)mammi BhraHeSā_B; virṇṇumami BhraHeSā_E; viṇṇamamī HeTa_{MuĀv}; viṇṇavami HeTa_w. ²⁹tai Ñ₁, S, E_N, BhraHeSā_{A,E}, HeTa_{ed.}, HeTa_{w,KL}, HeSāSaṃ 10] taiṃ K; tuhu HeSāSaṃ 8; taeī P_ḡ; tañji P_R; tahi BhraHeSā_B. ³⁰viṇu K, Ñ₁, P_ḡ, P_R, BhraHeSā_{A,B}, HeTa_{w,KL}, HeSāSaṃ 10] viṇṇa S, E_N, HeTa_{ed.}; viṣu BhraHeSā_E; viṇḍa HeTa_{K,Kh,Gh,Ch}; viṇḍā HeTa_J. ³¹uhami Ñ₁, HeSāSaṃ 8|10, BhraHeSā_B, S, E_N, BhraHeSā_{A,E}, HeTa_{ed.} (reporting "*uhami*" also for HeTa_{Gh,Ch}), HeTa_{KL}] uhavi K; uhamami P_ḡ^{p.c.} (nt. in margin); mā P_R (marginal note has not been noticed here); dahami HeTa_J; ūhaya HeTa_w. ³²na K, S, E_N, BhraHeSā_{A,E}, HeTa_{ed.}, HeTa_{w,KL}] ṇa Ñ₁, HeSāSaṃ 8|10, BhraHeSā_B, P_ḡ^{p.c.} (nt. in margin). ³³dīsa Σ_{-HeTa_{K,Gh}}] dīsu HeTa_{K,Gh}. ³⁴uhami ṇa dīsa (...) cheamaṇu] marginal note in P_ḡ. P_R adds this correction in l. 4 instead of l. 6.

¹³⁶dga' gtso 'jig rten HePra_G] dga' gtso 'jigs rten HePra_G; 'dod pas 'jig rten HeSāU. ¹³⁷mgron gñer nas HePra_{C,D,P₂sil.}] 'gron gñer na HePra_G; 'gron gñer nas HePra_{N,P₁}; sñam mnan nas HeSāU_G; sñam mnan nas HeSāU_G. ¹³⁸stoñ pa ñid la bźugs sam ci HePra] gtso bo ci phyir stoñ ñid bźugs HeSāU. ¹³⁹med phyogs ni mi 'tshal bas HePra] mi bźugs na (*mi bźugs na* HeSāU_{G,N,P₁})] *mi bźugs ni* HeSāU_{C,D,P₂}) phyogs rmoñs pas HeSāU. ¹⁴⁰bdag ni HeSāU_C] dag ni HeSāU_C. ¹⁴¹gtum mo bdag ni gsol ba 'debs HeSāU] gdol ba mo bdag źu ba bgyid HePra.

indī-ālī³⁵ uṭṭha³⁶ tuhu³⁷ haūm³⁸ jāṇami³⁹ tuha⁴⁰ citta⁴¹ |
 amhe⁴² ḍombī⁴³ cche-a-maṇu⁴⁴ mā karu⁴⁵ karuṇavichitta⁴⁶ ||^{vii,viii}
 bdag gis¹⁴² khyod thugs mig 'phrul śes¹⁴³ || kye ma mig 'phrul can khyod bžeṅs ||¹⁴⁴
 g.yuñ mo bdag ni groñ khyer ma ||¹⁴⁵ sñiñ rje¹⁴⁶ chad par ma mdzad cig¹⁴⁷ ||
he aindrajalika uttiṣṭha tvam | aham jānāmi tava cittam |
vayaṃ ḍombinyaś chekamanaso | mā kuru karuṇāvicchedam ||^{ix}

^{vii}HeTa II.v. 23. ^{viii}Cf. VaPra^{§12}, MuĀv, YoMā, Kamalanātha's *Ratnāvalī*, SaTa (3.1. 4-7) and HePra^{Tib} as well as HeTa_{Sn} for *chāyā* and transl. into Tibetan. See also Isaacson 2007 : pp. 300f.
^{ix}VaPra^{§12}, adding "*indrajalāṃ kṛtvā sthito 'si*", glossing "*chekamanasaḥ*" with "*atināgarikāḥ*" and adding "*mayā tava mahopekṣāvihārī*"; cf. §12 VaPra^{Tib}. The MuĀv gives the *chāyā* as: *aindra-jālīka uttiṣṭha tvam aham jānāmi tava cittam | vayaṃ ḍombyaś chekāḥ manyasva mā kuru karuṇāvicchedam* ||, glossing "*chekāḥ manyasva*" with "*ity evaṃ jāñīhi*" (Isaacson 2007 : p.300).

³⁵indī° K, Ṇ₁, P_ḡ, BhraHeSā_Σ, HeTa_{w,KL}, HeSāSaṃ 10] indrī S ; indī E_N^{sil}, HeTa_{ed}; chendī° P_R; indi HeTa_{G,T}. NB : stanza in upper margin of K (same hand). ³⁶uṭṭha Σ_{-BhraHeSāE,HeTa_w}] uṭṭhu BhraHeSā_E; uṭṭa HeTa_w. ³⁷tuhu P_ḡ, BhraHeSā_{B,E}, HeTa_{KL}] tuhum Σ_{-K,P_ḡ,R,BhraHeSāB,E}; hum K; ttahu P_R. ³⁸haūm Ṇ₁, HeSāSaṃ 8, BhraHeSā_A, HeTa_{K,G,Gh}] haū K, S, HeTa_{KL}, HeSāSaṃ 10; haum E_N, BhraHeSā_B, HeTa_{ed}; haū P_ḡ, P_R; havu BhraHeSā_E. ³⁹jāṇami K, Ṇ₁, S, HeSāSaṃ 8, BhraHeSā_{A,B}] jānāmi E_N^{sil}, HeTa_{ed}; P_ḡ, P_R; jānami BhraHeSā_E; jānati HeTa_K; jāñami HeTa_{MuĀv}; xx ṇami HeTa_w; jaṇami HeTa_{KL}; jāṇammi HeSāSaṃ 10. ⁴⁰tuha K, S, E_N, BhraHeSā_A, HeTa_{Kh}, HeTa_w] tuhu Ṇ₁, HeSāSaṃ 8|10, P_ḡ, BhraHeSā_{B,E}, HeTa_{K,G}, HeTa_{KL}; tuhā P_R; ttuha HeTa_{ed}. ⁴¹citta Σ_{-HeTa_{K,G,w},HeSāSaṃ 10}] cittaḥ HeTa_{K,G} (?) ; vicitta HeTa_w; ciḍā HeSāSaṃ 10. ⁴²amhe K, Ṇ₁, HeSāSaṃ 8|10, P_ḡ, P_R, BhraHeSā_B, HeTa_w] ahme (?) S, BhraHeSā_{A,E}; amme E_N^{sil}; ambhe HeTa_{ed}; aho HeTa_K; ahe HeTa_{Gh}; asbhem HeTa_{KL}. ⁴³ḍombī Ṇ₁, E_N^{sil}, BhraHeSā_{A,B}, HeTa_{ed}] ḍombiṇi K; ḍombini S, HeTa_{KL}; ḍombi HeSāSaṃ 8|10^{a.c.}; ṅcombī BhraHeSā_E; ḍombiṇī HeTa_w; ḍombini HeSāSaṃ 10^{p.c.}. ⁴⁴cche-a-maṇu K, Ṇ₁, HeSāSaṃ 8|10, P_ḡ, P_R] ccheamaṇḍa S, E_N, HeTa_{ed}, HeTa_{KL}; cheyamaṇu BhraHeSā_A, HeTa_w; ceamaṇu BhraHeSā_B; cheyamaṇḍa BhraHeSā_E. ⁴⁵karu K^{p.c.}, Ṇ₁, S, HeSāSaṃ 8|10, P_ḡ, P_R, BhraHeSā_B^{p.c.?}, BhraHeSā_E, HeTa_{MuĀv,KL}] karuṅx K^{a.c.} (canceled); kara E_N^{sil}, BhraHeSā_A, HeTa_{ed}, HeTa_w; karuṇa BhraHeSā_B^{a.c.}. ⁴⁶°vichitta *em.*] °vicchitta Ṇ₁, BhraHeSā_{A,B}, HeTa_{KL}, E_N; °vicchi K; °vicchitu S; °cchitti HeSāSaṃ 8; °vicchitti P_ḡ, P_R, BhraHeSā_E, HeTa_w, HeSāSaṃ 10; °vicchittaḥ HeTa_{ed}; °vicchittam HeTa_{K,Gh}; °vicchitte HeTa_{Kh}; °vicchinnaḥ HeTa_N.

¹⁴²gis HePra, HeSāU_{C,D,P₂}] gi HeSāU_{G,N,P₁}. ¹⁴³thugs mig 'phrul śes HePra_{C,D,P₂}^{sil}] mi 'khrul śes HePra_G; thugs mig 'khrul śes HePra_{N,P₁}; khyed kyi thugs 'tshal gyis HeSāU. ¹⁴⁴kye ma mig 'phrul can khyod bžeṅs HePra] sgyu 'phrul lta bur khyed bžeṅs cig HeSāU. ¹⁴⁵g.yuñ mo bdag ni groñ khyer ma HePra] 'gro gtso sme ma bdag legs śes (*legs śes* HeSāU_{G,N,P₁}] lags žes HeSāU_{C,D,P₂}^{sil}) HeSāU. ¹⁴⁶sñiñ rje HePra] thugs rje HeSāU. ¹⁴⁷chad par ma HePra] rgyun chad ma HeSāU.

stutigītikā

tuhu¹ pariveṭṭia² joṇisatthem^{3,4} tuhu⁵ varaladdho^{6,7} appaṇu⁸ citem⁹ |
 tai¹⁰ jaga¹¹ saala¹² carācara¹³ sohia¹⁴ karuṇācitem^{15,16} satu¹⁷ saṃbohia¹⁸ ||
 māapapañce¹⁹ sāhasi²⁰ kajja²¹ tuṭṭa ho²² maṇe²³ siriheruarajja^{24,25} ||ⁱ

¹VaPra^{§18}, DVS (Ñ₃ f. 194r₂₋₃), HePra^{§18}, HeSāSam 7 (f. 73v₁₋₂), HeSāSam 8 (f. 86v₃₋₄), HeSāSam 10 (f. 121r₄₋₆), HeSāSam 26 (ff. 209v₇-210r₁) et al..

¹tuhu P_ḡ, P_R, HeSāSam 7|8|10|26] tuṅga Ñ₂, K₁, I_{2*,3}; tuṅga K₂; tuṅgaṃ K_{3,5}; tuhuṃ I₁; tuha Ñ₃. ²pariveṭṭia Ñ₃, HeSāSam 7] pariveṭṭia Ñ₂, K_{3,5}, I₁, HeSāSam 10|26; pariveṭṭia K₁; pariveṭṭia K₂; paria I_{2*,3}; parivedia P_ḡ, P_R; pariveḅhia HeSāSam 8. ³joṇi° Σ_{-K₁,I_{2*}}] yoṇi° K₁; joṇidriyaṇi° I_{2*}. ⁴satthem HeSāSam 7] sathem Ñ_{2,3}, HeSāSam 10^{p.c.}; °mānthem K₁; °thyem K₂; °sāthem K_{3,5}, I_{1,3}, HeSāSam 26; °sāthe I_{2*}; °sātthem P_ḡ; °sottham P_R; °sācche HeSāSam 8; °sa>nṛ<them (?) HeSāSam 10^{a.c.}. ⁵tuhu Ñ₃, HeSāSam 10] tuṅga Ñ₂, K_{1,2,5}, I_{2*,3}; tuṅgaṃ K₃; tuhuṃ P_ḡ, P_R, HeSāSam 7|8|26, I₁ (°m). ⁶vara° Σ_{-I_{2*,3}}] ca I_{2*,3}. ⁷laddho HeSāSam 7|8|10|26] laddhā Ñ_{2,3}, P_ḡ, P_R; labdhā K_{1,2,3}; °labdho K₅; °labdhe I₁; ladyo I_{2*,3}. ⁸appaṇu Ñ₂, K_{2,3,5}, HeSāSam 7|8|26] appaṇa Ñ₃, P_ḡ, P_R, HeSāSam 10; apana K₁; apanṇa I₁; appaṇḍa I_{2*,3}. ⁹citem Ñ_{2,3}, HeSāSam 7|8|10] cite K₁; citte K_{2,3,5}, I_Σ, P_ḡ, P_R, HeSāSam 26. ¹⁰tai HeSāSam 10] taei Ñ₂, K_{3,5}, I₁, P_ḡ; traṃ ai K₁; taṅgi K₂, P_R; tatri I_{2*,3}; tuhu Ñ₃; tahi HeSāSam 7; tuhuṃ vara HeSāSam 8; tuhuṃ HeSāSam 26. ¹¹jaga Σ_{-Ñ₃,I_{2*,3},HeSāSam 8}] jae Ñ₃; jarā I_{2*,3}; juga HeSāSam 8. ¹²saala Ñ₂^{p.c.}, Ñ₃, P_ḡ, HeSāSam 7|8|10|26] saela Ñ₂^{a.c.}, K₁; sayala K_{2,3}, I₁; sayela K₅; śrayana I_{2*}; sayana I₃; sansala P_R. ¹³cara Σ_{-Ñ₂^{a.c.}, K₁^{a.c.}}] car>ā<a Ñ₂^{a.c.}, K₁^{a.c.}. ¹⁴sohia Σ_{-K₁}] sāhia K₁. ¹⁵karuṇā° Σ_{-P_R}] kaśā° P_R. ¹⁶citem Ñ₂, K_{1,5}, HeSāSam 7^{p.c.} (in margin), HeSāSam 8|10|26] °citte Ñ₃, K_{2,3}, I_{2*}, P_ḡ, P_R; °cittam I₁; °cire I₃. ¹⁷tu Σ_{-Ñ₂,I_{2*,3},HeSāSam 8}] °ha Ñ_{2,3}; °ta HeSāSam 7^{p.c.} (in margin), I_{2*,3}; °tva° HeSāSam 8; °tta HeSāSam 26. ¹⁸saṃbohia Σ_{-Ñ₂,K₁,I_{2*,3},HeSāSam 8} (partly °sam°; HeSāSam 7^{p.c.})] bauhia Ñ₂, s(u)boṭi ††_x K₁; saṃbohia I_{2*,3}; vibohia HeSāSam 8|10|26. ¹⁹māapapañce Ñ₃, HeSāSam 26] māyapapañce Ñ₂; ††_x °apapañce K₁; āpapañca K₂; āpapañce K_{3,5}, I₁; āśraya cañce I_{2*,3}; māpapañce P_ḡ; moapapañce P_R; māapapañcem HeSāSam 7; māpapañce HeSāSam 8; ayapapañca HeSāSam 10. ²⁰sāhasi Σ_{-K₁,P_R,HeSāSam 8|10}] pāhahi K₁; sohasi P_R; sahasi HeSāSam 8; satta HeSāSam 10. ²¹kajja Σ_{-K₁,P_ḡ,HeSāSam 10}] vājja K₁; kājja P_ḡ, P_R; vibohia HeSāSam 10. ²²tuṭṭa ho Σ_{-K₁,I_Σ,P_ḡ}] tuṭṭa ḍo K₁; tuṭṭai ho I₁; taddha ho I_{2*,3}; tuṭṭha ho Ñ₃, P_ḡ, P_R, HeSāSam 7|8|10|26. ²³maṇe Ñ₃, K_Σ, I_Σ, P_ḡ, P_R] maṇem Ñ₂, HeSāSam 7; maṇim HeSāSam 8; māṇem HeSāSam 10; maṇi HeSāSam 26. ²⁴siriherua° Ñ₃, I_{2*,3}, P_ḡ, P_R, HeSāSam 7|8|10^{p.c.}, HeSāSam 26^{p.c.}] śiriherua° Σ_{-I_{2*,3},P_ḡ,HeSāSam 8|10}; siri>savaru<° HeSāSam 10^{a.c.} (°herua° in lower margin); siri>saṃ<<he>>va< HeSāSam 26. ²⁵rajja Ñ_{2,3}, K₁, HeSāSam 7, Tib.] °vajra K₂, I_{2*}; °vajra K₃; °vajja K₅, I₃, P_ḡ, P_R, HeSāSam 8|26; °varjja I₁; °vājja HeSāSam 10.

Tibetan recensions:ⁱ

Jālandharipāda's *Vajrapradīpā*:

khyod ni rnal 'byor ma tshogs rnams kyis yoṅs bskor źiṅ ||
 khyod ni ṅid kyī thugs kyis mchog daṅ rab brṅes nas ||
 khyod kyis¹ rgyu daṅ mi rgyu'i 'gro ba kun brgyan te ||
 sṅiṅ rje'i thugs kyis mtha' dag yaṅ dag sad mdzad pa ||
 sgyu ma'i spros pas rdo rje rnam par bsgrubs pa ste ||
 he ru ka dpal rgyal po yid kyis dgyes pa kye² ||ⁱⁱ

Rāhulagupta's *Hevajraprakāśa*:

rnal 'byor ma tshogs grogs mos yoṅs bskor khyod ||
 khyod ni raṅ gi thugs la mchog brṅes pa ||
 des ni rgyu daṅ mi rgyu'i 'gro kun mdzes ||
 sṅiṅ rje'i thugs kyis sems can sad par mdzad³ ||
 he ru ka dpal rgyal po mig 'phrul gyi⁴ ||
 spros pas bya ba sgrubs la⁵ thugs dgyes mdzod ||ⁱⁱⁱ

ⁱApart from the two translations quoted below, further translations can be found in T 1232 (f. 47v), T 1244 (f. 182v) and T 1321 (f. 252v₅₋₆) ⁱⁱVaPra^{§18}. ⁱⁱⁱHePra^{§18}.

¹khyod kyis Σ_G] khyod kyī G. ²dgyes pa kye C, D, P₂] dgyes pa G, N, P₁. ³sad par mdzad C, D, P₂^{sil}.] bsad par mdzad G, N, P₁. ⁴mig 'phrul gyi Σ_{P₁}] mi 'phrul gyi P₁. ⁵sgrubs la C, D, P₂^{sil}.] bsgrubs la G, N, P₁.

HeTa II.v. 68

āi na¹ anta na² majjha³ tahiṃ⁴ naü bhava⁵ naü nirvāṇa⁶ |
 ehu so⁷ paramamahāsuha^{8,9} naü para¹⁰ naü appāṇa¹¹ ||ⁱ

ādir nānto na madhyaṃ tatra na ca bhavo na ca nirvāṇam |
eṣa sa paramamahāasukho na ca paro na cātmā ||ⁱⁱ

¹ "dohaka" meter (= *dohā*, also known as *kusumākulamadhukara*), composed with a 13-11 syllable-ratio per odd/even *pāda* (cf. no. IV 76 in Velankar 1946 : pp. 28f.).

ⁱHeTa II.v. 68 ; cf. HeSāU (Ñ₁ f. 6v₂₋₃), DVS (f. 195r₁), §22 HePra^{Tib.}, *KriSāmpa* (ch. 6-6-9 v.13), SāMā 183, Sārahapāda's *Dohāgītikoṣa* (DK v.27 ; cf. Bagchi 1938 : p.21), *SNpa* (p.198) et al.. ⁱⁱCf. *SNpa* ad stanza 37 and MuĀv ad HeTa I.x. 17 ("āi ṇa anta ṇa majj[h]a ṇaü" *nādir nānto na ca madhya ity arthaḥ*) & II.v. 68 ("*pañcānāṃ naüśabdānāṃ na cety arthaḥ*" and "*eṣo 'sau paramamahāasukhaḥ (...)* na paro na cātmā"). Bagchi gives the *chāyā* as follows : "*ādir na antaṃ na madhyaṃ na na tu bhavo na tu nirvāṇam | etat khalu tat paramamahāasukhaṃ na tu paro na tu ātmā* ||" (Bagchi 1938 : p.21), while Bhattacharya renders it as "*ādir nānto na madhyo na tu bhavo na tu nirvāṇam | eṣa sa paramamahāasukhado na tu paro na tv ātmīyaḥ* ||" (Bhattacharya 1968 : Vol.II, p.49, nt. 5).

¹āi na HeTa_{ed.}, Ñ₂, K_{2,3,5}, I_Σ, E_N, *SNpa*_{ed.}] a ā †_x K₁; āi ṇa Ñ_{1,3}, S, SāMā 183 ; āi *SNpa*_{pt^{a.c.}}, DK ; āi ṇa *SNpa*_{pt^{a.c.}}. ²anta na HeTa_{ed.}, Ñ₂^{p.c.}, K_{2,5}, I₁, I₂^{*p.c.}, E_N, *SNpa*_{ed.}] *om.* Ñ₂^{a.c.} (added above); †_x K₁; anta K₃; anta na >u< I₂^{*a.c.} (canceled); atna na I₃; anta ṇa Ñ_{1,3}, S, DK, SāMā 183 ; anta *SNpa*_{pt^{a.c.}}; anta ṇa *SNpa*_{pt^{a.c.}}. ³majjha Ñ_{1,2,3}, I₁, S, *SNpa*_{ed.}, DK] majja HeTa_{K,Gh}; majju HeTa_{Kh}; manna HeTa_G; †_x K₁; majvā K_{2,3,5}; *om.* I₂*; jjha I₃; mahyu HeTa_{ed.}, E_N; majjhu *SNpa*_{pt}, SāMā 183. ⁴tahiṃ HeTa_{ed.}, Ñ₁, K_{2,3,5}, I₂* (^o*in*), I₃, E_N, *SNpa*_{ed.}] tahi Ñ_{2,3}, I₁, S, *SNpa*_{pt}; †_x K₁; ṇaü DK ; nahi SāMā 183. ⁵naü bhava HeTa_{K,Kh,Gh}, K_{2,3,5}, I_Σ, *SNpa*_{ed.}] natra bhava HeTa_{ed.}; nau bhava Ñ₂; †_x K₁; ṇaü bhava Ñ₁, S, DK ; natra na bhava E_N; ṇo bhava Ñ₃; naü bhava *SNpa*_{pt}; na u bhava SāMā 183. ⁶naü nirvāṇa HeTa_{Kh,G}, K_{2,3}, I₁] natra nirvāṇa HeTa_{ed.}; naü nirvāṇa tahi HeTa_{K,Gh}; nau nirvāṇa Ñ₂; †_x nirvāṇa K₁; naü nirvāṇaḥ K₅; naü niccāṇa(h) I₂*₃ (*visarga* I₂*); ṇaü ṇibbāṇa Ñ₁; naü nibbāṇa S ; natra nirvāṇa E_N; ṇo ṇibbāṇe >thāka-i< Ñ₃^{p.c.} (canceled); naü nivvāṇa *SNpa*_{ed.}; naü nirvāṇa *SNpa*_{pt}; ṇaü nivvāṇa DK ; ṇa u nivvāṇa SāMā 183. ⁷ehu so HeTa_{ed.}, Ñ_{1,3}, K_{2,3,5}, I_{1,3}, S, E_N, *SNpa*_{ed.}, DK, SāMā 183] ehu sva HeTa_{Kh}; ehu se Ñ₂, K₁; eü so I₂*; eka so *SNpa*_{pt}. ⁸paramahāsuha^o Σ_{I₂,3,Ñ₃}] paramahāsuha^o I₂*₃; paramahāsuha^o Ñ₃. ⁹mahāsuha Σ_{-HeTa_{K,Kh,Gh,MuĀv}, SāMā 183] mahāsuha HeTa_{K,Gh}; mahāsuhan HeTa_{K,G}; mahāsuhaü HeTa_{MuĀv}; mahāsuha^o SāMā 183. ¹⁰naü para HeTa_{ed.}, K_{2,3,5}, I_Σ, E_N, *SNpa*_{ed.}] nau para HeTa_{K,Gh}, Ñ₂, K₁; ṇaü para Ñ₁, S, DK ; ṇo para Ñ₃; naü para *SNpa*_{pt}; ṇa u para SāMā 183. ¹¹naü appāṇa HeTa_{ed.}, K_{2,3,5}, I_{1,3}, E_N, *SNpa*_{ed.}] nau appāṇa HeTa_{K,Gh}; nau ap(p)āṇa Ñ₂, K₁; ṇaü appāṇa Ñ₂, S, I₂*, DK ; ṇo appāṇa Ñ₃; naü appāṇa *SNpa*_{pt}; ṇa u appāṇa SāMā 183.}

Tibetan recensions:

Hevajratantra :

der ni thog ma dbus mtha' med || srid med mya ñan 'das pa med ||
 di ni mchog tu bde chen ñid || bdag med g'zan yañ med pa ñid ||ⁱ

Saroruhapāda's *Hevajrasādhyanopāyikā*:

thog ma tha ma med pa yi || 'khor min mya ñan 'das ma yin ||
 g'zan min bdag ñid ma yin pa || 'di ni mchog tu bde chen yin ||ⁱⁱ

Jālandharipāda's *Vajrapradīpā*:

der ni thog ma dbus mtha' med || srid med mya ñan 'das pa med ||
 'di ni mchog tu bde chen te || bdag med g'zan yañ med pa'o ||ⁱⁱⁱ

Rāhulagupta's *Hevajraprakāśa*:

der ni thog ma dbus mtha' med || srid med mya ñan 'das pa med ||
 bdag med g'zan ni med pa ste || 'dir de mchog tu bde chen no ||^{iv}

Rāhulagupta's *Bla med rim lña*:

der ni thog ma dbus mtha' med || srid med mya ñan 'das pa med ||
 bdag med g'zan ni med pa ste || 'dir de bde ba chen po 'o ||^v

ⁱHeTa_{Sn} II.v. 68. ⁱⁱHeSāU^{Tib.}. ⁱⁱⁱVaPra^{§22}. ^{iv}HePra^{§22}. ^vHePra^{Tib.} (*Bla med rim lña*).

paramā samayagītikā

The following set of *apabhraṃśa* verses is introduced in the HeSāU as "*paramā samayagītikā*", and it is to be employed at the time of the food-offering (*balyupahāra*) in the beginning and/or end of the worship (*pūjā*).

Regarding this set of verses, we are in a rather fortunate situation with no less than four commentaries surviving, two of which, namely Ratnākaraśānti's *Muktāvalī* and Kāṇha's *Yogaratanmālā*, are surviving in Sanskrit, their original Indian language. The other two commentaries are from this very tradition of the Hevajra itself, namely Saroruha's own commentary in his **Padminī*, unfortunately being lost in its original Sanskrit version, and an additional indigenous Tibetan commentary by bSod nams rtse mo (CE 1142-1182) in his *dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi ṭī kā*.¹

Tib.^A = Tibetan canonical translation of the HeSāU ; Tib.^B = Tibetan canonical translation of the HePra ; HeTa_{Sa} = edition of the *Hevajratantra* as it is presented in the edition of the YoMā (Sarnath 2006).

¹ To my deep regret, I am not able to present in the following a finally conclusive version of this "*samayagītikā*" which, on the one hand, fully fits the metrical framework as it is outlined in both the MuĀv and YoMā (→ "*castasro gāthās catuṣpādikāḥ, ardhayor ante sayamakā uktāḥ | āsāṃ pāde pāde trayo gaṇās caturmātrāḥ | dvayor gāthayoḥ prāgvādeṣu tṛtīyagaṇo dvimātraḥ | catasṛṇām api gāthānām ante dhruvakaṃ gātavyam ||*"), and which, at the same time, fully corresponds to the reading as it is transmitted in the various Sanskrit and Tibetan sources. The presentation of the commentarial sections of the above mentioned works is not a critical one, and it needs to be revised on basis of further textual witnesses. Nonetheless, it is my hope that the following overview will help the interested readers to grasp the hidden meanings of this Supreme Song of the Pledge and further improve upon a correct reading.

kollaïre¹ t̥thia² bolā³ mummuñire⁴ kakkolā⁵ |
ghaṇe⁶ kibida⁷ ho vājjaï⁸ karuṇe⁹ kiaï¹⁰ ṇa¹¹ rolā¹² ||ⁱ

ⁱThe commentaries on this stanza read as follows 1) MuĀv: "**kollagiraṃ pīṭhaviśeṣaḥ** | **mu-**
mmuniḥ kṣetraviśeṣaḥ | *iyatā dūrasthayor api tatkṣaṇaṃ mīlanaṃ sūcayati* | **ghaṇā** iti ghama-
kaṃ svārthe kaḥ | **kipīṭṭa** kṛpīṭṭaḥ, ḍamaruka ity arthaḥ | **ho** iti āmantraṇe | **karuṇaṃ** iti karuṇayā |
kiaï na iti na kriyate | **rolā** ārāvah, kalakala ity arthaḥ |" (p. 173); 2) YoMā: "**kollagiriḥ** pīṭhavi-
śeṣaḥ | **mummuñiḥ** kṣetram, **bolakakkoleti** tadupalakṣitayor yoginyor dūrasthayor api melakaṃ
sūcayati | **ghaṇa** iti niraṅtaram, **kipīṭṭaṃ** ḍamarukam | **karuṇeti** karuṇāyā'nyonyāc cha(tsa)lyāt na
kriyate rolaḥ kalakalaḥ ||" (p. 139); 3) *Padminī: "de la rdo rje'i glu re žig gsuṅs pa | **kollaïre t̥thia**
žes pa **kollaïre t̥thi** ni gnas so || de la gnas pa'i **bola**'i sbyor bas **bola** ni rnal 'byor ba'i rdo rje'o ||
mummuñi žes pa ni | žiñ ni **mummuñir** rab grags | žes so || de la gnas pa de'i sbyor bas **kakkola**
ni rdo rje'i rnal 'byor ma rnams kyi'o || gnas la sogs pa na bžugs pa'i rnal 'byor dañ rnal 'byor ma
rnams su 'dus par gsuṅs so || de la 'dus par de rnams kyi lhan cig skyes pa'i rjes su mthun par bya
ba gsuṅs pa | **ghaṇe kṛpīṭṭa ho vājjaï** žes pa de la | rde'u chuñ rgyun mi chad par brduñ bar bya ba
ste | chos thams cad sgra brñan lta bur gsuṅs pa | sñon du bya ste gar dañ glu bya ba'i don to ||
kāruṇe kiaï na rolā žes pa rtsod par mi bya ba ste | der phan tshun du byams par bya žiñ sems can
thams cad la ya sñiñ rje bar bya'o ||" (D f. 163rv); 4) HeSāUṬī: "rdo rje'i glu 'di ni brda'i skad kyi
ston pa yin te | dus khyad par can la sogs pa'i dus su ji lta ba bžin blaṅs nas bsod nams kyi tshogs
cher 'phel ba yin no || tshig gi don ni rdo rje'i tshig dgoṅs pa bsam gyis mi khyab par 'gyur yañ |
kolla žes bya ba ni kollagirī ste | gnas kyi khyad par ro || **mummuñi** žes bya ba ni žiñ ṇo || **bolla**
dañ **kakkola** ni gsañ ba'i rdo rje dañ chos 'byuñ ṇo || **i reṭa** ces bya ba ni bod pa'o || mdor na thabs
dañ šes rab rab 'dus pa'o || **ghaṇe** žes bya ba ni tshogs sam rgyun no || **kṛpīṭṭa** [tri piṭa dPe_{ed}; tri pi
ta dPe_{lu}] žes bya ba cañ te'u yin no || **ho vājjaï** žes bya ba ni brduñ bar bya'o || **kāruṇe ki** žes bya
ba ni de'i dus su sñiñ rjes bsten par bya žes bya ba'o || **na rola** žes bya ba rtsod pa mi bya ba'o ||".

¹kollaïre Ṇ₁, E_N^{sil}, HePra_{C,D,P₂}, HeSāSam 7|8|45, Tib.^A_{C,D,P₂}, HeTa_{Sa}] kolaïre S, Tib.^A_{G,N,P₁};
kollaï sthare HeSāSam 8; kaullayire Tib.^B_{C,D,P₂}, HeTa_{kh,jh,bho} (ko°). ²t̥thia Σ_{-S,Tib^A}]
thia S; t̥thia Tib.^A_{C,D,P₂}; t̥thi laa Tib.^A_{G,N,P₁}. ³bolā Σ_{-S,HeSāSam 8}] bollā S; bo HeSā-
Sam 8. ⁴mummuñire Σ_{-Tib^A_{G,N,P₁},Tib^B}] mumūnire Tib.^A_{G,N,P₁}; mammuñire Tib.^B_{C,D,P₂}; mummu-
nire Tib.^B_{G,N,P₁}. ⁵kakkolā S, E_N, HeSāSam 7|8|45, Tib.^A_{D,P₂}, Tib.^B, HeTa_{Sa}] kkokolā Ṇ₁; ka-
kolā P_{Š,R}; kokkolā Tib.^A_C; kakkola Tib.^A_{G,N,P₁}; kakkolo HeTa_k. ⁶ghaṇe Tib.^A_{C,D,P₂}] ghaṇa
Σ_{-P_{Š,R},Tib^A,Tib^B_{G,N,P₁}}; ghaṇaṃ P_{Š,R}; ghana Tib.^A_{G,N,P₁}; gaṇa Tib.^B_{G,N,P₁}. ⁷kibida Ṇ₁, HePra_{Tib}, He-
SāSam 8|45; E_N, HeTa_{Sa} (°vi°)] kipīṭṭa S; kibidi HeSāSam 7; kṛpīṭṭa Tib.^A_{C,D,P₂}; kripīṭṭa Tib.^A_{G,N,P₁};
kṛpīṭṭa Tib.^B_{G,N}; kṛpīṭṭa Tib.^B_{G,N}; kipīṭṭi HeTa_{k,gh}; kibiṭṭa HeTa_{kh}; kībiṭṭa HeTa_g; kiviṭṭa HeTa_{bho}.
⁸vājjaï S, E_N, P_{Š,R}, Tib.^A_{C,D,P₂}, HeTa_{Sa}] vajjaï Ṇ₁, HeSāSam 7|8|45, Tib.^B_{C,D,P₂}; vajrayi Tib.^A_{G,N,P₁};
vajraï Tib.^B_{G,N,P₁}. ⁹karuṇe Ṇ₁, E_N^{sil}, HePra_{C,D,P₂}, HeSāSam 8|45, Tib.^A_{C,D,P₂}, HeTa_{Sa}] karuṇe
S; karuṇeṃ HeSāSam 7; karuṇi Tib.^A_{G,N,P₁}; kāruṇye Tib.^B_{C,D,P₂}. ¹⁰kiaï S, E_N, HePra_Σ, HeSā-
Sam 7, HeTa_{Sa}] kīa Ṇ₁; kīaï HeSāSam 8|45; kiyabi Tib.^A; kia HeTa_{jh,bho}. ¹¹ṇa Ṇ₁, S, HeSāSam
7|8|45] na E_N, Tib.^A, HePra_Σ, HeTa_{Sa}. ¹²°ā Σ_{-Tib^A_{G,N,P₁}}] °a Tib.^A_{G,N,P₁}.

tahim¹³ bala¹⁴ khājjaī¹⁵ gāḍhem¹⁶ maanā¹⁷ pijjaī¹⁸ |
hale¹⁹ kāliñjara²⁰ pañiaī²¹ dundura²² tahim²³ vājjaī²⁴ ||ⁱⁱ

ⁱⁱThe commentaries on this stanza read as follows : 1) MuĀv : "*maanā iti mardanam | pijjaī iti pijjaśabdo dhātvantaram* |"; 2) YoMā : "*kiṃ tat (na) kriyata ity āha | bala ity ādi, gāḍheneti nīrbharam yathā bhavati | hale iti yoginīnām sambodhanam | kāliñjarāḥ smayinaḥ. dundurāḥ, asamayinaḥ* |"; 3) *Padminī : "*tahim bala khājjaī zes pa der yañ śa bza' bar bya'o || ghaḍhem maanā pijjaīāi zes pa śin tu dga' ba skyed par byed pa'i chañ btuñ bar bya'o || hale zes pa rnal 'byor ma rnam la bod pa'o || kāliñjara pañiaī zes pa der skal ba dañ ldan pa'i rnal 'byor dañ rnal 'byor ma rigs lña la sogs pa nas phyuñ ba bźugs par bya ba'o || dundura vājiaī zes pa dundura ni dbañ ma bskur źiñ the tshom dañ ldan pa ste phyir spañ bar bya ste gźug par mi bya'o || źugs pa yañ phyir dbyuñ bar bya ste | de rnam ñid kyis ñan 'gro bsruñ ba'i phyir ro ||*" (D f. 163v); 4) HeSāUṬī : "*tahim ni dus der ro || bala khajja ni śa bza' bar bya ba'o || gaḍhem zes bya ba ni chañ 'bad pas btuñ bar bya ba'o || hale zes bya ba la sogs pa ni grogs po dag skal ba dañ ldan par gyur na yul mtha' 'khob pa dag kyañ 'oñ du chug cig ces bya ba'i don to || dundura ni skal min 'oñ du mi gźug pa'o ||*".

¹³tahim HePra_Σ, HeSāSam 718145, Tib.^A_{C,D,P₂}, HeTa_{bho}] tahi HeSāU_{C,D,P₂}, HeTa_{Sa}. NB : HeSāSam 45 arranges the *pāda*-s differently. ¹⁴bala HePra_Σ, S, Tib.^A_{C,D,P₂}, HeTa_{k,gh}] bali Ṇ₁; baru E_N^{sil}, HeTa_{Sa}; balu HeSāSam 718145; bhala Tib.^A_{G,N,P₁}. ¹⁵khājjaī Σ_{-Tib.^A,Tib.^B_{G,N,P₁},HeTa_{bho}] khājjayi Tib.^A_{C,D,P₂}; khajjayi Tib.^A_{G,N,P₁}; khajjaī Tib.^B_{G,N,P₁}, HeTa_{bho}. ¹⁶gāḍhem Ṇ₁, S, P_ḡ, HeSāSam 718145, Tib.^A_{C,D,P₂} (°m), HeTa_{bho}] gāḍem E_N^{sil}; gāḍham P_R; aīni Tib.^A_{G,N,P₁}; gāḍhe Tib.^B_{C,D,P₂}, HeTa_{Sa}; gaḍem Tib.^B_{G,N,P₁}; gāḍeh HeTa_{jh}. ¹⁷maanā Ṇ₁, S, HePra_{-Tib.}, HeSāSam 718145, Tib.^A_{C,D,P₂}] maanā E_N, HeTa_{Sa}, Tib.^B_{-N}; om. Tib.^A_{G,N,P₁}; mamanā Tib.^B_N. ¹⁸pijjaī Σ_{-Tib.^A,Tib.^B_{G,N,P₁},HeTa_{k,bho}] bijjayi Tib.^A_{C,D,P₂}; bijaye Tib.^A_{G,N,P₁}; pijjaī HeTa_k; pijjaī Tib.^B_{G,N,P₁}, HeTa_{bho}. ¹⁹hale HeSāU_{G,N,P₁}, Tib.^B_{C,D,P₂}, HeSāSam 45, HeTa_{Sa}] halem P_ḡ, P_R, HeSāSam 718; hapale Tib.^A_{G,N,P₁}; halim Tib.^B_{G,N,P₁}. ²⁰kāliñjara HeSāU_{-G,N,P₁}, HePra_{G,N,P₁}, HeSāSam 8145, HeTa_{Sa}] kolimjara HeSāSam 7; kaliñjarū Tib.^A_{G,N}; kaliñjaru Tib.^A_{P₁}; kaliñjara Tib.^B_{G,N,P₁}. ²¹pañiaī Ṇ₁, E_N^{sil}, HePra_Σ, HeSāSam 718145, HeTa_{Sa}] pani<a>ī S^{p.c.} (added above); pañiyayi Tib.^A_{C,D,P₂}; pañipayi Tib.^A_{G,N,P₁}; pañeaī HeTa_{k,gh}. ²²dundura P_ḡ, P_R, HeSāSam 7, Tib.^B_{C,D,P₂}] dunduru HeSāU_{-Tib.^A_{G,N,P₁}}, HeSāSam 7145, HeTa_{Sa}; duturu Tib.^A_{G,N,P₁}; duddur Tib.^B_{G,N,P₁}. ²³tahim P_ḡ, P_R, HeSāSam 718145] tahi ṇa Ṇ₁; tahi E_N^{sil}, HeTa_{Sa}; om. S, Tib.^{A,B}, HeTa_{k,gh}. ²⁴vājjaī P_{ḡ,R}, HeSāSam 7, Tib.^A_{C,D,P₂}] vajjaī Ṇ₁; varjja i S; vajji aī E_N^{sil}; na vajja aī>u< HeSāSam 8^{p.c.}; na vajjaī HeSāSam 45; vajjaī Tib.^A; vajjaī Tib.^A_{G,N,P₁}; vajja Tib.^B; bajjaī HeTa_{Sa}.}}

caūsama²⁵ kathuri²⁶ sihlā²⁷ kāppura²⁸ lāiaī²⁹ |
mālaīndhaṇa³⁰ śālia³¹ tahiṃ³² bharu³³ khāiaī³⁴ ||ⁱⁱⁱ

ⁱⁱⁱThe commentaries on this stanza read as follows: 1) MuĀv: "*śāli aśālijam | bharu pracuram* ||" (p. 173); 2) YoMā: "*cutuḥsamāda(dha)yaḥ, samālabhyante | tahi bharu khāia iti tantra melake nirbharam khādyate* ||" (p. 139); *Padminī: "*caūsama kacchuri sihla | kāppūra lāiaī zēs pa dri chen dañ rin chen 'byuñ ldan dañ snañ ba mtha' yas rnams der phyi dañ nañ du lus la byug par bya'o || mālaīndhaṇa sāliñja | tahiṃ bharu khāeai || zēs pa tshod ma rnams dañ śa chen khyad par gyis der bza' bar bya'o ||*" (D f. 163v); 4) HeSāUṬī: "*caūsama zēs bya ba la sogs pas bdud lñas de'i dus su lus la byug pa bya bar ston te | des ni bar chad thams cad ži bar byed pa yin no || mala zēs bya ba la sogs pa gžan yañ de'i dus su tshod ma mañ po btuñ bar bya ba bstan to ||*".

²⁵caūsama Ṇ₁, S, P_ś, HeSāSam 7|8|45; HeTa_{k, kh, g, gh}] ca - - - ma P_R; cosama E_N^{sil}; cahusamā Tib.^A_{C, D, P₂}; cahusama Tib.^A_{G, N, P₁}; causama HeTa_{Sa}. ²⁶kathuri Ṇ₁, P_{ś, R}, HeSāSam 7|8|45] ka-sturi S, HeTa_{k, kh, g, gh, ch, jh}; kacchuri E_N, HeTa_{Sa, ñ}; katthurī Tib.^A_{C, D}; kathori Tib.^A_{G, N, P₁}; kañcāmṛī Tib.^A_{P₂}; kāsthūri Tib.^B_{C, D, P₂}; kēcchuri Tib.^B_{G, N, P₁}, HeTa_{bho}. ²⁷sihlā Ṇ₁^{P, c}, E_N^{sil}, Tib.^A_{C, D, P₂}, HeSāSam 7|8|45, HeTa_{Sa}] si>xx<hlā Ṇ₁^{P, c}. (rubbed out); śihla S (*ra* added above); silhā P_{ś, R}; sihla Tib.^A_{G, N, P₁}, Tib.^B_{C, D, P₂}. ²⁸kāppura P_{ś, R}, Tib.^B_{C, D, P₂}] kapura Ṇ₁, HeSāSam 7; karpūra S; kāpura HeSāSam 8; kapūra HeSāSam 45; kappura E_N^{sil}, Tib.^A_{C, D, P₂}, HeTa_{Sa}; gabur° Tib.^A_{G, N, P₁}; kāppūra Tib.^B_{G, N, P₁}; *om.* HeTa_{k, gh}. ²⁹lāiaī Ṇ₁, S, Tib.^B_{G, N, P₁}, HeSāSam 8^{Tib}. (D 127r7), HeSāSam 45, HeTa_{Sa}] lāi ai E_N; llāiaī P_ś; llāi dāi P_R; (°)lāyiaī Tib.^A; lāiaī Tib.^B_{C, D, P₂}; lāiaa HeSāSam 7; lāiaī HeSāSam 8; iaī HeTa_{k, gh}. ³⁰mālaīndhaṇa Ṇ₁, S, Tib.^B_{G, N, P₁}, HeSāSam 7] māla(-)indhana E_N, HeTa_{Sa}; mālaīithaṇu P_ś; mālaīithaśu P_R; mālaīndhaṇu HeSāSam 8; māla indhaṇa Tib.^{A, B}_{C, D, P₂}, HeSāSam 45; mālaī | indhana Tib.^A_{G, N, P₁}; mālatī° HeTa_{k, gh}. ³¹śālia P_{ś, R}, S (*sā*°)] sāli Ṇ₁, HeSāSam 7; śāliñja E_N^{sil}, Tib.^B, HeTa_{Sa}; śāli HeSāSam 8|45; sāliñja Tib._{C, D, P₂}; salija Tib.^A_{G, N, P₁}; śāri° HeTa_{k, kh, g, gh}. ³²tahiṃ Ṇ₁, P_{ś, R}, Tib.^{A, B}, HeSāSam 7|45] tahi S, E_N, HeTa_{Sa}; tahiṃ 2 HeSāSam 8. ³³bharu P_{ś, R}, S, E_N, Tib.^{A, B}, HeSāSam 7|8|45, HeTa_{Sa}] *om.* Ṇ₁; naru HeTa_{k, gh}. ³⁴khāiaī P_{ś, R}, S, Tib.^B, HeSāSam 7|45, HeTa_{Sa}] khāai Ṇ₁; khāi ai E_N; khāiaī HeSāSam 8; khāiaī Tib.^A_{C, D, P₂}; khāiaī Tib.^A_{G, N, P₁}.

pekkhaṇa³⁵ kheṭa³⁶ karante³⁷ suddhāsuddha³⁸ na³⁹ muṇiaī⁴⁰ |
niraṃśu⁴¹ aṅge⁴² caḍābiai⁴³ tahiṃja⁴⁴ sarāba⁴⁵ paṇiaī⁴⁶ ||

³⁵pekkhaṇa P_{ś,R}, HeSāSam 45] pekkhaṇan Ṇ₁; pegheṇa S; preṅkhaṇa E_N, HeTa_{Sa}, Tib.^{A,B}_{C,D,P₂} (*preṃ*^o); pekhana HeSāSam 7; phekkhaṇan kṣe HeSāSam 8 (?); lekheṇa Tib.^A_{G,N,P₁}; phemkhaṇa Tib.^B_{G,N,P₁}; prekhana HeTa_{k,kh,g,gh,ch,jh}; phemkhana HeTa_j; phenkhaṇe HeTa_{bho}. ³⁶kheṭa Σ_{-HeSāSam 7,Tib.^A_{G,N,P₁}}] khetante HeSāSam 7; kheṭa Tib.^A_{G,N,P₁}. ³⁷karante Σ_{-Tib.^A}] karente Tib.^A_{C,D,P₂}; ka | rante Tib.^A_{G,N,P₁}. ³⁸suddhāsuddha Ṇ₁, S, HeSāSam 7/8/45, Tib.^B_{G,N,P₁}] śuddhāsuddha E_N, P_{ś,R}, HeTa_{Sa}; suddha asuddha Tib.^{AB}_{C,D,P₂}; sūḍha a Tib.^A_{G,N,P₁}. ³⁹na P_{ś,R}, S, E_N, HeSāSam 45, Tib.^A_{C,D,P₂}, Tib.^B, HeTa_{Sa}] ṇa Ṇ₁, HeSāSam 7/8; *om.* Tib.^A_{G,N,P₁}. ⁴⁰muṇiaī Σ_{-HeSāSam 7^{a,c},Tib.^A_{G,N,P₁},HeTa_{k,kh,g,gh}}] mu>ni<ṇiaī HeSāSam 7^{a,c}; sudniaī Tib.^A_{G,N,P₁}; munei HeTa_k; muṇiaī HeTa_{kh}; munaai HeTa_g; muṇeai HeTa_{gh}. ⁴¹niraṃśu Ṇ₁, S, P_{ś,R}, HeSāSam 8] niraṃsua E_N, HeTa_{Sa}; niraṅśa HeSāSam 7; niraṃsua HeSāSam 45; niraṃsu Tib.^A_{C,D,P₂}; niraṃsu Tib.^A_{G,N,P₁}, Tib.^B; niraṃsuam HeTa_{k,gh}. ⁴²aṅge Ṇ₁, P_{ś,R}, HeSāSam 7/45, Tib.^{AB}_{C,D,P₂} (*aṅge*)] aṅga S, Tib.^A_{N,P₁}, Tib.^B_{G,N,P₁}; aṅga E_N, HeSāSam 8, HeTa_{Sa}; iṅga Tib.^A_G. ⁴³caḍābiai Ṇ₁, P_{ś,R}, Tib.^{AB}_{C,D,P₂}, HeTa_{ch}] caḍābi S; caḍābi E_N, Tib.^B_{G,N,P₁}, HeTa_{Sa}; caḍābia HeSāSam 7/45; caḍāia HeSāSam 8; cittabhaai Tib.^A_{G,N,P₁}. ⁴⁴tahiṃja P_{ś,R}, HeSāSam 7/45, Tib.^A_{C,D,P₂}, Tib.^B] tahijja Ṇ₁; tahija S, HeSāSam 8, HeTa_{k,kh,g,gh}; tahiṃ ja E_N^{sil}, HeTa_{Sa}; tihamja Tib.^A_{G,N,P₁}. ⁴⁵sarāba P_{ś,R}, E_N^{sil}, Tib.^B, HeTa_{Sa}] sarābe Ṇ₁, HeSāSam 45; sarā S, HeSāSam 7/8; sarāva Tib.^A_{C,D,P₂}; saravavi Tib.^A_{G,N,P₁}. ⁴⁶paṇiaī Σ_{-HeSāSam 45,Tib.^A_{G,N,P₁},Tib.^B_{C,D,P₂}}] ṇiaī HeSāSam 45; paai Tib.^A_{G,N,P₁}; pāṇiaī Tib.^B_{C,D,P₂}.

malaaje⁴⁷ kunduru⁴⁸ vāṭai⁴⁹ ḍiṇḍima⁵⁰ tahim ṇa⁵¹ vājjiāi⁵² ||^{iv,v}

Additional comments :

1) MuĀv : "iyatā castasro gāthās catuspādikāḥ, arddhayor ante sayamakā uktāḥ | āsām pāde pāde trayo gaṇās caturmātrāḥ | dvayor gāthayoḥ prāgvādeṣu tṛtīyagaṇo dvimātraḥ | catasṛṇām api gāthānām ante dhruvakaṃ gātavyam, tad evāha – **mala-yajetyādi** ||" (p. 173).

2) YoMā : "iyatā castasro gāthās catuḥ-pādikāḥ | catusṛṇām gāthānām ante bruvakaṃ gātavyam | tad evāha – malayajetyādi kollagirau | śirasi sthito 'haṅkāro bolah, mummuni nābhau, am-kārah kakkolah, tayor yogāt ghaṇaṃ nirantaraṃ kṛpītam anāhatadhvaniḥ | bājai itī samucchalati | karuṇeti yoginā na kiai na kriyate, rolā bāhye suratamuddhaḥ

^{iv}The commentaries on this stanza read as follows : 1) MuĀv : "**aṅga** iti aṅgeṣu | **caḍābī** iti āropyā | **tahim jeti tatra ca** | **sarāveti śrāyopi** | **paṇiāi** iti praveśya ||" (p. 173) ; 2) YoMā : "śuddhaḥ pariniṣpannaḥ, aśuddha ādikarmikaḥ, tāv ubhau na jñāya(ye)te | aṅgacādvīi itī āropyate | tahim jeti tatra śarāva [] paṇi āi itī śrāyo 'pi praveśya ity arthaḥ ||" (p. 139) ; 3) *Padminī : "**phremkhaṇa kheṭa karante** | **śuddha aśuddha na muṇiāi** | zes pa phan tshun dam tshig byin te | gar la sogs pas 'gro ba daṅ 'oṅ bar byed ciṅ 'di dag ni dag pa'o || 'di dag ni ma dag pa'o zes yid la mi byed pas dmigs pa med pa ste | dmigs pa med pa'i sbyor bas thams cad bya zes bya ba'i don to || **niraṃśu aṅge caḍābī** | **tahiṅja śarāva paṇiāi** zes pa 'khor lo der yang rus pa'i rgyan yan lag rnam la gdags so || **śārāva** zes pa ro ste gzug par bya ba'o || **malaaje kunduru vāṭai** zes pa 'dus pa der phan tshun du bde ba chen po'i rgyu'i phyir sbyor bar byed pa'o || **ḍiṇḍima tahin na vājjiāi** zes pa der yaṅ sbyor ba la g.yuṅ mo spaṅ bar mi bya'o ||" (D f. 163v) ; 4) HeSāUṬi "**phremkhaṇa** zes bya ba la sogs pas 'oṅ ba daṅ 'gro ba'i brda daṅ dag pa daṅ ma dag pa mi blta ba'i tshul bstan to || **tahim** [dPe_{lu}; ni raṃ dPe_{ed}] zes bya ba la sogs pas de'i dus su rus pa'i rgyan gdags pa daṅ | **malayaje** zes bya ba la sogs pa de'i dus su sñoms 'jug bya ba daṅ de'i yul bstan to ||". ^vHeTa II.iv. 6-8 ; cf. HePra^{§25}, HeSāSam 7 (ff. 79v7-80r3), HeSāSam 8 (f. 104r5-v1), HeSāSam 45 (f. 270r7-v2) et al..

⁴⁷malaaje Ṇ₁, S] malayaje E_N, Tib.^A_{C,D,P2}, HeTa_{Sa}; malaajem P_ś, HeSāSam 718 ; malaamja P_R; malayaja Tib.^{A,B}_{G,N,P1}; malaaja Tib.^B_{C,D,P2}. ⁴⁸kunduru Σ_{-Tib.^A_{G,N,P1}}] kundu Tib.^A_{G,N,P1}. ⁴⁹vāṭai Ṇ₁, S, HeSāSam 7] bāṭai E_N, Tib.^A_{C,D,P2}, Tib.^B_{G,N,P1}, HeTa_{Sa}; vāṭui P_{ś,R}; pahiyahi Tib.^A_{G,N,P1}; baṭṭai HeSāSam 7, Tib.^B_{C,D,P2}; bāṭai HeTa_{ga}; vāṭṭei HeTa_{ch,jh}. ⁵⁰ḍiṇḍima HeSāU, HeSāSam 718/45, Tib.^A_{C,D,P2}, Tib.^B_{G,N,P1}, HeTa_{Sa}] ḍiṇḍimi P_{ś,R}; dhinidima Tib.^A_{G,N,P1}; driṇḍima Tib.^B_{C,D,P2}; ḍiḍima HeTa_{ch}; ḍiḍīma HeTa_{jh}. ⁵¹tahim ṇa Ṇ₁, P_{ś,R}] tahi ṇa S, HeSāSam 8 ; tahiṅja E_N^{sil}, HeTa_{Sa}; tahim HeSāSam 7 ; tahin na Tib.^A_{C,D,P2}; tahi na Tib.^A_{G,N,P1}; tahim na Tib.^B_{C,D,P2}; hiṅ ṇa Tib.^B_{G,N,P1}. ⁵²vājjiāi P_{ś,R}, HeSāSam 7, Tib.^B_{G,N,P1}] vavājjiāi Ṇ₁; vajjiāi S, HeSāSam 8, HeTa_{Sa}; bajjiāi E_N; vājjiyayi Tib.^A_{C,D,P2}; vajiyayi Tib.^A_{G,N,P1}; vājjaai Tib.^B_{C,D,P2}; vājjiāi HeTa_g.

*tahiṃ baleti balam ātmabhāvaṃ khādyate anupalambhīkriyate | mayāṇā pijjāi iti yoga-
jaṃ mahāsukhapānaṃ pīyate | catuḥsamaṃ rūpaskandham | kasturikā vedanā, sihlakaṃ
sa[m]jñānam, karpūraṃ vijñānam, lāiāi mārjanā kriyate, mālatīndhanaṃ saṃskāraska-
ndhaṃ sarveṣāṃ ahaṃkāraspandanā ātmā | tahīti, tatra yoge khādyate niḥsvabhāvīkriyate
ity arthaḥ || **pekhaṇakheḍa** iti bodhicittadravasya mahāsukhād āgatiḥ preṅkhaṇaṃ punar
gatiḥ kheṭaḥ | **śuddhāśuddheti** bhāvābhāvau na jñāyete, ity arthaḥ | *ata eva niraṃśukasā-
dharmyān niraṃśukāḥ retobindavaḥ | aṅga* iti pratyaṅganāḍībhir āropyate | *tahiṃ tasmin
yoge sarvadharmānairātmā sarāva paṇiāi* iti anupraveśaḥ kriyate ity arthaḥ | **malaya-
jaṃ** nāḍīnāṃ melakam | **ḍiṇḍimaṃ** sarvānupalambha-samādhiḥ | **na vajjiāi** iti ātmasāt
kriyate ||" (pp. 139-140).*

3) *Padminī: "yaṅ na **kollaireṭ** [!] ces pa ni mgo bo la'o || **thia** ni gnas pa'o || **bola**
ni rdo rje 'dzin pa g'zom du med pa'o || **mummuṅire** ni lte ba'i padmar ro || **kakkolā** ni
śes rab bo || de la **ghaṇe** zes pa ni rgyun du dga' bral med pa'o || **krpiṭa ho** ni g'zom du
med pa'o || (f. 164r) **vājjiāi** zes pa ni chaṅ 'bab pa'o || **kāruṇe** zes pa ni bde ba chen po'i
ye śes kyis so || **kiāi na rolā** zes pa ni rnam par rtog pas rtsod pa mi bya ba'o || yaṅ na
kāruṇe zes pa ni bde ba chen po'i rgyus so || **kiāi na rolā** zes pa ni thabs daṅ śes rab dag
gi g.yul 'thab pa'o || *tahiṃ* ni der char 'bab pa na'o || **bala khājjāi** śes pa ni śa ni tha mal
pa'i śa rnams bza' bar byed pa ste | *snaṅ* ba med par byed pa'o || **gāḍhem** zes pa ni śin
tu'o || **maañā** zes pa ni sñiṅ rje'i ro'o || **vajji-iaī** ni 'thub par byed pa ste | *bdag* ñid daṅ
bcas par byed pa'o || **hale kāliṅjara** zes pa ni dpal rdo rje sems dpa'i raṅ b'zin bde ba chen
po'o || **paṇiāi** zes pa ni de'i naṅ na bsgom par bya'o || **dundura** zes pa ni rnam par rtog
pa'o || **vājjiāi** zes pa ni thams cad spaṅ bar bya'o || **caūsama** zes bya ba la sogs pa ni rnam
par snaṅ mdzad la sogs pa de b'zin g'segs pa rnams bde ba chen po ñid la lhan cig skyes
pa gñis su med pa'i ye śes su b'zugs pa'o || **mālai** zes bya ba la sogs pa mānisa'o || **lūi** ni
chu'o || **indhāṇa** ni me'o || **saliṅja tahiṃ** ni rluṅ ño || **bharu khāiāi** zes pa ni 'di'i don ni
śin tu snaṅ ba med par byed pa'o || **phreṅkhaṇa kheṭa karante** zes pa ni śes rab kyis 'gro
ba daṅ 'oṅ bar byed pa na'o || **śuddha aśuddha** zes bya ba la sogs pa ni dag pa daṅ ma
dag pa la sogs pa yid la byed pa med de bde ba chen por mchog tu rtse gcig pa ñid do ||
niraṃśu ni byaṅ chub kyis sems dkar po cha śas daṅ bral ba'o || **aṅge cadābi tahiṃja** zes
pa ni yan lag rnams la g'zag pa'o || **sarāva paṇiāi** zes pa ni de ñid lus thams cad du khyab
par byed pas g'zug par bya ste | *spro* bar bya'o || **malaaje kunduru pa'iṭai** [!] zes pa ni
rnal 'byor pa rnams 'dus pa na der thabs daṅ śes rab dag gi yaṅ dag par sbyor bas sbyor
bar bya'o || der thabs daṅ śes rab yaṅ dag par sbyor ba na || **ḍiṇḍima tahiṃ na vājjiāi** zes
pa ye śes kyis reg tu med de rnam par rtog pa la sogs pa rnams kyis reg par mi nus pas
reg par bya ba ma yin pas lhan cig skyes pa'i bde (p. 164v) ba'o ||

'dis yañ dbaṅ bskur ba'i don gsuṅs pa ni | yañ na **kollaïre t̥hia** ni lte ba'i lkog na'o ||
bola ni rdo rje'o || **mummaṅire** [!] žes pa ni lte ba'i lkog na'o || **kakkolā** ni padma'o ||
 padma de la rdo rje'i rañ bžin **krpiṭa** ste brduṅ ba ni bskyod pa'o || **karuṅe** žes bya ba ni
 bde ba chen po 'byuṅ bas so || **rolā** ni rtsod pa mi byed ciṅ brtan pas rgyun du bde ba'i
 mchog ṅid do || der **bala** ni rnam par rtog pa'o || za ba'am 'byuṅ ba'i don gyis pa la bza'
 ba daṅ | chaṅ yañ btuṅ ba'o || **kāliṅjara** žes pa ni lhan cig skyes pa'i dga' ba ṅe bar brtag
 pas gžug par byas pa'o || **dundura** žes pa ni dga' bral te yañ spaṅ bar bya ba'o ||

skye gnas naṅ gi rtsa gñis ni || g.yon daṅ de bžin g.yas pa las ||
 g.yon nas khu ba 'byuṅ ba ste || g.yas pa las ni khrag gñid kyaṅ ||
 rdo rje dbyiṅs kyī dbaṅ phyug rtsa || g.yon du yañ dag sbyaṅ bar bya ||
 sor mo yis ni cuṅ zad bskul || phyir yañ lce yi thur mas so ||
 rtsa yi kha ni bya gyur nas || mchog tu śin tu dga' ba 'byuṅ ||
 cuṅ zad sṅags pa'i rdo rje yis || naṅ daṅ naṅ du bskyod par bya ||
phaṭ ni nor bu'i naṅ bžag nas || yid las byuṅ ba dgag par bya ||
 byaṅ chub sems ni ma śor bas || skad cig bde mchog 'byuṅ bar 'gyur ||
 ma lus de yi rañ bžin spro || chad pa med par snaṅ ba ni ||
 ṅes par khyab ciṅ bde ži ba || dam pa'i go 'phaṅ thob par byed ||
 byaṅ chub sems ni śor ba yis || brgyal te rnyed par 'gyur ma yin ||

žes bya ba'i thabs 'dis skal ba med pa blo daṅ ldan pas spaṅ bar bya'o || **caüsama** žes bya
ba la sogs pa'i don 'di yañ sṅa ma bžin du sbyar bar bya'o ||" (D ff. 163v-164v).

The Eight Cremation Grounds

direction	east	south	west	north	northeast	southeast	southwest	northwest
name	caṇḍogra <i>(gsum drag)</i>	karaṅka(ohīṣaṇa)	jvālākula	gahvara	lakṣmīvana	aṭṭa(ṭa)hāsa	ghoraṅdhakāra	kīlkiṭāra
tree	śiṛīṣa	āmra / cūta <i>(lhog ma can)</i>	kaṅkeli / asoka <i>(bar zin khngs pa)</i>	aśvathā <i>(ri bo'i phng)</i>	vata <i>(dpal mo'i mags)</i>	karaṅja(kā)	latāparkatī <i>(yigs pa'i mun po)</i>	ariṇa ; pārthiva
yakṣa <i>(mhar'dhika)</i>	gajamukha	mahiṣamukha	makarāṇana	manuṣyamukha ; narāṇana (DVS)	gomukha	chāgāṇana ; ajāṇana (DVS)	śavamukha ; mītakāṇana	mṛgāṇana ; ku- raṅgāṣya (DVS)
dikpāla	indra ; śakra	yama	varuṇa	kuberā	mahesvara	hūtāṣana	rākṣasa (DVS)	ma/ānuta
nāga	vāsuki <i>(nor rgyus)</i>	padma	karṅkṅka	takṣaka <i>('yog po)</i>	śaṅkhaṇḍa	mahāpadma	ananta <i>(mhar' yas)</i>	kuṅlika <i>(r'igs ldan)</i>
cloud	garjita <i>(sgra srgogs'</i> <i>srgogs pa)</i>	āvartaka	ghora	ghūṃṃita <i>(khor byed;</i> <i>'ur 'ur srgogs pa)</i>	caṇḍa <i>(dan skyon)</i>	ghana <i>(smg po)</i>	pūraṇa <i>(geṅs byed; gun ba can)</i>	varsāṇa <i>(chur' bebs)</i>
mountain	sumeru	malaya	kailāsa	mandara	mahendra	gandhamādāna	hema	śrīparvata
caitya	sitāvajra <i>(lhan po; ri'rab grn)</i>	kiṣṇavajra ; piṣṇavajra <i>(VāPa^{K2,3,5}, DVS)</i>	saṃjñāvajra ; rāgavajra <i>(VāPa^{N2, K1}, HePa^{1b})</i>	saṃskāravajra ; cittāvajra <i>(VāPa^{K2,3,5,12,3});</i> saṃcit(t)a° (DVS)	cittāvajra <i>(dhan chen)</i>	kāyāvajra <i>(spos had ldan po)</i>	ratnavajra <i>(kha bo'i ri; sgor)</i>	dharmavajra

Table 1 : The Fight Cremation Grounds.

The 'placement' (*atiyogasamādhiḥ*)

The following tables show the 'placement' (*nyāsa*) of the seed-syllables in relation to their respective place and the corresponding goddess as taught in the context of the *atiyogasamādhi* in Jālandharipāda's *Vajrapradīpā*, Bhadrapāda's *Dveṣavajrasādhana* and Rāhulagupta's *Hevajraprakāśa*:

place	syllable	deity
<i>rūpaskandha</i>	<i>ām</i> ¹	Vajrā
<i>vedanāskandha</i>	<i>im</i>	Gaurī
<i>saṃjñāskandha</i>	<i>īm</i>	Vāriyoginī
<i>saṃskāraskandha</i>	<i>um</i>	Vajraḍākinī
<i>vijñānaskandha</i>	<i>am</i>	Nairātmyā

Table 2 : The 'placing' in the five *skandha*-s.

place ²	syllable	deity
flesh (earth)	<i>ūm</i> ³	Pukkasī
blood (water)	<i>ṛm</i>	Śabarī
<i>bodhicitta</i> (fire)	<i>ṛm</i>	Caṇḍālī
marrow and fat (wind)	<i>ḷm</i>	Ḍombinī

Table 3 : The 'placing' in the *dhātu*-s.

¹ VaPra^{Tib.} erroneously gives the syllable *am* in regard to the *rūpaskandha*, being supported by the Peking recensions of HePra^{§13}. The reading of the DVS is illegible.

² The corresponding *dhātu*-s, i.e. elements, are given in HeTa I.ix. 16, quoted in HePra^{§15} and DVS (f. 194v₄₋₅).

³ It is to be noted, that VaPra_{K_{1,2},I₂*} as well as VaPra^{Tib.}_{C,D,P₂} do all attest the syllable *um* here.

⁴ VaPra_{K_{1,3},I_{1,2}*} as well as the Derge recensions of VaPra^{Tib.} all attest the syllable *om* here.

place	syllable	deity
<i>rūpa</i>	<i>īm</i>	Gaurī II
<i>śabda</i>	<i>eṃ</i>	Caurī
<i>rasa</i>	<i>oṃ</i>	Ghasmarī
<i>sparśa</i>	<i>aum⁴</i>	Bhūcarī
<i>dharmadhātu</i>	<i>aṃ</i>	Khecarī

Table 4 : The 'placing' in the *āyatana*-s.

P_ṣ - Codex : Additional Material

Tentativ Edition : *Samkṣiptahevajrabāhyapūjāvidhi*

[SIDDHAM] namaḥ śrīhevajrāya ||¹

P_ṣ f.37v₁

praṇamya nāthaṃ hevajraṃ sarvadharmāikasaṃvaram |
saṃgrhyate yathāmnāyaṃ bāhyapūjāvidhir mayā ||

śrīheva((jra))yogavān mantrī *śrītheruko 'haṃ* vāratrayam uccārya | pratyūṣe yathā-
vasaraṃ vā kṛtasammārjanādike¹ bhūbhāge hastaṃ dattvā | *om rakṣa rakṣa hūm hūm hūm*
phaṭ svāhā | iti sthānātmayogarakṣāṃ² kṛtvā | tatra pañcāmṛtādi((sugandhi))vaṭikayā ta-
ttadbhūmyadhimokṣeṇa pīṭhopapīṭhakṣetropakṣetracchandohopacchandohamelāpakopa-
melāpaka³pīlavopapīlavaśmaśānopaśmaśānam ity uccārayaṃś caturasraṃ⁴ maṇḍalaṃ
kṛtvā | madhye dharmodayāṃ vilikhya | *om vajrarekhe⁵ hūm* iti rekhāṃ adhiṣṭhāya⁶ | *om*
surekhe sarvatathāgatā adhiṣṭhantu⁷ svāhā | iti maṇḍalamadhye puṣpaṃ ekam dadyāt ||

tato ravisomacihnabījair he*vajraṃ⁸ tu vibhāvayet || tato *hūmkārākṛṣṭam⁹* bhagavan-
taṃ ṣoḍaśabhujam | aṣṭadevīparivṛtaṃ paṭād avalokitam | atrāropyārghyapādyādidāna-
pūrvakaṃ¹⁰ || *hūmkārajaṃ tryakṣarābhimantritaṃ puṣpaṃ tasmai dadyāt* || madhye | *om*
āḥ hevajrāya vajrapuṣpe hūm hūm svāhā | iti bhagavate prathamam puṣpaṃ dadyāt ||
punas¹¹ tryakṣareṇa | *om āḥ hūm* | tataḥ | *om deva picuvajra hūm hūm hūm phaṭ svāhā* ||

¹Numerals silently have been replaced by the corresponding syllables. Cf. HeSāSam 16 for a parallel teaching.

¹°sammārjanā° *em.*] °sammājjanā° P_ṣ. ²sthānātma° *em.*] sthātma° P_ṣ. ³melāpako° *em.*] melapako° P_ṣ. ⁴uccārayaṃś caturasraṃ *em.*] uccārayan catusraṃ P_ṣ. ⁵°rekhe *em.*] °khe P_ṣ. ⁶adhiṣṭhāya *em.*] aṭiṣṭhāya P_ṣ. ⁷°gatā adhi° *em.*] °gatādhi° P_ṣ. ⁸°cihnabījair hevajraṃ *em.*] °cih† †† †ai †† vajraṃ P_ṣ. ⁹°ākṛṣṭam *em.*] °ākṛṣṇa° P_ṣ. ¹⁰°āropyārghyapādyādi° *em.*] °āropyā +† †† dyā° P_ṣ. ¹¹punas *em.*] puna° P_ṣ.

punaḥ | *om vajrakartari hevajrāya hūm hūm hūm phaṭ svāhā* || tadagre | *om āḥ nairātmyā-
yai vajrapuṣpe am hūm svāhā* | iti pūjayitvā | *om āḥ hūm anena* | punaḥ | *om am svāhā* ||
tataḥ | *om a ā i ī u ū ṛ ṛ ! Ī e ai o au am svāhā* | ābhyām¹² pūjayet || ubhayoḥ śirasi | *om āḥ
akṣobhyāya vajrapuṣpe hūm hūm svāhā* ||

P_ṣ f.38v₁pūrvā*didigdaleṣu¹³ –

om āḥ gauryai vajrapuṣpe gam hūm svāhā |
om gauri hūm hūm hūm phaṭ svāhā ||
om āḥ cauryai vajrapuṣpe cam hūm¹⁴ svāhā |
om cauri¹⁵ hūm hūm hūm phaṭ svāhā ||
om āḥ vettālyai vajrapuṣpe¹⁶ vam hūm svāhā¹⁷ |
om vettāli hūm hūm hūm phaṭ svāhā ||
om āḥ ghasmaryai¹⁸ vajrapuṣpe¹⁹ gham hūm svāhā |
om ghasmari hūm hūm hūm phaṭ svāhā ||

aiśānyādividigdaleṣu –

om āḥ pukkasyai vajrapuṣpe puṁ hūm svāhā |
om pukkasi hūm hūm hūm phaṭ svāhā ||
om āḥ śabaryai vajrapuṣpe śam hūm svāhā |
om śabari hūm hūm hūm phaṭ svāhā ||
om āḥ caṇḍālyai vajrapuṣpe cam hūm svāhā |
om caṇḍāli hūm hūm hūm phaṭ svāhā ||
om āḥ dombyai vajrapuṣpe ḍam hūm svāhā |
om dombi hūm hūm hūm phaṭ svāhā ||

P_ṣ f.39r₁maṇḍalabāhya²⁰ aṣṭaśmaśānāni pūjayet | pūrvādidikṣv aiśānyā*dividikṣu²¹ ca –

om āḥ caṇḍogrāya vajrapuṣpe²² cam hūm svāhā |
om āḥ karaṅkabhīṣaṇāya vajrapuṣpe kam hūm²³ svāhā |

¹²ābhyām *em.*] ābhyā P_ṣ. ¹³pūrvādi° *em.*] ††₂ di° P_ṣ. ¹⁴cam hūm *em.*] ca† hū† P_ṣ. ¹⁵om cauri *em.*] o† †† ri P_ṣ. ¹⁶puṣpe *em.*] °puṣpai P_ṣ. ¹⁷svāhā P_ṣ^{p.c.}] phaṭ svāhā P_ṣ^{a.c.} (rubbed out). ¹⁸ghasmaryai *em.*] †† smaryyai P_ṣ. ¹⁹puṣpe *em.*] °puṣpai P_ṣ. ²⁰bāhya *em.*] °bāhye P_ṣ. ²¹dikṣv aiśānyādi° *em.*] °dikṣu ai ††₂ di° P_ṣ. ²²puṣpe *em.*] textdegreepuṣpaṁ P_ṣ. ²³kaṁ hūm *em.*] ka† hū† P_ṣ.

om āh jvālākulāya²⁴ vajrapuṣpe²⁵ jvām hūm svāhā |
om āḥ gahvarāya vajrapuṣpe gam hūm svāhā |
om āḥ lakṣmīvanāya vajrapuṣpe lam hūm²⁶ svāhā |
om āḥ aṭṭahāsāya²⁷ vajrapuṣpe am hūm svāhā |
om āḥ kilikilārāvāya²⁸ vajrapuṣpe kim hūm²⁹ svāhā |
om āḥ ghorāndhakārāya vajrapuṣpe ghom hūm svāhā ||

tadanv³⁰ aṣṭapadamantrair bhagavantam pūjayet –

om aṣṭānanāya hūm hūm hūm phaṭ svāhā |
om piṅgordhvakeśavartmane hūm hūm hūm phaṭ svāhā |
om caturviṃśatinetrāya hūm hūm hūm phaṭ svāhā |
om ṣoḍaśabhujāya³¹ hūm hūm hūm phaṭ svāhā |
om kṛṣṇajīmūtavapuṣe hūm hūm hūm phaṭ svāhā |
om kapālamālānekadhāriṇe hūm hūm hūm phaṭ svāhā |
om ādhmātakrūraccittāya hūm hūm hūm phaṭ svāhā |
om ardhendudamaṣṭriṇe hūm hūm hūm phaṭ svāhā ||

tadanu mā*lāmantreṇa pūjayet –

P₅ f.39v₁

om aṣṭānanāya piṅgordhvakeśavartmane caturviṃśatinetrāya ṣoḍaśabhujāya kṛṣṇa-
jīmūtavapuṣe³² kapālamālānekadhāriṇe ādhmātakrūraccittāya ardhendudamaṣṭriṇe mā-
raya mārāya kārāya kārāya tarjaya tarjaya śoṣaya³³ śoṣaya saptasāgarān bandha ba-
ndha nāgāṣṭakān grhṇa grhṇa śatrūn ha hā hi hī hu hū he hai ho hau haṃ haḥ phaṭ
svāhā || ❀ ||

om³⁴ sarvatathāgatasulalitalitair³⁵ namāmi bhagavantam jaḥ hūm vaṃ hoḥ pratī-
cchemam kusumāñjalim³⁶ nātha hoḥ | ity anena³⁷ puṣpāñjalim dattvā | namaskuryāt ||

²⁴om āh jvālā° em.] ††₃ lā° P₅. ²⁵vajra° em.] vajre P₅. ²⁶lam hūm em.] ††₂ P₅. ²⁷aṭṭa° em.] aṭṭaṭṭa° P₅. ²⁸kilārāvāya em.] °kilārāvāya P₅. ²⁹kim hūm em.] +i n† P₅. ³⁰tadanv em.] tadanu P₅. ³¹ṣoḍaśa° em.] daśa° P₅. ³²kṛṣṇajīmūta° em.] kṛṣṇamjīmūta° P₅. ³³śoṣaya em.] śoṣ+ ya P₅. ³⁴om em.] o P₅. ³⁵tathāgata° em.] °tathāgatā P₅. ³⁶kusumāñjalim em.] kusu ††₂ P₅. ³⁷anena em.] anu P₅.

*om sarvatathāgatapūjāmeghaprasarasamūhe hūm*³⁸ |
*sphura*³⁹ *ha hī māṃ gaganakaṃ hūm samantataḥ svāhā* ||

pūjādhiṣṭhānam ||

hevajrāya namas tubhyaṃ māramārapramāthine⁴⁰ |
 śūnyatākaru*ṇābhinnasvabhāvaṃ⁴¹ bibhrate vapuḥ ||

P₅ f.40r₁

iti vanditvā | yathāśaktitaḥ pāpadeśanādikaṃ kṛtvā | praṇidhānaṃ paṭhet⁴² ||

kule janma anumādī samayī hevajradeśakaḥ |
 kṛpāvān gurubhaktaś ca bhavyeṃ janmani janmani ||
 vajraghaṇṭāraṇatpāṇir⁴³ gambhīradharmapāṭhakaḥ |
 yośicchukrasamāhārī⁴⁴ bhavyeṃ janmani janmani ||ⁱ

tato nyūnādhikavidhipūraṇārtham śatākṣaram paṭhed || tadanu –

*om kṛto vaḥ sarvasattvārthaḥ*⁴⁵ *siddhir dattā yathānugā* |
gacchadhvaṃ buddhaviśayaṃ punar āgamanāya ca ||
om mur

iti visarjya | tacca((kra))m ātmani praveśayed iti ||

nairātmyām⁴⁶ api tathaiva maṇḍalam upalikhya | maṇḍalamadhye viśvalakama-
 lavaratasthacandrasūryakṛṣṇa-am-kārakira*ṇākṛṣṭam pūrvavat saṃpūjya | bījapariṇā-
 mena trisattvātmikāṃ kṛṣṇavarṇāṃ⁴⁷ mahāraudrām akṣobhyaśekharāṃ | śavahrtsūrya⁴⁸
 ardhaparyamkiṇāṃ nairātmāṃ madhye drṣṭvā | paryamgaṇam yathāsthānam niveśya |
 pūjayet || prathamam tryakṣareṇa bhagavatīm | tataḥ –

P₅ f.40v₁

om āḥ nairātmye vajrapuṣpe am hūm svāhā ||

ⁱHeTa II.viii. 6-7 ; cf. HeSāSam 16 (f. 166r₅) et al..

³⁸hūm *em.*] †† P₅. ³⁹sphura *em.*] †† ra P₅. ⁴⁰pramāthine *em.*] °pramā+ine P₅.
⁴¹śūnyatākaruṇā° *em.* (cf. HeSāSam 16, f. 165v₆)] ††₄ ṇā° P₅. ⁴²paṭhet *em.*] paṭheta P₅.
⁴³raṇatpāṇir *em.*] ++ ṇatpāṇi P₅. ⁴⁴yośicchukra° *em.* (cf. HeSāSam 16 et al.)] yośitaśukra°
 P₅. ⁴⁵sattvārthaḥ *em.*] °sattvārtha° P₅. ⁴⁶nairātmyām *em.*] nairātmāyām P₅. ⁴⁷varṇāṃ *em.*]
 °vaṇṇāṃ P₅. ⁴⁸hrtsūrya *em.*] °hrtsūr† P₅. Remark : An insertion mark referring to a partly lost
 note in the upper margin is clearly visible in the front of the compound. The surviving part reads
 "madhye (††₁₄₊)".

punaḥ | *om āḥ hūm svāhā* | ity anena | tadanu | *om am svāhā* | tadanu | *om a ā ī ū r̄ r̄ ! ḷ*
e ai o au am svāhā | ity anena || śirasi –

*om āḥ akṣobhya vajrapuṣpe hūm hūm svāhā*⁴⁹ ||

prathamapuṭapūrvādidikṣu⁵⁰ dakṣiṇāvartena –

om ām vajre hūm hūm hūm phaṭ svāhā ||

*om im*⁵¹ *gauri hūm hūm hūm phaṭ svāhā* ||

om ūm vāriyogini hūm hūm hūm phaṭ svāhā ||

om ūm vajraḍākini hūm hūm hūm phaṭ svāhā ||

dvitīyabāhya*puṭacaturdikṣu⁵² –

P_g f.41r₁

om ḷm gauri hūm hūm hūm phaṭ svāhā ||

*om em cauri*⁵³ *hūm hūm hūm phaṭ svāhā* ||

om aim vettāli hūm hūm hūm phaṭ svāhā ||

*om om ghasmari hūm hūm hūm*⁵⁴ *phaṭ svāhā* ||

bāhyapuṭa⁵⁵ aiśānyādikoṇeṣu –

om ūm pukkasi hūm hūm hūm phaṭ svāhā ||

om ṛm śabari hūm hūm hūm phaṭ svāhā ||

*om ṛm caṇḍāli*⁵⁶ *hūm hūm hūm svāhā* ||

*om ḷm*⁵⁷ *ḍombi hūm hūm hūm phaṭ svāhā* ||

prathamapuṭasya vajrā dvitīyapuṭasya gaurī | anayor madhye⁵⁸ | *om aum bhūcari hūm hūm*
hūm phaṭ svāhā || prathamapuṭasya vāriyoginī dvitīyapuṭasya vettālī | anayor madhye⁵⁹ |
om am khecari hūm hūm hūm phaṭ svāhā ||

tadanu pūjītaṃḍalakrameṇa vajrādinām jāpamantrāṇi –

⁴⁹hūm hūm svāhā P_g^{p.c.}] hūm hūm phaṭ svāhā P_g^{a.c.} (rubbed out). ⁵⁰°puṭa° em.] °puṭ P_g. ⁵¹im em.] +im P_g. ⁵²°bāhya° em.] °bā †† P_g. ⁵³cauri em.] cori P_g. ⁵⁴ghasmari hūm hūm hūm em.] ghasmar+ ††₂ P_g. ⁵⁵°puṭa em.] °puṭe P_g. ⁵⁶ṛm caṇḍāli em.] ṛm (hardly legible) ††₂ li P_g. ⁵⁷ḷm em.] ḷm P_g. ⁵⁸anayor madhye em.] a ††₂ r mmadhye P_g. ⁵⁹anayor madhye em.] anayor m† †† P_g.

om ām svāhā | om im⁶⁰ svāhā | om īm svāhā | om om svāhā | om Īm svāhā | om em svāhā | om aim svāhā | om om svāhā | om ūm svāhā | om ṛm svāhā | om ṛm svāhā | om ĩm svāhā⁶¹ | om aum svāhā | om am svāhā |

ebhir yathākramam pūjayet || aparam hevajramaṇḍalavat sarvam kuryād iti ||

P_ṣ f.41v₁; P_R

sā la*kṣmīs tvam⁶² asi kṣamā tvam asi sā bodhis tvam ṛddhiḥ satām
maitrī tvam karuṇā tvam eva muditā tvam devy upekṣāpy asi⁶³ |
śīlam tvam⁶⁴ padavī tvam eva tathatā tāthāgatī kathyase
prajñāpāramiteti viśvavapuse tubhyam namaskurmahe⁶⁵ ||

praṇamya śeṣam pūrvavad iti⁶⁶ || śabdākṣarapāṭhānantaram⁶⁷ samayagītikā paṭhitavyā |
kollaire tṭhia boletyⁱ adhiṣṭhānam⁶⁸ anukampām ca⁶⁹ paṭhitvā⁷⁰ | visarjayet⁷¹ ||

bāhyapūjāvidheḥ⁷² smṛtyai saṃgrahād yan⁷³ mayārjitaṃ⁷⁴ |
punyam tenāstu loko 'yam satpūjābhājanam⁷⁵ param⁷⁶ ||

saṃkṣiptahevajrapūjāvidhiḥ⁷⁷ samāptaḥ || ❀ ||

ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat⁷⁸ |
teṣāṃ ca yo nirodha⁷⁹ evaṃvādī⁸⁰ mahāśramaṇaḥ⁸¹ ||⁸²

namo buddhāya namo dharmāya⁸³ namo saṃghāya⁸⁴ ||

ⁱHeTa II.iv. 6ff. ; cf. HeSāU (f. 7r₃₋₆), HeSāSaṃ 8 (f. 104r_{5-v1}), HeSāSaṃ 45 (f. 270r_{7-v2}) et al..

⁶⁰im em.] †† P_ṣ. ⁶¹om ĩm svāhā em.] †m †m ††₂ P_ṣ. ⁶²sā lakṣmīs tvam conj.] ††₂ kṣmīs tv+m P_ṣ; . . . śrīs tvam P_R. ⁶³devy upekṣāpy asi P_ṣ] vai P_R. ⁶⁴śīlam tvam conj.] †+ ††₂ P_ṣ; P_R. ⁶⁵namaskurmahe P_R] namaḥ P_ṣ. ⁶⁶śeṣam pūrvavad iti P_ṣ (se°)] P_R. ⁶⁷śabdākṣara° em.] †† †† kṣara° P_ṣ; kṣara° P_R. ⁶⁸kollaire tṭhia bolety adhiṣṭhānam P_ṣ] om. P_R. ⁶⁹anukampām ca em.] anukampāmś ca P_ṣ; om. P_R. ⁷⁰paṭhitvā em.] paṭhitv† P_ṣ; om. P_R. ⁷¹visarjayet em.] †† sarjayet P_ṣ; om. P_R. ⁷²bāhyapūjāvidheḥ P_ṣ] vāstupūjāvidhi° P_R. ⁷³yan P_R] yat P_ṣ. Remark : P_R reads eight dots after smṛtyai. ⁷⁴mayārjitaṃ P_ṣ (°am)] mayā yojitaṃ P_R. ⁷⁵satpūjābhājanam em.] satpūjābhāja †† P_ṣ; . . . P_R. ⁷⁶param P_ṣ (°am)] om. P_R. ⁷⁷vidhiḥ P_ṣ] °vidhiś ca P_R. ⁷⁸hy avadat em.] ††₃ P_ṣ; om. P_R. ⁷⁹nirodha em.] niro P_ṣ; om. P_R. ⁸⁰evaṃvādī em.] evaṃ mvādī P_ṣ; om. P_R. ⁸¹śramaṇaḥ em.] °śramaṇa P_ṣ; om. P_R. ⁸²ye dharm(m)ā (...) P_ṣ] ye dharmā° (abbreviated) P_R. ⁸³namo dharm(m)āya P_ṣ] om. P_R. ⁸⁴namo saḡāya em.] n† m† ††₃ P_ṣ; om. P_R.

Tentativ Edition : *Śrīcakrasaṃvarastuti*

[SIDDHAM] namaḥ śrīcakrasaṃvarāya ||

P_§ f.42r₁

śrīherukaṃ mahāvīraṃ viśuddhaṃ kuḷiśeśvaram |¹
 namāmi² ††₅ ḍākinījālasaṃvaram³ ||ⁱ
 nāmitāṃ⁴ vajravārāhīṃ mahārāgānurāginīm |
 ḍākinīm ca tathā lāmāṃ⁵ khaṇḍarohāṃ ca rūpiṇīm ||ⁱⁱ
 pullīramalaye mūrdhni pracaṇḍāṃ⁶ vajradākinīm |
 jālandhare śikhādeśe caṇḍākṣīṃ kṣīṇakilbiṣāṃ ||ⁱⁱⁱ
 oḍiyāṇāhvaye sarve⁷ śrotre devīm⁸ prabhāvatīm⁹ |
 arbude pṛṣṭhavaṃśe tu mahānāśāṃ¹⁰ namāmy aham ||^{iv}
 godāvarī¹¹ pure vāme karṇe¹² vīramatīm¹³ śubhām |
 rāmeśvare bhruvor madhye kharvarīm¹⁴ varavarṇanīm¹⁵ ||^v
 devīkoṭe sthitāṃ mede¹⁶ śrī*mallāṅkeśvarīm varīm¹⁷ |
 mālake skandhadeśe tu drumacchāyāṃ namāmy aham ||^{vi}
 kāmarūpe¹⁸ dvaye kakṣe devīm airāvātīm¹⁹ śivām |
 oḍre stanadvaye cāpi śrīmahābhairavīm²⁰ satīm ||^{vii}
 trīśakunyāhvaye nābhau vāyuvegāṃ manoharām |
 kośale nāsikāgre ca surābhakṣīṃ namāmy aham ||^{21,viii}
 kaliṅge vadane deśe²² śyāmādevīm²³ sulocanām |
 lampāke kaṇṭhadeśe tu subhadrām²⁴ varasundarīm²⁵ ||^{ix}

P_§ f.42v₁

ⁱCf. BuSto 23.1, BuSto 25.1. ⁱⁱBuSto 23.2. ⁱⁱⁱBuSto 23.3cd-4ab. ^{iv}BuSto 23.4cd-5ab. ^vBuSto 23.5cd-6ab. ^{vi}BuSto 23.6cd-7ab. ^{vii}BuSto 23.7cd-8ab. ^{viii}BuSto 23.8cd-9ab. ^{ix}BuSto 23.9cd-10ab.

¹°eśvara *em.*] °eśvara P_§. ²namāmi *em.*] namā †† ³ḍākinī° *em.*] †† kinī° P_§. ⁴nāmitāṃ *em.*] nomitāṃ P_§. ⁵lāmāṃ *em.*] lām+ P_§. ⁶pracaṇḍāṃ *em.*] prañcaṇḍāṃ P_§. ⁷sarve *em.*] sarvā P_§. ⁸devīm *em.*] devī P_§. ⁹prabhāvatīm *em.*] prabhāvatī P_§. ¹⁰nāśāṃ *em.*] °nāśā P_§. ¹¹godāvarī *em.*] godavarī P_§. ¹²karṇe *em.*] karṇa° P_§. ¹³matīm *em.*] °matī P_§. ¹⁴kharvarīm *em.*] kharvarī P_§. ¹⁵varavarṇanīm *em.*] varavarāṇṇanīm P_§. ¹⁶mede *em.*] medre P_§; maitre BuSto. ¹⁷varīm *em.*] varām P_§. ¹⁸kāma° *em.*] sakāma° P_§. ¹⁹mairāvātīm *em.*] °marāvātīm P_§ (faint). ²⁰bhairavīm *em.*] °bheravīm P_§ (faint). ²¹aham *em.*] a ++ ṃ P_§. ²²kaliṅge vadane deśe *em.*] ++ liṅg+ vadane deśe P_§; kaliṅge vadane ramye BuSto. ²³devīm *em.*] °devī P_§. ²⁴subhadrām BuSto 23.10] su ++ ++ P_§. ²⁵varasundarīm BuSto 23.10] var+ s+ nd+ +īm P_§.

kāñcīpuryāṃ ca²⁶ hṛdaye hayakarnāṃ guṇākārīm²⁷ |
 himalaye pure²⁸ meḍhre namasyāmi²⁹ khagānanām ||^x
 pretapuryāṃ tathā³⁰ liṅge cakravegāṃ³¹ mahābalīm³² |^{xi,33}

^xBuSto 23.10cd-11ab. ^{xi}BuSto 23.11cd.

²⁶kāñcīpuryāṃ ca *em.*] kāñcapurāñ ca P₅; kāñcīpreta° BuSto. ²⁷guṇākārīm *em.*] gūnākārīm (?) P₅; manoramāṃ BuSto. ²⁸pure BuSto] pu+e P₅. ²⁹meḍhre namasyāmi BuSto] ††₄ syāmi P₅. ³⁰tathā BuSto] ta ++ P₅ (faint). ³¹cakravegāṃ *em.*] cakrav+gāṃ P₅ (faint, hardly legible); kauberyāṃ BuSto. ³²mahābalīm *conj.* (cf. LaTaṬī et al.)] ++₂ balīm P₅ (faint); śaśyanīśvarīm BuSto. ³³About ten *akṣara*-s are lost.

Diplomatic Transcription : unidentified folio

[f. 1v1] ††11 ††3 ††r ††5 ††r ††u ††8 ††12
[f. 1v2] ††9 ††3 ††v ††tāyogam ālambya vāmakaravṛddha anāmikābhyā a †† ††14
[f. 1v3] ††2 ††va y †† s †† mmā ††yya vāmakaratale †† ḥ kāreṇa raktāṣṭadalapadmaṃ dhyātvā tanmadhye ††9
[f. 1v4] †† trayam kāyavākcittasvabhāvaṃ †† †† ††2 rya hānt+ṃ tatpariṇatasudhānidhau †† ††11
[f. 1v5] digdaleṣu vum ān jān kham vidigdaleṣu †† mān pām tān vaṃ | ity akṣarāṇi śravat amṛta ††11
[f. 1v6] ṣṭha+ tarjjanī madhyamā anāmikākaniṣṭhāyasu vajrasatvavairocanāmitābhāḥśobhyaratneśa †† ††12
[f. 1v7] siddhiḥ dhyātvā | dakṣiṇakaratale repheṇa sa ††4 ††2 †† ††22

¹ The contents relate to a teaching of the so-called "*amṛtāsvāda*".

Diplomatic Transcription : final folio

[f. 43r₁] ॐ₅ +om+ ((+m̄ +m̄ +īm ru +ī)) kroddhasiddhi mahārāja siddhisamayāsāna | sidhyantu sarvad†[evatā]† ††₅
 [f. 43r₂] siddhim anuttarā sarvasarvāhītā[r]thāya tatksaṇāt siddhipradāyaka siddhavajra mahā |
 [f. 43r₃] kroddhati svamayadevatā namas te []stu namas te []stu namo nama | iti (?) bhūtaḍāmarabhuktā°
 [f. 43r₄] °ya (?) stuti

¹ Judged from the contents, this folio is likely to belong to a "*Bhūtaḍāmarastuti*"; cf. SāMā 265f..

Indices

Index

A

abhidharma 6
abhisamaya 12, 33, 61, 409, 431
abhisambodhi
 anupūrvikābhisambodhi 58,
 235 ff., 306 f., 376 f.
 dharmakāyābhisambodhi 58,
 241--244, 309 ff., 380--384
 eight 6 f., 16, 21, 57 f., 73
 ekakṣaṇābhisambodhi 58, 239 f.,
 308 f., 379 f.
 mārgajñātābhisambodhi 57,
 198--216, 288--296,
 350--363
 mūrdhābhisambodhi . . 57, 232 f.,
 304 f., 374 f.
 sarvajñātābhisambodhi 57,
 187--198, 282--287,
 343--350
 sarvākārābhisambodhi 57, 231 f.,
 304, 373 f.
 sarvākārajñātābhisambodhi . . 57,
 228 ff., 303, 371 f.
abhiṣeka 56 f., 63, 97, 131, 164 f.,

232 f., 235, 304 f., 326, 374,
382, 423 f., 449, 454 f.,
481 f., 512 f., 574, 626,
664 f., 703, 705, 708, 720,
see also consecration
four . . . 36, 107, 140, 241, 380 f.,
700, 703
prajñājñāna . 165, 327, 382, 700,
707 ff., 711
abiding see viharāṇa
accomplishment see siddhi
acintya see inconceivable
ādarśajñāna . . . 107, 141, 199 f., 222,
351, 367, 417, 444, 496,
499, 510, 646, 650, 662
adhimokṣa . 108, 115, 148, 172, 334,
371, 430, 464, 849, see also
śūnyatādhimokṣa
adhiṣṭhāna . 100, 114, 142, 180, 186,
201, 226, 228, 235 f., 245,
248, 261, 366, 387, 418 ff.,
424, 428, 447, 497, 501,
503, 512, 514, 532, 692 f.,
849, 852, 854, see also

- empowerment*
- ādiyogasamādhi 58, 226 ff., 302,
369 f., 420, 450, 503 f.,
564 f., 654 f.
- āli 107, 110, 141, 143, 170, 199, 209,
222, 239, 243, 332 f., 351,
358, 367, 379, 383, 417,
444, 496, 499, 507, 516,
530, 632 f., 646, 650, 659,
669, 683
- āloka 244, 384
- ālokābhāsa 244, 384
- ālokopalabdhi 244, 384
- amṛta 104, 111, 144, 221 f., 242, 366,
376, 383, 387, 429, 458,
463, 499, 514, 526, 529,
649 f., 667, 670, 679, 683,
769
- five 97, 106, 131, 140, 185, 236,
342, 374, 376, 424, 456,
494, 512, 514, 627, 640,
643, 665 f., 849
- amṛtāsvāda . 56, 58, 63, 65, 109, 142,
164, 235 ff., 261, 306 f.,
326, 366, 376 f., 395, 420,
424 f., 450, 455 f., 481, 514,
526, 532, 576, 626, 666 f.,
679, 685, 857
- ānanda . . . 107, 140, 185, 494, 695 f.,
698 f., 701, see also *bliss*
- four 36, 107, 140, 241, 342, 381,
409, 420, 450, 503, 643,
655, 698--701, 703, 708
- paramānanda 100, 103, 107, 140,
165, 241, 327, 342, 381 f.,
643, 694, 698 f., 701,
706 ff., 710, 712, 722, 768
- prathamānanda . 241, 342, 381 f.,
643, 698, 701
- sahajānanda . 107, 140, 241, 342,
378, 381 f., 484, 628, 643,
692, 698 f., 701 ff., 708,
711, 713, 722
- viramānanda 107, 140, 165, 241,
263, 327, 342, 381 f., 396,
643, 668, 687, 698 f., 701 f.,
707 f., 711, 714, 722
- anupalabdhi 111, 144, 195, 239, 242,
247, 348, 379, 383, 386,
426, 443, 458, 633, 670, 691
- anupūrvikābhisambodhi . 58, 235 ff.,
306 f., 376 f.
- anusmṛti 99, 134
- anuyoga 58, 62, 223, 300, 366 f.,
418, 446, 500, 561, 651
- apramāṇa see *brahmavihāra-s*
- Arakan 5
- arghapādyā . . . 231, 254 f., 373, 391,
410, 423, 433, 454, 511,
525, 663, 679
- arising . 35, 56, 103 f., 138, 163, 325,
364--367, 626, 647--651
- armoring . see *kavaca*, 57, 63, 108 f.,
142, 164, 326, 393 f., 463 f.,
626, 684 f.
- Ārya-school . . 7, 331, 384, 398, 435,

- 629, 669, 690, 698, 702, 705
 āryāṣṭāṅgikamārga . 187, 196 f., 343,
 349, 495, 644
 aṣṭaiśvarya 207 f., 357 f., 505 f.,
 657 f.
 aṣṭalokadharmā . . 168, 330, 485, 629
 atiśūnya 7, 384, 398, 698
 atiyoga 58, 63, 223 ff., 300 f., 366 ff.,
 418, 446 f., 500, 561 f., 651
 ātmasamaya see samayasattva
 avadhūtī . . . 184, 342, 426, 459, 494,
 517, 642, 672
 Avalokiteśvara 20
 avidyā . . . 7, 214, 331, 361, 631, 633,
 698, 702, 704
 āyatana-s 63, 206, 223, 225, 356,
 367 f., 418, 420, 446, 449,
 500, 503, 651, 654, 704
- B**
 bala 98, 145, 410, 433, 726
 five 187, 194 ff., 343, 348 f., 495,
 644
 balipūjā 34, 97, 131, 167, 329,
see also °tattva, °upahāra
 balitattva . . . 57 f., 63, 164, 248--257,
 313--318, 326, 387--392,
 426, 459, 482, 521--529,
 584--590, 626, 674--683
 balyupahāra . 36, 111, 113, 145, 249,
 428 f., 461 f., 526, 679,
see also balipūjā, balitattva
 bhakti . 116, 148, 419, 448, 502, 654,
 682, 767, 769
 bhāvanā . 17, 57, 167, 191, 198, 237,
 245, 262, 329, 346, 350,
 377, 385, 396, 410 f., 416,
 429, 432 f., 443, 462, 491,
 517, 529, 533 f., 639, 672,
 683, 686, 688, 690, 705 f.,
 709 f., 713, 715, 721, 725 f.
 bhojana . . . 57, 164, 260 f., 319, 326,
 395, 482, 511, 526, 532 f.,
 594, 626, 663, 680, 685 f.,
 726
 bīja 35, 63, 100 f., 103 f., 107, 109 f.,
 133, 135 f., 138 ff., 142 ff.,
 167, 171, 176, 180, 199,
 201, 215, 217, 222, 225,
 229 ff., 241, 254, 257, 329,
 332, 334, 337, 339, 351 f.,
 362, 364, 367, 369, 372 f.,
 376, 380, 383, 390, 392 f.,
 418 ff., 422, 425 f., 444,
 446 f., 449, 452, 458, 483,
 487, 495 ff., 499 ff., 503 f.,
 512, 525, 530, 627, 634,
 644, 646 f., 649--654, 656,
 664, 666, 669 f., 678, 683,
 690, 849, 852
 bliss . 133, 138, 140 f., 143, 354, 361,
 458, 628, 647, 658, 660,
 682, 692, 694 ff., 698 f.,
 701, 703, 705, 711, 717,
 720, 722 f., see also ānanda,
sukha

- bliss of cessation 381, 722
 four blisses . . 36, 107, 140, 327,
 409, 431, 450, 655,
 698--701, 703, 708
 innate bliss 107, 140, 381 f., 396,
 628, 692, 694, 698 f., 701 ff.,
 708 f., 711 f., 714, 722
 of cessation 140, 327, 698 f.,
 701 f., 707, 711
 of love making 35, 58, 103, 106,
 135, 140, 358, 370, 381,
 417, 420, 445, 450, 647,
 649, 655, 660, 663, 695 f.,
 699, 769
 supreme bliss 140, 327, 381,
 694, 698 f., 701, 706 ff.,
 710, 712, 722
 bodhana 236, 376, 425, 456, 514, 666
 bodhicitta . 35, 62, 98, 103, 108, 132,
 137, 139, 211, 222 f., 228 f.,
 231, 234, 265, 359, 367 f.,
 371, 373, 375, 397, 411,
 420, 425, 434, 446, 450,
 456 f., 484, 499 f., 504, 507,
 511, 516, 530, 626, 628,
 650 f., 655 f., 659, 663, 669,
 683, 691, 695 f., 698, 703,
 711 f., 715 ff., 724, 769
 bodhicittotpāda 62, 99, 329, 411,
 434, 484, 628, 716
 bodhipākṣikadharmas 6 f., 187--198,
 343--350, 644
 bodhyaṅga
 seven 115, 148, 187, 197 f., 343,
 349, 495, 644
 bone-ornaments . . 36, 103, 105, 114,
 132, 139 f., 142, 146 f., 209,
 259, 331, 358, 362, 393,
 417, 419, 421, 423, 445,
 448, 451, 454, 506 f., 531,
 659 f., 663, 684, 768
 brahmavihāra-s 56, 62, 99, 134, 163,
 168, 272, 325, 330, 365,
 411, 434 f., 481, 485, 541,
 626, 629, 854
C
 cakra
 four 36, 63, 108, 141 f., 212,
 225 f., 360, 369, 418, 447,
 501, 530, 652, 683, 768
 Cakrasaṃvara 450
 Candra dynasty 10 f., 116, 148
 caraṇa 57, 131, 164 f., 261 ff., 319 ff.,
 326 f., 395 f., 482, 532 ff.,
 594 f., 626, 686 f., see also
conduct
 catuḥkṣaṇa . . 35, 107, 140, 241, 342,
 699 f.
 Cause-Maṇḍala 56, 163, 325,
 350--363, 626, 645 ff.
 chosen deity see sveṣṭadevatā
 cihna 35, 62, 100 f., 104, 107, 135 f.,
 169 f., 177, 201, 207 f., 215,
 222, 258, 331, 352, 356,
 363, 367, 393, 414, 417,

- 419, 429, 444, 463, 483,
487, 490, 499, 501, 512,
525, 627, 634, 638, 646 f.,
650, 653, 664, 690, 849
- Circle of Protection . *see* *rakṣācakra*
- Circle of Worship *see* *pūjācakra*,
worship
- cittaikāgratā 194 f., 347 f.
- compassion 20, 115 f., 134, 138,
147 f., 201, 330, 349, 353 f.,
358, 361, 364 f., 375, 392,
397, 448, 455, 626, 628,
648, 658 f., 661, 665, 682,
691, 715, 724, *see also*
karuṇā
- conduct 57, 164, 261 ff., 319 ff.,
326 f., 395 f., 686 f., 726,
see also *carāṇa*
- confession of sins . . *see* *pāpadeśanā*
- consecration 33, 35, 56, 63, 106, 131,
140, 164, 326 f., 374 f.,
454 f., 626, 664 f., 700, 703,
708 f., 720, *see also*
abhiṣeka, *initiation*
- four . . . 36, 107, 140, 380 f., 711
- fourth 327, 700, 711
- consort . . . 34 f., 61, 63, 97, 103, 114,
131 f., 138, 146, 166, 327 f.,
364, 370 f., 373, 385 f., 417,
421 f., 432, 444 f., 448,
451 f., 455, 627, 647, 649,
653--656, 660, 664, 715
- conviction 62, 141
- cremation ground . . . 56, 62, 79, 131,
163, 325, 328, 339--343,
359, 396, 432, 439--442,
457, 626, 639--643, 686,
845
- D**
- ḍākinī . 12, 16, 184 f., 246, 342, 379,
385, 409, 417, 425, 429,
431, 445, 458, 463, 494,
497, 517, 643, 647, 671,
694 f., 769, 855
- four 35
- dedication of merit . . . 36, 62, 75, 98,
116, 148 f., 191, 266, 329,
346, 398, 411, 434, 484,
535, 628, 688, 769, 854
- devatāyoga 115, 148, 723
- dharmacakra 108, 141, 212, 226,
257 f., 360, 369, 392 f., 429,
447, 463, 530, 652, 683, 690
- dharmadhātu . . 141, 168, 224 f., 330,
368, 500, 503, 630, 651,
654, 689
- dharmakāyābhisambodhi 58,
241--244, 309 ff., 380--384
- dharmakāya 325
- dharmamudrā . . . 169, 223, 331, 367,
382, 411, 435, 486, 500,
631, 651
- dharmodaya 179, 234, 251, 253, 339,
375, 389 f., 414, 420, 439,
449, 491, 521, 524, 639,

- 675, 677 f., 849
- dhātu-s . . . 63, 102 f., 137, 179 f., 188,
201, 205 f., 223 ff., 243,
353, 355 f., 367 f., 383, 418,
420, 423, 425, 446, 449,
457, 500, 502 f., 510, 516,
651, 654, 662, 669, 712, 769
- dīpaśikhā iva . 5, 36, 111, 242 f., 426,
458, 530, 670, see also like
the tip of a lamp
- dohā 15 f.
- dolājāpa see mantra
- drutāpanna . . . 35, 103, 110, 138, 143,
217, 244, 364, 384, 417,
445, 497, 647
- drutāpatti 56, 163, 216 f., 220 f., 297,
325, 363 f., 366, 481, 497,
557 f., 626, 647, see also
melting
- dveṣātman 56, 163, 172, 226 ff., 302,
326, 334, 369 f., 412, 436 f.,
481, 501 f., 563, 626, 633,
653
- E**
- eating see bhojana
- Eight Autonomous Systems 4
- Eightfold Path of the Noble see
āryāṣṭāṅgikamārga
- ekakṣaṇābhisambodhi 58, 239 f.,
308 f., 379 f.
- ekarasa 100, 103, 108, 135, 138, 141,
209, 217, 222, 228, 236,
359, 364, 367, 371, 377,
497, 503 f., 507, 514, 530,
647, 649 f., 655, 659, 666,
683, 721
- ekavīra 227, 369
- elements 99, 135, 137, 139, 339,
343 f., 414, 439, 453, 639 f.,
694--697, 712
- emergence . . . 56, 141, 164, 326, 385,
626, 671
- emission 35, 56, 108, 136 f., 163,
326, 371 f., 377, 452 f., 626,
654 ff., 662
- empowerment 35, 146, 339, 352,
369, 376 f., 385, 387, 395,
456, 647, 664, 666 f., 685,
692 f., see also adhiṣṭhāna
of vajra and padma . 35, 63, 100,
136, 370, 420, 449 f., 503,
655
of body, speech and mind . . . 63,
142, 369, 447 f., 461, 501,
652 f.
- emptiness 7, 35, 58, 62, 134, 138,
344, 349 f., 353 f., 358, 361,
364 ff., 369 f., 397 f., 431,
434, 443, 626, 628, 632,
639, 648, 651, 658, 661,
674, 691, 698, 710, 715,
724 f., see also śūnyatā
- six 354
- sixteen 115, 147, 354 f., 505, 657

F

faculties see *indriya*
 favored deity see *sveṣṭadevatā*
 four blisses see *bliss*
 Four Truths 115, 148
 fusion . . 35, 63, 106 f., 139 f., 143 f.,
 178, 201, 232, 239, 242 f.,
 258, 334, 338, 352, 373 f.,
 379, 383, 393, 417 f., 423,
 426, 444, 446, 454, 458,
 490, 496, 499, 504, 512,
 514, 516, 634 f., 638, 646,
 650, 664, 666, 669 f.

G

gaṇapūjā 34, 114, 146
 gandharvasattva . . 57, 216, 230, 363,
 417, 445, 497, 647, 649
 grāhaka 186, 190, 244, 343, 346,
 356, 384, 398, 446, 632,
 694, 698, 706
 grāhya 186, 190, 244, 343, 346, 356,
 384, 398, 446, 632, 690,
 694, 698, 703, 706
 guhyabhaiṣajya . . . 98, 132, 410, 433
 Guhyasamāja . . 7, 19, 331, 335, 364,
 384, 398, 435, 629, 690, 705

H

Hemavarṇamahāvihāra 48, 267
 hetumaṇḍala 56, 163, 198--216,
 288--296, 325, 350--363,
 481, 496 f., 556 f., 626,
 645 ff.

hetuvajradhara . . . 57, 221, 366, 497,
 646
 Hevajra 35, 163, 327, 675, 686, 688,
 849
 cycle . . . xx, 3 ff., 7 f., 14, 21, 59,
 450
 description . 34 ff., 63, 75, 104 f.,
 112, 114 f., 139, 144, 147,
 205 ff., 210 f., 325, 355 f.,
 359, 409, 421 f., 427, 431,
 451, 460, 505 ff., 657--660,
 767 f.
 four-armed form . . . 36, 63, 114,
 132, 146, 265, 369, 397,
 422, 452, 481, 497, 508,
 625, 646, 660
 Innate Hevajra 63, 170, 223, 246,
 259 f., 332, 367, 385, 393 f.,
 430, 464, 481, 500, 517,
 521, 625, 630, 634, 649,
 651, 669, 671, 674, 684 f.
 retinue 34, 62, 75, 98, 212--215,
 329, 360 ff., 417, 421 ff.,
 445, 450, 452 ff., 508--511,
 628, 661 ff., 768 f.
 six-armed form 36, 63, 114, 132,
 146 f., 265, 369, 397 f., 422,
 452, 481, 497, 508, 625,
 646, 660
 system 6, 19 f., 350
 teachings 3 f., 9, 20
 tradition . . xx, 4, 20, 23, 33, 136,
 352, 381 f., 647, 707

two-armed form . . . 36, 63, 114,
132, 146, 264 f., 369, 393 f.,
397, 422, 452, 481, 497,
508, 531 f., 625, 646, 660 f.,
684 f.

I

implements . . . 35, 101 ff., 105, 132,
136 f., 146, 173 f., 183,
212 ff., 216, 331, 335 f.,
341, 352, 356 ff., 360--363,
421 ff., 451 ff., 505, 508 ff.,
627, 631, 647, 657, 660 ff.,
679, 767

inconceivable 7, 17, 21, 61, 202, 258,
265, 353, 379, 393, 397,
427, 430, 432, 459, 463, 645

indriya . . . 142, 196, 201, 206, 348 f.,
353, 355, 382, 384, 495,
504, 531, 644, 656, 685,
694, 704 f., 717, 726

five . 187, 193 f., 343, 347 f., 644

initiation 18, 449, see also
consecration

innate . 56, 63, 163, 325, 331 ff., 380,
382--385, 435, 446, 464,
626, 630--634, 649, 671,
706 f., 711 f., 714, 723 f.,
see also ānanda, bliss,
sahaja

J

jagadartha 56, 58, 97, 131, 134, 164,
237, 240, 307, 326, 377,

380, 387, 411, 425, 434,
456 f., 481 f., 484, 502, 504,
506, 515, 529, 577, 626,
628, 654, 656, 658, 667, 682

jñāna 166, 193, 202, 209, 213 f., 240,
242, 244, 265, 328, 342,
358, 361 f., 380, 383 f., 397,
411, 416, 427, 435, 459,
491, 507, 517, 629, 639,
643, 659, 670 f., 692 ff.,
697 ff., 701, 710, 714 f., 719

advayajñāna 169, 213, 264, 330,
361, 397, 510, 662, 697, 725

pañcajñāna 36, 107, 199 f.,
222 f., 351, 366 f., 417, 444,
496 f., 499 f., 510, 646,
650 f., 662

samatājñāna 265, 398

suviśuddhāvīparītatattvajñāna
97, 131, 165 f., 328

°saṃbhāra 167, 329

jñānamudrā 242, 382, 510, 662

jñānacakra . . . 35, 56 f., 63, 140, 164,
231 f., 304, 326, 366, 373 f.,
423, 454, 481, 505--512,
566--574, 626, 657--664

jñānālokavajrasamādhi . . . 169, 245,
330, 385, 411, 428, 435,
461, 486, 517, 629, 649, 671

jñānāmṛta 236, 376 f., 425, 456, 514,
666 f.

jñānapradīpavajrasamādhi . 331, 435,
629

- jñānasattva . 179, 227, 232, 238, 334,
338, 370, 373, 378, 502,
512, 515, 634, 647, 653,
664, 668
- K**
- bKa' brgyud 14, 17
- Kālacakra 18, 29, 344, 381
- kāli . . . 107, 110, 141, 143, 170, 199,
209, 222, 239, 243, 332 f.,
351, 358, 367, 379, 383,
417, 444, 496, 499, 507,
516, 530, 632 f., 646, 650,
659, 669, 683
- karmamudrā 16, 241, 246, 381 f., 385
- karmarājāgrī nāma samādhi . . 58, 63,
248--257, 313--318,
387--392, 429, 462,
515--529, 584--590,
667--683
- karuṇā . 99, 168, 197, 204, 208, 212,
217 ff., 234, 257, 264, 330,
349, 361, 364, 397, 434,
484 f., 498 f., 506 f., 509,
513, 629, 648, 658 f., 661,
715, 852, 854
- kavaca . 36, 57, 108 f., 142, 164, 259,
318 f., 326, 393 f., 531, 684,
see also *armoring*, *sannāha*
- kṛpīṭa . . 98, 101, 185, 201, 212, 342,
352, 360, 422, 453, 497,
509, 643, 647, 661
- kṛtyānuṣṭhānajñāna . . 107, 141, 200,
222, 351, 367, 417, 444,
496, 499, 646, 650
- krodha . . 60, 62, 106, 173--177, 235,
248 f., 255, 335--338, 375,
387, 391, 412 ff., 420,
423 f., 428, 437 f., 450,
454 f., 461, 487--490, 512 f.,
521, 635--638, 664, 666,
674 f., 858
- Kṛṣṇayamāri 366
- kūṭāgāra 35, 56 f., 62, 100, 135, 163,
169, 180, 187--198, 260,
282--287, 325, 331, 339,
343--350, 394, 414, 416,
439, 442 f., 481, 486, 491,
495 f., 532, 554 f., 626, 630,
640, 644 f., 685
- Kyergang tradition 20
- L**
- lābha . . 6, 165, 168, 240, 245, 263 f.,
327, 330, 379, 385, 396,
410, 533, 687
- lam 'bras 3 ff., 7, 14
- lam skor dgu 4
- lam skor phyi ma brgyad 4
- liberation
eight 115, 147, 506, 658
- like the tip of a lamp . . 5, 10, 36, 63,
111, 144, 383, 458, 670,
683 f., see also *dīpaśikhā iva*
- Lo smon thañ 77
- luminous clarity . . 16, 56, 62 f., 164,

- 326, 345, 378--385, 443,
457 f., 626, 633, 669 ff.
- M**
- madhyamaka 19, 327
- mahābhūta . 187, 343, 414, 491, 495,
639 f., 644, 695 f., 704, 712
- mahāmokṣapura . . 248 f., 387 f., 428,
461, 495, 644
- mahāmudrā 242, 382, 410, 432,
712 f., 720, 726
- mahāpuruṣalakṣaṇa 56, 73, 164, 199,
326, 332, 351, 444, 481, 626
- mahāsiddhaxix f., 3, 13, 16, 18 f., 61,
432
- mahāsukha . 100, 103, 106, 108, 111,
133, 138, 143, 203, 208,
216, 218, 228, 242, 354,
358, 363 f., 371, 383, 417,
426, 445, 458, 497 f., 504,
506, 508, 530, 647, 649,
655, 658, 660, 671, 683,
696, 708, 711, 720 f., 768 f.
- mahāsukhacakra 108, 141, 212, 226,
360, 369, 447, 530, 652,
683, 718 f.
- mahāśūnya 7, 62, 384, 398, 633, 698
- mahāyoga . . 58, 63, 197, 204, 225 f.,
301, 349, 354, 366, 368 f.,
418 f., 447 f., 501, 562 f.,
652 f.
- mahāyāna 5, 19
- maitrī . . 99, 115, 134, 168, 201, 218,
330, 353, 364, 434, 485,
506, 629, 648, 658, 854
- maṇḍalarājāgrī nāma samādhi 58, 63,
237, 307, 377, 425, 457,
515, 577, 667
- manthamanthānayaoga . 35, 101, 136,
229, 372, 422, 504, 508,
656, 661
- mantra 36, 99, 109, 133 ff., 142, 175,
179, 226, 233, 248, 254 f.,
259, 336, 338 f., 369, 371,
374, 387, 391, 394, 413 f.,
416, 420, 424, 437 f., 443,
448, 450, 454, 456, 482,
484, 489, 491, 501, 503 f.,
511 f., 514, 521 f., 526, 528,
627 f., 636, 639, 652, 655 f.,
663--666, 674 f., 679 f., 682,
722, 849--853
- Vajrajāpakrama* . . . 74, 598, 691
- aṣṭapadamāntra . . 175, 235, 246,
336, 375, 386, 427 f., 460,
488, 513, 519 f., 636, 666,
673
- dolājāpa . . . 36, 246 f., 372, 386,
426 f., 459, 517, 672
- hṛdayamāntra . . . 112, 145, 175,
235, 246, 336, 375, 386,
427 f., 459 f., 488, 513,
518 f., 526 f., 636, 666,
672 f., 679, 681, 849
- jāpamāntra 115, 147, 853 f.
- kīlanamāntra 177, 337, 438, 490,

- 638
 kīlākoṭanamāntra . . . 177, 337 f.,
 438, 490, 638
 mālāmantra . 235, 375, 460, 513,
 518 f., 666, 672 f., 851
 mūlamantra . 112, 144, 246, 386,
 427 ff., 460 ff., 518 f., 526 f.,
 673, 679, 681
 piṇḍajāpa . . . 247, 386, 427, 459,
 518, 672
 purakṣobhamāntra 112, 145
 recitation 36, 56, 63, 109 f., 143,
 164, 245 ff., 312 f., 326,
 385 f., 426 ff., 459 ff., 482,
 517--520, 580--583, 626,
 671--674, 691, 718 f., 726 f.
 samayajāpa . 247, 386, 427, 459,
 518, 672
 sārvabhautikabali° 112, 144,
 255, 391, 429, 462, 526, 680
 śatākṣara . . 255 f., 391, 429, 462,
 527, 681, 852
 upahṛdayamāntra . 112, 145, 175,
 235, 246, 336, 375, 386,
 427 f., 460, 488, 513, 518 f.,
 526 f., 636, 666, 672 f., 679,
 681, 850
 vajrajāpa 247, 386
 visarjanamāntra 256, 391
 mantranaya . . 4 ff., 29, 37, 327, 343,
 374, 454
 mantravighraha 188, 344
 mar me'i rtse mo lta bu . . . 5, see also
- dīpasikhā iva*
 Māra 212 f., 360 f., 509, 661 f.
 four 105, 139, 198 f., 206 f., 265,
 350 f., 356, 397, 419, 421,
 448, 451, 496, 506, 508,
 645, 658, 660, 768
 mārgajñātābhisambodhi 57,
 198--216, 288--296,
 350--363
 māyopama . . . 221, 331, 366 f., 435,
 499 f., 517, 629, 649 ff.,
 671, 692, 714, 720 f.
 melting . 35, 56, 62, 103, 138 f., 143,
 163, 325, 363 f., 366, 417,
 445, 626, 647, 649 f.,
see also drutāpatti
 momentariness 190, 197, 345 f., 349,
 359
 moments 699 f., 708, 713
 four . 35, 107, 140, 342, 381, 711
 vicitra 140, 185, 241, 342, 381 f.,
 643, 699
 vilakṣaṇa . 140, 241, 342, 381 f.,
 643, 699, 710
 vimarda . . . 140, 241, 342, 381 f.,
 643, 699
 vipāka 140, 241, 342, 381 f., 643,
 699
 muditā . 99, 134, 168, 218, 330, 365,
 434, 485, 629, 648, 854
 mudraṇa 56, 107 f., 141, 164, 233 ff.,
 305 f., 326, 374 f., 424, 448,
 455, 481, 513, 574 f., 626,

- 665 f.
 mudrā . . . 61, 103, 105, 108, 114, 132,
 142, 165, 209, 215, 229,
 249, 327, 358, 362, 371 f.,
 388, 410 f., 417, 419, 421,
 423, 432, 448, 484, 502 ff.,
 508, 511, 526, 628, 654 f.,
 659, 709, 715, 768
 arghamudrā 525, 679
 four 140
 garuḍamudrā 229, 371, 504, 656
 kamalāvartamudrā 249, 388,
 526, 679 f.
 śaṅkhamudrā 391, 525, 679
 saṃdamśamudrā . 254, 391, 525,
 679
 six 36, 98
 mudrāsādhana . . . 448, 502 ff., 654 ff.
 mūrdhābhisambodhi 57, 232 f.,
 304 f., 374 f.
 Myanmar 5
- N**
 Nairātmyā 35, 63, 105, 110, 131,
 139, 142 f., 211, 219, 224,
 227, 244, 332, 352, 359 f.,
 365, 368, 370, 372 f., 379,
 384, 386, 409, 420--423,
 425, 428, 430 f., 444, 448 f.,
 451 ff., 457 f., 460, 464,
 481, 497, 500, 502, 507 f.,
 510, 516, 519 f., 531, 625,
 647, 651, 653 f., 660 ff.,
 669, 673, 685, 767, 850, 852
 in union . . 35, 62, 104, 135, 139,
 209, 359, 409, 417, 419,
 431, 445, 448, 484, 507,
 628, 659
 navanātyarasa 186, 209 f., 343,
 358 f., 451, 494, 507, 643,
 659 f., see also *rasa*
 nectar see *amṛta*
 nimitta . . 6, 97, 116, 131, 148 f., 166,
 328, 410, 446, 627
 Nine Profound Means . . . 10, see also
zab pa'i tshul dgu
 nirmāṇacakra . . . 108, 141, 212, 226,
 360, 369, 447, 652
 nirmāṇakāya 220 f., 365 f., 649, 694,
 718
 Nōr monastery 23, 26, 37, 60
 nyāsa 56, 163, 223--226, 300 f., 325,
 367 ff., 418 ff., 449, 481,
 500--503, 510, 561 ff., 626,
 651 ff., 663
 dvitīyanyāsa 57, 164, 259, 318 f.,
 326, 393 f., 482, 531, 592 f.,
 626, 684 f.
 Nālandā 19
- O**
 obstacle makers see *obstructive*
forces, vighna
 obstacles 34, 135, 337, 438, 659,
see also *obstructive forces*
 obstructive forces 35, 62, 337 f.,

- 387--390, 428, 438, 461,
489 f., 637 f.
- Odḍiyāna 4, 10, 16, 855
- offering 34, 36, 140, 144 f., 245, 261,
329, 342, 373, 385,
387--392, 395, 410, 423,
433 f., 454, 459, 461 f., 485,
533, 663, 674--683, 686,
709, 849, see also *balipūjā*
- external . . 34, 98, 133, 167, 329,
483, 627, 849 ff.
- of reality . 34, 98, 133, 167, 329,
483 f., 627 f.
- secret 34, 98, 133, 167, 329, 483,
627
- P**
- palace . . see *kūṭāgāra*, 56, 62 f., 100,
135, 163, 260, 325, 331,
339, 343--350, 394, 430,
439, 442 f., 464, 532, 626,
640, 644 f., 685
- pañcākārābhisambodhi . . . 36, 57, 62,
107, 141, 199 f., 222, 351,
366 f., 369, 417, 444 f.,
496 f., 499, 646, 650
- pañcakrama 19, 67, 72, 87, 535, 688,
690--727
- pañcapradīpa . . . 185, 236, 342, 376,
424, 456, 494, 514, 640,
643, 666
- pañcaśālipūjā 48
- pāpadeśanā 34, 62, 98, 133, 329, 411,
433 f., 482, 484, 626, 628,
852
- parama . . 56, 163, 168 f., 245, 272 f.,
325, 330, 481, 486, 517,
541 f., 626, 629 f.
- paramānanda see *ānanda*
- paramārtha . . . 170, 203 f., 262, 325,
331 f., 354 f., 396, 435, 630,
696, 705
- paryudāsa 690
- placement . . 56, 63, 115, 147 f., 163,
325, 367 ff., 418 ff., 446 f.,
449, 626, 651--654, 663
- second 57, 63, 393 f.
- poṣadha 327, 482, 626
- prabhāsvara . . 56, 58, 62 f., 100, 164,
187, 189, 238--245,
308--311, 326, 344,
378--384, 416, 425 f., 457,
481, 516 f., 578 f., 626, 633,
669 ff., 705, see also
luminous clarity
- prahāṇa
- four 187, 191, 343, 346, 495, 644
- praise 34, 36, 75, 111, 133, 140, 142,
144, 336, 373 ff., 388, 455,
461, 636, 663--666, 679,
681, 709, see also *stuti*
- prajñā 99, 135, 179, 193, 195 f., 246,
265, 339, 347 ff., 397, 410,
419, 422, 424, 432, 448,
452, 455, 491, 501 f., 508,
512, 633, 639, 644, 664,

- 705, 716, 721, 769
 prajñāpāramitā . . . 205, 211, 355, 360,
 633, 713 f., 854
 prajñopāya 62, 108, 141, 171, 212 f.,
 228, 332, 334, 352, 360,
 371, 412, 436, 504, 509,
 635, 655, 661, 694, 716, 767
 prañidhāna . . . 36, 52, 99, 115 f., 134,
 148, 220 f., 256, 365 f., 391,
 417, 443, 446, 499, 528,
 639, 650, 682, 710, 852
 prāpti 198, 263, 349, 482, 502 f., 533,
 654 f., 687, 710
 prasajya 632, 690, 703
 pratipakṣa 7, 191, 346, 529, 683, 694,
 698, 702 f.
 pratīyasamutpāda . . . 331, 495, 631,
 644 f., 649
 pratyavekṣanājñāna 107, 141, 199 f.,
 222, 351, 367, 417, 444,
 496, 499, 646, 650
 preliminaries . . . 34, 62, 98 f., 133 f.,
 167 f., 329 f., 411, 411,
 433 ff., 482--485, 627 ff.
 prerequisites see requirements
 proficiency . 6, 33, 61, 328, 396, 432,
 627, 686 f., see also ūṣman
 protective elements 35, 62, 99, 134 f.,
 178, 338, 412 ff., 437 f.,
 482, 490 f., 627, 638 f.,
see also rakṣācakra
 pūjā 36, 98, 106, 109, 111, 113, 142,
 229, 231, 249, 366, 371,
 410, 483 f., 504, 511 ff.,
 526, 528 f., 655, 703, 708 f.,
 849--854
 goddesses . . . 215 f., 234, 362 f.,
 375, 483, 495 f., 513, 627,
 644 f., 665
 saptavidhānuttarapūjā . . 62, 167,
 329, 410, 433
 pūjācakra . . 34, 56, 163--167, 270 ff.,
 325--329, 481--485, 534,
 538--541, 626 ff., 687,
see also worship
 puṇyasambhāra 167, 329
 puṇyānumodanā . . . 62, 68, 98, 133,
 329, 411, 434, 484, 628
 purification 236, 261, 361, 376, 395,
 532, 662, 666, 669, 685,
 704 f., 717, 726, see also
purity
 four purifications . . 36, 107, 140,
 241, 380
 purity . . . 325, 343, 345--348, 352 f.,
 355 f., 360, 362, 365, 367 f.,
 384, 397 f., 644 f., 657--661,
 663, 685, 694, 700, 703 f.,
see also purification
 Stage of Purity . . . 74, 607--613,
 703--714
 Stage of Rising from Purity . 74,
 614--622, 714--727
- R**
 rakṣācakra 5, 56, 163, 173--178,

275--278, 325, 335--338,
412 ff., 416, 437 f., 442,
481, 487--490, 546--549,
626, 635--638, see also
protective elements
rasa 98, 106, 197, 349, 410, 433
nine 186, 209 f., 421, 451
ṛddhipāda
four 187, 191 ff., 343, 346 f.,
495, 644
re-emerging . 57, 164, 264 ff., 321 f.,
326, 397 f., 482, 626, 687 f.
reality . . . 131, 327 f., 334, 338, 347,
349, 353, 365, 379, 387,
436, 628, 634 f., 649, 683,
685, 697, 700 f., 703 ff.,
707, 711 f., 714, 720 f.
correct knowledge of . 34, 165 f.,
328, see also *jñāna*
four 365
offering of 34, 98
refuge see *śaraṇāgamana*
requirements 34, 61, 97, 131, 164 ff.,
326 ff., 410, 432, 482, 626 f.
rohita . 101, 136, 212, 360, 422, 453,
509, 661

S

Sa skya school 3 ff., 7, 21
ṣaḍaṅga . 56, 58, 63, 164, 237 f., 246,
257, 307 f., 326, 377 f., 385,
425, 457, 481, 515 f., 529,
577 f., 626, 667 f., see also

Six Branches

sahaja . . . 56, 58, 163, 169 ff., 240 ff.,
244 ff., 259 f., 273, 325,
327, 331 ff., 380, 382, 418,
430, 481, 486, 517, 521,
542--545, 626, 630--634,
649, 670, 698, 706 f., 710 f.,
723, see also *ānanda*, *bliss*,
innate
sahajānanda see *ānanda*
sahajanātha . . . 62, 80, 171, 225, 331,
333, 412, 435, 481, 486, 630
samādhi 193 ff., 197 f., 218, 220,
347 ff., 364 f., 498, 521,
644, 648, 674, 697
ādiyogo nāma samādhi 58,
226 ff., 302, 369 f., 503 f.,
564 f., 654 f.
anuyogo nāma samādhi . . 58, 62,
223, 300, 367, 418, 446,
500, 561, 651
atiyogo nāma samādhi . . . 58, 63,
223 ff., 300 f., 367 f., 418,
446 f., 500, 561 f., 651
eight 6, 57 f.
jñānapradīpavajrasamādhi . 331,
435
jñānālokavajrasamādhi 169, 245,
330, 385, 411, 428, 435,
461, 486, 517, 629, 649, 671
karmarājāgrī nāma samādhi . 58,
63, 248--257, 313--318,
387--392, 429, 462,

- 515--529, 584--590,
667--683
- mahāyogo nāma samādhi 58, 63,
225 f., 301, 368 f., 418 f.,
447 f., 501, 562 f., 652 f.
- maṇḍalarājāgrī nāma samādhi
58, 63, 237, 307, 377, 425,
457, 515, 577, 667
- yogo nāma samādhi . . . 58, 222,
299, 366 f., 446, 499, 560,
650
- ādiyogo nāma samādhi 420, 450
- samādhinātha . . . 238, 378, 429, 463,
512, 515, 664, 668, see
samādhisattva
- samādhisattva . . . 179, 227, 232, 334,
338, 370, 373, 497, 502,
514, 634, 647, 653, 664, 667
- samatājñāna . . . 107, 141, 199 f., 222,
351, 367, 417, 444, 496,
499, 646, 650
- samaya . 97, 106, 109, 116, 131, 143,
148, 167, 179, 185, 255 f.,
326, 329, 338, 342, 370,
374, 391 f., 409, 419, 448,
462, 483, 494, 501 f., 527 f.,
627, 643, 653 f., 681, 697,
858
- deities . . . 35, 63, 140, 423, 454
- samayacakra . . . 232, 373 f., 512, 664
- samayagīti . . . 36, 113 f., 145 f., 429,
461 f., 854
- samayamudrā 382
- samayasattva 80, 212, 227, 256, 334,
360, 370, 391, 462, 501,
511 f., 527, 630, 634, 647,
653, 663, 668, 681, 858
- saṃbhogakāya 240, 379, 649, 692 f.,
724
- saṃbhogacakra . 108, 141, 212, 226,
360, 369, 447, 530, 652, 683
- saṃgrahavastu . . 147, 202, 353, 507,
658 f.
- samutthāna 56, 163, 217--223,
297--300, 325, 364--367,
481, 498 ff., 558--561, 626,
647--651
- saṃvṛti 325, 384, 698, 717
- sandhyāgītā 249, 255, 388, 391, 429,
462, 526 f., 680 f.
- sannāha 17, 63, 260, 394, 430, 463 f.,
532, 685, see also *kavaca*
- śaraṇāgamana 62, 99, 133, 329, 411,
434, 482, 484 f., 626, 628
- sarvadharmāpratiṣṭhāna . . . 194, 196,
348 f.
- sarvajñatābhisambodhi 57, 187--198,
282--287, 343--350
- sarvākārābhisambodhi . . . 57, 231 f.,
304, 373 f.
- sarvākārajñatābhisambodhi 57,
228 ff., 303, 371 f.
- ṣaṭpāramitā . 265, 398, 508, 626, 660
- satyacatuṣṭaya 115, 148
- śayana see *sleeping*, 726
- Samvara 18, 34

- sealing . . . 36, 56, 107 f., 141 f., 164,
326, 374 f., 455, 626, 647,
665 f.
- seed-syllable see *bīja*
- self-empowerment 74, 380,
691--703, 705, 711, 713 f.,
716, 720
- self-identity . 61, 106, 140, 206, 232,
254, 356, 370, 373, 390,
420, 450, 503, 512, 525,
631, 655, 664
- Seven Limbs of Awakening see
bodhyaṅga
- śiñ rta'i srol chen po drug 4, 14
- siddhi . . 36, 114, 131, 146, 255, 262,
391, 396, 429, 462, 527,
533, 681, 687, 700, 712 f.,
715, 725, 852, 858
- signs . . . 34, 131, 136, 328, 333, 432,
444, 448, 627, 647, 654, 709
- śikṣāpada 327, 718 f.
- Six Branches . . . 56, 164, 326, 377 f.,
385, 392, 425, 457, 626,
667 ff., 683
- skandha 63, 199, 201, 206, 225, 351,
353, 356, 368, 446, 507,
652, 693 f., 697, 703, 712,
717, 720, 769, 855
- five 101 f., 137, 189 f., 210,
223 f., 242 f., 345--368, 383,
418, 420, 422 f., 425, 446,
449 f., 453, 457, 500, 502 f.,
506, 509, 516, 651, 654,
658, 661, 669 f., 694, 704 f.,
712 f.
- sleeping 57, 164, 263, 321, 326, 396,
482, 534, 595, 626, 687
- śmaśāna 56, 62, 97, 163, 166,
179--186, 210, 262,
278--282, 325, 339--343,
410, 414 ff., 425, 439--442,
481, 491--494, 507, 533,
550--554, 626, 639--643,
845, 849 ff., see also
cremation ground
- smṛtyupasthāna
four . . . 187 ff., 343 ff., 495, 644
- song . . . 35, 138, 342, 365, 397, 446,
455, 461 f., 643, 648, 687
- Song of the Pledge 36
- Song of the Pledge . . see *samayagīti*
- śraddhā . . 116, 148, 193, 195, 347 f.,
644, 663, 721
- stuti . . 36, 52, 57, 106, 109, 111, 142,
175, 231, 233, 235, 249,
336, 366, 428, 455, 461,
488, 511 ff., 526 f., 703,
709, 769, see also *praise*
- stutigīti 234, 375, 424, 455, 513,
665 f.
- sudhāsvāda see *amṛtāsvāda*
- sukha . 58, 136, 202 f., 212, 220, 342,
353, 365, 417, 420, 430,
445, 450, 464, 484 f., 503,
529, 643, 655, 682, 695 f.,
699, 701, 704 f., 710--713,

- 717, 720--723, 769
- sūkṣmayoga 57 f., 63, 86, 164, 257 f.,
318, 326, 392 f., 425 f.,
429 f., 457, 459, 463, 482,
530 f., 591 f., 626, 683 f.,
711
- śūnyatā . 7, 57, 115, 170, 188, 197 f.,
202 ff., 208, 212, 218, 220,
225, 264 f., 330, 332 f.,
349 f., 384, 397 f., 409, 416,
428, 446, 481, 484, 491,
498, 505 f., 509, 648, 658,
661, 705, 715, 725, 852
- sarvākāravāropeta° 99, 204, 355,
411, 434, 484, 628
- six 204, 355
- sixteen 147, 203 ff.
- śūnyatādhimokṣa . . . 56, 58, 62, 163,
179, 228, 278, 325, 338 f.,
481, 491, 503, 521, 550,
626, 631, 639, 655, 674
- Supreme 56, 163, 325, 330, 385, 626,
629 f., 633 f., 671, 716
- suratavidhi 35, 100, 136
- suviśuddhadharmadhātujñāna . . 107,
141, 200, 222, 351, 367,
417, 444, 497, 499, 646, 650
- suviśuddhāvīparītatattvajñāna . . . see
jñāna
- svādhiṣṭhāna 48, 691, 702
- svādhiṣṭhānakrama 74, 240, 380,
598--606, 692--702, 717
- svapnamāyāmarīcyādi 165, 186, 327,
343
- svayambhūkusuma 98, 132
- sveṣṭadevatā 56, 61 f., 80, 163,
171 ff., 227, 246, 274 f.,
325, 333 f., 370, 385, 410,
412, 417, 421 f., 433, 436 f.,
445, 451 f., 481 ff., 487,
497, 501, 504, 508, 545 f.,
626 f., 634 f., 646 f., 653,
656, 661, 690
- T**
- tattva 116, 165 f., 172, 179, 188, 193,
198, 202, 219, 228, 236,
240, 248, 261, 327, 338,
349, 353, 371, 377, 382,
387, 395, 412, 484, 487,
491, 514, 634 f., 639, 666,
697, 705, 707 f., 710, 712,
714, 769
- four 219
- tattvagīti . . . 104, 138, 217--220, 264,
364 f., 397, 498 f., 534,
648 ff., 687
- three realms . 35, 61, 99, 108, 133 f.,
141, 147, 179, 197, 200,
208, 211, 243, 336, 339,
349, 352, 358 f., 371, 383,
416 ff., 428, 443, 445 ff.,
461, 484, 505, 507 f., 532,
628, 657, 659 f., 685
- palace of the three realms . . . 63,
260, 394, 430, 464, 532, 685

three spheres see *three realms*
 gtum mo 19

U

upekṣā . 99, 134, 168, 198, 219, 330,
 349, 365, 434, 485, 629,
 649, 854

ūṣman . . 6, 12, 131, 262 f., 328, 396,
 409, 432, 482, 533, 627,
 686 f., see also *proficiency*

utpannakrama . . . 4, 6, 13, 15, 58, 73,
 75, 264, 393, 397, 463, 481,
 597, 625, 634, 690 f., 697,
 721, 723

utpattikrama . . 6, 13, 58, 73, 75, 163,
 264, 325, 397, 463, 481,
 534, 625, 633 f., 688, 691,
 697, 705, 720 f.

utsarga 56, 58, 101, 163, 228 ff., 237,
 303, 326, 371 f., 421 ff.,
 450, 481, 502 ff., 510,
 564 ff., 626, 654 ff., see also
emission

utthāna . . . 56, 164, 245, 257, 264 ff.,
 311, 321 f., 326, 385, 397 f.,
 426, 458, 482, 517, 534,
 580, 596, 626, 671, 687 f.

V

vajradākinī . . 12, 409, 420, 424, 428,
 432, 449, 455, 460, 673, 853

vajragītikā . . 103 f., 138, 185, 217 ff.,
 234 f., 342, 364 f., 375, 417,
 446, 494, 498 f., 643, 648 f.,

826--843

vajrajāpakrama see *mantra*
 Vajravārāhī . . 49, 146, 265, 397, 422,
 452, 508, 660, 855

vajrayāna 485, 628, 713

vajrayoginī . . . 50, 60, 259, 394, 423,
 454, 504, 512 f., 532, 656,
 664 f., 685, 853

Vajraśṛṅkhalā . . . 146, 422, 452, 508,
 660 f.

vāsanā 212, 331, 360, 509, 631, 661,
 694 f., 705, 714, 723

vidyā . . 63, 106, 166, 217, 227, 231,
 235, 331, 364, 370, 373,
 375, 413, 417, 419, 421,
 424, 435, 437, 445, 448,
 451, 455, 497, 513 f., 627,
 630, 663, 666, 769

vighna 60, 62, 99, 135, 175 ff.,
 248--254, 336 ff., 387--390,
 413, 438, 489 f., 507,
 521--525, 659, 674--677,
 678

viharaṇa 57, 164, 260, 319, 326, 394,
 422, 430, 452, 464, 482,
 531 f., 593 f., 626, 684 f.

vijñāna . . . 100, 135, 189 f., 205, 221,
 223 f., 243 f., 345 f., 355,
 366, 368, 383 f., 418, 420,
 425, 443, 446, 449, 457 f.,
 491, 499 f., 502, 530, 639 f.,
 649 ff., 654, 683, 693, 697,
 710, 712

eight 186, 343, 494, 643
 Vikramaśīla 18
 vimokṣa 115
 eight 202 f., 353 f., 506, 658
 vināyaka see obstructive forces,
 vighna
 vīramānanda see ānanda
 viśuddhi 36, 107, 140, 163, 187, 189,
 191 f., 196, 201, 205, 211 f.,
 214, 219 f., 223 f., 241, 244,
 264 ff., 325, 343, 380, 398,
 481, 495 f., 505--509, 511,
 531, 625, 700, 704, 723,
 see also purity
 viśuddhikrama 703--714
 vāyudhātu 137

W

wisdom . . . 135, 448, 639, 715 f., 721,
 see also prajñā, jñāna
 and means . 62, 141, 334, 360 f.,
 371, 436, 635, 655, 661,
 694, 716
 five wisdoms . 36, 107, 141, 351,
 366 f., 417, 444, 446, 646,
 650 f., 662
 worship . 36, 62, 98, 140, 142, 144 f.,
 329, 371, 373, 388, 432 f.,
 450, 627 f., 655 f., 663 ff.,
 679, 682, 709, see also pūjā
 Circle of Worship 56, 163,
 325--329, 626 ff., 687,
 see also gaṇapūjā,

pūjācakra

Y

yoga 61, 63, 167, 173, 193, 197, 204,
 218, 237, 245 f., 263 f.,
 328 ff., 334 f., 347, 349,
 354, 360, 364, 385, 396 f.,
 410, 432 f., 446, 517, 531 f.,
 534, 627, 671 f., 684 f.,
 687 f., 709, 720 ff.
 of the Innate Hevajra . . 169, 331
 four 6 f., 57 f., 62, 334, 366
 of churning the churned 35, 136,
 229, 372, 422, 452, 504,
 508, 656, 661
 of the Innate Hevajra . 63, 259 f.,
 393 f., 430, 464
 subtle yoga . . . 57 f., 63, 86, 164,
 326, 392 f., 425, 429 f., 457,
 459, 463, 482, 530 f., 591 f.,
 626, 683 f., 711
 yogācāra 327, 345
 yogasamādhi . . . 58, 222, 299, 366 f.,
 499, 560, 650
 yoginī . 234, 246, 329, 375, 386, 420,
 430, 433, 450, 455, 464,
 494 f., 513, 520, 531, 642,
 644, 665, 684, 697, 705, 713
 eight . . . 35, 62 f., 75, 98, 101 ff.,
 108, 132, 136 f., 141, 200 f.,
 212--215, 230, 243 f., 244,
 352, 360 ff., 372, 383 f.,
 417, 422 f., 425, 445,

-
- 452 ff., 457 f., 483, 497,
500, 504, 508--512, 627 f.,
646 f., 651, 656, 661--664,
674, 768 f., 850, 853
four . . . 103, 138, 217, 264, 364,
397, 417, 445, 498, 511,
534, 647 f., 663 f., 687
yuganaddhamārga . . . 209, 265, 358,
397, 507, 659, 715
- Z**
zab pa'i tshul dgu 6, 10

Index of Persons

A

- Abhayākaragupta 381
Advayavajra 381 f., 393, 708
Amṛtavajra 16
Anaṅgavajra 4, 10 f., 13 f., 21
Āryadeva . . . 19, 416, 443, 633, 692,
701 f., 711
Atīśa 20 f.
Aśvapāda 14

B

- Baṅgala 4
Bhadrapāda . . 4 f., 12 ff., 16--21, 33,
49, 59--63, 72 f., 409, 430,
432, 458, 463 f., 481, 516,
535, 625, 635, 640, 667,
670, 688
Bhāvabhadra 18
'Brog mi lo ts'a ba śākya ye śes4, 17,
32, 74, 432
Bu ston 3, 9
Buddhajñānapāda 18
Buddhaśrījñāna 19

C

- Candrakīrti 631
mChog gi dbaṅ phyug 31

D

- Dāmodaragupta 326
Devapāla 4
Dharmakīrti 80
Dharmapāda . . . 17, 21, 63, 430, 432,
463
Dharmapāla 18
Dharmaswamin 19
Dol po pa śes rab rgyal mtshan . . 344
Ḍombiheruka 20
Durjayacandra 6, 19 f.
Dīpaṅkara Śrījñāna see Atīśa

G

- Gayadhara 5, 13, 21, 74
Grags pa rgyal mtshan 21, 33, 77
Guṅḍerī 17, 432

I

- Indrabhūti 4 f., 13--17, 21, 432

J

- Jālandhari 4 ff., 12 ff., 16--19, 21, 33,
57 f., 72 f., 348, 350, 382,
398, 481, 515 f., 535, 625,
630, 633, 635, 643 f., 648 f.,
668, 670, 672, 688, 691,
693, 702
'Jam dbyaṅs mkhyen brtse'i dbaṅ
phyug 4, 10
'Jigs med grags pa 75
Jñānamitra 16
Jñānatāpa 10

K

- Kachapada 16
Kamalanātha 381, 708
Kampala 14
Kāṇha . 16 ff., 21, 136, 432, 631, 708
Kaniṣka 19
Karuṇābalavajra 5
Kelikuliśa 705
King of Kāñcī 10
Kodāli . . 12 f., 17, 61, 409, 432, 463,
see also Kuddāla
Kokadatta 5
Kṛṣṇācārya 16
Kuddāla . . . 17, 21, 61, 432, *see also*
Kodāli
Kun dga' bsod nams lhun grub . . . 17
Kusāli 16

L

- Lakṣmiṅkara 16
Lūyīpāda 4, 16, 29

M

- Mahadapāda 60
Mañjuḥoṣa 49
Mañjuśrī 55, 399

N

- Nāgārjuna . . . 19, 394, 532, 685, 702,
724
Ñi ma rgyal mtshan dPal bzaṅ po 55,
399
Nor chen kun dga' bzaṅ po 4, 13, 26,
74 f., 331 ff., 335 f., 435,
630, 633

P

- Padmācārya 17, 432
Padmasambhava 10
Padmavajraxix, 3 f., 9 ff., 14--17, 21,
34, 432, 712, *see also*
Saroruha
Padmākara 16
Paramāśva 17, 432
Pariṇāyaka 16

R

- Rāhulabhadra 19
Rāhuladhara 20
Rāhulagupta . . . 4 f., 12 f., 17--21, 33,
67, 73, 356, 379, 430, 464,
535, 647, 668, 688, 698,
705, 708, 712
Rāhulaguptavajra 20
Rāhulavajra 19 f.
Rāmapāla 382

Ratnākaraśānti . . . 18, 57, 60, 80, 136,
381 f., 395, 433, 443, 449,
662, 686, 695, 708

S

Sa chen kun dga' sñiñ po 5, 10, 13 f.,
21, 33

Śabari 18

Sahajavajra 60

Śākya brtson 'grus 31

Śākyamuni 19, 426, 458

Śākyarakṣita 5

Śāntigupta 16

Saraha 15, 19

Saroruha . xix, 4--7, 9--16, 19, 33 ff.,
45, 47, 50, 52 ff., 59, 61, 73,
116, 131, 133 f., 145, 149,
188, 266 f., 344, 348, 364,
382, 398, 409, 431 f., 481,
625, 646, 649, 667, 712,

see also *Padmavajra*

lifetime 10, 12 f.

lineage . . xix f., 3 ff., 7 f., 11--14,
16, 18, 20 f., 409, 431 f.

teachings . . 4 f., 12, 14, 16, 35 f.,
75, 338, 444, 458

tradition . . . see *lineage*, 34 f., 75

Saroruhavajra see *Saroruha*

Śāśvatavajra 29 f.

Saukarikā 16

bSod nams rtse mo 13, 21, 33

Śrījītāri 535, 689

Śrīśūnyasamādhipāda 49

Sukhalalitā 16

Suratapāda see *Jālandhari*, 44 f.,
47 f., 50, 52, 54, 267, 398

Suratavajra 266, 398

T

Tog tse pa see *Kuddāla*

mTshog skye (rdo rje) . see *Saroruha*

Tāranātha 3 f., 9, 14, 16, 19

V

Vajradhara 16, 20, 432

Vajraghaṇṭa 14

Vanaratna 68, 71, 535, 689

Vilāsavajra 13 f., 17, 20, 432

Vīṇāpāda 17, 432

Virūpa 50, 52

Z

bZaṅ po pa see *Bhadrapāda*

gZon nu dpal 3, 9, 71, 689

Index of Selected Sanskrit Works

A

Abhayapaddhati 456, 640, 666

Abhidharmakośabhāṣya 390

Abhisamayālaṅkāra 350

Acintyādvayakramopadeśa . . 17, 21,
432

Amṛtakaṇikā 382

Āryalaṅkāvatārasūtra 328, 345,
693 f., 713 f.

Āryabhagavatītrikāyavajrayoginīsādhana
50, 52

B

Bhavaśuddhihṛdayatilaka 5, 351, 362

Bhūtāḍāmarastuti 65, 858

bodhicitta 691

C

Cakraśaṃvarābhisamaya 450

Caryāmelāpakapradīpa 416, 443,
534, 688

Caturmudrānvaya 381 f.

Chandaḥsūtra (Piṅgala) 440

D

Dākinīvajrapañjara 489, 636

Dveṣavajrasādhana 4, 12 f., 16 ff., 21,

26, 33, 35, 73, 78 ff., 244,

327, 350, 352, 373, 378 f.,

409--464, 481, 625, 635,

640, 652, 670, 674

description of contents 61 ff.

description of MS 59 ff.

G

Gaṇacakravīdhi . . 337, 389, 456, 637

Gaṇḍavyūhasūtra 328

Guhyādyasiddhisamgraha . . . 432

Guhyasamājatantra . . 331, 435, 443,
446, 629, 631 f., 639, 692,

710

Guhyasiddhi 10, 15, 712

Guṇavatī 361, 662

dGyes pa rdo rje'i maṇḍala gyi cho
ga 133, 636

H

Herukābhyudaya 132

*Hevajramaṇḍalakarmakramavidhi

15, 144

Hevajradākinījālamahātantrarāja . 12,

- 61, 409, 431 f.
- Hevajrākhyā (HeSāSaṃ 2) 378
- *Hevajramaṇḍalavidhi . 15, 133, 636
- Hevajraprakāśa . . 4, 6, 12, 17 ff., 33,
35, 59, 78 ff., 328, 350 f.,
356, 367, 378, 442,
481--535, 537--623,
625--727
- Bla med rim lña . . . 6 f., 10, 72 f.,
80, 87, 382, 393, 463,
597--622, 690--727
- description of contents 73 f.
- observations on the relationship
of the Sanskrit and Tibetan
versions 86 f.
- witnesses 64--73, 77
- Hevajrapūjāvidhi (HeSāSaṃ 16) 482
- Hevajrasahajasadyoga 60
- *Hevajrastotra 15
- Hevajrasādhana (HeSāSaṃ 10). 148,
351, 376, 378, 657, 668
- Hevajrasāadhanopāyikā . . xix, 4 ff., 8,
10--15, 25, 27--31, 33, 56 f.,
64, 73, 77 ff., 97--149, 178,
200, 241 f., 244 f., 267,
338 f., 344, 350, 352, 364,
369, 371, 373, 378 ff.,
383 ff., 444, 458, 481, 497,
625 f., 633, 646 f., 649 f.,
653, 670, 672
- commentary 13, 775--821
- description of contents . . 33--36,
58
- outline 771 ff.
- witnesses 23--32, 77
- Hevajratāntra . 4, 7, 9 f., 13 f., 18, 57,
73, 82, 136, 170 f., 178,
224 ff., 240 f., 261--264,
330 ff., 334, 338, 342, 352,
359, 366, 368 f., 376, 378,
380 ff., 387, 391, 395 ff.,
443 f., 448 f., 457, 462,
481 ff., 487, 490 f., 501 ff.,
507, 526, 529, 531 ff., 625,
627, 630--635, 638 f., 643,
646, 650 f., 653 ff., 658 f.,
668, 671, 674 f., 680 ff.,
685 ff., 691--727
- Hevajratāntrapīṇḍārthaṭīkā 381
- Hevajrābhisamayatilaka 5, 376, 391,
394, 457, 640
- *Homavidhi 15
- J**
- Jātakamālā 39, 267
- Jñānodayapañjikā 48 f.
- K**
- Kṛṣṇayamāritāntra 7, 366, 443
- Kuṭṭanīmata 326
- L**
- Laghukālacakratāntra 381
- Laghutantraṭīkā 371, 381
- M**
- Muktāvalī 136, 138, 201, 203, 327 f.,
332, 338, 342, 353 f., 360,

- 381, 393, 395, 433, 443,
446, 449, 627, 639, 686,
695--698, 704, 708, 710
- P**
- Pādmasaṃhitā 371, 656
- *Padminī 14, 77, 145, 462, 681, 698,
700 f., 703--713, 715 ff.,
719 f., 723, 725 ff.
- Pañcakrama 260, 378, 384, 394,
445 f., 534, 685, 688, 690,
702, 713
- Picumata 132
- Piṇḍīkramasādhana . . . 366, 420, 443,
449
- Prajñāpāramitāstotra 19
- Prajñāpāramitāsūtra . . . 73, 481, 625,
633
- R**
- Rahasyadīpikā Vasantatilakaṭīkā 328
- Ratnaguṇasaṃcayagāthā 682
- Ratnāvalī 328, 627, 708
- S**
- Ṣaḍaṅgasādhana (HeSāSam 26) . . 20
- Samcāratantranibandha 450
- Samkṣiptahevajrabāhyapūjāvidhi 65,
68 f., 482, 535, 849--854
- Samkṣiptasaṃvarabalividhi 29
- Samvarodayatantra 256 f., 392,
681 f., 692
- Saraha's Dohakoṣa
pañjikā 15
- Ṣaṭsāhasrikā Hevajraṭīkā 378
- Sekanirdeśapañjikā . 359, 381 f., 659
- Sekoddeśa 29
- Sekoddeśaṭīkā 382
- Śikṣāsamucchaya 682
- Śilpaśāstra by Mānasāra . . . 344, 362
- Śiṣyānugraha 29, 31
- Śrīcakrasaṃvarastuti 65, 855 f.
- Śrīcakrasaṃvarasādhana 29
- Śrīhevajrabhaṭṭārakasya
Cakravimśatikāstotra . . . xxi,
4 f., 14 f., 21, 36, 133, 144,
636, 766--769
description of contents 75
synopsis 74 f.
witnesses 74
- Śrīhevajratantrotkalividhi 60
- Śrīhevajraviśuddhinidhisādhana
(HeSāSam 7) 110, 359, 391,
393, 659, 684
- Śrīhevajravākhyāvivarāṇa 18
- Śrīmattrikāyavajrayoginyāḥ
Stutipraṇidhāna 50, 52
- Svādhiṣṭhānaprabheda 240, 380, 633,
702
- T**
- Tattvajñānasamsiddhi 48 f.
- Tattvapradīpā Sāadhanopāyikā
(HeSāSam 12) 682
- Tattvasaṃgraha 353
- Tattvavimśikā 382
- Trivajraratnāvalīmālikā 705

- U**
 Ūrdhvaśuklavajrayoginīsādhana . . . 29
- V**
 Vajrapradīpā . . . 4, 6, 12, 16 f., 35, 37,
 64, 72 f., 78, 80, 163--267,
 269--323, 325--398, 481,
 625, 629, 633, 644, 647 f.,
 650, 666, 670, 690 f., 702
 description of contents 56 ff.
 relationship of the witnesses 85 f.
 witnesses 37--55, 77 f.
 Vajrasattvaniṣpādanasūtra see
Vajrasattvasādhana
 Vajrasattvasādhana (VS) . . . 331, 334,
 371, 435, 443, 629 ff., 656
 Vajravārāhīsādhana . . . 341, 388, 642
 Vajrayoginīstotra 29, 31
 Vajraśekhara 416
 Vidyujjvālākarālīnāmaikajaṭāsādhana
 (Sāmā 123) 5, 106, 458, 633
- Y**
 Yogaratnamālā . . . 18, 136, 203, 332,
 342, 354, 360, 462, 631,
 697 f., 708, 710
 Yogimanoharā Pañcakramaṭippanī
 260, 331, 366, 371, 394,
 435, 629, 685
 Yoginītantra 378

Summary of the Results

My main focus in the research that has been conducted in this project lay in the text-critical analysis of the surviving Sanskrit works of the Hevajra tradition that is associated with the Indian *mahāsiddha* Saroruhavajra. The project comprises the critical edition of the texts, the first and careful analysis of the teachings contained therein and the annotated English translation. It is the first, and to this day perhaps most detailed study of an entire transmission lineage of the Hevajra Cycle. Taking into account both Sanskrit and Tibetan primary sources, the outcome of this project lays out the textual basis for further research in this field of scholarship (keyword : "*Grundlagenforschung*", i.e. 'basic / fundamental research').

Apart from several improvements of the *editio princeps* of Saroruha's *Hevajrasāadhanopāyikā* (HeSāU) that has been published in *Dhīh* vol. 36 (*see* part I), and apart from further refinements of the yet unpublished first edition of Rāhulagupta's *Hevajraprakāśa* (*see* part IV), two further *editiones principes* are provided in the outcome of this research, namely Jālandhari's *Vajrapradīpā* (*see* part II) and Bhadrāpāda's *Dveṣavajrasādhana* (*see* part III). These editions of the Sanskrit texts are presented together with the semi-critical editions of their Tibetan canonical translations. The annotated English translations offer a first discussion of the manifold research problems and points of doubt. Further textual material, such as the Tibetan hagiographic account of Saroruha's life by Sa chen Kun dga' sñiñ po (CE 1092-1158), his outline of the HeSāU and the Tibetan commentary of the HeSāU by his son bSod nams rtse mo (CE 1142-1182), as well as a preliminary edition of Saroruha's *Śrīhevajrabhaṭṭāarakasya Cakravimśatikāstotra* are provided in the appendices of this work, hopefully facilitating further research of this tradition.

In addition to this, and apart from promoting further research in the field of Buddhist studies by making the surviving texts of this important tradition of the Hevajra available to a broader audience, the results of this project partly reveal the underlying philosophical tenets of the authors and the soteriological methods employed in this tradition, including the integration of key concepts of *abhidharma* thought into the practice of the *mantranaya*. The results also shed first light on the tradition's differences from other lineages within the Hevajra Cycle, including the influences on and from other buddhist and non-buddhist tantric systems, most significantly the influence of key elements of the teachings of the Ārya-school of the Guhyasamāja System on this tradition of the Hevajra, but also its own influence on other tantric traditions such as on the practice of the Ekajaṭā.

The results further reveal important evidence of the succession of this transmission lineage (*see* The Authors, their Lives and Works) which, combined with the information from other sources such as the lineage histories from the *lam 'bras* tradition, allow us to carefully estimate the authors' lifetimes to the middle or late ninth century to eleventh century of the Common Era.

Asides from these results which are nothing but a mere first attempt to uncover the teachings of this important tradition of the Hevajra Cycle, much further work needs to be done and many problems need to be solved until we can have a better and more complete understanding of the development of Saroruh's tradition and the teachings proclaimed therein. A work that easily may require years, if not decades, of continued study. Regarding it, much may be learned from the careful analysis of the other works from this tradition that are preserved in Tibetan, as well as from the study of the works from other traditions of the Hevajra, first of all of those preserved in the *Hevajrasādhanasaṃgraha* Codex, the perhaps most important primary witness of the Hevajra Cycle that is surviving to us.¹

¹ At the next stage of the research the para-canonical translation of the HeSāU (*dbu can* MS from Lo smon than monastery preserved on microfilm with the signature "NGMPP L 130/16"), all further 'paper' MSS of Jālandharipāda's *Vajrapradīpā* (MSS K_{4,6,7}, I₄ and N), the two palm-leaf MSS of the *Hevajraprakāśa*, namely the one mentioned in KCDS (p. 84) and the second one described in Dhīḥ Vol. 5 (pp. 7-28 → IASWR "MBB 1971-165-90") as well Saroruh's **Padminī* (T 1181), the *Kye rdo rje'i dkyil 'khor gyi las kyi rim pa'i cho ga* (T 1219), the *Mar me'i rtse mo Ita bu'i gdams nag* (T 1220), the *dGyes pa rdo rje'i maṅdala gyi cho ga* (T 1221), the *sByin bsreg gi cho ga* (T 1223) and the above mentioned commentary by bSod nams rtse mo remain to be included and studied more carefully.

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 und die eingereichte schriftliche Fassung der auf dem elektronischen Speichermedium entspricht.

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Hamburg, den 22.09.2017

Unterschrift:

T. Grottel

Corrigenda

The following mistakes and shortcomings have been noticed after the dissertation had been submitted. This list of corrigenda and addenda, however, remains a preliminary one and by no means is to be taken as complete. A more carefully revised and extended version of the contents of this dissertation is planned to be published within the next years.

- The title "Saroruhavajra's *Sāadhanopāyikā*" in the content list is to be corrected to "Saroruhavajra's *Hevajrasāadhanopāyikā*".
- The singular "version" in p. 64 : l.6 is to be corrected to the plural "versions".
- The title "Saroruhavajra's *Sāadhanopāyikā*" in p. 89 is to be corrected to "Saroruhavajra's *Hevajrasāadhanopāyikā*".
- The dittography "the the" is to be corrected to "the" in pp. 338 : nt. 59, 349, 369, 381f. : nt. 245, 390, 431 : nt. 2, 444 : nt. 68, 630 : nt. 13, 646, 646 : nt. 75, 651.
- The mistake *Dharmakāyā* in p. 384 : l. 14 is to be corrected to *Dharmakāyā*.
- The first *pāda* in the quotation of HeTa I.viii. 44 may be changed to *bhāvya-nte hi jagat sarve* in pp. 416, 491, 709 : nt. 333. The reading °*parijñānād* in p. 416 may be changed to °*parijñānaṃ*. The translations are to be amended accordingly.
- Further references to *Mekhalāṭīkā* ad v. 1.14 and CG (ed. Kvaerne p.70) in p. 612 : nt. ii and p. 712 : nt. 340.

- The following errata are to be corrected in the preliminary edition of the *dPal kye'i rdo rje'i sgrub thabs mtsho skyes kyi tī kā*:¹

gñis instead of *gnis* in p. 777 : 1.18 ; *rdo rje'i* instead of *rdo rje* and *lña pa* instead of *lña* in p. 779 : 1.7-8 ; *dños grub* instead of *dños grob* in p. 780 : 1.8 ; *žen par gyur na* instead of *žen par na* in p. 780 : 1.21.

The typo *smin msthams* in p. 782 : 1.23 is to be corrected to *smin mtshams*; *rnam 'byor* in p. 783 : 1.8 is to be corrected to *rnal 'byor*; *sūñatā* in p. 784 : 1.17 is to be corrected to *sūnyatā*.

The *siglum* "dPe" is to be added in p. 784 : nt. k.

The mistake *sña ñid* in p. 785 : 1.14 is to be corrected to *sña ma ñid*; *dus su* in p. 786 : 1.2 is to be corrected to *dus so*; *sor chus pa'i stobs* in p. 786 : 1.13 is to be corrected to *sor chud pa'i stobs*; *mi 'gtsañ luñ 'di* in p. 787 : 1.5 is to be corrected to *mi gtsañ lus 'di*; *sdig gyi rgyal* in p. 788 : 1.2 is to be corrected to *sñon gyi rgyal*; *'bres* in p. 788 : 1.27 is to be corrected to *'brel*; *mo btub* in p. 789 : 1.7 is to be corrected to *mi btub*; *rtogs par sa'o* in p. 790 : 1.5 is to be corrected to *rtogs par sla'o*.

The passage "*de lta'i tshul gyis sñoms žugs pa'i sgu ma'i sgra yis bde gśegs kun |*" in p. 794 : 1.5 is to be rendered as verse with double *tsheg* after "*žugs pa'i*".

The reading *rtogs par bla'o* in p. 794 : 1.12 is to be corrected to *rtogs par sla'o*, the reading *thams can* in p. 795 : 1.5 to *thams cad*, and the reading *gžug bsdu ba'i* in p. 796 : 1.3 to *gžuñ bsdu ba'i*.

The typo *°kārūnika* in p. 799 : 1.12 is to be corrected to *°kārūṇika*, the typo *she rab* in p. 801 : 1.7 to *śes rab*, the typo *skye par* in p. 801 : 1.9 to *skyes par*, and the typo *rañ go* in p. 801 : 1.11 to *rañ gi*. The reading *bžag pa'i dus* in p.801 : 1.19 is to be changed to *bžag pa'i dus dañ*. The typo *de dag gus* in p.801 : 1.23 is to be corrected to *de dag dus*, *de dag gu dus su* in p.801 : 1.24 is to be corrected to *de dag gi dus su*, *smyam pa la* in p. 801 : 1.25 is to be corrected to *sñam pa la*, *msthon sñam pa la* in p. 801 : 1.28 is to be corrected to *mtshon sñam pa la*, and *'khyud par* in p. 802 : 1.3 is to be corrected to *'khrud par*.

The *pāda* "*bsgom pa chos kyi sku med las ||*" in p. 802 : 1.17 is to be corrected to "*bsgom pa chos sku skye med las ||*".

The order of the readings reported in p. 802 : nt. 49 is to be interchanged.

¹ Another version of this text is preserved in : *Miscellaneous writings of the Hevajra- and Cakra-samvaratantras by Sa-skya-pa Slob-dpon Bsod-nams-rtse-mo* (pp. 71-157). Dehradun, U.P. : Sakya Centre. 1985.

The reading *ḍombīnī* in p. 804 : 1.17 is to be corrected to *ḍombinī*, the reading "*lte ba la nañ skor 'dab ma brgyad la a ka ca ṭa pa ta ya śa*" in p. 804 : 1.25f. is to be emended to "*lte ba la om nañ skor 'dab ma brgyad la a ka ca ṭa ta pa ya śa*", the typos *bdu rtsi de g.yon rkañ ma nas* in p. 805 : 1.15 are to be corrected to *bdud rtsi de g.yon rkyañ ma nas*, and the reading *dañ 'gag pa dañ* in p. 805 : 1.26 is to be corrected to *dañ ga 'gag pa dañ*.

The corrupt *pāda* in p. 807 : 1.5 should read "*sañs rgyas byañ chub sems dpa' dañ ||*". Before "*nad ni ñe bar źi ba ste ||*" in p. 809 : 1.21 the *pāda* "*glañ po la sogs 'dzin pa ni ||*" is to be added and *blos dañ* is to be changed to *glo dañ*.

The typo *'yin pa* in p. 810 : 1.1 is to be corrected to *yin pa*. The repetition "*don ni gañ du brjod pa'i gañ rnam par dag pa yin pa de dran par bya'o ||*" in p. 810 : 1.2 is to be canceled.

The readings *spañs te* and *'khyim pa'i sñags* in p. 810 : 1.15 are to be corrected to *spyañs te* and *'khyil pa'i sñags*, respectively. The reading in p. 810 : 1.20 should be "(...) *añ las rluñ gi dkyil 'khor ba dan dañ añ gyis mtshan pa'o ||*".

The typo *thar du bltas* in p. 811 : 1.7 is to be corrected to *thur du bltas*, and the typo *shar la sogs pa* in p. 812 : 1.1 is to be corrected to *śar la sogs pa*.

The reading *mgron bskyed pa'o* in p. 812 : 1. 11 should be emended to *de ni mgron dag bskyed pa 'o*, forming the 4th *pāda* of the verse above.

The typo *saprivāra* in p. 813 : 1.12 is to be corrected to *saparivāra*, *shog* in p. 814 : 1.6 is to be corrected to *śog* and *de na* in p. 814 : 1.7 is to be corrected to *de nas*.

The reading *bźi bo* in p. 814 : 1.21 is to be corrected to *bźi gtso bo*, the reading *rañ gi lce hūm gis* in p. 814 : 1.22f. is to be corrected to *rañ gi lce hūm las rdo rje hūm gis*, the reading *gźan gyi yoñs su sbyoñ ba* in p. 815 : 1.1 is to be corrected to *gźan gyi yon yoñs su sbyoñ ba*, the *pāda* "*myur du bde myoñ bar 'gyur ||*" in p. 815 : 1.4 is to be corrected to "*myur du bde ba myoñ bar 'gyur ||*". The typo *rsta ba'i* in p. 815 : 1.12 is to be corrected to *rtsa ba'i*.

The corrupt verse in pp. 815 : 1.28 - 816 : 1.2 is to be emended to :

mgon po khyod kyi sku yi rnam 'phrul gyi ||
gar gyis gdug pa'i tshogs rnam gsod mdzad dañ ||
rab tu sgrogs dañ gduñ bar mdzad pa dañ ||
mtsho chen bdun skems klu brgyad 'chiñ mdzad ciñ ||

The reading *āli kāli g.yas skor du* in p. 816 : 1.9 may be emended to *āli g.yon skor kāli g.yas skor |*, the reading *bdud lñas* in p. 816 : 1.25 is to

be emended to *bdud rtsi lñas*, the reading *ston pa* in p. 818 : 1.27 should be emended to *ston pa ñid*.

The dittography *gi gi* in p. 819 : 1.21 is to be corrected to *gi*, the reading *don kyi* p. 819 : 1.25 is to be corrected to *don gyi*, and the typo *klong* in p. 820 : 1.22 is to be corrected to *kloñ*.

The *pāda* "*theg chen 'di la brten te ded dpon brtul zugs ldan ||*" is to be added before "*blo chen mkhas pa (...)*" in p. 820 : 1.26. The typo *gnag* in p. 821 : 1.5 is to be corrected to *gañ*.

